Put morals in energy issue

U.S. Bishops issue major statement

WASHINGTON (NC) - The U.S. Bishops have published a major new statement, "Reflections on the Energy Crisis," calling on policy-makers and Catholics to address energy issues "with moral insight and commitment.

The statement, more than a year in the making and some 10,000 words long, is a discussion of the entire range of energy issues, including the pluses and minuses of various energy sources, and the Just distribution of energy, and the moral dimensions of energy policy.

An underlying theme is a call for a smooth transition from past reliance on oil and natural gas to the alternative sources of the future.

"The threat of war, the danger that scarcity poses for the poor - such considerations are reason enough for the church to take part in the national discussion of energy," says the statement. "Further, energy is one of those touchstone issues like arms control or the limits of federal power that touch the welfare of humanity. The statement urges energy planners to do all in their power to safeguard human life. "They must especially avoid exposing people to danger without giving them the opportunity to accept or reject that danger," the statement says.

- The right to life. While acknowledging that no energy strategy will be free from risk to human life, the statement urges energy planners to do all in their power to safeguard human life.

- Responsible stewardship of the environment. "There is no question that in our present state of knowledge, we cannot obtain adequate energy supplies without imposing some costs on the environment," the statement remarks. "But surely our response should not be to alienate ourselves from nature, to spurn the gifts God has given us."

- Accepting the necessary sacrifices. The statement urges that if sacrifice for the common good is necessary, it should be accepted cheerfully and in a Christian spirit.

- Striving for a more just society. The statement notes that the energy debate is not about abstractions and statistics but about "war, famine and suffering." It also notes that public discussion of energy policy has been sharply polarized and wonders how a more just social order can result when advocates for one position or another refuse to even consider the arguments of those they oppose.

- Special attention to the needs of the poor. Steps must be taken to ensure that the poor or those subject to discrimination have an adequate supply of energy, the statement says.

- Participation in decision-making. Continued on p. 6

Priest defends schools study

WASHINGTON (NC) - Catholic schools benefit disadvantaged minority students more than public schools do, Father Andrew M. Greeley said and he accused the government agency which funded his study of trying to discredit his findings.

Father Greeley, director of the Center for Study of American Pluralism at the National Opinion Research Center, said the National Center for Education Statistics (NCES) has attempted to discredit findings in "Minority Students in Catholic Secondary Schools" with a memo he said, "was designed to question my report and integrity.

FATHER GREELEY'S study shows Catholic schools are especially beneficial to economically and educationally disadvantaged minority students. The NCES remarks of Father Greeley's report was not available at the time of his presentation.

"Is there something wrong with Catholic schools?" Father Greeley asked at the April 7 NCES seminar in Washington. "Or is there something wrong with Catholicism?"

He said later that he sees a definite anti-Catholic bias. "If this were a study of some special kind of public schools, there would be no problem," Father Greeley said.

"The fact that something interesting and important is going on in Catholic schools must be buried at the bottom of the ocean like radio-active waste." -Fr. Andrew Greeley

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Science alone is not enough

By Nancy Frazier

VATICAN CITY (NC) -Objectivity and rationalism, important as they are, do not satisfy the human needs to deeply understand one's destiny, Pope John Paul II told members of the Vatican's Secretariat for Nonbelievers.

The Pope met with 23 Cardinals and Bishops recently during the secretariat's plenary.

In a French-language talk, he praised the benefits of scientific research but criticized the viewpoint among certain "positivist" scientists that gives no validity to the existential and supernatural.

"To seek to understand the totality of reality is a legitimate ambition that honors man and which the believer shares," Pope John Paul said.

But, he added, "if it is true that science is a privileged form of understanding, it is not, on the other hand, true that scientific knowledge is the only legitimate form of knowledge."

Calling for a "constructive dialogue" between scientists and believers, the pope warned against certain scientific methods which "reduce man - who is the subject - to an object of study, research and experiments, excluding the truly spiritual reality."

He urged the secretariat to enlist the aid of Catholic universities, philosophers, theologians, thinkers and writers in the effort to resolve the differences between science and faith.

Among the participants in the plenary assembly was Bishop Mark J. Hurley of Santa Rosa, Calif.

Nicaragua's laity committed to Church

BOGOTA, Colombia (NC) - Nicaragua's laity have "a firm commitment to the church" in the face of temporal challenges, according to an official of the Latin American Bishops' Council (CELAM, after its Spanish initials).

The evaluation was made by Father Hector Urrea, director of a CELAM-sponsored pastoral program in Nicaragua during 1980.

Father Urrea coordinated a series of seminars for Nicaraguan bishops, priests, religious and lay leaders.

"There are in the country lay people of great courage and determination, capable of good organization, and showing great loyalty to the bishops and the church," he said.

The people are in search of God through prayer and Marian devotion, a CELAM report said of the 10,000 who attended the laity seminars.

Regarding the clergy, Father Urrea said there is some polarization but the seminars produced "positive results in understanding the Puebla directives as they apply to the concrete conditions of Nicaragua."

Since the overthrow in July 1979 of the regime of Anastasio Somoza, political power in Nicaragua has been held by the Sandinista National Liberation Front. There is much grassroots support for the Sandinistas among priests, religious and lay people, but other Catholics have expressed concern because some members of the Sandinistas are Marxists. Several bishops have been critical of educational programs, saying some government guidelines contain Marxist influences.

Early last year the bishops requested CELAM pastoral and financial help.

A continent-wide collection organized in July with a letter of support from Pope John Paul II. Pastoral teams from other countries gave seminars on the Puebla document on church renewal.

The document was issued by the third assembly of Latin American bishops held in Puebla, Mexico, in February 1979.

Father Urrea reported to CELAM, headquartered in Bogota, that about 10,000 copies of the New Testament, 18,000 copies of a summary of the Puebla document and several religious text books were distributed in the seven dioceses of the country.

Welfare agencies join to oppose cutbacks

NEW YORK (NC) - Leaders of New York's religious welfare organizations have joined to oppose President Reagan's proposed cutbacks in social services. At a joint press conference March 27 they charged that the cuts would inflict severe damage on those in need of help and noted 50 years of national progress in establishing federal responsibility for meeting human needs.


Philadelphia aid earthquake victims

ROME (NC) - Six months ago most of the residents of the tiny Italian mountain village of Montella had probably never heard of Philadelphia, but that was before the Nov. 23, 1980, earthquake, which destroyed half of the town. Funds for assistance poured in from Philadelphia and other U.S. cities to aid the approximately 350,000 southern Italians left homeless by the quake.

Through the Philadelphia Project, a program of Catholic Relief Services, overseas aid agency of the U.S. Catholics, 52 families will receive new homes and the entire town will get a new community center.

Still 5,000 Cubans in camps

NEW ORLEANS (NC) - In an effort to "wind up this terrible situation called the Cuban problem," John McCarthy, director of the Migration and Refugee Services of the U.S. Catholic Conference met with diocesan resettlement directors. "We have settled 70,000 Cuban refugees from the latest exodus, but there are still 5,000 left," McCarthy said. He said that those left in camps - after 10 months - will have difficulties. "We are trying to solve the problem and we really only have two options: either we keep them confined the rest of their lives or we carefully fit them into our society," McCarthy said at the Diocesan Cuban Special Placement Workshop in New Orleans.

Urged continued funding for legal services for poor

WASHINGTON (NC) - Arguing that it is essential that the poor continue to have access to justice, an official of the U.S. Catholic Conference has testified in favor of continued federal funding for the Legal Services Corp. At the same time, the official, Msgr. Francis J. Lally, USCC Secretary for Social Development and World Peace, urged that the Legal Services Corp be prohibited from taking on cases involving abortion advocacy, services or referrals.

Pope to visit Bologna in September

BOLOGNA, Italy (NC) - Pope Paul II will visit Bologna, the site of post-war Italy's deadliest terrorist bombing, the bishops of the Emilia-Romagna region announced. The visit is slated for Sept. 27. Last August a bomb exploded at the Bologna train stations, killing nearly 100 people. The bishops said the pope will visit the city of 500,000 to meet the people, "to affirm our faith and to propose again for all a message of salvation and hope for the future of man."

Archbishop Arrieta leads 30,000 in demonstration

SAN JOSE, Costa Rica (NC) - Leading about 30,000 silent demonstrators against terrorism, Archbishop Roman Arrieta of San Jose prayed that Costa Rica might be spared from the hatred and violence prevalent in Central America. Several days earlier a bomb had injured three U.S. Embassy guards and a Costa Rican driver and another had damaged the Embassy of Bolivia.

News At A Glance

The Voice

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Pope rips into abortion issue

VATICAN CITY (NC) - Abortion is not a matter of private conscience or personal decision, Pope John Paul II declared April 5.

At times shouting into the microphone during his Sunday Angelus talk, the pope sharply condemned legalized abortion.

"In our age there is a growing threat to the value of life... If the citizen is granted a right to kill a human being when it is still in its mother's womb, then by that very fact it is cast down a path with incalculable consequences of a moral nature," he said to the 100,000 people gathered in St. Peter's Square.

"If one is allowed to take away the life of a human being when it is at its weakest, totally dependent on the mother, on the parents, on the ambit of human consciences, then one murders not only an innocent person but conscience itself," he said.

"THOSE WHO THINK and assert that this is a private problem and that it is necessary in that case to defend the strictly personal right of decision, do not think or speak the whole truth," the pontiff commented. "The problem of responsibility for life conceived in the womb of every mother is an eminently social problem.

"At the same time it is the problem of each and every person," he continued. "It is at the basis of the moral culture of every society. The future of mankind and society depend on it."

"If we were to accept the right to take away the gift of life from a human being not yet born, would we be able then to defend the right of a human being to life in any other situation? Would we be able to halt the process of destruction of human consciences?" he said.

"POPE JOHN PAUL made no direct mention of Italy, but he was alluding to the two abortion proposals facing Italian voters in May 17 referendums.

One proposal would remove most restrictions still existing in Italy's current abortion law, which allows state-paid abortions virtually on demand to adult women during the first three months of pregnancy.

The other proposal, publicly backed by the Italian bishops and the pope, would halt all legal abortions except those performed to save a mother's life or prevent serious damage to her physical health. The campaign to have a referendum on this proposal was organized by Italy's pro-life movement.

Twelve bishops of the region issued a joint appeal, published in the April 2 issue of the Vatican newspaper, L'Osservatore Romano, which told Catholics that they were bound in conscience to vote "Yes" on the pro-life proposal.

"EVEN ABSENTEEISM or abstention constitutes a deplorable omission," the statement said. It told Catholics to ignore the directives of their political parties on the issue, because their duty to God and conscience was higher than political affiliation.

The Radical Party filed a formal complaint charging the Latium bishops with interference in civil affairs and violating the church-state concordat.

Cardinal Ugo Poletti, papal vicar for the Diocese of Rome and president of the Latium Bishop's Conference, responded with a public statement calling it "curious that the exercise of freedom of thought and speech in Italy is considered a crime."

Archbishop's Holy Week

Pontifical Mass will be celebrated by Archbishop Edward A. McCarthy at 11 a.m. Sunday, April 12 in St. Mary Cathedral in observance of Palm Sunday which marks the beginning of Holy Week for Christians throughout the world.

Palm will be blessed and distributed to the congregation before the Mass symbolizing the triumphal entry of Christ into Jerusalem. An outdoor procession will follow with the congregation participating.

On Monday, April 13, at 5:30 p.m. the Archbishop of Miami will be the principal celebrant of the Mass of Chrism during which holy oils used throughout the year in Florida's Catholic Churches will be blessed. All clergy in the Archdiocese will renew their priestly commitments at the same Mass where 22 priests and a retired bishop will be honored on the occasion of their silver or golden jubilees.

On Holy or Maundy Thursday, April 16, Archbishop Edward McCarthy will be the principal celebrant of the 7:30 Mass commemorating the institution of the Holy Eucharist and other events of the Last Supper. Ceremonies include the washing of feet of laymen by the Archbishop who washed the feet of the Apostles at the Last Supper.

At 1 p.m. on Good Friday, April 17, the Archbishop will officiate at the Solemn Liturgical Action which will include veneration of the Cross by the congregation, and commemorates the Passion and Death of Christ.

On the day before Easter, Saturday, April 18, Archbishop McCarthy will officiate at the Easter Vigil beginning at 7:30 p.m. Ceremonies will include the blessing of the new fire and Paschal Candle, the blessing of water and baptismal font, baptism of converts and blessing of the new fire and Paschal Candle, the blessing of water and baptismal font, baptism of converts. Concluding the liturgy will be the Solemn Liturgical Action which will celebrate the resurrection of the Lord.

Solemn Mass at 11 a.m. Sunday, April 19, will be celebrated by Archbishop McCarthy marking the Resurrection. All of the above ceremonies are scheduled in St. Mary Cathedral, 7501 N.W. Second Avenue.

If one is allowed to take away the life of a human being when it is at its weakest... then one murders not only an innocent person but conscience itself."

Schools study?

Father Greeley, who said he is neither for nor against tuition tax credits for parents of students in non-public schools, said if he were a Catholic school administrator he would summon together members of the National Education Association, the education bureaucracy, the Black Caucus and say:

"To hell with you - we've done it by ourselves so far. If we have to close it won't hurt us...the only ones to suffer will be the inner city minorities. Don't blame us if the minorities suffer when we close down."

Father Greeley had similarly strong words for private foundation, which he said have not supported parochial schools and "have given content with your own pat answers and simple explanations."

THOSE SIMPLE explanations, according to Father Greeley, are based on the assumption that minority students at Catholic secondary schools do better because they come from wealthy, educated families. The researcher said his findings show that "twice disadvantaged" minority students - those from economically and educationally deprived backgrounds - make more gains in Catholic schools than in public schools.

"If there are common schools in the United States, they may well be Catholic," Father Greeley said. "Why are Catholic schools so good at educating the black and Hispanic poor?" Because they came into existence to educate poor Irish, Polish and Italian immigrants, a job they did well, he said.

Father Greeley found that the presence of religious orders make a difference in the schools.

David M. Breneman, senior fellow in Economic Studies at the Brookings Institution, urged NCES to bring together quickly a broad representation of people to reanalyze, criticize and sort out the report.

"There are possibilities for endless confusing people," he said. "They (the NCES) have to recognize that they are not dealing with just another social science report," Breneman said, scanning a crowded ballroom. "This is a media event."
WASHINGTON (NC) — Salvadorean Bishop Antonio Rivera Damas praised the pastoral work of U.S. missionaries in El Salvador and pleaded with U.S. immigration authorities to help Salvadorans seeking political asylum.

The bishop, apostolic administrator of San Salvador, El Salvador, spoke at the National Press Club April 6 during a visit to Washington.

"The work of Maryknoll priests and nuns, and other American missionaries, is a praiseworthy example of devoted sacrifice for the people," he said.

THE BISHOP said he disagreed with public criticisms in the U.S. that Maryknoll Sister Ita Ford, killed in December along with three other women missionaries, favored the left.

There are 34 U.S. missionaries in El Salvador. They include diocesan priests, Maryknollers, Franciscans, Vincentians and Ursulines.

U.S. missionaries take care of parishes and discharge their pastoral duties, but of course they place strong emphasis on social aid to the poor since there is so much need now," Bishop Rivera said.

For almost five years, El Salvador, a nation of 5 million, has undergone an undeclared civil war. Close to 100,000 people have been displaced, and 16,000 killed.

"I knew Ita Ford and I have no indication that she had become a political radical. From the point of view of the Gospel, she could have voiced criticism of the behavior of government authorities. But again, a church person has a prophetic mission to fulfill, the place where he or she works. Now, among the needy there are relatives of leftists. This could have been one reason she was targeted and killed," the bishop said.

"I WANT TO REPEAT my plea that U.S. authorities lend understanding and human treatment to the undocumented refugees fleeing from violence in El Salvador," he said.

Human rights groups in the United States estimate the number at 30,000.

The bishop said about 4,000 refugees from El Salvador have recently been deported from the United States and they face a certain death if they return to El Salvador under the current circumstances.

The U.S. Immigration and Naturalization Service has announced in early April that if a Salvadorean illegally in the United States applies for political asylum, the INS will not enforce departure proceedings.

Bishop Rivera became apostolic administrator of El Salvador after the murder of Archbishop Oscar Romero on March 24, 1980. He said his main purpose in coming to Washington was "to renew the call made by Archbishop Romero and ask President Ronald Reagan to stop sending military aid to El Salvador."

Latin bishops back poor

SANTIAGO, Chile (NC) — Latin America's bishops have restated their support for their church and for human rights and pledged to promote dialogue on the controversial theology of liberation.

The Latin American Bishop's Council (CELAM after its Spanish initials) said in a statement at the end of its plenary assembly: "We reaffirm the validity of our commitment at Puebla of siding with the underprivileged in our countries and of sharing their joys and sorrows."

Puebla, Mexico, was the site two years ago of the third general assembly of the Latin American bishops. Among its directives for pastoral work were: "the preferential option for the poor," and "total liberation of body and soul from sin and want," meaning a balance between church efforts to promote spiritual and material welfare.

"PREFERENCE for the poor does not exclude the rich ... to whom the church speaks in order that they may accept the rightful concept of private property in the service of the common good, as having the duty imposed by a social obligation," it added.

They also strongly condemned "every form of extremist violence, from right or left, for the church rejects violence regardless of origin."

Liberation theology, an effort by Latin American theologians to develop a theology based on the social conditions of people in the Third World, has been a controversial topic.

POPE JOHN PAUL has praised liberation theology and its concern for social conditions as long as this springs from the spiritual liberation.

Missioners not leftists, Salvador bishop says

'I knew Ita Ford and I have no indication that she had become a political radical' — Bp. Rivera.

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The Funeral Liturgy was con-celebrated last Saturday in St. Mary Cathedral for Anne Cecilia Coady, Religious Educa-tion Consultant of the Archdio-cese who died on April 1 of multiple injuries received the same day in an auto accident. The Archdiocesan Religious Educa-tion Consultant of the Archdio-cese was the 67-year-old Catholic woman who had been a member of the archdiocese for 44 years and was a resident of Fort Lauderdale.

Miss Coady was traveling east on NE 87th Street when she was struck by an auto going west and driven by John W. Taylor in front of the Fl Portal Village Hall, 500 NE 87th St. He has been charged by Metro Police with careless driving, driving under the influence of alcohol, and failure to have a driver's license.

During her homily, Fr. Gerard LaCerra, Cathedral rector, and former Archdiocesan Religious Educa-tion Consultant, explained, the many ways in which God had called Anne to follow and serve Him.

"She freely gave of her life to the service of the Gospel of Good News, of love, of peace, of joy. She joined a community in Ireland and went through the novitiate process, and was commissioned in service of the Church. And she served in her homeland. And again the Lord reached out to her in a special way. He said, 'My love for you is greater than your love for your family.' Again, Anne gave of herself and she returned home. She took care of her sister, took care of her children, served her family."

"And again, the Lord reached out to her and said, 'Anne, it's time once again. I love you. I love you. I love you in a special way. There is another family that needs you. A personal family, and Archdiocese.' And again, the Lord reached out to her in a special way. And Anne is at peace. She has served the Lord and now the Lord is serving her," Father LaCerra said.

By 1990 over half of all families will have two equal wage earners. Those who take their careers seriously may never have time to talk to each other. Dr. William McCready, chairman, Bishop Hector Rivera, and Dr. William McCready.

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Put morals in energy issue

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The statement says fairness requires that groups and individuals from a broad spectrum of opinion be given the opportunity to take part in formulating energy policy.

ANOTHER MAJOR section of the statement discusses the pros and cons of various energy sources.

On conventional oil and natural gas, the statement acknowledges that the country cannot “wean itself overnight” from reliance on petroleum. Thus, efforts to find new oil and to force more of various energy sources.

Nonetheless, the certainty that the supply of oil is finite means production of petroleum should not be overemphasized. “Why pursue a policy that guarantees the early exhaustion of domestic supplies, especially when oil has certain uses (in the production of pharmaceuticals, for instance) that would be very difficult to replace,” the statement asks.

Coal, the statement says, “could become the key transitional fuel, bridging the gap between petroleum and renewable energy resources.” But coal also has environmental implications; both for those who live near and work in the mines and for potential atmospheric changes which could affect climate worldwide.

Nuclear fission also is a complex and uncertain technology, “and both pro- and anti-nuclear advocates seem prone to exaggerated claims, creating an atmosphere in which rational public discussion is difficult,” remarks the statement.

While noting the argument that failure to develop nuclear power could put the United States at a disadvantage in supplying energy to its people, the statement also warns about the “great evil” that can be done by nuclear energy and says the defenders of nuclear power must “demonstrate its safety beyond a reasonable doubt.”

Later, the statement turns to solar power and remarks that contrary to the apprehension which greets most energy sources, “the general reaction to solar power is hope.”

But it also remarks that since most solar technologies are in an early stage of development, it is extremely difficult to predict their potential or the unforeseen problems they may present.

ENERGY DISTRIBUTION and control also are important issues, the statement says.

“Certainly, the control and distribution of energy in America today occurs as much structurally as any major feature of our national life,” according to the statement. “Some corporations neglect or deny their social responsibilities, government sometimes acts without regard for the common good, and pressure groups relentlessly pursue their narrow goals in defiance of others’ legitimate concerns.”

The statement also argues that people have the right to intervene when energy policy is designed and implemented, and that energy should be provided for the poor much the same way as food is provided.

“Just as food stamps are an attempt to deal with inequitable food distribution, (low-income energy assistance) is an attempt to deal with inequitable energy distribution.”

The statement concludes by urging Catholic parishes, schools and other organizations to continue to participate in the energy issue.

“The Catholic Christian community should be a continuous presence in the energy debate as long as issues so closely touching the welfare of humanity go unresolved,” the statement says.

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Thursday, March 26th, the PTA Teacher of the Year Award was presented to Kay Hoecherl. Kay teaches psychology at the American Senior High School. She was selected by the faculty of her school, then by the district school system. From there, she went on to win the Dade County Teacher of the Year Award.

Kay's high standards show up in the classroom. She always puts her best efforts into helping her students.

Vision Cable's cameras were at the award presentation, videotaping the event. Because we believe there's a lot to be learned from a person like Kay Hoecherl.

It's all part of Vision's Operation Scrapbook, a wide-range project to document and record the life of the Miami area today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami. Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That's why we're planning ahead now by videotaping all the things - big and little, serious and lighthearted - that make Miami special to you.

Like the Teacher of the Year Award, Operation Scrapbook is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping residents keep in touch with, and participate in, the activities of the community.

We'll be keeping you up to date on the stops we make. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.
Founders Award presented to James Sepielli

Florida engineering contractor and land developer, James L. Sepielli received Chaminade High School's Founders Award at the school's seventh annual Founders Dinner, held April 4, at Hillcrest Country Club. The dinner culminated a week-long series of events celebrating Founders Week and the school's 21st Anniversary.

Mr. Sepielli, a resident of Hollywood, Fl., since 1946, is being honored for his leadership and guidance in the acquisition and development of the land now housing the school on Chaminade Drive, and for his continued assistance and direction during its first twenty years of growth and expansion.

Women's lenten Day of Recollection

Sister Gertrude Anne Otis, C.S.C., of the Religious Studies Department, Barry College, and Vice President of the Sister's Council of the Archdiocese of Miami, will lead women of St. Mary's Cathedral parish in a Lenten Day of Recollection on April 11th, from 9:30 a.m. to 3:30 p.m. in the "old parish hall (Directly across the street from the rectory -- 7525 N.W. 2 Avenue)."

This is a special opportunity for interested women of the archdiocese to share with each other the blessings of this lenten season as they come together to ask God for grace and spiritual growth.

The morning will begin at 9:30 A.M. with coffee and danish. The program will start at 10 A.M. Ladies are asked to bring Bibles and a sandwich.

Beverages and desserts will be provided. The day will conclude with Mass at 3:00 P.M. The program is being sponsored by the Cathedral Women's Guild.

Seder for Christians

A Haggadah for Christians published last year by the Anti-Defamation League of B'nai B'rith and the Catholic Archdiocese of Chicago was so well received that it has been reissued for the coming Passover, April 19-26.

According to Theodore Freedman, director of ADL's national Program Division, more than 25,000 copies of the 58-page "The Passover Celebration -- A Haggadah for the Seder" have been sold since its issuance. "By repeating what Jesus, as a Jew, experienced in observing the Passover with his disciples, his modern followers hope to gain greater understanding of the roots of Christianity," Freedman said.

"The Passover Celebration" is available at $1.90 each from ADL's national Program Division, more than 25,000 copies of the 58-page "The Passover Celebration -- A Haggadah for the Seder" have been sold since its issuance. "By repeating what Jesus, as a Jew, experienced in observing the Passover with his disciples, his modern followers hope to gain greater understanding of the roots of Christianity," Freedman said.

"The Passover Celebration" is available at $1.90 each from ADL's national Program Division, 823 United Nations Plaza, New York, NY 10017, or any of the agency's 27 regional offices. Quantity discounts are offered for purchases of 10 or more.

In addition, 30-minute cassette recordings of music for the seder and a guide to the pronunciation of Hebrew words in the ritual are available from the Liturgy Training Program, 155 E. Superior Street, Chicago, IL 60611.

Archbishop honored by NCCJ

Archbishop Edward A. McCarthy was cited by the National Conference of Christians and Jews for his contribution and direction in ecumenism and interfaith relations at Temple Judea in Coral Gables, Wednesday, March 25th. NCCJ and the priests, ministers and rabbis said thanks to the Archbishop for his two years in leading and serving as Chairman of the NCCJ Clergy Dialogue.

The Clergy Dialogue, which meets monthly to deal with current interfaith and community issues, is made up of many of Dade County's prominent clergy.

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OFFICIAL

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

THE REV. JAMES J. QUINN - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. EUGENE QUINLAN - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. MICHAEL KISH - to Chaplain of the Miami Police Department, effective March 27, 1981.

THE REV. PABLO NAVARRO - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. RICHARD B. HURST - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. EUGENE QUINLAN - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. MICHAEL HOYER - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

THE REV. ARTHUR DENNISON - to Area Coordinator of the Archdiocesan Vocation Office, effective March 30, 1981.

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What do other countries do for schools?

A sociological study by the National Opinion Research Center of Chicago reported findings this week that Catholic high schools educate minorities better than public schools do.

This made headlines around the nation and is one more reason why the government should provide tax relief for the parents paying for these schools to exist. The non-public schools are doing a great service for America in educating people of all walks of life, the study proves, and are not havens for the privileged.

Catholic and other schools are doing the same thing the public schools are supposed to be doing, but, at present, are doing it a little better and solely by parental economic sacrifice.

So—what is the big problem with this country? It is only in the totalitarian countries that private education is so oppressed. In Western democracies, from which this nation takes most of its traditions, private schools receive aid routinely.

EDITORIAL

Those countries are overjoyed to have private and church-related institutions do the job of educating the nation’s children and are quite willing to provide tax money to help. After all, it (the money) comes from the people.

Here are some examples, from Sister R. McLaughlin’s book, “The Liberty of Choice: Freedom and Justice in Education:”

- ENGLAND: “All current day-by-day costs of the voluntarily-aided (i.e., private) schools are paid by LEA (Local Educational Authorities) and ministry grants. Both Religious and lay teachers are paid the same salaries.” Since 1975, 85 percent of capital costs are paid by the government.

- SCOTLAND: “The entire cost of building, staffing, and maintaining the Catholic and other denominational schools is borne by the State, while the schools have continued to keep their denominational character intact... Teachers’ salaries are stabilized, members of religious congregations receive the standard salary.”

- WEST GERMANY: In most of the 10 states of West Germany, church-related schools receive from 75 to 100 percent of operating costs from the state and local community.

- FRANCE: Under a “simple contract,” “teachers in private schools are paid salaries identical to those paid teachers in public education.” Under a “contract of association” the entire costs of secular classes are paid by the State: teachers’ salaries, running expenses, equipment, etc.

- BELGIUM: “Teachers in elementary schools receive the basic salary (about 60 percent of the standard) from the State. Lay teachers of both lower and higher secondary levels receive 100 percent of the standard salary.”

- HOLLAND: “All private schools, not only denominational, are completely supported by the State,”... teachers’ salaries, capital and maintenance costs... are paid for by tax funds.”

Salvador reporting biased

To the Editor:
It is frightening to witness the manner in which the Catholic press in America is reporting events in El Salvador.

Archbishop Arturo y Damas and the Salvadoran Bishops Conference have condemned the Communist-led guerillas because of the execution of alleged government collaborators and the killings of innocent victims.

But does the Catholic press in the United States report this? Not! Instead, the Catholic press in the United States would rather report the propagandizing of a group of Marxist Maryknoll Missionaries (a small group in a great religious order) and the mouthings of a few leftist-leaning Jesuits.

Do we read in the Catholic press in the United States that Archbishop Damas, the man Archbishop Romero called “my best friend and advisor” has said he “has trust” in the junta? Of course not! Instead, the Catholic press in the United States that the archbishop has suspended leftist leaning “popular church” groups and threatened to abolish the church’s human rights office, charging it does not report leftist atrocities! Of course not!

Do we read in the Catholic press in the United States of how Pope John Paul II feels about the situation in El Salvador? Of course not!

The Holy Father will never condone the Christian mission which these Maryknoll and Jesuit leftists espouse.

Instead of seeking out radical and leftist sources in these Central and South American situations as the Catholic Press in the United States does, would it not be honest reporting to also seek out the local bishops and priests for better balance in the reporting? Of course it would. But will it happen? Of course not!

The Catholic press in the United States has committed itself to exposing the cause of the Communist-led guerillas and is El Salvador therefore it has put the integrity of its reporting in question.

I stated it was frightening. It is also despicable!

John J. McGann
Delray Beach

The parent-supported schools in these countries are totally American and are helping millions of young people toward fulfillment of the American dream of equal opportunity.

It is time for the government of this nation to stop listening to the Know-Nothing’s of the land, to stop discriminating against citizens who choose alternate schools, and bring them in from the cold as partners in forging tomorrow’s dreams.
Moments of beauty

By Antoinette Bosco

I have been an opera fan since I first heard excerpts of “La Traviata” at the age of 14. So I looked forward to enjoying a recent television special about Luciano Pavarotti, the magnificent Italian opera tenor. The program held a treat I had not expected—a duet sung by Pavarotti and his father in an Italian church. They sang “Panis Angelicus” and I was enchanted.

I knew I was experiencing a privileged moment—a sort of religious prayer—for I was intensely conscious at that moment of how God communicates something of himself to us in such moments.

Beauty is one of the mysteries of this earth that we all too often take for granted. Occasionally, however, we witness a beauty that jolts us out of our complacency and makes us conscious that we are, at least this moment, privileged. We are savoring a spectacular gift which has its origins, somewhere beyond this earthly sphere.

I feel blessed that I have been witness to beauty—God’s reflection on this earth—many times in my life. Especially I remember the summer of 1967 when I saw the Broadway production of “Fiddler on the Roof.” This was the perfect story, set against the background of a people at a transition point between the life they knew and a most uncertain future, and perhaps facing the death of their culture.

It had marvelously witty dialogue and lyrics set to fine melodies. Absolutely beautiful was the Saturday evening performance the family celebrated the Sabbath. The very poor family gathered around the candlelit table, and remembering the ways they were rich, praised God. The scene transported me and I felt a personal and complete moment of connection with God, caused by its being a time of deep beauty.

I have often wondered how the author and composer felt when they looked at what they had done and said if they thought that they were writing a moment when they were too soared. I felt grateful to them for creating this beauty for us to hear and feel. Viewing Michelangelo’s Pieta in St. Peter’s and some of his other works gives me the same curiosity, imagining how the artist must have been transfixed when he saw the work of his own hands and knew it was a gift to the world.

I have a reason for talking about the creators of spectacular beauty. I want to make the point that beauty has a religious function since it always stems from an act of creation.

I believe, furthermore, that every life is sacred and that one act which one imitates the Creator. Some acts of our creation are relatively mundane, such as making bread; some are spectacular such as planting and cultivating seeds; others are esoteric bridges between God and humans, such as the birth of a baby.

I doubt that endeavoring with the ability to create was an afterthought on the part of God. I think He knew that if we were to yearn to get back one day to Him, this could happen only if we were given a sample of the same sort of creation — a glimpse of his beauty and goodness.

Beauty in the universe and human life is the trademark of the Creator. In experiencing beauty, we’ve made another breakthrough to heaven.

By Dick Conklin

Constitutional Amendment

This week’s column is second of a series dealing with one of the major struggles of the 1970’s and 80’s: the cancellation of the right to life of unborn infants and the effort to retain it. Several aspects of the issue will be covered, including answers to questions about the proposed Human Life Amendment.

Why is a Constitutional Amendment Needed?

Before 1973, abortion was favored by only a small minority. A handful of states had legalized it to some degree, mostly for so-called “therapeutic” reasons. Abortion on demand — a prophecy of the budding pro-life movement — was considered by most people, as unlikely even impossible. Even the most vocal pro-abortionists denied it as a goal.

A Texas anti-abortion decision became the first lower court case to make it all the way to the U.S. Supreme Court. Both sides gave their testimony, the state on behalf of the unborn baby in the case, and attorney Sarah Weddington (later to become an aide to Jimmy Carter) argued for the woman’s right to privacy. During the hearings, the nine justices refused to consider the proof of a child’s viability at birth — the medical and scientific evidence available. “Out of our jurisdiction,” they argued, yet their decision would become the first ruling changing all of that, and the only remedy — short of a change of heart on the part of the justices — would be to amend the constitution.

“Up until 1971 if you had polled the public on the meaning of the Constitution regarding personhood, most people would have agreed that it included all of human life. But the court ruling changed all of that, and the only remedy — short of change of heart on the part of the justices — would be to clarify the meaning of the Constitution. In doing so, one can see the opportunity for the states to determine what they would do. For instance, the states could or could not honor a constitutional amendment banning abortion totally without qualification. Therefore, the justices must define if an amendment that includes all the unborn could be ratified by three-fourths of the states: 38 state legislatures, both houses. No small job.

But once the amendment is ratified, it becomes permanent, for all of the states, for everyone. And no further effort would be required. The states have tried the Constitution regarding its implications, and just recently, (3) the issue of parental notification laws, and as of this writing, three-fourths of the states: 38 state legislatures, both houses. No small job.

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Weren’t there other Supreme Court abortion decisions?

There have been several over the years. Most significant were the rulings to (1) abolish state laws requiring parents to be notified of an abortion, and (2) allow the child to be born alive during a third trimester abortion. The infant survived the strong saline solutions used for medical and therapeutic abortions. After the birth, the baby most often died. But in 1980, a woman was born alive during a third trimester abortion. The infant survived.

Q. I haven’t bought a new record album in three months, and I used to buy one every other week. Although I’m still not always successful, I keep trying.

A. A teen-ager in my neighborhood is feeling the money pinch just as you are. I told him to cut down on his food and clothing, but we simply can’t have as much as we used to and we have to save money on food and clothing. What would you do?

Billy Bobbo: I’m going to try to save money to buy the bus tickets to go to the concert. I want to see the band play live, but the tickets are too expensive for me. I want to save money so I can buy one every other week.

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By Msgr.
James
J. Walsh

Thoughts on suffering and Good Friday

As Good Friday approaches, we face again more intensely in the person of Jesus the all embracing problem of suffering in our lives. No one need remind us that the year round problem is there, now in this form, now in that. There is no escaping it. It won’t go away. Some years, as we rejoin with others of our kind to be more free of pain and tension than others. The future, we realize hesitantly, has a variety of problems about which we dare not think.

If there is one law of life one never forgets, it is the law of suffering.

People have always questioned this. From the very beginning, it had to be asked, “Why is it like that? Why can’t we be born and live and die without the constant threat of suffering? Why must the beginning of life and the end of life be in circumstances of pain?” Why must all of life in between, from the cradle to the grave, be portioned out a moment at a time, never with the certainty that tomorrow is coming, never sure that this moment’s relief will be replaced by the next moment’s grief?

WHY THE BOOK of Genesis tells us how it all started, the beginning of suffering. As our first parents were created, they enjoyed perfect natural happiness. They knew no pain. They did not expect to die, as we know death. Both body and soul were gifted beyond our experience or understanding.

Then came the cause of all suffering, the sin, the act of rebellion, the defiance of God’s will. “To the man He said, ‘Because you listened to your wife and ate from the tree of which I had forbidden you to eat. Cursed be the ground because of you. In toil shall you eat your yield. All the days of your life, Thorns and thistles shall it bring forth to you. As you eat the plants of the field. By the sweat of your face shall you get bread to eat, until you return to the ground, from which you were taken; for you are dust, and to dust you shall return.’”

SUFFERING, then, became a “state of disorder produced in life by sin.” All that we know today as evil thoughts, evil deeds, evil words became part of Adam and Eve’s existence and that of all their descendants.

For awhile in the Old Testament there was a tendency to explain all suffering, even that of the innocent, as punishment for the sins of the parents or ancestors.

 Later the prophets in their preaching to the chosen people stressed the moral personal elements in the doctrine of atonement and helped Israel understand that the “catastrophes which befell were God’s judgement…”

THE PROPHET ISAIAH clarified the mystery somewhat by insisting that the innocent suffering of the Servant of Yahweh is the only way to make satisfaction for the guilt of the world.

The Gospels, of course, are full of the endless sufferings of the Lord. Sinless, without guilt of any kind, always perfectly united with the Father, Jesus frequently predicted his own suffering as necessary for the redemption of the human race. “Thus it is written that the Messiah must suffer and rise from the dead on the third day.”

“He began to teach them that the Son of Man had to suffer much, be rejected by the elders … be put to death and rise three days later.”

AFTER HIS RESURRECTION, the Acts of the Apostles summed it all up in reporting Peter’s discourse to the people. Men of Israel, listen to me. Jesus, the Nazorean, was a man whom God sent to you with miracles, wonders and signs as his credentials. These God worked through him in your midst as you know. He was delivered up by the set purpose and plan of God. You even made use of pagans to crucify and kill him. God freed him from death’s bitter pains, however, and raised him up again, for it was impossible that death should keep its hold on him.

Thereafter Paul is forever speaking of the sufferings of the followers of Jesus - you and I - being united with the sufferings of the Lord and thereby gaining great merit.

He insisted, “All that a Christian must suffer here on earth is nothing in comparison to this future glory.”

We do, of course, suffer in mind and soul and body. We suffer the pain of temptation, the grief of sin, weariness and torment in the body. None of it makes any sense unless we lay it all against the background of Adam’s fall and the Paschal Mystery of Christ’s death, resurrection and Ascension.

WHAT A CONTRADICTION to the world’s wisdom it is to realize that Good Friday and Easter show peace and consolation and victory in pain, sorrow and tribulation.

By Msgr.
George
Higgins

What services must government provide?

David Stockman may unwittingly be doing the Reagan administration a disservice by talking so much about his philosophy of government. Some of his statements are so conservative they make even Calvin Coolidge look like a liberal.

People are not “entitled” to any federally funded social service. Stockman said during a recent appearance on “Issues and Answers,” “I don’t believe that there is any entitlement, any basic right to legal services, or any other kind of services... The idea... that almost every service that someone might need in life ought to be provided, financed by the government as a matter of basic right, is wrong. We challenge that. We reject that notion.”

If Stockman’s hard-nose ideological pronouncement accurately reflects the thinking of the new administration, it’s going to be a long cold winter for the poor and the disadvantaged. Stockman has bluntly put them on notice that the administration is prepared to eliminate any federally funded social program in order to balance the budget.

WHILE IT IS TRUE Stockman is prepared for now to put a “safety net” under the “truly” needy, his statement indicates he does not believe even the truly needy are “entitled” to such protection.

Many church-related social agencies have already expressed their disagreement with Stockman’s cold-blooded social philosophy, charging that the administration’s approach to budget cutting lacks compassion. Their criticism shouldn’t surprise Stockman. As a former Yale Divinity School student, he must know the majority of religious authorities in social ethics disagree with his philosophy, holding that citizens are entitled to certain essential services from their government in cases of necessity.

Pope John XXIII summarized Catholic tradition on this issue in the encyclical “Pacem in Terris.”

“Church social agencies do not oppose federal budget cuts in principle. They understand the need to trim the budget and curb inflation. They argue, however, that many of the proposed cuts will cause the poor and disadvantaged undue hardship.”

EXPERIENCE HAS TAUGHT us unless these (government) authorities take suitable action with regard to economic, political and cultural matters, inequalities between the citizens tend to become more and more widespread, especially in the modern world, and as a result human rights are rendered totally ineffective and the fulfillment of duties is compromised.”

The encyclical points out that governments must “make efforts to see that insurance systems are made available to the citizens, so that in case of misfortune or increased family responsibilities, no person will be without the necessary means to maintain a decent standard of living.”

The majority of Protestant and Jewish social ethicists agree.

CHURCH SOCIAL AGENCIES do not oppose federal budget cuts in principle; they understand the need to trim the budget and curb inflation. They argue, however, that many of the proposed cuts will cause the poor and disadvantaged undue hardship.

Church groups are not about to get involved in a partisan controversy with the administration. But if Stockman’s philosophy prevails in the administration, the church agencies will have no choice but to break with the administration and stand up for the rights of the poor and disadvantaged. They will be rejected by their own social philosophy for the sake of currying favor with this or any other administration.

Having already declared their political independence regarding the El Salvador crisis, I would fully expect them to do the same with the administration’s budget-cutting proposals.

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Looking good!

Catholic educators laud study of private, public schools

By Stephene Overman

WASHINGTON (NC) - Catholic educators said they were not surprised at the finding of a government study which said that Catholic and other private schools provide a better education than public schools. The study was done by sociologist James S. Coleman. It was funded by the National Center for Educational Statistics, a government agency.

The study, "Public and Private Schools" met with criticism from public school groups, but Father Gallagher, secretary of the U.S. Catholic Conference Department of Education, said, "So what's new? I knew it all along. I've always been confident of Catholic schools."

Father Gallagher said the study "augurs well for the whole issue of the tax credits" for parents who send their children to private schools.

IN HIS STUDY, which was to be presented April 7 in Washington, Coleman stated that, "Catholic schools are more nearly alike in Catholic schools than in public schools."

"That's true," according to Father John F. Meyers, president of the National Catholic Educational Association (NCEA). "Catholic schools have provided that function of upward mobility for the immigrant of the last century and they provide it for the poor of this century."

Coleman found that "private schools produce better cognitive outcomes than do public schools," and "private schools provide a safer, more disciplined and ordered environment than public schools."

He also found that private schools may do more to encourage interest in higher education. However, he found evidence does not indicate that private schools are more efficient than public schools, accomplishing their task at a lower cost.

CRITICS SAY Coleman has read more than was warranted into his data. One educational sociologist said the statistical techniques are out of date, overestimating the quality of private schools. Critics argued that students are in Catholic schools because they have high scores, they don't have high scores because they are in Catholic schools. Catholic schools enroll about half as high a proportion of blacks as the public schools and other private schools only about a quarter as high a proportion, Coleman reported. Internally, however, the other private sector is least racially segregated and the public sector by far the most segregated.

The study indicates that Catholic schools do have a good integration rate in places where there is not as much funding, Father Gallagher said.

Father Gallagher added that he is grateful for the wealth of information about Catholic schools that the study provides. "It's of great value to Catholic secondary school educators, it's an encouragement to them," he said.

SOME PEOPLE are saying the study is being released to back up the Reagan administration's support for tuition tax credits, Father Meyers said, but "the study was commissioned under the Carter administration which was opposed to tax credits."

"Unfortunately people are seeing political motivations when the real motivation is simply to improve the quality of the education of all of our youth. I hope that no one's preconceived notions or prejudices would interfere with the critical assessment of the research," he said.

"Instead of criticizing the study, people should look at the success of Catholic schools to see if they can learn from those success stories to improve the other schools of our nation," said Father Meyers.

By Stephene Overman

WASHINGTON (NC) - Applied research in the Catholic Church is undervalued, underused and underfunded, William C. McReady told participants at the symposium "Toward More Effective Research in the Church" held April 1-3 in Washington.

McReady, director of the National Research Center (NORC) in Chicago, said, "It's easier to see the relevance of money donated to build a shrine or restore a church" than to see the need for money to be donated for research. But, "the problem is not in bricks and mortar, and he called on the church to not to underrate research's contributions."

THE SYMPOSIUM was sponsored by the Foundations and Donors Interested in Catholic Activities, Inc. (FADICA). McReady told the group that funds for research in Catholic areas come almost entirely from government and other secular areas.

McReady gave what he called a brief portrait of American Catholics, as studied by NORC over the last 20 years.

He cited recent studies which show that Catholic school graduates do better than other graduates and called the impact of Catholic schools an extraordinary finding.

In other studies, he said, "We are unable to detect a crisis in Catholic families," but added that support for vocations has diminished, especially among priests and mothers. He said that research shows that CCD instruction provides little more than no religious education at all, a study CCD leaders "tried to suppress."

Citing the controversy finding that the majority of Catholic laity and priests have rejected church teaching on birth control and divorce and the finding that "dissent return to the church on their own terms," McReady said people misunderstand the purpose of research.

"WE DO NOT SAY it is right for them to do (reject church teachings) - we're merely saying that is what they are doing...You must not fall into the practice of confusing the herald of the bad news with the bad news itself."

McReady urged foundations interested in research to provide adequate money and to hire professionals. "You must not resist scholars," he told the group, adding that "the facts the church needs to accept should not be suppressed."

Almost every research project will turn up something ecumenically embarrassing and that is probably most important," he said. When a report is published, he said, researchers must prepare "to contend against misunderstanding and distortion."

Some research is found useful, some is ignored and most is not supported by the church, McReady said. Peter Robinson, president of FADICA, responded that Catholic foundations "are conservative creatures" and that "Catholics have arrived recently as far as wealth is concerned."

Robinson said foundations look to the church for support and they do not see much evidence of it from American bishops.

"It looks like you want to walk out on the plank," he said, addressing the bishops. "If you step with us we'd be more assured."

Use research more wisely-expert

By Stephene Overman

WASHINGTON (NC) - Applied research in the Catholic Church is undervalued, underused and underfunded, William C. McReady told participants at the symposium "Toward More Effective Research in the Church" held April 1-3 in Washington.

McReady, director of the National Research Center (NORC) in Chicago, said, "It's easier to see the relevance of money donated to build a shrine or restore a church" than to see the need for money to be donated for research. But, "the problem is not in bricks and mortar, and he called on the church to not to underrate research's contributions."

THE SYMPOSIUM was sponsored by the Foundations and Donors Interested in Catholic Activities, Inc. (FADICA). McReady told the group that funds for research in Catholic areas come almost entirely from government and other secular areas.

McReady gave what he called a brief portrait of American Catholics, as studied by NORC over the last 20 years.

He cited recent studies which show that Catholic school graduates do better than other graduates and called the impact of Catholic schools an extraordinary finding.

In other studies, he said, "We are unable to detect a crisis in Catholic families," but added that support for vocations has diminished, especially among priests and mothers. He said that research shows that CCD instruction provides little more than no religious education at all, a study CCD leaders "tried to suppress."

Citing the controversy finding that the majority of Catholic laity and priests have rejected church teaching on birth control and divorce and the finding that "dissent return to the church on their own terms," McReady said people misunderstand the purpose of research.

"WE DO NOT SAY it is right for them to do (reject church teachings) - we're merely saying that is what they are doing...You must not fall into the practice of confusing the herald of the bad news with the bad news itself."

McReady urged foundations interested in research to provide adequate money and to hire professionals. "You must not resist scholars," he told the group, adding that "the facts the church needs to accept should not be suppressed."

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"It looks like you want to walk out on the plank," he said, addressing the bishops. "If you step with us we'd be more assured."

Father Joseph Komonchak, associate professor of religion and religious education at the Catholic University of America, gave a theologian's view.

"ONE SHOULD not have to choose between the theological and the sociological view of the church," he said. "The theologians have to recognize that the church is a quite human community."

He said this is not easily done. "It's difficult for what once called itself the 'queen of sciences' to accept that it is not the full science of man."

Merton Strommen, president of Search Institute, Minneapolis, addressed the question of how best to get the results of research into the mainstream of the church.

Strommen pointed out some research roadblocks. Reports are often hard to read and apply and they often fail to address real life issues, he said. Also, there is a general resistance to change.

"We need to demonstrate that the pay-off is worth the investment of time and effort required in adopting the research results," Strommen said.
Church has taken aim...

By Jim Lackey

WASHINGTON (NC) — As expected, the attempted assassination of President Reagan in Washington March 30 has intensified debate over gun control. Within hours of the shooting pro- and anti-gun lobbies were firing salvos at each other, often using the well-worn organs of the past.

The shooting prompted at least two Catholic bishops, as well as some Catholic editorial writers, to renew calls for effective handgun control laws as a means of stemming the tide of violence that seems to continue to sweep the country.

"THIS GREAT tragedy reminds us that violence and the easy availability of firearms make every citizen of high or low station vulnerable to a murderous gun," said Cardinal Humberto Medeiros of Boston. "An appropriate solution must be sought now to guard against more of these tragedies."

Church involvement in the gun control debate has gone on for several years, including one episode when a pro-gun lobby urged Catholics to withhold their contributions to the church until the U.S. Catholic Conference, the national public policy agency of the U.S. bishops, ceased its anti-gun "propaganda."

Once, a pro-gun lobby urged Catholics to withhold contributions to the church until the U.S. Catholic Conference ceased its anti-gun "propaganda."

One of the church's initial involvements in the debate came in 1974, when the bishops included gun control in their overall "Respect Life" program.

Early that year Cardinal John Cody of Chicago in a letter to his pastors linked gun control with abortion. Referring to recent shooting deaths of two Chicago policemen, the cardinal, who at the time was chairman of the bishops pro-life committee, said he was concerned "not only for defenseless unborn" but also for "human life whenever it is under attack or threatened."

THEN WHEN the annual respect life observance rolled around in October, stringent gun control legislation was listed as one of the program's aims.

"The continued manufacture and sale of firearms is a serious threat to law and order, and it makes it easy for the criminal or the emotionally unstable person to seriously harm others," said that year's respect life study guide.

The next year the bishops through their social development and world peace committee published a major statement favoring a national firearms policy, including a ban on Saturday Night Specials, a several day cooling off period between purchase and actual possession of a handgun, registration of handguns and licensing of handgun owners, and more effective and better enforcement of existing handgun regulations.

"We realize this is a controversial issue and that some people of good faith will find themselves opposed to these measures," the bishops acknowledged, but handgun control they added, while not eliminating gun violence, would be an indispensable element in any resolution of the problem.

In 1978 the committee reiterated its position in a broader statement, "Community and Crime." It expressed shock at the level of crime in the nation and listed handguns as one of several areas where crime control initiatives should be taken.

It also was in 1978 — when emotions surrounding the handgun debate were particularly high because of proposed new Treasury Department gun regulations — when the Citizen's Committee to Keep and Bear Arms urged members to boycott Catholic schools and church collections because of the bishops' involvement in the issue.

"GUN-OWNING Catholic parents with children in Catholic parochial schools could tell their pastor in polite but no uncertain terms that they're going to yank their kids out of those schools unless they're guaranteed that this anti-gun USCC propaganda is kept out of the school curriculum," the organization suggested.

The shooting, in any case, would no longer be able to purchase inexpensive handguns for their protection.

One of the more dramatic handgun protests took place in 1975 when a Columbus, Ohio, pastor sponsored a 20th century equivalent of the beating of swords into plowshares by urging parishioners to turn in their handguns "as a protest against America's frontier mentality."

Eighteen handguns were turned in and melted down into metal crosses for delivery to area members of Congress.

"The shooting of ex-beatle John Lennon nearly four months earlier also brought a flurry of new gun control proposals, but also resulted in little concrete action."

By Michael Gallagher

In the first days after the shooting of President Reagan, investigators had no hard evidence that John W. Hinckley Jr., despite his infatuation with actress Jodie Foster, actually saw the film "Taxi Driver."

In it Miss Foster plays a 12-year-old prostitute who attracts the attention of a mentally disturbed young man named Travis Bickle (played by Robert De Niro), whose character and behavior bear a strong resemblance to that of Hinckley himself.

Bickle, having been spurned by the pretty campaign worker of a senator up for re-election, shaves his head Mohawk-style and arms himself with three handguns and a knife with the intention of assassinating the senator. Ballek in this by a alert security man, who recognizes him from a previous encounter. Bickleflies and then vents his rage on the young prostitute's pimp and his cronies in a protracted暴力 that very nearly earned the film an X rating.

"TAXI DRIVER," has no intellectual depth, no human resonance. We never learn what makes Bickle tick or how he got the way he is. We can't empathize with Popeye or Spiderman. Though based upon real assassins, Bickle has no validity as a character. His only function is to serve as the vehicle for a fantasy of

...at guns

Continued on p. 20
Thoughts on Holy Week

It seems that in the cycle of Voice columns that Mimi, Carol Farrell, and I offer, I have the privilege of writing about Holy Week every year. I guess one of the mysteries of this time of year is that it is always different yet never changes. The reality of Holy Week and especially of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday is the same always and ever.

The reality of the Passion, Crucifixion, and Resurrection as it meets us makes our experience both sacred, holy week. For us Christians it is a week of suffering and death and Saturday you invite us as individuals and as a family to learn to recognize ovulation even when a calendar is inadequate, for these signs themselves and thus recognize when natural family planning involves much more than calendar and the taking of a temperature.

In recent years medical researchers have identified several physiological signs associated with the process of ovulation. The Billings method refers to the detection of ovulation through certain signs discovered by Drs. John and Lynn Billings.

A HUSBAND AND WIFE can learn to recognize these signs themselves and thus recognize when ovulation is about to occur. Since NFP is not based solely on a calendar, couples can learn to recognize ovulation even when a calendar is inadequate, for example, after childbirth or, as in your case, in pre-menopause.

By Terry Reilly

Dear Mary: My husband and I, abiding by the teaching of the Catholic Church, have practiced "rhythm" throughout our marriage. We have read of the Billings method, but wonder if it offers any help to us now that I am of menopause age. We are both 51. (Mimi.)

A natural family planning is a method of planning one's family. We base the conception on the fact that a woman has fertile and infertile times in the course of her monthly cycle. Natural family planning involves much more than calendar rhythm and the taking of a temperature.

In recent years medical researchers have identified several physiological signs associated with the process of ovulation. The Billings method refers to the detection of ovulation through certain signs discovered by Drs. John and Lynn Billings.

A HUSBAND AND WIFE can learn to recognize

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By Terry Reilly

Dear Lord, most weeks have seven days but Holy Week seems to have more. You were a king on Sunday, Thursday you shared your body and blood and are betrayed. Friday you suffered and died and Saturday you slept in Joseph of Arimathea's tomb. Oh Lord, what a week this is for us your people. Teach us Lord this week.

It is hard for me to stop. Somehow I seem to be a glutton for activity, and if there is one week of the year that should be low on activity, it is Holy Week. I believe the singlemost important way to observe Holy Week is to "stop and rest awhile!" Maybe then the other observances and celebrations will have a deeper meaning. Maybe our children will also catch on and we can truly experience the week IN PEACE.

OPENING PRAYER

Dear Lord, most weeks have seven days but Holy Week seems to have more. You were a king on Sunday, Thursday you shared your body and blood and are betrayed. Friday you suffered and died and Saturday you slept in Joseph of Arimathea's tomb. Oh Lord, what a week this is for us your people. Teach us Lord this week, touch us. We love you. Amen.

SOMETHING TO THINK ABOUT:

All of Lent has been building to this sacred, holy week. For us Christians it is the most beautiful and meaningful week of the entire year. Holy Week invites us as individuals and as a family to walk with Jesus in joy, in sorrow, in agony and in pain and ultimately in triumph and glory. Join Him in his unique journey this week, Holy Week 1981.

ACTIVITY IDEAS

Young Families

The Last Supper and Cross. Play a dough recipe, 1 cup flour, 1 cup salt, slightly under 1 cup of water as it's needed. Food coloring may be added if it's desired. Share about the Last Supper Jesus had with his friends. Have the family make little cups and foaves of bread using the play dough. Then, allow to dry and use them as reminders of Jesus during Holy Week. Middle Year Families

Grate from the house signs that represent portions of Holy Week to family members, examples, dice, hammer, nails, wood, wine, bread, thorns, towel for Veronica's veil. Place them on a table and reflect on the entire week. Each person share what sign they most relate to and why. Read aloud Mark 15:1-15. Do you think Jesus was the innocent victim of fate or was He really in control of the entire situation? What would you have said if you had been Jesus before Pilate?

Adult Families


SNACKS

A little bread and grape juice or wine in memory of Jesus.

ENTERTAINMENT

Use this time to plan what services the family will want to be a part of at church or among friends during Holy Week. Don't forget Holy Saturday to color the Easter eggs or maybe now is O.K. too. Decide together.

SHARING

1. Each share a time he or she felt especially jealous of someone. Compare that to Jesus and the religious leaders of this day.

2. Share a moment someone felt betrayed by someone else.

3. Share: This Holy Week I wish to:

CLOSING PRAYER

Dearest Lord, how much our family loves you and we truly want to make this walk with you during Holy Week. Help us always to say Yes to you and your will in our lives. Teach us what the true wealth of life is, yes, it is yourself. Thank you Lord. AMEN.
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Lent and Scripture ’81

VICTORY OVER DEATH

Readings: Isaiah 50:4-7; Philippians 2:6-11; Matthew 26:14-27:66

By Fr. Richard Murphy, O.P.

Holy Week, the most solemn week of the year, has arrived. It is time to pause in thought, to gaze into the past, and the future. Time well-spent. The philosopher Santayana once said, “One who is ignorant of history is condemned to repeat its errors.” We look to learn.

Five weeks of Lent have passed, during which time Jesus has occupied center stage. We have seen Him tested by temptation, and learned from that the kind of Messiah He was. On Mt. Tabor, where He was transfigured, we heard Him speak of His coming death. Next, we saw Him conversing with a Samaritan woman at Jacob’s well, and heard Him telling her of the living water that would slake thirst forever, meaning by that the truth He had come to reveal. A bit later He openly claimed to be the “light of the world” (Jn 8:12), and demonstrated His power by giving sight to the man born blind. More astonishing even than that, he who would say “I am the Life” (14:6), was also a life-giver; Lazarus came forth from the tomb at His bidding.

WE HAVE MEDITATED, then, on Jesus the Messiah, stronger than the devil, and upon the Beloved Son of God, preacher of truth, giver of light and Master of death. Jesus is truly the tremendous, fascinating mystery.

In today’s first reading, Isaiah speaks about the Suffering Servant of the Lord, a willing victim for others’ sins. We are first puzzled at this, then impressed as we begin to understand something of what love is all about. In the second reading, Paul sends the Philippians (and us) a highly compressed expression of true Christianity. Jesus who was pre-existent with God from all eternity, “emptied himself” of glory in becoming man. But in the end He was richly repaid for His obedience, for He is now known to be, and is universally saluted as, Lord.

Small wonder that the faithful, in every age, listen with rapt attention to the story of His passion and death. Jesus with great personal courage advanced resolutely towards His death, and by deliberately accepting it, gave a new dimension to unselfish love, and humility.

ON THIS ONE OCCASION, Jesus not only permitted, but took a hand in arranging a public manifestation in His honor. Palm branches, classical symbols of victory were waved about him as He rode in modest triumph from Bethany to Jerusalem. The air resounded to cheers (“hosannas”) for the Son of David who came in the name of the Lord (Psalm 118:25). These joyous shouts are heard even today at Mass at the Sanctus.

The crowd that shouted Hosannas soon lost its enthusiasm, and in a short time clamored for Jesus’ death. This comes as no surprise. All through the gospel, parallel to the growing light, a stubborn darkness also grew. As the passion unfolds, we view with awe the gigantic struggle between Good and Evil. It was a struggle to the death, and Jesus was the victor. Not even death could hold Him.

What makes Jesus’ victory so stupendous, is that He shares it with us. Men may still die, but death—whether physical or moral—no longer has power to hold them captive. Blessed, thrice blessed is He who came in the name of the Lord.

It’s a Date

St. Kieran’s Parish will celebrate Easter with a Mass at Sunrise (6:30 a.m.) by Biscayne Bay. Location is 3605 S. Miami Ave., (adjacent to Mercy Hospital.) The parishioners issue an invitation to all to join them in the celebration.

St. Juliana’s Church, 4500 S. Dixie, W. Palm Beach, will present “The Lord’s Supper” a musical celebration of Liturgy by the “A Joyful Noise Ensemble” — the group that brought you “The Witness”, on April 12, at 8:30 p.m. The public is invited. There is no admission charge.

Blessed Trinity Parish, 4020 Curtiss Parkway, Miami Springs, will hold a Seder Supper on April 14, at 7:00 p.m., in the Lipper Room, (second floor of the school). A Jewish family will come as guests and preside at the Seder Meal. The parish priests will offer the Eucharist at the conclusion of the meal. Since it is a symbolic meal, guests should eat dinner before coming to the Seder. Donation, $1.00 per person. For information; Sr. Joavanna Stein, O.P., 871-5780.

St. Chavez’s Church, 6011 SW 15th Street, South Miami, will host a Mass at the Sanctus. A reception will follow.

The Visiting Nurse Association of Dade County desperately needs volunteers who can devote a half day or whole day, weekly to open the Thrift Store Monday through Thursday and sell items to the public. Volunteers presently open the store on Friday and Saturday. The Thrift Store is located in their central office at 5880 N.E. 4th Ave. The Agency also accepts usable articles for sale. (No furniture, please). Call for pickup: 758-3322.

Father Solanus Guild will meet Sunday, April 12, at 2 p.m., at Blessed Sacrament Hall, 1701 East Oakland Park Blvd., Ft. Lauderdale. Election of officers.

The Visiting Nurse Association is holding an Open House at its Central office, 5890 N.E. 4th Ave., in Miami, on April 23, from 4 p.m. to 6 p.m. All persons interested in the work of the Agency are invited to attend. For information call 785-3322.

Concert for teenagers

Jon Police, well-known Christian recording artist, will appear in concert at Christ the King Church, April 26, at 8 p.m. The concert is for teenagers, those who work with youth, and those who enjoy Christian music.

Jon ministers to the youth of New Jersey through a unique combination of coffee house and radio ministry. Last year he performed at the Pastoral Musician’s Convention on Miami Beach, impressing young and old with contemporary biblical music and a lively faith.

All youth groups are welcome. Cost $2.50 per person. Christ the King is at 1600 S.W. 112 Ave., Perrine. Telephone 238-2485 for information.
‘Think One!’

Miami Rally for Jesus brings many Christians together

By Prentice Browning
Voice Staff Writer

"Think one," read the banner over the Orange Bowl Saturday as thousands of Christians from all denominations and cultures and even people of different faiths gathered for a day of prayer and celebration at the first "Miami for Jesus" rally.

The Miami event, organized by the ecumenical leaders who put together the "Washington for Jesus" last spring, is just the beginning of what is hoped to be a 20-city sweep of the country with similar events over forthcoming years.

But no one would argue that Miami, facing its own serious problems, was an appropriate place for the rallies to begin.

"WE SINCERELY believe Jesus can do something for Miami and bring together different sects," said National Chairman John Jimenez before the event.

Catholics who attended the event seemed to agree that the main purpose of the gathering which featured speakers and music was unification. "The main concern is the community, in order to pull together to transcend the language differences. The only bridge we can have is Jesus Christ," said Jim Lamb of St. Louis parish in South Miami.

About two dozen members of the parish carpooled to attend the event and listen to their pastor Father David Russell who was one of the afternoon's speakers. There would have been more, they said, but some of the younger members of the parish were attending a retreat.

"WE PRAY THAT the Lord sheds light on Miami so we can all be together," said parishioner Angie Fredella.

"These are people who know love and can share it," another parishioner added.

"I think this is great, we should have more of these things (ecumenical events)."

Father Russell, waiting on field before one of the rally marches around the stadium, expanded:

"THE COMMUNITY is desperately in need of healing within it's religious bodies. If the body is fractured how can we even expect to have a powerful impact on the community? I think we should make time for ecclesiastical and personal renewal..."

"It's rare that Catholics have a chance to join together with other Christians straight across denominational lines in acts of repentance, praise of God and love of each other."

"To the degree that it is that kind of experience, it's something we use for our Christian maturity."

Saturday was not a time for complex political posturing or serious discussion about local issues. It was a day of faith, and sharing of spiritual feelings.

As one enthusiastic young member of St. Cecilia parish put it simply: "I'm here for the Holy Spirit."

Mrs. Doe honored for drug work

A member of St. Vincent de Paul parish was one of six women in the South Florida area honored Saturday as Community Headliners by the Greater Miami Chapter of Women in Communications during their annual brunch at Omni International Hotel.

At age 74, Mrs. Rebecca Doe is known in Dade County as the "dynamic backbone" of the federally funded Spectrum Program and Project Need, a preventative program dealing with mismanagement and misuse of drugs among the aged.

During the first year of the grant, Mrs. Doe has directed 84 seminars and spoken to 4,000 senior citizens in churches, retirement centers, hotels, condonminiums, etc.

A Miami resident since 1967 she was formerly a staff member of the Expanded Nutrition Program of Florida Cooperative Extension Service. In addition she is committed to volunteer work of the Church, is a member of the Legion of Mary, Third Order of St. Francis and is a past president of the Mariannites Auxiliar of the Marian Council K. of C.

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OUR 29TH YEAR

Reprinted from The Voice, Friday, April 10, 1981 / Page 17
The following priests are celebrating their golden and silver jubilees this year. They will be honored during a Chrism Mass to be celebrated by Archbishop Edward McCarthy on Monday, April 13 at 5:30 p.m. in St. Mary's Cathedral.

Golden jubilarians

Bishop Paul F. Tanner, D.D.

The seventh Bishop of St. Augustine, mother diocese of the Province of Miami, is now a resident of the Archdiocese of Miami following his retirement in 1979.

A native of Peoria, Ill., who was ordained a priest on May 30, 1931 for the Archdiocese of Milwaukee, Bishop Tanner was a high school teacher, assistant pastor and archdiocesan youth director in his home diocese, before being appointed director of the USCC Youth Dept. in 1942.

In 1945, the prep school who is the co-author of a textbook, "Methods of Teaching Religion in Elementary Schools," was named assistant general secretary of the USCC. Nine years later, the Holy Father honored him by elevating him to the rank of Monsignor. For the next seven years he served as general secretary of the USCC and during that time became the first priest holding that office to be appointed to the episcopacy.

Following the death of Archbishop Joseph F. Hurley in 1967 Bishop Tanner was named an auxiliary for the archdiocese early in 1968. During the next 11 years, as the spiritual head of the nation's oldest Catholic community, Bishop Tanner ordained 20 new priests, dedicated nine new churches and numerous parish centers.

In addition he inaugurated a self-support system for financing the diocese which has been a model for others Sees throughout the nation and developed an in-house fund to finance parishes and other construction to avoid skyrocketing interest rates of banks and mortgage companies.

Fr. Timothy Geary

Now residing in St. William parish, Naples, Father Geary, who retired from active duty in 1973, is a native of Charleville, Ireland, who was educated in his native country and ordained on June 14, 1931 in Waterfront.

His first parochial assignment in the Diocese of St. Augustine was as an assistant for three years in Little Flower church, Coral Gables. From 1934 to 1939 he was an assistant pastor in St. Paul church, St. Petersburg.

He was named pastor of Sacred Heart Church, Homestead in 1939 and from 1941 to 1954 served as pastor of St. Margaret Church, Clearwater, St. Joseph Church, Stuart; and Immaculate Conception Church, Jacksonville. Late in 1954 he was named chaplain by the late Archbishop Joseph F. Hurley to organize a new parish in Naples.

From 1959 to 1960 he was pastor of St. Stephen Church, W. Hollywood and from 1960 to 1964 guided the parish of Blessed Trinity, Miami Springs. In 1970, after a pastorate of six years at St. Luke Church, Lake Worth, Father Geary was appointed chaplain at St. Joseph Residence, Fort Lauderdale.

At the Archdiocesan level he was director of the Apostleship of Prayer from 1958 until his retirement and while serving on S. Florida's west coast vicar Fornara was spiritual moderator of the Southeast Coast Deanery of the Miami ACCW.

Fr. John W. Schlinkmann

A native of Germany, Father Schlinkmann studied for the priesthood in his home country and at Catholic University of America, which awarded him a Bachelorate in Sacred Theology prior to his ordination on June 30, 1931 as a Passionist priest.

He came to South Florida in 1965, to become chaplain at New York City's Polo grounds for six years. During the Korean War he recorded taped messages for the crews of American ships at sea which were without chaplains.

Since his retirement from active duty he has been assisting in St. Luke parish, Lake Worth.

Fr. Christian A. Retera, O.S.A.

A member of the faculty at Biscayne College, Augustinian Father Retera is a native of Antwerp, Belgium, who was ordained May 31, 1931 in Holland.

His studies for the priesthood were taken in Holland and at the University of Amsterdam which awarded him a Doctorate in Letters. He was assigned to the faculty at Biscayne College in August, 1971.

Fr. Philip Ryan, C.P.

A member of the Congregation of the Passion, Father Ryan was born in Lynn, Mass. and ordained on Feb. 8, 1931 as a Passionist priest.

He studied for the priesthood at Holy Cross Passionist Monastery and is presently stationed at Our Lady of Florida Retreat House, North Palm Beach. From 1960 to 1968 he assisted in St. Anthony parish, Fort Lauderdale.

Silver jubilarians

Fr. Thomas E. Barry

A native of Boston, Father Barry studied in his home city before beginning his studies for the priesthood at the Franciscan Seminary in Holliston, Mass.

He completed philosophy and theology studies at Catholic University of America and was ordained to the priesthood on June 9, 1966 at the Shrine of the Immaculate Conception, Washington, D.C.

He came to South Florida in 1965, was assigned as assistant pastor in St. Hugh church, Coconut Grove, and subsequently served in the same position in the parishes of Holy Family, St. John the Apostle and St. Thomas the Apostle. Coincident with his first pastoral assignment in the Archdiocese of Miami he also served as a

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counselor at the Catholic Service Bureau and a student counselor at Immaculata-LaSalle High School.

In 1967 he was named chaplain of K. of C. Council 4772, St. Agnes as well as director of the English Cursillo Movement. From 1969 to 1973 he was administrator of St. Peter and Paul Church and was then appointed pastor of the newly established St. Benedick parish, West Hialeah.

Since 1978 Father Barry has been a member of the faculty at St. John Vianney College Seminary and since last year has served as chaplain for the Metro Dade Police Department.

Fr. Rocco D’Angelo

Ordained on May 31, 1956, Father Rocco D’Angelo is a native of New York City who attended schools there before studying for the priesthood at Holy Trinity Seminary, Ala. He was ordained in Martinsburg, W. Va. after graduation from Catholic University of America, and was stationed at various places in Ohio, Puerto Rico, and California before coming to the Archdiocese of Miami in 1962. From 1962 to 1964 he was an assistant pastor in Holy Rosary Church, Perrine. From 1966 to 1968 he was an assistant at St. Berdaneeta Church, Hollywood.

A veteran of four years overseas duty with the Navy in World War II, Father D’Angelo also served as a student counselor at Our Lady of Lourdes Academy and was moderator of the CYO East Coast and Southwest Deaneries.

He is presently engaged in priestly ministry in the Diocese of St. Petersburg, where he is administrator of Good Shepherd parish, Tampa.

From 1968 to 1970 he was an assistant pastor in St. Charles Borromeo parish, Port Charlotte and from 1970 to 1973 served in the same position at Espiritu Santo Church, Safety Harbor.

In 1973 he was named priest in charge of St. Peter Claver Church, Tampa and was for a time as associate chaplain at Cor Jesu Retirement Center, Tampa. Since 1974 Father D’Angelo has also served as Tampa Port Chaplain.

Fr. Seamus Doyle

Now associate pastor at St. Rose of Lima parish, Miami Beach, Father Doyle was ordained June 3, 1956 in Westford, Ireland after studying for the priesthood in St. Peter College.

For 18 years he was stationed in Auckland, New Zealand and Colorado. He returned to South Florida on Jan. 20, 1975 when he was assigned as an associate pastor in St. Lawrence parish, North Miami Beach. Since June 5, 1979, he has been serving in St. Rose parish.

Fr. Vincent T. Kelly

Born in Co. Clare, Ireland, the Archdiocesan Superintendent of Education attended Irish schools and was graduated from St. Patrick Seminary, Thurles, before his ordination on June 10, 1956.

For 12 years he served in the Diocese of Lincoln; Neb. where he earned a Master of Science in Education degree at Kearney State University. He came to the Archdiocese of Miami in 1969 and was appointed associate pastor of St. Pius X Church as well as a member of the faculty at Cardinal Gibbons High School, Fort Lauderdale. In 1970 he was named supervising principal of St. Thomas Aquinas High School, Fort Lauderdale, a position which he still holds.

Since 1975 Father Kelly has been Superintendent of Education in the Archdiocese of Miami. He is a representative of the Priests Personnel Board and also serves as president of the Senate of Priests and the Florida Association of Academic Non-Public Schools.

Fr. Ernesto Molano

A native of Manizales-Colombia, South America, he was ordained Nov. 18, 1956 in Columbia after completing studies for the priesthood at seminaries in Manizales.

He served in Colombian parishes and taught in the seminaries of his home city until 1964 when he went to Rome to complete studies for a Licentiate in Canon law granted to him in 1966. From 1966 to 1971 he taught Canon law at the Manizales Seminary where he also served as rector of the minor seminary.

Since 1971, when he came to the Archdiocese of Miami has been a judge in the Matrimonial Tribunal and an Associate pastor of St. Rose of Lima Church, Miami Beach.

Fr. William L. O’Dea

Ordained Feb. 4, 1956, Father O’Dea is a native of Braddock, Pa. who prepared for the priesthood at St. Fidelis Seminary, Herman, Pa. and St. Francis Seminary, Loretto, Pa.

Following graduate studies at Villanova University, Father O’Dea came to South Florida in 1963 and served as an associate pastor in Little Flower parish. Coincident with this position he was also Scout Chaplain for the Broward County Council. Since 1965 he was assigned as assistant in St. Mark parish, Boynton Beach, where he served until the following year when he was named an assistant in St. Anthony Church, Fort Lauderdale. In 1969 he became an assistant pastor at Our Lady of Gethsemani Parish, Worth where he was stationed until 1971 when he was named administrator of the newly established Parish of St. Agatha in Sweetwater.

Since 1979 Father O’Dea has been pastor of Holy Spirit parish, Lantana.

During his assignment at Miami Beach, Father Rynne was chaplain to K. of C. Council No. 3270 and from 1965 to 1966 held the same chaplaincy in the Boynton Beach Council. For one year he was also spiritual director of the Palm Beach District of the Miami Council of Catholic nurses.

Since 1968 he has been pastor of St. John the Apostle parish, Hialeah.

Fr. Robert E. Backherns, S.M.

A priest of the society of Mary, Father Backherns was born in Akron, O. and attended schools there as well as the University of Dayton and the University of Fribourg in Switzerland where he was awarded a Licentiate in Philosophy.

He is presently a member of the faculty at Blessed Trinity Parish, Miami Beach. In 1969 he was named assistant in Immaculate Conception Church, Hialeah. Two years later he was reassigned to Fort Myers on S. Florida’s west coast as an assistant in St. Francis Xavier parish and administrator of San Jose Mission. From 1970 to 1973 he was named assistant pastor of St. Monica; parish and one year later became an assistant in St. Francis de Sales parish.

Since 1973, Father Fernandez, whose sister, Lilia, is a Sister of St. Joseph and a member of the faculty of the St. Mary Cathedral School, has been pastor of St. Robert Bellarmine Church. In addition he is chaplain of Our Lady of Charity Council of the K. of C.

Fr. Michael P. Hogan, O.S.A.

A native of Chicago, he attended the Augustinian College and Villanova University before being ordained a priest of the Augustinian Fathers on June 9, 1956.

After teaching in schools administered by his community in Detroit and Chicago, Father Hogan became public relations director for the order’s Midwest province with headquarters in Chicago. While stationed there he took graduate studies at DePaul University, which awarded him a Master of Education degree in Counseling in 1967. From 1970 to 1974 he was assistant principal and spiritual director at Mendel Catholic Prep School, Chicago.

He came to the Archdiocese of Miami in 1974 and in 1978 was assigned to the staff of the Catholic Service Bureau as director of Alcohol Outreach services as well as an assistant pastor at St. Augustine Church.

Father Hogan serves as president of the Dade County Council on Alcoholism. He is also a member of the faculties at Biscayne College and St. Vincent de Paul Seminary, Boynton Beach.

Fr. Edward D. Lowney, O.M.I.

Born in Lowell, Mass., Father Lowney studied for the priesthood at Oblate Seminary and Catholic University of America, Washington, D.C. as well as Boston College.

Prior to his ordination on June 9, 1956, he was awarded a Licensate in continued on p. 20.

Miami, Florida / THE VOICE / Friday, April 10, 1981 / Page 19
NAME DROPPER — John Cuccaro of St. Juliana drops a name in the basket at the foot of the Cross. Parishioners were asked to bring to church the names and addresses of Catholics away from Church and the sacraments, and place them in the basket. More than 193 names have been put in during the last four weeks.

Archdiocese Directories

Copies of the Archdiocese of Miami Directory for 1981-82, are now available.

Recently published directories contain addresses for all churches, institutions, schools, and social service agencies in the Archdiocese. Copies may be obtained by sending a check for $3.50 each, payable to the Archdiocese of Miami, to Community Relations Office 6301 Biscayne Blvd., Miami, Fl. 33138

Blame films for ‘mystique’ of violence

continued from p. 13

machiavellianism, violence that is “Taxi Driver’s’ reason to be and which tells us nothing about Bremer and Oswald but a great deal about director Scorsese and writer Paul Schrader.

Since I don’t belong to the trash-chic, movies-as-pure-fun school of film criticism, as is evident in the review of Last Tango in Paris, I have to think that movies have an effect on people and on society, including even those who don’t go to movies. And I believe, furthermore, that a filmmaker, like every other kind of maker, is responsible for what he makes.

Scorsese and Shrader can’t be held responsible for what happened that Sunday afternoon in Washington but they, along with the likes of Brian de Palma (‘Dressed to Kill’) and Michael Cimino (‘The Deer Hunter’), have a responsibility to the public and to the art of photography to use the budgetary techniques at a cost of millions. We can blame them for a climate in which violence, especially machismo violence, has been elevated to a mystique. We can blame them for dulling our moral senses and making it more difficult to deal with the ills that plague us.

No, a pernicious movie may not have the same direct effect upon us that a badly positioned gas tank in our car might, but I think that we are deceiving ourselves if we believe that it has no effect. We can never link a particular case of lung cancer to a particular unfiltered smoke stick, but every unfiltered smoke stick that exists makes the atmosphere more dangerous to our lungs.

No, we can’t blame filmmakers for the brutality of murderers and for the brutal murder of women. But we can blame them for making it more difficult to confront the ills of our society.

We CAN blame them for distorting reality with fantasies—fantasies conjured up by the most advanced and sophisticated cinematographic techniques at a cost of millions. We can blame them for a climate in which violence, especially machismo violence, has been elevated to a mystique. We can blame them for dulling our moral senses and making it more difficult to deal with the ills that plague us.

(Gallagher is on the staff of the U.S. Catholic Conference Department of Communication in New York and reviews films.)

Jubilarians celebrate

continued from p. 19

Sacred Theology at Catholic U. and for the next 20 years served with his community of the Oblate Fathers of Mary Immaculate in Japan.

He came to South Florida late in 1976 and serves in St. George parish, Fort Lauderdale.

Fr. Martin J. McMahon, O.M.I.

Another Oblate Father observing his silver jubilee this year is Father McMahon, a native of Buffalo, N.Y. who was ordained on Sept. 15, 1956 following studies at the Oblate Seminary in Washington, D.C. and Catholic University of America, where he earned a Licentiate in Sacred Theology.

Father McMahon served as a chaplain at the Ohio State Hospital in Columbus from 1956 to 1961 when he became a member of the faculty of his community’s High School, Brattleboro, Vt. For 10 years he served in parishes in the Carolinas.

Since 1977, when his order assumed the administration of St. George Church, Fort Lauderdale, he has served that parish as pastor. In addition, he is the Faithful Friar of the Fr. Michael J. Mullaly Assembly of the Fourth Degree K. of C. in Broward County.


A member of the Holy Ghost Fathers, Father Nolan is a native of Co. Carlow, Ireland, who prepared for the priesthood at the college of his order before his ordination on July 15, 1956 in Dublin.

After serving as a missionary in Africa for more than 10 years, Father Nolan came to South Florida and in 1973 was assigned as an assistant pastor in St. Jerome parish, Fort Lauderdale, until later that year when he became associate chaplain at Holy Cross Hospital. In 1978 he was appointed pastor of St. John the Baptist Church, Fort Lauderdale.

Father Nolan has two brothers who are also priests now in Ireland, but who formerly served in the Archdiocese.

DEADLINE MONDAY NOON
Reaching those who left

By Father Philip J. Murnion

According to a Gallup Poll, as many as 49 percent of adults born into Catholic families do not participate in Mass on Sunday; nearly 20 percent of adults born into Catholic families consider themselves totally alienated from the church.

These statistics have been recognized by many parishes as a challenge. Well-planned efforts have been undertaken to invite non-practicing Catholics back to parish communities. There are even cases where it has been discovered that some people were just waiting for such an invitation.

Of course, it isn’t easy to capture anyone’s attention in today’s society. The media and the mails are flooded with attempts to capture people’s attention - to buy, to join, to support, to oppose. So the impact a parish will make in its attempt to reach out is going to depend on how intent it is to embody the Gospel in its worship, to be a community in which people care for each other, and to further the kingdom of God in the world.

WHAT CAN parishes and their people do about this challenge? Many parishes, spurred on by the 1974 Synod of Bishops in Rome, when church leaders from all over the world met to discuss “evangelization,” and by the late Pope Paul VI’s apostolic exhortation on evangelization, recognize that definite action is needed to reach Catholics who are alienated from the church. These parishes and their people want to share the meaning of faith in their daily lives.

The word “evangelization” simply means spreading the good news of Jesus - doing what the early evangelists of the church did.

As a matter of fact, there are several ways parishes and their people can do this.

1. Parishes do the work of evangelization when they encourage people to reflect on the Gospel and to examine the meaning of their faith.

   The word ‘evangelization’ simply means spreading the good news of Jesus - doing what the early evangelists of the church did.

   People. Door-to-door visits, letters of welcome to all residing within the parish’s boundaries. Articles and advertisements in local newspapers, and special events such as lectures or discussions devoted to questions and problems people have concerning the church, are among the ways parishes and their people do this.

2. Parishes do the work of evangelization when their love and commitment can be seen in their celebration of the liturgy, in their preaching, in their care for youth and families, in their appreciation of people’s struggles in life and in their hospitality. Then alienated Catholics, recognizing the Spirit within the parish, may want to look in on the church again.

3. Parishes do the work of evangelization when they undertake specific efforts to reach out to people most in need.

   THESE FOUR approaches are all dimensions of evangelization. They are ways to fulfill Jesus’ mandate to make disciples of all people.

   In fact, these four aspects of evangelization must be carried out together. Reaching out to others has little meaning if there are no efforts at the same time to deepen our own faith and to make the parish community an authentic expression of that faith. For one thing, the credibility of efforts to reach alienated Catholics increases when those efforts reflect our own love and interest in the faith.

   We may even suggest that the primary means of Catholic evangelization is through the vitality of the parish and its people. For the parish is a people in which people who are trying to be Christ in the world today. It is a community in which people come together to grow in faith and to support another one in living the life of Christ.

   There can be many efforts to reach alienated Catholics. In fact, many efforts are needed, including all the well-planned efforts to capture people’s attention, to train leaders for this work, to prepare to encounter the people who are, must be remembered, not always alienated for the same reasons.

   But nothing takes the place of the Christian community and its visible faith - the community that will be met when and if an alienated Catholic comes to the parish.

By Father John Castelot

It is generally agreed that the author of the Gospel of Matthew - who, for convenience sake, we still call Matthew - used the Gospel of Mark as one of his resources. But if Mark’s Gospel was accepted and used with veneration in Matthew’s community, why would another Gospel have been needed?

The answer does not lie in the author’s desire to add material that Mark did not use.

MATTHEW’S GOSPEL is longer than Mark’s. (28 chapters against 16 in Mark’s Gospel). Matthew also wrote a quite different Gospel: Even when he uses Mark, he frequently edits him, providing a fresh application of the traditional material.

Was why was the Gospel of Matthew written? To come up with an answer, it needs to be realized that the Gospel do more than supply information about Jesus. They interpret the information about Jesus for specific Christian communities, each with its own preoccupations and problems.

Mark had applied the available material to the needs of his community, but Matthew’s community was not the same as Mark’s. Its basic makeup was different, and so was its situation, which brought fresh questions and fresh problems.

Matthew’s community needed a new Gospel, therefore, one that spoke more directly to its concerns.

THE CAREFUL way the Gospel of Matthew is structured has led to descriptions of it as a “catechetical instruction.” Apparently there was a need in Matthew’s community for catechesis, for religious instruction. This catechesis was necessary for converts of different types, but it was necessary also for established Christians, even those in positions of leadership. All of Chapter 18, for example, is directed to leaders.

Other concerns had to be dealt with, too. For example, there were those at the time Matthew’s Gospel was written who questioned and challenged the Christians. The desire of the Christians to defend their position seems to be one of the reasons why the Gospel of Matthew was written.

These kinds of needs had to be met and this called for a new Gospel, one that would keep the memory and the message of Jesus alive and relevant. Matthew’s efforts to respond to these particular needs of his community give his Gospel a quite distinctive air.

But there were other, even more fundamental factors which influenced his recasting of the traditional material. These, too, we must take into consideration if we are really to understand this fascinating Gospel.

FOR READERS interested in acquiring a deeper knowledge of the Gospel of Matthew, I recommend the following books, all in paperback:


I found both books by Meier especially helpful.


Who is another Gospel?
Tips for evangelizers

By Katharine Bird

George Clements, communications manager for IBM in Atlanta, Ga., was a force behind “Operation Homecoming,” an evangelization effort of St. Thomas Aquinas Parish in Alpharetta, Ga. In the following interview, Clements talks about what the parish did to invite former Catholics back to the church.

Q. MR. CLEMENTS, WHY DO PEOPLE FIND IT DIFFICULT TO TAKE PART IN EVANGELIZATION EFFORTS?
A. I think most Catholics feel religion is a private matter. We don’t feel comfortable talking about our belief in Christ. The typical person finds it hard to say, “The Mass charges my batteries.” And lay Catholics have no tradition of going out to others on a personal basis to discuss religion.

Q. WHAT DOES THE WORD “EVANGELIZATION” MEAN TO YOU?
A. As I see it, evangelization means that every Christian is obligated to share the good news of Christ’s resurrection and our salvation with other people. We can’t keep it to ourselves. And this means every Christian, lay people and Religious, of all ages and backgrounds.

For me, the bottom line in evangelization is first, to look inward, to ourselves, to make sure our own faith is strong - to figure out why we are Catholics. Then, to reach out in a friendly way, first to our own folk, the alienated Catholics.

I got involved with Operation Homecoming after making a Cursillo (weekend retreat) because the pastor, a good friend, asked me to help in the summer of 1977.

Q. COULD YOU EXPLAIN HOW YOU RECRUIT PEOPLE TO EVANGELIZE OTHERS?
A. First, in our parish, we pound away at people on what it means to be a Christian in homilies and in the bulletin through parish leaders and committee members. We remind people constantly of the obligation to share the faith.

Second, when we have five or 10 people ready to help, we show them how to evangelize. In Homecoming II, we turned to those who worked during Homecoming I to explain what they did.

I always tell people the best kind of evangelization is through simple conversation, one on one. Begin with someone you know - talking to one neighbor or relative about your faith. I also remind people you don’t have to be experts on church history. You have to be able to say, “I like being Catholic” or, “My life is better” because of my parish and my religion.

Let me add, it is probably easier to do this here in the South. Being a Christian is a more open thing down here. Southern Baptists talk frankly about their religion. Many Protestant businessmen have Bible study groups over the noon hour. Some of this fervor rubs off on Catholics.

Q. COULD YOU GIVE EXAMPLES OF APPROACHES YOU HAVE USED?
A. Well, I’ve been working with a friend who drifted away from the church many years ago. I might say to him: “Hey, Harry, I’ll bet you’ve never seen a Mass in English. Aren’t you curious? Won’t you come with me to Mass next Sunday?”

Or, again, if someone is having trouble with his kids, and has no spiritual anchoring in his life, I will try to introduce him to someone at the parish who is good with strangers.

Or a person can say something like, “I’d like to talk to you for a while about my church.” This works best if you invite the person to some special parish event, like a social hour or a seminar.

Q. DO YOU FIND IT EASY TO APPROACH PEOPLE?
A. It’s never easy. I never feel totally comfortable. I always think, “Am I going to say the right thing?” I worry people will walk away from me. I usually pray and have a knot in my stomach the whole time.

But the success stories keep me going. For instance, the man who was away from the church for 25 years and now comes to church at least sometimes.

And then, I have to believe that I am planting seeds. That my encouragement will bring someone back later on if not now.

‘Evangelization means that every Christian is obligated to share the good news of Christ’s resurrection and our salvation with other people. We can’t keep it to ourselves. And this means every Christian, lay people and religious, of all ages and backgrounds.’
Chris Sheridan

NEW YORK (NC) - Of all the superheroes popularized by Marvel Comics - Spiderman, the Hulk, the Submariner - the one who made his debut in a comic book last October is one of the most unusual: St. Francis of Assisi.

The 50-page comic book, "Francis, Brother of the Universe," Marvel Comic's first religious publication, based on the life of the 13th-century founder of the Franciscan order, has been so well received that both Marvel executives and church officials are considering cooperating on more religious books.

"ITS IN ITS SECOND printing," said Franciscan Father Roy Gasnick, director of the Franciscan Communications Office in New York, and author of the comic book's scenario, "The original printing was 250,000 copies. The Paulist Press has already sold its 100,000 copies and has ordered 50,000 more.

And Marvel has sent out 150,000 in normal distribution and 30,000 to their Collectors' Club."

The priest said in an interview that a Japanese edition is due out in the spring and that Marvel is negotiating for distribution of the comic in 10 countries.

"James Galton, the company president," he said, "is so pleased with the result that he approached us on doing the history of the church.

"But my initial reaction was that it would be too big a chunk. So I suggested as a starter four issues on the history of the church in this country.

"It sounds like a great project if we can get it off the ground."


HE SAID HE used Omer Englebert's "Life of St. Francis," considered to be the definitive biography of the saint, as a guide for the comic.

Father Gasnick said he wasn't too surprised at the comic's success. About 65 books a year are written on St. Francis, who remains a powerful force in the contemporary society because he "was so complex a person that he touched many fields of human endeavor," the Franciscan said.

"He was St. Francis the naturalist," he said, "the mystic, which attracts people of prayer; the personalist, who looked upon people as individuals rather than part of a crowd; the activist, who created an order-model of what the church should be like, based on small, caring communities; Francis the reformer; Francis the peacemaker, who tried to stop the killing of both sides during the Crusades; and the St. Francis who purposely identified himself with the poor and the oppressed."

"Meanwhile, Marvel is developing a full-length animated movie about St. Francis and another publisher has approached Marvel concerning the production of a St. Francis coloring book."

Beat the 9-digit ZIP!

By Hilda Young

I was standing in line with 300 people the other day to buy 3-cent stamps to go with my 15-cent ones, when the rumor filtered down the line that the post office actually is serious about instituting a nine-digit ZIP code.

"Good heavens," the man behind me grumbled, "I've written letters shorter than that."

"Look at the positive side," his wife said, "It might force people to get to know each other again. They'd have major conversations just trading ZIP codes."

"That is, if they could remember them," I smiled politely.

The 12-year-old standing on a skateboard in front of me did a 180. "No swear," he said. "You just memorize it in three segments of three digits each."

"You are talking to someone who has been using the same recipe for spaghetti sauce since before Babe Ruth was a candy bar, young man," I said, "and I still look it up. How could I memorize nine digits?"

The man who wrote short letters agreed. "If you're such a math wiz, kid," he said, "explain to me why we need 999 million potential numbers when there are only 230 million people in this country. Everyone of us could have three of our own private ZIP codes with that many numbers."

"How would I ever get a number like that to fit into my address books?" I heard someone down the line yell.

"I'm not going to wear a dog tag just for a ZIP code," someone else said in a loud voice. It was getting ugly. "Down with ZIP codes," screamed a little old lady. The crowd roared its approval.

"Zip lists, not letters," a group further up the line started to chant. The skateboard Einstein took off with the rest of the crowd.

"I'll bet if the people over there would just give people a dog tag, everyone of us would get along fine."

"They should give people a dog tag," someone yelled out of the crowd. "Somewhere over there, someone's got a dog of the wrong color."

"What do you mean?" I asked.

"A black dog," she said. "Black people aren't allowed to be in this country."

"You're giving people a dog tag to make them think about the dog in the street," I said, "That's not treating people as individuals."

"You're giving people a dog tag just so you can give people a brand new ZIP code."

"I'm not going to wear a dog tag just for a ZIP code," someone else said. It was getting ugly again. "Down with ZIP codes," screamed a little old lady. The crowd roared its approval.

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El día 13 de Abril la Arquidiócesis de Miami celebrará la Misa del Santo Cristo en la Catedral de St. Mary donde la cual se rendirá homenaje a 23 sacerdotes que este año celebrarán sus Jubilados de Oro y Plata, sea decir 50 y 25 años de ministerio. A continuación la relación de estos dedicados servidores de Cristo.

En su Jubileo de Oro:

- Obispo Paul Tanner, D.D. - Nació en Irlanda, su patria, en Mayo 31, 1931; nació en Chicago y ordenado sacerdote en Abril 11, 1931. Autor de cuatro libros sobre homilias. Fue por seis años locutor oficial de las congregaciones anuales de Holy Name Society en el Polo Grounds de N.Y. Durante la guerra de Corea grabó mensajes para los barcos americanos que no tenían...
San León Magno

ABRIL 11

sobre Roma. A su paso dejaba miseria, muerte y desolación. El Papa León movió por la piedad hacia el sufrimiento del pueblo, salió al encuentro de Atilla y valientemente le habló al bárbaro y su voluntad y deci-
dición prevalecieron logrando que el Huno y sus tropas se retiraran dejando a Roma sin
tocarla.

La gente no comprendía cómo el humilde guía de los cristianos pudo hacer retroceder a Attila, quien con-
tosó que cuando el Papa le hablaba el escultor se encontraba ante la presencia de un personaje en
topas sacerdotales que estaba junto al Papa y blandía una
epada desnuda. (A San Miguel Arcángel se le muestra con una
espada.)

En estos tiempos la Iglesia era
tegazada por la herejes y San
tón nació en Tuscana, Italia.

Pedro en tan señalado día
dsucederle, precisamente el día

el Papa, Leon fue elegido para

nombrado Arquidiácono por

fue unos de los apologistas al conocer el pensamiento cris-
samiento de la época y como

inquietud que le llevó a través

de Abril del año 461.

Compuso muchas oraciones del

Misa y dejó muy hermosos

sermones para las solemnida-
des, muchas cartas apostólicas y

otros escritos sobre la fe por lo
to que la Iglesia le honró con el
título de Doctor. Falleció el 11 de

de Abril del año 461.

Durante su tiempo Attila el

Huno, “el azote de Dios”, in-

vadió a Italia con sus fuerzas.

Una vez que el Huno tomó la
ciudad de Aquilea marchó

a Italia con sus fuerzas. Una
vez que el Huno tomó la
ciudad de Aquilea marchó

San Justino

ABRIL 14

San Justino, filósofo y mártir,

fué unos de los apologistas más

importantes del siglo II. Por

propia confesión se conoce que

Justino llegó al cristianismo en su búsqueda de la Verdad,
inquietud que le llevó a través de todas las escuelas del pen-
samiento de la época y cómo

cómo al conocer el pensamiento cris-
tano se consagró a Cristo y a la
defensa de sus doctrinas que

consideró la única segura y

verdadera filosofía.

Se hizo célebre por las dos

apologías que tuvo el valor de
dirigir a los emperadores An-
tonio y Marco Aurelio, crueles

perseguidores de los cristianos

Munto decapitado en Roma el

año 165.

Rededication al Espíritu Santo, Pide el Papa

Vaticano (NC) - El Santo Padre

pidió a todas las Conferencias

Episcopales Católicas del mun-

do incluyendo los patriarcados

del rito Oriental, que imple-

vieran uno o más obispos
dedicados a Roma para los

servicios del Día de Pentecostés,

Junio 7 de 1981 para "confiar al

poder del Espíritu Santo a la

Iglesia y su misión entre las

naciones de hoy".

La invitación estuvo con-

tenida en una carta del Papa a

los obispos que marca el 1600

aniversario del Primer Concilio

de Constantinopla, en el cual

se difinió la Naturaleza Divina

del Espíritu Santo y el 1550 del

Concilio de Efeso, que

proclamó la Divina Maternidad

de la Virgen María.

La carta de 21 páginas

fechada en Marzo 27 pasado y
dada a la publicidad el 31 del

propio mes, expone la impor-
tancia de estos antiguos con-
cilios para temas contem-
poráneos tales como ecume-
nismo, renovación de la Iglesia

y la crisis de vocaciones.

“Estos grandes aniversarios

no pueden permanecer recu-

deros como romos, del pasado

para nosotros”, dijo el Papa.

“Deben revivificar su espirituali-

ciencia, ciertamente deben en-

contrar una manifestación exte-

ra de su spiralidad y reflejarla

para la comunidad de los creyendo-

tes”.

El Papa declaró que las cele-

braciones en Roma, ceneren-

tradas en las Basílicas de

San Pedro y Santa María Mayor,

permitirán a toda la Iglesia

renovar conjuntamente “la

herencia que hemos heredado

de la habitación alta en Pen-

tecostés en el poder del Espíri-

tu Santo”.

“No hay duda que en la

presente etapa de la historia de

la Iglesia y de la humanidad,

hay una necesidad especial de

penetrar aún más y dar nueva

vida a la verdad acerca del

Espíritu Santo”, dijo Juan Pablo

II expresando su esperanza en

que los Concilios de Constan-

tinopla y Efeso que “eran ex-

presiones de la fe enseñada y

profesada por la Iglesia no divi-
dida, nos hará crecer en mutua

comprensión con nuestros

amados hermanos del este y

del oeste, con los cuales no

estamos todavía unidos por la

total comunión eclesial”.

Dijo que la Iglesia Católica

y de otras Iglesias busca

“en oración, con humildad y

confianza los caminos hacia la

unidad”. Pero señaló que la

Iglesia Católica no abandonaría

la especial veneración por la

Virgen María, que en ocasiones

ha sido un obstáculo para el

progreso ecuménico... El Con-

cilio Vaticano II “con bienaven-

turadas palabras sumarizó la in-

quebrantable relación de María

con Cristo y con la Iglesia”. Dijo

sobre la renovación de la Igle-
sia “que era a la vez un moder-

nizar y un consolidar lo que es

eterno y constitutivo de la

misión de la Iglesia”. Tal

renovación “puede llevarse a

cabo sólo en el Espíritu Santo,

lo que quiere decir con la

ayuda de Su luz y Su poder”.

Añadió el Papa que los efec-

dos del Espíritu Santo en el

esfuerzo de renovación son

cruciales para la unidad interna

de la Iglesia, para el florecer de

las vocaciones para el sacer-

doció y para la vida religiosa,

para el crecimiento del aposto-

lado laico y para el proceso

cumérico dentro de la cris-

tiandad y para el andar de la

Iglesia por el mundo moderno,

que debe extenderse en direc-

tión a la justicia y la paz”.

St. Michael: Viene Orador

Sagrado en Semana Santa

El Rev. Padre José Díaz Fernán-

dez, canónigo de la Catedral de

Santiago de Compostela,

España, y distinguido obispo

sagrado ha venido a la

Parroquia St. Michael the Ar-

changel, W. Flagler y la

Avenida 29 en Miami, donde

dirigirá un triduo de

predicaciones en la Semana

Santa. El programa del triduo se

siga:

- Lunes y Martes Santos

Srta. el VIII Aniversario del

Sagrado en Semana Santa.

- Viernes Santo, Bendición del fuego y

Gran Baile por

VIII Aniversario de Impacto

- Mayo 9 de 1981, Día de las

Madres.

La cita es en el Casablanca

Banquet Hall, 855 SW 22

Avenida, para bailar celebran-

do el VIII Aniversario del

Movimiento Impacto y a las

mamás en su Día.

Para entrada e información

llamar a Angel Lopez al telefo-

no 595-6684.
Sermón de las Siete Palabras por el Padre Nickse en la Catedral

El Sermón de las Siete Palabras, de antigua tradición entre los fieles hispanos, será ofrecido por el Rev. Padre José P. Nickse en la Catedral Santa María de 3 a 5 p.m. el Viernes Santo, 17 Abril. Radio WQBA, 1140 Kc., transmitirá el Sermón en vivo desde la Catedral y Dynamic Cablevision de Miami trasmitirá en vivo desde la Catedral y Dynamic Cablevision de Hialeah presentará el sermón en su programa de TV en español esa misma noche.

La Comunidad de la Catedral de Sta. María tiene el gusto de invitarles al próximo 17 de Abril a celebrar la Pascua y Muerte de nuestro Señor Jesucristo mediante los oficios de Viernes Santo a las 6 p.m., seguido por la procesión del Santo Entierro en la plaza y extensión de oración a favor de nuestros hermanos de Libano, ya que esta no es una guerra simplemente entre libaneses cristianos y musulmanos sino una guerra anticristiana promovida por los FLM y apoyados por las fuerzas sirias que envió en enero los pobres del Salvador que luchan por su libertad y su derecho a la paz.

La lucha en el Libano es anterior a la de El Salvador y sin embargo lo mismo que la pacífica guerra civil entre libaneses cristianos y musulmanos, una guerra anticristiana parece estar en marcha. El Papa Juan Pablo II ha pedido a sus fieles una campaña de oración y solidaridad a favor de los hermanos de Libano.

Un corresponsal de TV norteamericano del serrano hispano, Gerardo Rivera, pasó varias semanas en el Medio Oriente investigando la guerra en el Libano y recogió de labios de varios testigos, reporteros, diplomáticos y líderes de los Estados Unidos, los funcionarios del gobierno de ese país, la guerra civil sobre la cual se desperdicia energía y tiempo en el mundo entero. El documental transmitido por televisión a toda la nación norteamericana bajo el título de "¡Viva el Satélite!" no dejó de ser el mensaje que se deseaba y al que se necesitan para continuar su guerra anticristiana y de subversión en el mundo entero.

En el terminar de la programación de TV, el Papa Juan Pablo II rogó a sus fieles que reciban el don de la paz. Aunque la guerra anticristiana no puede ser prolongada, la Plaza de San Pedro, que se recuerda con el nombre del Papa, es el centro de la esperanza y la determinación de miles de personas en el mundo. "Es una situación angustiosa, la agonia de toda una nación que no puede ser prolongada por más tiempo y ante la cual el mundo ha desaparecido. "

Salvador aparecen como ignorantes de los bombardeos y el crimen con los que se cometió contra los innocentes ciudadanos de Libano.

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NOTICIAS DE LA SEMANA

CATEGOSMO EN ESPANOL

BENVINDO;

Washington (NC) - Para abril se espera la publicacion en castellano del manual catequético de 1979 "Sharing the Light of the Faith" (Compartir la Fe), anuncia sor Mariella Frye, de las Misioneras Auxiliares del Sagrado Corazon y corredora del proyecto. Tambien se espera revisar la edicion original de 1984 pues “el manual debe marchar con los tiempos”. Una comision consta de miles de catequistas y sacerdotes antes de producir el texto final.

CAMPAÑA CONTRA LA IGLESIA

Chile (NC) - En respuesta a una campaña de los medios de comunicacion para que se imponga impunalidad en las propiedades de la iglesia, “que se ha hecho rica con el privilegio de las religiones de los pueblos”, según afirman, el cardenal Raúl Silva de Santiago hizo un repaso de los servicios a la comunidad prestados por las escuelas, hospitales, asilos y cooperativas constructoras de su arquidiocesis. Hegar de Cristo construyó 38,200 viviendas de bajo costo en diez años, INICA (Instituto de la Vivienda) 20,800 viviendas y levanta actualmente 1,500 para los pobres. Las 500 iglesias y capillas no pagan impuesto por ser lugar de culto “construido por los pobres para los pobres” y exento como otros templos no catolicos. Los 10 hospitales, 78 asilos de ancianos, 16 orfanatos y 141 clinicas prestan servicios medicos y sociales a gran numero de habitantes, y componen la exencion otorgada a centros similares privados. Unos 130,000 niños y jovenes asisten a las 234 escuelas de la iglesia, desde la escuela rural hasta la Universidad Catolica. De estas instituciones, 159 sacerdotes y 150 religiosos trabajan por la causa de los pobres, y no pagan impuestos como no los pagan las familias cristianas, segun anuncio el cardenal en su discurso de Limpio 9, 1956. Sirviendo en varias, la Abadia Trapista de Gethsemani, una comunidad prestado por las comunidades religiosas que no disfrutan otros y que otros no dan. Todos los medios de informacion gozan tambien de exenciones tributarias.

NUEVA YORK EN PIES CONTRA DROGAS

Nueva York (NC) - Los casi dos millones de catolicos, sus 407 parroquias y 349 escuelas en el condado de Manhattan, Bronx y Staten Island, mas bien condados se movilizan en una campana para combatir el difundido uso de drogas entre los niños y jovenes, y robustecer a la familia cristiana, según anuncio el cardenal en su discurso de Limpio 9, 1956. Esta campana de dos sacerdotes en Irlanda y el cardenal Stefano Wyszynski de Varsovia han jugado un papel decisivo para aliviar los conflictos con el regimen comunista sobre la libertad sindical. Un sacerdote general anunciado para el 31 de Marzo, que bien pudo provocar una invasión del invierno, es suspendida por voto obrero aunque el gobierno no accedio a todas las condiciones. Se sabe que el cardenal se reunio con el primer ministro Gen. Wojciech Jaruselski; por su parte el papa se comunico con el ministro de Relaciones Extranjeras, al paso que pidio a sus compatriotas polacos resolver la crisis con responsabilidad y espíritu de paz.

DECISIVA MEDIACION DEL PAPA

Vaticano (NC) - Declara Lech Walesa, jefe del movimiento obrero independiente, que el Papa Juan Pablo II y el cardenal Stefan Wyszynski de Varsovia han jugado un papel decisivo para aliviar los conflictos con el regimen comunista sobre la libertad sindical. Un sacerdote general anunciado para el 31 de Marzo, que bien pudo provocar una invasión del invierno, es suspendida por voto obrero aunque el gobierno no accedio a todas las condiciones. Se sabe que el cardenal se reunio con el primer ministro Gen. Wojciech Jaruselski; por su parte el papa se comunico con el ministro de Relaciones Extranjeras, al paso que pidio a sus compatriotas polacos resolver la crisis con responsabilidad y espíritu de paz.

NUEVO ARZOBISPO DE TAMPA

Vaticano (NC) - El Papa Juan Pablo II nombró arzobispo de St. Petersburg, Mich., Mons. Edmund Casimir Szoka, de origen polaco, y le llamó en gesto extraordinario a Roma para que su asuncion perdura. En el colegio de en- sila y estudiante obligado, en el Colegio de la Orden de Agustinos, Ioannis, no conseguió la lista de nombres de los que podrían ser nombrados arzobispos al final de este articulo. La palabra de Dios esta clara y las cosas que tenemos que hacer esta ante nosotros, son la ayuda de El no fracasaremos!

SENADOR ALAN TASK

Diria su correspondencia a: SENATE EDUCATION COMMITTEE

38 Senate Office Building
Tallahassee, Florida 32304

HOUSE EDUCATION COMMITTEE

224 House Office Building
Tallahassee, Florida 32304

Aniversario de Oro y Plata de 23 sacerdotes

Sobre Alcohólico de Dade County, director de Bethesda Manor, centro de rehabilitación para alcohólicos, y miembro de las facultades de Biscayne College y del Seminario St. Aignan de Paul.


R.P. Martin J. McMahon, OMI. También Oblato de María Inmaculada; es natural de Buffalo, N.Y. Fue ordenado en Septiembre 15, 1956 y es Licenciado en Teología, sirvió con su orden en Ohio y en las Carolinas y también en la facultad de la Escuela Superior en Vermont. Cuando la arquidiócesis dió la aprobación para que la parroquia de St. George a los Oblatos, Padre McMahon fue su párroco. Es nativo de El Fuerte de la Asamblea Fr. Mullin de 4to. Grado de K. of C.