Pro-lifers deplore bombings

By Ana Rodriguez-Soto
Voice News Editor

Calling them “acts of violence which threaten the sanctity of human life,” local pro-life leaders have joined their counterparts across the nation in “condemning unreservedly” the recent bombings of abortion clinics.

The pro-lifers’ words were echoed by Catholic bishops in Pensacola and Washington, D.C., sites of the most recent bombings, as well as by President Reagan.

“We condemn unreservedly, at every opportunity, all such violent acts,” said a statement issued last week by the South Florida Coalition for Life, a Dade County-based umbrella organization whose members include all of the local pro-life groups, including the Archdiocese of Miami’s Respect Life Apostolate.

“We would report to the authorities any information available to us which might assist them in preventing or apprehending those responsible,” the statement continued. “We solicit for our membership those individuals who are radical only in their capacity to love, and who therefore have something positive to contribute to life.”

Citing the belief that “all human life is sacred” as the basic principle of the pro-life movement, the statement added that “no action which threatens that principle is endorsed by any legitimate pro-life group. Firebombings and other acts of violence threaten the sanctity of human life which we work so hard to preserve and protect.”

In addition to the Respect Life Apostolate, the statement was signed by Birthright of Miami; Celebrate Life; Christians for Life; Miami Right to Life; Concerned Parents, Inc.; Episcopalians for Life; Christ for Life; Pro-Life Nurses Association (Continued on page 9)

ABCD faces big new challenge

By Prent Browning
Voice Staff Writer

In this, the Archbishop’s Charities and Development’s 25th year of providing services and raising funds, the Archdiocese is facing a challenge it has never faced before — a sudden drop in the Catholic population from which to raise funds.

The level of service need is greater than ever but because of the split of the Archdiocese last year only 99 of the 140 parishes remain in this diocese for fund-raising activities.

But the drive will officially begin this Sunday with a traditional ABCD dinner at the Omni International Hotel in Miami, first of a series of area dinners. Because the Archdiocese will be losing 27 percent of its base of support, said Archbishop Edward McCarthy, “we must depend on an expanded ABCD with an increased number of contributors.”

Inagurated 25 years ago by the late Archbishop Coleman F. Carroll, first bishop of Miami, the annual campaign with a goal this year of $4 million will be conducted in the South Florida counties of Broward, Dade and Monroe.

This year’s general chairman is renowned local television newscaster and commentator Ralph Renick, Vice President in charge of news at WTVJ Channel 4.

Coordinating Renick’s efforts as general chairman are Father James Connaughton, St. Ambrose parish, Deerfield Beach, and Father Jose Nickse, Archdiocese of Miami Radio and Television Director, and pastor of St. Brendan Church in Miami.

Some 700 guests are expected to attend the first dinner which Archbishop McCarthy will host at the Omni.

In Broward County a kick-off dinner will be served on Jan. 18 at the Hilton Inn, Lauderhill. Other dinners are scheduled at Marriott’s Beach Hotel in Ft. Lauderdale on Jan. 23 and at Crystal Lake Country Club in Pompano Beach on Jan. 24.

Keys residents will be guests at a dinner on Jan. 21 in St. Peter parish in Big Pine Key.

Assistant is provided through the (Continued on page 3)

3 Faces of tragedy

A bullfighter, a missionary, a nurse, all from three different countries, encounter tragedy... And their families unite in faith here.

—See Centerfold, pages 12-13
By John Thavis
VATICAN CITY (NC) — After years of harassment by authorities, a 47-year-old Catholic priest has been arrested in the Soviet Union and sent to an unknown detention center, Vatican Radio reported.

FATHER JOZEF Swidnicki was arrested a few days before Christmas near Novosibirsk in the center of the country, where he had previously been allowed to conduct his pastoral activity, the radio report said. He was charged with organizing an illegal meeting.

Father Swidnicki has several times been forced to leave parts of the Soviet Union where he preached, taught and built churches, the radio said.

After preparing in secret for the priesthood in the Republic of Latvia, for five consecutive years Father Swidnicki was refused state permission to be ordained. Finally, he was ordained in secret without state permission.

After working for several years clandestinely as a priest, in 1975 he was recognized by state authorities and given a parish. He was told he could leave after one year, however, by the same authorities.

THE PRIEST then lived for eight years in a republic near Afghanistan, working with German refugees who were deported there during the rule of Joseph Stalin. After building three churches in the region and ministering to thousands of Catholics, he was forced to leave by state authorities.

Since 1983, he has worked near Novosibirsk in a community of Polish, German and Lithuanian Catholics, the radio story reported.

News of the priest’s arrest was published the same day the Soviet news agency Tass criticized the recent post-synodal document on reconciliation and penance, written by Pope John Paul II.

The Tass report said the document “can only be interpreted as an attempt to block the development of the class struggle, the protest against monopolies and labor demonstrations in which even many Catholics participate.”

In THE document, the pope said that “the class struggle, whoever the person who leads it or on occasion seeks to give it a theoretical justification, is a social evil” and made the statement in listing various kinds of “social sin” or evil relationships between human communities.

Czech pres. offers ‘religious freedom’

ROME (NC) — The president of Czechoslovakia has offered a guarantee of “freedom of religion” in a letter to Cardinal Frantisek Tomasek of Prague, Vatican Radio reported. The exchange of letters between Cardinal Tomasek, 85, and President Gustav Husak, Communist Party leader in Czechoslovakia, was the first such reciprocal Christmas wish in that country, said Vatican Radio.

But Franciscan Father Louis Brennan, a member of the order’s general council, noting the recent arrest of seven Franciscans in Czechoslovakia, said the experience of religion in the country shows that the government understands religious freedom in a “narrow” context.

N.Y. archdiocese to fund housing

NEW YORK (NC) — The Archdiocese of New York has announced that it was committing $1 million to establish a housing leverage fund for loans to low-income, cooperative housing projects. At a press conference, Auxiliary Bishop Joseph O’Keefe, vicar general, said the money had come to the archdiocese in a bequest for use at its discretion. Through a process of “leveraging,” he said the fund is expected to generate a larger amount of money for housing loans.

Scholars discuss mixed marriage

JAMAICA, N.Y. (NC) — Catholic and Orthodox scholars discussed pastoral practice for mixed marriages and other interfait issues during a meeting of the Oriental Orthodox-Roman Catholic Consultation USA, held at Bishop Molloy Seminary. The National Conference of Catholic Bishops and the hierarchies of the Armenian, Coptic, Ethiopian and Syrian churches co-sponsored the dialogue. Papers on “Roman Catholic and Oriental Orthodox Marriages” and “Mixed Marriages: Oriental Orthodox Pastoral Practice” were discussed.

CRS donations top $20 million

(Undated) (NC) — In seven weeks before Christmas, Americans donated more than $20 million to Catholic Relief Services, one of the international aid agencies to feed the estimated 10 million Ethiopians in immediate danger of starving to death. CRS is the overseas aid agency of the U.S. bishops and has more than $20 million to Catholic Relief Services, one of the international aid agencies to feed the estimated 10 million Ethiopians in immediate danger of starving to death. CRS is the overseas aid agency of the U.S. bishops and has

Nun celebrates 100th birthday

FLOURTOWN, Pa. (NC) Residents of the Sisters of St. Joseph Villa in Flourtown had something extra to celebrate during the holiday season. Amid the normal preparations for Christmas, friends of Sister Olivia Hall turned out to mark her 100th birthday, which was on Christmas Eve. Sister Hall entered the convent Sept. 10, 1910, and began a 55-year teaching vocation in 1912.

Actress gives $50,000 to college

NOTRE DAME, Ind. (NC) — Actress Helen Hayes has presented St. Mary’s College a $50,000 endowed scholarship in the name of Holy Cross Sister Madeleva Wolff, president of the college from 1936 to 1961. The two women became close friends in 1953, when Miss Hayes, at Sister Wolff’s invitation, was guest of honor at the dedication of O’Laughlin Auditorium and Moreau Fine Arts Building.

Men fined for disrupting Mass

NORFOLK, Va. (NC) — Two men were fined $100, the maximum punishment, for shouting anti-Catholic slogans at worshipers at Holy Trinity Catholic Church in Norfolk. Ronnie McAue, pastor of Bible Anabaptist Church, and Timothy Schiller, one of his followers, had been arrested on a complaint by Father Joseph Slattery, pastor of Holy Trinity. The priest testified that the men stood across the street from the church and yelled violently anti-Catholic slogans at parishioners as they arrived for Mass.

Scottish bishops protest nukes

STIRLING, Scotland (NC) — Scotland’s Catholic bishops have called for a freeze on the production, testing and deployment of nuclear weapons. “No one doubts the difficulty of achieving a rapid elimination of nuclear weapons,” the bishops said in a message for the New Year. But a nuclear freeze “is an interim measure which a prudent humanity dictates.” In their statement, the bishops said that the apparent inability of the Western and Eastern blocs to reach a freeze, coupled with the deployment of a new generation of nuclear weapons in Europe, prompted their reflection on threats to world peace.
WASHINGTON (NC) — The U.S. bishops support the Catholic Church in Nicaragua against government harassment there, but they do not back “counterproductive” U.S. policies in Central America, said Archbishop John R. Roach of St. Paul-Minneapolis.

In a 70-word statement released in Washington by the National Conference of Catholic Bishops, the former NCCB representative at the request of the conference’s current president, Bishop James Malone of Youngstown, Ohio, the archbishop said:

Archbishop Roach specifically criticized the Nicaraguan government’s labor union policies, actions against church officials, and “patterns of (Marxist) indoctrination” in the educational system.

At the same time he warned, as other spokesmen for the U.S. bishops have, that criticism of the Nicaraguan government is not an endorsement of U.S. policy in the region.

“We can continue,” he said, “to criticize those aspects of U.S. policy which we have found and continue to find counterproductive as a means of protecting human rights in Nicaragua and fostering a climate of justice and peace in Central America.”

He said that his Aug. 19-22 visit, coming shortly after the expulsion of 10 foreign missionaries by Nicaragua’s leftist Sandinista government, was “a clear statement” that the U.S. bishops have “an abiding concern” over anti-church actions in Nicaragua. The expulsions were “part of a larger pattern of harassment of the church,” he said.

Archbishop Roach said that in Nicaragua he met with representatives of the Nicaraguan bishops’ conference, with U.S. missionaries working there, with priests, religious and laity of the Managua Archdiocese, with labor leaders, with diplomatic officials, and with Daniel Ortega, who in November was elected president of the country.

He said that during a “cordial, substantive and useful” meeting with Ortega, the expulsion of missionaries and the issue of visas for foreign church personnel in Nicaragua were among the issues he raised.

In meetings with clergy, religious and laity of the Managua Archdiocese, he said, “I received reports on a variety of themes.

“Their concerns were particularly focused on the educational system and patterns of indoctrination, often using Marxist-oriented materials which they see permeating the educational system.”

The U.S. bishops have opposed U.S. assistance to guerrillas seeking to overthrow the Sandinista government, but are really “supporting a solution” that may not be what they had hoped to communicate to the laity.

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by plane from sea level to altitudes of up to 10,000 feet in the Andes mountains and return to sea level.

Such travel is physically exhausting because air pressure is more dense at sea level and the body needs time to adjust to such quick altitude changes.

The schedule, however, provides little time for rest as the pope has planned public events as soon as he arrives at each stop.

The quick altitude changes can cause dizziness, nausea and damage to internal organs requiring hospitalization.

The schedule also includes quick changes in climate as the pope plans to shift back and forth from hot tropical temperatures to the cool, fall-like weather of the Andes Mountains.

Vatican officials involved in planning the trip said the 64-year-old pope is aware of the health hazards involved in the series of quick altitude and climate changes but, for pastoral reasons, he wanted to visit representative portions of each country.

On Feb. 1 the pope is scheduled to beatify Ecuadorian Mother Mercedes de Jesus Molina, who lived from 1828 to 1853. The ceremony is planned for Guayaquil. On the following day, the pope plans to beatify 17th-century Peruvian Sister Ana de los Angeles in the Andean city of Arequipa, Peru.

The papal itinerary also calls for meetings with bishops, priests and religious, youths, ecumenical leaders, Polish communities and diplomats.

In oil-rich Venezuela the pope plans to lunch Jan. 29 with iron and steelworkers in the tropical town of Ciudad Guayana.

In Ecuador and Peru the pope plans several meetings with descendants of the Incas, whose empire ruled most of the Andes region before they were conquered by the Spanish in the 16th century.

One of the meetings is set for the ancient Inca capital of Cuzco, at Sacahuaman, an Inca fortress which was captured by the Spaniards in a key battle leading to the Spanish takeover of the city.

The schedule also calls for a one-hour stop in Ayacucho, Peru, where there has been much fighting between security forces and Shining Path, a guerrilla movement which has its base in the Ayacucho region.

The pope also plans to end his visit to Peru with a one-hour stopover in Iquitos, a jungle town along the Amazon river, for a meeting with Indian tribes.

The final stop on the trip is a six-hour visit to Port-of-Spain, capital of the Caribbean nation of Trinidad and Tobago, where the pope is scheduled to celebrate Mass.

U.S. bishops on Nicaragua:
Church there being harassed but U.S. policies are wrong

WASHINGTON (NC) — The U.S. bishops support the Catholic Church in Nicaragua against government harassment there, but they do not back "counterproductive" U.S. policies in Central America, said Archbishop John R. Roach of St. Paul-Minneapolis.

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The U.S. bishops have opposed U.S. assistance to guerrillas seeking to overthrow the Sandinista government, but are really "supporting a solution" that may not be what they had hoped to communicate to the laity.

"The potential for expansion is enormous. Sixty percent of our people are not yet contributors," said Archbishop McCarthy.

"In our complex world many of the needs of others can be met only by joining hands through an organized effort," he said.

"That is ABCD — all of us of the Archdiocese are working together to offer the love of Christ where none of us could do so alone."
NEW YORK (NC) — The first draft of the U.S. bishops' pastoral letter on the economy is more specific than Catholic theologian Father Andrew M. Greeley wrote in a special issue of America magazine devoted to critiques of the pastoral.

In another comment, Joseph A. Califano, a Catholic and leading official in the Democratic administrations, said the pastoral draft "hit it on a 10-point scale in its Catholic principles, but stepped considerably out of line when applying those principles to specific issues.

"But overall," Califano said, "I believe that Catholics and non-Catholics will recognize in it (the pastoral) much that is appropriate, intelligent, timely and properly provocative."

Rounding out the America articles was a brief theological defense of the bishops' engagement in economic questions, written by Maryknoll Father Robert Imbelli.

Father Imbelli focused on the central place of the Eucharist in the Catholic understanding of Christian life. He argued that it is precisely the Eucharist's role as eucharistia, which "justifies and even demands" the involvement of the bishops in key social issues affecting the daily life of that community which they lead.

**Political**

Father Greeley shared in that complaint. He said that when the document moved to specific policy issues, its judgments were political rather than moral in nature.

"America's biggest complaint with the pastoral draft, however, was that he felt it did not do enough to condemn bigness.

The pastoral, he argues, seeks to centralize more power in the state and fails to attack centralized corporate power.

But the Catholic social principle of subsidiarity, he said, is like anarchism in opposing bigness, whether it be capitalism's centralization of power in corporations or socialism's centralization of power in the state.

Others are rediscovering the virtues of decentralization and smallness in the Catholic social teaching tradition, Father Greeley said, but the pastoral "drew the line, there will be no turning back.

The biggest problem in the American economy, Father Greeley said, is like anarchism in opposing bigness, whether it be capitalism's centralization of power in corporations or socialism's centralization of power in the state.

"We wanted to create a station viewers would enjoy and feel comfortable turning on, one where regardless of what program came on, parents wouldn't have to worry that it might be something their children shouldn't see," program manager Fred Allison said.

KDTU's program schedule includes classic movies; popular syndicated television series such as "The Mary Tyler Moore Show", "Eight is Enough"; and "I Love Lucy".

The station's facilities, located in the diocese's new Communications Center, include a 1,200-square-foot main studio, a 460-square-foot control room/studio and a landline conference room/studio and a landline.

"American viewers would enjoy and feel comfortable watching television that is 'more like one of the Great Society legislative messages I helped draft for Lyndon Johnson than a group of clerics calling attention to the moral, religious and ethical dimensions of the society they are trying to reshape,'" — Joseph Califano, former HEW Secretary.

**Porn riddance**

Chain store owner doesn't regret rejecting sex magazines

MANGO, Fla. (NC) — The hundreds of fan letters Robert Jaed received last summer only reinforced a decision he made on his own, without pressure or encouragement from anyone, to remove every $250,000 worth of sex magazines from his 440 "Stop and Go" convenience stores in Florida and south Georgia.

"It was something that bothered me," said Jaed, a member of the Lakeland Assembly of God Church.

"It's against our beliefs. It's junk," he said. "It's junk, it's bad, so I threw them out." In the 24 years that Jaed built his chain of Stop and Go stores, he said he is not proud of the fact that his stores ever sold the publications.

Jaed said other businesses have taken a stand on where they sit, or haven't, but he never looked at them.

Last spring when a publisher sent him a copy of "Playboy," Jaed decided he wanted to remove the material from Stop and Go if Jaed pulled the magazines. When Jaed didn't back down, the distributor did.

"I've always thought the greatest virtue was self-discipline," he said. "When something's hurting you, you have to know where to draw the line.'

Jaed said he is not proud of the fact that his stores ever sold the magazines, but now that he has drawn the line, there will be no turning back.

Jaed said other businesses have made similar decisions since he stopped selling sex magazines. "I think Christians have a responsibility as businessmen," he said. If all a man wants is to make profits, he added, "you might as well sell drugs."

**Diocese opens commercial TV station**

TUCSON, Ariz. (NC) — The first commercial television station in the United States to be owned and operated by a Catholic diocese went on the air in the Diocese of Tucson.

The television station, KDTU, was established by the diocese to offer "alternative television" suitable for the faith community.

"We wanted to create a station that the audience they are trying to reshape."

Twelve to 20 letters came per day at one point. When Jaed filled the bulletin board with them, he then covered the walls.

He said he has read all of the letters and most appreciate coming from his customers. The only negative response came from a distributor who threatened to remove print material from Stop and Go.

Robert Jaed received hundreds of letters in support of his decision to stop selling sex magazines in his chain of Stop and Go stores.

"I think Americans have a responsibility as businessmen," he said. If all a man wants is to make profits, he added, "you might as well sell drugs."

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In God they trusted

Invoking name of God is a tradition at presidential inaugurations

By Henry F. Unger

NC News Service

On Jan. 21, Ronald Reagan will swear, "so help me God," to "faithfully execute the office of the President of the United States." In doing so, he will follow a string of presidents who during their inaugurations placed the guidance and care of the nation into God's hands. In the first inaugural address in 1789 in New York, George Washington set the precedent by offering "fervent supplications to that Almighty Being who rules the universe." He also noted that "no people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States."

Eight years later, John Adams spoke of God as he acknowledged his own succession to Washington in an inaugural speech in Philadelphia: "And may that Being who is supreme over all, the Patron of Order, the Fountain of Justice, and Protector in all ages of the world of virtuous liberty, continue his blessing upon this nation and the universe lead our councils to what is best."

In the many cases, the prayerful plea spoken during an inaugural address reflected the tone of a historical era. On March 4, 1865, while the United States was still engaged in the Civil War, Abraham Lincoln was protected by a heavy militia guard as he delivered his second inaugural address.

"With malice toward none, with charity for all; with firmness in the right, as God gives us to see the right; let us strive on to finish the work we are in; to bind up the nation's wounds..." Lincoln said.

Other inaugural addresses followed personal tragedy for newly elected presidents.

Only two months before Franklin Pierce was to deliver his inaugural address in 1853, his only surviving child died in a train wreck.

In his speech, delivered from memory, Pierce said, "It must be felt that there is no national security but in the nation's humble acknowledged dependence upon God..."

Andrew Jackson's wife died around Christmas 1828, just three months before his inauguration which was then in March. In his presidential address he said that it encouraged him "to offer up my ardent supplications that he will continue to make our beloved country the object of his divine care and gracious benediction."

And on Jan. 20, 1961, the country's only Catholic president, John F. Kennedy, stood in front of the U.S. Capitol and said, "let us go forth to lead the land we love, asking his blessing on our help but knowing that here on earth God's work must truly be our own."

Legislature votes to end ban on private school aid

BOSTON (NC) — The Massachusetts Senate and House of Representatives, in a special constitutional convention, voted 108-79 to repeal a century-old amendment to the state constitution that prohibits aid to private school students.

The "anti-aid amendment" was attached to the state constitution in 1855 by the anti-Catholic Know-Nothing Party. The prohibition, one of the stiffest in the nation, has prevented any assistance to non-public school students, such as loaning textbooks.

The state can allocate aid to private and parochial school students, both houses of the Massachusetts Legislature must vote on the new amendment again in the 1986-87 session. If it succeeds in the Legislature the amendment will be submitted to voters in a statewide referendum in November 1986.

The anti-amendment reached the referendum stage in 1982 but was defeated by a vote of 1,160,130 to 708,034.

The Massachusetts Catholic Conference declared it "a matter of justice and equity to support this proposal."

State Sen. William Bulger, speaker of the Senate, presided at the session and branded the existing anti-aid amendment "demeaning to Catholics."

The effort to amend the state constitution has been opposed by Citizens for Public Schools, a coalition of 15 groups including the Civil Liberties Union of Massachusetts and the Massachusetts chapter of the League of Women Voters.
CRS: Ethiopia to get ‘unprecedented’ aid

NEW YORK (NC) — Catholic Relief Services plans to distribute $140 million in relief aid to Ethiopia in 1985, said Msgr. Robert Coll, CRS Ethiopia director, during a brief visit to the United States.

The U.S. Catholic aid agency is joining with other non-governmental relief agencies in an “unprecedented” $200 million cooperative program, the priest said in an interview Jan. 4.

Msgr. Coll also praised international media efforts for making people aware of the millions suffering famine in Ethiopia.

He said that the U.S. and Ethiopian governments had quit letting political differences interfere with famine relief, and were now cooperating “responsibly” in getting aid to the starving.

To avoid duplication among the various church and other voluntary agencies, many of which lack the operational structure CRS has developed through many years of experience in Ethiopia, CRS has moved to establish “partnership” arrangements, Msgr. Coll said.

One cooperative relief program, with Churches Drought Action Africa, formed by various church organizations in 1983, he said, will have a value of more than $200 million, including commodities, distribution and medical costs, and other aid.

“This is by far the largest program ever operated by non-governmental organizations in one place,” he said.

“In all the history of CRS, never have we assumed such a responsibility. It is absolutely unprecedented.”

Inside Ethiopia, Msgr. Coll said, CRS cooperates with numerous other voluntary agencies, including those of national churches. He said that the Ethiopian Catholic Church, with a membership of only 250,000 was playing a role far greater than its size would indicate.

Of Ethiopia’s estimated 42 million population, six to 10 million are said to be threatened with starvation.

Msgr. Coll said the group of four he coordinates is currently aiding 1.6 million and hopes to increase the number to 2 million in the coming months.

He said with programs of governments, the United Nations, the Red Cross and others, perhaps 70 percent of those in danger of starvation are being reached. “We can’t save everybody,” he said.

He said the emergency feeding program involves giving 104 pounds of processed flour, dried milk and vegetable oil per month to families with children under five years of age. He said the program is intended to give each recipient some 1,400 calories per day and is considered “supplemental,” though it is recognized that in many cases the people will get nothing else.

Msgr. Coll said the goal of the emergency effort, called a “food security program,” is to ensure that people in the villages will get food there on a monthly basis so they will not migrate to the towns. They will also be given seed and small tools to help them raise a spring crop if any rain comes, he said.

On a more long-range basis, Msgr. Coll said the plan calls for development projects such as water management and reforestation, which he said could begin in 1985.

Plans are also being developed to carry out similar programs in other famine-stricken countries of Africa.

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Vatican officials hit 'mini-priests'

**Rent-a-womb criticized**

**VATICAN CITY (NC) —** A Vatican theologian has criticized surrogate motherhood as against Catholic doctrine and said that payment for such services represents "the depths of self-contempt." A woman having a baby for another couple is "the complete corruption of true love," said Msgr. Carlo Caffarra, head of the Pontifical Institute for Studies on Marriage and the Family, in an article in the Vatican newspaper L'Osservatore Romano Jan. 8.

Msgr. Caffarra said his remarks were prompted by press coverage of a recent case of surrogate motherhood in London. If a woman considers her ability to reproduce a "remunerable service," then she will consider her sexuality as merchandise, Msgr. Caffarra said. "The woman who no longer recognizes herself or himself as 'a person' but merely as 'something,' and thus reaches the depths of self-contempt," he said.

"The woman can lend her uterus, just as a proprietor rents a house" and "a man can give his seed to any woman," Msgr. Caffarra said. The only concern is that the result be obtained, and that the procedure be technically effective," he added.

Msgr. Caffarra, who has several times briefed reporters on Pope John Paul II's talks about married love, said surrogate motherhood was the "incomparable outcome" of the separation of procreation from conjugal love. The current society has not understood these teachings, he said, and even some theologians have opposed them.

"One would hope that, seeing the logical results brought by a pseudo-culture that has not known how to accept (these teachings), even those Catholic theologians and philosophers who have contested and still contest that teaching will reflect seriously on their dissent," he said.

**Soviets: CIA coached Agca on papal plot**

**TURIN, Italy (NC) —** A Soviet intelligence agency has coached would-be assassin Mehmet Ali Agca in an assassination conspiracy linked to Bulgaria and the Soviet Union.

TheTurin newspaper La Stampa said the assassination of Pope John Paul II would have been his reward for helping Poland's government by making him a "martyr" for the nation's Catholics. The article was quoted in the Turin newspaper La Stampa.

Each step in the shooting of the pope and its aftermath has been carefully planned, the magazine article said. The timing of the shooting on May 13, 1981, when the labor situation in Poland was part of this "extraordinary timeliness," it said.

"The assassination of the pope would have strengthened the opposition in Poland and the first contacts between the pope would have become a martyr in the eyes of believers and Solidarity activists," it said.

In December 1981, the article continued, a state of martial law was proclaimed in Poland following further labor unrest.

"The right needed a strong shot of propaganda that, in fact, arrived punctually: on Dec. 29, Agca, instructed by the men of the CIA and the Italian secret services, broke his silence," it said.

Italian investigators have ruled out that Agca could have been "guided" in his testimony, which came several months after his sentence to life imprisonment.

They have acknowledged one visit to Agca's prison cell by two Italian secret service agents in mid-1981, but said the purpose of the visit was to find out more about Agca's terrorist activities.

Agca had no other visitors during the period, investigators said. On the basis of Agca's testimony, three Bulgarians and five Turks have been indicted on charges of plotting to kill the pope. The indictment stopped short of accusing the Bulgarian and Soviet secret police of involvement in the plot, as Agca himself has done. The eight are expected to be tried later this year.

**Ad ‘threatens’ Salvador prelate**

SAN SALVADOR, El Salvador (NC) — The San Salvador Archdiocese, supported by the Vatican, has accused the opposition of "mini-priests" for attempting to spread "class hatred," according to a Vatican newspaper.

Bishop Cordes criticized overemphasizing a church role for the laity, which he said has no justification in the documents of the Second Vatican Council.

"In some local churches the impression is given of wanting to turn the lay person into a 'mini-priest' and measuring their effectiveness on the basis of church activity he said. One of the synod's tasks will be to ensure that the laity's role is not reduced or obscured.

A more politically active Catholic lay person, said Bishop Cordes, should be ready to take on a variety of problems in today's society, such as:

• The "anti-values" which threaten ethics and Christian principles.
• Problems of young people living in a world divided "between violence and resignation."
• The "abuses in applying genetic technology in the service of 'the happiness of man.'"
• The "false concepts" of social and economic development.
• The "formation and deformation of man" through modern media.
• Above all, lay people should fight the contemporary secularization of society, he said.

"Someone has said that our age is so tranquilly atheistic that there's no need to negate God," Bishop Cordes said. "This is a climate that weighs heavily on Christians!"
Statement of Catholic Bishops of Florida on the 12th Anniversary of Supreme Court's Abortion Decision

We regretfully commemorate January 22 as the 12th anniversary of the United States Supreme Court decision in Roe v. Wade, which imposed upon this nation an abortion on demand as the fundamental law of the land. Many wonder why the Catholic bishops have taken such a visible and vocal stand on abortion. We simply have no choice. We cannot be passive when 1.5 million unborn die without anyone to speak on their behalf and without legal recourse.

The law is an eloquent teacher. For 12 years, American society has been taught that unborn life is not worthy of protection. Today the debate has moved to the worth of handicapped newborns and of the terminally ill, the comatose and incompetent.

However, hope does exist in this dismal situation. The proposition that the unborn child does not exist, is not alive, is unworthy of our protection conflicts with developing knowledge and our very instinct as a people for survival. Each person, in its own young is sick, and our society recognizes its sickness more and more as time goes on.

We take some consolation in the record of the Catholic Church in Florida on behalf of the unborn. Since the establishment of the Florida Catholic Conference in 1969, the right to life of the unborn child has been one of its primary concerns. Each diocese has a pro-life or respect life committee, dedicated to changing the attitudes and public policy concerning the unborn in our society and in alleviating the conditions which cause pregnant women, their families, friends and loved ones to resort to this dire solution to their problems. Among the first appointments of the bishops of the two new dioceses in Florida were pro-life directors.

However, the right to life of the unborn child is not a Catholic issue. We are encouraged by the many interfaith activities and non-sectarian activities which have been undertaken to help women with proper pregnancies and to change public attitudes and public policy concerning abortion. Many of these initiatives have been started or continued with help from the Catholic Church, many others developed independently of our help.

Ours is a consistent ethic of life, an ethic that exalts unborn life, perfect or imperfect; the life of the newborn child, handicapped or not; the life of the sick and dying, of the frozen embryos in Australia and of the convicted criminal on death row in the Florida State Prison. The nuclear arms race, hunger and poverty in our own country and in foreign lands offend this ethic. Abortion is not just one of these issues, it is the central issue in this consistent ethic of life.

Abortion violates two central tenets of the Christian moral vision. It is a direct attack on innocent life. It is also a failure to observe the command that we love those who are the least among us. In the words of Pope John Paul II, abortion strikes "at the whole moral order." Protecting innocent life from direct attack is a fundamental human and moral imperative, not an exclusively Catholic one.

It is difficult to deal morally with the nuclear arms race, capital punishment, poverty, euthanasia or any of the other attacks on human life as long as we deliberately and routinely destroy our youngest and most helpless brothers and sisters.

We thus renew our commitment to the right to life of the unborn child. We call on all Catholics, all institutions of the church and all people of goodwill to join with us in this effort to restore and develop a consistent ethic of life, one that supports the life of the unborn and of all who are vulnerable in our society.

ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

The Reverend Robert Christman — to Associate Pastor, Holy Family Church, North Miami, effective January 9, 1985.

The Reverend Luis Rivero — to Associate Pastor, Sacred Heart Church, Homestead, effective January 9, 1985.

ARCHDIOCESE OF FT. MYERS

THE VOICE
Miami, Florida
Friday, January 11, 1985

PAGE 8
Bombings condemned

Pro-life leaders term them counterproductive, anti-life

(Continued from page 1)

tion; Lawyers for Life; Miami Archdiocesan Council of Catholic Women; Rabbi Phineas Weberman, Orthodox Jewish Council of South Florida; Women Exploited by Abortion; Christian Action Council, Inc.; and Comite Pro-Vida International.

Cardinal J. Keith Symons of Pensacola-Tallahassee was also vigorous in condemning the anti-abortion violence.

"Certainly, the wrong of willful bombing cannot right the horror of abortion, but it is an evil that we cannot, in any way condone willful destruction of property as any sign of disapproval of abortion," said Bishop Hickey.

"If we were to adopt the evil tactics which the organizations we have denounced use, we would destroy the very ethic that is the foundation of our pro-life movement," the National Right to Life Committee, Inc., led by Dr. John C. Willke, also condemned the anti-abortion violence as "counterproductive.

"We should treat the pro-life movement as a national issue. We want to keep our babies, and we will never accept the violence of abortion clinics," said Archbishop James Hickey of Washington, D.C., where an anti-abortion clinic was bombed on New Year's Day.

"The commitment to defend human life and human dignity and human rights requires us to both condemn these bombings and to continue our peaceful, lawful and neverending struggle to stop the violence of abortion which destroys our unborn brothers and sisters," added Archbishop Hickey.

Dr. John C. Willke, head of the National Right to Life Committee, issued a statement renewing the organization's determination to stop abortion violence.

"The commitment to defend human life and human dignity and human rights requires us to both condemn these bombings and to continue our peaceful, lawful and neverending struggle to stop the violence of abortion which destroys our unborn brothers and sisters," said Dr. Willke.

"The abortion violence is not only a threat to the unborn, but to the growth of humanity itself. It is a threat to the future of our nation," said Bishop Hickey.

President Reagan said Jan. 3 that the bombings are "vicious, anarchist activities" and "as President of the United States, I will do all in my power to assure that the guilty are brought to justice."

"It's so simple and obvious that the investigation because it could not find evidence that the bombings were a coordinated terrorist activity."

"The last three years, including the New Year's Day bombing in Pensacola, Washington, 30 abortion-related attacks have been counted by the BATF. Charges have been filed in eight cases, including the four bombings in Pensacola.

There, two young men, the wife of one and the fiancée of the other, are in jail awaiting trial. Both men said they acted alone after feeling "called by God."

"I don't think we should just write them off as 'lunies,'" said David Carvin, founder of the South Florida Coalition for Life. "If they had spiritual guidance, they could have joined a group that could channel their energies to constructive actions."

"That's the second tragedy," Carvin added, referring to a sentence of 30 years that was recently imposed on a man convicted of attacks on abortion clinics in the Washington, D.C. area. "The 30 years (those arrested in Pensacola) are going to spend in jail, they each could have been saving two babies a week on the outside."

Carvin found it ironic that while the media gives front-page coverage to isolated violence against abortion clinics, the positive and more widespread work of the pro-life movement, supporting both financially and emotionally the women who want to keep their babies, is seldom if ever reported.

The pro-life movement is the most non-violent civil rights movement that this country's ever seen," Carvin said.

"It's so simple and obvious that the violence hurts the pro-life movement," Carvin said. "It doesn't help."

Abortion ruling anniversary remembered

"Happy Birthday Jesus" said the banner at Our Lady Queen of Martyrs school in Ft. Lauderdale as the school threw a celebration right before Christmas break. Children released hundreds of helium-filled balloons, sang Christmas carols and received a visit from Santa Claus. (Voice photo by Trent Browning.)
Priest: Church should dialogue, not confront
Speaks at campus ministers’ meet
By Ana Rodriguez-Soto
Voice News Editor
The ideal Church would not issue ultimatums to priests and religious, even those who publicly proclaim that “is a diversity of opinion,” exists according to Father Timothy O’Connell, a moral theologian from Loyola University in Chicago. In Fr. O’Connell’s view, the Church hierarchy should legitimately challenge such pronouncements. But instead of putting everybody’s back against the wall, it should establish a dialogue with the signs.

“The way it’s being done is fundamentally offensive,” said the priest. “We should be outraged at the way it’s being done, but not at the fact that limits have to be set.”

Thirty-five signers of a New York newspaper ad which said that Catholic news on abortion were diverse were ordered by the Vatican to recant their statement or face expulsion.

The controversy stemmed in that Fr. O’Connell was describing his vision of the future Church to nearly 300 campus ministers gathered at Barry University for their annual study week, Jan. 2-6.

This year’s meeting of the Catholic Campus Ministry Association was marked by joint sessions with the Lutheran Campus Ministry Association, including the celebration of Eucharistic liturgies in both the Lutheran and Catholic traditions. John Vannorsdall, chaplain of Yale University, served as homilist.

Eucharistic liturgies in both the traditions, including the celebration of the Eucharist, were ordered by the Vatican to recant their statement or face expulsion.

The week of prayer for church unity, Jan. 23 Coral Gables Ministers’, Lunch— • Noon (1 hr. duration), Country Restaurant, Bird Road at SW 87 Ave.

The following is a partial schedule of other topics discussed in workshops during the campus ministers’ meeting included the situations in Nicaragua and El Salvador, the writings of theologian Father Karl Rahner, Christian feminist theology, and what chaplains and students can do to stop “nuclear madness.”

In addition, the campus ministers joined the more than 150 members of the newly-formed National Catholic Student Association, they actually engaged the way at St. Thomas University, to hear Cardinal Joseph Bernardin of Chicago speak on the “social imperative” of the Church.

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Cardinal: Don't be bored yuppies

By Prent Browning
Voice Staff Writer

"Are you destined or determined to become the next Yuppie?"

That is what Cardinal Joseph Bernardin, Archbishop of Chicago, asked several hundred campus ministers, student leaders, and campus ministry representatives that gathered for a conference at St. Thomas University last week.

The six-day conference involved almost 200 students from 26 states and 90 colleges and universities. The students were part of a new organization named the National Catholic Student Coalition that has replaced three former national Catholic student organizations.

Cardinal Bernardin, who has served as President of the National Conference of Catholic Bishops, is a leader in the Church’s pro-life movement, spoke of the sacredness of life and the dignity of each individual.

He referred to an article in Newsweek magazine that declared 1984 "The Year of the Yuppie" (a word standing for young urban professionals).

"The young urban professionals, we are told, are "making lots of money and spending it conspicuously,"" he said.

"Those who live a life without a social conscience, centered only on a "career, organizations, and physical fitness," are not only rejecting the social message of the Church but are also, according to Newsweek interviewers, easily bored, he said.

"Is that to be your fate?" he challenged his young audience, gathered in the St. Thomas library.

The alternative at this critical time during the ending of one century and the beginning of another, he said, is to explore the church’s social teaching and its implications.

The Cardinal spoke of the overpopulation of cities in the Third World countries that lack adequate sanitary systems, housing, and food production. In Mexico City alone, he said, about 1 million teenagers enter the job market with little hope for employment.

"If you are aware of what is happening in our world you can scarcely afford to be bored!"

Understanding the proper moral use of technology, he said, creates the need for a "consistent ethic of life."

"We are called to think of this as a crisis of the dignity of human life," he said.

"If you are aware of what is happening in our world you can scarcely afford to be bored!"

— Cardinal Bernardin

"The fundamental reason for such deep hope is that God is close to the world... He is not indifferent to what happens to us."

The Cardinal spoke of how he was encouraged after a visit to a house of prayer in which various religious discussed ways they were helping the poor and elderly.

"Our leadership would be dry bones without the flesh and blood provided by the many people who silently and without fanfare continue the Lord’s work in season and out of season."

He closed his speech by saying he preferred to think of this year as International Youth Year, proclaimed by the United Nations, rather than the "Year of the Yuppie."

"I’m not suggesting that you shun "Year of the Yuppie."

"The producers of Michelob Light beer suggest that ‘You can have it all!’ I assert that who you are is far more important to you and your neighbor than what you have — unless what you have is care for your brothers and sisters, an attitude of generosity and service, and the willingness to help develop and implement a moral vision for the human family."

After his speech Cardinal Bernardin stayed for a question and answer session with the students.

One of the first questions he was asked regarded what can be done to help Central American refugees.

Cardinal Bernardin said that the refugees have to be dealt with on two levels: those that come here must be treated "humanely and justly," and the root causes, economic and political, must be examined.

He was also asked what he thought of the controversy surrounding New York Archbishop John O’Connor and his statements that he didn’t think Catholics could vote for any candidate that doesn’t oppose abortion.

Cardinal Bernardin said that they have worked together on many committees and although they may approach issues differently are in "total agreement with the system of the ethics of life."

"It's not my responsibility as a Catholic bishop to support one party over another," he said, citing the Pope's ban on clergy holding elected office.

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Children’s tragedies, shared faith

By Betsy Kennedy

You read about it in the newspaper or hear about it happening to a friend. Sudden tragedy — an illness, an injury, an act of violence, has struck down a young person who seemed to have everything to live for. You pray that it will never happen to you or a child. Each day you live believing that it won’t.

“It always seems like it happens to other people. You never dream it will happen to someone you love. Then suddenly it does, and you must summon every ounce of your faith and strength,” said John Mullins, whose 24-year-old daughter is one of three young people who suffered severe spinal injuries just a few weeks before Christmas and are being treated at Jackson Memorial Hospital in Miami.

The three families — all of them Catholic — found themselves suddenly bonded together by their common tragedy and their faith. John and Eileen Heaphy of Long Island, N.Y., and Oscar and Consuelo Munera of La Paz, Columbia, joined the Mullins in the lonely vigil, in the silent but nonetheless heroic battles fought inside antiseptic hospital walls and in cramped waiting rooms.

Together the parents fought the helplessness of seeing their children who once controlled machines now dependent on them. They learned to accept the unacceptable. And through the spirit and tenacity of their children, they found God even in tragedy. They agreed to share their stories with Voice readers during a very traumatic time.

Dennis Heaphy had recently graduated from Boston University and at age 22 was doing what he found most satisfying in life — helping others. As a volunteer with the Jesuit’s international youth volunteer group he was working with the poor in Belize. One afternoon the sunny weather lured him to his favorite swimming spot. A submerged log became an insidious weapon when Dennis dove into the water and struck his head on it. Instantly paralyzed from the neck down, he directed his co-workers in the rescue operations.

Doctors are not certain if he will ever walk again and today he remains on a respirator.

Alvaro Munera, age 19, was fulfilling a lifelong “passion” to be a great matador when he made a mistake in judgment and stepped too high during a performance in the ring. A frenzied bull gored his knees and threw him into the air. When he landed, five vertebra in his neck were broken and the medula was damaged. His prognosis is guarded but hopeful — with courage and months of rehabilitation he may walk again.

A vivacious and energetic nurse, 24-year-old Christine Mullins was on the last leg of an adventurous holiday in South America with her best friend, Sarah Belshaw. At the mouth of an isolated desert cave in Peru, the pair were confronted by a bandit. With characteristic spunk, Christine stood up to her assailant and he shot her in the neck, severing her spinal cord. Paralyzed and gasping for breath, Mullins clung to life as Belshaw administered mouth to mouth resuscitation. Later in a hospital in Trujillo, Mullins told her father that listening to her friend’s loud prayers was what helped her fight to survive.

In the sparsely furnished, tiny waiting room in the neurosurgery wing of Jackson Memorial Hospital, the parents of these young people waited to hear how their lives would be changed forever. There was no need for the usual formalities or pretenses between strangers. The parents were already inextricably linked to one another. They shared prayers, encouragement, tears and humor. They boasted about their children’s accomplishments, confided their fears and shared the memories of happier past holidays. Perhaps most importantly, they helped each other cope.

Oscar Munera cannot speak English but he can write it. On a shorthand book, he wrote continuously and rapidly, as if it would assist him of catharsis from his son’s accident or appease his own frustrations at being unable to talk to other fathers. John Mullins and John Heaphy understood. Their frequent handshakes, bear hugs and smiles told Munera all he needed to know.

John Mullins, articulate and distinguished, found that his best way of coping was to talk to others about his daughter.

“I don’t hold any hatred in my heart for what happened to her, but I’d rest a lot easier knowing that the man who did it will never be able to do it to anyone else. Nothing can bring Christine back to me.”

His message to other parents who are fearful when their children go out on adventurous journeys is to try and not worry.

“I was anxious about Christine going out, but when your son or daughter is over 21, you can’t tell them what to do.”

In a sad twist of fate, Mullins has survived the ordeal in the desert only to come to a modern hospital where a respirator tube failed to function for 8 minutes, causing her to lapse into a perhaps permanent coma and irreversible brain damage.

Her step-mother Mary handled her grief in an intensely personal fashion, praying silently and spending time alone.

“I will never stop looking for a reason why. It is difficult to accept His Will but I’m really trying and someday, in time, I will accept it.”

John Heaphy is a fireman who has never been seriously injured after more than 15 years doing his dangerous job. His son merely went for a swim and the worst happened... Heaphy feels that sharing in the shattered lives of the other families has given him strength to get through each day. He also finds that he...
I faith bring 3 families together

Just four months ago, pretty Christine Mullins was celebrating the wedding of her father and stepmother in Sussex, England. Today she is in a coma after being shot by a gunman in Peru.

Secretly, Christine had set aside part of her regular paycheck each week to be sent to a hunger relief organization.

“She is no holy joe, but she is a good Catholic girl who attended Mass regularly and believes in Christianity,” said her Father.

While Christine had been at the Belen Hospital in Trujillo, Mullins also saw examples of his daughter’s fighting spirit and good humor, he said. She was visited by an Anglican bishop who reassured her that what had happened had a reason because “God has a reason for everything.”

“Well, I guess he must have a good one for something like this then,” she responded.

Although she could only speak by forming the words with her lips, Mullins said his daughter managed to joke about having handsome doctors. She even tried to console him after the shooting.

“It could happen to anyone anywhere, daddy,” she told him.

Eileen Heaphy’s revelations concerned some forgotten conversations, which suddenly became as treasured to her as family heirlooms.

“I can’t reveal the nature of the talks we had because they were very personal, but it concerns what my son wants to do with his life. He has always helped other people ever since he was a little boy,” said Mrs. Heaphy, whose own concern for others was evidenced when she kept worrying because she was sitting and a visitor was standing.

Just before Dennis Heaphy was wheeled into surgery to repair two of his damaged vertebrae, although groggy from medication, his last thought was of his roommate, an 87-year-old man who had been pistol-whipped on Christmas Eve.

Going on

“They please look after Sam for me,” Dennis whispered to the nurse.

Many whose lives were touched by Dennis now want to return the favor. Members of Sigma Alpha Epsilon fraternity, of which he was once a member, are flying in from all parts of the country to be by his side.

For the young, paralyzed patients, there is a constant struggle to comprehend that life will never be the same. Walks through a park, hugging a loved one, or even scratching a nose without assistance will never be taken for granted.

But life does go on.

“I am very sad,” Alvaro Munera told his mother before accepting the Eucharist at Christmas. “But I will fight the bulls again. I am not afraid of or took for granted.

Added Eileen Heaphy, “Dennis has always loved Our Lady. I just tell him to wrap her mantle around him and everything will be all right.”

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But life does go on.
Mass for Msgr. Walsh’s mother

Pontifical Memorial Mass was celebrated Monday in St. Martha Church for Mrs. Catherine Walsh, whose son, Msgr. Bryan O. Walsh, is Archdiocesan Director of Catholic Community Services.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass. Also concelebrating were Archbishop Pio Laghi, papal nuncio to the U.S., Miami’s Auxiliary Bishop Agustin Roman, and Msgr. Walsh, as well as more than 25 priests of the Archdiocese.

Mrs. Walsh died on Dec. 28 in her native Ireland of pneumonia at the age of 87. Msgr. Walsh and other members of the family were at her bedside. Her funeral Mass was celebrated on Dec. 31 in St. Joseph Church, Limerick, where Msgr. Walsh was the principal celebrant.

Describing Mrs. Walsh as a “dynamic, beloved Irish woman of faith” to the congregation of several hundred persons, including priests from the Dioceses of Palm Beach and Venice, Archbishop McCarthy pointed out that “The end of a good life is not one solely of grieving. It is a brilliant light of faith,” he said.

In addition to her priest-son, Mrs. Walsh is also survived by two daughters, Mrs. Rose Marie O’Brien, New York; and Mrs. Aileen Harrington, Ireland, and another son, Anthony, also in Ireland, as well as a large number of grandchildren.

Abortion ruling remembered

(Continued from page 9)

A priest and a rabbi will discuss issues of importance to both Jews and Catholics during a first-ever Catholic-Jewish dialogue to be held in the Palm Beach area on Jan. 16 at 7:30 p.m. The Cathedral of St. Ignatius Loyola, 9999 North Military Trail, Palm Beach Gardens, will be the scene of the dialogue between Father John T. Pawlikowski, professor of Social Ethics at the Catholic Theological Union in Chicago, and Rabbi James Rudin, director of the Interreligious Affairs Department of the American Jewish Committee. Admission is free.

The dialogue is co-sponsored by the Catholic Committee for Peace and Justice and the Jewish Federation. It will be followed on Jan. 17 by a series of workshops at Temple Emanu-El, 190 North County Road, Palm Beach. The workshops will begin at 8:30 a.m. and end at noon.

The night before the march, a prayer vigil will be held at the National Shrine of the Immaculate Conception in Washington, and the third annual Rose Dinner will follow the March.

Also, the fifth annual Pro-Life Teen Rally will be held Jan. 19 in Silver Spring, Md., a suburb of Washington. The event will include speeches, films and a youth Mass.

Catholic-Jewish dialogue at St. Ignatius
Religious Right wants the GOP

If we get organized, we could very well determine the next presidential nominee ..., we certainly believe that.

By William Bole
Religious News Service

WASHINGTON (RNS)--During the recent election contests, a coalition of fundamentalist Christians in Texas — many of them new to politics — staged a virtual takeover of the state's Republican Party.

Now leaders of the religious New Right say they plan to "export" this Texas effort as a model for fundamentalist political activity throughout the country.

The "Texas Plan," as it is called, is one element of a strategy within the Democratic presidential campaign undertaken by the religious right. This conservative religious-political coalition, which emerged five years ago and has gained renewed strength, has openly voiced its intention to take over the Republican Party and to use that network, at high level posts in the Reagan administration.

"If we get organized, we could very well determine the next presidential level," President Reagan himself has said. This year, the religious right has wasted little time in setting out an agenda and pursuing their goals. Ten days after making his November election, the executive board of ACTV, which started out simply as an effort to register new Christian voters during the 1984 campaign, gathered in Washington. At that meeting, members agreed to become an ongoing umbrella group for the religious right.

In marked contrast to their lack of activity and admitted complacency following President Reagan's election in 1980, leaders of the religious right were determined to take the initiative this year in setting out an agenda and pursuing their goals.

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Religious and political, the subject of a free- swinging debate that began in earnest on the public stump when Democratic presidential candidate Geraldine Ferraro questioned President Reagan's Christianity, has refused to relinquish the limelight or lose momentum.

In the intervening weeks, the debate has ranged on many subjects; the character and values they bring to their decision-making encompass a wide spectrum of issues should be considered by voters.

Several periodicals asserted that the religious right's "conservative Christian National Convention provided one of the first clear indications of a new political status for the religious right. During the 1984 campaign, political leaders found that the religious right was far from being a potential liability to the party. Some suggested that a person's competence to govern is more important than his or her religious beliefs of the candidates do not seem to bear a compatibility with a particular religious vision. The Texas right-wing party activists deplored the telephone calls, and said they were not reflective of the broader Christian effort.

Religious press on religion and politics

By Darrell Turner
Religious News Service

Nineteen-eighty-four will go down in election history as the year when theologians, moralists, and bishops pushed onto the political stage — front and center — alongside foreign policy experts, economists and political strategists.

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Religion and politics, the subject of a free- swinging debate that began in earnest on the public stump when Democratic presidential candidate Geraldine Ferraro questioned President Reagan's Christianity, has refused to relinquish the limelight or lose momentum.

In the intervening weeks, the debate has ranged on many subjects; the character and values they bring to their decision-making encompass a wide range of convictions and beliefs. A vote for an incompetent pro-lifer is as narrow, select and in-dependent religious newspapers and magazines find that virtually all have agreed that religious perspectives and values are legitimate in the political arena. Some felt that particular issues — like abortion or nuclear weapons — would be given paramount importance, while others said a wide spectrum of issues should be considered by voters.

Several periodicals asserted that the religious right's "conservative Christian National Convention provided one of the first clear indications of a new political status for the religious right. During the 1984 campaign, political leaders found that the religious right was far from being a potential liability to the party. Some suggested that a person's competence to govern is more important than his or her religious beliefs of the candidates do not seem to bear a compatibility with a particular religious vision. The Texas right-wing party activists deplored the telephone calls, and said they were not reflective of the broader Christian effort.

Religious press on religion and politics

By Darrell Turner
Religious News Service

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Another ‘scandal’ making headlines

Once again there flares up a public ‘scandal’ in the Catholic Church. A group of Catholic religious signed an ad in the New York Times Oct. 7 saying that there is a diversity of views in the Church on the morality of abortion and that many Catholic theologians find abortion acceptable some of the time.

After a couple of months the Vatican said the signers must retract that view or leave their religious order.

There is always an unpleasant air about any large institution coming down on a few individuals, and there is the usual muttering about stifling ‘freedom of speech’ and such.

Well, there are two broad aspects to such cases, as we see it.

One is the institutional, the other the individual.

As an institution, the Church’s most basic role is to guide and teach religious and moral values. The teaching is that abortion is the taking of human life and that problem pregnancies should be dealt with through love, counseling and support, not killing.

The Church does not attempt to stifle discussion by theologians or others in appropriate forums about the theology of abortion or other areas. In fact, the group Catholics for a Free Choice issued the same pro-choice statement earlier and drew no reaction from the Vatican. But when they deliberately took out an ad in a national publication stating, or implying, something which is contrary to official Catholic teaching, for all the masses of people in the institution was provoked into responding.

Otherwise, it would appear that the Church does, in fact, allow killing of preborn infants.

The Vatican’s response was that, because you do have freedom of speech, you can say anything you want. But if what you say is contrary to Catholic teaching, you cannot represent yourself as a spokesman of the Church as long as you continue to say it in a large public forum. The institution, in other words, has the right to protect itself, as does any group of its members have the right to protect their freedom from confusion. Religious would not be kicked out of the Church but out of their orders so they no longer have the appearance of representing the Church.

The other side of the coin is the individual ad signer.

Presumably they are sincere people and, hopefully, motivated not by politics but by genuine concerns. Therefore, we could question whether it would be better for the Vatican to have the appropriate religious superiors counsel the religious involved and suggest that the religious orders issue a public statement reaffirming the Church’s teaching and pointing out that the ad signers are being counseled in an atmosphere of love.

It may be that the Vatican wanted to make a point about public provocation in the area of sanctity of life, so as to remove confusion among the people.

But a more genuine approach also has its merits, and with the secular media ready to pounce on any sensation, a quiet in-house handling of such situations can prevent polarization and even further provocations and hurt within the fold.

Voice Editorial

Birth Control rule is divine law

To the Editor:

The letter from Mrs. Susan Harris, “Artificial Birth Control” published in the November 2 issue of the Voice requires an answer.

Archbishop McCarthy’s “negative view of artificial contraception” is not simply his own personal opinion. That artificial birth control is intrinsically wrong, has consistently been the teaching of the Church’s highest authority. Virtually all of the popes of the current century have issued stern condemnations of this unnatural practice. In recent months, the Holy Father has reiterated the Church’s official teachings. If the Archbishop is “negative” on contraception, he is simply carrying out his magisterial role.

Occasionally we encounter Catholics who feel that Vatican II authorized a more liberal approach to the use of contraceptives. This is wrong, both in fact and in principle. Neither pope, nor council, granted such a dispensation. They did not, and they could not. Catholic teaching on birth control is not a man made law like Sunday school religion or Friday abstinence — it is a statement of the God-given natural law. Openness to procreation is a necessary aspect of physical marital love as it was designed by Almighty God.

Mrs. Harris is, of course, quite correct in observing the divine law. But even grave difficulties are not a valid reason for ignoring the law. Certainly, there are temptations to violate conscience in most any marriage. Contraception is but one of the unnatural vices to which a married couple may be tempted. For this reason, the Church urges couples to seek compe- tent spiritual formation before marriage, and continuing spiritual direction during married life. (especially if they think that they must practice one of the natural methods of family planning.)

Marriage is not an escape for those who refuse to exercise their will power and maintain chastity. We would do well to call our Lord’s words (Mt. 19) to mind, and realize that it is not expedient for everyone to marry.

—Fr. Charles T. Bruxca

Boca Raton

Politics and morality

To the Editor:

As a Catholic American, I must say that I am concerned as I note public reaction to the national elections.

It is time for us as Catholics concerned about life in all its phases to decide for ourselves and not by fiat or fiat which candidates on balance, all the issues, are most consistent in their views with the values that Catholicism places upon life.

Catholics are being asked to grow up in our worldview and realize that nothing is simple anymore, though plenty is simplistic. We are being asked to lay aside our security blankets of assurance of, policies of pastors who will tell us how to vote, of focus on single issues because “the rest of it” is too complex and overwhelming.

In this world, there is no such thing as a candidate in whom resides the best of all possible positions. Some trade-offs are inevitable, at least in the initial vote. And while it is true that the Church is unalterably opposed to abortion, it is also unalterably opposed to nuclear war and the denial of care for the poor and elderly. As Catholics, we need to decide which candidates are more open to life in its broadest and profoundest sense, factoring in as we do, so which candidates are capable of changing their minds on specific issues. I would submit that the decision a Catholic “must make” in this process is by no means a foregone conclusion.

Sr. Peggy Whiteneck

North Miami
Results of Renew

Every Wednesday morning at 10:15 for six weeks last fall I sat down in a different person's home with the same eight lay people for an hour and a half of prayer, bible reading, scriptural commentary and faith sharing. It was a diverse group — young and old, all married, except for one recently widowed woman — and they had not known each other prior to this gathering. They assembled because of the Renew process which brought them together to experience as a small group the first season's message, "The Lord's Call." I was amazed at the depth of sharing and caring which developed almost immediately. While participants agreed to keep matters discussed within the circle of their own Renew small group, they approached my communicating the following in "described as illustrating the dynamics of this process.

"At the second session, the leader mentioned that one member could not participate that day because of some unidentified, but serious family problems at home. As that morning's discussion drew to a close and reached the action section of the meeting, a participant suggested we send supportive cards to the absent person. All agreed and one person even hand-delivered a note that afternoon.

The next week the troubled woman came to our small group session. During this meeting she testified with tears just how much those reassuring notes overwhelmed her, especially the personal cards to the absent person. All agreed and one person even hand-delivered a note that afternoon.

What seems to be happening often isn't really what is happening. There's a good example right now.

During the presidential campaign, when leaders of the Church reaffirmed the Church's absolute opposition to abortion, some observers thought this gave an advantage to President Reagan, openly opposed to abortion, over Walter Mondale, committed to the pro-choice position. But that's only apparently true, on a poll of current opinion. Quite the opposite for it rests on what Catholics believe, not on what they apparently think, on a poll of current opinion.

One of the sisters involved said it was the teaching of the Church that an individual must be true to his or her own conscience. That is true, but it really isn't relevant. What the Congregation has said is simply that if a religious is not willing to teach what the Church teaches, then that person is no longer qualified to be a religious in the Church.

"He finished his witness talk by adding, "I am 25 years old and have been away from the church for 7 years, got into drugs and other things I am not proud of. I am back home with God now and while Renew is not the only reason for my return, it certainly has helped.'"

Time capsules

The Vatican's Sacred Congregation for Religious and the bishops, and even the constant teaching of the Church are not enough, that the teaching of the Church is not really established until there is consensus. In their statement of response, they said that the Vatican seeks to "give the appearance of consensus when none exists."

Consider the implications of this. What they are saying is that the constant teaching of the Church that abortion is always wrong doesn't matter, that the Pope says, what the Pope thinks on this important moral question doesn't matter. So long as there are those who do not accept this, there is not consensus and without consensus, there is no Catholic teaching.

And this is what it is all about, whether the faithful are committed to the truths of the Church as proclaimed by the successor of Peter and the Apostles or whether the teachings of the Church are to be determined by a consensus of the faithful. And the irony is the advocates of consensus justify their position by speaking of the theoretical principle, sensus fidelium. It means quite the opposite for it rests on what Catholics have believed through the centuries, not as they apparently think, on a poll of current opinion.

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Teen drinking

The effects of the drug culture on youth over the past 20 years have represented an American tragedy of the first order. But what's become a real irony is that the fear of parents that their children would become drug addicts is mitigated by another, very prevalent drug — alcohol.

Many a time I heard parents excuse the fact that their kid "took a few drinks" by adding confidently, "That's better than taking drugs.

The pervasiveness of the teen alcohol problem hit home recently. I read a report of a study conducted for the state of New York's Alcoholism and Alcohol Abuse Division that widespread drinking is among high school and junior high school students.

One of every 10 students described themselves as "hooked" on alcohol and some said they had even been drunk in school. They get start on beer, the youths said. Those who described themselves as heavy drinkers received lower grades than non-drinking students.

The statistics reported in the survey were scary. The report estimated that 53 percent of the state's 1.5 million secondary school students had been drunk at least once in the last year. One in 10 had drunk at least once a week and 13 percent said they had attended classes while "drunk, stoned or high" on alcohol.

Overall, 83 percent of pupils in grades seven through 12 said they had tried alcohol. The figure was higher — 92 percent — for those in grades 10 through 12.

What's very sad is that few of these young people, or their parents, for that matter, realize how they're hurting their health. Much is written on the social consequences of alcohol abuse, particularly the tragic fatalities due to drunk driving.

But in a country where approximately 2.8 gallons of pure alcohol are consumed per person per year, who asks, "How much alcohol is safe?"

Alcohol beats a quick path through the body. Excessive drinking shows up quickly in the body's disposal system and the stress of this overwork is felt very quickly by the liver, with inflammation and destruction of its cells.

Alcohol also abuses the brain, leading to immediate social consequences, including aggressiveness, mental deterioration and poor judgment.

A report in the Harvard Medical School Health Letter a few years back said studies suggested that heavy drinking, among younger persons can lead to permanent brain damage, even before irreversible liver damage occurs.

Chronic drinking also leads to increased risk of cancer and lung diseases. And recently pregnant women were advised to totally abstain from alcohol because of the serious effect drinking, even in moderate amounts, may have on the baby's birth weight.

Maybe we should all try to reverse the unbelievable pro-given to alcohol today.

What a shame that the youth in alarming numbers are being seduced by alcohol, potentially wrecking their health and future.

For a free copy of the Christopher News Notes, "The Poor Among Us," send a stamped, self-addressed envelope with a donation enclosed to: Christopher News Service, 12 East 46th St., New York, NY 10017.

BY ANTOINETTE BOSCO

New Year prayer

At the beginning of the year it's always wise to take a long, objective look at the state of the world and our place in it. The world is a growing, changing world and hopefully we are growing with it in wisdom, age and grace. Our whole life is a gift to be offered and integrated into the complex world of contemporary civilization. This is a prayer I highly recommend:

"Grant that I may give You, Lord Jesus, my whole being, tree and fruit alike, the finished work as well as the harvested power" (Teilhard de Chardin).

Teilhard de Chardin was a prophet of hope. Though often misunderstood, his theological vision of creation and evolution helped me to understand and integrate my science in a new light. God created the universe and all that is in it, but the human family has been evolving for centuries upon centuries.

In this context, Teilhard sees the cross of Christ as a symbol of all suffering and hard work we humans have ever done. This includes the whole process of our personal lives, growing up, all the study and schooling, all the physical labor, all the play and religious sacrifices. On the cross, Jesus offers all human progress with all its pain; not merely what has been but the harnessed power of our lives.

Nothing is wasted, nothing is fruitless. Returning all to God requires more than a self-interested exclusiveness. As Americans we are only a small part of this evolving planet. Consider these statistics:

If the world were a global village of 100 people, six of them would be Americans. These six would have over a third of the wealth and the other 94 would subsist on the rest. Of the 100 people, 94 would also say they believe in God, 69 would claim membership in some church or synagogue, and 45 would attend religious services with some regularity.

Of the 100 people, one third would be rich or of moderate income, two thirds would be poor. Of the 86 poor people, about 35 would be suffering from hunger and malnutrition; at least 50 of them would be living in substandard housing or homeless, about half would be able to read, and only one would have a college education.

In 1965, try to be more mindful of the poor in whatever way God gives you the light, and be thankful for who you are and what you have.

For a free copy of the Christopher News Notes, "The Poor Among Us," send a stamped, self-addressed envelope to The Christophers, 12 East 46th St., New York, NY 10017.

BY FR. JOHN CATOIR

Q. How do you know when it is the right time to get married? (Florida)

This question can be answered easily — in a book of about 450 pages. In this short column, I can only try to steer you in the right direction.

Let's begin with part of a sentence, and then look at quite a few endings to that sentence. Think about these sentence endings and then discuss them with your date sometime, or talk about them at a meeting of your parish youth club or in religion class.

Here's the first part of the sentence: "Now is the right time for you to get married..."

And here are some endings to that sentence:

1. "... if you are very much in love with a member of the opposite sex."

2. "... if you and your partner know each other well, good points and bad."

3. "... if you understand and accept the fact that love involves the willingness to make hard and difficult sacrifices."

4. "... if you see clearly that a Christian marriage lasts until one partner dies."

5. "... if you have prayed a great deal about this all-important decision."

Remember, this decision will affect not only you but the person you marry and perhaps a number of children yet unborn.

6. "... if you and your partner are able to support a family in reasonable comfort."

You don't have to have "enough" money; only rich people have that much. But there must be a stable source of income.

7. "... if you do not think that marriage is a 50-50 proposition."

It is more often an 80-20 proposition for both partners.

8. "... if you are skilled at the art of forgiving."

9. "... if you like children and can get down to their level without being condescending."

Can you cultivate the art of playing with little children?

10. "... if you can give up a lot of your independence and freedom."

11. "... if you believe that it is better to give than to receive."

12. "... if you can conquer any fear you may have of an unknown future."

13. "... if you believe that the Lord, in the sacrament of matrimony, will give you all the strength and help you will need in the years yet difficult way of life we call marriage."

All of the above endings to the sentence we started with are important. You cannot isolate one to the exclusion of the others. All need to be considered.

And can you and your friends think of any other endings that I might have overlooked?

(Read questions and comments to Tom Lennon, 1312 Mass. Ave., N.W., Washington, D.C. 20005.)

BY TOM LENNON

PAGE 18 / Miami, Florida / THE VOICE / Friday, January 11, 1985
Remarriage disrupts a family

Dear Mary: My sister's husband died eight years ago and she remarried. She is in her mid-fifties and he is retired. They do everything together and it seems as though she has forgotten her own family. She has six children and five grandchildren. Her children have three children and three grandchildren. She feels, in trying to please him, she does not give all for his grandchildren and nothing for her own. My sister's parents are really upset about complete turnabout. I think maybe she doesn't realize what she is doing. My husband thinks she is just being nice to him.

My niece was in a very serious accident. Would you be able to tell me how to respond to her when she did not go to the hospital and was afraid to ask her husband for the money. She was afraid to ask her husband for the money. With the change in spouse comes a responsibility you can help. (Indiana)

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Suicide is not the answer

Dear Readers:

A few subjects I deal with occa-
sionally in this column are always cer-
tain to bring a large response in the
mail. One of them — fortunately or unfor-
nately, I’m not sure which — is suicide.

Several months ago I published and
discussed a letter from an Indiana
reader who had committed suicide, and for
a long time considered suicide. That
column brought many responses, thank-
ing me for printing it, offering suggestions
and almost always relating personal ex-
periences of contemplated or attempted suicide.

The myth that someone who threatens suicide will not do so just is not true. Because of this, I have been afraid to tell anyone of my suicidal in-
tentions because I think they will not listen. I’m sure others who have tried it know what I mean.

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tentions because I think they will not listen. I’m sure others who have tried it know what I mean.

And to all suicidal people, before you try anything that could hurt you and those around you, talk to some-
one. Talk to the Samaritans, talk to your
family, counselor, close friend or parish priest. My priest helped me; maybe your priest can help you.

I hope that with God’s help I can work out my problems and will never think of suicide again. I am a person who is very happy to be alive. The Samaritans are a religiously ori-
gented, general counseling service established in some states. Nearly every larger city, however, has at least one center for the kind of assistance our reader suggests. They’re usually listed in the Yellow Pages under Suicide Prevention or Crisis Inter-
vention. — (Father Dietzen)

Q. I have a question we discussed recently. Are sex and intercourse permitted after the child-bearing possible is eliminated by age? (New Jersey)

A. I am amazed how often this ques-
tion is asked. The answer is yes. The inability to have children is of itself in no way a moral or spiritual obstacle to sexual relations.

Many couples (I would hope most of them) find their sexual relationship full and enriching well into their older

I have gone to church as always but can’t go to confession or Communion. My husband passed away in August. I want to go back to church and be a real Catholic, but I was told by a friend I would have to go to con-
fession. Can I go to confession and tell the priest I’m sorry I married my hus-
band, or even an unwed sin for 10 years, because I don’t feel this way about it.

I know I was not married in the Catholic Church but I was married in a church by an ordained minister. (Texas)

A. Whatever the objective sinfulness of any action may have been, we are guilty before God only insofar as we believed with a sincere and well-
formed conscience that what we were doing was wrong. If our consciences are clear, words, some things may be sinful in themselves but the circumstances of our life at one time or another may diminish our guilt.

If our consciences may include fear, a feeling that there is “no way out,” or even an unawareness of or in-
ability to understand certain church laws,

there is nothing new about this. It is traditional Catholic doctrine about sin, guilt and forgiveness. I am sure you have heard the recommendation from spiritual writers that one con-
sider sins by imagining it worse such as, “I am sorry for these sins as I am guilty before God.”

It is a serious violation of God’s law to attempt a marriage with someone who (in spite of any civil divorce) may still be married before God. It is also a serious violation of the law of the church for a Catholic to attempt mar-
rriage with someone outside the church, that is, by ignoring those ways in which the church regulates and guides the lives of its members.

How much you realized and inten-
tionally acted sinfully against these laws only God, and perhaps you your-
self, know.

Please go to confession and re-
ceive the sacrament of penance. The priest will understand.
The secret behind MTV

By Michael Gallagher

NEW YORK (N) — I live, heaven help me, in a relentlessly upwardly mobile suburb. It’s the kind of place where you line up in the morning running suit and a pair of gold chains with their velvet running suits when they pick up their mop-pets at nursery school.

The 9-year-old daughter of friends of ours — Catholics like us — was invited to a birthday party by one of our classmates. The mother of the birth-day girl, our old friend whose daughter later discovered, had hit upon the perfect way of entertaining her daughter’s guests.

Can I prove it? No. But only because it’s much easier to demonstrate tooth decay than mind decay.

NOT FOR HER presiding over charades and bobbing for apples. In stead she put a video cassette in the old VCR and went back to studying for her realtor’s exam.

And what did she select? “Flashdance.”

Old-fuddy-duddy that I am, I felt per- turbed when I heard about this. But not when I discovered that a video series of the same kind of thing is available all hours of the day on the videocassette and similar cable television package, I guess I was too busy in my moral indigation.

“Flashdance” has some nasty lan-guage and some explicit nudity — but in essentials, it’s exactly the kind of thing many of these kids had al- ready been watching on their home screens.

“Flashdance,” with its blaring score, its gratuitous sex and its sexu-al aggressiveness, was nothing more than an MTV segment stretched to feature film length. MTV, or Music Television, began in 1981 and became the salvation of the depressed record industry. Each seg- ment is a dramatization of a song — sometimes with a kind of story, some- times wholly impressionistic.

WHAT DISTURBS almost every- body about MTV, except the busy entre-preneurs cashing in, is the faddish youg and violence that permeates it. A male singer, for example, sits by the edge of an empty pool at the bot-tom of which a band plays. He holds a gauze knife, and as he flicks the knife, we get glimpses of a beautiful young woman changing into a swimsuit. The implication of menace is obvious.

Sometimes the violence is not overtly sexual but directed against au-thority. In a number by Twisted Sister, a domineering teacher succumbs to the righteous force of rock, suffering the same kind of punishment dealt out to Wyle E. Coyote in the Road Runner cartoons.

Nor will our old friends, the Nazis, die as long as MTV lives. For Nazi garb and paraphernalia are big, espe-cially in the not infrequent numbers where the sex is placed with sadomasochism.

The concept behind the selling of MTV is as disturbing as the content. The concept is “narrowcasting” — as opposed to broadcasting. The folks behind MTV aren’t interested in everybody. Unlike network TV, they write off most of us. They’re aiming at the 12-34 age group.

AND THE DIRTY little secret be-hind MTV is not sex and violence — that’s no secret, everybody knows about that. The secret is money. MTV’s segment functions as commer-cials. They sell records and video cas-settes and all those extravagent clothes and artifacts.

All these are pushed on your chil-dren as relentlessly as the Saturday morning cartoons push sugary cereals. And the effect on your chil-dren’s intellectual and moral develop-ment is just about the same.

Can I prove it? No. But only be-cause it’s much easier to demon-strate tooth decay than mind decay.

Anne Frank at 11 in World War II in the Netherlands could not write thoughts down on paper with grace and force. She could read Charles Dickens in English. How many of our MTV devotees even have heard of Dickens? How many, for all their ver-bal ginness, can write coherently? What’s to be done?

MTV and rock music in general hold such sway over many of our young that for years simply because nature abhors a vacuum.

And how about ourselves? Is our own religious faith really compart-mentalized — or does it extend to all phases of our lives? Do we ourselves, for example, go in for questionable entertainment on the score that it’s just entertainment and has nothing to do with our beliefs?

IF WE DO and if that is the example we give our children, we shouldn’t be too shocked if they do the same.

I’d like to express my apologies to Norman Lear for wrongly attributing a made-for-television movie called “Not in Front of the Children” to his organization in a recent column. Lear’s group had nothing to do with this production, and I sincerely regret the error.

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

Use ‘Passage’ to see India

The Flamingo Kid, PG

This is a little coming-of-age movie which stars Matt Dillon as a Brooklyn plumber’s son who in the summer of ’63 comes close to being seduced by flamboyant materialism and so are Hector Elizondo as his hard-working father and Richard Cren-nna as the wealthy, vulgar auto dealer as having some decent instincts, has not succumbed to the pro- prietary rule of his garb and paraphernalia.

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Finally, our decent young hero, pre-sented as admirable in every respect even if he’s not too bright, carries on with it worth the admission. Some brief graphic violence and gross scenes.

1980 A-1, PG

This is a moderately entertaining film, with the exception of some violence and a restrained bedroom scene. Dune A-III, PG-13

This is two and one-half hour screen ver-sion of the popular trilogy about four factions struggling for control of a desert planet and its wondrous spice has been turned into a dark, gritty saga. Much of it is incomprehensible. Some graphic violence and gross scenes.

1980 A-1, PG

A Soviet-American expedition journeys to Jupiter to investigate the mysterious events that surrounded the failure of the original expedition depicted in ‘2001’. An entertaining film, marked by good acting and good special effects. Also gratuitous. It is suitable for the entire family.

A Passage to India A-II, PG

This is the story of the British annexa-tion of India. The film is completely devoid of graphic violence and gross scenes.

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Sinatra to star at St. Jude Miracle Ball

Danny Thomas, Chairman of the 23rd annual Miracle Ball to benefit the St. Jude Children's Research Hospital, has announced that Frank Sinatra will star at this year's black-tie gala at the Fontainebleau-Hilton, Miami Beach, February 9. Considered to be the most celebrated performer of the 20th Century, the charismatic Sinatra is dedicating his evening of entertainment as a tribute to the late, Dr. Martin Luther King Jr., one who embraced the principles of peace, brotherhood and unity in all mankind.

The 10th annual Archdiocese of Miami Conference for separated and divorced couples will be the subject of the theme, "Divorcing, Believing, Belonging." Considered to be the most celebrated performer of the 20th Century, the charismatic Sinatra is dedicating his evening of entertainment as a tribute to the late, Dr. Martin Luther King Jr., one who embraced the principles of peace, brotherhood and unity in all mankind.

St. Jude is...the Danny Thomas dream. Danny's Yvoo To Saint Jude..."Help me find my place in life and I will build you a shining city dedicated to caring for the hopeless, the helpless and the poor." Today, in Memphis, Tennessee, St. Jude Children's Research Hospital, with its new $9 million Expansion Program, opened its doors to the World of its mission, dedicated to finding cures for St. Jude Children's Research Hospital, and other children's catastrophic diseases.

Tickets for this gala charity benefit may be obtained by writing to Bailey Abraham Enterprises, 6600 SW 57 Avenue, Miami, Florida 33143 or by calling Mrs. Brown, 665-2222. Tickets for $200 each to benefit St. Jude are deductible.

Senior Connections

Over 60 and homeloved? Please share the ways you've made your life productive, comfortable and interesting with other seniors. All submissions are considered for "Connections: For the Elderly," a column written by editors: Dr. Estelle Witzling Moskowitz and Audry Honig Ryan, c/o Miami Dade University, 16400 N.W. 31 Ave. Donation suggested: $1. Contact Mary Carter Warren, 625-4600, ext. 141 to pre-register.

Catechist certification courses scheduled

Catholic Daughters of the Americas, 1600 North Bayshore Dr., Miami, Florida 33132, will conduct their new $9 million Expansion Program, opened its doors to the World of its mission, dedicated to finding cures for St. Jude Children's Research Hospital, and other children's catastrophic diseases.

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ASSOCIATE EXECUTIVE DIRECTOR

The Catholic Church of Miami is seeking an Associate Executive Director in the overall management of its Program and Operation Services. Masters degree in human resource management required. Minimum of seven years experience with a strong background in supervision responsibility, budgeting, and management skills. Inquisitive written and verbal communication skills are also necessary. Salary to be above $30K’s. Send resume with salary history to:

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PHONE

758-0543
Mrs. Carolyn Maloney's home duties don't stop her from helping at the 'kitchen' which serves 100 hungry a day. (NC photos)

Mom of 12 helps feed the hungry

PETALUMA, CALIF. (NC) — Having 12 children and a hard-working husband to cook for can certainly qualify you as experienced in the field of hunger.

So Carolyn Maloney, a perky, attractive housewife decided she should share her cooking skills to help other families less fortunate than hers. As an unofficial coordinator for The Kitchen, an ecumenical project operated by the St. Vincent de Paul Society in Petaluma, she solicits food and acknowledges gifts from stores and individuals. She has also been responsible for collecting food donations for holiday meals. And she has offered her very experienced culinary hands to help out in The Kitchen.

Project Manager Dennis Maloney recalled: "One day our cook and most of the helpers called in to say they couldn't work — illness, or pressing family business. So I called Carolyn Maloney. In a short time, she was on hand, cooking and preparing salads. She brought along her newest child, Stephen, who was only a couple weeks old. And she brought one of her other youngsters to sort of watch out for the baby."

In her spare time, Mrs. Maloney continues to help out at The Kitchen, which serves hot noon-meals six days a week and sandwiches and salad on Sunday. The volunteers of all faiths serve up to 100 people daily and more than 20,000 meals a year.

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Four churches have lent their kitchen facilities for the preparation of the meals until The Kitchen can install its own equipment at the city-owned site, the Elwood Community Center. The Petaluma Ministerial Association has assisted the project since its beginning. The Sonoma County district of the St. Vincent De Paul Society took over The Kitchen, and its debts, in 1983. The Kitchen received contributions of $8,072 during the six-month period ending March 30, 1984, but during that same time, expenses were $13,977.

Mrs. Maloney and her husband, Thomas, a doctor of internal medicine, live in a house marked "Maloneyville" by a large sign in the yard. A druggist friend gave the sign to the family. Thomas will become a house husband to help out at The Kitchen, which serves hot noon-meals six days a week and more than 20,000 meals a year.

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