

## Fight ahead over House vote on abortion bill?

WASHINGTON—(NC)—In a move likely to lead to a repeat of last year's prolonged battle over federal funding of welfare abortions, the House has voted to retain a ban on funding for abortions not needed to save the life of a mother.

The ban was part of the language in an appropriations bill for the Departments of Labor and of Health, Education and Welfare.

The House rejected, by a 212-198 vote an amendment offered by House Majority leader Jim Wright (D-Texas) to substitute compromise language adopted after five months of debate and 28 roll call votes in late 1977.

EARLIER, the House rejected an amendment offered by Rep. Louis Stokes (D-Ohio) to remove all restrictions on federal funding for abortion by a 287-122 vote.

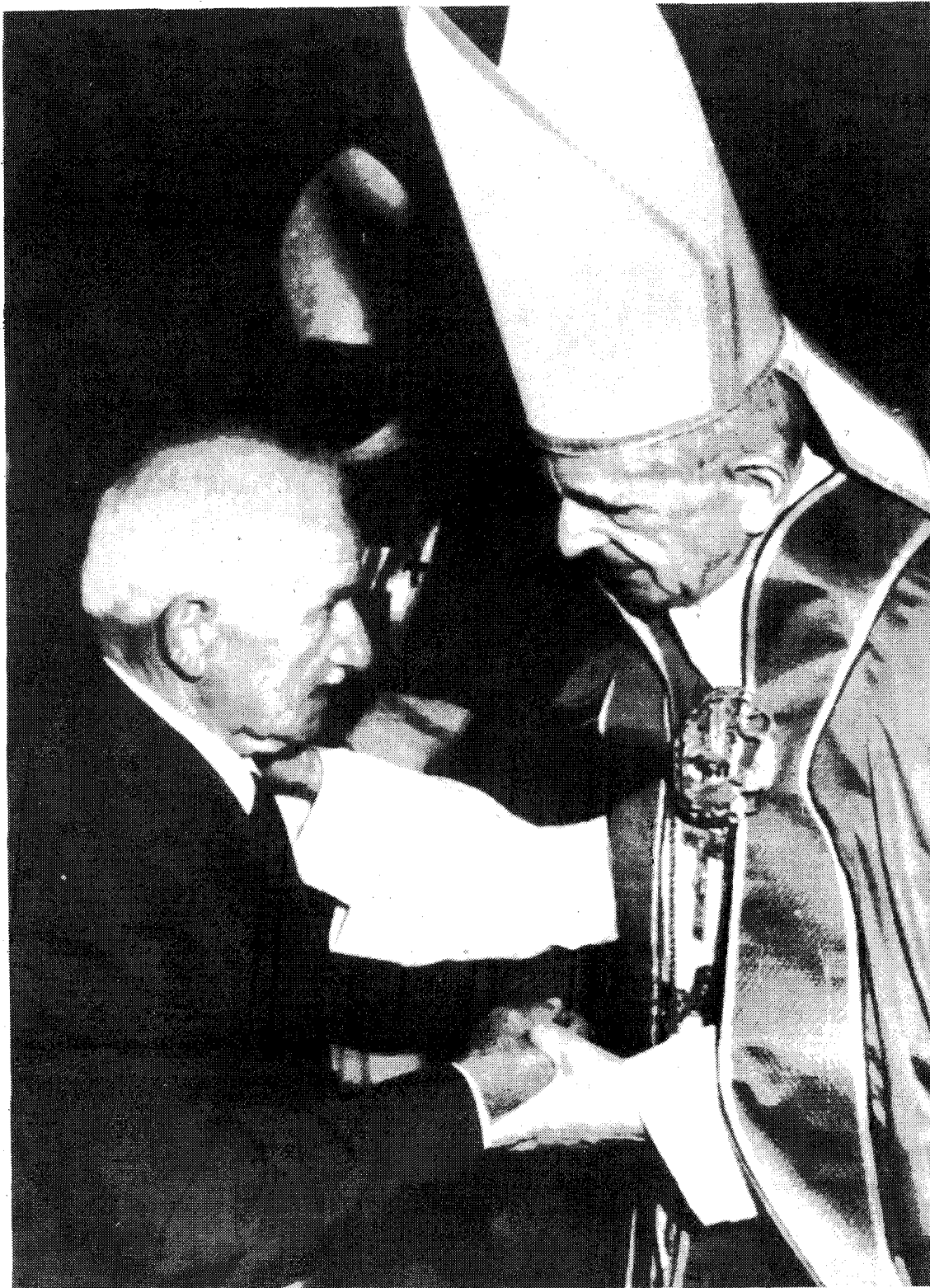
The Senate, which has traditionally favored more permissive abortion funding language, has not yet voted on this year's appropriations bill.

The compromise language now in force allows funding for abortions when the mother's life is endangered or if she faces severe, long-lasting physical health damage if she carries her pregnancy to term, or if the pregnancy results from rape or incest reported promptly to a law enforcement or public health agency.

The labor-HEW appropriations bill affects funding through public health service facilities and Medicaid, a joint state-federal program of health care for the poor.

THE STRICTER abortion funding language was approved despite a plea from Wright that if House members would accept the compromise language, they might "save themselves time and the agony of prolonged debate and bitter dissension that might result in something similar to this."

Last year, it took six months and 28 votes on the abortion issue for a House-Senate committee to work out the compromise language. And, Wright noted, "we are, after all, the same members." He said the drawn-out battle in 1977 had made a "bad impression" on the public and had held up a number of government programs that were dependent on timely passage of the annual labor-HEW appropriations bill.



Pope Paul VI greets Giuseppe Roncalli, 84-year-old brother of the late Pope John XXIII, following a Mass at St. Peter's Basilica marking the 15th anniversary of Pope John's death.

## TOWARDS SEX, EQUAL RIGHTS

### Churched, unchurched differ in attitudes

WASHINGTON—(NC)—The major differences between unchurched Americans and those who attend church regularly center on sexual attitudes and the right to speak out freely on controversial issues, according to a new study published by Glenmary Research Center in Washington.

The study, "The Churched and the Unchurched" by David A. Roozen of the Hartford Seminary Foundation, used 7,000 interviews conducted by the National Opinion Research Center to compare social characteristics, beliefs and attitudes among five categories of the American population: the Protestant churched, the Protestant unchurched, the Catholic churched, the Catholic unchurched and those with no church identification.

On sexual attitudes, the study

found 64 percent of those with no church identification, 50 percent of unchurched Catholics and 35 percent of unchurched Protestant said pre-marital sexual relations are "not wrong at all," while only 23 percent of churched Catholics and 20 percent of churched Protestants gave such a response.

ON CIVIL liberties issues, the unchurched were more likely than those who attend church to say that a communist, an admitted homosexual or a person who is against all churches and religion should be allowed to speak before the community and to teach at a college or university.

But, Roozen says, the assumption that all unchurched persons are alike is just as invalid as the assumption that all churched persons are alike.

The term "churched"—used

in the study to describe those who attend church more than once or twice a year—does not necessarily mean that a person is highly committed to the church, holds a positive image of the church or has certain beliefs, the book says. Nor does the term unchurched necessarily imply that the person does not take his religion seriously, holds a negative view of the church or is a non-believer.

Eighty-two percent of churched Protestants and 74 percent of churched Catholics, for example, said they believe in life after death, while among the unchurched, 60 percent of Protestants and 53 percent of Catholics said they hold that belief. Among the churched, 39 percent of Protestants and 45 percent of Catholics said they had a great deal of confidence in religious leaders, while among

the unchurched, the comparative figure for both Protestants and Catholics was 25 percent.

THE DATA indicates little or no difference between the unchurched and churched in family income, father's occupation or parents' education. The unchurched, however, are more likely to be male and under 35 years of age and to have been raised in broken homes in large cities or suburbs of large cities in the West. The long-held theory that church involvement is greater by parents with small children is not found to be as strong as believed.

Generally, the responses of the unchurched on the questions were more "liberal" than those of the churched.

("The Churched and the

Unchurched" is available for \$2 from the Glenmary Research Center, 4606 East-West Highway, Washington, D.C. 20014.)

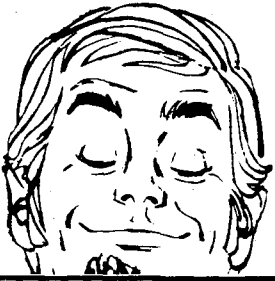
Español Pags. 22-24

Inside

Bus Guide.....	20
Classified.....	21
Editorial.....	18
Family Life.....	14
Movies & TV.....	15
Prayers.....	14
It's A Date.....	9
S.Fa. Scene.....	9
Youth.....	17

# FATHER'S DAY DINING GUIDE

TAKE HIM OUT FOR A CHANGE



**The Rusty Pelican**  
Fine Food and Excellent Service Featuring Ribs, Steaks and Fresh Seafood Buffet Luncheon The Finest in Town.....The Most Breathtaking View in Miami

**SUNDAY BRUNCH**  
10:30-3:00

Directly on Biscayne Bay  
3201 Rickenbacker Causeway  
Key Biscayne 361-5753

If you've been feeling nostalgic  
Come Hear and Sing the Good Songs

**Rose & Dan McCarthy**  
**5 NIGHTS**  
Tues. thru Sat.  
Lighthouse Point.

Prime Ribs • Steaks • Seafood

**GENTLEMAN JIM'S**  
Lighthouse Pt. 946-1231  
Boynton Beach 737-2464  
W. Palm Beach 684-0333

**The Sea Grill**  
RESTAURANT AND LOUNGE  
Finest Seafood Cooked To Order  
GOOD SERVICE - FINE GROG  
Serving Luncheon and Dinner  
DAILY - ALL YEAR  
TWO LOCATIONS TO BETTER SERVE YOU

1619 N.E. 4th Ave. Ft. Lauderdale, Florida Phone 763-8922  
500 S. Federal Hwy. Deerfield Beach, Florida Phone 421-6410

**Banquets**  
SUPERB FACILITIES FOR GROUPS OF UP TO 400 - PHONE US TODAY FOR INFORMATION

**HARRIS IMPERIAL HOUSE**  
North Ocean Drive at Atlantic Boulevard  
Pompano Beach, Florida • Ph. 941-2200

DISCOVER for yourself tonight-how Italian tastes when it's RIGHT!

**ARMANDO'S 2**  
REAL ITALIAN RESTAURANT  
150 Giralda, Coral Gables • 448-8294  
TWO BLOCKS NORTH OF MIRACLE MILE!  
Major Credit Cards Honored

Sumptuous Luncheon Specials Monday thru Friday 11:30-2  
ALL DINNERS UNDER \$5 SEVEN DAYS A WEEK 5-10 P.M.

A Dining MUST While in Miami

**JAMAICA INN**  
The English Pub

CELEBRATING OUR "25th" ANNIVERSARY

Dine In  
Surroundings of a Tropical Orchid Garden  
And a Collection of British Artifacts

For Reservations Call  
(305) 361-5481

The Most Beautiful Restaurant on the East Coast (Open 7 Days)  
320 CRANDON BLVD.  
KEY BISCAIYNE, FLORIDA  
In the Heart of Downtown Key Biscayne

**OUR 43rd. YEAR**  
THE ORIGINAL

**Piccino**  
RESTAURANT

We Honor:  
American Express  
Diners  
Master charge  
Carte Blanche  
BankAmericard.

- Open Every Day Lunch and Dinner
- Elegant Banquet Facilities For 300
- Piano Lounge.
- TAKE OUT DEPARTMENT FOR Homemade Fettucine - Gnocchi - Manicotti - Cannelloni Ravioli - Lasagna - Pizza - Connoli - Spumoni - Tortoni - rum Cake - Key Lime Pie - Apple Pie - Ricotta Pie - Birthday Anniversary Cakes.

**LUNCH SPECIALS**  
Served every day including Sunday  
12 noon to 3:30 (except holidays).  
**SELECTION OF 14 ENTRIES FROM \$2.50 TO \$2.95**

**EARLY BIRD DINNER SPECIALS**  
Served 3:30 P.M. to 5:30 P.M. (except holidays).  
Add \$1.25 for complete 7 course Dinner Includes: Choice of Appetizers, Soup, Salad, Side Dish Dessert and Beverage, Homemade Bread, Garlic Rolls (No Side Dishes with Pasta Entrees).  
Price includes Salad and Side Dish

BONELESS CHICKEN ALLA PARMIGIANA.....	\$3.95
MANICOTTA ALLA ROMANO.....	\$2.95
CANNELLONI BAKED STUFFED WITH MEAT.....	\$2.95
EGG PLANT ALLA PARMIGIANA.....	\$2.95
BONELESS CHICKEN ALLA CACCIATORA.....	\$4.50
HALF CHICKEN BROILED.....	\$4.50
GENUINE CALVES LIVER BROILED BACON AND ONIONS.....	\$4.75
LASAGNA AL FORNO.....	\$3.25
BROILED FRESH MACKEREL FILET.....	\$3.50
BROILED FRESH GROUPER.....	\$4.50
BROILED SAUSAGE AND PEPPERS.....	\$3.95
SHORT RIBS OF BEEF WITH HOMEMADE FETTUCINI.....	\$4.50
STUFFED BELL PEPPERS (Rice of Meat).....	\$2.95
SPAGHETTI AND MEAT BALLS.....	\$3.95
SPAGHETTI AND MEAT SAUCE.....	\$2.95

Over 100-7 Course Dinner Selections

Roast Prime Ribs - Steaks - Live Maine Lobster - Stone Crabs - Baccala - Polpo - Rabbit - Roast Long Island Duckling - Boullabaisse - Frog Legs - Pompano - Provimi Milk Fed Veal - Lobster Thermidor - Calamari - Clams - Oysters 1/2 Shell.

2nd. Street and Collins Avenue (South end Miami Beach)  
673-1267 • 672-2221

IS YOUR ADDRESS LABEL CORRECT?  
If not, clip off this corner - with label on other side - and mail it to:  
THE VOICE, P.O. Box 1059, Miami 33138  
Allow 2 to 4 weeks for change.  
WRITE CORRECTIONS HERE

**THE VOICE**  
Archdiocese of Miami  
Weekly Publication

Second-class postage paid at Miami Florida. Subscription rates \$7.50 a year. Foreign \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd. Miami, Fla. 33138.

Member Southern Catholic Newspaper Group  
19 newspapers in 10 states. 463,050 circulation. Available to advertisers on a 1 order Basis Phone 305/754-2651 for details.

**Archbishop Edward A. McCarthy**  
President. The Voice Publishing Co. Inc.

**Father David Russell** Executive Vice-President  
**Msr. James J. Walsh** Editorial Consultant  
**Father Jose Nickse** Consultant

**George H. Monahan**  
Editor

**VOICE STAFF**  
**Fred C. Brink** Advertising Director  
Fred Priebs - Circulation Supt  
Robert O'Steen - News editor  
Frank P. Hall - Features editor  
Araceli Cantero - Spanish editor  
Tony Garnet - Photography

MAILING ADDRESS  
P.O. BOX 38-1059  
Miami, Fla. 33138  
TELEPHONES  
News - 758-0543  
Advertising - 754-2651  
Circulation - 754-2652  
Ft. Lauderdale - 525-5157  
W. Palm Bch. - 833-1951

# Scores fete Msgr. Reilly upon his retirement

CORAL GABLES—Scores of parishioners, civic dignitaries, friends and clergy honored Msgr. Peter Reilly, pastor of Little Flower Church, here, last week at the Coral Gables Women's Club upon his retirement from active ministry after serving more than half his priestly life in the Greater Miami area.

The Irish-born priest, who celebrated his 46th anniversary

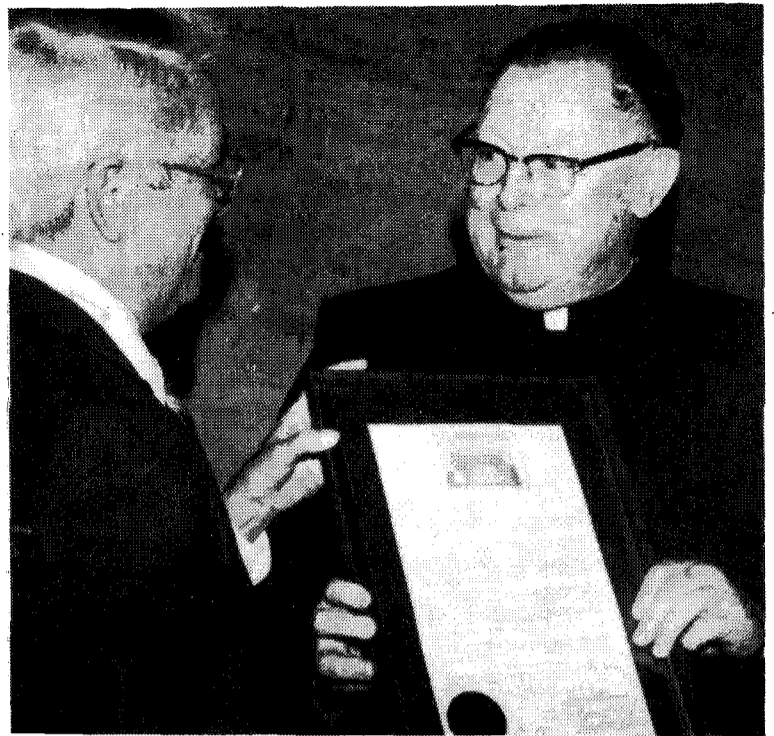
in the priesthood last Monday, was ordained in Waterford, Ireland, June 12, 1932 and then became one of the first priests in Florida to earn a Doctorate in Canon Law at Catholic University of America, Washington, D.C.

He served his first parochial assignment as assistant pastor in St. Patrick parish, Miami Beach

from 1935 to 1942. Between 1942 and 1952 Msgr. Reilly was pastor of Holy Spirit parish, Lake Wales; of St. Margaret parish, Clewiston, where he began construction of St. Philip Benizi Church, Belle Glade; of St., Francis Xavier parish, Fort Myers; and of St. Ann parish, Naples, where he also began construction of the first parish church. For one year, prior to his being named pastor of St. John the Apostle Church, Hialeah, in 1952, he was pastor of Holy Rosary Church, Jacksonville.

Early in 1960 the priest, who celebrated his 70th birthday recently, was named pastor of the Church of Little Flower succeeding the late Msgr. Thomas Comber, founding pastor. In 1962 the Holy Father elevated Msgr. Reilly to his present ecclesiastical rank.

Msgr. Reilly, who held diocesan positions in both the Diocese of St. Augustine and the Archdiocese of Miami, has served as a pro-synodal judge in the Matrimonial Tribunal; as director of the Miami Council of Catholic Men; and as Archdiocesan Director of the Society of St. Vincent de Pul. He has also been a member of the Archdiocesan School Board and a



"Msgr. Peter Reilly Day" said Coral Gables Mayor Jimmy Dunn in presenting proclamation approved by the city commission, during reception celebrating the 46th anniversary of Msgr. Reilly's priesthood, and his announced retirement as pastor of Little Flower church. It was shoulder to shoulder as parishioners and officials gathered at the Coral Gables Women's Club to pay homage to the spiritual leader.

director of the Extension Society Lay Volunteers in South Florida. He is presently a member of the Archdiocesan Personnel Board, a Defender of the Bond in the Matrimonial Tribunal and

chairman of the Examiners of Junior Clergy.

As pastor emeritus of the 32-year-old parish, Msgr. Reilly will continue in residence at Little Flower rectory.

## Hundreds of couples to Observe Jubilees

FORT LAUDERDALE—Hundreds of married couples observing 25th or 50th wedding anniversaries will be honored during a Concelebrated Mass at 11 a.m., Saturday, June 17 in St. Helen Church, here.

Archbishop Edward A. McCarthy will be the principal celebrant of the Mass of Thanksgiving in which couples from Broward, Palm Beach, Martin and Collier Counties will participate. Priests observing jubilees have been invited to concelebrate the Mass.

Inscribed scrolls of recognition will be presented to the jubilarians by the Archbishop of Miami who will also witness the renewal of nuptial vows at the Mass.

Father Ron Luka, C.M.F., associate director of Family Life for the Archdiocese, will preach the homily during the Mass and Terry and Mimi Reilly, directors of Family Life, will serve as lectors.

A reception will follow in the parish center for the jubilarians and friends.

## Council of Laity meet



Archbishop McCarthy (Left photo) addresses Council of the laity. To his right are: Dr. Mercedes Scopetta, Executive Director of the Council and Anthony Tucci,

Chairman of the Meeting. Earlier, members of the Council listened to Fr. Gerard LaCerra who traced "ministry in the Church through history."

# "We are still going through growing pains"

By ARACELICANTERO  
Voice Spanish Editor

For the second time since its creation the Archdiocesan Council of the laity met over the weekend at St. Agnes Church, Key Biscayne, and for the second

time too, most of the day's reflection was centered on the progress of the newly created Office of Lay Ministry.

Although the Council was created last December as a body to promote the vocation of the laity in general and more

specifically to advise the newly formed Office of Lay Ministry, Council members present at Saturday's meeting expressed concern about lack of clear vision of their role and purpose in the Archdiocese.

"I think we are going through

growing pains," said council member Anthony Tucci, who chaired the meeting.

"We may not see results now, but we are allowing for council members themselves to clarify misconceptions about the Council and its relation to the Office of

Lay Ministry," he said.

"I know of lay leaders who are not concerned about exercising formal ministerial roles in the Church," another Council member Xavier Suarez said after the meeting. "They would rather

Continued on Page 10

## ROOF PAINTING AND WATER PRESSURE CLEANING

### PAINTING

- RESIDENTIAL
- COMMERCIAL
- CONDOMINIUMS
- CO OPS

### TEXTURED COATING

Guaranteed for as long as you own your home. Beautifies-Insulates Waterproofs

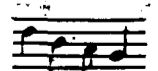
### SAND BLASTING AND WATER PROOFING

### RE-ROOFING ROOF REPAIRS GUTTERS

"Serving South Florida Over 30 Years"

Tom Gustafson Industries, Inc.

Member of Miami Dade Ft. Lauderdale and Palm Beach Chamber of Commerce



Miami and Dade County Office	Ph. 944-3421
Ft. Lauderdale and Broward County Office	Ph. 522-4768
Boca Raton - Delray Office	Ph. 278-4862
W. Palm Beach & Palm Beach County Office	Ph. 832-0235

# Santeria and Catholicism in S. Florida

By ARACELI CANTERO  
Voice Spanish Editor

"I am a 'santera' and I am very happy about it. Within my heart I also keep the Catholic religion."

As she spoke, the Cuban woman almost burst into tears.

With the help of a translator, she explained in Spanish her 48 years of religious search, until finding happiness in 'santeria' the mixture of the Yoruba-Lucumi African religion with Catholicism.

She was one of the participants in the symposium about Christianity and santeria organized with funds of the Florida Endowment for the Humanities by the Department of Afro-American Studies of the University of Miami.

Some 30 people participated in the three days of reflection and perhaps were able to capture the situation of hundreds of latins in South Florida who, although raised in the Catholic faith, also practice the religion which was imported to Cuba by African slaves, and which is commonly known as 'santeria'.

"I want you all to know," the woman continued, "that all my children were altar boys in the Catholic Church and I also contributed to build the Shrine of Our Lady of Charity...In my religious restlessness, I have through the years looked for God in Judaism and in other Christian denominations and asked God to let me know where he wanted me for his service..."

"After 48 years of search I have come to the conclusion that I have to be of service to the white as well as to the black. I see myself as a 'santera' and a missionary but I also worship Christ," she said.

It was the third day of the symposium and only some 20 people remained in the audience. They all had listened in previous days to historians, anthropologists and professors of literature, who addressed the issue. They also heard Lydia Cabrera world-wide known for her ethnic studies and writings about the Yoruba-Lucumi religion.

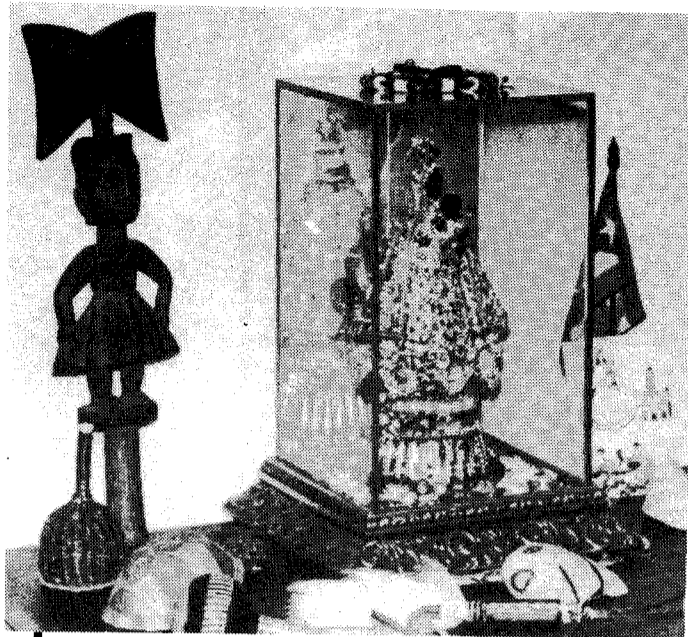
But the last discussion centered on personal testimonies of santero Oba Irawo, high-priest of the Lucumi religion, and Father Juan Sosa, Associate Director of Religious Education for the Archdiocese of Miami.

As way of introduction, Victor Bermudez, an anthropology student, presented the essence of "santeria" describing it as a religion with its set of beliefs (dogma), its rites of passage and intensification and its priesthood. He also summarized its arrival to Cuba through the African slaves from Nigeria, and described how through the years, and due to differences in language and lack of proper evangelization, it got mixed up with the Catholic faith of the colonizers.

The symbols and saints of Catholicism became then points of reference for the pagan gods of the slaves, he said.

Now in Miami, this mixed religion is serving as an agent of aculturation for many Cubans," he added.

"But the young generations want to do away with the Catholic symbols and are very much in-



Father Juan Sosa addressed a symposium on Christianity and Santeria held at the University of Miami. To his right, santero Oba Irawo, anthropology student Victor Bermudez and Dr. O.R. Dathome, Afro-American Studies Chairman at the University of Miami.

The Church is concerned about the confusion of beliefs

Above picture shows to the right a statue of Our Lady of Regla, also accepted in the Yoruba-Lucumi religion as Yemaya: Goddess of the Sea. To the left a carving of Chango: African God of Thunder and War, confused in Santeria with St. Barbara.

terested in recovering the purity of the African religion," he said.

Yet, when Santero Oba Irawo, (Ernesto Pichardo,) tried to explain the essence of his 'santeria', he did so by showing its parallelism with Catholicism.

"I myself was a Catholic altar-boy during my youth," he said.

"We also believe in one God: Olodumare and have the equivalent of Catholic saints which we call Orishas. We also have Odudua, like you have Christ and a Holy Spirit whom we call Egum.

"I don't see any conflict between santeria and Christianity," he said.

"From priest to priest there is understanding of the differences," he added.

Members of the audience questioned the remark of one of the panelists who labelled santeria as a "problem for the Catholic Church."

"We don't consider santeria as a problem but we are concerned about the religious syncretism—the mixture of the two religions," said Father Juan Sosa.

In his presentation the Catholic priest spoke of religiosity in terms of the relationship of man to the divinity.

"Through the centuries, culture has always influenced the different religious expressions of men and women, and the Catholic Church has always tried to preserve the purity of its beliefs by avoiding the mixtures," he said.

"The Church does not want to condemn or scorn other religions, it rather seeks dialogue. But at the same time it demands of its

faithful that they understand their beliefs so that their religious expression be authentic," he said.

During the give and take between the audience and the panelists several positions on the issue became apparent:

- That of some of the adult Cuban generations who have lived a strong Catholic-lucumi mixture. They know the difference between the symbols of both religions; they identify as Catholics and worship Christ while at the same time participate in the African rituals.

- That of the younger

generations of Cubans who seek to remove from santeria the Catholic symbols, and are for the purity of the African religion.

- That of intellectuals and anthropologists who study the phenomenon interested in its growth and development in Miami.

- And that of the Catholic Church, who very much worried by the religious syncretism of those who call themselves Catholics, seeks to understand the situation and is concerned with a more popular evangelization of its faithful.

"This is one of the reasons why I try to speak in programs as

this one," Father Sosa said.

"The Church cannot remain unconcerned about its faithful."

But one should not conclude the reading of this report in the belief that all Cuban Catholics are confused about their faith. As Zelandia Espino, one of the participants in the symposium commented:

"After listening to all of you during these three days I would like to say that I respect your beliefs. Yet, I also want you to know that I am very happy as a Catholic. Through Jesus I have learned to know God as my Father and I think this is the most beautiful thing in the world."

## Does Illinois vote kill ERA amendment?

SPRINGFIELD, Ill.—(NC)—Equal Rights Amendment supporters are searching for a way to get another vote in the Illinois House after an internal political squabble helped hand the ERA a possibly fatal defeat.

The House fell six votes short of the 107 votes, three-fifths of the House, required to pass the amendment. The vote was 101-64 with nine representatives abstaining and one absent.

But five of those who abstained were blacks who had pledged to support ERA. They issued a statement indicating that they had abstained to protest against a maneuver to determine who will represent blacks in next year's House leadership.

Sister of Mercy Maureen Fiedler of Catholics Act for ERA said she thought it was possible to get another House vote because the ERA vote was not determined on its merits. She said ERA supporters had the backing of the House leadership.

President Jimmy Carter had

urged the Illinois House to approve the ERA and Illinois Governor James Thompson, a Republican, also supported the ERA.

Sister Fiedler said "we are convinced that women and minorities must learn to join forces and work together. When they work at cross-purposes, the only winners are the social forces that have a vested interest in keeping both groups in the status of second-class citizens."

Illinois is the only northern industrial state that has not passed the ERA. Most ERA supporters believe the amendment cannot be ratified without Illinois' support. No other state will vote on ERA this year unless Gov. Reuben Askew of Florida calls a special session of the state legislature.

Thirty-five of the 38 states needed to ratify the amendment have done so, but three—Nebraska, Idaho and Tennessee—have rescinded their support. The Justice Department has said that Congress must

ultimately decide whether to honor the rescissions.

When Congress passed the ERA in 1972, it gave the states seven years to ratify it. That seven years is up March 22, 1979. Some ERA backers are seeking a seven-year extension for ratification and a House subcommittee approved an extension by a 4-3 vote.

Catholics Act for ERA supports an extension as does the National Council of Churches' Division of Church and Society.

Phyllis Schafley, head of STOP ERA called the victory for her side "thrilling" and said "This proves we're winning."

Thompson said pro-ERA groups were hurt by a backlash to their strategy of boycotting states which have not ratified the ERA. A number of national groups have avoided holding meetings in Illinois as a result of this strategy.

Whatever happens in the Illinois House, most observers believe the ERA faces a much tougher fight in the state Senate.

# More Catholic schools for West Dade studied

The Archdiocese of Miami is considering the possibility of establishing more parochial school facilities in western Dade County, according to Father Vincent Kelly, Archdiocesan Superintendent of Education.

For the past six months, preliminary studies have been made to determine the adequacy of the Catholic School program for Western Dade County. With the increased population in the area the existing school facilities have proven inadequate to meet the needs of parents who desire a Catholic education, according to Fr. Kelly.

In the Westchester area the two parochial schools that have given service to the area are St. Brendan's and St. Timothy's. For the past three years both have had lengthy waiting lists which at the present time amount to 640 for St. Brendan's and 150 for St. Timothy. Additionally, it is estimated that there are hundreds of elementary school children now attending public and other private schools that would wish to avail of a parochial education if the facilities were readily available, he said.

The interest in providing additional facilities has become increasingly obvious in the past two years. According to Msgr. David Bushey, Pastor of St. Brendan's Church: "There is a tremendous need for more classroom space in the area. People want religious education more than ever before."

In two recent meetings with Archbishop McCarthy and Father Kelly, seven pastors expressed concern for providing a Catholic educational opportunity for the young people in their parishes. Pastors in addition to Msgr. Bushey were: Fr. Michael Gigante, OMI, St. Timothy Church; Fr. Charles Clements, Good Shepherd Church; Fr. Cyril Hudak, St. Catherine of Siena Church; Fr. Ignacio Morras, St. Kevin Church; Fr. William O'Dea, St. Agatha Church; Fr. Ernesto Garcia Rubio, Our Lady of Divine Providence Church.

"Prior to any concrete decision being made on enlarging existing schools or developing new programs, a comprehensive study will need to be made of the interest, enrollment and support for such developments," said Fr. Kelly. During July, a survey of each of the parishes involved will be made to determine the elementary level potential and interest. When these statistics are compiled, a more exact picture of the need will be apparent, he said, adding:

"At the same time a survey of the ability of families to develop and maintain such a program will also be made. A foundation is being considered to serve as a coordinating fund for receiving support from individuals, businesses and corporations. Further information on this fund will be forthcoming during the summer.

"By August 15, we will need to know how much desire there is in establishing additional Catholic Schools and how willing our people are to support them.

"Archbishop McCarthy, in his desire to fill the educational needs of our Catholic people, fully

endorses this preliminary study and is anxious to learn the sentiment of the people in this area," said Fr. Kelly.

Said Archbishop McCarthy: "It is important that we make every effort to provide parochial schools in the south west Dade County area. Parents are pleading for schools and offering to make great sacrifices to support them. There are in-

credibly long waiting lists for admission to our existing schools. Many of our people are sending their children to schools of other religious denominations because Catholic schools are not available. As a fruit of the Holy Year, we are determined to respond to the pleas of our people on behalf of their children.

"Feasibility studies will be initiated immediately and made

in the next month. In broad consultation with our people, we will determine how many children need to be accommodated, how many schools to build, and the ability and willingness of our people to meet the costs of construction. We will also wish to be assured that other parish responsibilities will not be neglected and that there will be opportunities for children of the

poor to attend the schools.

"This is an opportunity for benefactors and foundations to contribute to this sweeping effort to respond to a crying need.

"I salute the pastors and the parish leaders who are committed to this dramatic new effort in our renewed Church on behalf of our children and of the Kingdom of the Lord," said the Archbishop.

## We Dish It Out All Year Round



**SUGGESTED RETAIL PRICE \$49.95**  
**SAVERS CLUB PRICE \$29.95**

Dade Federal wants to give you *MORE*. So, we don't get involved in those on again, off again gift promotions. We feel we have something better to offer. It's called the Dade Federal Savers Club and once you are a member you never have to make additional deposits, or open another new account to take advantage of its many benefits which are **AVAILABLE ALL YEAR ROUND**. It's easy to join, simply maintain \$1,000 or more in any type Dade Federal Savings account. We offer a variety of savings plans from our passbook account to our six year Certificate which earns 7.75% and yields 8.06% annually.

Now, you can start to enjoy the money savings benefits the Savers club offers. Like Stoneware, today's most versatile dinnerware, brought to you at an extraordinary price through the Dade Federal Savers Club. Ovenproof and dishwasher safe, you can choose from two exciting color bands, Java Brown or Pineapple, both over a soft, speckled shade of egg-shell white. Available in a 45 piece complete service for 8 or a 20 piece service for 4 with an optional completer set. Both patterns are on display at all Dade Federal Offices.

- 45 piece Complete Service for 8 . . . . \$29.95 plus tax  
Includes: Dinner Plate, Salad Bowl, Bread Plate, Cup and Saucer Plus 5-piece Completer Set
- 20 piece Service for 4 . . . . . \$12.95 plus tax  
Includes: Dinner Plate, Salad Bowl, Bread Plate, Cup and Saucer
- 5 piece Completer Set . . . . . \$ 8.95 plus tax  
Includes: Platter, Vegetable Bowl, Covered Sugar and Creamer

And the money saving opportunities go on and on. Every three months we'll mail you a copy of our Savers Club magazine which details all the many benefits available to you. Save up to 50% on admissions to major movie chains, sporting events, the theatre, special attractions, dining out and more. We sell a variety of brand name merchandise at *exactly* what it costs us. In fact, we frequently offer merchandise similar to that available through many of our competitors' so called gift promotions, but without the requirement of making an additional deposit or opening a new account. So, if your present savings account doesn't make you a Savers Club member, come see us...today.

**Dade Federal Savings**



**More than you expect from a Savings and Loan.**

**Dade/Broward Areas** Main Office: 101 East Flagler Street · Allapattah Branch: 1400 N.W. 36th Street · Tamiami Branch: 1901 S.W. 8th Street · Edison Center Branch: 5800 N.W. 7th Avenue · Cutler Ridge Branch: 10808 Caribbean Boulevard · Miami Beach Branch: 16900 Collins Avenue · North Miami Branch: 12600 N.W. 7th Avenue · Kendall Branch: U.S. 1 at S.W. 104th Street · Miami Lakes Branch: 13975 N.W. 67th Avenue · Sky Lake Branch: 18300 N.E. 19th Avenue · Miramar Branch: 6860 Miramar Parkway · Oakland Plaza Branch: 4850 W. Oakland Park Blvd. · Airport-Miami Springs Branch: 4475 N.W. 36th Street · 9 additional Offices serving the Orlando Area.

# Right-to-Life battle in Capital tough, well fought

(At the Florida legislature's recent committee meetings dealing with pro-life laws, Jean Doyle, Executive Director of the Florida Right to Life Committee, and Judy Glocker, FRTL Legislative Director, testified eloquently in behalf of the unborn and their mothers in need of aid. Their obvious concern contrasted sharply with the anti-religious tirades of the pro-abortionists.

Jean Doyle, a gorgeous grandmother from Maitland, also represents her state as a member of the Executive Board of the National Right to Life Committee. The Voice asked her to give her impressions of the legislative session just ended, and they appear below.)

By JEAN DOYLE

Well, 1978 wasn't the worst year in Legislature for Florida Right to Life, although it certainly was not as good as we'd have liked it to be. We were concerned with state funding of abortion and with AFDC, an avenue by which first-time pregnant indigent women could receive proper nutrition.

There were bills designed to offer protection to the late-term aborted live baby, and to regulate abortion clinics, both sponsored by Senator Edgar Dunn in the Senate and by Rep. William Taylor and John Lewis in the House. Then there was the star attraction...a Call for a Constitutional Convention proposing a Human Life Amendment to the Constitution of the United States. Sponsors were Sen. David McClain and Rep. Gus Craig.

All of this proposed legislation was necessary and important but the Call for a Constitutional Convention must be singled out as the ultimate. Right to Life people everywhere have as their goal the passage of a Human Life Amendment to the Constitution, restoring legal protection for the unborn. When the Human Life Amendment becomes fact, there will be little if any need for legislation such as we have worked for since the Supreme Court Abortion decision of 1973. Since that time over six-million American babies have been put to death before birth...we have surpassed the infamous statistics of the holocaust.

A careful reading of the Amendment as proposed to Congress will reveal a concern for the protection of all threatened innocent defenseless human life, at all stages of biological development and dependency. Congress isn't listening. Our founding fathers anticipated a time such as this, and provided an avenue by which the American people, through their state legislatures could petition Congress through a Call for a Constitutional Convention. Two-thirds of the states must issue the call, three-fourths must ratify the amendment itself. In our case

the Call was to be limited to the subject of abortion, and the passage of a Human Life Amendment. Many such calls dealing with various subjects have been proposed to date. The State of Florida joined in on seven of them...the last in 1976 when the subject was the limitation of the national debt.

We set up headquarters at a motel near the Capitol...not the Ritz, but the price was right. Judy Glocker, our Legislative V.P., was our Field Marshall and spent almost every working day of the session in Tallahassee. I joined her along with others from the various Right to Life Chapters throughout the state, as often as possible.

These were never random calls. They were made as the result of each day's findings as we lobbied the House and Senate Committee members who would be instrumental to passage or defeat of our interests. When we finished with priority committee members, we began working our way alphabetically through the Legislature, speaking to members and to their aides, leaving educational materials, etc. We testified before committee hearing pro-life bills.

The opposition had salaried people on the scene daily. ACLU and NOW reps were most prominent, but we often found ourselves counter-testifying at hearings along with reps from Planned Parenthood, abortion clinic spokesmen, and others who have financial interests to protect. Our own financial situation deteriorated quickly, despite heroic efforts on the part of pro-lifers throughout the state. Rather than lose the battle for lack of funds we whipped out our trusty little plastic money and kept going (the bills are not all in yet, and if this sounds like a plea for help...it is).

The opposition pulled all the stops for the final Committee hearing for the Convention Call. We'd successfully gotten through three hearings...two in the House, and one in the Senate. This was to be our last stop before hitting the Senate Floor and a good chance for passage. Fully aware of what was at stake, the opposition, in addition to their usual lineup,

produced as witnesses to testify, men of the cloth (Jewish and Christian). A Catholic Nun, physicians, lawyers and a woman who underwent an illegal abortion. Besides Judy and myself representing Florida RTL, we countered with excellent testimony from witnesses Jan Halisky, Esq., Drs. Dennis Cavanaugh and Matthew Bulfin, Bishop Loren Anderson and Dr. Charles Madsen, Jr. of the Church of Christ of the Latter Day Saints, Rev. Gerald Sutek of the Tallahassee Baptist and Rev. Don Glenn of the Trinity Baptist Churches, and Rev. Robert A. Shelley of Bayshore United Methodist Church in Tampa. A pro-life statement was read from Rabbi Phineas A. Weberman of Miami Beach. Thomas A. Horkan of the Florida Catholic Conference offered testimony in which he repudiated distorted anti-Catholic statements made earlier by Committee member Jack Gordon and an unexpected, unsolicited, beautiful pro-life witness was given by Sen. John Vogt. Naturally, Sen. David McClain, sponsor of the Call was stirring in his closing remarks.

It's history now. On Wednesday, May 24 the Senate Rules Committee, composed of fourteen members, rejected the Right to Life endeavor with a 7-7 vote. Voting against were Sen. Jack Gordon and Kenneth Myers of Miami, Dan Scarborough of Jacksonville, Harry Johnston of West Palm Beach, Dempsey J. Barron of Tallahassee, Warren Henderson of Sarasota and Kenneth Plante of Winter Park.

Voting in favor were Senators W.D. Childers of Pensacola, Edgar Dunn of Daytona Beach, Alan Trask of Ft. Meade, Tom Gallen of Bradenton, John Ware of St. Petersburg, Philip Lewis of West Palm Beach and Guy Spicola of Tampa.

Florida did not become the 14th state to issue the call to Congress, as we had hoped. Perhaps our timing was wrong. Perhaps an election year is not the wisest time to demand a courageous stand in Tallahassee. (The so-called "viable baby bill" died in committee too,) with the



unexpected vote switch of Ft. Lauderdale's Senator John C. Thomas. On the other hand, we managed to pass a bill that licenses the abortion mills.

We attempted the Convention Call simply because Congress has turned a deaf ear to a burgeoning cross-section of grassroots Americans who seek justice. How incongruous that here in Florida certain of our legislators turned a deaf ear to Floridians in quest of that justice. Incongruous since the majority of our own Congressional delegation in Washington has a good pro-life voting record.

What happened in Florida was a replay of what has been happening in Washington

since the Supreme Court Abortion Decision and the subsequent introduction of a Human Life Amendment. The people weren't heard. We were destined to get out of committee.

Was it all wasted...the time away from home, the energies and funds spent? Not at all. We've made many friends in Tallahassee this year, and we've identified our opponents. The task now is to pray to the Author of Life for both and ask for the grace to strengthen the pro-life movement in Florida in preparation for Legislation '79.

(The Florida Right to Life Committee's mailing address is Box 594, Maitland, Fl. 32751.)

## MIAMI'S MOST EXPERIENCED FUNERAL SERVICE

When fine funeral service is needed more and more families have been calling the Van Orsdel Funeral Chapels. Our large staff of experienced funeral directors are noted for their personalized service and careful attention to every detail. This plus our fine modern facilities and reasonable prices have kept us growing through the years until we are now Miami's most experienced firm.

### There is no substitute for experience in funeral directing

Serving over 2000 families a year makes it possible for us to have intimate knowledge regarding the religious customs, the secular details and the special equipment needed at Miami's many churches. Further it means we can give accurate, up-to-date counsel about the many items almost all families are not too familiar with.

### Experience produces values

Our volume of experience also makes it possible to provide more in service and far better values in funeral merchandise. We display over 40 complete\* funerals starting at

\$495-\$595-\$695-\$765-\$865-\$869-\$889  
\$897-\$910-\$918-\$939-\$965-\$977-\$988

All these include solid hardwood or standard steel caskets (except the \$495 and \$595 are cloth covered wood caskets). The minimum regular complete funeral offered by most firms in this area runs from about \$750 to \$1000.

\* Our complete funeral prices cover: Use of our buildings and equipment, automobiles, casket, preparation, 4 to 8 pallbearers, music, misc., plus every detail of helpful service.

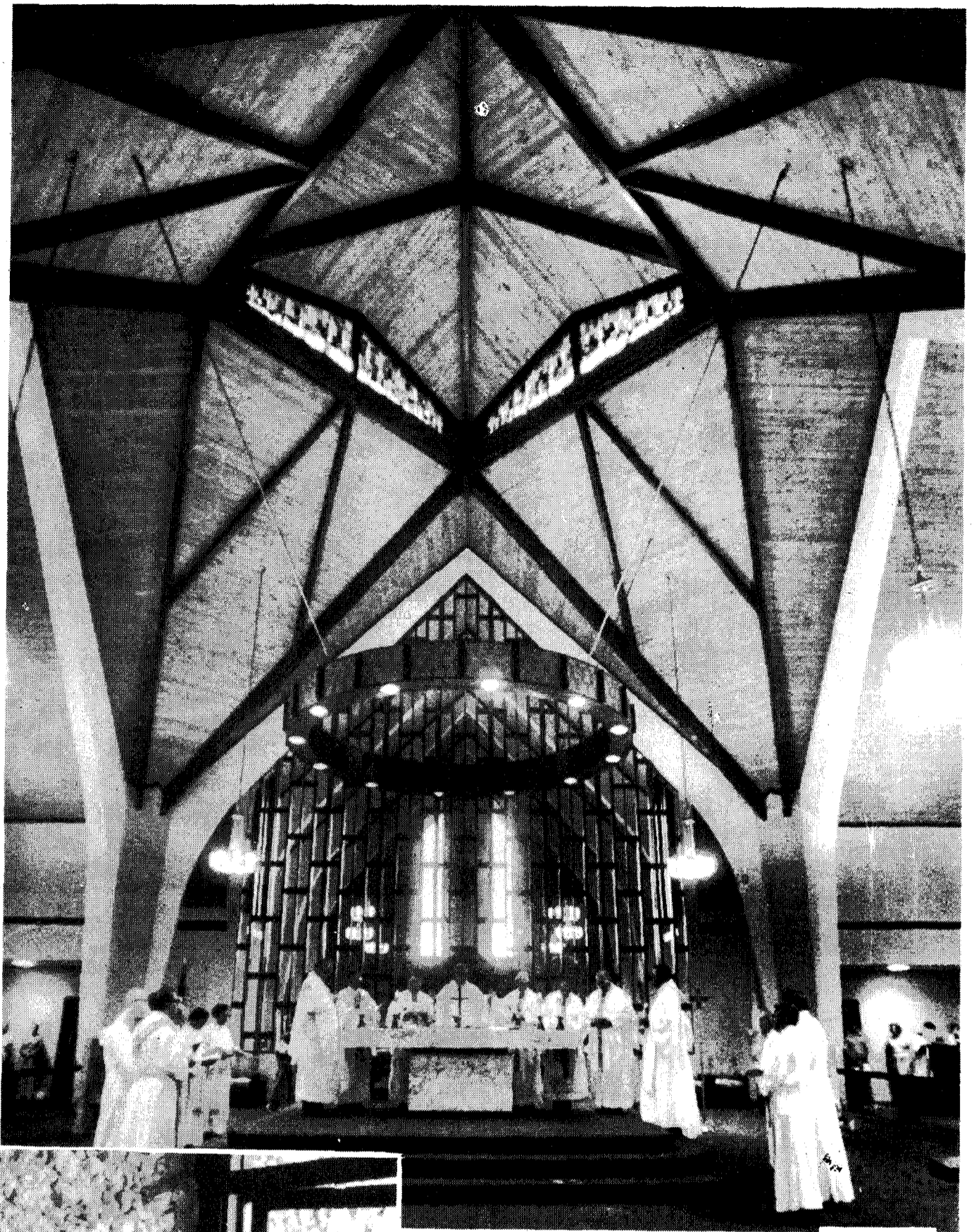
## Van Orsdel FUNERAL CHAPELS

Miami-Coral Gables-No. Miami-Hialeah-Gratigny Rd.-Bird Road

Large Catholic Staff  
including three of our managers

# New Church of God dedicated Contemporary architecture fashions St. Ambrose

The people of St. Ambrose Parish in Deerfield Beach celebrated the dedication of their new church building on Saturday, June 10th at the 5 P.M. Mass. Archbishop Edward A. McCarthy concelebrated the dedication Mass accompanied by priests of the area. A reception followed in the old church, which was converted to a hall for parish and school use. Preliminary design sketches for the new St. Ambrose Church were started several years ago by Architect Blair Wright. Several cruciform design variations were then drawn and studied before the existing design was selected, seating 1400 people. Architectural features include a russet red color shingle roof surmounted by a copper clad spire and cross above a clerestory which admits light to the sanctuary. Exposed wood deck ceiling and plastered concrete primary framing arches form a decorative pattern at the interior. A chapel adjoins the main body of the church behind a wood reredos grillage where a tabernacle is to be located accessible from both sides. The marble altar and custom designed tabernacle by Mike Schoenbeck of Total Concept Inc., Fort Lauderdale, are being shipped from Italy. Decorative leaded glass window panels are set in double glazed bronze anodized frames, depicting the Stations of the Cross, and pews are cushioned and upholstered and trimmed in mahogany blending with the interior panelling of the building.



T. GARNET



Pastor James Connaughton and Abp. McCarthy open the doors and greet parishioners (left) while outside (below) the people get relief from the summer sun with the dedication programs.



# Singer Virginia Alonso, a delightful musical treat

(Father Sosa met Virginia while he was an Assistant Pastor at St. Mary's Cathedral. His involvement with the Liturgy at the Cathedral Parish gave him an opportunity to appreciate the quality of her singing and the sincerity of her Catholic faith.)

By Fr. JUAN SOSA

Brilliance, determination, charm and lots of talent! These and other words can only faintly describe Virginia Alonso's concert at the Gusman Center of the University of Miami last Sunday night.

The young soprano, who was recently discovered in Miami by Opera tenor Luciano Pavarotti, delighted the large audience who had gathered at the Hall from early hours of the evening in an effort to support her upcoming trip to London, Verona and Madrid, where a series of important auditions await her.

While Pavarotti may have discovered her now, Virginia is no stranger to the musical life of Miami, and especially to the faithful of St. Mary's Cathedral. For the past three years, Virginia has been the lead soprano of the Cathedral Choir under the direction of Robert Fulton.

As a soloist, Virginia was able to enhance the Cathedral liturgy by facilitating for the faithful that necessary atmosphere of prayer which good liturgical music must bring about. Indeed, the music of Mozart and Gounod, among others, became real in the lives of those who attended 11 a.m. Mass at St. Mary's.

To hear Virginia Alonso was to hear the voice of a truly dedicated Christian who prayed as she sang and who, in turn, led



VIRGINIA ALONSO

others to a valid experience of prayer. Always expressive and sincere, Virginia's singing rose from the depth of her sensitive soul.

Such was the experience Sunday night for those who came to hear Virginia in concert. Not only Mozart and Gounod, but also Giordani, Puccini, Poulenc, Ned Rorem, Falla, Granados, Ginastera, Sanchez de Fuente, Lecuona and Gonzalo Roig, among many, became alive

again for all through the gifted voice of this young soprano.

She was a gypsy at one time, a noble lady at another, Marguerite from Faust or Mimi from La Boheme, a nineteenth century mistress or a sorrowful slave. Virginia made these legendary characters live for her audience in a manner not commonly seen during concerts of this style. Her brief explanations in Spanish and English before the songs helped the audience appreciate her renditions even more. Her rapport with those present was immediate and constant, warm and gentle, firm and purposeful.

The soprano's range and the softness of her tones created an electrifying atmosphere which left everyone breathless; we are assured, likewise, that with excellent tutoring the forte of her high notes will become clearer

and more subtle.

Francisco Muller at the piano conveyed that essential touch of mastery which allowed all present to enjoy a first-class event. Jose Manuel Lezcano's style at the guitar was both gentle and convincing. Not without enough surprises, the audience was greatly delighted with Virginia's encores: maestro Carballo's aria from his La Gentil de Ayer, Vivian Garcia's Semilla de Cuba and that incomparable aria from Cecilia Valdes by Gonzalo Roig.

All in all, Virginia's concert was superb: imaginative, creative, and didactic, a musical treat for lovers of good music. In the well-poised soprano, the audience discovered a wealth of talent destined to delight many others around the world.

Congratulations, Virginia! Come back soon!

## 'No' vote on handicapped

BROOKLYN, N.Y.—(NC)— Stating that "the church in America has not served the handicapped as it must," a U.S. Catholic Conference advisory committee has expressed "distress" at the U.S. bishops' recent vote against establishing a national Catholic office for the handicapped.

In a letter to all U.S. bishops, the committee said handicapped Catholics want "justice—an opportunity for full membership among the people of God." But many have left the church, the letter said, and "an even greater exodus will follow if the church is not in the mainstream of implementation" of recommendations coming from the 1977 White House Conference on the Handicapped.

The letter was signed by Father Thomas F. Cribbin, chairman of the 32-member USCC Advisory Committee on Ministry to Handicapped Individuals and director of the

## Once your health is gone, what's left?

THEY NEED YOU!

Not much, you may think. Perhaps you think you are no longer of use to anyone. Yet this is the time when you can accomplish the most for others.

Simply by offering up your "uselessness" — your pain — your loneliness — for the Missions.

Because the Missions — those Churches young in the Faith and often short on personnel — desperately need your spiritual support, as well as your financial assistance.

**Missionaries . . . and the people they serve . . . depend on both!**

Leon V. Kofod photo

Arrangements Now Have Been Made for You to Travel Nearly Two Thousand Years in Only Fifteen Days to the

## HOLY LAND

with the Bible as your guide-book, under the direction of

**Father Leonard PUISIS**

Pastor, San Marco Parish, Marco Island



**\$1569** from/to **Aug. 7th**  
New York

Holy Scripture comes alive for you as you walk the Way of the Cross in a Jerusalem which looks almost as it did when Jesus was crucified.

Your faith forever takes a deeper meaning as you pray where stood the stable in Bethlehem or kneel in the Garden of Gethsemane.

You will gaze out over the Jordan valley from atop the Mount of Jericho, visit Nazareth, Cana, the Mount of Beatitudes, and many other holy places.

### PAPAL AUDIENCE

Come to the Holy Land! On your way you'll stop for a pilgrim's audience with the Holy Father and a thorough tour of the Vatican and Rome.

On your return you'll trace the steps of St. Paul at Athens and Corinth in Greece.

The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells you what you can expect every moment of an unforgettable experience.

Rev. Leonard PUISIS San Marco Rectory Postoffice Box 158 Marco Island, Florida 33937	(phone 394- 2725)
Dear Father:	
Please send your colorful folder:	
Name .....	Address .....
City .....	Zip .....

### FOR SALE:

Recently completed apartments-4 units-All are rented. Located in the mountains of North Carolina on 4 acres of wooded land. Each apartment has wall-to-wall carpeting, fireplace, built in appliances including stove, refrigerator, dishwasher and private utility rooms.

For further information contact  
P.O. Box 525,  
Bakersville, North Carolina 28705  
Tel: 704-688-3820

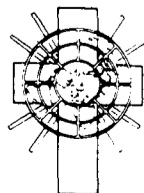
**\$10.00 MONTHLY**  
(tax deductible)\*

Have you ever wanted to remember your church and its pastor? Have you ever wanted to leave a substantial sum of money - more than your estate could afford? You simply take out a life insurance policy and name your church or favorite charity as the beneficiary.

**CALL**

**Alberto L. Sanchez**  
221-3121  
8686 CORAL WAY  
Suite 206  
MIAMI, FLA. 33155

\* Under certain conditions



Most Rev. Edward T. O'Meara  
National Director  
Dept. C, 366 Fifth Avenue  
New York, New York 10001

OR:

**Msr. John J. Donnelly**  
Archdiocesan Director  
6301 Biscayne Boulevard  
Miami, Florida 33138

V-6-16-78







# In Separation of

# Church and State

By Fr. ALFRED McBRIDE,  
O. PRAEM.

The first American colonists had no intention of separating church and state. In fact they came with the idea of establishing elitist religious states that were purged of the decadent elements of the European homeland.

They came to create a total Christian society in which God's demands would be obeyed to the letter. Religion and the state would be one.

William Penn wrote, "Government seems to me a part of religion itself, a thing sacred in its institution and purpose." The Mayflower Compact of 1620 stated, "Having undertaken, for the glory of God and the advancement of the Christian faith, a voyage to plant a colony in the northern parts of Virginia, we covenant and bind ourselves in a body politic to further the ends aforesaid."

The Salem Contract of 1629 avowed, "We bind ourselves in the presence of God to a walk together in all his ways."

Still, religion in the American colonies would not echo the established churches of Europe. The clergy had less authority. From the start the churches were managed by laymen.

The religious establishment was popular, not hierarchical. The clerical-lay caste system that lingered on even in European Protestant states did not travel well across the Atlantic.

Yet, it must be said that some of the repressive measures and superstitions of the Old World floated across the seas. The Salem witch trials witnessed the tenacity of superstition and the triumph of irrationality. The persecution of religious dissidents threatened to make the New World another travesty of religious freedom and conscience.

It was the courage of people like Roger Williams and Anne Hutchinson that broke the vicious hold of religious repression. In founding the Providence community, Williams wrote, "I desired it might be a shelter for persons distressed by conscience."

In his defense of religious freedom, Williams declared that "the form of government in the Providence Plantation is democratic...Let the saints of the

Most High walk in this colony without molestation in the name of Jehovah their God, forever and ever."

A royal charter approved this approach in 1663. Thus was born the first commonwealth in modern history to make religious freedom (not just toleration) a political principle. Thus was born the American drive to separate church and state.

Other factors as well contributed to the growth of this idea. The new waves of immigrants were not so much passionate believers intent on founding the perfect Christian state, so much as ordinary people seeking economic betterment in a land of opportunity.

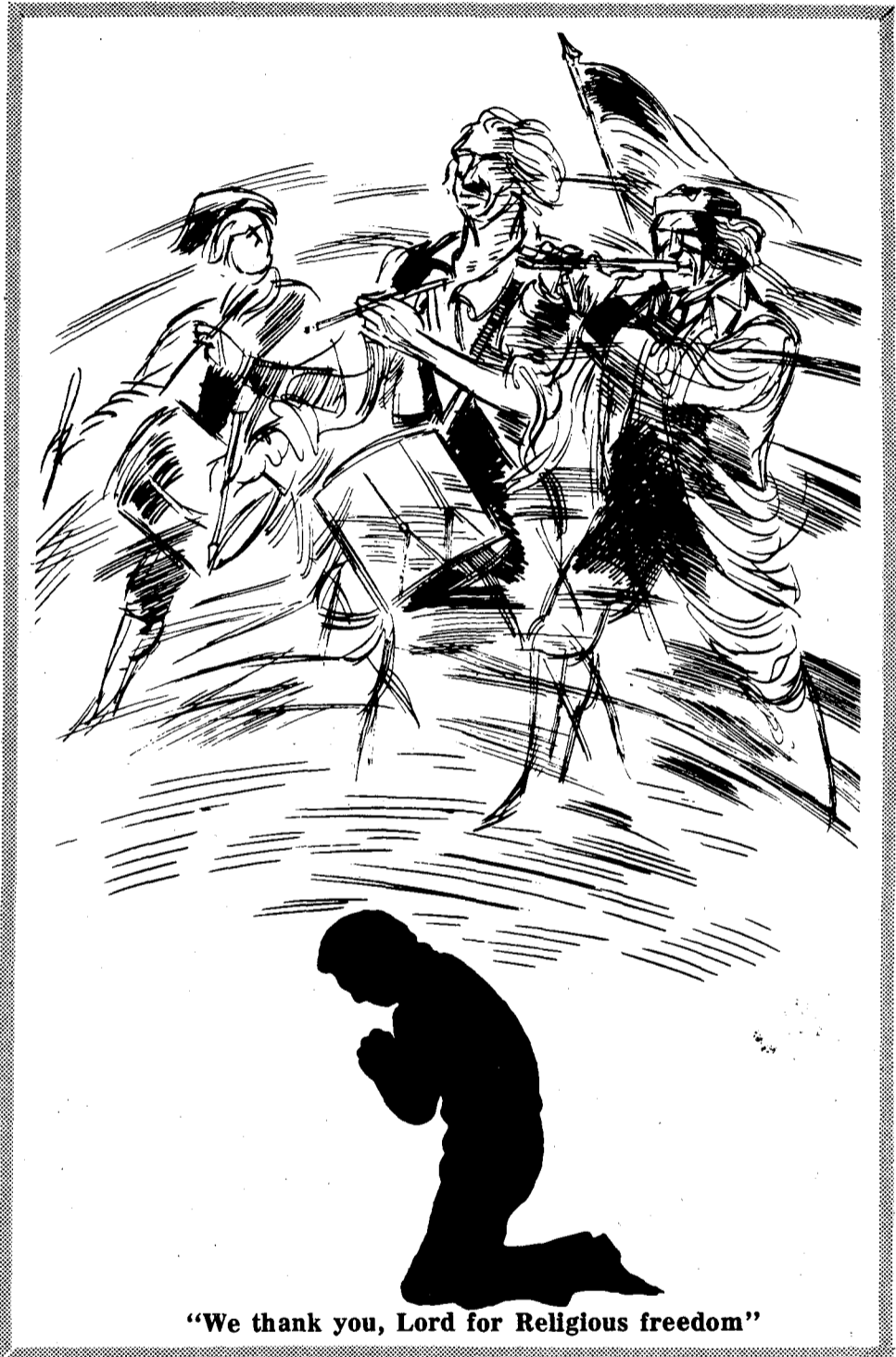
Boston merchants bridled at the narrow religious restrictions of the founding Puritans and gradually fought them off. Broader-minded people gained control of Harvard and founded Yale to further their liberal views. Tobacco and the need for Negro labor modified the exclusive religious preferences of the Church of England types in Virginia.

The collapse of the ideal of a perfect Christian state did not mean the end of religious influence. It simply shifted the emphasis from compelling people to belong to a particular religion to a voluntary membership. An established religion became a voluntary one.

One result of this was the rise of occasional bursts of religious enthusiasm, especially the Great Awakening of the 1740s. The religious evangelism that grew from this accounted for the first all-American sense of identity. A preacher like Whitefield was known from New Hampshire to Georgia.

The electric fervor of the Great Awakening not only saved souls, it created an American identity. Diverse beliefs and sects could unite on a political issue that would lead to the Revolution and the formation of the United States. The Keystone State, Pennsylvania, home of the most diverse religions, housed Philadelphia, the City of Brotherly Love, where the Declaration of Independence was born.

Religion, which came to found the perfect Christian state, abandoned the original ideal. It helped to found instead a unique nation where church and state are separated—and the rights of God and Caesar mutually honored in principle.



## TO LIVE IN CHRIST JESUS

"We have spoken often of the need for just laws and wholesome public policies, for all that government can do to create a setting in which fundamental values are protected and can flourish in human lives. Among the other contributions which government should make to the creation of a more wholesome society are responsible, constitutional steps to stem the flood of pornography, violence and immorality in the entertainment media. Yet we are aware of the limitations of government and the risk of seeming to suggest that it is all-important. Just laws and policies, taxes and programs, are necessary but they will not by themselves secure justice and peace. Such values must be built upon the foundations of good and dedicated individual human lives."

# KNOW YOUR FAITH

# “My friends and fellow Americans—”

C  
a  
t  
h  
o  
l  
i  
c  
i  
s  
i  
n  
P  
u  
b  
l  
i  
c  
l  
i  
f  
e

**A Catholic who is serious about being a Catholic will derive at least some of his ideas of right or wrong from the teachings of the church. He probably will want to use these in his public life in the same way he will want to use ideas of right or wrong that he came by in some other way. If what he proposes is right, good people will listen to him, regardless of where his ideas came from.**

By ROBERT RODES

There is no Catholic constituency in this country. Almost all the political issues facing us have Catholics on both sides.

When a Catholic runs for office, some Catholics vote for him, and others vote against him—just as do Americans of other religious persuasions. So a Catholic public official, whether elected or appointed, represents Americans of all religious views. He is not expected to devote the powers of his office to causes in which only Catholics are interested.

On the other hand, he is not expected to leave his personal convictions behind him when he walks in his office door. To have no conviction is to have no backbone, and few Americans wish to be governed by jellyfish. We desire—indeed, we insist on—leaders who understand the difference between right and wrong, and act accordingly.

A Catholic who is serious about being a Catholic will derive at least some of his ideas of right and wrong from the teachings of the church. He will probably want to use these in his public life in the same way he will want to use ideas of right and wrong that he came by in some other way. There is no reason why he should not do this. If what he proposes is right, good people will listen to him, regardless of where his ideas came from.

The civil rights movement of the past 20 years is an example of how this comes about. Some Catholics were recruited into the movement by reflecting on the teachings of the church, some Protestants by reading their Bibles, some Jews by reading their Torah. Others, of all faiths, or of no faith, arrived at the same place by simply looking carefully at the world around them.

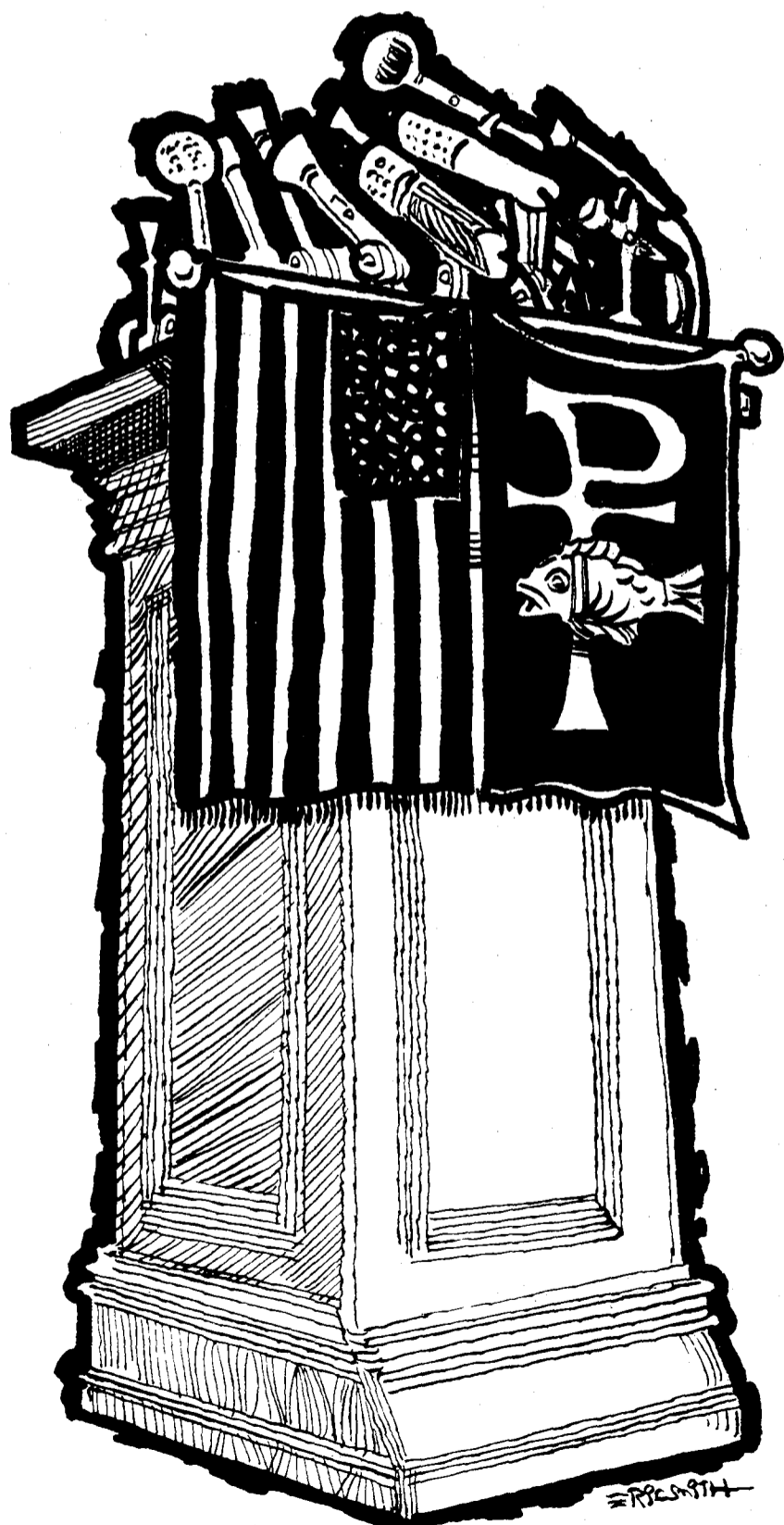
The same thing is happening today with social justice. When a question of social justice comes up—an employer is preventing his workers from joining a union; a manufacturer is selling harmful products in the Third World; a slum landlord is cheating his tenants; a large corporation is supporting racist policies in South Africa—some of the people who react are secularists following a political ideology, some

are Catholics who have read the papal encyclicals, some are Christians simply trying to love their neighbors, some are Jews following what they have been taught, and some are just ordinary people who feel sorry for the victims of poverty and oppression.

It is only right that public officials, like other good people, should feel outraged at injustice and should want to help the poor. Whether this is the teaching of their religion, or whether they have come to it in some other way, it is still no more than right. A human being who does not care about poverty and injustice is being false to his own humanity. A Christian who does not care about poverty and injustice is also being false to the teaching of Jesus. A Catholic who does not care about poverty and injustice is also being false to the teachings of the church.

At this point, an important question comes up. If Catholic public officials may turn to the teachings of the church to support their enforcement of social justice and civil rights, why may they not turn to the same teachings to support making everyone go to Mass on Sunday, or at least to refrain from contraception and divorce? The answer is that that is not what the teachings of the church call on him to do. The Second Vatican Council makes it very clear that making non-Catholics behave like Catholics is no part of the business of government.

What the church teaches about people is respect for them. They are created by God, and they have an eternal destiny, which they must work out in freedom and love. The church insists on respect for this destiny and for the freedom to work it out, the freedom to love. This respect requires us to do all we can to free people from poverty and oppression, to save them from being put to death before they are born, to care for the handicapped and the elderly infirm and senile, to support the freedom of all people so that they may serve God according to their own best judgment of his will. This is the true teaching of the church, and it is what all Catholics, whether they are public officials or private citizens, should reflect in their dealings with other people.













# Youth share thoughts on 'Faith' theme

Continued from Page 16

there is sometimes a problem in having easy Faith in someone you cannot see. But the Bible tells us about God and the Church, so we are confident in our Faith. Jesus is our best friend.

It is very important for our Faith that we go to Mass, receive the sacraments, read the Bible—and try not to sin. Adults can help us most by setting good example, by really listening to us, and by loving us. The Bible is our greatest help in believing more firmly. We think we should ask questions about the Faith, so that we can get the right answers. We need and want to discuss religion and the Bible in our homes with our family.

We can help others believe in God by acting properly, setting good example, showing our love for them, praying for them, not being ashamed of our religion, by going to Mass and telling others what we learned in Church, attending Mass with our families and inviting others to join us.

Some difficulties come in believing when someone we love dies, or others make fun of our Faith, disappointments, or when God does not seem to answer our prayers. (Some students also mentioned divorced parents as a reason for having difficulty with Faith.) We also have Faith difficulties when we feel rejected by others, and problems we have living in a non-Christian community.

We protect our Faith by going to Mass; helping others; praying and talking to other believers; talking with and listening to the priests and our other teachers—for they reassure us; reading the Bible; visiting the

sick; giving to the poor. Others help us with our Faith by talking to us about God and sharing their religious experiences with us. We need more religious learning materials in the parish.

## HIGH SCHOOL (10-12)

We have to have Faith, because one cannot survive without trusting. Material values alone are simply not enough. We live in a scientific and technological age which promises to have all the answers, but it does not.

We believe in God. A Major strength for our Faith comes from the Bible. We believe in people generally, because they are visible to us. Our Faith is stable because of our family upbringing, our attendance at Mass, reading the Bible, receiving the Sacraments, and doing good deeds. Through the Bible we know that Jesus is divine. But overall our Faith is not really strong enough.

We experience difficulties in our Faith due to unanswered prayer, personal tragedies, breakup of the home, ridicule from our peer group, material values, being shown something

from the Bible which makes our Faith seem wrong, seeing disabled and ill people, natural disasters, misunderstandings with others, experiencing the death of loved ones, people we trusted who have let us down.

We try to keep our Faith strong by attending Mass, going to Communion and Confession,

## College can be killing

CHICAGO—"If my son or daughter gets into emotional trouble or gets seriously depressed away at school, will anyone notice? Will anyone care?" These are important questions that parents must consider in helping their youngsters select a college.

That is the message of COLLEGE CAN BE KILLING, a one-hour investigative report by WTTW/ Chicago Public Television on the way universities deal with student stress, anxiety and potential suicide to be seen Tuesday, June 27, at 10 p.m. EDT on public television stations (local times may vary).


reading the Bible, attending religion classes, by not listening to cynics, by trying to avoid temptations, and just by being loyal to what we have been taught without expecting or anticipating too much from our spiritual life.

We are deeply impressed by the teaching and example of others and their prayers for us—this helps us in turn to witness to

our Faith. We should manifest our Faith by giving of ourselves and our time to others, by being kind to others, and sharing our Faith with them. We are willing to become involved with parish groups and spiritual programs designed for us. We very much want to learn more about our Faith and be able to discuss religion with our family.

### GIRLS!

YOUR OWN HORSE



Over 200 Horses  
Full instruction  
in western,  
English, and  
hunt seat -  
jumping!

3,000 acres of  
trails, hunt fields,  
springs, forest

Our 23rd. Year

**One week wagon train  
Crafts & full activities program  
2,4 and 8 week sessions  
Tennis courts, water sports**

**LIMIT 82**  
Apply now!

## BOYS ADVENTURE CAMP

50-MILE CANOE TRIP  
ON TENNESSEE RIVER.  
100-mile wagon train with  
each boy on his own horse

Mountain climbing, caving,  
exploring, snow skiing!  
OR: Choice of full in-camp activities.

2 sessions — 4 weeks each. All  
land trips within our own private  
4,000 acres of rocks, trees, caves,  
rivers, are planned according to age  
and ability for 3 separate age groups:  
7-9, 10-12, 13-17.

Limited to  
27 in each  
age group



Our 54th Year

## CAMP CLOUDMONT

Atop Lookout Mtn. Near Chattanooga  
Call or write JACK E. JONES  
Member, 22 years, Little Flower Parish  
333 University Drive  
Coral Gables, Fl. 33134  
445-2308 or 264-3400


## VALLEY VIEW RANCH

A Private Summer Camp  
For Girls

A top lookout Mtn-near Chattanooga.  
Call or write NANCY C. JONES  
10001 SW 42 Street  
Miami, Fl. 33165  
553-4136 or 264-3400

## Deerborne School

FOUNDED  
1951



ACCREDITED BY THE  
SOUTHERN ASSOCIATION  
OF COLLEGES AND  
SCHOOLS  
PRE-SCHOOL GRADES 1 thru 12  
Transportation, Gymnasium,  
Cafeteria

### SUMMER SCHOOL

- Jr. & Sr. High School • Elementary, Grades 1-6
- Advance and Make-Up Credits • Remedial Reading & Math

### SUMMER CAMP

Classwork may be interrelated with camp program

- Swimming • All Sports • Movies • Crafts
- Roller Skating • Fishing • Field Trips
- Gymnastics • Bowling • Picnics • Ice Skating

After School Program Available to 6:00 P.M.

311 Sevilla Ave., Coral Gables 444-4662

# MIAMI COUNTRY DAY SCHOOL

## DAY CAMP

BOYS—GIRLS

June 19 to August 4

Archery  
Canoeing  
Sports  
Swimming

12 shops for  
crafts

## MIAMI COUNTRY DAY SCHOOL

Ben L. Frazier, Director 601 N.E. 107 St.  
759-2843 751-8827

## How to subscribe to THE VOICE

Voice Publishing Co.  
P.O. Box 1059, Miami,  
Fl. 33138.

Please deliver THE VOICE  
to my mailbox every Friday.  
I enclose \$7.50 to pay for  
52 weeks.

name \_\_\_\_\_

address \_\_\_\_\_

zip \_\_\_\_\_

parish \_\_\_\_\_

Or give it to your pastor!

Prices good only in the U.S. • Foreign rates on request.

## Second-Career Vocations

### HOLY APOSTLES COLLEGE and Seminary for Adults

AUTHENTIC CATHOLIC TEACHING

**COLLEGE SEMINARY**

- +Religious Studies
- +Philosophy
- +Social Sciences
- +Humanities

**MAJOR SEMINARY**

- +Theology

LOW COST, CO-OP LIVING  
FLEXIBLE ACADEMIC PROGRAM  
ADULT LIVING ENVIRONMENT  
SPIRITUAL, MINISTERIAL FORMATION  
OPEN ENROLLMENT

Accredited  
BACHELOR OF ARTS  
Accreditation Pending  
MASTER OF DIVINITY

Director of Vocations  
Holy Apostles College, Cromwell, CT 06416

Dear Father:  
Please send full information about the  
adult program at Holy Apostles Seminary.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

## Editorial

### Planned Parenthood

### philosophy fails

Planned Parenthood publications show that the number of teenagers in that organization's family planning program grew from 70,000 in 1970 to 350,000 in 1975. And there is no telling how many more hundreds of thousands of teens are influenced by Planned Parenthood thinking.

Yet, in about that same period, 1971-76 the number of teens who got unintentionally pregnant rose by 78 per cent, according to Michael Schwartz, associate director of the Catholic League for Religious and Civil Rights.

PP's philosophy toward teens has been, in essence, you can't stop them from doing it so at least keep them from getting pregnant by pushing birth control (and abortion) on them.

If that philosophy is valid, then why, during this period of liberalized birth control information for teens, has the unwanted pregnancy and abortion rate gone up?

The reason is obvious. When you take all moral restraints away and treat young people like just so much cattle and talk of sex in purely biological terms, void of any

real depth and personal dignity, then many teens will accept the obvious permissive attitude being peddled by the establishment, but will not usually go to the trouble of using birth control. And where there is increased sexual activity there will be increased pregnancy.

What Planned Parenthood doesn't understand is that their attitude of permissiveness is readily accepted but the trappings of contraception is not. The point is that you can not get around moral principles with mere technology. There is always a price to pay. Better weapons haven't prevented war but only made it more bloody. More sex technology hasn't cured our problems but only made many of them more rampant because, as in the case of war, technology was substituted for values.

PP should realize that teens don't "plan parenthood," they just experience sex.

When and adult tells a class, in effect, "We know you are going to do it so you might as well be safe," then many of them are going to go out and fulfill the adult's expectations.

And so, according to Schwartz, during 1971-76 pre-marital sex increased by 41 per cent and those experiencing unwanted pregnancy even while using contraception rose by 78 per cent.

If a majority of churches and schools and social organizations in this country would get together with the schools and present a uniform and unified philosophy that sex is a wonderful gift to be used in a responsible way when two people want to make a lifetime commitment to each other, and that to use sex for a momentary thrill is to cheat yourself and do harm to society, and that society is not going to suggest that the kids use a handy pill or device to avoid responsibility, then you would see the rate of pregnancy and abortion and unwanted sterilization go down, yes even in inner-city areas with all their special problems.

No the problems would not go away and the unwanted pregnancies would not hit zero. They never have.

But the rate would be a lot better than it is now, and it would be a lot better than it is going to be in the future if the secular social planners don't get their hands off the kids.



Rev. John Reedy C.S.C.

## Reaction fast' loud to IRS ruling

The call from the diocesan editor was one of those "Good News—Bad News" messages.

The bad news was that events had out-run my schedule and made a previously mailed column useless.

The good news was that the subject of that column, the Internal Revenue Service, has reversed—at least partially—a dumb ruling it had made early in May.

That ruling changed the ground rules which defined the kind of political activity forbidden to tax-exempt organizations.

The law on this matter has been fuzzy, but the working policy was clear and reasonable. Although the law says that tax exempt organizations should not engage in political activity, this has been interpreted to mean that such organizations (whether churches or groups like the League of Women Voters or the Urban League) must avoid partisan activity for or against particular candidates or parties.

It is highly probable—though not certain—that the political heat from the abortion controversy triggered the May ruling.

Contrary to its earlier policy, IRS now said that no tax-exempt organization could question

candidates regarding their stands on public issues. At least they could not publish the results of such an inquiry—with or without editorial comment—without jeopardizing their tax exempt status.

The ruling was dumb for two reasons.

First, it limited a very useful service of many public spirited voluntary groups. Second, its impact was so broad that it was bound to generate massive protest from too many directions.

The reaction was fast and loud. Though court and congress have given IRS wide discretionary power in such rulings, it is not completely immune to public reaction.

Had it dug in and tried to maintain its position, we would have seen a massive coalition stretching from the League of Women Voters through groups like the Urban League and those organizations concerned with the support of Israel to the social action departments of various churches.

In a rare move, IRS recognized that it had goofed; it partially reversed itself. Now, it prohibits such questioning (1) if it shows a political bias on a particular issue, and (2) if the questioning is limited to a single issue.

I think this interpretation still indicates that the ruling is aimed at the groups which are asking candidates to declare themselves on pro-life

issues...and I still resent this kind of bureaucratic effort to shield politicians from legitimate concerns.

However, any reasonably sophisticated organization can probably play enough games with this ruling to pursue its interests while protecting its tax exempt status. If the people lobbying for the Equal Rights Amendment can live with it, so can the pro-life groups.

But the real issue that seems to be emerging is the constantly

growing influence on public policy of these bureaucratic agencies which are insulated from all but the most massive public protest.

Policy for this nation ultimately resides in the will of the citizens. Politicians are directly responsible to the voters. However, a great deal of public policy emerges not from politicians, but from the courts and the bureaucracy, neither of which is directly accountable to voters.

## Latin Mass required by Vatican II?

**Q.** Regarding your comments about the traditional Latin Mass (Question Box, week of June 5), you state that if Latin Masses are desirable for some reason in a parish, they are allowed. You did not give a specific reason. It seems to me that there is a definite reason. This reason is that the church insists on the use of Latin.

**A.** First of all the question and my comments dealt with the Latin Mass, not the use of Latin in some of the sung parts and responses at Mass, to which you refer. There is quite a difference.

You do have a point,

however, in that the church is interested in keeping some acquaintance and contact with the latin language as part of our liturgical heritage. Because of the high mobility of people between countries and continents, for example, liturgies which join Catholics of many nations and languages are more and more common. Anyone who has shared in such international ceremonies and heard or shared in the common singing of major parts of the Mass in Latin, will appreciate how enriching and enlarging a liturgical experience such as this can be.

I have little enthusiasm for constitutional conventions or constitutional amendments, but in this time of rapid social change, I think it is time for some thoughtful scholars to undertake a careful, leisurely search for ways of harmonizing these decisions on social policy with the sensitivity and convictions of the nation.

We can stand only so much hostility between the citizenry and the government which is its representative.

I do think that some of this heritage has been neglected during the past 15 years or so, not because of deliberate neglect, but simply because of the exhausting amounts of time and energy necessary to understand and establish the major reforms in liturgical ceremonies, most of which presuppose the extensive use of the local language, at least for a long time.

As time goes on, I believe some of the customs of which you speak will be revived in the spirit of the new and deeper understanding of the meaning of our liturgy achieved since Vatican II.



By Msgr.  
James J. Walsh

# The 'go-round- is not merry

Hardly anything in our lives today is so obvious as the fact that many people are running in what they inelegantly describe as a rat race.

This is indeed the era of pills in the pocket, profound jitters, the distress of nervous exhaustion and frustration. Many are wounded by the accelerated pace of living. They cannot cope with the rapid changes, the meaningless merry-go-round they find themselves on daily.

There is a frantic attempt to escape, to be able to relax and forget inner conflicts or satisfy the hungers.

Some burn themselves out looking for relief in diversion. Pleasure wears the look of a cure-all. Some drink themselves into a restless resignation and then awaken to a worse conflict.

Others who can afford it, and some who can't take to the road. Travel always looks so rewarding. Pastures in the distance are always greener. When these enticing things fail, one can depend on a combination of movies and television "to make things go" and to keep from being alone with oneself.

Still others, the activists, have a compulsion to keep busy, cram night and day with activity, any kind that keeps you going. Then at night a pill can put you to sleep and in the morning another one can get you moving again.

This is indeed a go-round, but it is not merry. So many people have tried all these things and remain empty, frustrated, unfulfilled, despairing. So often what looked inviting and helpful turned out to be as

elusive as a puff of smoke. You have to return from trips. And mornings always follow a hilarious evening.

Is it possible today to be part of this insecure, jittery society and still be normal? Still have peace? Awaken with a sense of purpose? Begin a new day with a spark of interest and a sense of challenge?

More than a few in the past several years have been discovering that it can be done. They now admit they had been searching in the wrong places, wasting time and energy on the wrong things, putting greater demands on ordinary pleasures and aspects of life than they were intended for.

They found a solution in these words of Matthew (11:28-30): "Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden light."

It could be that Jesus is addressing two groups here.

First, those who have never known him or suspect that what they have heard about him is false. "Come to me," he insists. He alone has the truth, the answers to the basic questions every man asks some time in his life. He can tell why his father created us and put us on this planet. He can reveal the still largely hidden secret of the purpose of life. He can show them the map of life in the Gospels and point out sure direction. And more, he can offer strength to travel the road and reach the final goal—union with his Father. As he has done throughout Christian history, he can make this goal so

attractive and exciting, a person would give up anything to attain it.

Notice Christ insists we go to him. Not to the peace sellers. Keep away from the spiritual quacks, the medicine men who make money on misery. Come only to Him who is ever present in the Church he established.

Secondly, Jesus must have had in mind those who believe in him, but have kept their distance. They fear getting too close, too religious. And yet he demands intimacy of all his followers. Come to me! He insists that all those burdened with sorrows and afflictions of life go to him through prayer and the sacraments, through a deeper knowledge of his truth, through fidelity to his law. He alone claims the power to refresh and give one's soul rest.

So this group already has a pattern of peace and serenity. They need only to move closer to the Lord. Daily Holy Communion is the greatest of helps here. Practice a little self-denial and spend more time in prayer. Try a "visit" to the Blessed Sacrament. Find there the peace that can come only from contact with the Lord.

Reading the Gospels has become for many people a trip into a new world. They are learning Christian truth and are finding new values in the words and deeds of Jesus.

Christ's invitation, Come to me, is for all of us, for all men everywhere. It is the path to peace. With such peace, even this age of jitters cannot harm one.

## It's Time to Hyde again

By  
Dick Conklin



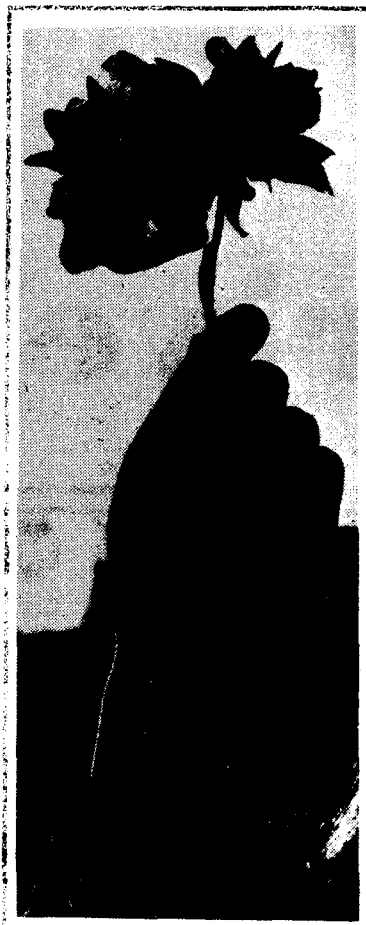
"The Hyde Amendment? You mean the one that limits public funding of abortions? Wasn't that one settled several months ago?"

Right, for the 1977-78 fiscal year, anyway. After a series of ten separate votes in Congress from June through November, a compromise wording was reached which partially restricts the way taxpayer money is spent, although it still contained some big loopholes. But each year Congress must submit a new budget, and the battle over abortion funding has already started all over again.

Pro-abortion lobbyists, many representing the lucrative "pregnancy termination" business, are already hard at work in Washington. After failing to motivate the voters to write letters in support of the funding, they are returning to the high-pressure lobbying techniques that worked in the past. Many are counting on a failure of pro-life groups to sustain a high volume of mail in opposition to the multi-million dollar slaughter.

South Florida's Senators and Representatives are split on the funding issue. In the House, Representatives Bafalis (Congressional District 10) and Burke (C.D. 12) sustained a 100 percent voting record against using tax money to kill the unborn. Dade's Representatives Lehman (C.D. 13), Pepper (C.D. 14) and Fascell (C.D. 15) on the other hand voted at every opportunity to continue the subsidy.

(These same three men also refused to vote for income tax credits for the parents of parochial and private school children). Rep. Paul Rogers'



(C.D. 11) record was mixed, with 7 out of 10 votes cast for the stronger Hyde Amendment language.

In the U.S. Senate, Florida's Senator Richard Stone maintained his 100 percent pro-life voting record in spite of the high-pressure lobbying. Senator Lawton Chiles, who at first voted against the abortion money, seemed to change his mind and then cast a series of seven votes in favor of it. Chiles' vote is especially important in light of his position on both the Senate Appropriations Committee and on its sub-committee dealing with Labor-HEW funding.

Another amendment under consideration gives medical benefits and job rights to pregnant women, but wouldn't force an employer to pay for abortions. A bill failed recently which would have restricted military funds for abortion.

Pro-life organizations, largely composed of volunteers, know that their greatest strength resides with the voters and their ability to communicate with their elected representatives. Although some have managed to raise money to offset the volunteers' travel expenses, they are no match for professional, full-time paid lobbyists maintained by the abortion forces.

So how do you get people to write? The Dade Crusade for Life uses a "Pray Daily—Write Weekly" program to encourage regular

correspondence between its members and elected representatives. Some groups have held letter-writing sessions. Others have set up telephone committees to get the word out quickly. The use of the low-cost public opinion telegram is also encouraged when last-minute legislative alerts are received. Many of the new congressional district action committees suggest that their volunteers keep a supply of stationery and stamps in a convenient place, to make letter-writing as simple and painless as possible. Most groups avoid the use of form letters and petitions, preferring the personal appeal instead.

Letter-writing is so crucial to the success or defeat of key legislation, but can be difficult at times to initiate. Many people feel that they are too busy to write. Some just procrastinate, and in just a few days the letter is often too late. Others maintain the old "my letter won't really count that much" attitude.

But still the cards and letters keep coming. And many congressmen are watching their mail to see if the support for last year's Hyde Amendment is still there.

Members of the House of Representatives can be reached in care of the House Office Building, Washington, DC 20515. Mail for Senator Stone and Chiles goes to the Senate Office Building, Washington DC 20510.





# Descubrimientos arqueológicos aclaran misterios bíblicos, dice sacerdote

NUEVA YORK—(NC)—El descubrimiento de más de 40,000 tablas de barro, del olvidado reino de Ebla, Siria, ha corregido algunos malentendidos sobre la Biblia y aclarado varios misterios sobre palabras bíblicas.

Al menos así opina el padre jesuita Carlo Martini, rector del Instituto Bíblico Pontificio de Roma y Jerusalem, quien visitó los Estados Unidos para hablar con expertos del Nuevo Testamento sobre los descubrimientos en Mesopotamia.

Ebla, ciudad de la era de Bronce al sur de Aleppo, Siria, floreció hace 4,500 años dando lugar a una cultura sofisticada y siendo centro de todo un imperio comercial anterior al resurgir de Egipto, según explicó el sacerdote. Hacía comercio con ciudades como Sodoma y Gomorra, contaba con un panteón donde se honraban a 500 dioses, entre ellos el conocido como "ya", y tenía 11,700 empleados públicos. Un cuarto de la población trabajaba para el palacio de los reyes.

Para el padre Martini, el

descubrimiento de las tablas de barro con escritos en una lengua parecida al hebreo ha revelado un tesoro de significados bíblicos, históricos y filosóficos que para aclarar necesitará del trabajo de décadas por expertos de al menos 12 centros académicos.

Seguramente quedan aún por descubrir en Ebla más tablas y edificios. El descubrimiento de esta "tercera gran civilización antigua"—las otras dos son la sumeria y la egipcia—"ha cambiado nuestra idea del mundo pre-bíblico," dijo el padre Martini durante una conferencia

de prensa patrocinada por la Fundación Gregoriana.

"Ahora sabemos que la Biblia surgió de una cultura muy sofisticada y no podemos seguir manteniendo que se produjo de una tradición oral transmitida por pastores de ovejas," dijo.

Actualmente los expertos están descifrando los diccionarios y los informes de impuestos en Ebla, todos ellos recopilados por meticulosos escribas que los archivaron en completo orden.

A través de estos descubrimientos, la existencia de Sodoma y Gomorra en el libro de Génesis no se puede considerar como "tradición imaginaria." Son dos de las ciudades que cita una de las tablas de barro de Ebla, como centros comerciales en relación con el reino, dijo el sacerdote.

Los expertos que estudian los descubrimientos han concluido que posiblemente la palabra Eber (Ebrum), uno de los grandes reinos de Ebla, fue quizás la palabra de donde proviene la palabra "hebreo". Así, Ebla puede haber sido el lugar de origen del pueblo judío.

La lengua semítica de Ebla, llamada Eblaica, tiene vocales—el hebreo antiguo no los tenía—y esto ha añadido claves para la pronunciación del hebreo, según el padre Martini.

Durante algún tiempo los nombres propios de varón, en Ebla llevaban el sufijo "ya", como símbolo de homenaje al dios Ya. Los expertos ven en esto cierta relación con el nombre propio de Dios, 'Yaveh', en la tradición monoteísta hebrea.

Mientras las excavaciones en Qumran, que descubrieron los conocidos como "pergaminos del Mar Muerto," datan de siglo segundo antes de Cristo, los de Ebla indican mayor antigüedad que ninguna otra excavación en el siglo XX.

El padre Martini afirmó que los descubrimientos serán fuente de nuevas revisiones del texto base en griego, del que se traduce la Biblia común publicada por sociedades bíblicas en más de 800 lenguas modernas.

## Mundo

### ● Impide gobierno entrada de sacerdotes

MANAGUA, Nicaragua (NC)— El consejo sacerdotal de Managua protestó ante el ministerio de Gobernación porque seis sacerdotes, cinco españoles y uno norteamericano, no pudieron regresar a sus parroquias después de atender asuntos en el exterior, pues se lo impidieron las autoridades de inmigración "por órdenes superiores." Una forma de "hostigamiento," dijeron los sacerdotes.

### ● Corroída pintura de Leonardo da Vinci

MILAN (NC)— El experto en obras de arte Carlo Bertelli declara que el célebre cuadro de Leonardo da Vinci La Última Cena está siendo corroído por el moho, y que de no corregirse el mal la pintura maestra puede desaparecer. Da Vinci pintó el mural en el comedor de una abadía dominica entre 1495 y 1497.

### ● Argentina no se define sobre documento hacia Puebla

BUENOS AIRES (NC)— Aunque los obispos de Argentina revisaron el documento de trabajo de la tercera asamblea del episcopado latinoamericano (Puebla, Octubre), prefirieron definirse públicamente sobre problemas argentinos como la familia, las escuelas católicas, la política y los derechos humanos. Declararon que se debe repeler la violencia (guerrillas, represión oficial), pero respetando los legítimos derechos de la sociedad y del individuo.

### ● Cumple 50 años Movimiento Antigonish

ANTIGONISH, Canada (NC)— El proceso de auto-superación conocido como Movimiento de Antigonish cumplió 50 años, y lo celebra la Universidad de San Francisco Javier donde lo fundó el P. J. J. Tompkins para ayudar a las comunidades pobres de Nueva Escocia. Sus métodos se difundieron a millones de obreros y campesinos en Asia, Africa y América Latina, por medio de los 2,000 dirigentes de 108 países entrenados allí. Hoy la atención de la universidad se concentra en reorganizar la industria pesquera.

### ● Critican censura de Semanario Católico

SAO PAULO, Brasil (NC)— El cardenal Pablo Evaristo Ans criticó una decisión de la Corte Suprema de Justicia que confirma la censura del presidente Ernesto Geisel sobre su semanario católico O Sao Paulo, de 15,000 ejemplares de circulación y una de tres publicaciones censuradas en todo el país. Poco antes de la visita del presidente Jimmy Carter en marzo la censura impidió tres artículos que consideró criticaban al gobierno de Geisel.

### ● Crítica violación de derechos en Argentina

GLASGOW, Escocia (NC)— Mons. Thomas Winning, arzobispo de Glasgow, expresó la esperanza de que triunfe el equipo escocés de fútbol que compite en el campeonato mundial de Buenos Aires; pero criticó la violación de derechos humanos por las autoridades de Argentina, y urgió a sus feligreses a unirse a Amnesty International, la organización mundial que trata de ayudar a los perseguidos políticos.

## Virginia Alonso voz y simpatía para deleitar al mundo

Por EL P. JUAN J. SOSA

"Padre, ¿de veras que le gustó?", me preguntaba Virginia Alonso el domingo pasado después de su concierto en el Gusman Center de la Universidad de Miami.

Rodeada de amigos y admiradores, la soprano saludaba a todos los presentes con verdadero interés. Había cantado más de treinta canciones pero no lucía cansada; por el contrario, daba la impresión de que podía seguir cantando treinta más.

El concierto fue organizado a beneficio de su viaje a Europa donde la joven soprano será escuchada en los mejores teatros de Inglaterra, Italia, y España. Uno de esos sueños imposibles se hizo realidad por Virginia cuando Luciano Pavarotti, el famoso tenor, la descubrió recientemente y arregló este viaje por medio de su agente teatral. Virginia dejaba de ser la solista de la Catedral de Miami para convertirse en gran cantante de ópera.

Yo la conocí en la catedral de St. Mary. Durante mis años como coadjutor de la Parroquia, ella era la solista del coro dirigido por Robert Fulton. Para los fieles escuchar a Virginia en la Misa de



once los domingos era escuchar a un alma sensible y abierta a Dios.

Como solista, Virginia tiene el don de crear un clima de oración para que otros puedan relacionarse con el Señor. Su contribución a la Liturgia ha sido valiosísima. Para todos los que dominicalmente se reunían en St. Mary's la música de Mozart y Gounod en los labios de la soprano provocaba una experiencia religiosa.

En su concierto el domingo Virginia no sólo hizo que vibrara la música de Mozart y de Gounod ante numeroso público sino también la de Giordani, Puccini, Strauss, Brahms, Poulenc, Falla, Ned Rorem, Granados, Ginastera, Grenet, Sánchez de Fuente, Lecuona, Valdés, y

Gonzalo Roig. Con facilidad increíble, la soprano pasó de gitana a dama elegante. Interpretó a Margarita la de "Fausto" y a Mimi la de "La Bohème".

Su gracia y su talento hicieron de la velada un concierto de primera categoría. Su profesionalismo mesmerizó a los que no la conocían. Su sensibilidad hacia el canto hizo resplandecer los tonos pianísimos produciendo un efecto electrificante. Estoy convencido igualmente de que con un poco más de disciplina sus agudos fuertes lograrán el mismo efecto con menos aspereza.

La maestría de Francisco Muller al piano añadió un elemento esencial a la totalidad del programa. De la misma manera, la guitarra de José Manuel Lezcano promovió un sentimiento de viva convicción. El público disfrutó todo sin reparos.

La noche no podía terminar sin varias sorpresas: el maestro Carballo acompañó a Virginia en un aria de "La Gentil de Ayer"; Vivian García, a la guitarra, causó sensación con su canción "Semilla de Cuba", interpretada genialmente por la soprano; y, por supuesto, el aria de entrada de Cecilia Valdés fue única y la interpretación por Virginia fue nueva... como hacía años no se oía.

"Sí, me gustó el concierto, Virginia, me gustó muchísimo," le quise decir cuando me hizo la pregunta. Entonces no encontré palabras pero se lo digo ahora: ¡Felicidades Virginia! ¡Vuelve pronto!



La hermana Margarita Gómez fue honrada por el Club Serra, en gratitud a su labor de coordinación de la Pastoral Vocacional Hispana. En la foto Bob Brake y Frank Pellicoro aplauden después de entregarle la "cartera de ejecutivo"—sobre la mesa—para facilitar el transporte de papeles y documentos.

## Monseñor Reilly párroco emérito

Monseñor Peter Reilly, párroco de la Iglesia de Sta. Teresita en Coral Gables, se retiró del ministerio activo en la Arquidiócesis después de 46 años de sacerdocio.

Quedará como párroco emérito de la misma parroquia donde tendrá su residencia. Le sucedió en el puesto Mons. William McKeever.

Monseñor Reilly nació en Waterford, Irlanda y fue uno de los primeros sacerdotes de la Florida en ganar el Doctorado en



MONS. REILLY

Derecho Canónico por la Universidad Católica de América en Washington D.C.

Desde 1935 hasta nuestros días ha servido en numerosas parroquias de la Arquidiócesis y ha ocupado numerosos puestos de responsabilidad en la cancillería.

● **Obispo visitó a huelguistas**  
 WASHINGTON (NC)— El obispo auxiliar de Washington Mons. Eugene A. Marino visitó diariamente a los nueve chilenos y norteamericanos en huelga de hambre en la catedral de St. Matthew movido, como dijo, "por compasión hacia esta tragedia" de las familias de los prisioneros políticos desaparecidos en Chile. Los huelguistas en la catedral son ex-prisioneros exiliados, que además narran las torturas a que fueron sometidos. Se estima que de 600 a 1,500 personas desaparecieron después de su arresto por la policía secreta del Gen. Augusto Pinochet desde 1973.

● **Pide apoyo católico al arte**  
 SAN ANTONIO, Texas, (NC)— Marie Cirillo dijo al cabo del cuarto congreso internacional sobre arte y religión que al paso que otras denominaciones apoyan la creación artística, la Iglesia católica hace muy poco en ese sentido. Pidió que visto el gran interés por las artes al nivel de comunidades, se establezca un organismo coordinador. Al congreso asistieron 500 personas de Canadá, México y Estados Unidos. Miguel León Portilla, de la Universidad Nacional de México, recordó que los aztecas no escucharon a tiempo la advertencia de sus poetas y artistas y confiaron su supervivencia a la guerra.

● **Favorece descuentos a padres**  
 WASHINGTON (NC)— Mons. Thomas C. Kelly, secretario general de la U. S. Catholic Conference, comentó favorablemente que la cámara de diputados autorizara descuentos en los impuestos a los padres con alumnos en escuelas particulares, diciendo que espera que el Senado haga lo mismo para beneficio de las familias y del país. El presidente Jimmy Carter dijo que la vetará. Otros educadores hicieron ver que la ley no perjudica a las escuelas públicas, sino que da a las familias la opción libre de escoger qué tipo de escuela prefieren para sus hijos.

● **Hacen reclamo legal contra policía.**  
 SAN ANTONIO, Texas (NC)—Seis residentes de Uvalde, de ascendencia mexicano-americana, iniciaron reclamo legal por \$900,000 contra la policía y funcionarios municipales de esa ciudad por supuesta brutalidad contra ellos, Tony Moreno, Rodolfo Agüero, Joe Ortega, Alex Ybarra, Elisaldo Martínez y Víctor Cruz.

ESTABLECIDA EN MIAMI DESDE 1962

**IMPRESA**  
**"MAREMA"**

PRESTIGIO • EXPERIENCIA • SERIEDAD

70 N. W. 22 Ave. - Miami, Fla.  
 A MEDIA CUADRA DE FLAGLER STREET

Gran Surtido de Tarjetas para Bodas, Bautizos, Comuniones, Cumpleaños, Recordatorios y Misas. Impresiones al Relieve.

TODA CLASE DE TRABAJOS COMERCIALES Y SOCIALES

AHORRE TIEMPO Y DINERO CONFIANDO EN SUS IMPRESOS

ABRIMOS DIARIAMENTE DE 8 A.M. A 6 P.M.  
 TELEFONO 642-7266

# Necesaria participación y fuerza del laicado

Por ARACELI CANTERO  
 (Editora de La Voz)

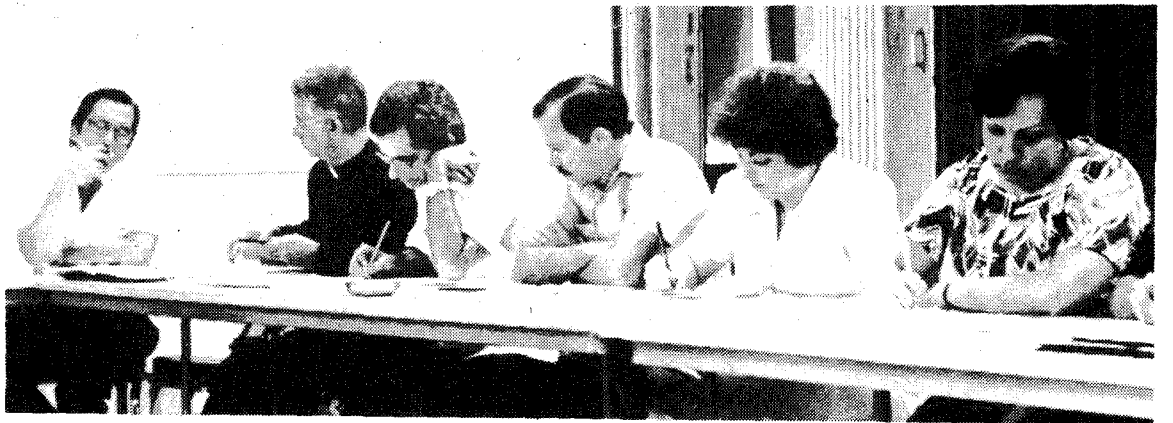
Por segunda vez desde su creación el mes de Diciembre, se reunió el sábado el Consejo de Laicos de la Arquidiócesis, y por segunda vez también, la mayor parte de la reflexión de los participantes se centró en clarificar la Oficina de Ministerios Laicales que dirige la Doctora Mercedes Scopetta.

Aunque el Consejo fue creado para promover la vocación del laico en general, asesorar al Arzobispo Edward A. McCarthy sobre asuntos del laicado y asesorar a la Nueva Oficina de Ministerios Laicales, los miembros del Consejo expresaron confusión sobre su papel como grupo.

"Creo que estamos pasando por los dolores de crecimiento", dijo uno de los miembros, Anthony Tucci, que coordinó la sesión.

"Quizás no vemos los resultados ahora, pero con este diálogo lograremos que los mismos miembros entiendan qué es el Consejo y cuál es su relación con la Oficina de Ministerios Laicales," añadió.

"Yo sé de seglares que no tienen deseos de ser reconocidos como ministros," añadió Xavier Suárez, también del Consejo. "Muchos desearían simplemente que la Iglesia les respete por su liderazgo cristiano en la sociedad," añadió. Preocupado por el reconocimiento de la labor hasta ahora realizada por los movimientos apostólicos, su comentario reflejaba también los sentimientos de la conocida como Declaración de Chicago, firmada por 47 seglares de aquella ciudad. Tal declaración afirmaba que el papel del seglar en la Iglesia



Participantes en la reunión del Consejo de Laicos Mons. Agustín Román, Roberto Hernández, Ernesto y toman nota: Desde la izquierda: José Raul Fox, Katy Murias, Anneris Silva.

americana se estaba viendo restringido al ejercicio de ministerios eclesiales. Afirmaba que faltaba apreciación del papel del seglar en la Iglesia, cuando éste era, líder en la sociedad.

En varias ocasiones el Arzobispo Edward A. McCarthy ha expresado su deseo de apoyar a los laicos en su labor dentro y fuera de la Iglesia; y durante la reunión del sábado afirmó que "es inconcebible que la Iglesia pueda crecer y responder al desafío de la sociedad, sin contar con la participación y la fuerza del laicado".

El arzobispo informó sobre la estructuración del Consejo de Laicos de la Santa Sede, "que nos puede ayudar en la estructuración del nuestro," dijo. También informó sobre el Comité de los Obispos USA para los laicos que actualmente trata de: (a) coordinar los movimientos y organizaciones nacionales de laicos, (b) apoyar el desarrollo de ministerios laicos, y (c) ayudar a los obispos en la preparación de una carta pastoral sobre el laicado.

Durante las sesiones del sábado los participantes escucharon al padre Gerard LaCerra explicar los ministerios en la Iglesia. El Sacerdote distinguió entre tareas apostólicas de servicio y ministerios eclesiales en sentido formal.

"El ministro es aquel que recibe de la comunidad una función especial que ha de ser respaldada por el obispo o su representante," explicó.

"En tal sentido no pueden existir los 'ministros independientes,'" añadió.

Su comentario vino a aclarar la posición de algunos sacerdotes en el grupo, quienes habían expresado la necesidad de informar a los párrocos sobre el Programa de Ministerios Laicales. Algunos habían expresado temor de tener que aceptar en sus parroquias a candidatos que hubieran recibido el entrenamiento sin contar con su aprobación o apoyo.

La Dra. Scopetta explicó que ningún candidato sería designado a parroquias o grupos sin el previo consentimiento del párroco o sacerdote responsable.

"La mayoría de los actuales candidatos ya están trabajando en algo, y permanecerán donde están. Otros serán designados por la Oficina, a petición de parroquias y grupos," dijo.

Durante los pasados meses su Oficina ha iniciado una serie de conversaciones con los párrocos de diversas áreas para explicar el programa y sus posibilidades. También planea la creación de modelos de formación según las diversas necesidades, de trabajadores agrícolas y otras minorías.

Durante el trabajo por comités, después del almuerzo, los miembros del Consejo señalaron la importancia de clarificar la función de la Oficina de Ministerios Laicales y su relación con otros departamentos diocesanos como el de Educación Religiosa. También pidieron información más clara y concreta sobre el programa de formación de ministros laicos y su relación con parroquias y movimientos apostólicos.

Los representantes de los movimientos, miembros del consejo expresaron como prioridad del Consejo de Laicos, el fomento de más diálogo y comprensión entre movimientos anglos e hispanos y la relación de éstos con las parroquias.

También se discutieron los estatutos del Consejo, pero la ausencia de proceso parlamentario y la falta de tiempo no permitieron que se llegase a conclusiones generales.

La reunión concluyó después de seis horas de diálogo, en el que no faltó que a ratos fue descubriendo confusión y conflicto. Pero como dijo uno de los miembros del Consejo, José Raúl Fox, "No debemos considerar el conflicto como algo negativo. Es a través de él que van surgiendo mejores y nuevas ideas."

## La Voz se corrige

En el número anterior de La Voz (9 de junio) publicamos la noticia del nombramiento del Obispo Alfonso López Trujillo a la sede de Medellín, Colombia. Debido a un error de imprenta citamos erróneamente palabras del obispo.

En sus declaraciones ante el Episcopado italiano quedó impreso que el obispo afirmó: "... las reuniones de Puebla tendrán lugar según líneas consistentes con la Conferencia de Medellín en 1968 y no según mis subsecuentes interpretaciones de ésta."

Sus palabras fueron "... y no según las subsecuentes interpretaciones de ésta."

## "Encarnen la fe en las culturas.."

(Viene de la Pág. 24)

inspiración primaria, normativa y unificadora que transforme y re-cree tal cultura," dice.

Según explica el documento, la inculturación "exige que todos nosotros trabajemos directa o indirectamente para el pobre y lo hagamos como pobres, lo que quiere decir que hemos de evangelizar en la actitud de 'pobres de Yaveh' y con la pobreza de espíritu que nos hace capaces de acoger a Cristo."

El documento subraya que los misioneros que trabajan con minorías deben identificarse con los "más indigentes".

"A través de ellos, la Iglesia llegará a conocer la cultura en la que esta siendo encarnada y también conocerá los modos prácticos con los que debe 'vestir' su trabajo de salvación y liberación," dice el documento.

"Al mismo tiempo esto servirá de reparación por los excesos anteriores en su colaboración con los poderes coloniales," añade.



P. PEDRO ARRUPE

El padre Arrupe dice en su carta que las iglesias en los países desarrollados donde la sociedad está cambiando no "se dan cuenta de que existe todo un abismo separando la fe y la cultura".

El documento afirma que con demasiada frecuencia las formas que ha tomado el cristianismo en las diversas regiones ha sido determinada por un "monólogo occidental" y no un diálogo "entre misioneros y gente local".

El monólogo, dice, ha llevado a errores "que quedarán reparados solo con dificultad y

después de largo período de tiempo."

El documento dice que los misioneros deben despojarse de sus propias culturas por medio de una "muerte triste pero real".

El padre Arrupe dice que la paciencia, la apertura al Espíritu Santo, el profundo estudio científico, la prudencia y orientación de los obispos son ingredientes esenciales a la inculturación.

rápida, necesitan comenzar tanto como los países en desarrollo un proceso de inculturación.

"Hasta hace unos años se asumía que la inculturación se limitaba solo a países y continentes diferentes a los que tradicionalmente se creían ya inculturados durante siglos," escribe el padre Arrupe.

"Pero sería tremendo error no reconocer que estos países necesitan iniciar una 're-inculturación' de la fe", afirma.

El Superior de los Jesuitas afirmó que muchos de ellos, especialmente en países desarrollados, son "muy pobres ministros de la palabra" ya que

# “Encarnen la fe en las culturas locales”

ROMA (NC)—El Superior General de los Jesuitas Padre Pedro Arrupe ha pedido a las iglesias del “viejo mundo” que en

su labor misionera abandonen el “complejo de superioridad” y el monopolio cultural. En una carta a los 28,000

jesuitas del mundo, el padre Arrupe afirma que las iglesias occidentales deben adoptar una nueva mentalidad hacia las

culturas locales en tierras de misión.

El superior de la más numerosa orden religiosa dijo

que una verdadera actitud misionera “presupone la identificación con los sufrimientos de la gente y con sus deseos de liberación y desarrollo de valores auténticos”.

Con la carta de 8 páginas el padre Arrupe envió a cada jesuita un documento de trabajo sobre “inculturación” que él define como la “encarnación de la vida y el mensaje cristiano en la realidad cultural de cada área”.

El documento, preparado bajo la dirección del padre Arrupe, pide a las iglesias de rito latino y oriental del “viejo mundo”, que en su evangelización “renuncien a su complejo de superioridad y el monopolio de formas” en lo que respecta a la expresión cultural cristiana.

La Iglesia, dice el documento, “debe comenzar a reconocer la existencia de culturas y civilizaciones que son en potencia y deben de llegar de hecho— a ser portadoras del valor de la fe y de la vida cristiana”.

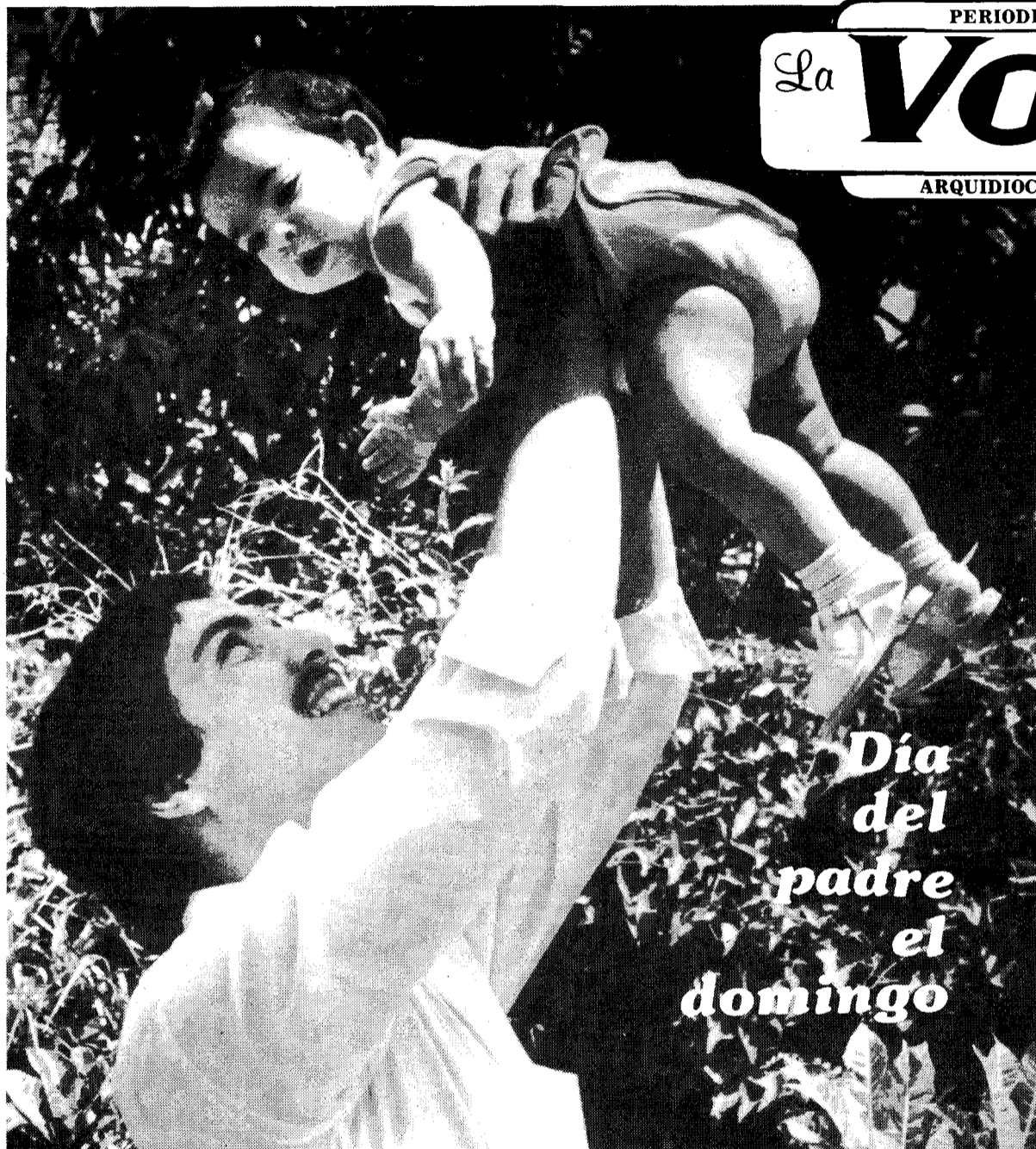
El tema de la inculturación ha sido ampliamente discutido por congregaciones misioneras, por las iglesias del tercer mundo y por el Sinodo Mundial de Obispos en 1974.

Los proponentes de la aculturación querrían ver que la liturgia, la teología, las devociones populares y la educación religiosa lleguen a expresarse según las tendencias y modelos culturales de los países y no según los modelos europeos.

La carta y el documento de trabajo enviados por el padre Arrupe son una primera respuesta a la petición de la Congregación General Jesuita de 1975 (cuerpo supremo legislativo de la orden), en la que le pedían que realizase un estudio continuado sobre la inculturación.

Según el padre Arrupe, la inculturación debe ser más que la simple adaptación de elementos específicos de una cultura a la fe. La inculturación, deben hacer de estos elementos específicos “la

(Pasa a la Pág. 23)



PERIODICO CATOLICO  
*La* **VOZ**  
VIERNES  
16, DE  
JUNIO  
1978  
ARQUIDIOCESIS DE MIAMI

**¡Este  
arbolito  
tierno  
que  
hoy  
reposa  
en  
tus  
brazos,  
árbol  
frondoso  
será  
y  
en  
tu  
vejez  
a  
su  
sombra  
hallarás  
consuelo  
y  
paz!**

**Día  
del  
padre  
el  
domingo**

Foto A. Cantero

## Aumenta alumnado en Sudoeste de Condado Dade

# Estudian creación de más escuelas parroquiales

La Arquidiócesis de Miami ha iniciado un estudio sobre la posibilidad de establecer nuevas escuelas elementales en el área Sudoeste de Miami. Contrario.

Aunque recientes estadísticas nacionales indican disminución en el número de escuelas parroquiales debido al escaso número de alumnado en otras áreas de la nación, la creciente población en el sur del Condado de Dade muestra que las escuelas parroquiales existentes no responden adecuadamente a los deseos de padres de familia que buscan una educación católica para sus hijos.

Según el padre Vincent Kelly, Superintendente Arquidiocesano de Educación, en el área de Westchester sólo existen dos escuelas, St. Brendan y St. Timothy, al servicio de la comunidad católica. Ambas han tenido que rechazar, por escasez de espacio, a numerosos estudiantes: 600 en St. Brendan y

150 en St. Timothy.

“Tenemos gran necesidad de más escuelas en el área,” dijo Monseñor David Bushey, párroco de St. Brendan. “Más que nunca, la gente quiere educación católica para sus hijos.”

En conversaciones recientes con el padre Kelly, y el arzobispo Edward A. McCarthy, Mons. Bushey y otros seis párrocos del área Sudoeste del Condado de Dade, expresaron su preocupación por proveer la oportunidad de educación católica a los jóvenes del área. “Es importante hacer todos los esfuerzos por ofrecer educación católica a las familias del área,” dijo el Arzobispo.

“Los padres nos piden que creemos más escuelas y están dispuestos a cualquier sacrificio para apoyarlas.

“Mucha de nuestra gente está enviando a sus hijos a escuelas de otras denominaciones religiosas porque no existen suficientes

escuelas católicas,” añadió.

“Como fruto de la renovación del Año Santo estamos determinados a dar respuesta a las peticiones en favor de sus hijos” dijo.

El Arzobispo explicó que a través de amplia consulta con los párrocos se tratará de determinar cuantos alumnos necesitan ser acomodados y cuantas escuelas son necesarias en el área. También es preciso conocer el grado de compromiso de las familias en llevar a cabo el coste de la construcción de tales

escuelas.

“Todo esto ofrece una oportunidad a benefactores y fundaciones para contribuir a este esfuerzo que es respuesta a una gran necesidad,” dijo el Arzobispo.

Antes de llegar a la decisión de ampliar las escuelas existentes o construir otras nuevas, se realizará una encuesta en cada una de las parroquias del área para determinar el interés en la cuestión.

Estarán al frente de tales

encuestas en sus parroquias: Mons. David Bushey, St. Brendan; P. Michael Gigante, O. M. I. St. Timothy; P. Charles Clements, Good Shepherd; P. Cyril Hudak, St. Catherine of Siena; P. Ignacio Morras, St. Kevin; P. William O’Dea, St. Agatha y el P. Ernesto García Rubio, Ntra. Señora de la Divina Providencia.

El padre Kelly informó que se está considerando la formación de una Fundación que reciba fondos de individuos, corporaciones y empresas para el apoyo de tal proyecto escolar.

## El sábado la Parroquia de S. Juan Bosco

# Presenta Oración de Bernardette

Mañana sábado 17, tendrá lugar en el Auditorio del Condado Dade, la presentación dramática de la Oración de Bernardette.

La obra es fruto del esfuerzo comunitario de la parroquia de San Juan Bosco bajo la dirección de Antonio Lozada.

Se levantará el telón a las 8:30 p.m. Entradas e información en la parroquia.