Reagan: no need for amendment

By Jim Lackey

WASHINGTON (NC) - While asserting his opposition to abortion, President Reagan indicated March 6 that a human life amendment may not be necessary if Congress passes a simple statute establishing when life begins. Prolifers differed on what he meant.

"Now I happen to have believed, and stated many times, that I believe in an abortion we are taking a human life," said Reagan in response to a question at his second news conference.

"But if this is once determined, then there isn't really any need for an amendment because once you have determined this, the Constitution already protects the right of human life," he added.

Many observers - including some pro-life officials - felt Reagan was referring to the "human life statute" introduced in Congress in January which would declare that the 14th Amendment's guarantee that no person shall be deprived of "life, liberty or property" extends to unborn persons as well.

But at least one pro-life official said Reagan merely was referring to his long-standing support for an amendment establishing that human life begins at fertilization and was not ruling it out in favor of the human life statute.

A White House spokeswoman later said Reagan was not shifting position on abortion and noted that passage of the statute, was "a great big huge if."

The statute, introduced in the House by Reps. Henry Hyde (R-Ill.) and Romano L. Mazzoli (D-Ky.) and in the Senate by Sen. Jesse Helms (R-N.C.), is aimed at particularly overturning the Supreme Court's 1973 abortion decision by declaring that a fetus is a person in the legal sense. A key holding in the Supreme Court's ruling was that it could not be determined when human life, and thus personhood, began.

The statute, a simple declaration by Congress on the beginning of life, would need only a majority vote of both House and the signature of the president. An amendment, on the other hand, would require two-thirds votes in both houses and ratification by three-fourths of the states.

Reagan commented on announcements by President 'Jose Napoleon Duarte, a Christian Democrat, that he was ready to grant amnesty to leftist guerrillas willing to lay down their arms, to talk to their leaders "in a dialogue for peace and democracy," and to prepare for free elections in 1982 that "could end 50 years of political frustrations."

The military has been the main ruler of El Salvador since the early 1930s. Young officers called in civilians to share the government after a coup in October 1979, but several military and civilian leaders eventually resigned, saying military men opposed to reforms still held control of the armed forces. "We hope that the power groups of the extremright and their supporters abroad, including those in the United States, will understand that the root of our evils (military dictatorship) cannot be planted again in the soil of our fatherland," the bishop said.

"It is true that other groups have resorted to violence and have overly stressed their adherence to Marxism, and for that very reason the people turned their backs on them. But nobody can deny that in the actions by the left there is the ingredient of reaction to conditions of oppression burdening the people for long years," he added.

A RECENT statement by the Ecumenical Committee of U.S. Citizens said the U.S. government's "white house in Salvador this year

Bishop urges talk, warns U.S. against guns

EL SALVADOR (NC) - As a church human rights office announced that more than 4,000 Salvadorans were killed by political violence in the first 10 weeks of the year, Bishop Arturo Rivera Damas encouraged a government move to talk with the opposition and warned extremists not to block the desire of the people.

Bishop Rivera, apostolic administrator of El Salvador, also said that instead of aiding the military and the oligarchy the United States should support efforts at democratization and social justice begun after the 1979 coup.

THE MEXICAN office of Socorro Juridico, an agency of the Archdiocese of San Salvador, said security forces were responsible for 46 anti-church attacks in the last five months.

Among the dead in the past eight months are 202 children. At least 74 people are missing after detention, the report added.

Socorro Juridico is operating out of Mexico City because its San Salvador headquarters have been raided by security forces, its files confiscated and several of its lawyers detained or driven into exile.

IN HIS MARCH 8 homily, Bishop Rivera commented on announcements by President 'Jose Napoleon Duarte, a Christian Democrat, that he was ready to grant amnesty to leftist guerrillas willing to lay down their arms, to talk to their leaders "in a dialogue for peace and democracy," and to prepare for free elections in 1982 that "could end 50 years of political frustrations."

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continued on p. 4
Ukrainian Nun dies; founded college

NEW YORK (NG) - Mother Marie Dolzycka, co-founder of Manor Junior College, a Ukrainian-Rite Catholic institution in Jenkintown, Pa., who helped establish Ukrainian-Rite parochial schools throughout the United States, died March 2 in Lenox Hill Hospital of injuries suffered in a fall. She was 93.

A member of the Sisters of St. Basil the Great, a Ukrainian-Rite order, Mother Dolzycka joined her mother Joseph Teodorowich in founding Manor Junior College in the Philadelphia suburb of Jenkintown in 1947 and became the college's first president.

After her retirement as president of Manor Junior College she was transferred to the Baslian Sisters' Sacred Heart Convent in New York City. She became involved in raising funds, including money for the assistance of Ukrainian-Rite nuns in the Soviet Union, Yugoslavia and Poland.

Scottish churches oppose British Bill

GLASGOW, Scotland (NQ) - The major churches in Scotland are opposed to the government's nationality bill currently before Parliament.

The bill, seen as racially motivated by many of its critics, is "unjust and morally indefensible," said a statement signed by representatives of the Church of Scotland (Presbyterian), the Catholic Church, the Scottish Episcopal Church, the Congregational Union and the Salvation Army.

The bill has arisen from the controversy in Britain over immigration from abroad, especially from British Commonwealth countries in Asia and Africa. The bill would establish categories of citizenship, denying many Commonwealth citizens their present right to reside in England.

The bill would "seriously increase the sense of insecurity among ethnic minorities," it added.

Human rights office raided

BUENOS AIRES, Argentina (NC) - Argentine police raided the Center for Legal and Social Studies, confiscated its human rights files on 6,000 missing persons and arrested the center's director, Emilio Mignone, according to sources in Buenos Aires and human rights groups abroad.

Mignone, an economist, appeared before the United Nations Human Rights Commission in Geneva, Switzerland, two weeks before the Feb. 27 raid to present evidence on the disappearance of thousands of persons arrested by Argentine security police or abducted by paramilitary gangs.

London-based Amnesty International reported that plainclothes policemen confiscated several raids to arrest Mignone and eight other human rights activists.

Also reported arrested was Augusto Comte Macdonell, co-president of the Argentine Permanent Assembly for Human Rights.

Other sources said three of those arrested were released a few hours later. Police did not immediately confirm if they were holding the human rights leaders.

Mignone became active in human rights work after the December 1976 military coup against the government ordered the raids and arrest of Mignone with Mignone was President Isabel Peron.

Among those reported arrested with Mignone was Jose Westerkamp, whose son has been in prison without trial since his arrest in 1975 on suspicion of aiding guerrillas.

In 1979 the military government ordered the raids and seizure of files of two other human rights groups shortly before the arrival of the Inter-American Commission on Human Rights. The commission was sent by the Organization of American States (OAS) because of complaints of violations by the government.

The commission said in its final report in November that the military government in Argentina was covering up the disappearance of more than 6,000 persons taken into custody on suspicion of being subversives. Several thousand persons are among the missing. In December a report by the Department of State in Washington said the 28 persons had disappeared in 1980.
WASHINGTON (NC) - Citing the church's deep interest in the field of immigration, the U.S. Catholic Conference had both praise and criticism for various recommendations of the Select Commission on Immigration and Refugee Policy.

Recommendations such as "legalization" (amnesty) for illegal aliens, reunification of families and an increase in the annual immigration quota are "very much to our liking," said Bishop Thomas Kelly, general secretary of the USCC, public policy arm of the U.S. bishops.

But other recommendations, such as sanctions against employers who hire illegal aliens, "are less than satisfactory," Bishop Kelly added.

THE SELECT commission, in a report presented to President Reagan and Congress on Feb. 27, proposed a sweeping reform of immigration and refugee policy for the United States.

Established by Congress in 1978, the commission included representatives from Congress, Cabinet and the public policy arm of the U.S. bishops.

In a statement issued March 9, Bishop Kelly praised the "monumental achievement" of the commission in issuing its report.

"Everyone can agree that America owes Father Hesburgh and the commission a debt of gratitude for the dedication, skill and vision with which they have carried out their work," said Bishop Kelly.

He said USCC refugee and immigration experts were studying the report thoroughly and planned to issue a detailed analysis of its recommendations. The bishops' conference, he added, looked forward to testifying on Capitol Hill when the recommendations are brought before the appropriate committees of the House and Senate.

"OUR INITIAL impressions," said Bishop Kelly, "are that many of the recommendations and conclusions of the commission are very much to our liking."

"Recommenations concerning legalization of those undocumented aliens already in the country, on family reunification as the cornerstone of U.S. immigration policy, and for an increase, although modest, in the annual quota are in general harmony with positions taken by the United States Catholic Conference," he said.

"Other recommendations, such as employer sanctions, especially when such sanctions are not coupled with an identification program that would protect those who might appear to be in fact are not undocumented, are less than satisfactory," he remarked.

Bishop Begley also indicated that anti-Catholicism among Masons is a problem in this country.

THE BISHOPS made their comments after a Vatican statement said that Catholic membership in Masonic organizations continues to be prohibited by Catholic canon law. The Vatican's Congregation for the Doctrine of the Faith made public March 2 a declaration warning that the church law still stands excommunicating Catholics who join Masonic lodges and other organizations that are actively anti-Catholic. However, a U.S. Catholic Conference spokesman said that there may be particular circumstances when all the conditions for excommunication are not met.

"We will follow anything the Vatican says on it," Bishop Gelineau said when he was asked about the ruling. The bishop, who last November received the Grand Master Award of the Masonic Grand Lodge of Rhode Island, told the Providence Journal that he would like to know what occasioned the Vatican statement.

Bishop Gelineau has permitted Catholics on occasions to join the Masons, considering each request individually, he said. He noted that the Vatican modified the ban in 1974 to allow bishops to make exceptions to the ruling but said there have been few requests from Catholics to join the Masons.

BISHOP GElineau received a letter dated March 5 from Rhode Island Grand Master Charles M. Menge, who had presented the Grand Master award to the bishop for "best exemplifying the principles of Freemasonry."

"The most recent statement by the Vatican has made me sad, but such are the trials and tribulations of life. Someday, however, because of men like yourself the misunderstanding that now exists between the Catholic Church and Masonry will be cleared away. I firmly believe that."

"Speaking as the grand master and for the Masonic fraternity in Rhode Island, I can assure you that no true Mason will allow this unfortunate misunderstanding to in anyway damper the mutual warmth and affection that has spread between us these last few years; for we all do truly belong to the brotherhood of man, under the fatherhood of God."

MENGE TOLD the bishop he plans to visit Rome and "I am sorry I cannot have an audience with His Holiness and try to convince him that nothing could be more compatible than his Church and Freemasonry for Masonry exists solely to serve mankind."

Bishop Begley said of Masons in the United States, "I see no conflict with Catholics who belong to a Masonic organization or convert retaining passive membership."

He said that a member of a Masonic order who had been insured through the organization would have to suffer a financial loss if he could not retain his membership.

Bishop Begley, who also has granted permission to Catholic men in the diocese to join the Masons, said he received no directive from Rome on the matter and planned to continue considering requests in his diocese.

Bishop Begley also indicated that anti-Catholicism among Masons is a problem in this country.

Relations between Catholics and Masons in Rhode Island and North Carolina have been friendly, according to Bishop Louis E. Gelineau of Providence, R.I., and Bishop Michael Begley of Charlotte, N.C.

Bishop Gelineau, who was recently honored by a Masonic lodge, said he hopes cordial relations between Catholics and Masons will continue.

By NC News Service

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

Kill death penalty, magazine says

BY JERRY FILTEAU

Rome (NC) — The death penalty is unjust and unacceptable in today's world and "ought to be abolished," said the influential Jesuit review, Civita Cattolica, in an editorial in its March 7 issue.

It analyzed three "major traditional arguments in favor of capital punishment and rejected them one by one.

The bottom line, it said, is that a person's "inalienable right to life cannot be taken away, even if he has committed a serious crime. The unusually long, 12-page editorial was viewed by Vatican Radio as "a major signal of a gradually changing church stance. Supporting that view was the fact that Vatican Radio gave considerable space to the editorial in its new broadcasts.

Cursillo evangelizes non-Catholics

By Jeanne Jacob

ST. PETERSBURG, Fla. (NC) - The national Cursillo Movement has begun a pilot program of evangelization of non-Catholics, called Erase.

The program, which takes its name from the Scripture-based song, "Arise, Come to Your God," is directed at the unchurched who are searching to know God better and to members of other churches who want to learn about the Catholic church, said Gerald P. Hughes, a national coordinator of the Cursillo Movement.

The aim of the Cursillo (from a Spanish word meaning "little course") Movement, said Hughes in an interview in St. Petersburg, is "to produce leaders for the church," Catholics who take their commitment to the faith seriously. "But occasionally you run across people who are not Catholic but interested in learning" about the church, he said. "Arise is a vehicle to help people who are searching."

The first three-day Arise weekend, Feb. 5-8, for men, drew 20 participants.

The 132-YEAR-OLD magazine is not an official publication of the Holy See but it is considered to reflect Vatican views in its major editorials.

From the social and civil standpoint, the arguments to justify the death penalty, Civita said, are "essentially three: the protection of society, discipline and the expiation-compensation of the evil done."

Regarding the protection of society, it said. "Let us emphasize that society has the duty to protect its members against criminals, but it cannot do so by any means whatsoever, but rather by those means which are effective on the one hand and 'human' on the other. That is, society must protect itself by placing the criminal in the condition of not being able to do evil to others. But to reach this goal there is no need for recourse to the death penalty. It is enough to make the prisons more secure (which does not mean merely cruel)."

It added that the state can protect the lives of its citizens "only by just means... Now, the death penalty -- by assuming its effectiveness -- is not a just means, both because it violates the right that every man, even the criminal, has to life, and above all because with the death penalty the state goes beyond its own right."

The editorial argued that in addition, "the death penalty does not have the power of dissuasion which is commonly attributed to it and which constitutes the strongest argument brought out in favor of it."

4,000 Die in Salvador

continued from p. 1

paper" on El Salvador ignores the real conditions of the Salvadoran people.

"It is deceiving to attribute the massive insurrection to foreign agitators or weapons, as cited in the white paper. The 'communist scare' and the 'domino theory' are painfully familiar doctrines and 'were used to justify our disastrous intervention in Vietnam,' said the communique, which includes U.S. missionaries working in Mexico.

The white paper said increased military aid to El Salvador's civilian-military government was necessary in view of the weapons and training given by the Soviet Union to leftist forces.

"The extreme right is the true reason for the political maladies that have reached a point of crisis," Bishop Rivera said. But he also condemned the leftist guerrillas.

"With louder insistence the same church now raises its voice to tell the extreme left to stop pressing for an armed solution to the conflict, for it has become manifest that they cannot gain any advantage. We regret that the only way they take now is destruction and devastation of property and public services, thus increasing the sufferings of the people," he said.

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Terence Cardinal Cooke, President
Monsignor John G. Nolan, National Secretary
Write: Catholic Near East Welfare Assoc.
1011 First Avenue, New York, N.Y. 10022
Telephone: 212-826-1480

Page 4 Miami, Florida THE VOICE Friday, March 13, 1981
Shroud shows blood traces

TURIN, Italy (NC) - The Shroud of Turin, believed by many to be the burial shroud for Christ's body, shows traces of blood and ancient burial spices, according to a new scientific report.

The report, presented by shroud investigator Luigi Balam Bollone to Cardinal Anastasio Ballestrero of Turin, said that some shroud threads showed crystalline ferrous and ferric oxide traces of biological origin. These have a structure corresponding to that found in hemoglobin, a component of blood, and could be identified as coming from blood, the scientist said.

He said it was beyond the realm of scientific investigation to state with certainty that the shroud was used to wrap Jesus' body.

His report said that the blood-related traces appeared only in those examined threads that were drawn from areas of the cloth which, before they were pulled out and examined, were considered portions that had blood spots. Examined threads from other areas of the shroud did not have these traces, the report added.

Bollone said that, in addition, the blood traces were mixed with deposits of aloes and myrrh, the spices mentioned in the Gospel accounts of Jesus' burial.

He said it was beyond the realm of scientific investigation to state with certainty that the shroud was used to wrap Jesus' body.

Science could only corroborate or disprove correlations between the Shroud of Turin and the Gospel accounts of Jesus' death and burial, not provide absolutely conclusive evidence, he said.

Bollone's report was based on investigations of 24 small threads from the shroud which a team of scientists was allowed to extract in 1978 and subject to various scientific tests, including spectrographic analysis.

The Shroud of Turin, 14 feet, 3 inches long and 3 feet, 7 inches wide, shows a negative image of a man with indications of wounds on the head, hands, feet and side that correspond to the crown of thorns and nail and spear wound which the Gospel accounts say Jesus suffered in his crucifixion.

It has been the object of considerable scientific investigation and debate, particularly since 1898, when scientist Secundo Pia photographed it for the first time. In using the newly-developed photographic process, Pia discovered that the photographic negatives of the shroud showed a positive human image.

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Don’t hide faith, educators told

By Paulette M. Martin

Black History Month Chairperson

PEACE, LOVE, FAITH AND JUSTICE were words that proclaimed the challenge of Evangelization to an audience at a panel discussion sponsored by the Catholic Educators Guild at Holy Redeemer School on Sunday, March 1.

As members of the guild, residents of the community, parishioners and interested friends listened, each panelist spoke on how the spirit of Evangelization has touched them and in turn led them to reach out to others in their daily interactions.

Panel members included school administrators, students, a parent, businessman and a former local politician.

Mrs. Gwendolyn Welters, moderator for the discussion, presented an overview of the five year project of the Archdiocese’s plan for Evangelization. The theme for this discussion was the role of the individual in the community, and how each individual has the responsibility to ‘evangelize’ regardless of his role in the community.

MRS. MARIA Jenkins, principal of Allapattah Jr. High School shared her beliefs that a school, public school administrators dealing with people as individuals is essential. She believes that winning others for Christ can be achieved in our day to day relationships as we live our lives to reflect the spirit of faith, prayer and love.

Mrs. Jenkins believes that educators should not hide the fact that they are Christians. This fact should be reflected in their actions and words as they relate to their students and peers.

A parochial school administrator, Sister Marina Kelly, A.S.P., principal of Holy Redeemer School, uses a “courtesy in action” approach to foster the values that many children today seem to lack.

Sister Marina encourages the students of Holy Redeemer to reach out and share the values of courtesy and cooperation taught in school with the entire community. In this manner the school ‘evangelizes’ as its students go forth and serve as products of a religious education whose leavings do not stop at the end of the school day.

THE TWO students on the panel, Jeanette Allen and Adria Watson both echoed this responsibility to serve as role models to their classmates and friends in the community. Both feel the combination of a sound religious training and basic education have given them the support necessary to attain their goals as young adults in this community.

Dr. Joseph Poitier, a local pharmacist, spoke on the responsibility of Catholics in the business sector to promote morality as an aspect of good consumerism.

The Catholic businessman is in a unique position to help correct some of the misguided standards that steer consumers to choose products that are not always in their best interests.

HONESTY in business can be restored, Dr. Poitier feels, if faith and morals rather than profit and exploitation are the primary concerns of the businessman.

Perhaps the most challenging statements of the afternoon came from Mrs. M. Athalie Range, a former City of Miami Commissioner and present member of the Board of Directors for Amtrak.

MRS. RANGE analyzed the Church’s history of traditional avoidance of political issues. Ministers urged their congregations to avoid becoming involved with politics and “those dirty politicians.” As Mrs. Range stated, since we good Christians have a ‘clean’ image, it is up to us to use our influence to “clean up” the political scene.

She cited former Florida Governor Reuben Askew and former President Jimmy Carter as two politicians, who were not ashamed to let their religious beliefs guide their political careers and espoused Evangelization wherever they went.

The challenge to the community is to select our political leaders for their faith, belief in prayer, love and most importantly, their sense of justice.

Mrs. Range admonished all of us to scrutinize our political leaders for this sense of justice. With faith, love, prayer and justice present throughout all aspects of our lives, many of the inmates in prisons could have chosen alternate paths for their destinies; our city officials would not have to arm themselves in self-defense and our criminal justice system would not be the object of controversy in its delivery of “justice.”

THE RELIGIOUS community should invite politicians to church to question the role of Christ and the spirit of Evangelization in their hearts and intentions.

As Mrs. Marguerite Miller, President of the Catholic Educators Guild summarized the discussion and the role of the individual as an instrument of Evangelization, once again we were challenged to ‘Light Up Our Lives’ to make this community a better place in which to live and worship.

A LITTLE IRISH - Wearing a tall green hat that says “Erin Go Bragh” and a large button that says “God Bless the Irish,” a spectator watching the famous New York St. Patrick’s Day parade proves there’s a bit of Irish in all of us on St. Patrick’s Day.
U.S. bishops’ call to laity

Laity’s ‘family view’ to shape Church

This is the last part of a series publishing the U.S. bishops’ pastoral reflections on the role of the laity in the church. The reflections were issued during their Nov. 10-13, 1981, national meeting in Washington, D.C.

Ministry in the Church

"As sharers in the role of Christ the priest, the prophet and the king, the laity have an active part to play in the life and activity of the church" (AA, 10).

Since the Second Vatican Council new opportunities have developed for lay men and women to serve in the church. We acknowledge gratefully the continuing and increasing contributions of volunteers and part-time workers who serve on parish and diocesan councils, boards of education, and financial, liturgical and ecumenical committees, as well as those who exercise roles such as special minister of the eucharist, catechist and pastoral assistant. We are grateful, too, for the large numbers of lay people who have volunteered and are serving in the missions.

Growing numbers of lay women and men are also preparing themselves professionally to work in the church. In this regard religious sisters and brothers have shown the way with their initiative and creativity.

ECCLESIAL ministers, i.e., lay persons who have prepared for professional ministry in the church, represent a new development. We welcome this which are already demanding sacrifices and risks of them and their families.

As lay persons increasingly engage in ecclesial ministry, we recognize and accept the responsibility of working out practical difficulties such as the availability of positions, the numbers of qualified applicants, procedures for hiring, just wages and benefits.

Special mention must be made of women, who in the past have not always been allowed to take their proper role in the church's ministry.

We need an active and supportive role for women in the ministries of the church to the extent possible. We recognize the tensions and misunderstandings which arise on this question, but we wish to face these as part of a sincere attempt to become true communities of faith.

The combinations of all these responses to the challenges of our time proclaims the interrelated oneness of ministry as a gift of the Spirit and we rejoice in this.

"We are convinced that the laity are making an indispensable contribution to the experience of the people of God and that the full import of their contribution is still in a beginning form in the post-Vatican II church.""}

Jersey bishops call for value-oriented sex education

NEWARK, N.J. (NC) — The Catholic bishops of New Jersey, speaking through “A Joint Pastoral Statement on Education in Human Sexuality,” called on parents, school officials, Religious and church leaders and others to cooperate in developing programs of sex education for young people.

The statement was described in a press release issued by the state’s own and administrator.

The statement was issued following a New Jersey State Board of Education mandate for public schools to institute programs in human sexuality education. The pastoral called for efforts in both parochial and public schools.

The bishops’ statement emphasized the importance of cooperation in education on sexuality and of stressing moral values instead of merely providing information on the physical aspects of sexuality. It called on parents to continue their role in sex education but also urged educational activity by educators, parishes and others involved in helping children develop.

"EDUCATION in human sexuality, by its very nature, is intended to foster the development of the total person. This means that education in human sexuality must address not only the physical and intellectual dimensions of the person, but also the emotional, spiritual and ethical dimensions," the bishops stated.

They promised to make sex education programs a priority in their dioceses and called for improved and strengthening existing elementary-level programs. Catholic grade schools which have not yet implemented such programs are expected to do so, they said.

Conclusion

The church is to be a sign of God’s kingdom in the world. The authenticity of that sign depends on all the people: laity, religious, deacons, priests and bishops. Unless we truly live as the people of God, we will not be much of a sign to ourselves or the world.

We are convinced that the laity are making an indispensable contribution to the experience of the people of God and that the full import of their contribution is still in a beginning form in the post-Vatican II church.

We have spoken in order to listen. It is not our intention rigidly to define or control, to sketch misleading dreams or bestow false praise. We bishops wish simply to take our place and exercise our role among the people of God. We now await the next word.
Are we ready for another Vietnam?

While there are big differences in El Salvador and Vietnam, there are enough similarities that we should not simply throw the lessons of Vietnam out the window as though they had no application at all - especially in the area of human rights. How "winnable" that conflict remains to be seen. Meanwhile, we're concerned about that situation and this country's relationship there.

In that regard, we find the following guest editorial by Fr. T.R. Haney of the Catholic Witness, Harrisburg, Pa., very expressive:

It was a deeply moving liturgy - the Mass celebrated (Feb. 15) for El Salvadoran missionaries.

With the haunting melody and stirring words of the hymn, "Be Not Afraid," in the background and echoes of Sirach's plea, "before man are life and death..." still lingering from the first reading which we all heard that Sunday, it was difficult not to be caught up in the tragedy of so many deaths in one year in one small country.

When you stop and think about the patience, worry, anxiety and hope we all shared like a single, anguished prayer for our own 52 hostages, it's hard to believe that we can sit around in comfortable detachment and exchange political or philosophical pros and cons about this situation and this country's relationship there.

Gazing at the elevated host, the body which was laid down because there is no greater lover, it was easy to identify with the Jesus who wept over Jerusalem because its people would not be gathered into the caring love of the author of life.

It seemed like a holy meditation at this Mass to follow the questions that wandered around the Salvadoran crisis.

Editorial

While church leaders and human-rights groups in El Salvador have testified that their government, through the National Army, paramilitary security forces and rightist death squads, has sanctioned a systematic extermination of both real and imagined opponents.

If we support such a government, isn't it conceivable that the oppressed Salvadoran masses, cornered in a fight or die position, might fight their way right into the arms of communism? Away from the ideology of the United States which has bolstered a repressive government and given it the means to commit mass murder?

Archbishop John Roach (of St. Paul-Minneapolis), president of the National Conference of Catholic Bishops, indicted that this is exactly what is conceivable:

"The flow of military aid to El Salvador enhances the possibility of more violence from the (Salvadoran) security forces and associates the United States with acts of oppression which can only alienate the majority of the people of El Salvador."

I remember President Nixon in an interview saying that we were in Vietnam to preserve that country from communism but that if the Vietnamese chose to go communist, at least we had given them the opportunity to choose.

The Mass is ended and the questions give way to a prayer that our nation will learn from history lest we be forced to repeat it: a prayer that there will be no Vietnamization of El Salvador.

Q. When does an injury to another person by true gossip become sinful?

A. In my experience as a priest, no crimes of speech (perhaps no crimes of any kind) are more destructive to our social relationships than the one you mention - and the feeling that simply because a thing is true about someone else we are free to say whatever we like about it, whenever we like, and to whomever we like.

One who thinks and acts this way is grossly in error. When the topic of our loose gossip is true, we're dealing with the sin of detraction and contumely "directly, as distinct from the sins of calumny and slander, which involve lying about the faults of another."

One commits the sin of detraction when he makes known the faults of another without a very good reason for doing so. It can be a serious moral offense if it does great harm to that person's reputation by having his or her faults spread about when they otherwise would not be.

The same sin of insult is committed when the other person is refused ordinary decency and respect whether face to face in private, or in public, such as in newspapers or on television.

Even when the other person's faults are public knowledge, it still can be sinful against charity to speak unnecessarily about those faults. Already in his own time, St. Paul recognized the poisonous effect of this kind of conversation. He found himself forced to warn against it frequently. His advice to Titus is still valid: "Tell them not to speak evil of anyone." Which means in blunt language: "If you can't say something good about someone, keep quiet."
How do you rate?

Imelda, Ferdinand and the Pope

Imelda Marcos, wife of Philippine President Ferdinand Marcos, made a number of unexpected appearances at various places in her country during Pope John Paul's recent tour of the Philippines. She showed up unexpectedly at Cebu and Davao. In Bacolod, she greeted the crowd at the site of a rally and left before the pope arrived. According to newspaper reports, Mrs. Marcos was not invited "to any of the papal functions in the provinces. Church officials feared she would try to turn the papal visit into an endorsement of the Marcos government." In fact, her role during the papal tour was quite minor. I mention all this to indicate the kind of situation that confronted the pope on his trip to this country.

Pope John Paul needed almost infinite tact and diplomacy, especially in situations where he was dealing with the authoritarian regime of President Marcos.

At Bacolod, for instance, Pope John Paul faced thousands of impoverished sugar workers and delivered a blockbusting speech. He asserted: "Injustice reigns when within the same society some groups hold most of the wealth while large strata of the population cannot decently provide for the livelihood of their families even though they spend long hours of backbreaking labor in factories or in the fields."

For President Marcos must have winced when he heard these words! For they were an indictment of his regime: 500,000 sugar plantation workers in the Philippines have lived in destitution those who have only the barest protection. The Pope made clear to everyone in the Philippines that he would not approve violations of human rights even though President and Mrs. Marcos stamp them with their approval.

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The mystery of reconciliation

By Msgr. James J. Walsh

It seems from time to time in our recent religious history, a single word takes over the headlines and stimulates books, homilies, discussions and articles. At Vatican II, the Italian word "aggiornamento" - updating - was the in word. It was intended to provide a very general description of all that the Second Vatican Council was trying to do.

Later "relevancy" took a turn at top billing. Everyone and everything had to be relevant, or all kinds setbacks would occur to the church and to us. Thank goodness, the shadows have lengthened around its over worked application.

Community which has a very valid meaning and must be pursued took such a hammering. It was applied in all kinds of areas where it couldn't survive and was on everyone's lips. Community is important, too important a concept to become a cliche.

The "in" word the past few years is a very good one indeed - reconciliation. Let's hope this one lasts and influences our lives to a degree not experienced before.

There seems something providential about the spotlight staying on reconciliation. Pope Paul and his successors have put strong emphasis on the need to be reconciled with oneself, one's neighbor and above all with God. The revised Sacrament of Reconciliation a few years ago illustrated that dramatically.

Let's glance at the background of this mystery of reconciliation and try to tie together a few fundamental doctrines you already know well.

Scholars throughout Christianity have gone to great length to indicate how all the truths of Christianity form so firm a unity that no essential doctrine can be separated from others.

How impressively this is illustrated in the divine work or reconciliation. What happened, at Bethlehem cannot be isolated from the honors of Calvary when Jesus died nor from the garden of the resurrection nor separated from the altar where we gather daily as a family to celebrate the Eucharist.

So the first step of mystery of reconciliation may be identified when the angel Gabriel revealed to Mary that she was the divine choice to be the mother of the Redeemer. And it is no exaggeration to say that the fate of all humanity hung in the balance when Mary took the time to ask how this could be accomplished. And when she gave her decision - "be it done unto me" - the redemptive plan of reconciliation of fallen man with God was brought closer to fulfillment in that "fullness of time" about which St. Paul speaks so eloquently.

This mystery nine months later was manifested at Bethlehem. Here heaven and earth combined to do God's will - angels, shepherds, Cesar Augustus and his census, Rome's progress in governing the known world and a host of other events combined to fulfill ancient prophecies at the very time God had decided on.

From Bethlehem to Calvary is a long journey, although relatively short as we measure time. The Child has been named Jesus, which means Saviour. He has to save man from his sins and reconcile him to God.

It's important to emphasize, perhaps especially in our times, that while Jesus is the Teacher, he is primarily the Saviour. It would have been useless to teach people to love each other, to forgive and to do good, unless they were liberated from the slavery of sin and given the power to love, a power that can come only after reconciliation with God.

So when Our Lord dies on the cross, Calvary became, in a real sense, the heart of the mystery of reconciliation. Death, therefore, was the necessary step to his supreme triumph of the resurrection. Much of what Christ said and did makes no sense unless the shadow of the cross fell over the crip.

"There we come to the Holy Eucharist. Here is where Bethlehem and Calvary become present to us in the mystery of the reenactment of the sacrifice of Jesus. All that Jesus gained for us is presented to those who believe in him in the Eucharist. Lent gives us the setting to reflect on reconciliation. When we attend Mass daily, we are uniting with the universal church in imploring God to reconcile people everywhere with him. We are constantly attempting to deepen our own union with God through the mystery of the eucharist and regular use of the Sacrament of reconciliation.

By Msgr. George Higgins

Resurgence of the Ku Klux Klan

If you're Jewish or black, a healthy dose of paranoia is necessary for survival. So it's with real concern that civil rights agencies and allied groups have been watching the rise of racial tension in our society.

A startling increase in anti-Semitic activities and in membership in racist groups such as the Ku Klux Klan and the neo-Nazis has been reported by the Anti-Defamation League of B'nai B'rith. Many of the reported incidents involved youthful vandalism, but others involved fire bombings, arson, death threats and street shootings.

The efforts of groups such as the Klan to enlist Catholics in their ranks are worth noting.

"IT IS IRONIC that an organization which in times past persecuted and oppressed Catholics is now recruiting them," said Bishop Raymond Callaghan and the priest's senate of Lafayette, Ind., in a statement last May urging people of the diocese to "avoid all association with such groups as the Ku Klux Klan and any other explicitly racist organizations."

"Despite the repeated admonitions of the bishops of the United States, some people claiming to be Catholic are championing the cause of the Klan. What a tragedy," wrote Bishop Leo Maher of San Diego when a Klansman said he was a Catholic ran for Congress last fall in California.

Groups such as the Klan "poison something deep in the wellspring of our national spirit. They insult Americans with their bigotry and make us less one nation indivisible, under God, with liberty and justice for all," said Archbishop Thomas Donellan and Rabbi Alvin Sugarman of Atlanta in a joint 1980 Thanksgiving statement urging Catholics and Jews to "denounce the Klan and what it stands for in our hearts and in our lives."

The efforts of groups such as the Klan to enlist Catholics in their ranks are worth noting.

"We cannot be complacent about the rise in anti-Semitic and anti-black violence. And it's going to take more than statements -- however eloquent -- to counter the efforts of the hate groups.

It's going to take education, particularly education about the relationship between racial and economic justice."

"OUR ECONOMIC structures are undergoing fundamental changes which threaten to intensify social inequalities in our nation. We are entering an era characterized by limited resources, restricted job markets and dwindling revenues. The economic pressures exacerbate racism, particularly where poor white people are competing with minorities for limited job opportunities," said the U.S. bishops in a 1979 pastoral letter on racism.

"Because of current economic pressures, "we are all susceptible to having our legitimate anxieties converted into oppressive behavior," the Lafayette priests' senate observed. "As economic pressures tighten... We must be cautious never to be exploited by those who would convert our anxiety to hatred."

"It's also going to take the cooperative efforts of all who, with Pope John Paul II, reject the "perverse theories of alleged differences in the value of races or the division of mankind into 'worth' and 'worthy'..." wrote Msgr. James J. Walsh in a recent reflection. "The divine plan of reconciliation of fallen man with God was brought closer to fulfillment in that "fullness of time" about which St. Paul speaks so eloquently."
Bay Harbor patrolman uses soft touch

When John Anderson traded his future priest's collar for a bulletproof vest, he felt it was what God had called him to do.

Now, he carries a gun instead of a cross and writes out citations instead of hearing confessions, but God is still on his side.

Anderson sees a parallel between the two years he spent at a seminary under the Capuchin Franciscans and the 21 years he has spent as a policeman.

“Both are small, peaceful communities of Bay Harbor. It’s a real good, nice community to work in,” Anderson says, praising his superiors, his fellow officers and the close-knit department they form.

It is his second time around at this town of 4500 people — 4600 during the tourist season — which consists of two islands joined by the Broad Causeway. Largely residential in nature, populated by retirees who finally decided to enjoy life, Bay Harbor is an anomaly in Dade County.

Anderson began his career as a reserve officer for Dade County, working whenever their North Miami Beach force needed another man. Eventually, he moved to the Oakland Park department in Broward, then served four years at Bay Harbor. He left there and spent some time at Miami Shores, later becoming an investigator for the Dade County School Board before returning to Bay Harbor, where he plans to stay.

City Manager Anthony Nales says Anderson is the only policeman he has ever rehired.

The big incentive then was money, Anderson explained, for better pay, officers moved from department to department. That is no longer true because the Police Standards Council keeps wages fairly similar.

Griffiths says policemen’s salaries have improved by leaps and bounds in recent years. Before, all they got was a uniform allowance, no overtime or court pay.

Still, “policemen’s salaries are not the easiest to live on,” says Clarita, Anderson’s wife of almost 15 years. She works part-time at Madonna Academy to help support their two children, John, 13, and Mary, 10.

Clarita doesn’t love being a policeman’s wife. She calls it “a special challenge.” The hours are difficult to adjust to and she has spent many lonely nights at home with the children. She doesn’t, however, want her husband to stop being a policeman.

“It’s obviously his calling, . . . what God wants him to be,” she says.

Ironically, in the early days it was she who encouraged him to become a cop, “So I asked for it.”

And, she worries about him when he goes on-duty, but then again, “she worries about everything.”

“I PRAY a lot,” his wife says. “When I was younger, I worried a lot. I’ve learned to pray more and worry less.”

She worries a lot less since he’s been working at Bay Harbor, because she says in rougher areas policemen are not respected as human beings, and that makes their job all the more difficult.

“It’s hard for a good man to stay a good policeman in rougher areas,” because “you’re not reinforced. The things you stand for are not reinforced, either by the community or by more hardened colleagues, she says.

Among policemen, Anderson’s long-lasting marriage is rare. There are too many pressures on cops, the hours are very long and very hard and the problems, including financial ones, keep piling up.

“How MANY women are really going to put up with a police officer?”


discussing it's hard to be a cop these days. Rising crime and diminishing respect a media eager to find fault and a consensus have forced many frustrated off the one losing out.

Is there no good news in South Florida? Following are the tales of two cops - quiet community, the other a major violent districts.

Both are Catholic, both have families, both policemen. Despite the biased coverage, they remain policemen. Compared to police, Anderson’s wife worries a lot less since he’s been working at Bay Harbor, because she says in rougher areas policemen are not respected as human beings, and that makes their job all the more difficult.

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“How MANY women are really going to put up with a police officer?”
Liberty City officer often frustrated

Twenty-three years ago, when Major Robert Senk joined Dade County’s Public Safety Department, he figured he was getting job security, a good salary and a nice pension to retire on.

“I didn’t think or even know what police work was all about, just like everybody else, only what you see on the TV screen.” Still he was working at a warehouse, his previous job, so he decided to give it a try.

He liked it “immensely, right from the beginning,” and he’s never regretted his decision.

But as he and the area grew up, the first-generation Polish-American from the South Bronx learned that while police work is sometimes a rewarding, worthwhile occupation, most often today it’s a “thankless, frustrating job which doesn’t provide too much reward and very little satisfaction.”

Seldom are cops seen as human beings with families, feelings and tough jobs. Instead, policemen are attacked on a large scale as it is today,” says the departmental attorney, Senior Deputy Mayor Jack Broker.

The situation has become especially grim, he feels, in the wake of court rulings limiting police actions, and what Senk sees as a steady decline in morality, police only had to worry about making ends meet on poor pay and keeping the family together through midnight shifts and overtime.

Now, Senk says, they have to worry continued on p.16

Anderson calls policework a vocation

Donsky, a “Jewish boy” who combines a sense of humor with a sense of the hardships inherent in police work, adds a dimension to the daily life of a police officer.

“I don’t know of any policeman who really ‘out to get anybody,’ says Anderson. “However, it needs changes. It needs a lot of work.”

Adding to policemen’s troubles today is a populace armed to the teeth, sadly too willing to fire guns they can barely handle.

Routine traffic stops and domestic disputes too often end policeman’s lives.

“And who wants to go out there where everybody has a gun?” asks Donsky. “I really don’t think it’s the answer to the crime situation at all,” agrees Griffiths. “It’s a bunch of inexperienced people who are emotionally concer- ned.”

Anderson says he has never shot anybody and hopes he never has to. “If you present yourself in a professional manner, in a Christian manner, you can avoid confrontation.”

His Motto is, “A Christian in crowd will always stand out.”

With all the problems, though, why not just quit and go sell life insurance? Why the insistence on remaining policemen?

“It’s about the only job you’d ever be happy with,” says Chief Griffiths. “It sort of gets in their blood.”

“There are rewards that you get that no other job can give you,” says Donsky. “In a lot of instances you do help people.”

It’s a vocation, adds former seminarian Anderson.

“If only one attitude changed, maybe it was worth his death’
**Young children: sexuality and masturbation**

Dear Dr. Kenny: My 5-year-old daughter masturbates. This has been an off-and-on occurrence since she was about 3. All the secular child-rearing books say this is perfectly normal and merely to instruct the child to do this in private since some people will find the practice embarrassing. Isn't there something more Christian and caring to say and do? (Ohio)

A. Thank you for asking so directly about a matter which is often uncomfortable but which needs to be mentioned. Children do touch their genitals with some frequency, and adults find this behavior embarrassing. What to do?

You ask for "something more Christian and caring to say and do." Remember that values toward sexuality can be communicated in many nonverbal ways. Hugging and touching your child is a positive way to say bodies can express affection, a valuable message both dad and mom can communicate to boys as well as girls. Through such behavior you can begin to express your own values about physical love even with young children.

**LET ME SUGGEST** two extremes which are best avoided.

As a child I was told that any unnecessary attention to a private part of the body was seriously sinful. Such a negative introduction to sexuality is unfortunate.

The other extreme is to tell the child that masturbation is a normal and healthy part of growing up. Most parents take a position between these two extremes.

Most parents want to say that sexuality is a beautiful aspect of life, but don't do it now. As a result most try to stop the masturbation while saying nothing. The message to the child may well be that sex is a matter that cannot be discussed.

What is unacceptable in public is also unacceptable in private. I would simply tell my child that it is not acceptable to put her hand on her genitals even though her genitals feel pleasure and are a beautiful part of her. You must distinguish between your values and your strategy. My parental value is that I do not wish my 5-year-old to masturbate in public or in private. My strategy would involve two parts. First, I would give the "nice-but-not-now" message about sexuality directly in order to cause as little confusion as possible. Second, in order to be effective and to avoid unique undue emphasis on the entire issue, I would for the most part ignore her behavior. Ignoring is not doing nothing. Ignoring is the best way to stop a specific behavior permanently.

**MASTURBATION in a 5-year-old is not all that heavy. I would treat it like sex words (shockers) in a 7-year-old. A rather firm admonition: "Don't do that." And then, let it drop.**

Masturbation, like sex words, is not a sign of eventual corruption and dissolution. It is a fairly normal attempt to explore the body that, with responsible parental help, can be fun and not neutrotrophic.

A heavy-handed parental attempt to wipe out this activity right now and forever may have unfortunate implications for the child's self-image. She needs to know her body and her God's creation. They are not dirty, and the pleasures are not sinful. On the other hand, the parent can tell the child rather directly to "stop it" without ruining the child's future sex life.

FINALLY, keep the whole issue in perspective: troublesome, yes; worrying, no. (Readers questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 67; Rensselaer, Ind. 47978)

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**By Dr. James and Mary Kenny**

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**LENT I. Gospel values and today's families**

**OPENING PRAYER**

Dear Jesus, continue to bless us this Lent as we prepare ourselves through good works and penance for your great feast of Easter. Be with us, Jesus, and help us to be instruments of your love to all we come in contact with this week. Amen.

**SOMETHING TO THINK ABOUT**

Two symbols of faith we wish to focus on this Lent, are the tombs of Christ and his crown of thorns. The tomb where Christ's dead body was placed after his Crucifixion is the focus for the cornerstone of our faith, Christ's Resurrection. Dark and silent, the tomb reminds us that each of us too will die, yet faith in Christ's Resurrection provides eternal life. (John 20:17) The Christ crown of thorns is a worldly mockery of his being a king (Mt. 27:27-31). It reminds us boldly that Christ's kingdom is not of this world.

**ACTIVITY IDEAS**

Young and Middle Year Families

- **CHRIST TOMB AND CROWN OF THORNS: Materials for tomb: plaster of paris, empty oatmeal box, scissors, a stone about the size of Dad's fist. Mold the tomb out of the plaster of paris around the bottom four inches of the box. Cut off the box and place the stone at the door of the tomb. For the crown use some sticks, toothpicks, and thin wire. Make the crown by wiring the sticks into a circle and affixing the toothpicks as thorns. These items can be used in a Scriptural discussion during Lent.**

- **Adult Families**

  Read aloud John 3:16 and then Matthew 27:27-31 and have each family member share thoughts.

- **SNACK TIME**

  Why not keep the snacks low key during Lent? Try some carrot sticks cut in all sorts of sizes and shapes.

- **ENTERTAINMENT**

  Hold a "Spring Round-Up." Search the closets for toys and clothes that can be given to an organization that will make them available to the poor.

**SHARING**

Try to give every family member a chance to talk during the sharing. Share a crazy story from last weekend.

Try to recall when your faith was tested. What was it like and how did things turn out in the end. Someone share a time when he or she felt extremely sad. How could it be compared to Jesus' crown of thorns?

**CLOSING PRAYER**

Gentle Jesus, thank you for the symbol of your empty tomb, and Jesus, thank you also for suffering for us the horrible "crown of thorns." How deeply we all love you, Jesus, and how much we want you to be our disciples. Help us along our way this Lent, especially when we are angry at each other. Amen.
"The greater majority of police officers are hardworking. They’re attempting to provide a service to the community...they take a risk every time they put a uniform on and go out on the road."

Major Bob Senk

continued from p. 13

about criminals who routinely resist arrest, riots, and suspects who shoot back.

"When morality lessens, the respect for the law lessens, and I firmly believe that morality has really gone downhill in the last 20 years," says Senk.

He has two daughters, 20 and 22, and a wife who sleeps better now knowing that he is not on patrol but behind a desk most of the time.

A member of St. James Parish, active in The Men’s Club, he rediscovered religion a few years ago, after the death of his three-day-old son.

THEN, WHEN HE started with Cur-sillo, "I was floating on cloud nine. I was very optimistic. I would say, 'Boy, I was floating on cloud nine. I was very optimistic. I would say, 'Boy,'

"CRIME APPARENTLY is an oppor-
tunity where people feel...society owes them something so they go ahead and take what they can without considering the victim or the loss of life and property," Senk says.

He blames the increase in unemploy-
ment for the crime rate. "When you're hungry you look for food." But he says more welfare is not the answer. Instead, the government should en-
courage individuals to earn their keep.

Policemen, he explains, "see the worst possible inhuman things that people do to other humans."

"A lot of .praying. Maybe that's not a sign of weakness to be religious or to show empathy for the community. "

Senk doesn’t deny that there are bad apples in police departments, cops who need to prove their manhood, can’t stand namecalling or have difficulty controlling their temper. But, he says, the top brass is aware of who they are, and is only waiting for the physical evidence to convict them.

"The greater majority of police of-
ficers are afraid to get involved in situa-
tions where they can be criticized," says Senk.

He wishes the media would be a bit more realistic.

"AN OFFICER has seconds to make a decision on a situation which could mean the difference between his life or the life of somebody else, whether it be the subject or the victim that he’s confronted with. And that particular situation is subject to review not over days, not over weeks, but over mon-
ths and years by the courts, by juries, by judges, by the media. You can ap-
preciate the pressure that is on that of-
ficer."

"There aren’t too many who are religious, whatever faith they are. It’s a sign of weakness to be religious or to show empathy for the community." He wishes the media would be a bit more realistic.

"The courts have gone too far in protecting the rights of the defendant. It’s gotten to the point where our han-
ds are almost tied."

Senk says if something is not done soon, crime will reach a point where it will be beyond anyone’s control. But he doesn’t know what can be done.

"A lot of praying. Maybe that’s not enough. We need something that will make people look up to the Lord, make them realize why they’re here. I don’t know what that is going to take to do that. I don’t know what any one in-
dividual or any group of individuals can do to make that happen."

"There HAS to be an acceptance of people who are willing to be good for the sake of being good," says Senk. "I’d like to see that developed somewhere," including among police officers, who often show a reluctance to get in-
volved with the community or God.

"There aren’t too many who are religious, whatever faith they are. It’s a sign of weakness to be religious or to show empathy for the community. Tcheop’s gotta be macho. He’s gotta be tough, gotta be able to handle himself, gotta be able to get used to it."

Senk is not embarrassed about religion. "I’m thankful that I’m a Christian. There have been many days where I probably would have overheated to a situation. However, I was able to reflect on what is right and what is wrong and act accordingly."

He is a little frustrated with police work right now. He misses being able to help people, instead of just an-
swering calls and putting crooks behind bars. He says his men need the com-
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Double-barreled open house - Barry College

MIAMI — Invitations have been sent to hundreds of prospective graduate and undergraduate students, counselors, principals, and others to join in a double-barreled Open House on the Barry College campus Wednesday, March 18.

High school students considering college, and community college students thinking about transfers, as well as other potential undergraduates will be welcomed at 9 a.m. in the Barry auditorium. There will be information on admission and financial aid and a slide presentation. Afterward the young people will have an opportunity to visit classes, see exhibits, enjoy some good entertainment and tour the library.

Respect Life pilgrimage

The 3rd annual Respect Life Pilgrimage will take place at Lakeland Civic Center, Lakeland, Florida, on March 22, 1981, P.M. Program is at 2 p.m., Mass is at 3 p.m.

A chartered bus will make stops in Miami, Broward, and Palm Beach the morning of March 22. Cost is $18 round trip. Bring box lunch. Bus should return to South Florida around 8 p.m.

The workshop was open to all for bus reservations please call: Dade: 653-2921, Broward: 753-2979, Palm Beach: 655-4050.

There will be a Pilgrimage Holy Hour held at St. James Church, 7th Ave. and N.W. 131ST Street, on Saturday evening, March 21, AT 7:00 p.m. Prayers and benediction for the success of the Pilgrimage to Lakeland will be offered.

Lectors participate in Workshop

Fr. Michael J. Devaney, O.M.I., pastor of Mary Immaculate Church in West Palm Beach recently hosted a Lectors' workshop held in two sessions, in Cardinal Newman cafeteria.

The workshop was open to all lectors and 60 lectors were present.


Mortgage burned at St. Peter's

A sing-along followed the burning and a complete turkey dinner was served to each parishioner. There were games for the kids and prizes given to the winners. Many of the parishioners wore their T-shirts with the parish emblem emblazoned upon it.

The food was a joint effort of the St. Peter's Men's club and the St. Peter's Ladies Guild.

Catholic Daughters

NEW YORK (NC) - The Catholic Daughters of the Americas (CDA) will offer a $1,000 cash prize during the latter part of 1981 for an essay dealing with unknown or only little known aspects of local Catholic church history.

Each essay must present some little-known or previously unknown aspect of your local Catholic church history," said Miss Mary E. Murray, national regent of CDA. "Scholarly thinking, good writing and presentation of material which is new and informative in the field of local Catholic history will be favored, as well as material which has not been presented elsewhere."

The contest is open to clergy, religious and lay persons, and members and non-members of CDA. Contest rules may be obtained from Mrs. Lilu Dills 2309 Huntleigh Drive, Oklahoma City, Okla. 73120. Manuscripts must be submitted to Mrs. Dills by July 1, 1981.

Walter J. Tyson, Sr.

Walter J. Tyson, Sr. 87, father of Fr. Joseph V. Tyson, S.S.J., died on March 6, at St. John's Nursing Home in Ft. Lauderdale. Mr. Tyson and his wife, Matilda, retired to Coral Gables from Philadelphia, in 1953. They resided in Coral Gables and were members of Little Flower Church. In 1960 they moved to Pompano Beach and became pioneer members of St. Elizabeth's parish.

A Funeral Mass was held in Philadelphia, at St. Raymond's parish last Wednesday. Mr. Tyson is survived by his wife, four sons and two daughters, 26 grandchildren, and eight great-grandchildren.

There will be a special Mass at St. Peter and Paul Church in Miami on Saturday, March 14, at 11:00 a.m. Fr. Tyson and his mother will greet friends following the Mass.
Serrans celebrate clergy and club

By George Kemon

"We have to evangelize our families," said Auxiliary Bishop Agustin Roman to the Broward Serra Club banquet honoring priests and their club. The Serra Club celebrated two major events at one banquet: its annual Clergy Appreciation Dinner and the 20th anniversary of its founding.

"More than 100 people wanted to present to honor the clergy of Broward County. Featured speakers were Bishop Agustin Roman and Fr. Gustavo Miyares.

"BISHOP ROMAN referred to remarks made by Archbishop McCarthy on Evangelization that 'in this united apostolate, we will also reach out to share His teachings, His blessings, His hope and His peace and His joy with those who do not know Him, of those inactive Catholics who walk with Him no longer.'"

"The Auxiliary bishop continued, "We have to evangelize our families. The Bishops of the United States made an initiative from 1980 to 1982, the decade of the family. The Church must project the Gospel of Jesus to all families so that they may grow in faith, prayer and love.""

"But what can we possibly do without vocations in light of this great challenge to evangelize all stratas of humanity? Nothing. The priest is the main instrument of this program," said Bishop Roman.

"Let us continue to work on behalf of priestly vocations. Let us continue to pray for our work, for without prayer we can do nothing. We need holy priests to live God's word and may preach it as John Newman did in the last century. South Florida needs living witnesses of evangelization:"

"These signs of times should find us vigilant."

FR. MIYARES, Director of the Vocations Office for the Archdiocese of Miami spoke about the role of schools, CCD programs and the role of the religious in securing and fostering vocations. He touched on the areas necessary to the promotion of vocations: Prayer, Promotion and Recruitment, all related, according to the Vocations director. And each of us has to use these tools to promote vocations if they are to be fruitful.

Serran Dick Lill spoke on accomplishments of Serra in Broward County and on the need for younger members and the difficulty in attracting them. During a meeting of the Palm Beach Serra Club in 1961, Archbishop Coleman Carroll asked O.J. Trott to start formation of a Serra Club for Broward County.

TROTT CALLED together thirteen dedicated Catholic laymen on St. Patrick's Day, and the following year, on March 5, 1962, Serra Club of Broward County was chartered at a meeting held at the Venetian Isle Yacht Club.

Archbishop Carroll and Msgr. James Walsh, Chaplain of the Miami Serra Club, attended the Charter Night meeting. Adrian Brennan presented the Statue of Padre Junipero Serra to the Club, Jim McLaughan, President of the Miami Serra Club presented the gavel and George Smith, President of Serra International presented the Charter.

There have been 19 past presidents, Dr. Maurice Draye, who served in 1979-1980, is again serving as President for a second term after consecutive term.
NEW YORK (NC) - In a recent speech before the Durham, N.C. Chamber of Commerce, James H. Rosenfield, president of the CBS, decried the readiness of certain groups concerned about the state of public and private morality to place the blame on television.

While acknowledging that we live in an age in which "children may have been deprived of their innocence," Rosenfield contended that those who wish to make television the scapegoat are merely attacking the symptoms of a "fundamental social change," which he blamed on a "rapidly increasing divorce rate and the increasing number of women who have entered the work force.

Rosenfield, quite rightly, deplores simplistic answers, but I wonder what feminists will think of his own explanation of our social problems. In arguing that shows such as "Dallas" - his own example - do no harm, Rosenfield was using the familiar argument that you don't blame the messenger who brings you bad news. If immorality flourishes on "Dallas," well that's what goes down these days, like it or not. Don't blame television.

NOW IT's quite true that it would be foolish to blame the messenger, especially if he conveys the bad news with such skill and insight that he prepares you to meet the challenge it represents.

But suppose that the bad news is sexual immorality and your messenger comes in and breaks it to you by doing an obscene dance. And suppose he carries on in this way night after night. Not only has he failed to tell you anything you didn't already know, but he has made things appreciably worse.

Television is certainly not the root cause of all our problems, but when television celebrates immorality in shows such as "Dallas," it is not just reflecting the ills of our society, it is making those ills worse. Its message is that everybody is doing it, a corrosively cynical declaration that puts all of us who want it all, now!"

All of which brings me to a letter I received from Mrs. Diana Almeida, who described herself as a Catholic and parent. Mrs. Almeida brought to my attention two ads that appeared in the Dec. 15 edition of Broadcasting, a respected trade journal of the industry.

THese ads, which as Mrs. Almeida observed, were "probably not intended for the eyes of the general reader," were placed by Post-Newsweek Production to tout a new daytime serial called "Young Lives," which, we are promised, is to have a "product," has already met Fox's counterpart, Hunk. Hunk is being marketed by Post-Newsweek Production to tout a new daytime serial called "Dallas," it is not just reflecting the ills of our society, it is making those ills worse. Its message is that everybody is doing it, a corrosively cynical declaration that puts all of us who want it all, now!"

"In one ad, a sweet young thing stares sultrily into the camera. Above her picture, writ large, is "Beautiful Rachel. Spoiled, sexy, rich and rotten. She's 15 going on 29."

Michael Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

'We're producing results.' It is indifferent to the effects its programs may have on the values of young viewers who will see glorified in 'Brad and Rachel' qualities that a moral upbringing teaches are contemptible, qualities that undermine the noble virtues of restraint, selflessness, loyalty, compassion and that concern for our fellow beings which society demands for its very existence.

IF NOTHING else, said Mrs. Almeida in conclusion, "perhaps the general public could be made aware of the tawdry manner in which this program is being merchandized, with an appeal to the opportunistic interests of station owners, rather than to their sense of public service, and with total indifference to the program's effects on the moral values of young people."

There is nothing worth saying after so effective a summation except to ask you to keep your eye out to see whether or not one of your local stations succumbs to Post-Newsweek's sexy hard sell.

Michael Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.
Our Lady of the Lakes Seventh Annual Spring Festival, from March 12 through 15, at 15801 N.W. 67 Ave., Miami Lakes. Times: 6:30 p.m. to 11 p.m., March 12; 10-10:30 a.m. on the 14th, and 1 to 10 p.m. on the 15th. Ethnic food booths, game booths, blue grass music, clowns, cloggers, and western music groups and choral groups from local junior and senior high schools.

St. Juliana's Church, 4500 S. Dixie, W. Palm Beach, will hold its 2nd Annual Family Festival on the church grounds, March 18 through 22nd. Carnival, food, prizes, rides. Advance sale tickets for rides may be purchased at considerable savings at the school office or church rectory until March 17. Dinner tickets may be purchased at door. Adults $4.25, children $3.25. For information: 588-5255.

Religious Ed session
Fr. John Shea will be the principal speaker at the Religious Education Convocation to be held at St. Mary's Cathedral, on Saturday March 21st. Several publishers will also present workshops on their religious materials and programs.

The mini-convention includes profressional clergy, religious, catechists in CCD, and Catholic schools, family life ministers, or any one interested in the work of religious education. A contribution of $5.00 per person is asked for the full day's program including lunch.

Further information may be obtained from the Department of Religious Education, 6180 NE 4th Court, Phone: (305) 757-6241.

Lecture on church architecture
Patrick Quinn, author of the article on church architecture in the New Catholic Encyclopedia and architect of St. Jude Church in Boca Raton, will give a free lecture on church architecture, Saturday, March 15, at 12:15 a.m. at the College of Boca Raton, All interested in the subject are invited.

Handicapped Day of Renewal
The 5th Annual Handicapped Day of Renewal will be held at Villa Marie Nursing and Rehabilitation Center — 1050 N.E. 125th St., North Miami — Saturday, March 21st — 10:00 A.M. to 3:00 P.M. Spiritual director is Father George Kenobi. There is a $5.00 registration fee which includes lunch. Reservations — John Winters of Goal, 620-5271.

Eucharistic Minister training days
The following two Training Day dates will probably be the last ones until fall:
1) Saturday, April 4, 10 A.M. — 3 P.M., St. John Fisher Church, 4001 North Shore Dr., West Palm Beach.
2) Saturday, April 11, 10:30 A.M. to 3:30 P.M., St. James Church, 540 N.W. 132 St., North Miami.

A Gentle Reminder: In order to be commissioned one must be recommended by his/her pastor and must have attended a full day's training.

A Note to the Pastors: Please send letter of recommendation and registration (specifying which training day your people will be attending) to the Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, Fl. 33138. Please include payment for the training day, which is $4 per person and includes lunch.

If we can be of any further assistance, please call the Office of Worship and Spiritual Life at the Chancery, 757-6241, Ext. 241/242.
More is better

By Father Philip J. Murnion

True or false: a parish should always look to its own members for the ideas, the talents, the volunteers, the funds or the sense of commitment needed to meet the important needs?
The answer: true and false. Parishes look to their own people. But parishes are also looking to each other.

Parishes: it seems, can serve as resources to one another.

• In Kansas City, Kan., parishes, grouped by region, are working together to serve families.

• Parishes in the Flatlands, an area of Oakland, Calif., have been working together for some years. One cooperative activity has been the development of housing for the elderly.

• On the Lower East Side of Manhattan, 21 parishes are in the third year of a joint program that trains parishioners to take a greater part in the work of their parishes.

There's a sort of efficiency mechanism at work in some of this cooperation. People recognize that there can be of the success in the work of the church. They try to avoid unnecessary duplication of effort.

But efficiency and the desire to save time do not tell the whole story. When parishes work together, it is often because they want to do so and need to do so. They believe their combined efforts will have more impact than is likely if they simply go it alone.

The potential of parishes is very great, many people believe. So they take action together to show how great this potential is.

INTERPARISH cooperation may be necessary if many concerns of the church are to be acted on in an adequate way.

Often this cooperation has a modest objective: the simple sharing of information. Here "cooperation" and "communication" often seem to be close relatives. Cooperation takes the form of communication as people learn from each other's insights, past experiences, and expectations.

In this case, parishes cooperate on the level of planning. They learn what has and has not worked for others, how others envision the future. Parish representatives talk over ways to prepare people for marriage or for baptism, how to work with teenagers, how to plan for worthwhile parish council meetings, what to do to get groups of families, neighbors or friends together in homes for discussions of the faith.

But other interparish efforts mount joint programs. In this case, people do more than share information. Action is a goal.

PERHAPS TWO or three parishes work together to develop joint training programs for religion teachers.

Perhaps social action committees from two parishes work out a plan of action to defend the rights of people in a local neighborhood in which:

Parishes have worked together to promote unity among racial and ethnic groups. They have worked out joint plans for reaching people who are alienated from the church.

They have developed lecture series for adults.

The parishes share an interest. Perhaps the parishes provide counseling services or promote awareness of available public health services.

Parishes have worked together to promote harmony among racial and ethnic groups. They have worked out joint plans for reaching people who are alienated from the church.

They have developed lecture series for adults. They have shared the services of full-time personnel. In some diocese there are even interparish councils that represent the parishes in a diocesan pastoral council.

The emergence of these interparish efforts is an example of the church's ability to be flexible in response to new needs. These efforts are a call for new approaches. Of course, it is all a far cry from the days when many parishes jealously maintained their independence.

THE BOUNDARIES of our lives are frequently in flux. Sometimes people feel that there is little beyond their own neighborhood that is of much concern to them. At other times, events make us realize that we are almost rubbing shoulders with people on the other side of the world. The hostage situation in Iran was such an event.

Interparish efforts give recognition to the relationship we have with others beyond the limits of a given parish.

LESAC stands for unity

By Leonore Kelly

"In unity is strength" could well be the motto of the 21 parishes and three Catholic social service institutions forming the Lower East Side Area Conference (LESAC) in Manhattan.

Because representatives come from so many individual Catholic parishes, LESAC can take an area-level approach to church life. LESAC helps parishes with planning and programming and, over the years has become a united Catholic force in the neighborhood which is 60 percent Hispanic.

According to the head of LESAC's pastoral center, Sister Marion Agnes Daniel, local government agencies look to the conference for support and help. For example, she said, the local immigration office might ask LESAC if it would help arrange a "nonthreatening meeting" with illegal aliens (both Chinese and Hispanic) to "explain changing possibilities for citizenship."

TO PREPARE laity and clergy to be effective leaders in their parishes, LESAC sponsors an institute for ministry. Since 1977, the institute has offered up to 10 courses twice each year for English- and Spanish-speaking people.

Staffed by people who come almost exclusively from the Lower East Side of New York City, the ministry courses cover scripture, spirituality, family life and skills as those needed by home visitors or lectors who read scripture at Mass.

Sometimes, the people who complete these courses go on to work in the larger community. Sister Daniel points to a Hispanic youth, now in his mid-20s, who participated in numerous LESAC programs. Today he works as a counselor with former prisoners and drug and alcohol addicts in the community.

A relatively new LESAC effort in leadership development is the Christian empowerment program. About 60 people, two-thirds of them laity, have committed themselves to spend a weekend each month over a period of five months learning the theology behind church social-justice efforts, and the skills for leadership and community organization.

THE SECRETARY of the Pastoral Center, Lily Muñoz, explained: "A lot of our people are good Christians and willing to work for the church but they don't know how to go about it. They also need to learn that social issues are part of a Christian's concern."

"For years," he says, "the American clergy has been separated from their people." Perhaps social action committees from two parishes work out a plan of action to defend the rights of people in a local neighborhood in which:

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The Parish and Its People

The Parish and Its People

Couples participate in a Pre-Cana program in Chicago. This is one of many activities where people from many parishes can work together.

The Parish and Its People

The Parish and Its People

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They had arrived at a realization that being a Christian calls for action.

Paul begins, "I am telling you, whom I love, to shun the worship of idols, and I agree with the Corinthians in principle: Idols are nonentities and food offered to say, as well as its context, is interesting.

To demonstrate this, he alludes to familiar rituals. When the Corinthian Christians share in the Eucharist, they worship God, but they also forge a bond of unity among themselves.

In fact, through the cup and bread, he says the people share in Christ's body and blood - and he emphasizes the sharing. The result? "Because the loaf of bread is one, we, many though we are, are one body, for we all partake of the one loaf." It is the same with the sacrifices of Israel. Those who partake of them enter into a communion with each other.

Consequently, Paul tells the Corinthians, "The Gentiles (pagans) sacrifice to demons and not to God, and I do not want you to become sharers with demons." Whether they like or not, when they partake in pagan feasts, objectively they enter into fellowship with a godless community which is hostile to their own Christian community. They involve themselves then in a vicious contradiction.

PAUL AGREES that, thanks to our Christian freedom from pagan pressures, "all things are lawful." But there are circumstances which make some things destructively. Other people's interests need to be taken into account - including the interests of those who are bothered by these matters.

Paul tells the Corinthians not to borrow trouble. If they go to buy meat, they need not ask whether it was once used in a temple sacrifice. Similarly, if a pagan invites them to dinner, they should not ask the hostess where she buys her meat. What they don't know won't hurt them in such a case.

On the other hand, if someone makes a point of the fact that the roast was on a pagan altar, then they are on the spot. Even if they eat it in good conscience, they may scandalize another guest.

Parenthetically, Paul interjects a possible objection: "Why should my liberty be restricted by another man's conscience?"

This answer is so unimportant that it is as much as to say such thing as completely unrestricted freedom. Others have rights, too, and we cannot abuse our freedom by infringing on those rights.

"Give no offense to Jew or Greek or the church of God, just as I try to please all in any way I can by seeking not my own advantage, but that of the many, that they may be saved."

By Father John J. Castelot

St. Paul warned the people of Corinth about the danger in overconfidence. He pointed to the sad example of some ancient Israelites. They, too, enjoyed God's special favors, especially during the Exodus. But they grew careless and fell, even turning to the worship of false gods, with disastrous results.

Paul picks up on this theme in Chapter 10 of First Corinthians, and what he has to say, as well as its context, is interesting.

He begins, "I am telling you, whom I love, to shun the worship of idols, and I agree with the Corinthians in principle: Idols are nonentities and food offered..."
Poverty director lives like poor he helps

WASHING'rON (DC) - It all sounded simple the way he explained it: "Involuntary poverty is a prison. Volunteer poverty is a type of liberation. It's freedom."

So, by his own definition, Father Malvin Mottet is free.

The 50-year-old priest is executive director of the Campaign for Human Development (CHD), the U.S. church's domestic anti-poverty program. He's also a resident, by choice, of one of Washington's sleaziest neighborhoods, a prostitute- and drug-ridden region where murders aren't unusual and the houses are crumbling relics from the turn of the century. It's a place where broken booze bottles and prophylactics in parking lots give witness to the night's activities and where the sex-show red-light district a few blocks down the street is considered an improvement.

"That's where that guy got stabbed, right down there, outside my window right before Christmas."

The SO-year-old priest, executive director of the Campaign, for Human Development director, on his mattress-bed.

Other residents of the house work in the peace movement, for homeless men and women, in a non-profit alternative broadcasting project, after hours in the clinic or other neighborhood programs or in other ways to assist the area's poor. For example, Father Mottet and his friends work at a homeless shelter where a street medical clinic, refugee activities and where the sex-show red-light district a few blocks down the street are considered an improvement.

"IT'S ALSO an area where Father Mottet and eight other people active in urban ministries live in cramped quarters leased by a Lutheran church to the Catholic Worker movement. The house, and those surrounding it containing a street medical clinic, refugee assistance program, and other social service projects, is part of an ecumenical effort to assist the poor and derelict of Washington."

As Father Mottet and his friends say, the needs are great but so are the blessings. And Father Mottet thinks that for the head of an anti-poverty program, there's no other way to live.

"This way working for justice doesn't become an intellectual exercise. This way you're more associated with poverty every day," he said. "You've a greater sense of urgency." Besides, he commented, he can't ask people to contribute to an effort to end poverty without setting an example himself or work for changing social conditions and institutions that oppress people without being involved in some form of direct service, too.

Other residents of the house work in the peace movement, for homeless men and women, in a non-profit alternative broadcasting project, after hours in the clinic or other neighborhood programs or in other ways to assist the area's poor. Their philosophies, like Father Mottet's are rooted in the Catholic Worker movement, anti-war and racial equality theories and above all - in Christ's Gospel.

"THE REALLY spiritual reason (for adopting such a lifestyle) is that it is the way Christ lived," Father Mottet said, before a handful of others joined him for an early evening Mass celebrated in his narrow third-floor room. "Christ made a decision to associate with the poor and the outcasts and the alienated," he said. "It's the devotion, it's the spiritual feeling rather than the rich surroundings that count, he said.

"If the walls to his room don't shut out the noise, they don't shut out other things, either.

"I KICKED a rat out of here last night," he said calmly. The rat was after candles kept for the evening liturgies. Father Mottet and his fellow house residents seem concerned but unfrightened by the rats' nocturnal forays and traded "rat" survival stories at the dinner table.

Before dinner, some gathered in Father Mottet's room for Mass. The priest's mattress lay on the floor near the altar, a small table. A shelf with books and plants hung on the wall above the altar. Father Mottet works at a make-shift desk, surrounded by piles of books - on poverty and social justice. Because his room has one of two bathrooms in the house, the other male residents troop through it at night to use the facilities.

"The desire to live with and work with the poor is a movement of grace. You can't take credit for it, it's a gift," he said. "That's the cure for self-righteousness right there."

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Fr. Malvin Mottet
Es Duro Ser Policía En Estos Dias

Por Ana M. Rodríguez

Cuando John Anderson cambió su futuro cuello sacerdotal por un chaleco a prueba de balas, sintió que eso era lo que Dios le pedía que hiciera. Ahora el lleva un revólver en lugar de una cruz y escribir confesiones en vez de oír confesiones; pero Dios está a su lado todavía.

Para él hay semejanzas en los dos años de servicio francisco y los 21 años que lleva en la policía.

"En ambos casos uno sirve a los demás. Esto es algo gratificante", comenta Anderson, un nativo de New Jersey que se mudó a Miami en 1959 para comenzar su carrera policial. Anderson luce un burbujeante optimismo, pero no tiene la mayoría de los policías hoy día. Quizá sea porque es todavía miembro ac- tivo en su Parroquia, Anunciación y en Cursillos y Encuentros Conyugales.

El conceder que la sociedad ha cambiado, que estamos viviendo un periodo más agresivo y sin embargo, él se basta en el trabajo policial, especialmente disfruta el trabajar en la pequeña, apacible, realmente buena comunidad de Bay Harbor. Elógia a sus superiores y a sus compañeros y al bajo, pero entre departamento que ellos for- man.

Bay Harbor es en realidad una anomalia en medio de Dade County. Su población es de 4,500 personas en su mayoría retirados, que finalmente desean gozar algo de la vida; algunos centenares más duran- te la estación turística. Ubicada en dos islas unidas por el Broad Causeway, residencial en la mayor parte de su extensión, Bay Harbor nunca ha tenido ningún crimen violento, según recuerda su jefe de Policía, Eugene Griffiths, un católico que ha pasado aquí 26 de sus 29 años como policía.

Anderson, por su parte, comenzó en Dade County y fue movido a varios departamentos, entre ellos sirvio cuatro años en Bay Harbor, donde dejó de servir en Miami Shores; más tarde fue investigador de la Junta Escolar de Dade y por último a Bay Harbor donde planea quedarse.

Anderson confiesa que el mayor incentivo entonces era el dinero. Por mejor sueldo los policías cambiaban de un departamento a otro, pero esto ya no es posible porque el Consejo de Normas de la Policía mantiene salarios casi iguales.

El comandante Senk y 230 oficiales cuidan de la ley en la región Central de Dade.

Al oficial Anderson le gusta la apacible comunidad de Bay Harbor.

El oficial Michael Donsky forma parte del cuerpo de motociclistas de Bay Harbor.

Mensage del Arzobispo

Cuaresma es Primavera Espiritual

Muy amados en Cristo:
La estación de Cuaresma es este año especialmente importante debido a nuestro programa diocesano de renovación parroquial y reconciliación. Juntos nos hemos prometido un renovar espiritual, echando abajo las paredes que separan a un hermano de otro dentro y fuera de la Iglesia de Dios. Cuaresma es nuestro tiempo para ex- piar el pasado, enmendar el presente y prepararnos para el futuro.

Es, lo primero de todo, una llamada para una segunda conversión, para “metanoia”, que es un cambio total de mente y corazón y de las actitudes que permiten que el amor a Dios y a nuestro próximo se apodere de nosotros y domine nuestras vidas. El cristiano vive por este amor.


San Patricio

San Patricio, Santo Patrón de Irlanda, nació en la Gran Bretaña, alrededor del año 385. Siendo muy joven, aun fue capturado por una horda de traficantes en esclavos y llevado a Irlanda, donde fue vendido para trabajar como pastor. Logró escapar de la esclavitud y regresó a su patria donde decidió entrar al sacerdocio, dedicando su ministerio a predicar el Evangelio y al cuidado de los desvalidos. Nombrado Obispo llevó la luz de la fe a la tierra que le vio como esclavo convirtiendo a miles de irlandeses para establecer firmemente la Iglesia en Irlanda, que vino a ser rápidamente Isla de Santos. Murió San Patricio en Down el año 461.

San Cirilo de Jerusalén

San Cirilo nació de padres cristianos alrededor del año 315. Estudió el sacerdocio y se destacó como estudioso de las Escrituras y las tradiciones cristianas. Fué ordenado Obispo de Jerusalén, como sucesor del Obispo Máximo, el año 348 durando su episcopado hasta su muerte en 386. Durante estos años, combatid la herejía de los arrianos que negaban la divinidad de Cristo. Su tratado “Catequesis”, de 24 instrucciones obra excelsa en la cual exponía al pueblo las verdaderas enseñanzas de la Fe y de las Escrituras, revelan su gran celo pastoral. Su ortodoxia inmovilable le costó 16 años de destierro. Murió San Cirilo el año 386 poco después del Concilio de Constantinopla donde se condenó al arrianismo. La Iglesia le honró con el título de Doctor.

Entre los honores y títulos con que la Iglesia honra a San José, sobresale el que le fue otorgado durante el pontifício de Pío IX en 1847, como patrono de la Iglesia Universal. Pocos datos hay para escribir, aunque sea breve la biografía de San José. Sólo puede establecerse su descendencia del rey David, y más lejos aún, directamente desde Abraham según San Mateo al comenzar su Evangelio con la genealogía de Jesús.

Pero lo que se sabe de San José es más que suficiente para merecer los títulos que la Iglesia le ha concedido, y aún más, ser digno de la confianza que el Creador depositó en él al seleccionarle como padre nutricio del Salvador, custodio de su integridad física, seriamente amenazada y de la Virgen maría.

San José mostró al mundo un acopio de virtudes, tales como un estricto sentido de discreción y justicia, una humildad sobrehumana y una fe en los designios de Dios que lo llevaron a enfrentar con un arriano en el Concilio de Constantinopla. Durante su episcopado, combatió la herejía de los arrianos, que negaban la divinidad de Cristo. Su tratado “Catequesis”, de 24 instrucciones obra excelsa en la cual exponía al pueblo las verdaderas enseñanzas de la Fe y de las Escrituras, revelan su gran celo pastoral. Su ortodoxia inmovilable le costó 16 años de destierro. Murió San Cirilo el año 386 poco después del Concilio de Constantinopla donde se condenó al arrianismo. La Iglesia le honró con el título de Doctor.

Ventas Para Respeto a la Vida

Joy Troendle, una de nuestras voluntarias, tendrá periódicamente ventas de jardín a beneficio de la Oficina de Respeto a la Vida, donde tienen gran necesidad de ropa, muebles y toda clase de artículos. Si usted le tiene y quiere donarlo puede llamar a la Oficina de Respeto a la Vida: 653-2921.

Programa de Cuarentena en Good Shepherd

La Parroquia Good Shepherd está ofreciendo una serie de conferencias y meditaciones los Viernes de Cuarentena en la Capilla de Boy’s Town el 8 a 9 PM.

El profesor Francisco Ferrán es el conferencista y el Rvdo. P. Héctor González el Asesor Espiritual.

La Capilla de Boy’s Town está situada en 1444 SW 137 Avenue. Serán bienvenidos a estas conferencias todos los feligreses de Good Shepherd y a cuantos amigos deseen asistir.

Falleció el P. Pulicano, Fundador del Hogar Para Cancerosos

El Padre Pulicano, aún en medio de su gravedad no faltó un solo día en el cumplimiento de su ministerio pastoral.

Nueva York (NC) - El Padre Vincent Pulicano, Director de Cuidados Pastorales en el Cabrini Medical Center en esta ciudad, falleció el 23 de febrero de edad. Padre Pulicano fue el propulsor de los hogares para los enfermos desahuciados por cancer; él mismo víctima del mal por más de dos años.

A mediados del año 1980 abrió sus puertas el Hogar Mother Cabrini, proyecto del P. Pulicano y obra de su tesón, anexo al Hospital. Aunque muy grave ya, el sacerdote no faltó un solo día al cuidado pastoral de los enfermos, tanto en el Hospital como en el Hogar.

El programa del Hogar da énfasis a hacer de los últimos días de, los enfermos los más felices posible mientras se les alienta a llevar una vida normal, como si estuvieran en familia. Los pacientes, además, tienen gran necesidad de ropa, muebles y toda clase de artículos, lo que se provee en el Hogar Cabrini. Lejos estamos de saber que tan pronto llegaría al final de su historia.
Algunos de estos obstáculos son muy a menudo se disfrazan de virtudes, como el debido rechazo a perdónarse a sí mismo y compartir las gracias de la familia o en pequeños grupos. La gracia comienza por compartir nuestra felicidad con el Señor, quien vive en nuestro corazón, como parte del Programa de Evangelización. La Iglesia nos invita a compartir nuestras promesas y nunca nos decepciona. Espero que tus pensamientos y tus oraciones de esta semana estarán dirigidos hacia cómo puedes volverte más activo en la ayuda a tu propia parroquia para que a su vez ella se haga más efectiva como una familia de personas que se ayudan mutuamente para obtener la vida eterna. (Dios te bendiga)
Es Duro Ser Policía...

viene de la p. 1A

Pero según él y el área creciente, pensando que si a veces el trabajo es remunerador más a menudo es ingrato y frustrante y que provee poca satisfacción. Raras veces el trabajo es visto como un ser humano, con familia, sentimientos y una labor muy dura delante de él. Por el contrario, la policía es atacada por los criminales, los medios de información, especialmente el Herald, los departamentos están carentes de personal, el policía sobrecargado de su trabajo y el sistema criminal de justicia es una "puerta giratoria" que se desmorona.

"Antes teníamos crímenes pero no en tan gran escala como ahora", dice Senk, quien tiene a su mando una fuerza de 230 hombres y mujeres para patrullar el área central de Dade, desde N.W. 103 Calle en el norte hasta la Calle 24 en el sur y desde Biscayne Bay hasta Collier County en el oeste. En este tiempo están las más violentas áreas del sur del Florida. Los incidentes de la Florida. Los inmigrantes de la Fleur y McDuffie y la revuelta de Mayo sucedieron aquí, así como los 20,602 violentos crímenes de 1979.

Así que todos esos sucesos y lo que Senk ve como una declinación en la moralidad, la policía sólo tenía que preocuparse de cubrir sus necesidades con poca paga y tratar de mantener la familia unida a través de las costas de menosecho y el tiempo extra. Ahora, dice, tiene que preocuparse además de los criminales que rutinaria mente resisten el arresto, las revueltas y los sospechosos que les hacen fuego primero.

"Cuando la moralidad baja, el respeto por la ley también decrece y creo firmemente que la moral ha ido hacia abajo en los últimos 20 años", declara Senk.

Los Senk son católicos, tienen dos hijas, de 20 y 22 años, y una esposa que dice que ella duerme mejor desde que él no tiene que patrular patrullas sino estar detrás del duro la mayor parte del tiempo.

Se Reunen Por Segunda Vez
Movimientos De Pastoral Hispana

Por Julio Alvarez (Coordinador Equipo de Pastoral Hispana)

Segunda reunión de los secretarios de los movimientos Hispánicos y organizaciones apostólicas de la Arquidiócesis de Miami.

Con la asistencia de 40 miembros de los distintos Secretarios del pasado 22 de Febrero en Immaculata-La Salle, organizada por la Pastoral Hispana, una segunda reunión se realizó para reforzar y planear unidos. Esfuerzos representados, Curillos, Impacto, Encuentros, Femiales, Movimiento Cristiano, Encuentros Juveniles, Legión de María, Cofradía de la Virgen de la Caridad y Agrupaciones Católicas Universitarias.

El Obispo Agustín Román, Vicario General de Pastoral Hispana, desglosó el tema de Evangelización en la familia, en la Parroquia y en la Cultura, insistiendo en la importancia de la unidad en el pluralismo. Se participó también en un taller sobre Responsabilidad y Conciencia. De este taller salieron recomendaciones específicas que los laicos llevaron a los seminaristas de las parroquias y a los sacerdotes en la preparación para el Ministerio de Movimientos.

Después de almuerzo, Araceli Luaces y René Basulto leen las Lecturas durante la Misa concelebrada por Mons. Agustín Román y el Padre F. Azcbitia, S.J.

Julio Alvarez, Coordinador de los equipos de Pastoral Hispana y autor de esta reseña, se dirige a los asistentes.

...y que tienen familiares en su tierra, ninguno de los 20 hombres desea volver a Cuba. Uno de ellos dijo que allí se castiga a quien lea la Biblia, pues se le acusa de "corrupción mental."


NOTICIAS DE LA SEMANA

DENUNCIAN MUERTE DE PERIODISTA

Costa Rica (NC) - El sindicato de periodistas de Guatemala denunció aquí el asesinato de Jorge Marroquin Mejía en Febrero y reportó que en doce meses han muerto otros 21 periodistas y 30 exiliados.

CONCESIONES A LA IGLESIA EN POLONIA

Varsavia (NC) - Una comisión mixta de gobierno y iglesia preparó un programa que permite por primera vez desde la ascensión comunista al poder, que los sacerdotes tomen parte en la Misa en instituciones del estado - hospitales, orfanatos y asilos - y volver como capellanes a las cárcel. Además amplia el acceso de la iglesia a los medios de comunicación social, y mayor libertad en difundirse una propia publicación. El plan irá despacio, dijo una fuente. Ya se transmite la Misa dominical por televisión.

"DEBEMOS ORAR POR LA IGLESIA DE ASIA"

Vaticano (NC) - Al comenzar su visita al Oriente, el Papa Juan Pablo dijo en la audiencia del Miércoles de Centena que corresponde a los católicos y filipinos la tarea de evangelizar Asia. "El pálpito en el Oriente ha dado testimonio de la cruz, ha crecido por la sangre de sus mártires", recordó. "Sobre Filipinas lanzan un diagnóstico especial en el campo de la evangelización, por lo cual debemos orar para que así lo comprenda y lo cumpla". A los cristianos del Japón les a lentó a "emular la fe demostrada por los antecesores en tiempos de persecución"

NINGUNO QUIERE VOLVER A CUBA

Washington (NC) - Lo que más anhelan los refugiados cubanos en Miami es trabajar, informa a los entrevistados en un refugio católico Stephanie Overman, del NC News Service. "Duelo por trabajar", le dijo uno de ellos antes de partir para un restaurante donde por fin obtuvieron trabajo. "Es la mejor cura a sus males", observó Carlos Sierra, un asista social que les ayuda. Pese a sus problemas, y a que tienen familiares en su tierra, ninguno de los 20 hombres desea volver a Cuba. Uno de ellos dijo que allí se castiga a quien lea la Biblia, pues se le acusa de "corrupción mental."

OBISPOS PROTESTAN TRASLADO DE TRIBU

Paraguay (NC) - Los obispos del Paraguay protestan contra el orden del gobierno de trasladar a 200 familias de la tribu Toba-Maskoy desde sus tierras ancestrales a un sitio árido donde además viven sus enemigos tradicionales, los Ayoreos. La compañía gasa-"Carlos Casado" reclama esas tierras para su negocio. El gobierno concedió primero a los indios la zona de Casanillo, pues donde vivían se dificultaba el cultivo; pero dos días después ordenó a la Oficina Nacional de Asuntos Indígenas que trasladara en camiones del este a los 700 indios tobas a "Kilometro 220". La Conferencia Episcopal dijo que el sitio es inhóspito, y ya se mueven sus animales domésticos. "Sacrificar a la fuerzas de tierra es igualar uno de los derechos humanos fundamentales"