Hopper of life-related bills

With the 49 of the 50 state legislatures meeting and the 96th Congress convening, a flurry of legislative proposals dealing with euthanasia and abortion is expected at various governmental levels.

Of major interest to many pro-lifers are bills introduced in several jurisdictions modeled after the so-called "Akron ordinances." Such laws, which sponsors say are aimed mainly at making informed consent something more than an empty phrase, are already under strong legal attack from the American Civil Liberties Union.

Despite the court challenges, more such laws will be proposed, along with others seeking to define death, to govern so-called "living wills," and to deal with abortion funding.

The coming legislative sessions will also see the continuation of the attempt to call a constitutional convention to deal with abortion. That effort has brought bitter opposition from pro-abortionists, and even some pro-life leaders profess doubts about the convention call.

Backers of a convention base their case on the fact that the Constitution provides for two methods of proposing amendments. The commonly used approach is to start the process in Congress. With the approval of two-thirds of each house, amendments are sent to the states for ratification.

But the Constitution also provides that the legislatures of two-thirds of the states may call for a convention to propose amendments. Whether Congress or a convention proposes amendments, approval by three-fourths of the states is needed before the measure becomes part of the Constitution.

Supporters of a convention point to six years of congressional refusal to pass an amendment to the states for ratification. They point to the makeup of the Senate, in particular, as guaranteeing continued inaction.

Thus far, 13 states have approved the call, with 34 needed. Anne Higgins, vice-chairman of the Washington-based Americans for a Constitutional Convention, said her group is targeting all states which have not yet acted favorably on the matter. The 13 states which have passed the call are: Indiana, Louisiana, Missouri, New Jersey, South Dakota, Arkansas, Utah, Pennsylvania, Nebraska, Rhode Island, Massachusetts, Kentucky and Delaware.

Another legislative effort of interest to pro-lifers is coming up in the form of two proposals to limit the Supreme Court's appellate jurisdiction in the matter of abortion.

Article III, section 2 of the Constitution gives the high court its appellate jurisdiction "with such exceptions and under such regulations as the Congress shall make."

Archbishop's statement

There are events and dates in human history that are observed in sorrow. Pearl Harbor Day, the anniversaries of assassinations of national leaders, or of communist take-overs all bring sad memories of violence of human rights and human life.

Another such day is January 22, 1973. The day the Supreme Court legalized abortion. Since that day more human lives have been lost than in any other disaster in history. As the sixth anniversary of this date approaches, our thoughts and prayers turn to God, that we who live in a country that previously has always been dedicated to human rights and respect for life — might regain our pride and self-respect by restoring the right to life of the unborn.

May Monday, January 22, 1979 be a day of prayer and atonement asking God to move the hearts of all that our great country might again become an international model of respect for the life and rights of all human beings—born and unborn.

Rep. Robert K. Dornan (R-Calif.), said Mrs. Watson, is prepared to introduce two separate measures limiting the court's power. In addition, Sen. Jesse Helms (R-N.C.) and Rep. Thomas Hagedorn (R-Minn.) are to "reintroduce a bill to study various abuses of appellate jurisdiction — including abortion," Mrs. Watson said.

Abortion control measures have repeatedly encountered difficulties in the courts, but legislators continue to introduce new proposals.

This year, informed consent-type legislation is to be introduced in Massachusetts, Nevada, Utah and the city of South Portland, Me.

Generally, such laws require that women be informed of the physiological and psychological dangers of abortion; that she be told of the child's development; that the abortionist use a method that will not kill the child if the child is viable; that a 24-hour wait precede any abortion; and that parents be notified before any abortion is performed on an unemancipated minor.

Pro-lifers are not unanimous in support of such laws. Charles Rice, a professor at the Notre Dame University Law School, says such laws "distract attention from the necessity of adopting a strict pro-life constitutional amendment," and therefore "do more harm than good."

Nevertheless, the approach is gaining in favor despite court challenges mounted in three states: Louisiana, Oklahoma and Tennessee, and the city of Akron, Ohio, where such laws were enacted.

"We are working at various levels — city and state — in about 40 states," said Marvin Weinberger, a law student at Boston University and head of Citizens for Informed Consent, a group working for enactment of "Akron-type" laws.

Living wills, which enable people to execute instruments saying that they do not wish the use of life-sustaining devices in the event they become incapacitated by illness or accident, are to be introduced in Massachusetts, Missouri, New Jersey and New York.

Definition of death bills, measures which stipulate that a person is dead when certain conditions are met — usually the cessation of brain and body activity for a period of time — are to be introduced in New Jersey, South Carolina, Texas and Missouri. In both Texas and Missouri, two bills will be introduced.

Archbishop's statement

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Francis Watson of Huntington, N.Y., chairman of the New York City-based Citizens for Judicial Restraint, said the court could be deprived of its power to in effect make U.S. abortion law by a simple majority of both issues of Congress — urged on by public opinion.
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Pope cites child rights, opposes abortion in speech

VATICAN CITY (NC)—Pope John Paul II, speaking to journalists about the International Year of the Child, reaffirmed the church's opposition to abortion.

The church considers the child "not as an individual to be utilized, nor as an object, but as a subject of inalienable rights, a developing personality to open out, having a value in himself, a unique destiny," said the Pope.

The Pope spoke Jan. 13 to members of the Committee of European Journalists for the Rights of the Child and of the Italian Commission for the International Year of the Child. The United Nations has declared 1979 as the International Year of the Child.

"THE HOLY SEE thinks that one can speak also of the rights of the child from the moment of conception, and particularly of the right to life," he said.

"One could also insist on the right of the child to be brought up and educated in his family. The parents remain his first and principal educators, a role which, in case of deficiency on their part, can with difficulty be supplemented," he added.

"The child must also be brought up and educated in his family. The parents remain his first and principal educators, a role which, in case of deficiency on their part, can with difficulty be supplemented. This is required by the atmosphere of affection and material security which the psychology of the child demands. It must be noted that natural procreation lays the foundation for this natural right, which is also a grave obligation," he said.

"And even the existence of broader family bonds, with brothers and sisters, with grandparents, with other near relatives, is an important element—which there is a tendency to neglect today—for the child's harmonious equilibrium," said the Pope.

Archbishop to greet Pope for U.S. Bishops

Archbishop Edward A. McCarthy of Miami will represent the U.S. Bishops at welcoming ceremonies for Pope John Paul II on his arrival in Santo Domingo on January 25.

When it was announced that the Pope would attend the Puebla, Mexico meeting of the Latin American Bishops from January 27 to 29, Archbishop McCarthy wrote to the Pope and invited him to stop in Miami on his way to Mexico or on his return journey to the Vatican.

In his letter the Archbishop noted that there are '400,000 escapes from communist oppression residing in the Archdiocesan area,' and that Miami 'is an ideal platform for a message (from the Pope) on human rights.'

The Archbishop received a reply from Cardinal Villot stating that the Pope had read the invitation and would take it under consideration. The Archbishop said when he greets Pope John Paul in Santo Domingo, he will renew the invitation—inasmuch as the Vatican is considering a lay-over stop on the Pope's return journey from Mexico City.
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THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Page 4 / Miami, Florida / THE VOICE / Friday, January 19, 1979
Farm Bureau head hits church stance

By GERARD E. SHERRY

Nowhere do the signs of crisis for the farmer "show more clearly than in our churches where spiritual faith and a belief in God are often relegated to the background as church leadership pursues secular goals."

This was part of a scathing attack on alleged interference by churches in the productive self-help incentives of the profit system." The Church, while sup-porting 'Bread for the World' or 'Food for people not for profit campaigns, denies the productive self-help incentives of the profit system." Grant charged that "many of those in the church hierarchy support a denial of human rights through compulsory unionism and would extend this to agriculture through the United Farm Workers' Union." Church militancy, which once meant militant pursuit of the Kingdom of God," Grant said, "too often has been revamped to mean support for the Marxist view, denial of the market system and of property rights; support of land reform; and redistribution of the wealth."

Church concern for the welfare of the human soul is too often replaced by church concern for physical welfare and support of Federal Welfare programs," he said. "The Church, while supporting 'Bread for the World' or 'Food for people not for profit campaigns, denies the productive self-help incentives of the profit system."

Grant charged that church leadership and church members "help create inflation by supporting government medicine and ever-expanding welfare programs. "IT IS THIS unhealthy preoccupation with secular affairs which will eventually lead to a head-on clash between organized religion and the highly centralized governmental authority it is helping to create," he said. "For increasing encroachment by government in church affairs is the ironic, but inevitable, result of increasing governmental involvement in all phases of American life." "Faltering church membership and severe declines in total financial support from congregations are an indictment of a church leadership lost in the thicket of organizational issues." Grant said that many decisions by church officials "are made from a base of ignorance...as church members and leaders, we must accept part of the blame because responsible alternatives are not presented." "As a result, church funds are channeled to Cesar Chavez and to other labor movements," he said. "Political causes are expanded and social experiments are conducted, all with money, time and talent contributed by members of the congregation."

"CHURCH BODIES can be brought to the realization that solutions to social problems ultimately lie within the individual and that the true answer to any human problem lies within the people themselves." "It is a task from which we must not shrink."

"I am certain that the continuing decline in church membership and the public outcry against high levels of taxing and spending are not unrelated."

"Both result from a growing national conservativeness, both are public expressions of outrage against misrepresentation."

"The best answer to both is direct citizen involvement."

Correction

The new church being built for St. David parish in Davie was incorrectly designated as costing $5 million in last week's Voice due to a typographical error. The correct amount is $500,000.

ArchBishop's Charities Drive

Love expressed in many ways

Enthusiastic response greets Archbishop Edward McCarthy and the "traveling" team of speakers as it reaches the halfway point of the ABCD dinner meetings. Outlining the goals of the 1979 fund drive and the future ambitions in the service of the people of the Archdiocese, the Archbishop said:

"Love is expressed in our faces, love is expressed in the needs of those who are helping and because it is natural to us. If we really stop and think what we are, who we are, as followers of the Lord—we are lovers."
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Evangelization
A bilingual seminar on Evangelization sponsored by the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women begins at 9:30 a.m., Sunday, Jan. 21 at St. John the Apostle parish hall, 451 E. Fourth Ave., Hialeah.

Members of the parish Mothers Guild will be hostesses during the meeting which will be conducted by Zoila Diaz of the Lay Ministry Dept.

Participants will bring their lunches and Mass will be celebrated at 1:30 p.m.

Right to Life
FORT LAUDERDALE—Broward County Right to Life will sponsor its annual Prayer Breakfast at 10 a.m., Saturday, Jan. 20 at Cardinal Gibbons High School, 4601 Bayview Dr.

A brief March for Life will follow the meeting before a noon vigil service at St. John the Baptist Church adjacent to the high school.

A 12-hour vigil is also slated on Saturday at St. Bernard Church, Sunrise where prayers for the unborn will be offered from 5 p.m. to midnight.

Chaminade
HOLLYWOOD—An open house for new students is slated at Chaminade High School at 1:30 p.m., Sunday, Jan. 28.

Entrance exams for Fall classes are scheduled to be given at 8 a.m., Saturday, Feb. 3. Applications must reach the school no later than Jan. 31.

Cathedral Guild
St. Mary Cathedral Guild will hold its yearly membership tea at the cathedral hall Sunday Jan. 21, beginning with the 9:30 a.m. Mass. Highlight of the tea will be a ceremony honoring Mrs. Charles E. Enterline for outstanding services to the Church and community. Mrs. Enterline received the Dade County Outstanding Citizen Award last year.

Youth encounter
KENDALL—A Youth Encounter for Boys from Columbus and Chaminade High Schools is slated Jan. 21-24 at the Dominican Retreat House.

Lay Carmelites will observe a weekend retreat, Jan. 26-28 when Father Alexis McCarthy, O. Carm, will be the retreat master. A Day of Reflection for Notre Dame Academy juniors is scheduled for Jan. 30.

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Offer Good Through March 17, 1979
St. Catherine Siena

By SUSAN A. MUTO

To understand the spirituality of St. Catherine of Siena (1347-1380), we must recall some facts about her life. She discovered God, not as an idea but as a real person, early in childhood. Her first vision of the radiant figure of Christ the King was granted at age six. At age 12 she refused to marry, honoring her parents and vowed virginity. In 1366 she entered the Sisters of Penitence (Third Order of St. Dominic) and from there on lived a rigorous life of penance and asceticism.

These penitential underpinnings reached her for the grace of mystical marriage, received in 1367. Curiously, this culminating union with Jesus was accompanied by the command to leave her solitude and return to the world. This meant in her case leaving the solitary cell she had established in her father’s house and serving as a kind of maid in her own family.

She did all the house cleaning and cooking; her generosity in almsgiving became legendary, together with her selfless attendance to the sick.

In the Turmoil of upheaval in the church in the 14th century, Catherine, following the directives of the Holy Spirit, took on the role of spiritual counselor and director of priests, laymen, religious, and even the pope himself. She visited both Avignon and Rome and was an outspoken opponent of papal corruption.

She convinced Pope Gregory XI to return to Rome. As news of her efforts spread, she began to dictate letters, prayers, and later her famous dialogue. In this text she petitions God for herself, the church, and the whole world.

Perhaps her main contribution to Catholic spirituality is her ecclerical mysticism, that is, a mystical exposition of the basic creeds held by every Catholic Christian. She lived profoundly the Dominican Maxim: Contemplation et contempla atis alios tradere' (to contemplate and then to pass on to others the fruits of our contemplation).

Catherine wished to convert all to a spiritual life centered in Christ. Because she loved him with every fiber of her being, she also loved the church, the mystical Christ, whose sufferings supply what is lacking in the sufferings of Christ (Colossians 1:24). The church is Christ himself and she dispenses the sacraments and gives us life.” Hence to rebel against the church is to become cut off from its life; it is to expose one’s self to eternal death.

Through individual members may wither, the divine virtue and force of the church remain intact. Christians may be attacked by the wolves of self-love and pride,” but Christ will guard his faithful flock and lead them to the Father. She passionately believes that God will reform the church if only those who love him will offer themselves courageously in prayer and penance.

Though she took on severe corporal penances, she teaches her disciples, as St. Francis did his, that God values far more love grounded in humility than mere ascetical feats. Often, indeed, if the soul perform not her penance with discretion, that is to say, if her affection be placed principally in the penance she has undertaken, her perfection will be impeded: she should rather place reliance on the affection of love, with a holy hatred of herself, accompanied by true humility and perfect patience, together with the other intrinsic virtues of the soul, with hunger and desire for my honor and the salvation of souls.

This counsel gives us some inking of the wisdom and prudence of St. Catherine. She is a marvelous director of souls because she is be-souled” with Christ. Just as to see him is to see the Father (John 14, 9), so to see Catherine is to see Christ.

Let us return, then, with St. Catherine to the cell of our heart.” Let us listen in silent readiness for the whispered exchange taking place in the core of our being, where the Divine Persons dwell.

St. Catherine of Siena

Consolatrix of the Church

By JANAAN MANTERNACH

One day Jesus and his disciples came to a town called Bethany. It was a suburb of the great city, Jerusalem. Three close friends of Jesus lived at Bethany, Martha, Mary, and Lazarus.

They invited Jesus to their home for dinner that evening. Some of his disciples may have come along too. Lazarus does not seem to have been home at the time.

When Jesus arrived at his friends’ house, Martha and Mary welcomed him warmly. They were happy to see him again and he was just as happy to see them.

Martha then went to the kitchen to get the meal ready. Mary sat down on the floor by Jesus and visited with him. She loved to listen to Jesus.

While Mary sat listening to Jesus, Martha was working very hard to be sure everything was just right for Jesus. After a time she became angry and upset. Here she was in the kitchen working and worrying, while Mary just sat there with Jesus, having a wonderful visit. She couldn’t believe that Mary wasn’t concerned about the food. She was annoyed that Mary didn’t show any sign of wanting to help.

Martha tried to keep herself calm. But she rattled and clinked the pots and pans to let Mary know there was lot work to be done. Mary didn’t seem to get the message. She just went on enjoying her conversation with Jesus.

Finally Martha couldn’t hold in her feelings any longer. She was also getting annoyed with Jesus because he didn’t urge Mary to help her in the kitchen. After all, they could all three visit during dinner. So she walked over to Jesus and complained to him about Mary.

“Lord,” she said, “doesn’t it bother you that my sister has left all the work to me? I’ve had to cook the meal, set the table and everything else. Tell her to help me.”

Jesus smiled at Martha and said to her: “Martha, Martha. You are anxious and upset about many things. I appreciate that. I know you are concerned that I really enjoy my stay with you.

“But”, Jesus continued, turning now to Mary, “what Mary is doing is even more necessary. She is giving me her undivided attention as she sits here by me listening to my words. She needn’t stop doing that.”

Martha apparently understood what Jesus was saying. Jesus was telling her what she was doing for him was important and that he really appreciated her care and concern. He knew she was working and worrying so much because she loved him very much.

But he wanted her to realize that what Mary was doing was even more necessary. Mary was putting aside her concerns for a time just to be close to Jesus and listen to him.

Martha realized that Jesus was telling her not to get so taken up with work — even if it is done for him — that she loses sight of how important it also is to take time just to be with him and to open her heart to his words. Such moments are precious, even if there is much necessary work to do.
Juan Pablo II defiende el derecho a nacer

CIUDAD DEL VATICANO (NC)—En comentarios a periodistas sobre el Año Internacional del Niño, Juan Pablo II reafirmó la oposición a la eugenesia y a la eutanasia. "La Iglesia considera al niño no como individuo que se usa, ni como objeto, sino como sujeto con derechos inherentes, con personalidad en desarrollo, con valor intrínseco y destino único," dijo el Papa.

El Papa se dirigió el pasado 13 de enero al Comité de Periodistas Europeos, para los Derechos de los Niños y a la Comisión Italiana para el Año Internacional del Niño, declarado por las Naciones Unidas para 1979.

"La Santa Sede opina que se puede hablar de los derechos de los niños desde el momento de su concepción. Particularmente también del niño a la vida, ya que la experiencia muestra más y más que el niño necesita especial protección de hecho y en la ley, antes de nacer," añadió.

"Se podría también insistir en el derecho del niño a nacer dentro de una verdadera familia, ya que es muy importante que desde el principio se beneficie del apoyo de padre y madre unidos en matrimonio indisoluble," dijo.

El año 1979 ha sido proclamado por la Asamblea General de las Naciones Unidas, Año Internacional del Niño. La Santa Sede ha recordado al mundo que la protección especial, incluida la apropiada protección legal, tan to antes como después de nacer... Sin embargo, el 22 de enero de este Año Internacional del Niño, celebraremos el sexto aniversario de la decisión de la Corte Suprema en favor del aborto, cuyos efectos se han manifestado en las Naciones Unidas adoptada hace 20 años, aplicarán también a los no nacidos, según afirma el preámbulo de tal declaración:

"Por cuanto el niño, por razón de su inmadurez física y mental, necesita cuidado y protección especial, incluida la apropiada protección legal, tanto antes como después de nacer..."

Aquel faena mantuvo que antes de su viabilidad (posibilidad de sobrevivir fuera del seno materno), el niño o niña no nacido no posee existencia legal, y que desde el momento que alcanzan la viabilidad hasta su nacimiento, el niño o niña tienen sólo "potencialidad de vida humana."

Tal "potencialidad" puede ser terminada por razones del "bienestar" de la madre, basada en "todos los factores física, emocional, psicológico, familiar y estado de (Pasa a la Pág. 11)"

Año Internacional del Niño trae Paradoja y esperanza para USA

El arzobispo McCarthy a recibir al Papa

El arzobispo de Miami Edward A. McCarthy representará a los obispos de Estados Unidos en los actos de bienvenida a Juan Pablo II en Santo Domingo el 25 de enero.

El arzobispo había anteriormente invitado al Papa a pasar por Miami durante su viaje a México para las reuniones del episcopado latinoamericano. El Papa refugió que el área de Miami, refugio para más de 400,000 escondidos del comunismo, es "plataforma ideal para un mensaje sobre derechos humanos..."

El arzobispo afirmó que el arzobispo a recibir al Papa en Santo Domingo repetirá la invitación al Santo Padre.
El misterio de las sectas, II

Por el padre Juan Sosa

"Me siento como en familia... Por fin encuentro a alguien que me quiere de verdad... Ha cambiado el camino y el guía..."

Frasas como estas son parte del vocabulario cotidiano de los miembros de las innumables sectas que forman parte de la familia del ambiente religioso de nuestros tiempos. Son las mismas frases que muchos discípulos del Rev. Jimmy Jones expresaban posiblemente minutos antes de ser llevados a la muerte forzada que sufrieron.

Frases como esas son importantes para el ser humano y en principio deben reflejar su conformación comportamiento fuera de lo común. Pero también estas y otras muchas frases reflejan características específicas de grupos que se distinguen por seguir la doctrina propagada por un líder que opera por separarse casi totalmente de las religiones históricas como el judaísmo y cristianismo.

En San Francisco, Jimmy Jones era el pastor de una Iglesia evangélica y, por lo tanto, compartía su mensaje en medio de un marco crítico que atraía a un gran número de fieles. Al llevar su comunidad a la Guayana Inglesa Jimmy Jones parece sufrir lo que señala la psicología moderna como "regresión". En su intento de creer maduramente como todo un grupo religioso de fe que tiene a la ecuanimidad de sus discípulos en el amor, la comunidad de Jimmy Jones se desarrolló con métodos poco saludables, (coacción) por rituales cargados de tal emotividad que eran obstáculos a la libertad individual. La confianza ciega en el líder y en su doctrina era el requisito primordial para aquellos que seguían a Jimmy Jones.

FANATISMO O SENTIDO CRÍTICO
¿Cómo se pueden diferenciar las 'sectas', de la Iglesia?
El P. Buenaventura Klop
ter, O. P. F. M. de Medellín, nos ayuda a a
comprender este distinción describiendo los elementos más característicos de las sectas:

- Aunque nacen de preocupaciones justas y buenas, para la organización y contrar restantes satisfactorias en las Iglesias existentes, las sectas se convierten en se
cionistas y autónomas.

- Adoptan la Biblia como libro inspirado, pero a la manera fundamentalista y exclu
siva. Excluyen religiosamente las tradiciones que son la base de las Iglesias instituidas, El fanatismo los envuelve total
mente.

- Son entusiastas y rigo
ristas; juzgan a sus miembros más según el criterio de la po
tura, que de acuerdo con las normas de la verdad. Prevalen
e la espontaneidad sobre la institución.

- Hay elementos positivos como la fraternidad, el enfasis en la vivencia personal y la experiencia religiosa, pero su im
itinencia agresiva y su exclusivismo intransigente se impone en una forma totalitaria sobre el individuo hasta el punto de ahogar su personalidad. Más que a libertad llevan al miedo...

Ante la presencia de algún grupo sectario es imprescindible el saber distinguir estos elementos de otros que se encuentran en grupos no secta
rios. Se necesita un sentido crítico y la garantía de enten
tender que la confianza ciega es siempre peligrosa porque

"La secta... por su milticidad agresiva y su exclusivismo intransigente se impone en una forma totalitaria sobre el individuo hasta el punto de ahogar su personalidad. Más que a libertad llevan al miedo..."

ace de la necesidad que tienen ciertos individuos, de ser ma
nipulados. A su vez esta nece
sidad reviste las tendencias manipuladora de muchos oppor
turnistas.

A LA LUZ DEL EVANGELIO
En ciertas ocasiones

Pide Amnistía internacional a conferencia de Puebla 79

Denuncian violación de derechos

DENUNCIAS
Amnistía Internacional hizo
llamado a los obispos católicos de América Latina para que inter

tengan personalmente en los casos individuales de encarcelamiento político, tortura, desapariciones y matanzas que tienen lugar en el continen
te.

El llamamiento de AI ha sido incluido en un mensaje diri
gido a la Tercera Conferencia General de Obispos de América Latina que tendrá lugar en Puebla, México, a partir del 29 de enero de 1979.

Amnistía Internacional afirmó que por lo menos 17,000 prisioneros políticos se encuentran actualmente detenidos en cárcel
ceres y centros de detención en América Latina y que un mínimo de 30,000 personas han desaparecido o han sido asesi
nadas por razones políticas en el continente durante la última década.

"La práctica sistemática de detención arbitraria, se
cuestro, y tortura ha causado un número exponencial de victi
mas," dijo Amnistía Interna
cional. "Miles han quedado desfigurados e incapacitados como resultado de tratos crueles y arbitrarios. In
tabletes familiares han sido desmembrados sin ningún am
paro".

En este contexto, Amnistía Internacional dijo haber reci
bido con mucha satisfacción el compromiso con los dere
chos humanos expresado en el mensaje de Su Santidad el Papa Juan Pablo II en ocasión del 30° aniversario de la Decla
ración Universal de Derechos Humanos. El Papa se ha man
ifestado en contra de "el uso de la tortura física y moral per
petrada contra los presos opposi
tores políticos" y ha dicho que "el secreto" de personajes por motivos políticos y los rap

tos por ganancias materiales son "la muerte de la familia y la estructura de la sociedad".

Amnistía Internacional declaró que a excepción de un par

cien países, la Iglesia per
manece dolorosa e inexpli
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Amnistía Internacional reiteró su oposición sin reser
vas a las detenciones y las con
cuciones con propósitos de co
acción política, ya sean lleva
das a cabo por organismos au
berramentales como por otros.
Guatemala rechaza declaraciones del arzobispo Lefebvre

GUATEMALA (Rápida) — El sub-secretario de Relaciones Públicas de la Presidencia, Rolando Archilla, declaró que su gobierno "rechaza enérgicamente" las declaraciones realizadas "por el obispo de Cuernavaca, Sergio Méndez Arceo que habían sido recogidos por un cable internacional.

El obispo mexicano había dicho en una de sus homilías domingables, que no entendía cómo el Vaticano puede mantener relaciones diplomáticas "con países como Guatemala donde la represión contra los cristianos es tan infame."

Posible reconciliación del arzobispo Lefebvre

CIUDAD DEL VATICANO (NO)—El arzobispo Marcel Lefebvre, suspendido en sus funciones por opormentar a diversas directivas del Vaticano II, se reunió por segunda vez el jueves 11 con oficiales de la Santa Congregación Vaticana para la Doctrina, para negociar su posible recontención con la Santa Sede. El día anterior el arzobispo comentó para la prensa que se sentía "optimista" sobre los frutos de la reunión.

Las reuniones tuvieron lugar un día después de aparecer en la prensa italiana noticias que afirmaban que el arzobispo había aceptado acatar las enseñanzas del Concilio Vaticano II y la autoridad del Papa, como condición previa a una audiencia privada con Juan Pablo II el pasado 18 de noviembre.

El arzobispo Lefebvre había afirmado anteriormente que los decretos del Concilio Vaticano II "contenían en hegemonía y terminan con heresía" y fue consecuentemente suspendido en sus funciones misionerales en 1976, por Pablo VI. Para entonces ya había ignorado decisiones del Papa para que no ordenase al sacerdote a seminaristas que el mismo arzobispo preparase en un seminario en Ecusa, Suiza.

Después de la reunión con Juan Pablo II, el 18 de noviembre, sin testigos — a petición del arzobispo — ni el Vaticano ni el mismo arzobispo hicieron comentarios. En una reciente entrevista en la televisión suiza, el arzobispo Lefebvre dijo que esperaba que pronto se "levanten las sanciones contra mí y el santo Padre nos permita continuar nuestro experimento."

Semana de oración por la Unidad hasta el 25 de Enero

Durante toda esta semana del 18 al 25 de enero la Iglesia invita a todos los cristianos a oír especialmente por la unidad de todos los que profesan una misma fe cristiana, unidad que por circunstancias históricas ha quedado rota.

La idea de dedicar un período concreto del año litúrgico a rogar de forma especial por la unidad de los cristianos nació del Papa León XIII, que, en 1896, prescribió la recitación de la oración a la Santísima Trinidad durante los días que van de la Ascensión a Pentecostés. Por esta razón la "semana de la unidad" no tuvo ningún eco fuera de la Iglesia Católica.

En 1968, dos sacerdotes cristianos no-católicos, el episcopal Watso y el anglicano Jones, tuvieron a su vez, una idea muy similar a la de secretariado de los obispos. En 1978 buscó más de 20 por ciento de los obispos latinoamericanos una vinculación entre ambos.

No hay tendencia conservadora de Puebla.Bitmap

CIUDAD DEL VATICANO (NO) —- La maternidad de la María, a quien la Iglesia invita a participar en la alta política que se proyecta en el 10 de enero, al hablar de María como madre de todos los humanos, se refirió además a la obligación social de ayudar a mujeres embarazadas, conscientes "del gran-dioso hecho de la concepción y el parto del ser humano."

El mundo de hoy, agregó, está se-

dio en una gloriosa primavera,"

Gloriosa primavera para la Igle-

la media entre el 18 de ene-

que media entre el 18 de ene-

con la concepción y

nín, un nuevo concep-

la concepción, que

Buenos Aires y co-presidente de la CPU, organización con sede en California, que en 1978 buscó más representación hispana entre la jerarquía de California. También formará parte del grupo representantes de las organizaciones Padres y Hermanas.

CUP: Tratará de pedirle al Papa que las diócesis con más de 50 por ciento de población hispana tengan obispo hispano y que las diócesis con menos de 50 por ciento tengan un Vicario Episcopal hispano efectivo. También que la Iglesia haga el Vaticano para la Doctrina e Instrucción.

Hispanos en Puebla

Washington, (NO) —- El Vaticano ha designado al arzobispo John R. Quinn de San Francisco y el obispo Thomas C. Kelly, presidente y secretario general de los Obispos USA como observadores oficiales de la Conferencia de Obispos USA para asistir a la Conferencia Episcopal Latinoamericanos en México.

El cardenal John J. Dearden de Detroit, que fue designado por el papa Juan Pablo II en el 1953, para asistir a la Conferencia Eclesiástica en los Estados Unidos, también asistirá a la Conferencia de Obispos de Guatemala.

Objeto de la misión de los obispos es el acercamiento entre ambos caminos de la unidad y se constituyó de su manera...
La fe de los padres esencial al bautismo

Moraleja

El arzobispo de Madrid cardenal Tarancón ha dedicado su última "carta cristiana" al tema de la educación de los hijos y en ella explica la tradición eclesial de la educación de los niños pequeños. El arzobispo recuerda que "son los padres los que asumen la responsabilidad de los hijos" - en la conservación y desarrollo de la vida, en su educación - mientras ellos no tienen más que "asistir" y capacitar a los padres. "No son los padres cristianos los que ofrecen sus hijos a la Iglesia para que ésta los haya de Dios: el bautismo. Son los niños cristianos los que sienten la necesidad espiritual de recibir la gracia sacramental como confirmación de Dios sobre su amor humano. Son los padres cristianos quienes deben cultivar y promover esa gracia bautismal.

Como puede observarse, el cardenal Tarancón prosigue su línea de reflexión sobre el "bautismo cristiano", diferenciándolo del religioso, que arrastra la realidad de que "El bautismo definitivo un descubrimiento: un encuentro que se hace definitivo, y no como habitos tradicionales que nos envuelven como engaños..."

Además padece una rosa — nuestra fe — los fundamentos en los que se basa nuestra identidad cristiana — que la Iglesia mantiene con el Principito, los jóvenes que parten de la Seminario College de St. John "AMES, Iowa (NC) —

La Pastoral Vocacional hispana presentará el próximo sábado 27 de enero en el Seminario College de St. John Vianney, una jornada de reflexión y oración centrada en la obra de Antoine de Saint Exupery: El Principito. "El Principito es la historia de una peregrinación, de un encuentro que se hace definitivo a través de los pequeños momentos que los planetas que visitó. Es, en definitiva un desencuentro: "mi rosa es lo más importante de tierras" y ella es nuestra rosa — nuestra fe — lo se ve claro con el corazón.

Todo en el mundo, en el parroco de la Inmaculada, en el Hotel Omni el pasado lunes. Cientos de personas del área acudieron a la cita, para escuchar palabras de aliento y gratitud por parte del arzobispo. También pudieron dar rienda con ganas, ante el talento humorístico de Don Livingstone, que la dio en español de la noche: "Tienes una rosa — nuestra fe — la que debe asumir esa responsabilidad en favor de los hijos..." Dijo que cuando muchos se consideran "vas con razón" y enfermo. Además padece una rosa — nuestra fe — cuando muchos se consideran "vas con razón" y enfermo. Además padece una rosa — nuestra fe — por el cardenal:

Cuando uno ha visitado los lugares que se beneficiaron de los fondos recaudados por la Campaña ABCD, no resulta difícil dar, dijo el abogado Don Livingstone, durante la sexta cita del año de la Campaña de Caridad de la Archidiócesis de Nueva York. "Son las familias, que arrastra la realidad de que "El bautismo definitivo: un descubrimiento: un encuentro que se hace definitivo, y no como habitos tradicionales que nos envuelven como engaños..."

Para informacion, la Garbería: 225-6951, 945-8221.

Todas tenemos una rosa de la que somos responsables.

Humor compromiso en cenas ABCD

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Solitude: The other side of action

By FATHER ROBERT M. BROOKS O.PRAEM

"Poustinia" and "communio" are two lovely words that specify the dimensions of the authentic Christian life. Poustinia is a Russian term that means desert or a quiet secluded place. Broadly, it connotes contemplation and solitude. Communio is a Latin word. It means the participation and sharing that are characteristic of authentic community. Christian life at its best is a wholesome interplay between poustinia and communio, the desert and the marketplace, or in more classical terms, contemplation and action. They are modalities of Christian discipleship, making for a wholeness which is holiness.

AT A TIME when we are rediscovering and repossessing our ancient tradition of prayer and contemplation (witness the multiplication of houses of prayer, the renewed interest in the retreat movement, the countless publications on spirituality, the interest in Eastern religions, etc.), it is important that we keep in mind the reciprocity of prayer and action. Mutually enriching and purifying and correcting, they stand in vital need of each other.

It is defeating to opt exclusively for one or the other in the interest of eliminating tension. It is tempting, for example, to label prayer a costly luxury when the world appears to be on a collision course, yet activity without prayer may be "much ado about nothing."

CONTEMPLATION without action may become a flight from life, a preening and manicuring of the spirit, or a kind of anodyne for an aching soul. On the other hand, action without contemplation is often a mode of ego-tripping, a promoting of the gospel of self rather than the good news of the kingdom, or a working-out of unresolved emotional problems.

Poustinia and communio are in need of each other. They are the zest of Christian living.

We shall focus upon poustinia as solitude and prayer. There is need that we establish a poustinia both within and within. The without may be the privacy of one's room or any quiet place free from interruptions of daily life. The within is the deep-down of our inner selves, at the core of which abides the graciousness that is the ground of all reality. They symbiotic Gospels make a point of this. Indeed, there is no aristocracy of poesy; the transcendent is always present to us/"more interior to transcendent in each of us. God is resident within.

There is a built-in hunger for the Transcendent, for God who is resident within. Lawrence LeShans, in his study of the results of the discipline of meditation as practiced in the various religious traditions, concludes that the discipline of meditation has two effects which are universal:

— 1. MEDITATION sustains and nurtures the appetite for life. In psychological terms, the creativity that lies in the unconscious is released, washing over the conscious mind and heightening awareness. In theological terms, the meditator is making himself more vulnerable to a life-giving communion with mystery. The net effect is a renewed enthusiasm for the Creator and his creation.

— 2. MEDITATION leads to a new world view. It can aid the meditator to see the underlying unity and interconnectedness of all that is. Theologically, it may be seen as enhancing one's faith-perpective, so that the understanding of life's ecstasy and pain is not limited to sense and reason. The faith-view then comes to serve as background music for action.

THERE IS NEED to add a third effect. Meditation facilitates kenosis. Kenosis is the emptying of self. The self is recognized as a problem by both the East and the West. Some Eastern traditions describe the self as an illusion that must be extricated. Christianity distinguishes between the true self, created in God's image, and false self, or the self as an object of excessive preoccupation. It is the latter which must die. "A grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit." Such self-divestment is necessary for self-realization, and meditation nurtures the process.

Clearly, then, if we Christians are to be authentic witnesses to the mystery through communio, we need to cultivate poustinia through a daily free fall" into the unlimited abyss that is divine love.

Miami, Florida. / THE VOICE / Friday, January 19, 1979 / Page 13
The dream will come true

On Monday we marked the 50th birthday of Martin Luther King, Jr., a Black patriot who was gunned down in Memphis ten years ago as he strove to lead his people to "the Promised Land."

Martin Luther King had a dream—but he was no dreamer when it came to the realities of a country torn by racial strife; he faced squarely the classical situation when the haves and the have-nots clash in ideology and in the solution to the problems of the nation.

The significant thing about King’s life, and his major contribution to the easing of racial tensions, was in his ability to lead and accomplish through the principle of non-violence.

Those of us who stood at the Bridge at Selma and participated in the Washington March saw something else in King—his leadership in the Civil Rights struggle was based on moral principles. We might not have agreed with some of his theology, but he was a deeply religious man with a firm base as co-pastor of Ebenezer Baptist Church in Atlanta.

Dr. King’s influence was felt not only in this country but throughout the world. And for this the world-wide community honored him with the Nobel Peace Prize.

The assassin’s bullets a decade ago destroyed the man, but not the dream. Dr. King is surely at "the Mountain Top," and his philosophy and non-violent approach to racial problems is bearing fruit. We have still a long way to go in this country in giving the Black community equal rights and equal justice, but we are getting there, if all too slowly.

Perhaps our best contribution to the memory of Dr. King will be in our resolve to work longer, harder, and faster to achieve the goals of the dream he almost made reality.

Week of Prayer For Unity

This year’s "Week of Prayer for Christian Unity" started yesterday and will continue until January 25. It is a subject which expresses the urgency of the times. Certainly, there can be no such thing as world unity until there is a unity of Faith. Yet, none of us think about it in really serious terms.

Unity is not accomplished by compromising basic doctrine; neither is it attained by arrogance. It can be reached only by prayerful, active Christians who become witnesses in the world to the God-man. Naturally, we should understand what this implies, just as much as we should understand what it does not. Many have come to understand it as the brotherhood of man under the fatherhood of God. However, this is simply a shopworn cliché which has no real doctrinal basis.

The only unity the we should recognize is that which leads to the realization of the prayer that "all may be one": one truth, one God, one Christ, one Church. How do we go about it? It seems to me that the first activity is that of easing existing religious tensions.

The early efforts toward the easing of religious and racial tensions fell victim to oversimplification. In the beginning it was suggested that each party should give a little and then peace would be achieved. It was said that if we give a little, and "they" give a little, then we can reach an understanding. Such a simple procedure struck the practical American mind as quite sensible. But it’s apparent simplicity was soon seen to be dangerous, because of what each party was asked to give.

The nature of religious commitment is such that there are certain basic things that are held as essential, not only to the commitment, but to the very relationship between God and man. These things are so basic to one’s religion that if they are abandoned, the religion itself is abandoned, and with it the bond with God is broken.

To sacrifice one of these basic things for any reason, insofar as it is held at the command of conscience, is to sin. It is fundamentally blasphemous to throw away an essential element of one’s religion for a merely human good. If this is the price of civic peace, then the price is too high, and a conscientiously religious person will have to bear the strain of the tensions which still exist.

In all efforts towards a unity of Faith, fidelity to oneself is the first step, and understanding of the other person is the second step. A third step is an agreement to acknowledge our differences, but to respect each other’s commitment as sincere. The final step is ongoing prayer that all may be one.

Papal song-fest on TV bad idea

To the Editor:

Reference is to your Jan. 5, article by Rev. Andrew M. Greeley—"My Letter to the New Pope."

For those of us who had not heard the rumor regarding our Holy Father, I find the repetition of this rumor, by a priest, distressing and wanting in Christian charity.

Father Greeley did get his not-to-subtle point across regarding propriety and dignity, thanks to Simon Peter’s mother-in-law.

Father Greeley speaks of his annoyance and anger at the bevy of little monsignors who hemmed in and harassed our Holy Father’s predecessor in his public appearances and Father Greeley is delighted "at the way you brush them off." The watching world rejoiced with us.

The Voice welcomes letters for publication from those who wish to sign their name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensations and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason.

Both types will be relegated to the wastepaper basket.

There's no need for debate or discussion

To the Editor:

I, personally like the format of the new Voice, and the changes are good. In the Jan. 5th issue two things bothered me.

Why would any Catholic paper wishing to instill in it’s readers true Catholic values print articles by a controversial priest like P. Andrew Greeley?

If the Catholic faith is taught, preached and practiced according to our Holy Father’s stated ideals, God has no use for argument, or debate of issues. There are no "two sides to the Catholic faith. You either believe, or you don’t. In my estimation he was a very bad choice.

The other issue is the letter from the Denver teenager. I didn’t find it sad, rather very conflicting. I don’t think it warranted publishing.

In one breath she says how wonderful her family is, and in the next, she can’t wait to leave home. To the sounds guilt ridden, and looking for an escape.

I can’t believe her parish doesn’t have any youth organization or activities, and that the priests are so callous, and uninterested in the future of the church. Why is she waiting for the priest to approach her; should she let her thoughts and fears be known, if not openly, then to her confessor. I feel sorry for her because she needs help, but I don’t like to see her needs planted in the hearts, or minds of other youngsters.

Mrs. Sara A. Quinn
Palm Beach Gardens

A Virginia reader

To the Editor:

For two years I lived in Florida and really grew to enjoy reading The Voice.

Although I am now residing in Harrisonburg, Va., I would still like to receive The Voice. Enclosed is my check for $7.50 to cover one year’s subscription.

Mrs. Vivian Rudmin
Harrisonburg, VA.
The AGED are poor because they are the one group that is victim to the biggest rip-off in the history of America: inflation. Most of the rest of us make due, indeed prosper, on inflation. The real income of Americans has held steady and even gone up in the last decade of government inspired inflation. But the elderly, caught on fixed pension plans, have watched their savings, their life’s work, diminish before their very eyes like a lake drying up, a beach eroding.

There are two sins which, according to the Christian tradition, cry for vengeance. One is defrauding the worker of his wage; the other is exploiting the elderly. The pious Christian churchmen who are screaming about the sins of South Africa and the racial injustices in America and who ignore the far worse injustices against old people, are at best phonies and at worst pious hypocrites. Inflation steals the wages earned though a lifetime of work out of the pockets of the elderly. It exploits them while the rest of society prosper.

There is some attempt to “index” Social Security income to the cost of living. Just try living on something besides dog food, however, on Social Security income. Other pension plans into which millions of Americans poured their work and their money in the hopes of a retirement period in their lives, when they would be free from financial concerns, have not matched the cost of living increase of the last ten years. What once looked like a comfortable income has been cut in half. Dreams of relaxed old age have ended up in nightmares of poverty and American society simply does not give a damn.

The government is responsible for inflation; first of all because of its ill-advised and ineptly financed expansion of imperialism in Vietnam, then by endless inept meddling in the economy and finally by its expensive and unproductive social programs which provide more money for bureaucrats and not much to anyone else.

The government of the United States is sinning against the elderly and judging from President Carter’s ridiculous and ineffectual anti-inflation programs, the government has no intention of ending its sin. There is one way to stop this injustice. Private pension funds as well as Social Security must be indexed. That is, the income of the aged must be linked to the cost of living. Such a policy is not a matter of charity, it is a matter of strict justice. These people save their money and we have taken it away from them. We must, therefore, restore it to them.

It does not seem that private pension policies are going to be able to match the increased cost of living, nor with the way the stock market has acted in the last five or six years. Like it or not, therefore, the federal government is going to have to pick up the tab for indexing private pension funds. It will be an enormous costly venture (think of the costs of the increased Social Security benefits). It will require more taxes from all of us and it will, if one is to believe economists, involve even greater threat of inflation.

I’m sorry, but it still has to be if there is any pretense at all of justice in America. Either we index pension funds and do it now, or we stop inflation and we do it now. The whole inflation psychology is a disincentive for saving, a disincentive for planning for one’s old age. Those of us who scream about the very heavy tax burden that indexing the private pension plan is going to involve should realize two things:

1) We’re going to be old some day, too.
2) The inflationary economy has created a better standard of living for us and a lower standard of living for the elderly. We are the ones who have taken the money out of their pockets and we owe them that money back.

(Andrew Greeley is a priest, sociologist and writer.)

Inflation is robbing our elderly

By REV. ANDREW M. GREELEY

Last week I discussed the background of the Year of the Family. I stressed that it is not just another annual theme but a response to the requests made of their bishops by over 800,000 Catholics in the 1976 Call to Action consultation.

We who served on that first Writing Committee on Family were surprised when the first computer print-outs came in. Because we tend to focus so much on abortion and religious education in our church, I guess we, along with many of our leaders, presumed our parents would want more on both issues. Surprisingly, those two areas weren’t mentioned in the top eight general areas where people wanted more help from us.

Quite to the contrary, people told us that they have prior needs in their family, needs like communicating with one another, handling sensitively the elderly in their lives, helping children learn a realistic, while moral view of sexuality, dealing with television, and the myriad of problems connected with divorce. This isn’t to presume that we no longer care about abortion and religious education but that until our families stop hurting in other areas, religious education isn’t going to be particularly helpful. If mom and dad haven’t smiled at each other in a couple of months, it doesn’t much good to set up an elaborate adult education program for them in the parish.

Back in 1976, I wrote a column on the Call to Action needs of families but I think I better repeat them here to refresh memories. Adults asked for help in eight general areas, each encompassing specific needs. In order of request as collated nationally, they are:

1. Family Life Education: includes teaching families how to communicate with each other with a particular emphasis in three areas: husband-wife, parent-teen, and family-church communication. (When I asked my readers to prioritize these 8 areas, you put communication first.)

2. Family Life Tests: includes helping families deal with TV, movies, drugs, music, and or referrals to counselors in touch with Catholic beliefs and morals.

3. Family Life Enrichment Center: includes helping families deal with TV, movies, drugs, music, and or referrals to counselors in touch with Catholic beliefs and morals.

4. Family Life Education: includes teaching families how to communicate with each other with a particular emphasis in three areas: husband-wife, parent-teen, and family-church communication. (When I asked my readers to prioritize these 8 areas, you put communication first.)

5. Family Life Tests: includes helping families deal with TV, movies, drugs, music, and or referrals to counselors in touch with Catholic beliefs and morals.


7. Family Life: includes helping families deal with TV, movies, drugs, music, and or referrals to counselors in touch with Catholic beliefs and morals.

8. Single Parenting: asked for help in the specialized parenting that single parenting requires.

These were the needs you and thousands of others expressed. A bit overwhelming? Next week, I’ll discuss how we intend to address these needs.

By DOLORES CURRAN

Year of the Family—Part II

Some of the programs recommended in this column are also being conducted through the Family Enrichment Center of the Archdiocese. For further information contact Mimi or Terry Reilly at the Center, 651-0280)
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BROWARD

Court Infant of Prague, CDA card party, Jan. 26, Little Flower parish Hall, U.S. 1 and 1st St., Hollywood, 11:30 a.m. Guest should bring own cards. Refreshments.

Fort Lauderdale-Catholic Singles Club evening of music and conversation, 8:30 p.m., Jan. 26, Banana Boat Lounge, 2700 E. Commercial Blvd., Fort Lauderdale. For membership information call 565-8739 after 5 p.m.

St. Paul the Apostle Women's Club "Neatly New Boutique," 10 a.m., Jan 20 and 21, NE 36 St. and 28th Ave. Lighthouse Point.


St. Stephen Council of Women annual card party, Thursday, Jan. 26, 7:30 p.m., social hall. 6040 SW 19th St., Fort Lauderdale. For tickets call 989-1883.

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Table of Contents

Palm Beach


Sacred Heart Ladies Guild, mini-lunch and dessert card party, 12:30 p.m., Jan. 27, Madonna Hall, 430 N. "M" St., Lake Worth. Guests bring cards.

St. Vincent Ferrer parish lecture on Natural Family Planning, 8 p.m., Saturday, Jan. 20, parish hall. Dr. Jose Espinosa, Cleveland, O., guest speaker. Information call 737-5569.

Palm Beach

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The year 1979 has been proclaimed as International Year of the Child by the United Nations General Assembly. Nations, states, and institutions plan to highlight the rights of children around the world. The United Nations Declaration of the Rights of the Child was adopted 20 years ago. Its preamble states:

"Whereas, the child by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth,... (emphasis supplied)

Yet, on January 22 of this International Year of the Child, we will observe the sixth anniversary of the 1973 U.S. Supreme Court ruling that abolished laws prohibiting the unborn child. That ruling held that the unborn child had no legal existence before viability; and from viability to birth the child has only the "potentiality of human life." That "potentiality" may be determined for reasons limited to the "well-being" of the mother, based on "all factors—physical, emotional, psychological, familial and the woman's age." The Court stripped every right from the child until birth. Thus the paradox: society destroys its unborn and undertakes a celebration of the Year of the Child, both born and unborn.

In this paradox there is hope. Since January 22, 1973, there is a growing awareness of what the court did. Society has not meekly accepted that ruling. Socially and politically the resistance continues to grow.

To those in the pro-life movement we express our warmest admiration and support. They have stood courageously for the unborn in the face of difficulty, rejection and apathy. We have special feelings of affection for groups such as Birthright, Solve, Beta House and the other pro-life organizations offering alternatives to abortion. Their volunteer services to women with problem pregnancies speaks so eloquently of the positive nature of the pro-life movement. Pro-life means concern for the women suffering a problem pregnancy, as well as for the aged, the alien, the hungry, the prisoners, all those suffering.

When Our Lord said "As long as you did it for one of these, the least of my brethren, you did it for me," He referred to all of these. And He referred to unborn children.

We call on all our brothers and sisters to increase their efforts to restore protection to the unborn child and to continue to work for justice and peace throughout all of society.

Edward A. McCarthy
Archbishop of Miami

Handicapped elderly
A two-day workshop addressing the problems and behavior of the elderly with communication handicaps will be held at the University of Miami Wednesday and Thursday, January 24 and 25, in Brockway Lecture Hall of the Otto G. Richter Library from 8:30 a.m. to 4 p.m Free. Call 284-8941.

Broward Pastors Night slated
POMPANO BEACH—Pastors Night will be ob-
served by the Broward Sierra Club at 7 p.m., Jan. 24 at Harris Imperial House Restaurant.

Guests of honor will be Archbishop Edward A. McCarthy, Msgr. John Nevins, rector, St. John Vianney College Seminary; and Father Urban Voll, O.P., rector, St. Vincent de Paul Major Seminary, Boynton Beach.

Charismatic breakfast
JUPITER—The Rev. Randy Lechner will be the guest speaker during the monthly Charismatic Outreach Breakfast on Saturday, Jan. 27 at the Hilton Inn.

The breakfast begins at 9:30 a.m. and reservations may be made by calling 746-0896. Rev. Lechner is a convert to Christianity from Judaism.

School wants soup labels
St. John the Apostle School in Hialeah is conducting a special collection drive to obtain needed audio-visual and athletic equipment, reference books and teaching aids.

Between now and Feb. 23 students are collecting labels from Campbell's soup, beans, tomato juice, V-8 or Franco-American, for which the company will provide equipment through a "Labels for Education" program.

St. John's school will appreciate labels being sent to the school office. 479 E. 4th St., any school day.

Bishop Neumann
PHILADELPHIA (NC)—An interfaith committee has been formed to plan a monument to St. John Neumann, the former bishop of Philadelphia, who was canonized in 1977.