The VOICE

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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.

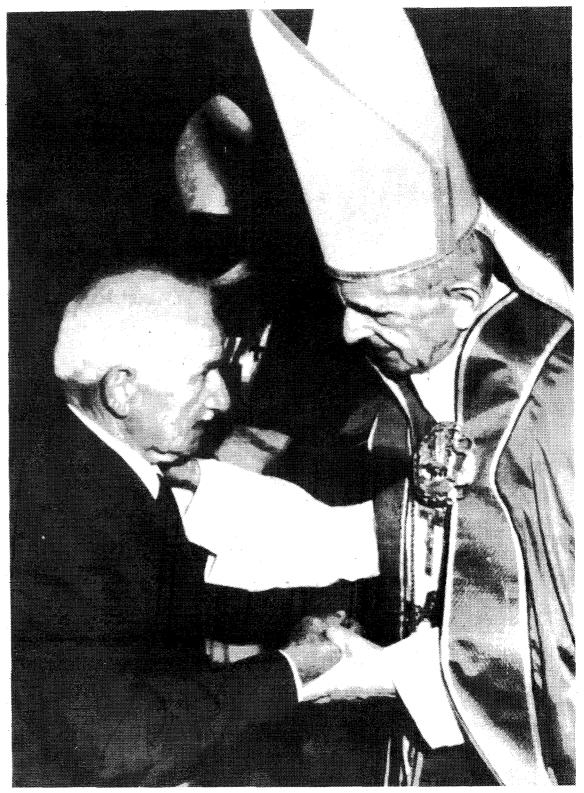
The Senate, which has traditionally favored more permissive abortion funding language, has not yet voted on this year's appropriations bill.

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 churched, the Catholic horder 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.)

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Scores fete Msgr. Reilly upon his retirement

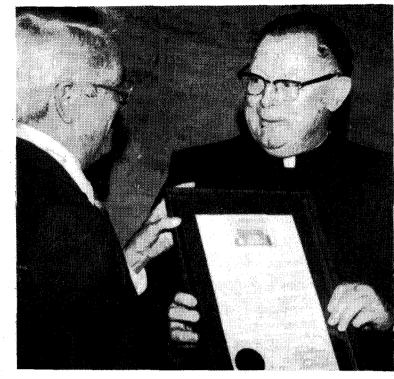
CORAL GABLES—Scores of parishioners, civic dignitaries, friends and clergy honored Msgr. Peter Reilly, pastor of Little Flower Church, here, last week at the Coral Gables Women's Club upon his retirement from active ministry after serving more than half his priestly life in the Greater Miami area.

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,

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

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 32year-old parish, Msgr. Reilly will continue in residence at Little Flower rectory.

Hundreds of couples to Observe Jubilees

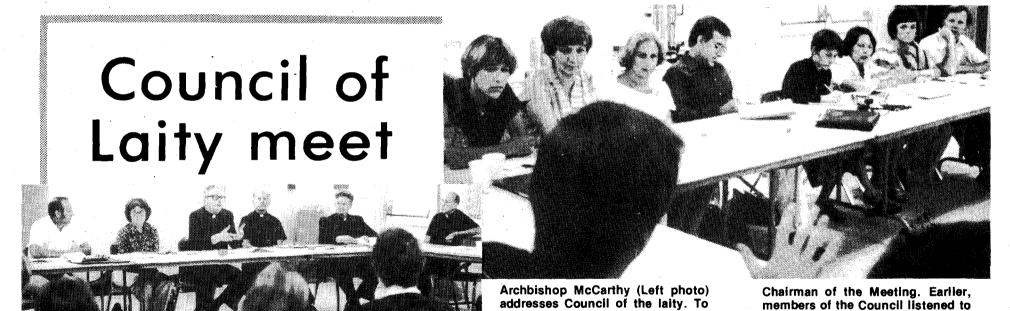
FORT LAUDERDALE-Hundreds of married couples observing 25th or 50th wedding anniversaries will be honored during a Concelebrated Mass at 11 a.m., Saturday, June 17 in St. Helen Church, here.

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.



Scopetta, Executive Director of the "ministry in the Church through Council and Anthony Tucci, We are still going through growing

By ARACELI CANTERO **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.

Fr. Gerard LaCerra who traced

"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

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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

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 adressed 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.

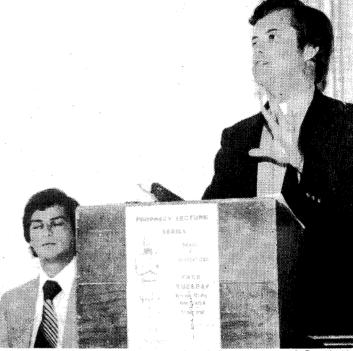
Now in Miami, this mixed religion is serving as an agent of aculturation for many Cubans," he added.

"But the young generations want to do away with the Catholic symbols and are very much in-Page 4 / Miami, Florida / THE VOICE / Friday, June 16, 1978



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.

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.

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 isue 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

ek this one," Father Sosa said.

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:

unconcerned about its faithful.

"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."

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 op-portunity 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 ap-

parent, 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 incredibly 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 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 accomodated, 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.

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Right-to-Life battle ——in Capital tought

(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.)

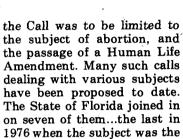
By JEAN DOYLE

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 lateterm 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 sixmillion 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 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



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 leaving aides, their 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 countertestifying 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 successfuly gotten though 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 unsolicited. unexpected, beautiful pro-life witness was given by Sen. John Vogt. Naturally, Sen. David Mc-Clain, 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.

attempted Convention Call simply because Congress has turned a deaf ear to a burgeoning crossgrassroots section \mathbf{of} 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 prolife 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

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

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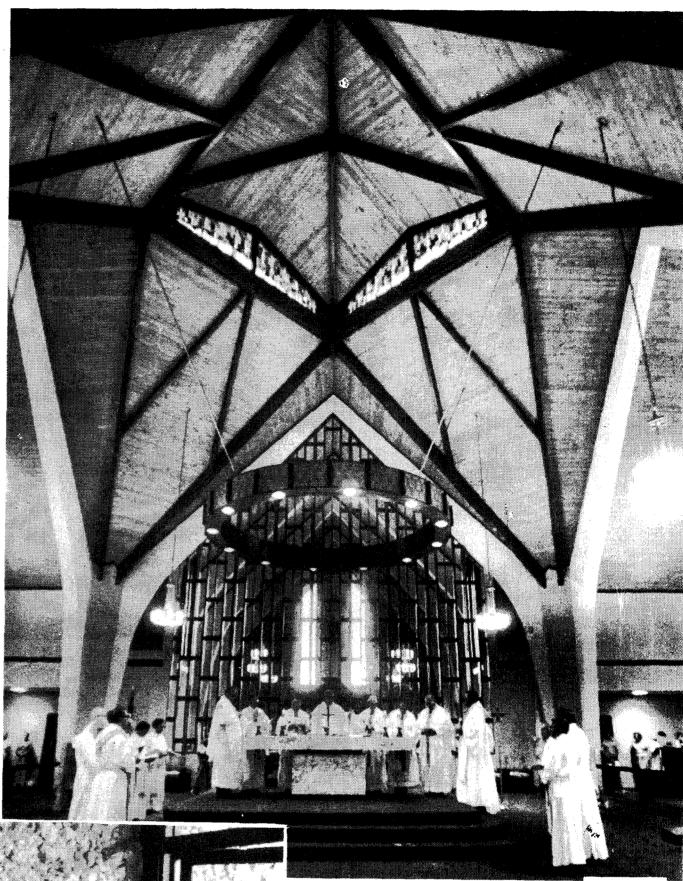
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Page 6 / Miami, Florida / THE VOICE / Friday, June 16, 1978

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 paneling 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.



Miami, Florida / THE VOICE / Friday, June 16, 1978 / Page 7

Singer Virginia Alonso, a delightful musical treat

Assistant Pastor at St. Mary's Cathedral. His involvement with Liturgy at the Cathedral Parish gave him an opportunity to apreciate the quality of her singing and the sin-cerity of her Catholic

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 at-mosphere 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

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VIRGINIA ALONSO

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

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 Falla, Granados, Ginastera, Sanchez de Fuente, Lecuona and Gonzalo Roig, among many, became alive

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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 com-monly 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" mendations 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

Miami, Florida 33138

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New officers of the Miami Serra Club were sworn in last week by Dr. Michael Bevilacqua, past president. Shown, I. to r., are: Peter Gonzalez, Jr., secretary; Donald F. Wright, vice president for vocations; George Korge, vice president for membership; Frank P. Pellicoro, president; John A. Majewski and Peter A. Isaia, trustees; Robert M. Brake, immediate past president. Bernard J. Sharkey, a trustee is not shown.



GOAL (Get Out and Live) celebrates its 1st anniversarv in new headquarters as John Winters of Holy Family parish, founder GOAL, an organization that helps the han-dicapped be active, is helped by his sister Mrs. Sally Sykes, cut the cake while co-workers Jackie Lamb and Maureen Fiermonte, right, look on.

Physicians urged to join Guild

Archbishop Edward McCarthy has said he would like see an active Catholic Physicians Guild throughout the Archdiocese, and is urging doctors to apply.

Father Richard P. Scherer, director of Department of Pastoral Care at Mercy Hospital is moderator and spiritual director of the Guild and would like to activate it.

Catholic physicians interested in applying for membership should send their names. home and office addresses and phone numbers to Father Scherer, Pastoral Care Dept., Mercy Hospital, 3663 S. Miami Ave., Miami, 33133.



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BROWARD RIGHT TO LIFE monthly meeting June 19 at 8

p.m., County Courthouse, Rm. 248 at 201 SE St. Public invited.
ST. STEPHEN'S Fathers Day pancake breakfast from 8 a.m.
to 1 p.m.; presale tickets \$2 for adults, \$1.25 for 12 and under.

NATIVITY GUILD reminds of rummage sale on June 19-21, with items needed by June 16-19. Need all kinds of usable items.

SINGLES CLUB activities this weekend include Yankees

ballgame and meet afterwards; Mass, breakfast and bowling, and Pompano Harness track next week. For details call Dave Leja at 771-2843 or Chris McKenna at 565-8739 between 6-10 p.m.

ST. CLEMENT'S summer picnic is Sunday, June 18, starting at 1, with food, games, puppet shows, and music. \$2 ahead, \$2.50 at gate, \$1 for kids under 14.

CATHOLIC DAUGHTERS of America No. 1912 of Pompano Beach are sponsoring a Pokeno card party Saturday June 24 at St. Elizabeth Gardens, at noon. \$125, all invited. Last one 'til Sep-

WOMEN'S GUILD of St. Bernard's will have a card party on Tuesday, June 20, at 1 p.m. in the parish center. Refreshments,

door prizes. \$1.25 at the door. Reservations, 741-4344.

CATHOLIC DAUGHTERS of America, No. 2022, meet noon Wednesday, June 21, at KC hall 333 S.W. 25 St. \$2. Prizes. Call 587-

ST. BARTHOLOMEW Senior Club will celebrate 50 and over wedding anniversaries with chicken dinner June 20. Ticket info. 987-4927

CATHOLIC WIDOW AND WIDOWERS Club will hold the next meeting Monday, June 19, at 8 p.m. at KC Hall, 3571 N. Andrews Ave. Call 484-3094.

Dade County

ST. RAYMOND parish center will be dedicated this Sunday, June 18.

CATHOLIC GUYS and Dolls of St. James parish are having a covered dish and pool party Sunday night, June 18, at 7 p.m. The group is for separated and divorced Catholics. Call 751-3819 or 688-0180 to find out where.

ST. JAMES FAMILY Community invites families to Family Beach Day at Haulover Beach pavilion No. 2 on Saturday June 24,

THIRD ORDER of St. Francis meets Sunday June 18 at 2 p.m. at St. Francis Hospital, Miami Beach.

Palm Beach

PATRICIANS will meet in St. Ann's parish hall on June 21. Subject: The Catholic Church, Mother of the Bible.

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'We are still going through growing pains"

Continued from Page 3)

want to be respected for their leadership in being leaven in society," he added.

His remark reflected much of the thrust of the Chicago Declaration of Christian Concern, issued last December by 47

qualities of Jesus' ministry to be also found in the Church's ministry.

He described the role of the bishop as one of energizing the community and calling it to exercise its various roles. But he also made the distinction between ordinary service roles and parishes or organizations," she

For the past months her office has been involved in a series of conversations with the pastors of the different areas in the Archdiocese with the aim of clarifying and explaining the Lay Ministry Program and its service

between these and the parishes, a task they considered as a priority to be undertaken by the Council.

Participants also discussed working by-laws of the Council, but lack of parliamentary procedures and shortage of time did not allow for general conclusions to emerge after the day's reflection.

Thus, the second meeting of the Archdiocesan Council of the

Laity, ended leaving some of the participants still more aware of the need for clarification of its role.

Six hours of dialogue had allowed for the emergence of confusion and conflict, but as council member Raul Fox put it, "We should not see conflict as something negative, for it is out of it that new and better ideas come about."

"We should not see conflict as something negative,

it is out of it that new and better ideas emerae"

Jose Raul Fox

area Catholics, in which they stated that the role of the laity was being restricted to the exercising of ministerial roles. The signers felt there was lack of appreciation for the laity's role of acting upon the world through their everyday positions in life.

Earlier in the year Archbishop Edward A. McCarthy expressed his views that "the laity belongs in both places," and at Saturday's meeting he stressed that "it is unthinkable that the Church can grow and respond to the challenge of society, without a strong and participating laity."

He briefly informed about the thrust of the recently formed International Council of the Laity at the Vatican, and "which structure can help us in the direction we may want to follow here," he said.

"At the national level," he added, "the Bishops' Office for the laity is trying: to (a) coordinate movements and organizations of laity (b) develop and promote Church ministries among the laity, (c) help the bishops in their reflection for a pastoral letter on

During the morning general session Father Gerard LaCerra, addressed council members explaining the development of Ministry in the Church since Pentecost, and outlining the

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CARRESTANDO CONTROL CARRESTANDO CONTROL CONTRO those understood by the Church as formal ministries, and he

> "A minister is a person charged with a particular responsibility for and on behalf of the community. The call comes from the community but it must be authenticated by the bishop or his representative. In that sense there is no such a thing as an independent minister," he said.

> His remark reinforced the views of priests among the group who had stressed the importance of keeping pastors informed about the nature of the Lay Ministry Program. Some had feared they might have to accept, as ministers in their parish, individuals who might have been trained without their pastor's specific sponsorship.

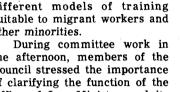
Dr. Mercedes Scopetta, Director of the Lay Ministry Office, explained that no candidate in the Lay Ministry Program would be forced into any organization or parish without the consent of the pastor.

'Most people now in training are already involved in ministry and will continue doing what they are doing. Others will be placed by the Office, at the request of

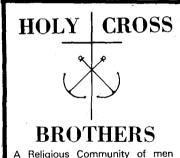
to the faith community. The Office is also planning to develop different models of training suitable to migrant workers and other minorities.

the afternoon, members of the Council stressed the importance of clarifying the function of the Office of Lay Ministry and its relation to other Archdiocesan Offices, specifically that of Religious Education. They also asked for more clear and specific information about the Lay Ministry Program and its relation to parishes and apostolic movements.

movements in the Lay Council stressed the need for more dialogue and understanding between anglo and hispanic movements themselves and



Representatives

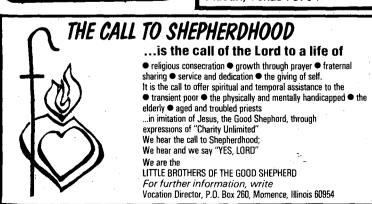


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Politics:

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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 Ceasar mutually honored in principle.



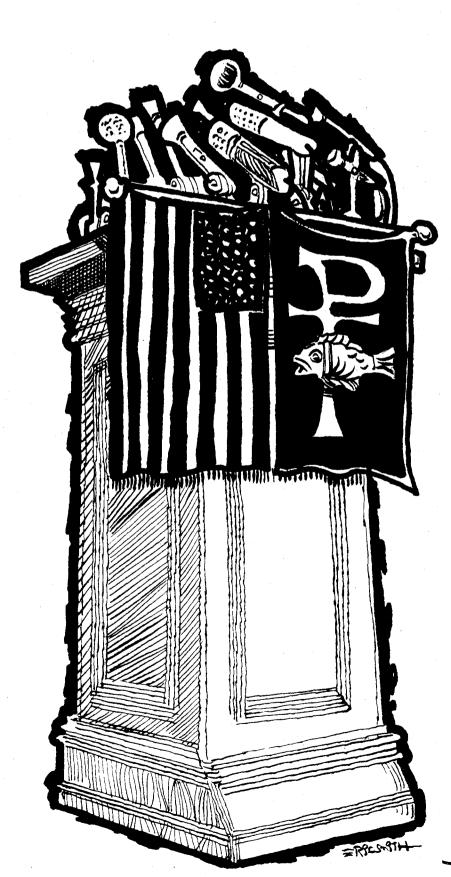
TO LIVE IN CHRIST JESUS

"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—"

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.

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By FR. ROBERT TRISCO

Only one American Catholic politician has been so outstanding that decades after his death he is honored annually at a grand memorial dinner held under the patronage of the cardinal-archbishop of New York and attended by leaders of both parties.

That man, Alfred E. Smith, was the first Catholic to be nominated for the United States' presidency. He is so honored because of the integrity and honesty with which he engaged in politics, the steadfastness with which he professed and practiced his faith, and the fidelity with which he set an example as husband and father of a Christian family.

The first child of native New Yorkers (a hard-working, short-lived father and a resourceful, religious mother), Al Smith was born in a tenement house on the Lower East Side in 1873. He received his only formal education from the Christian Brothers in a parochial school for eight years.

Though he owed his early advancement in public office to the favor of Tammany Hall, in addition to his oratorical ability and his outgoing personality, he was never tainted by the prevalent corruption of that political machine or of the New York State Assembly, to which he was first elected in 1903 and of which he eventually became majority leader and speaker.

During those years in Albany, he emerged as a champion of social welfare and reform. Then, after serving in different capacities in New York County and City, he was elected governor of New York in 1918; though he was defeated in 1920, he was reelected in 1922, 1924 and 1926.

With his chosen aides, some of the most influential of whom were Jews and women, he promoted progressive legislation, showing himself to be liberal in social questions but conservative in fiscal matters.

At the Democratic national convention in 1924 he was nominated by Franklin Delano Roosevelt, who called him, in Wordsworth's words, "Happy Warrior," a nickname that he retained forever.

Since he had denounced the powerful Ku Klux Klan for spreading religious and racial hatred, however he was passed over by the delegates. Four years later he won his party's nomination, but then faced the bitter opposition of the Klan's many Protestants who denied that a Catholic could loyally uphold the Constitution. They asserted that he would let the pope gain control of the United States.

Unable or unwilling to distinguish between religious and political acts as he did, they reviled Smith personally for having kissed the ring of Cardinal Giovanni

Bonzano, papal legate to the International Eucharistic Congress held in Chicago in 1926.

Alfred E Smith—He Lost

Never having experienced in his career any conflict between the demands of his religion and the duties of his office or any clerical attempt to dictate public policy, Smith was dismayed at the fanatical prejudice his candidacy had fanned into flames.

Besides his Catholicism, however, his known desire to end Prohibition and his identification with Eastern and urban interests also made him unacceptable to many voters, particularly in the South and West. In the election he won only about 40 percent of the popular vote; this seemed to demonstrate that no Catholic could be elected president of the United States.

Disillusioned by what he regarded as the irrational intolerance of the majority of his fellow citizens, Smith held no public office thereafter, but he remained prominent on the national scene for the rest of his life.

Receiving a substantial salary as manager of the new Empire State Building, he generously contributed money and time to Catholic charities throughout the Depression.

In recognition of his "liberal and constructive leadership in statecraft, business and private charitable



work," Pope Pius XI made him a privy chamberlain of the cape and sword in 1938. After he died in 1944, nearly 200,000 persons filed past his bier in St. Patrick's Cathedral to pay their final respects.

Smith in turn, reflected credit on his church through his probity in politics, his unsullied moral reputation in both public and private life, and his efficacious concern for the less fortunate members of society when he was seeking office, holding office and out of office. He deserves to be remembered, as he is, by succeeding generations of Catholic and non-Catholic Americans.

Decades of MR. PRESIDENT handicap

By FR. JOHN J. CASTELOT

In the late 1950s, a vibrant man made his presence known on the American scene. His name was John Fitzgerald Kennedy. His youth, good looks, intelligence, sense of humor, ready wit, winning smile, athleticism, powers of leadership, personal magnetism, integrity and independence added up to an almost irresistible charisma. But as a candidate for the presidency he suffered from an apparently insuperable handicap: he was a Catholic.

In a country which boasts of religious freedom, this was a glaring contradiction but an acknowledged fact. One could espouse the most outrageous beliefs, join the most bizarre cults, and no one cared one way or another, just don't be a Catholic.

Cities and states could elect Catholic mayors and governors. But a country which had been founded by people who came here precisely to escape foreign domination could not tolerate a president who would run the nation "on orders from Rome."

Anti-Catholicism had been bred into the American psyche from the beginning; sometimes subtle, sometimes vicious, it was always there as American as apple pie. The Al Smith campaign of 1928 had

unleashed a spate of venomous, often obscene anti-Catholic propaganda. The message seemed unmistakably clear: we will never tolerate a Catholic president. Yet the Democratic Party nominated Kennedy in 1960.

He was not only Catholic, but Irish, descended from poor immigrants. His paternal grandfather had been a saloonkeeper and Boston politician. His father, Joseph P., graduated from Harvard, was president of a bank at the age of 25, married the daughter of John (Honey Fitz) Fitzgerald, mayor of Boston, amassed a personal fortune in various ventures, and eventually became U.S. ambassador to Great Britain. He was determined that his children would break the Irish Catholic ghetto stereotype and be able to stand on their own two feet in the world at large.

Irish they would remain, and Catholic, too. John's mother, Rose, a devout Catholic, saw to the religious education of the children. But their general education was anything but parachial

John graduated with honors from Harvard in 1940. While studying at Stanford's Graduate School of Business, he toured Latin America; he had already been to Europe twice, where he had got an inside look at international politics.

During World War II, he served in the Navy and was decorated for valor. The family had planned a political career for John's older brother, Joe, but Joe was killed in the war on what was to have been his last bombing mission. Young John was to take his brother's place.

John's rise in the political world was meteoric. In election after election he won by an amazing majority, and went from the House of Representatives to the Senate. In both houses he proved himself most able, demonstrating all the while that he could think and act independently. In 1953 he married Jacqueline Bouvier. Soon afterwards, he had a series of spinal operations and, while convalescing, wrote the popular "Profiles in Courage," which was awarded a Pulitzer Prize in 1957.

His re-election to the Senate in 1958 by a plurality of 874,000 votes marked him as a front runner for the presidential race and in 1960, the Democrats nominated him on the first ballot.

His campaign was vigorous. The opposition was fierce, and he was constantly put on the defensive about his religion. He insisted that he was his own man. He succeeded in convincing most fair-minded people, but there were strong blocks which refused to be convinced, and he defeated Nixon by only 119,450 out of 69,000,000 votes.

He was the first Roman Catholic president and the youngest president ever elected, just 43. His popularity grew at home and abroad. Only history will be able to evaluate adequately, his administration. As president, he brought with him a new awareness of human rights. Idealism became the order of the day.

When he was assassinated in Dallas on Nov. 11, 1963, the whole world was shocked. Mayor Willy Brandt of West Berlin summed up the universal reaction perhaps best of all when he said that "a flame went out for all those who had hoped for a just peace and a better life."



John F Kennedy—He Won



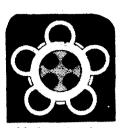
A priest and his 'wife'

No, the rule of mandatory celibacy for the Roman Catholic clergy has not been changed. But as I observed the fifteenth anniversary of my ordination a few weeks ago I had the opportunity to reflect on my priesthood and my relationship as a priest to the Lord's people.

I can best understand this relationship on a parallel with the relationship of a husband and wife, so much so that I can't let an anniversary go by without celebrating it together with the Lord's people, or at least as many of them as I have been blessed with having a personal relationship. I don't throw a party to congratulate myself, but to thank my spouse, the Lord's people, for their supporting, understanding, patient, supportive, affirming, forgiving, considerate love.

God is love and in both Matrimony and Holy Orders his love is reflected in his church. In Matrimony the depth of his love is reflected in the more exclusive physical love of husband and wife; in Orders the breadth of his love is reflected in the love given and received between priest and people. The priesthood is not a life without love but a life of love without priorities or restrictions. As priest I feel called to love my spouse before I do anything else for her to permeate everything I do for her with my love.

The Lord entered into a covenant relationship with his people. Forever He will be our God and we will be His people. As Jesus was sent to cement that covenant by laying down his life for us, so he sends his apostles as the



sharing a crossed bread.

Father has sent him. A priest and a married couple reflect that same covenant love in different ways.

I cannot reflect it in my way without knowing how you reflect it in yours. That's why I not only minister to and with families, but try to live as closely as possible with them. My greatest relaxation and inspiration comes from being with families. I am with them long enough and often enough to experience not only their love but the effort that goes into that love. Each time I leave it's with the admiration with which the first Christians were viewed, "See how they love one another!"

One of the most beautiful songs for a wedding or a wedding anniversary is Western Priery's rendition of the words of the Book of Ruth, "Wherever you go, I shall go; wherever you live, so shall I live. Your people shall be my people, and your God shall be my God too. Wherever you die, I shall die, and there shall I be buried beside you. We will be together forever and our love will be the gift of our life." I heard that song dozens of times and used to feel quite left out until the Lord led me to understand that it could apply as well to my relationship with his people as to the relationship of a particular married couple.

Living priesthood like this, which is the only way I can live it, makes a person very vulnerable and very dependent on people, a very healthy and growth producing dependence I feel. It makes changing assignments an experience close to that of burying a spouse. But yet in changes of assignment the spouse is not really buried but only expanded. The sailor isn't the only person with a girl in every port.

I enjoy at the end of a Marriage Encounter after I witness the renewal of marriage vows of the couples making the weekend to renew my own commitment: I promise to be true to you in good times and in bad. in sickness and in health. I will continue to love you and serve you all the days of my life."

PRAYER AND PEACE GO HAND IN HAND

Opening prayer: Oh little Infant Jesus, how peaceful you must have been as your sweet mother, Mary gently rocked you in her loving arms. Bless our family, Lord Jesus, and may your peace radiate in our

SOMETHING TO THINK ABOUT:

Peace and prayer go hand in hand is a crazy thought, but one worth pondering about. Is peace a feeling? Is peace a pattern of life? Is peace a gift? What really is peace? Let's delve a bit more tonight about the mysterious word we call "PEACE."

Young Family: Materials: paper, crayons, scissors. Sharing a "story go round" is great fun. It can be about boys or girls journeying to discover Jesus' gift of peace. Cut outs can be made and each family member can use it for his portion of the make believe story. Examples of cut outs (1) a man, (2) a big heart, (3) a dove bird, (4) a key, (5) a door, (6) praying hands, (7) a sunrise, (8) a church, (9) Jesus' cross. There should be one cut out for each person and the more wild and dramatic the story is, the more fun. Each person should only be allowed to talk for one minute. After the story, each can share ways the family can be sign of peace to one another and to the

Family Night

people in the neighborhood.

• Middle Years Family: Materials: paper and pens. Very often prayerful and peaceful people seem to go hand in hand. Each think of a really peaceful and prayerful person he knew at one time. Use paper and pens; list his name and try to describe what the person was like and why he seemed peaceful. Also list the quality most admired in that person and share it with the family. Then read aloud St. Francis' prayer on peace and take turns sharing thoughts and insights on the prayer. Be sure to give everyone a chance to comment.

• Adult Family: Materials: Bible. Read aloud St. Francis' prayer of peace. Each recall one person in the past that appeared to be a very peaceful person; describe the person and why they seemed peaceful. Try to remember a past experience each had in which the peace of Christ was very real...Describe the moment and try to relieve it so each can share that remembered moment now. Read together Romans 8:5-11 and share thoughts.

SNACKS:

"Graham Cracker Delights." Broil graham

crackers each topped with a small piece of chocolate and a marshmallow. Eat piping hot along with glasses of cold milk. They are delicious!!!

ENTERTAINMENT:

The hassled Dog Game. Materials needed: twenty feet of rope, a backyard, a tree. Tie the rope to the tree, have one family member volunteer to play the dog and hold the other end of the rope. The rest of the family, play cats who try to tease the dog on the rope. The first cat caught automatically becomes the dog. and then play another round.

SHARING:

1. Each share his favorite TV show, and tell why. 2. Each share a time he was warmly complimented last week by some family member.

3. Share a time someone felt very peaceful.

CLOSING PRAYER:

Sweet Child Jesus, Thank you for this night of sharing. Thank you too, for everyone in our family. Lord Jesus, help us to radiate your peace to all we meet this coming week. Amen.

fire about family meeting Calitano under

WASHINGTON-(NC)-Women's and civil liberties groups have criticized Secretary Joseph Califano of Health, Education and Welfare for telling a divorced woman slated to head the White House Conference on Families that she must share her job with a white Catholic male

from an "intact" family.

The groups said Califano had bowed to pressure from the Catholic Church in telling Patricia Fleming, a black mother of three teen-agers, that she must share her job.

Ms. Fleming withdrew from

the conference post to return to her job as one of seven assistants to Califano. She had not been publicly named to the position of executive director of the conference, but she had been told she would be and had been in charge of conference planning for several months.

Francis secretary for social development and world peace for the U.S. Catholic Conference and chairman of a coalition of Catholic organizations following the conference, has denied that the USCC protested Ms. Fleming's appointment.

The ACLU's Washington director, John Shattuck, said his organization "deplores the obvious succumbing to Catholic Church pressure for strictly political reasons in the Patsy Fleming affair. It raises a strong separation of church and state issue".

The Women's lobby told hierarchy in its objection to Patsy Fleming."

The National Women's Political Caucus called Califano's decision "a shocking use of irrelevant employment criteria" that sets "a dangerous precedent to allow new discriminatory practices."

The caucus said "neither Ms. Fleming's marital status nor her religious persuasion should be a consideration in her ability to run the White House Conference."

Several sources close to the iference privately questioned Ms. Fleming's experience in dealing with a national conference that would deal with controversial issues. But there was no public criticism until Father Andrew Greeley said in a column distributed to a number of secular newspapers that Califano was "incredibly inept" for naming a divorced woman to head the conference."

Will family be topic of synod?

VATICAN CITY—(NC)— Reliable Rome sources say that cardinals and bishops belonging to the Permanent Council of the Synod of Bishops have recommended strongly that the family be the theme of the next synod.

The sources added, however, that Pope Paul VI may not want to go along since the theme would raise new debate of his controversial ruling that the use of artificial contraceptives is contrary to church teaching.

When he issued that ruling his 1968 encyclical "Humanae Vitae" ("Of Human Life"), it provoked protests from priests and laypersons in many parts of the world. Surveys since then have indicated that many Catholic couples ignore or reject the teaching.

The synod, a month-long meeting of representatives for the world's bishops' conferences, meets every three questions of his choice concerning church life.

The last synod was held in 1977. It discussed catechesis (religious education and formation).

After each synod, the synod's 15- member Permanent Council consults with bishops' conferences concerning possible themes for future synods.

Califano "our worst fears about a White House Conference on Families have surfaced as you accede to the Catholic male

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'Greek Tycoon' not livelier than a travelog

By JAMES ARNOLD
"The Greek Tycoon" is an embarrassing movie about the world-famous relationship between the late Aristotle Onassis and Jacqueline Kennedy, somewhat coyly and pointlessly disguised under fictional names and minor historical

It's not embarrassing so much as a film—after all, there is venerable Anthony Quinn doing his Greek philosopher-peasant routine, there is gorgeous Jacqueline Bisset posing memorably in an eye-numbing collection of gowns, bathed in exotic soft light; there are the Greek islands not so much photographed as caressed by the camera, and the whole story is covered with layers of surface elegance that would make Cary Grant and Grace Kelly seem like castoff kids from "Welcome Back, Kotter." Yet, even with all these assets, it's not much livelier than a travelog. It's not a movie Ari Onassis would have invested in.

The real embarrassment, however, is that so much has been lavished (\$6.5 million just in cash) on telling the story of self-absorbed, indulgent, spoiled people who are incredibly vapid, dull and boring. Perhaps in real life it was not so, but writer Mort Fine has discovered (uncovered?) practically nothing of interest, and one possibility is that there was nothing to find.

Quinn's Theo Tomasis comes across as a kind of pale combination of Zorba the Greek and the Godfather. He spends most of the film wandering among the crowds of relatives and VIP's on his fabulous yacht (a \$20 million cruiser, easily the star of the show, provided by millionaire William Levitt) hugging people, admiring female posteriors and doing impromptu Greek dances.

He collects oil tankers and mistresses. considers it vulgar to give his wife a divorce, and tries to educate his beloved son (Edward Albert) into the fatcat-eat-fatcat shipping business. In an unbelievable early conversation, the boy in essence says thanks, Dad, but I'd like to build my fleet of tankers my own way. Very earthy, relevant stuff.

Theo is clearly interested in Liz Cassidy (Ms. Bisset) when she shows up at a late 1950's bash on the yacht with her senator husband (James Franciscus), and pursues her even when Cassidy assassination. But it hardly seems a great love

The film, if it suggests anything, implies mainly that Liz was a beautiful collectible who another triumph to the old man's insufferable ego, in fact that he may have married her to avoid a jail term being considered by the U.S. government. For her part, Liz appears to wanted to escape the burden of being a Cassidy, and to hide in the comfortable shelter of one of the world's most isolated places and largest fortunes. Golly, Daddy, is that all there is?

The superficial "fictional" cover allows the

film to ignore some secondary real-life problems. like the Kennedy children and Onassis' formidable daughter. But history and complexity are obviously not what the producers had in mind. This is no "Eleanor and Franklin." They want to bring us as voyeurs on all those delicious moments rumored in the gossip journals, without even token journalistic responsibility. We get not even a 30-day guarantee of the truth. We get the legend, but it's a shallow legend. Henry VIII and Napoleon and Howard Hughes have little to fear.

Among the juicy scenes: Theo's proposal of a marriage contract which offers fabulous sums in exchange for a concession of ten nights together per month; a wedding-night boudoir hassle which ends with Liz storming off and declaring that this will not be one of the ten nights. Otherwise, the taste is better than in, say, "The Betsy." Most of the film's action is in ludicrous family brawls: Theo has fights, at one time or other, with Liz as well as his son and brother. The script also seems wildly amused by his free use of peasant language. The scatological triumphs, even on the Aegean. even under endless photogenic sunsets.

Quinn has his gruff Greek act down so well that he manages to carry the film-heaven knows what it would be without him. The problem is that Theo is not even minor league likeable, and evokes little pity even when, dying, he does his pic-turesque dance on the edge of the water, silhouetted against a pink sunset, in the final shot.
"Tycoon," had it been better, might have

been termed a ripoff, an exploitation of our impoverished interest in the affairs of the Mighty. But rip is too strong: It's more like a ripple-off.

is president and before she is widowed by



Entertainment/Arts

James MacArthur and Donald Mitchel star in IN-SIGHT'S "SOME TALK ABOUT POOL ROOMS AND GIN MILLS" Sunday, June 18, at 9 a.m. on WCKT-Channel 7. A white thug discovers the meaning of human brotherhood when forced to hole-up with a Black family.

Special Passion mime-drama set

U.S.Catholic Α Television led, "The Conference special entitled, "The Guardian," will be broadcast over Channel 7 Sunday, June 18, from 1 to

This is a contemporary Passion Play, a specially commissioned original mime drama produced and performed by the Theatre Arts Department of Niagara University, which recreates in a play-within-aplay format the experience

of a group of college students as they rehearse and present a mime performance of the Passion, Death and Resurrection of Christ.

Written and staged by Brother Augustus Towey, C.M., director of the Theatre Arts Department, the drama is introduced by Helen Hayes.

Capsule movie reviews

The following capsule movie reviews and classifications are from the staff of the USCC Department of Communications, Office for Film and Broadcasting.

"JENNIFER" (AIP): Tormented by her wealthy classmates, a poor girl from the hills, attending a posh school on a scholarship, turns the tables on her oppressors. She has a way with snakes, it seems, and she uses this power to exact a gruesome revenge. Lowbudget, mediocre thriller, the film has enough violence to make an adult rating necessary.(PG,A-III)

"THE LAST WALTZ" (United Artists): Cinematic record of the last concert given by the popular rock group called The Band. The film is extremely well done for its kind but its appeal is

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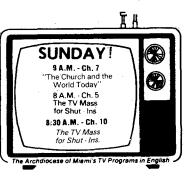
obviously limited to rock fans. Amoral attitude of some of the performers together with some coarse references make the film mature viewing fare. (PG,

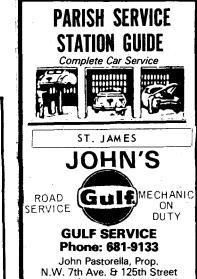
"our WINNING SEASON" (AIP): Another movie peddling instant nostalgia. This is mediocre in every department from start to finish. Though there is no nudity, the lack of any real moral perspective in a supposedly serious film calls for an adult rating. (PG, A-III)

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Clown from mime group breaks up audience during youth convention.

Conventioneers 'pave', rap with Abp. McCarthy

Special to the Voice

Paving...working...enabling...doing...

Like the sounds of construction tools in operation, these words echoed the feelings and the depths of the 15th Annual Archdiocesan Youth Convention held at the College of Boca Raton June 2-4.

"Paving the Road to Kingdom Come" was the theme of this year's convention, signifying the need for all youth to work together to make the way to the Father smoother. The youth were told about the tools such as enthusiasm, faith, caring and involvement needed to make Paving the Road to Kingdom Come an integral part of their lives. They were challenged to use those tools in the opening addresses Friday night delivered by Valerie Arena, a teacher of religion at St. Thomas Aquinas high school and Bob Preziosi, director of personnel at the Catholic Service Bureau and former executive director of the Department of Youth Activities.

Valerie used the example of St. Peter with her audience. She told them how he didn't always do things right and sometimes misunderstood Jesus' teachings, yet he never stopped trying and his love for Jesus was as great as that of any of the apostles. Valerie cited the title of a BeeGees song and asked the delegates, "How deep is your

Bob also followed up on the theme of love as a key tool of paving the road by inquiring of the teens, "How's your love life?" It was a soul-searching check of the qualities of love as described by Paul in his letter to the Corinthians and how well each person incorporates those qualities in his or her life.

The 330 teen and adult delegates who attended the convention were then treated to a unique combination of ministry and entertainment from the "Christ Clowns" from Stuart. In their clown outfits and makeup, they communicated through

mime many of the gospel themes as well as the theme of the convention.

The spirit and enthusiasm of the delegates were further sparked by a musical performance by "America's Promise," a group of talented young singers and musicians from St. James parish in North Miami. They gave the conventioneers an hour-long show of pop song and dance highlighted by a rock n'roll medley that had the audience on their feet and rockin' out.

Saturday morning's focus was on workshops and again this year the variety of topics offered was excellent. Topics included: Prayer and Meditation, Clown Ministry, The Holy Spirit, Positive Thinking, Alcoholism, Vocations, Interfaith Relationships, Women in Ministry, Parent/Teen Relationships and Youth and Sexuality.

Passing nearly unanimously were resolutions concerning youth awareness in world hunger, more interaction and understanding between Latin and Anglo youth, helping to develop a sense of community in parishes and broadening the scope of service projects with the elderly, handicapped, sick and poverty stricken.

The new Archdiocesan officers selected for 1978-79 are Joanne Toth, St. James, President; Pam Hooks, St. Luke, Vice President; and Debbie Blau, St. Bartholomew, Treasurer. Joanne defeated Amy Hoey of St. Clare in the campaign for president.

An overflow crowd in the library lecture Hall heard Archbishop NcCarthy speak with the teens and adults and answer questions on topics ranging from relationships with pastors, celibacy and instituting youth centers in the Archdiocese to what the most frustrating thing about being an Archbishop is. One youth made the suggestion to have a teen be "Archbishop for a Day" just as many communities have a teen mayor for a day. The Archteen bishop was quite receptive to the

idea and said he would like to see it followed up.

Saturday night brought the traditional Gold Ticket Banquet and dance. Outgoing Archdiocesan officers Mike Troppe, Anne Marie Flynn, Gina Ulino and Steve Frazier gave their misty-eyed farewells to the delegates. Twenty two youth groups were recognized for participation in Archdiocesan activities and in spiritual and service projects in their own parish and community. Also, 23 individuals were honored as the unsung heroes and heroines on their respective youth groups.

As is always the case, the biggest excitement came at the announcement of the major awards. This year's recipients Mark Hueberger-Seminarian of the Year; Karen Dorsey, St. Luke and Lou Nettina, Nativity—Young Adults of the Year; Sr. Mary Kappes, SSND, St. Stephen—Sister of the Year; Butch Staiano, Centro Mater-Coach of the Year; Dee Sheehan, St. Vincent-For God and Youth Award as outstanding adult advisor; Fr. Gary Steibel, St. Bartholomew-Padre of the Year; Ed Hineline, Nativity-Eagle of the Cross Award as outstanding teen; St. Malachy, Tamarac— Sportsmanship Trophy; and St. Gabriel, Pompano Beach— Outstanding Youth Group.In addition,special awards were presented to Msgr. Willie Dever and Tom Filippelli. Msgr. Dever, who was Archdiocesan youth director for six and a half years until his transfer last January, was honored for his service and dedication to the youth of the Archdiocese. Tom also honored for his dedicated service to youth work. Tom is leaving the DYA this summer after four and a half years as associate youth director.

The Convention Mass Sunday morning with Archbishop McCarthy as the principal celebrant culminated the weekend of Paving the Road to Kingdom Come.

Youth share thoughts on 'Faith' theme

Representative Holy Year returns from 80,000-plus students in Archdiocesan Confraternity of Christian Doctrine programs and Archdiocesan Catholic Schools on the theme, "Faith."

PRIMARY GRADES (1-3)

We believe in God, parents, priests, teachers, relatives, friends (one student included dentist!), because we trust them and we know that they love us. But, sometimes they do not do what they say they will. It is easy to believe in God because we know that God will not lie to us; God gave us the world and Jesus died for us. Sometimes it is hard to believe in God because we cannot see Him and He does not always seem to answer our prayers.

Our special needs: we want to learn more about God; it is easier for us to learn through the use of pictures. We want people to love and understand us more and to listen to us more.

Aids to our faith: learning more about God; going to Mass; reading the Bible; respecting other people. We help others by being nice to them, and praying for them. We show we believe in God by being good.

MIDDLE GRADES (4-6)

We believe in the Father, Jesus, and the Holy Spirit, our parents, priests and relatives. We believe in the teachings of the Church. Faith is belief based on trust; when people love us, we trust them—but some people do not always tell the truth and we do not trust those people.

We believe that God made us, and because of what He has done for us we see the love of God in our everyday lives. We believe in a life after death. It is not difficult for us to believe in God. Faith is important, because just our own reasoning can be misinformed. Most of the people we trust believe in God. We know that our Faith will be tested; we want to know more about our Faith. (note: a significant number of children spoke of having had actual mystical experiences e.g., "seeing Jesus.")

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Our faith is increased especially by attending Mass; by praying more; reading the Bible; asking questions in religion class; doing good deeds; the example of others who believe; obeying God and telling Him we are sorry. The difficulties we experience with our Faith are that there is no real proof about God, we cannot see God, and God does not always answer our prayers.

We can help others grow in the Faith by talking to them about God, and the Bible, and telling them to go to Church; by being kind and unselfish; by setting good example; by our paying more attention at Mass, although it is easy for us to get bored at Mass, especially when the homily is not interesting; by praying together with our family. and not fighting with family members; we should respect our teachers and friends; we would like to get together more in the parish with things like a parish picnic.

JUNIOR HIGH SCHOOL (7-9)

We believe in God, Jesus, priests, teachers, relatives, parents and friends. The basic reason we believe is that they would not lie to us and because they love us and care about us. (We do not trust everybody we meet, but if we basically do not believe in others, we would not be able to believe in ourselves). We take it for granted to believe in God, Jesus, and the Church; yet

(Continued on Page 17)



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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 Bibleand 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 com-

munity.

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

Howto

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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 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

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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,

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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 usthis 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.



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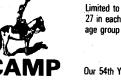
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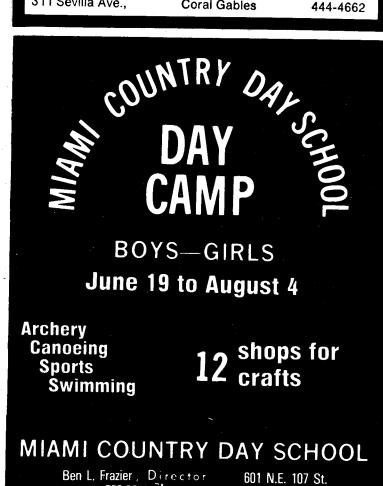
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Planned Parenthood

Editorial

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

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, aimed at the IRS now said that no tax-exempt organization could question themselves
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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

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, leiturely 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.

Latin Mass required by Vatican II?

Q. Regarding comments about the Latin Mass traditional (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 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 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.



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

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

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, representing 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 Distrit 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

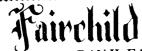
correspondence between its members and elected representatives. Some groups have held letter-writing sessions. Others have set up telephone committees to get the word out quickly. The use of the lowcost public opinion telegram is also encouraged when last-minute legislative alerts are received. Many 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 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

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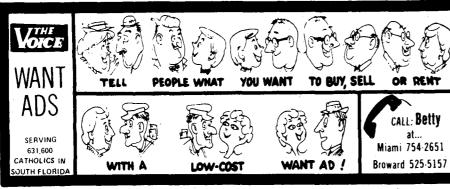
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NOTICE UNDER FICTITIOUS NAME LAW NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of NOVA REALTY at number Ste. 507, 2720 Coral Way, in the City of Miam Florida, 33145 intends to register the said name with the Clark of the Crouit Court of bade County

Miami Imperial Lands, Inc By: Hose F. Rosado

IGNACIO G. DEL VALLE Attorney for Applicant Ste. 700, 100 Biscayne Tower Miami, Florida 33132

6/9, 16, 23 & 30, 1978

FICTITIOUS NAME NOTICE

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Carl Karapetian
6/16, 6/23, 6/30 8 7/7

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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 palabras sobre

Al menos así opina el padre iesuita 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 Mesopo-

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 sacer-Hacía comercio con ciudades como Sodoma y Gomorra, contaba con un panteón donde se honraban a 500 dioses, entre ellos el conocido "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.

de estos través 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 reyes 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 vocalesel hebreo antiguo no los tenía-v 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 monoteista 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 antiguedad 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

Virginia Alonso voz y simpatía para deleitar al mundo

Por EL P. JUAN J. SOSA

"Padre, ¿de veras que le gustó?", me preguntaba Virginia 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

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, Rorem, Granados, Ginastera, Grenet, Sánchez de Fuente, Lecuona, Valdés, y

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

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 relucir los tonos **pianissimos** produciendo un efecto electrificante. Estoy convencido igualmente de que con un poco más de disciplina sus agudos fuertes lograran 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

Mundo

• Impide gobierno entrada de sacerdotes

MANAGUA, (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 Ultima 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

• 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 Movimiento Antigonish ANTIGONISH,

Canada(NC)— El proceso de autosuperación 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 difun-dieron 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 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.

 Critica 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.

Monseñor Reilly párroco emérito



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 facilitarle el transporte de papeles y documentos.

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 dónde 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

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

MONS. REILLY

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

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 ad-

vertencia de sus poetas y artistas

y confiaron su supervivencia a la

WASHINGTON (NC)— Mons. Thomas C. Kelly,

secretario general de la U.S.

Catholic Conference, comentó

favorablemente que la cámara

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

(NC)-Seis residentes de Uval-

de, de ascendencia mexicano-

americana, iniciaron reclamo

legal por \$900,000 contra la

municipales de esa ciudad por

supuesta brutalidad contra ellos,

Tony Moreno, Rodolfo Agüero,

Joe Ortega, Alex Ybarra,

Elisaldo Martínez y Víctor Cruz.

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autorizara

de diputados

• Favorece descuentos a

guerra.

padres

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.

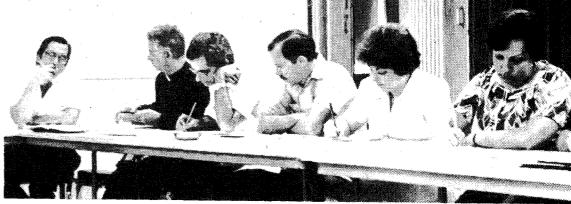
Aunque el Consejo fue creado

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 Ministerior 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 jueden 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."

"Encarnen la fe en las culturas.."

SAN ANTONIO, Texas (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 esta 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.

rápidamente, 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 'reinculturación' 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

LaVoz 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."

COMERCIALES Y SOCIALES

AHDRE TIEMPO Y DINERO
CONFIANDONOS SUS IMPRESOS

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

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ncarnen la fe en las culturas locales"

General de los Jesuitas Padre Pedro Arrupe ha pedido a las iglesias del "viejo mundo" que en

'complejo de superioridad'' y el monopolio cultural.

En una carta a los 28,000

Arrupe afirma que las iglesias occidentales deben adoptar una nueva mentalidad hacia las

El superior de la más numerosa orden religiosa dijo misjonera "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 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

El documento, preparado bajo la dirección del padre Arrupe, pide a las iglesias de rito latino y oriental del "viejo mundo", que en su 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.

Iglesia, 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 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 especificos "la

(Pasa a la Pág. 23)



Aumenta alumnado en Sudoeste de Condado Dade

Estudian creación de más escuelas parroquiales

La Arquidiócesis de Miami ha iniciado un estudio sobre la establecer posibilidad de 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, 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 expresaron preocupación por proveer la oportunidad de educación católica a los jóvenes del área.

"Es importante hacer todos 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 catolicas," añadió.

"Como fruto de la renovación del Año Santo estamos determinados a dar respuesta a las peticiones en favor de sus hijos"

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

"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 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 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 Bernadette.

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.

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