**Reagan cuts: 'severe' impact**

Cited by Catholic Charities

WASHINGTON (NC) - An "impact study" conducted by the National Conference of Catholic Charities on the Reagan administration's budget has found that the cuts would "severely affect" a number of social service programs.

The NCCC said that preliminary findings of its study showed that the proposed cuts would affect nutritional needs of the elderly, day care, foster care, counseling and emergency shelter to juveniles; and services to refugees.

"CLEARLY THE voluntary sector cannot absorb the immediate and drastic increases in people who will continue to need food, clothing and shelter if the budget cuts are enacted," said Msgr. Lawrence J. Corcoran, NCCC executive director.

In mid-March, the NCCC mailed Catholic Charities agencies around the country a questionnaire seeking the local impact of various federal budget cuts. For each category of cuts, the NCCC asked the local charities offices how many federal dollars currently were being received, how much private money was being received, how many clients were being served, how much federal money would be lost due to the cuts and how many clients would have to be eliminated from Catholic Charities programs.

The NCCC said a number of charities organizations responded with fears that soup kitchens would become common again, and wondered who would step in to provide services now continued on p.17

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**Human life? Congress airs issue**

By Jim Lackey

WASHINGTON (NC) - What promises to be one of the most thorough congressional explorations of the issue of abortion opened in Washington April 23-24 with several doctors testifying that conception is the point at which human life begins.

The hearings were called by the Senate separation of powers subcommittee to examine a proposal that Congress reverse the Supreme Court's 1973 abortion decision by declaring that human life begins at conception.

But the subcommittee's chairman, Sen. John East (R-N.C.), said on the second day of hearings that the whole range of U.S. policy on abortion would be examined.

"I WOULD HOPE that whatever happens to (this bill) or whatever happens to a constitutional amendment or whatever else is down the road that at least we have been allowed now to begin a public discussion on a very vital and critical and important matter of moral and ethical and sociological consequence," said East, one of the Senate's crop of freshmen Republicans.

He said the hearings would resume about May 20 and go at least into June as the subcommittee considers the statutory, constitutional, ethical and other implications of the proposed legislation.

A famed French geneticist, Dr. Jerome Lejeune, led off the parade of doctors by declaring that while life has a "very, very long history," every life has a "very neat beginning, the moment of its conception."

Continued Lejeune, professor of fundamental genetics at the Medical College of Paris, "As soon as the 23 paternally derived chromosomes are united, through fertilization, to the 23 maternal ones, the full genetic information necessary and sufficient to express all the inborn information of the new individual is gathered."

Lejeune and others also commented that the successful production of test-tube babies proved that life has its beginning during fertilization.

DR. MICHELLE M. Mathews-Roth, principal research associate in the Department of Medicine at the Havana Medical School, cited passages in several biology and embryology textbooks to show that life at conception is "universally accepted and taught at all levels of biological education."

The only specialist to urge the subcommittee not to accept the position that human life begins at conception was Dr. Leon E. Rosenberg, chairman of the human genetics department at Yale University Medical School. He argued that the establishment of an "actual human life" is more a notion of philosophy and religion than it is a notion of science.

While conception is "a critical event" in human reproduction, said Rosenberg, the fertilized living cell still has only the potential for human life.

"To fulfill this potential, the fertilized egg must travel to the uterus, be implanted in the uterine wall, and undergo millions and millions of cell divisions on p.6"
German held for murders

MIAMI, Fla. (NC) – Hans Christ, a German residing in El Salvador, was arrested by agents of the Federal Bureau of Investigation and charged with the January murder in San Salvador of two Americans working in the land reform program.

The 30-year-old man, who has been held without bond in a Miami jail since April 15, is accused of fatally shooting lawyers Michael P. Hammer, 42, of Potomac, Md., and Mark Pearlman, 26, of Seattle, who were under contract with the U.S. Agency for International Development (AID) to assist the Salvadoran government junta in turning large landholdings into peasant cooperative farms.

Also killed Jan. 3 at the Sherman Hotel in San Salvador was Jose Rodolfo Viera, head of the Institute for Agrarian Reform. The Salvadoran government has requested extradition of Christ, along of that of a Guatemalan identified as Alberto Bolanos on the same charges.

Hammer, a catholic and a graduate from Georgetown University, worked for the American Institute of Free Labor Development, an educational arm of the CIO-AFL. Bishop Thomas C. Kelly, General secretary of the U.S. Catholic Conference, said at the time of the killing of the three men “is another tragic sign that uncontrolled violence permeates the life of the society,” in El Salvador.

Witnesses said the assassin entered the hotel in spite of unusually tight security. Christ is identified as a son of Joachim Christ, a textile factory owner in Santa Tecla, El Salvador, who moved to Guatemala after he was held captive twice by striking workers. A brother of Bolanos, reportedly involved in arms traffic, was killed in December near the Guatemalan border. The Bolanos family owns large coffee plantations near Santa Ana, El Salvador.

REAL ESTATE DISPUTE – This chapel, convent and 16 acres of land in Catonsville, Md., recently sold by a Baltimore real estate agent is the center of a dispute between four nuns and the agent they hired. The nuns, members of the Dominican Sisters of the Perpetual Rosary, say the agent sold the property for $200,000 less than it was worth. (NC Photo from UP.)

Fr. Greeley Praises teachers

NEW YORK (NC) – Father Andrew W. Greeley, author of a recent study on minority students in Catholic schools praised parochial school teachers for their ability to help disadvantaged black and Hispanic students, which public schools were unable to do.

“It is something you have been doing all along, and have not known you’ve been doing it,” Father Greeley, a sociologist, said at the National Catholic Educational Association (NCEA) convention in New York, April 22.

The “most impressive contribution to liberating the church in the U.S. is in the Catholic schools. They have had a unique function in liberating the poor. If you look at white people you find the same effect. Catholic schools have a magic,” said Father Greeley.

The study by the National Opinion Research center, where he directs studies of American pluralism, showed black and Hispanic students scored significantly higher in academic studies than did their American pluralism, showed where he directs studies of opinion research center, where he directs studies of American pluralism, showed black and Hispanic students scored significantly higher in academic studies than did their American pluralism.

Don’t distort meaning of purity - Pope says

VATICAN CITY (NC) - The arts should portray the human body in an atmosphere which favors purity and which does not distort its meaning, said Pope John Paul II April 15. Any distortion through still photography, films or the printed word can threaten the moral atmosphere as much as adulterous relationships, the pope said, alluding to pornography materials. “The moral atmosphere can be threatened not only by wrong relationships between husband and wife but also by distortions in the various forms of literature and art,” he added.

Protestant clergy protest aid to El Salvador

WASHINGTON (NC) – Leaders of several Protestant denominations and the National Council of Churches set up stations on the cross Good Friday, April 17, to protest U.S. military aid to El Salvador. They also protested the role of Catholics in leading opposition to the aid. A dozen clerics waved flags in black robes took turns carrying a rough wooden cross along Pennsylvania Avenue in Washington. About 250 people participated in the protest.
Parish family life gets 60 new helpers

By Jose P. Alonso
Voice Spanish Editor

Archbishop Edward A. McCarthy commissioned more than 60 lay men and women and four sisters as family life coordinators for their parishes during a ceremony Wednesday night at the Farmington Center.

Also present were Terry and Mim Reilly, directors of Family Life Ministry for the Archdiocese, and pastors of the parishes whose members were commissioned.

During the homily, the Archbishop stressed the important contribution of lay people to the work of evangelization and the promotion of family values among the parish community. He praised their efforts to bring Christ's message to those separated from the family of God and commended the enthusiasm and dedication of the volunteers, many of whom had travelled from as far away as Palm Beach to attend three training sessions at the Family Enrichment Center.

After the homily, Terry Reilly asked each candidate to come forward and receive his/her certification. The new coordinators for each parish area were:

- Corpus Christi, Miami: Sr. Carmen Alvarez, director of Religious Education at the parish, Mr. and Mrs. Sal Baquero and Mr. and Mrs. Leandro Carasquillo; and Mrs. Ramona Vega, who could not attend.
- Holy Family, North Miami: Mr. and Mrs. Jim Fegan, who could not attend.
- Immaculate Conception, Hialeah: Mr. and Mrs. Roberto de la Cuesta and Mr. and Mrs. Jerry Romillard.
- Our Lady of Divine Providence, West Dade: Mr. and Mrs. Rodolfo Alvarez; Mr. and Mrs. Roberto Guerra and Mr. and Mrs. Raul Sague.
- St. Agatha, Miami: Mr. and Mrs. William Embil; Mr. and Mrs. Manny Mejido; Mr. and Mrs. Ralph Puipo and Mr. and Mrs. Julio Ramirez. Ramirez is also a candidate for the Permanent Diaconate.
- St. Bartholomew, Miramar: Sr. Maria Vigoa.
- St. Joan of Arc, Boca Raton: St. Una McGovern; Mr. and Mrs. Merv Bronson and Mr. and Mrs. Joseph Papa.
- St. John the Baptist, Fort Lauderdale: Mrs. and Mrs. Frank Cervato; Mrs. Marge Connor; Mary McDonald; Pat Haitel; Pat Pitarri; Mr. and Mrs. Robert Powers; Mr. and Mrs. Frank Stielia and Mr. and Mrs. John Theising.
- St. John Fisher, West Palm Beach:
  - Mr. and Mrs. Joseph Brilliante.
  - St. Martha, North Miami: Mr. and Mrs. John Brooks.
  - St. Paul of the Cross, North Palm Beach: Mr. and Mrs. Mike Robel and Mr. and Mrs. Joe Sabatello.
  - St. Philip, Opa Locka: Mr. and Mrs. Henry Evans.
  - St. Raymond, Miami: Sr. Maria C. Becerra, director of Religious Education at the parish and Mr. and Mrs. Pedro Alvarez.
  - St. Richard, Miami: Mr. and Mrs. Joe Sweeney.
  - St. Robert Bellarmine, Miami: Mr. and Mrs. Tony Silio and Mr. and Mrs. Reiniero Quesada.
  - Visitation, Miami: Deacon and Mrs. Tony D'Angelo, who could not attend.

The pastors present were: Msgr. John McMahon and Frs. Charles Jackson, Norbert McGuire, John McLaughlin, Nelson Fernandez and Pablo Navarro, secretary to the Archbishop.

Archbishop McCarthy commissions Mr. and Mrs. Brooks as Family Life Coordinators for St. Martha's as pastor John McLaughlin and Mim Reilly look on.

NEW YORK (NC) - If Catholic educators had doubts that their schools make a difference, speaker after speaker at the National Catholic Educational Association (NCEA) convention quickly sought to dispel them.

"Catholic Education: A World of Difference" was the theme of the April 20-23 convention, which brought nearly 20,000 participants to New York.

Catholic schools are a "tremendous asset" to the church, William C. McCreedy said and his colleague at the National Opinion Research Center, Father Andrew Greely, praised the schools as an asset to minority students.

The "most impressive contribution to liberating the church in the U.S. is in the Catholic schools. They have had a unique function in liberating the poor... Catholic schools have a magic," Father Greely said.

THE EVIDENCE has shown that Catholic schools are even more important than they were in the past, "McCreedy said, reporting on a Knights of Columbus research study on young Catholics, but he noted a defensiveness among Catholic educators.

"It is time to attack that defensiveness in a forthright manner and insist that people who feel that the schools are not a good use of church resources come up with alternatives," he said.

Defensiveness in the past may have been due to declining enrollments and the exodus of Religious teachers from the classroom. Now, however, the enrollment decline has tapered off and officials are observing that parochial schools are getting a higher percentage of the total enrollment in Catholic education, St. Rochelle, New York, the 1980-81 convocation.

The increase of non-Catholics, mostly blacks and Hispanics in inner-city Catholic schools, has presented many pluses and few minuses to their programs, education speakers said.

According to Christian Brother, Edward Phelan, of the College of New Rochelle, New York, the 1980-81 NCEA Data Bank Report showed that the non-Catholic population in urban schools is now 8.1 percent and has almost doubled in the last five years.

"Many parents want the benefits of Catholic educational values, discipline and academic excellence" as well as the religious atmosphere of the schools, Brother Phelan said.

Parish family life gets 60 new helpers

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Ordination a 1st for priest, seminary

By Sue Blum
Voice Correspondent

A sense of mystery and history pervaded the high-ceilinged, stained-windowed chapel of St. Vincent De Paul Seminary last Thursday evening when Fr. Ronald B. Aubin was ordained to the priesthood.

It wasn’t just the incense or the pure white marble sanctuary adorned with Easter lilies and chrysanthemums; or the bishops and clergy vested in victorious white-and-gold of the Easter Season; or the echoing Alleluias or trumpet blasts. It was more than any of that ... it was an almost measurable sense of the presence of God.

This was the first ordination to the priesthood ever conferred at the Seminary, and for Father Aubin it was the culmination of 17 years of following his call to the priesthood. Born in Massachusetts, the newly-ordained priest was raised in Hialeah, attending Immaculate Conception School when he first began to sense his call. He returned north to attend a high-school seminary in Massachusetts, and then went on to a Salesian college in New Jersey.

He returned to Immaculate Conception Church but this time as a teacher where he taught English in the elementary school for three years. Continually sensing God’s special calling, it was not until he spent a year’s service in the Diocese of Rapid City, South Dakota, working on an Indian reservation that he finally made his decision. In 1977, he entered St. Vincent De Paul Seminary. He was ordained by Bishop Harold J. Dimmerling of Rapid City.

“I’ve waited seventeen years for this day, and I really want to celebrate!” Father Aubin said to the large crowd gathered for the occasion. In thanking the St. Vincent De Paul Choir and Musicians for their superb liturgical renderings, he said, “I told them I wanted the music to be loud, grand, triumphant and grandiose ... I’ve waited a long, long time for this celebration!”

During his instructions to the candidate, Bishop Dimmerling reminded him, “You are to be a teacher, a scribe, a scribe, and a shepherd of God’s holy people. I also want to remind you,” he continued, “of the nobility and dignity of your calling and the awesome responsibilities which you are assuming.”

“You are to apply your energies to teaching God’s people, to sharing with them the Word of God. You are to teach sound doctrine, a doctrine which will nourish God’s people. Perhaps it will be your example and actions more than your words that will draw people to imitate Christ.”

“ALSO, YOU MUST help people become holy in the power of Christ.” In celebrating the daily-memorial of the Sacrifice of the Mass, you will be reminded each day to make effort to die and to rise with Christ ... to walk always in the footsteps of the Divine Master.”

Father Aubin’s father remarked, “I’m just so very, very proud of him ... and happy for him. You know, I studied for the priesthood myself many years ago and found that God was calling me to be a father of another kind ... a father of children (eventually four of them.)”

And now, I find myself a ‘father of a Father!’”

Father Aubin will celebrate his first Mass on Sunday, April 26, at Immaculate Conception Church in Hialeah. He will then be assigned to serve in the Diocese of Rapid City, with which he has been associated for the past five years, where there are five Indian reservations, 35,000 Catholics, and only 35 diocesan priests.

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

THE REV. MSGR. ORLANDO FERNANDEZ — to the Advisory Board of the Archdiocesan Permanent Diaconate Program, effective April 16, 1981.

THE REV. GILBERTO FERNANDEZ — to the Advisory Board and Review Board of the Archdiocesan Permanent Diaconate Program, effective April 16, 1981.

THE REV. HAROLD P. MARTIN, S.J. — to Associate Pastor, Gesu Church, Miami, effective April 1, 1981, upon nomination by his Provincial.

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In calling you to enter into the experience of family prayer, I ask you to remember that prayer based on the Word of God is of great importance. Let our approach to Sacred Scripture be a reflective one, a preparation in the home to hear the Gospel proclaimed in the midst of the parish community.” (Bishop Carroll Dozier, in the introduction to the family booklet used during the Year of Matthew in the Diocese of Memphis, Tenn.)

“What is essential in these descriptions of the Christian community is that the Holy Spirit gifts give gifts of grace to one or the other for the benefit of all. These charisms or gifts are of many types but essentially lead to a union in love in one and the same Spirit.” (Archbishop Rembert Weakland, OSB, of Milwaukee in a 1980 address.)

“As generous distributors of God’s manifold grace, put your gifts at the service of one another, each in the measure one has received.” (First Letter of Peter, Chapter 4, verse 10.)
Police and fire chiefs, law enforcement and fire department personnel of Dade and Broward counties along with their families march in procession into St. Mary Cathedral for Mass and Communion.

Police and firemen honored at Mass

By George Kemon
Voice Feature Editor

"We wanted to have this opportunity to meet with you, in the House of the Lord, in order to express a tribute to you, and our profound thanks for your dedicated, heroic service to our communities," said Archbishop Edward A. McCarthy last Sunday at the Annual Police and Firemen's Mass held at St. Mary's Cathedral.

More than 100 policemen, firemen, and their families from both Dade and Broward Counties converged on St. Mary's Cathedral for a colorful concelebrated Mass and Communion.

Marching behind the color guard of both organizations, the procession preceded the clergy into the Cathedral and took seats in reserved sections on both sides of the main aisle at the front of the Cathedral.

The concelebrated Mass was celebrated by Archbishop McCarthy, assisted by Bishop Agustin Roman and Bishop John Nevens, and Fr. Thomas Engbers, pastor of St. Thomas the Apostle, Fire Department Chaplain, and Fr. Gerard LaCerra, Chancellor of the Archdiocese and Rector of the Cathedral.

In some short remarks at the close of the Mass, Archbishop McCarthy said, "We want you to know that we are trying to be mindful of the stress that you undergo for us, of the annoyance you endure at being rejected, even violently, at times by the very people you are trying to protect."

The Archbishop continued, "We are mindful of the toll this must take in your personal lives and the tranquility of the lives of your families - whom we also salute."

Archbishop McCarthy said that "we refuse to permit a few incidents of inability by one or the other man, to be true to the high ideals of your calling - to lessen our grateful esteem for you."

The Archbishop said that it was recognized that the police and firemen are also being victimized by the effects of the failures of our days - the deterioration in schooling, in family life, in the media, and entertainment - in the criminal justice system, and in preserving the human ideals of brotherhood that comes from the faithful practice of religion.

"WE ARE GRATEFUL to have had this opportunity to pray with you and to pray for you," said the Archbishop.

"We have fervently asked God our Father to send his Guardian angels to protect you, as you protect us. We pray that you will not be discouraged or lose heart, that you will be ever protected by the awareness of how you are needed and appreciated," continued Archbishop McCarthy.

The Archbishop concluded his remarks by saying, "We pray that you will be given all the assistance in laws, personnel, and equipment and citizen support to do your duty without handicap. We pray, too, that God's Grace will ever be with you to protect you, to strengthen you, keeping you ever faithful to your noble profession in the service of your fellow men and women."

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The Archbishop said that "we refuse to permit a few incidents of inability by one or the other man, to be true to the high ideals of your calling - to lessen our grateful esteem for you."

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Rosenberg also argued that despite being outnumbered by other witnesses, his view was the one more generally accepted by the scientific community. He charged that other witnesses were failing to distinguish between their personal religious biases, their professional judgments and "scientific truth."

That brought rejoinders from Dr. Jasper Williams, a Chicago physician who practices in the inner city, and Dr. Alfred Bongiovanni, a member of the University of Pennsylvania medical faculty, who both said their views were not based on narrow religious grounds.

Among the releases handed to reporters sitting in the press section of the hearing room were statements from Catholics for a Free Choice, a Washington-based organization of Catholics who oppose the church's teachings on abortion, and the Religious Coalition for Abortion Rights.

Both contended that while human life may begin at conception, "ensoulment" theologically does not occur until later and thus that "personhood" does not begin at conception.

WASHINGTON (NC) – The Supreme Court ruled April 27 that states may outlaw abortions performed outside of hospitals for women more than three months pregnant.

By a 6-3 vote the justices upheld an Indiana law in the case, Gary-Northwest Indiana Woman v. Orr. The affirmation was not accompanied by an opinion and Justices William J. Brennan, Thurgood Marshall and Harry A. Blackmun dissented.

The controversy arose in Indiana shortly after the 1978 Supreme Court decision based on a woman's right to privacy, which legalized abortion in most cases. The 1973 decision said state governments cannot interfere with a woman's choice to have an abortion during her first three months of pregnancy.

The ruling said states may seek to protect the woman's health during the second trimester and may move to protect fetal life only during the final trimester.

The Indiana legislature later in 1973 passed a law that required parental consent for abortions performed on unwed minors and prohibited abortions outside a hospital for women more than three months pregnant.

That law made it a felony for a doctor to perform an abortion, other than a first-trimester one, away from a hospital.

The Gary-Northwest Indiana Women's Service Inc., an abortion clinic, and a woman then 16 to 18 weeks pregnant challenged the law in a federal lawsuit filed in 1974.
'Thank you, Sisters'

'We regard you truly as sisters, with all the fondness that means'

— Abp. McCarthy

By Ana M. Rodríguez
Voice Staff Writer

Saturday was special for 16 sisters of the Archdiocese of Miami. After spending a cumulative 600 years, give or take a decade or two, teaching your children, tending your sick, comforting your elderly and helping to run your retreats, you told them, "Thank you."

Archbishop Edward McCarthy, his two Auxiliary Bishops, about 30 priests, more than 200 relatives, friends and religious, and St. Mary's Cathedral choir, plus two trumpets brought in for the occasion, honored the sisters during a Mass celebrating their diamond, golden and silver jubilees.

"WE REGARD you truly as sisters, with all the fondness that means," the Archbishop said, speaking specially for the priest. He joined all the people of the Archdiocese in thanking God "with them and for them," and proclaimed Saturday "All Sisters Day."

During the homily, Fr. John Edwards, pastor of Gesu Church in Miami, recalled that "the future of the religious life, ever since Second Vatican Council, has been sort of brought into consideration and review."

Many people, he said, "take a pessimistic view of the religious life." But the documents since Vatican II, those of Medellin, Colombia, and Puebla, Mexico, have stressed that the religious life has a more important role in the life of the Church today than it has ever had.

The religious' role is that of "prophetic witness," to show "that we have not here a lasting city but one that is to come," Fr. Edwards said.

VISIBLY MOVED, he recalled one sister who exemplified beautifully the mix of old and new in religious life, and who, after 55 years as a nun, had died the day before.

Sr. Augustine, born in the United States, had worked in Cuba until the early '60s, when many priests and nuns were expelled. After spending the next few years in Colombia, she came to South Florida to work with the migrants, and finally joined the faculty of Gesu school.

While preparing her body, Fr. Edwards said, a little plastic bag had been found tied to her belt. Inside, was a copy of the vows she had made many years ago, a deeply symbolic sign of the way she had tried to remain always faithful to her commitment.

Fr. Edwards urged the sisters present also to remain faithful to the qualities that have singled out the Religious throughout the centuries, namely:

• A deep prayer life, one fully integrated with their daily tasks;
• A calling to be "prophetic witnesses" who show here on earth the kingdom that is to come;
• "A preferential option for the poor" while excluding no group from their ministry;
• A good working relationship with the bishop of their diocese.

Speaking later, the Archbishop expressed hope for the future of religious life.

"I'M SURE the young women are there, I'm sure the young men are there," he said, citing recent changes in attitude among youth. But they need to be made aware of the role of the Religious in the modern world and their misunderstandings need to be cleared up.

The Archbishop added, "there's reason to be expecting great things."
Jubilee observance for Marist Brothers

A Mass of thanksgiving will be celebrated today at Monsignor Pace high school to mark the jubilee observance of three Marist brothers. The religious being honored are: Brother Stephan Martin, Brother Stephan Kappes and Brother Felix Elardo. All three men have given many years of service to the archdiocese of Miami and to the students of Monsignor Pace in particular. As a group the brothers represent 105 years of dedication to Christian education.

BROTHER STEPHAN MARTIN, who will be observing 55 years of Marist and to the students of Monsignor Pace school in Hong Kong. Brother retired in 1976 but continues to reside at the Pace campus along with eight other Marists who serve at the school.

BROTHER STEPHAN KAPPES is celebrating his 25th anniversary. He has been at Pace since the school was founded in 1961, the only exception being a three year teaching assignment at Union Catholic HS in New Jersey. For countless Pace Alumni and alumnae Brother Steve is Pace high school.

In July Br. Stephan will travel to Fribourg, Switzerland to participate in a five month program of theological instruction and spiritual renewal. He will be joined in this experience by brothers from Australia, New Zealand, England, Ireland, Nigeria, Malawi, South Africa and other English-speaking countries in which the Marists serve.

BROTHER FELIX ANTHONY is also a silver jubilarian. His tenure at Pace began in 1965 and he has continued to teach math at that Opa Locka school up to the present academic year. Brother Felix has also distinguished himself as one of the outstanding high school basketball coaches in the Miami area. In 1979 he was selected Coach of the Year by the Miami Herald. His Pace Spartans have won over 20 games in each of the past three seasons.

Concelebrants of the Mass will be Father William Hennessey, school principal, and Father Ron Schultz, campus minister, Faculty, staff and students will join them in the liturgical celebration.

A Marist communal celebration will be held on Saturday, May 2. Over forty Marist brothers who serve in the greater Miami area are expected to attend.

Golden Gate grade school planned

By Gary Baranik
Voice Correspondent

GOLDEN GATE - Approval from the Archdiocese of Miami for a Catholic grade school here has been given, the Rev. Bernard Powell announced.

The Rev. Powell said the school will be called St. Elizabeth Ann Seton, named after this community's Catholic Church.

Registration for next fall will be held this Wednesday - Friday at the church hall of St. Elizabeth Ann Seton Church located on 3325 28th Ave, S.W., a block north of Golden Gate Parkway.

A four-classroom concrete-block structure costing about $100,000 will be built at the rear of the church.

Powell expects approval from the Collier County Commission later this month.

Victor Blasucci and the I-1 Construction Co., of East Naples is donating time to build the school. Assistance is expected from St. Elizabeth Ann Seton parishioners.

POWELL SAID St. Ann's Church of Naples through its pastor, the Rev. Thomas Goggin, has agreed to finance the majority of the cost through a contribution and a loan.

The remainder of the costs will come from the $17,000 in proceeds from St. Elizabeth's parish festival held in February and donations.

Grades one through four will use the new building with the other four grades being housed in the church library and the portable classrooms now housed on 53rd Street Southwest across from the church.

The portables are used by St. John Neumann High School students. A high school building is now under construction and is expected to be ready by August which will free the portable.

A nun probably will be named principal. Powell hopes to make an announcement later this week. He is now negotiating to obtain a teaching order of nuns.

POWELL SAID the priest looks for a fall enrollment of 200 to 250 youngsters, "I feel this project will meet the needs of St. Elizabeth's and the other parishes in the Naples area," the Rev. Powell said.

Sr. Augustine, storytelling nun

Sr. Julia Augustin, the storytelling nun from Gesu school in Topeka, Ks. 66601, will be the guest speaker at the Parish Hall, 540 N.W. 131st St., No. 1, on May 7, for a talk by Dr. Henry McGinnis, "Problems of the Single," at 8:00 p.m. For information call 981-0575 or 772-3079.

St. James Catholic Singles will meet at the Parish Hall, 540 N.W. 131st St., No. Miami on May 7, for a talk by Dr. Henry McGinnis, "Problems of the Single," at 8:00 p.m. For information call the rectory at 681-7428.
Matter of Opinion

It's about time life issue was heard

Abortion backers are complaining that the hearings in Congress on human life were stacked.

That's a switch.

They never complained in previous years when the stacking was in their favor in the various government commissions and hearing on women, on the family, on health issues, or on appointments to head government agencies or even to Cabinet posts.

And unless it is our imagination, there is even a subtle shift in the general coverage on the issue by the media. The pro-life side is beginning to be heard, not as an afterthought, not as a thin pretense to objectivity, but because of a growing consciousness that there is an issue.

Since 1973 Supreme Court ruling, and even before, there has been a kind of assumption by most of the media that the abortion question of human life and when it begins (See page 1.)

But now we are seeing a parade of distinguished scientists before a congressional committee opening up the whole issue of human life and when it begins. (See page 1.)

Time magazine recently featured a broad, surprisingly objective coverage of the issue. Their conclusion that pro-life activity was out of step with the times was all the more dumb because of the very fact that their own coverage did not lead up to that conclusion at all.

And, even though many commentators and columnists still take a pro-abortion view, at least some the other side is beginning to creep into some of the writing.

What will come of all this remains to be seen. Further hearings are scheduled. Whether there will be a Human Life Amendment or a law defining human life at conception, is still hard to predict.

But the point is, the pro-life issue has gained status as a legitimate issue and that is a large first step to respect of life itself.

EDITORIAL

issue was settled as a matter of women's rights only and any contrary view deserved no equal weight.

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Letters to the Editor

Hits nun's article.

To The Editor:

Your article, "My 25 Years as a Nun" by Sister Jovanna Stein, appearing in today's issue, belittles the work accomplished by millions of nuns throughout the world before Vatican II. I protest to the implication that the Second Vatican Council and the changing of the habit for a dress was the spark that lit the intellect of Women Religious.

Sister Jovanna states: "As the years since Vatican II pass we have become educated, professional, articulate women who are called to a variety of services within the Church and Secular institutions." This is wanton disregard for the work performed by nuns before and after Vatican II. Women Religious have built and run hospitals, homes for unwed mothers, orphanages, schools, homes for the destitute and the aged, sanitariums for the care of lepers, etc. Sisters have been the backbone of Catholic schools in the U.S. and elsewhere since their inception. Stories of the missions give witness to the courage of nuns, of their lives and sometimes their final martyrdom. Sister Jovanna has perhaps forgotten these historical facts when she states: "Leaving behind the familiar patterns and venturing into new arenas to bring about justice and peace certainly calls us to be women of faith."

I agree that Mother Theresa of Calcutta is a good example of what nuns have accomplished, however, rather than saying that Sister Theresa Kane is another good example of this, I would have picked St. Elizabeth Seton, who truly lived up to her vows. Sister Theresa Kane acted against he vow of obedience when she dared the Holy Father - before the cameras of the whole world - on what he had publicly considered to be the closed matter of the ordination of women to the priesthood.

I don't mean any disrespect to Sister Jovanna, but I cannot sit back and allow her to indicate that a change of garb changed the nuns we knew to "educated, professional, articulate women" (as if they had not been so all along).

Mrs. Sylvia M. Galan
Miami

Refugee Fairness

Throughout the history of the United States, people from various countries throughout the world have sought refuge from all sorts of misfortune by coming to this land of wealth, opportunity and freedom, and have found a new beginning. In "almost" all cases, they did find a new beginning without political hinderance from the U.S. government. However, I say "almost" because such has not been the case for many of the Haitian refugees.

Why then are these people being persecuted? Why are they not given a chance to fulfill their dream of a new beginning as the other groups were? Is it maybe because they're darker in skin color than previous refugees? Or maybe is it that the lack of communist threat in Haiti causes the U.S. to consider Haitians as less important than, let's say, the Cubans?

Furthermore, the number of Haitian refugees is minimal compared to the great number of Cuban refugees. No Haitian refugee has ever hijacked a plane. The conditions that these Haitian refugees are fleeing are deplorable by any standards.

I say, in all fairness, give the Haitians a chance.

Max E. Massac
A Concerned Citizen
Miami, Florida / THE VOICE / Friday, May 1, 1981 / Page 9
Hostages

Antoinette Bosco

The most inspiring reading I did during Lent was a newspaper article headlined, "Ex-Hostage and Wife Speak of Spiritual Changes." In the New York Times story, former hostage Moorehead Kennedy Jr., and his wife, Louisa, explained that the 444 days of captivity in Iran left him with a "deeper spiritual transformation."

Addressing a congregation at the Episcopal Cathedral of St. John the Divine in Manhattan, the Kennedys likened the early stages of the ordeal to a "crucible of anguish," which later turned into a "golden bowl" containing the "experience of God and how one reaches out to God and finds there everything one needs."

Kennedy compared his personal crisis to the themes of death and resurrection. Just as Lent suggests great personal crisis, he said, the message of Christ's resurrection means "that we matter and that we live."

The Kennedys' expressions of spiritual acceptance in the wake of personal crisis, and the peace they gained, is inspiring. Many times during the months of captivity for the U.S. hostages, I sensed a parallel to the season of Lent. It was a time of darkness, of uncertainty, of fear and humiliation. It was also a time of humility.

As each day's newscast reminded us how many days the hostages were in captivity, a sense of helplessness swept over us and we were reminded how weak all earthly power can be. If we were honest, we could admit also that acknowledging this powerlessness was a humbling experience.

If we felt empathy with the hostages, we also experienced, vicariously, a sense of the desolation of being stranded in a place we did not choose, far removed from the comfortable confines of our secure home and country.

For most of us, I would wager this was a familiar even though scary feeling. Haven't most people felt as if they were being held hostage in an unfriendly place at some point in their lives?

I was made decidedly aware of this reality when I met a young man of 25. He fits the classic definition of "strapping"; he is handsome and bright and possesses a fine personality too. The future held great promise for him - until some strange captor in his body took over. He has a debilitating illness that will force him to go about his life confined to a wheelchair.

"I am a hostage, too," the young man told me, and immediately expressed his determination not to be nailed to his pain. He was seeking to be free of his environment, not in his body, then in his mind. He had returned to college and was making realistic choices about his future.

Fortunately, few of us are hostages in such a dramatic way. Nonetheless, we all have hostage moments - times when we are trapped, stuck in an uncomfortable or painful situation. They can be, as Mrs. Kennedy said, "a crucible," a time for burning out the residues of this world, all the false values and distorted desires of the ego that envelop us. They can be the occasion, as well, for burning away whatever immobilizes us, whatever keeps us from moving along in the faith journey that leads to God and to life forever.

Lent is the burning. Easter is the life forever. Because of 52 Americans and their 444 days in the desert, I found the message of death and resurrection eminently public and clear this year.

Report said that what was probably most significant is that private schools - and he was discussing predominantly Catholic schools - provide a more disciplined and ordered environment for study, ask more and demand more from students and in doing so educate better than do public high schools.

And the report was on, All at once, like the Keystone Cops in a speeded-up silent comedy, there was a rush of experts, public school administrators, government education officials and daily newspaper editorialists, screaming that the studies couldn't possibly be accurate, that if they were accurate than comparisons weren't fair since private schools have all the advantages and, finally, that none of it could possibly have any relevance to claims that might be made for any sharing in educational benefits with parents of children in private schools.

The credentials of Dr. Coleman, the University of Chicago sociologist who is director of the National Opinion Research Center, have been questioned. He has been influential in shaping educational policy for many years. Father Greeley may be controversial, as he intends to be, in the opinions he expresses in the secular and Catholic press but he is a respected sociologist and he wasn't expressing opinion but reporting fact in the report he gave.

The big scramble

By Tom Lennon

Q. My older brother, whom I admire a lot, has decided to give marriage a try. This has startled me thinking a lot about getting married and what it might be like. I think maybe someday I'll give marriage a try too. I wonder if I should. What do you think? (Ariz.)

A. Absolutely not. Neither should your brother. No one - but no one - should get married with the idea of "giving it a try," as you so unfortunately put it.

Don't even consider marrying a girl until deep within your heart and mind you are convinced of the following: Marriage lasts until one partner dies.

Marriage is a solemn promise. Marriage is about vows, and dedication and giving yourself to your partner and your children.

Marriage is not a 50-50 proposition. For both partners it should be more like an 80-20 proposition. Both should be more alert to giving rather than getting. This is sometimes called love and is the key to fulfillment.

Marriage is difficult. Inevitably there are quarrels, disagreements, misunderstandings, hurts and a variety of other pains.

Marriage can be tough as hell on some days.

I have painted a grim picture. But marriage is also a preview of heaven.

Among the most wonderful and powerful words are these, "I want to be with you." That's what marriage partners imply and perhaps say on their wedding day. Those are the words they keep underlining as long as they are faithful to their solemn promise.

In marriage the tremendous potential of sexual intercourse is heightened by the knowledge each partner has of the other's dedicated love. Marriage also brings to many the awesome happiness of holding a little baby in their arms, of seeing life that is the fruit of their love, a new person who may well praise God for all eternity.

Marriage is the scene of many smaller pleasures too, such as picnics, parties and quiet evenings at home together.

The good moments of marriage grow better if the partners have the courage to hang in there during the bad times.

But it is unlikely that any marriage will bring happiness if the partners are "only giving it a try."

(Questions on social issues may be sent to Tom Lennon, 1312 Mass Ave. N.W., Washington, D.C. 20005.)

Don't try marriage

By Dale Francis

You never saw such a scramble. What happened was that a distinguished sociologist, Dr. James S. Coleman, offered the results of a study that indicated that private schools provide a better education than public schools. Another distinguished sociologist, Father Andrew Greeley, reported the results of a study that indicated that Catholic high schools benefit disadvantaged minority students more than public schools do.

And the scramble was on. All at once, like the Keystone Cops in a speeded-up silent comedy, there was a rush of experts, public school administrators, government education officials and daily newspaper editorialists, screaming that the studies couldn't possibly be accurate, that if they were accurate then comparisons weren't fair since private schools have all the advantages and, finally, that none of it could possibly have any relevance to claims that might be made for any sharing in educational benefits with parents of children in private schools.

The report said that what was probably most significant is that private schools - and he was discussing predominantly Catholic schools - provide a more disciplined and ordered environment for study, ask more and demand more from students and in doing so educate better than do public high schools.

"Of course no one suggests abandoning public schools. Nor is there any one asking that the Treasury be opened to help parents pay for tuition - what is suggested is that parents who choose to implement the primary parental right to educate through non-public schools be allowed some benefits from the taxes they pay."

It would be reasonable to suppose that the reports of Dr. Coleman and Father Greeley would have been received thoughtfully, examined for whatever lessons could be learned from them. Instead the response was almost totally negative. Father Greeley thinks that Catholic bias accounts for this. That may be true. But certainly another reason is that the public school system recognizes it has problems in its public image and while these reports were not really aimed to criticize public schools but to praise private and parochial schools, supporters of public schools interpreted them as an attack.

The New York Times, aggressively defensive said, "But in any case, the new report comes down to a blunt policy question: so what? Should society now abandon public schools and open the Treasury to help parents pay private tuition? Or will it instead seek to reinstitl discipline, accountability and parental interest in public education? Nonpublic schools can and do provide a promising education, work with select students. The test is whether society has the courage to provide the resources and authority to make public education work."

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A forgotten Jesuit?

Who remembers Father Gustave Weigel? This thought came to mind recently when I came across his name twice while reading—lively evidence that this remarkable ecumenist has not been completely forgotten. Yet in a very true sense he is a forgotten man.

Albert Outler, the noted professor of theology at Southern Methodist University, once declared that Father Weigel had shaped his perspective on modern Catholicism in the prospectus of ecumenism.

According to Outler, an observer at the Second Vatican Council, the marvel is "that there is a multitude of people similarly indebted to this Father Weigel had shaped his perspective on his superior ordering him to remain in the United University in Santiago, Chile. With his informality and charisma, he rapidly became one of the most beloved priests in Chile. Then, while on a U.S. visit in 1946, he was astonished to receive a letter from his superior ordering him to remain in the United States.

For Father Weigel, this was tantamount to exile. In the complete breakdown of democratic institutions, especially when those responsible are thought to have ties to Neo-Nazi or other subversive anti-democratic organizations.

Jews, of course, are not the only ones who fear the rise of political terrorism. The Catholic-Jewish colloquium I attended in Europe included a comprehensive report on political terrorism and the growth of neo-Nazi and other anti-democratic organizations in various parts of the world.

The Catholic and Jewish delegates spoke with one voice about this problem. However, spokesmen for both groups cautioned that we should avoid confusing legitimate political protest with political terrorism. Opposition to political terrorism must go hand in hand with support of human rights and a commitment to social justice, they said.

One colleague who attended an interfaith colloquium the day President Reagan was shot and almost killed, noted that some of the Jewish participants appeared more visibly distressed by the shooting of the president than their non-Jewish counterparts.

I had a similar experience at an interfaith meeting in Europe. All of the delegates, including the non-Americans, were upset by the tragic news from Washington. But the Jewish delegates seemed more shaken than the others.

My colleague was somewhat perplexed by his experience and when we last discussed it, was still trying to figure it out.

Given their tragic history, I don't think it's surprising that Jews react with greater sensitivity and fear than non-Jews to actions of political terrorism, especially when those responsible are thought to have ties to neo-Nazi or other subversive anti-democratic organizations.

JEWS CANNOT FORGET — and we Christians must never forget — that this kind of terrorism led to the complete breakdown of democratic institutions in Nazi Germany and the extermination of six million Jews. Thus they are keenly sensitive to the dangers of terrorism.

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"One of a Kind," a book of essays on the priest, the late Jesuit Father John Courtney Murray wrote: "That was probably the most difficult year, in a spiritual sense, of his whole life. His election (the term is not too strong) from his adopted land, which he loved, had aspects of...injustice" in it.

Father Weigel was stunned and heartbroken and his friend, Father Murray, urged him to take an interest in ecumenism. Between 1956 and 1963, Father

"One reason for Fr. Weigel's success lay in his special approach for dealing with Protestant scholars. I remember him needing them gently in ecumenical discussions, always with a touch of humor, which they seem to love."

Weigel became an important figure in the vanguard of the movement, at a time when many Catholics considered ecumenism a strictly Protestant movement.

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Confusing Political Protest with Political Terrorism

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"Father Pedro" Arrupe, the Jesuit superior general, made this point very well in a recent letter on Marxism sent to Jesuit superiors. His carefully worded letter included a series of warnings against the Marxist understanding of man and history as well as the Marxist strategy of class struggle.

SOME ELEMENTS of Marxist social analysis, he wrote, are acceptable to Christians. But Marxist philosophy as a whole "is something we cannot accept," he warned.

"Given their tragic history, I don't think it's surprising that Jews react with greater sensitivity and fear than non-Jews to actions of political terrorism, especially when those responsible are thought to have ties to Neo-Nazi or other subversive anti-democratic organizations."

"the efforts of anyone who wishes to take advantage of our reservations about Marxist analysis in order to condemn as Marxist or communist, or at least to minimize esteem for, a commitment to justice and the cause of the poor, the defense of their rights against those who exploit them, the urging of legitimate claims."

"Have we not often seen forms of anti-communism that are nothing but means for concealing injustice? In this respect as well, let us remain true to ourselves and nor permit anyone to exploit our critical assessment of Marxism and Marxist analysis."

FATHER ARRupe mentioned no names and neither will I. Recently, however, a few Catholic editors and even a few Jesuits have joined the ranks of those who falsely brand social reformers as Marxists. In Father Arrupe's own words, they must be firmly opposed.
Singer went from rock to religious life. Gives concert for youth in local parish

By Prent Browning
Voice Staff Writer

At first glance he fits a familiar stereotype: shoulder-length hair, a self-confessed child of the sixties, as at home with a guitar and a stool as a thousand "coffeehouse singers" seemingly a remnant of a more turbulent, alienated generation.

But take another look. Jon Polce, a folk singer from Providence, Rhode Island, has a special message. "Up until seven or eight years ago, I didn't know Jesus. The Catholic Church didn't relate to me. The Masses were even in Latin then so I couldn't even understand them."

FORMERLY a musician with a rising rock band, Polce is an inspirational composer, performer, and recorder of Christian music. "I did not know what to expect at first," said Sean O'Shaughnessy, Director of S. Dade Youth Federation, who introduced Polce before a concert Sunday night at Christ The King Church in Pembroke.

"When he looks at you and touches you the Lord touches you also."

Polce shares his story with audiences wherever he travels.

An audience of 200 waits quietly while a thin intense looking young man plugs in his guitar and leans toward the microphone. "The Angel Gabriel sent from the city of God," he starts singing softly.

POLCE as a teenager had problems in relating to his parents, too, the seemingly inevitable byproduct of being young and living in the sixties. After a trip to California when he was 19 Polce left home for good, finding work as a professional musician. "I did a lot of drugs," he says, "drinking, consciousness raising, I fooled around with T.M."

In short, like so many of his generation he was searching. "I TRIED everything and nothing would satisfy me." He played with a number of groups; lived in California and Greenwich Village. Then his career took an upward turn. He sang and played guitar with a blues group that was recording a record for Columbia. "My heart was hard like a rock," he says between songs. "I realized I didn't know how to love. Before a retreat the Lord gave me this song..." "Heal my heart, Lord Jesus," comes a plaintive refrain, "teach me how to love. Before I knew you I was in darkness, my eyes could only see shadows. The audience looks up in sympathetic silence.

Although everything in his life seemed to be going well, he recalls, "It was nothing but a lot of words — a lot of pain. 'This is what will make me happy,' I thought, but I wasn't happy."

In 1974 he returned to his home state of Rhode Island. One night that winter he and a friend saw a mysterious light enter the window of Polce's apartment. "THE NEXT DAY I realized it was the Lord's presence." Several weeks later he had a complete mystical experience, equivalent on a personal level to St. Paul's conversion on the road to Damascus.

"The Lord Jesus is so near tonight... This is it! This is the truth, 'cause Jesus said I am the way and the light" The audience responds with similar cries and shouts of excitement.

POLCE JOINED a Christian community in Rhode Island and reconciled himself with his parents who now share in his happiness and religious convictions. He also reconciled himself with his past, and his radical dislike of upper middle class America and the government. The leader of the Christian community which is in a middle-class suburb, works for the government, he says.

Now Poce, still active in his lay Christian community, has his own local radio program and also hosts an active coffeehouse ministry in the hall of a local parish.

As he travels on singing dates, "Mostly I go to college campuses. Students are religious and interested in the Bible. They're their own people."

"WHAT is follow the Lord. It is a Christian challenge to the rest of the world."

"Once you find Christ..."
My heart was hard like a rock.
I realized I didn't know how to love.
Before a retreat, the Lord gave me this song...

"Heal my heart, Lord Jesus,
teach me how to love.
Before I knew you
I was in darkness,
my eyes could only see shadows."

Visitily throughout New England, people say they see more and more people "hungering" for religion.

One advice to young people with a stirring: "Get together with a group of believers to be fed and nurtured and grow. A lot of people get because they don't connect with a community."

"What I really want to say to them is to love Jesus. Just live the Gospel and see what the Lord have his way.

Now nearly midnight and the Catholic singer is concluding with a gospel number. The audience repeats and sings along. Some are even in the aisles. After the song ends, from somewhere in the back of the church comes a cheer: one, two, three, we love you!"
On distinguishing sexual intimacy and friendship

Dear Mary: I have wondered where the line between fidelity and infidelity begins and ends. I am sure that almost everyone has met somebody of the opposite sex whom they still remember even after marrying someone else. Would it be wrong to phone that person to chat or even to go out to dinner with her? Suppose one was driving across country and passed through a town where an old friend of the opposite sex lived. Would it be wrong to say hello to her? I don't mean to have an affair or an extramarital friendship, but sometimes you wonder how a person is doing. (Illinois)

A. You have raised an issue which touches all married people today. As both men and women spend more time away from home and family, they associate with people of both sexes. How does a married person handle friendship with members of the opposite sex?

CLARLY FRIENDSHIP between men and women is both good and possible. If we grow as humans and as Christians through dealings with others, then it would be more difficult to say which are the opposite sex-halflife race-from our friendship.

By Carol A. Farrell

Learning to love: The work of a lifetime

There is very little knowledge that is inborn. It is said that an infant comes into life knowing how to use the muscles of the mouth and tongue to cry but not to use them to express our feelings. The key to our ability to communicate comes from our ability to learn. Learning to communicate is a vital skill. It is a skill which is developed and used throughout life.

OPENING PRAYER

Dearest Father, thank you for this past week as you have given our family. Thank you for our mountains, for our deserts in bloom, for our friends and family in this diocese. Bless each of us this evening and help us to respond more and more each day to your love. Amen.

Young Family

Materials: Paper, crayons. Each divides his paper into three sections: a picture of himself, showing his feelings about each person. 2. A picture of myself, showing my feelings about myself. 3. The list of qualities I most admire of others. (May be written in the future.)

Middle Years Family


Adult Family


Sharing and discuss what each has written.

CLOSES PRAYER

Dear Father, our family thanks you for this week as you have helped to reveal to each of us. Thank you for loving us so much. Bless the Church and our Christian family throughout the world. Amen.
Priest: Salvador refugees in bad shape

NEW YORK (NC) — Father George Torak, a New York priest who did a documentary film work on Salvadoran refugees in Honduras, said he found their conditions "tremendous, dreadful" because of constant intimidation and lack of shelter, food and medicines.

He also described details of a reported massacre March 18 of Salvadorans trying to flee from their war-torn country into Honduras across the Lempa River.

Father Torak visited in late March the Honduran border area where U.S. Capuchins have several mission posts. One of them, Brookelyn-born Father Earl Gallagher, has been active in refugee work.

Father Torak in an interview read from Father Gallagher's report on the massacre:

"From early morning to midnight March 18 a large group of peasants — women, children and men, including the elderly — were under strafing from planes and a helicopter identified as belonging to El Salvador's National Guard. There were bombs, machine-guns and mortar fire thrown at them.

"The result was nine drowned in the river, seven dead by fire from the air, two beaten to death by soldiers, one killed with a machete by a civilian from Orden (a paramilitary group), one shot to death by roving bandits, three killed by ground fire on the banks and eight more shot while crossing the waters.

"The 101st Division are reported missing. Children were separated from their mothers who gave them away to rescuers during the crossing to save them."

Father Gallagher "was in the rescue operation and had to take cover under rocks many times with children on his back," said Father Torak.

"These tremendous, dreadful and tragic conditions are worsened by international politics that lose sight of the humanitarian side," Father Torak added.

Cardinal: Let married men enter priesthood

BOLOGNA, Italy (NC) — A retired Italian cardinal recently challenged the church's stand on priestly celibacy and said he will ask Pope John Paul II to "face up to the concrete needs of various churches."

Cardinal Michele Pellegrino, 78, retired archbishop of Turin, Italy, told an interview from the Bologna-based religious magazine, Il Regno, that he would urge the pope "openly and without fear" to consider allowing married men to enter the Catholic priesthood.

"FACED WITH this dilemma: Whether to maintain at any cost the law of celibacy that is currently in force and thus renounce full evangelization, or to favor the full evangelization that is sought in the Eucharist and thus modify the ecclesiastical law. I believe that it is necessary to choose the second route," he said.

In the Regno interview, the cardinal also criticized unnamed officials of the Roman Curia, the church's central administration and "certain bishops" saying they failed to "have their eyes sufficiently open to the world."

"They live in an artificial world, surrounded by a few, without feeling the pulse of what the people think," he added.

Problems should be solved more through discussion and less by calls to holy obedience, he added.

KNOWING FOR his simplicity and for his ministry for factory workers in the auto plants of Turin, he has been among the Italian bishops who have urged a slow, careful dialogue with Italy's communists and cooperation with them in programs to aid society.

"In 1978 Cardinal Olof Palme said that he would have learned better how to be a bishop" if he had met Brazilian Archbishop Helder Camara 10 years earlier than he did. Archbishop Camara, head of the Archdiocese of Olinda and Recife in poverty-stricken northeastern Brazil, already is known for his work on behalf of the poor.

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"Coed Woodcraft Session No. 2: Sunday July 17 to Friday July 31."

Applications received before June 1 are $250. After that date, fee is $280. Applications received before June 1. After that date, fee is $280. Coed Woodcraft Session No. 1 Sunday July 5 to Friday July 17. Coed Woodcraft Session No. 2 Sunday July 17 to Friday July 31.

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By Fr. Richard Murphy, O.P.

Our hearts do not often burn within us, and people like us are not often filled with rapture. After all, life is real, life is earnest, and we must keep our feet on the ground. Still, there are things that can — if we look at them — stir us to the depths of our being.

We admire an athlete's flawless performance, but we realize that there is more to life than muscles and movement. We are endowed with intelligence, and, using the brains God gave us, we have put a man on the moon. But far surpassing that feat are the schools and hospitals and other charitable organizations that are monuments to human goodness. Our many churches testify to our response to spiritual realities. On a human level alone, we are a surprising compound of many marvels.

But when God enters our world, incredible things happen. The stories of creation, of the Exodus, of Christ and His return from the Exile, fascinate us all. But far outstripping them all is an utterly astounding unique fact, that a virgin without human help conceived and bore a child who was God's own Son. The wonders do not stop even there, for Jesus was put to death on a cross, and — rose from the dead!

St. Luke, in a story that is a literary masterpiece, tells us of two disciples on their way to Emmaus. Jesus joined them, but they did not recognize him. Their hopes had rested upon Him and they had associated Him with the apocalyptic deeds of Moses and of the prophets. But the cross had been too much for them; disillusioned, they were without hope and without faith. And Jesus gently chided them, because they had overlooked this great fact — that suffering is part of the mission of every servant of God.

Once among these words, their hopes revived, and their hearts began to burn. They invited Jesus into their house, and there recognized Him in the breaking of the bread. Once their faith had been restored, Jesus vanished from their sight. But now they knew that they did not have to see Him to believe. Hurrying on winged feet back to Jerusalem, they turned over the believing community, and they found it full of joy and presided over by Peter, to whom the Lord had appeared.

Five of Peter's sermons are reported in the Acts of the Apostles. We hear in them the voice of the primitive kerygma (equals proclamation). Jesus died, crucified. He rose from the dead. Past prophecies were fulfilled in Him. The path of life had been opened to all, for the messianic age had been inaugurated, and the future beckoned invitingly.

In his first letter, Peter reminds his readers that, although we are pilgrims far from home, we are nevertheless very important people. We have been redeemed from a futile way of life. The price paid for our redemption was nothing so crass as mere silver or gold, but the infinitely precious blood of Christ. "The life of all flesh is in its blood" (Leviticus 17:14); Jesus shed His blood — gave us His life — so that we might live. God did everything but bend over backwards to prove His love for us.

Thus our faith makes us aware of our dignity and worth. Jesus died for us. Our faith makes us God-centered, gets us out of ourselves. And it induces us to a state of never-ending wonder, for God has chosen human creatures, not His angels, to be the ministers of His gospel. The very thought of this was enough to "turn on" the saints. It ought surely to be enough to make our hearts burn within us.
special to the voice
area religious leaders discussed the proposed reagan budget and concluded that local human needs are likely to come up wanting due to reduced funding.

the national conference of christians and jews, in cooperation with the catholic service bureau, united protestant appeal, national association for the advancement of colored people and the greater miami jewish federation co-sponsored a forum dealing with "the impact of proposed budget cuts on the delivery of human services in dade county."

according to dr. dan macoby, associate director of the council of jewish federations, the reagan proposals will do two things: first, they will cut federal spending and, second, decentralize human service delivery systems.

this means that now the states will be primarily responsible for determining how the remaining federal human service dollars will be spent. the rationale is that states know more about local needs than the federal bureaucracy. however, critics say that in the past the states have not been receptive to local needs which is why the money was directed from washington. it is also claimed the states tend to do what is politically feasible rather than what is really needed.

the money would be given to the state in a block grant. what this block grant does is consolidate money for 12 different programs into one title 20. the programs funded under title 20 include child welfare, training, adoption, rehabilitation services, etc. last year the federal government designated $5 billion to these social service programs. next year, under reagan's proposed budget cuts, there will be a 25% reduction in reality which will mean 35% after taking into account 10% for inflation. currently, in order to receive federal monies the state has to put up matching funds. under the proposed reagan plan, a state would no longer be required to match funds nor maintain the previous year's efforts. actually the state could withdraw the money allocated to these programs if it chooses.

according to macoby, this new system would create more local competition for the state dollar because there will not be enough to go around. the state would receive two block grants for health services: one for prevention and the other for basic health services. drug abuse and alcoholism would be incorporated in these.

dr. macoby indicated that if these programs were cut they would probably be affected and just left intact; however, it has not been increased to keep up with inflation.

perhaps the hardest hit of all programs under the proposed budget cuts are the ceta program. ceta does two things: first it provides public service employment and second, job training and basic skills. it allows local governments to hire underemployed or unemployed people by subsidizing their employment. critics of ceta claim it is one of the most abused programs being used instead of civil service by local government. under the reagan plan all ceta public service positions will be terminated by september 30th.

this will mean 300,000 people left jobless. the job training component of ceta would be consolidated into a block grant and cut 18%.

medicaid, another very severely hit program, has been capped and can only be increased by 5% next year. health care cost is currently rising by 45% annually. this would mean a 107% reduction in services and more

budget cuts to hurt local people

the proposed budget cuts would affect 14 western states whose residents would be affected by the cuts.

the cuts would be those with no political clout. the programs being used instead of civil service by local government. under the reagan plan all ceta public service positions will be terminated by september 30th.

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flexibility for the state in limiting reimbursement. this was done under the rationale that it would motivate states to become more efficient and creative. critics say these measures will not spur efficiency or creativity, rather services will be cut and more people hurt.

the proposed budget would cut refugee area funds 5% which will lower levels of cash assistance. these are just a few of the proposed cuts.

the problem we have in trying to fight this proposed budget cut is that things are moving quickly. by the middle of july the proposed budget cuts will be put into a bill and it will be a one package vote presented for or against the economy of the nation," said macoby.

he urges all concerned citizens to immediately write to their congressman and voice their feelings.

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miami, florida / the voice / friday, may 1, 1981 / page 17
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Penrose Outreach, at 17027 U.S. 1, Penrose has family counseling services. Coral Gables Outreach, located at St. Augustine Community Center, 3400 Miller Rd., offers family counseling. Little Havana Outreach, in Little Havana Community Center, is a multiservice center offering family and group counseling, elderly services, referrals, etc.

Haleah Outreach, at 1075 E. 4th St., is mainly for refugee service, however, plans are to include family counseling for area residents in the future.

Morality in Media Campaign

Morality in Media of Palm Beach County has set May 3 -5 as "Decency Days." In this connection Archbishop Edward A. McCarthy has written pastors in Palm Beach County asking them to speak out on morality in the communications field at all Masses on those days. Petitions will be available at Church doors for signing by parishioners if they so desire.

Stop smoking!!!

Stop smoking and save money for your summer vacation! Sign up now for Mercy Hospital’s Stop Smoking Clinic, May 5 through 12 -- 7:30 p.m. to 9 p.m., fifth floor Conference Center. $15 total cost. Call 854-4400 Ext. 2683, or ext. 2015, to reserve your place.

Obituary

Sister Francis Borgia Monahan

ST. AUGUSTINE — Sister Francis Borgia Monahan, 81, died Apr. 23, after two years of retirement from a lifetime of more than 55 years of service to the people of Florida.

She was a teacher in several places for most of her life and spent the last active decade visiting the elderly and shut-ins in St. Augustine nursing homes and senior citizens' own homes.

Former students continued to keep up with her and one, Father James O’Neal, of St. Patrick Parish in Gainesville, was the celebrant of the funeral Mass at the convent chapel on April 27 at 9 a.m. Burial was in San Lorenzo Cemetery.

Among schools at which Sr. Francis taught were Gesu and St. Theresa in Greater Miami.
fights in Lebanon drew renewed attention from world political and religious leaders, yet a lasting solution remained elusive. Among the world figures urging a peace plan were Pope John Paul II and U.S. Secretary of State Alexander Haig.

During a trip to the Middle East in early April, Haig said the United States was taking “unprecedented measures” to end the fighting. These included diplomatic contacts with Syria, the Soviet Union, France and the Vatican, he said on April 5.

ON THE SAME DAY, the pope asked for an end to the “anguishing” fighting and said that “conscience and international public opinion cannot remain insensitive” to the situation.

The Vatican “has intervened according to the possibilities and with tireless commitment in order to stop the fighting and bombings,” added the pope.

What worried both men was a new outbreak of fighting which pitted supporters of the Palestine Liberation Organization (PLO) and Syrian troops against Christian-led militiamen. The immediate cause was the Syrian shelling of areas having predominantly Christian populations.

Syrian troops entered Lebanon five years ago as a peacekeeping force, but have generally favored the PLO and its supporters. As April drew to a close, however, fighting was still fierce. At least 21 ceasefires had been declared with none resulting in a lasting end to hostilities. And Pope John Paul was referring to Lebanon as a “martyred” nation.

IN WASHINGTON, a State Department spokesman said April 27 that the United States was maintaining its “unprecedented” diplomatic efforts but still was not ready to say if it had a workable plan.

Meanwhile, the Lebanese bishops called for solidarity from Catholic bishops around the world. In the United States, Archbishop John R. Roach, president of the National Conference of Catholic Bishops, pledged “prayerful solidarity” with the Lebanese bishops.

“We condemn attacks on civilian centers; no political reason can justify them,” said Archbishop Roach in a message to the Lebanese bishops. Archbishop Roach also sent a telegram to Vice President George Bush urging “the strongest possible diplomatic action to condemn the, shelling of civilian centers in Lebanon by the Syrian and Palestinian forces.”

Archbishop Roach’s messages were released April 6.

In the U.S. Congress two letters were sent to President Ronald Reagan asking for U.S. action.

ONE LETTER, signed by 27 members of the House Foreign Affairs Committee, said “The United States must condemn and rally world pressure against current Syrian and PLO actions in Lebanon in order to sustain stability in the Middle East.” It asked for a “comprehensive and coordinated” U.S. policy.

The difficulties in finding a lasting solution stem from the fact that Lebanon, about the size of Connecticut, has become a microcosm of Middle East problems. It is a major site of Palestinian refugee camps and the PLO uses Lebanon as a base of attacks against Israel. This in turn has spawned counterattacks into Lebanon by Israel.

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Miami, Florida / THE VOICE / Friday, May 1, 1981 / Page 19
Regional college seminary set

MILWAUKEE (NQ) — Representatives of six dioceses and three religious orders meeting recently in Milwaukee took a step closer to the realization of a regional college seminary that may become the first of its kind in the nation.

Meeting at St. Francis de Sales Seminary, the project's board of trustees appointed by the bishops of the dioceses and the provincial superiors of the religious orders, voted to proceed as the site of the new seminary unless a more appropriate site is agreed on by May 1.

An ad hoc committee appointed by Archbishop Rembert Weakland recommended establishing a cooperative, residential, self-contained regional seminary, rather than one limited to seminarians of the archdiocese.

At present, about 3,000 students are enrolled in 50 college seminaries in the United States. Father Pakenham noted that dividing the number of students by the number of seminaries indicates that the average number of seminarians enrolled in each institution is only 20. The current residential enrollment at St. Francis de Sales is 45.

The resulting cost of operation — ranging from $6,000 to $20,000 per student in various seminaries — has forced some dioceses and religious orders to close their seminaries and have their seminarians enroll in other programs.

Father Finucan told those at the meeting that there is "considerable interest nationally" in the regional college seminary project. "There is no other project like this in the United States," he said. "The country is watching us for a model."

Black encyclopedia good reference


By Paulette M. Martin

The Encyclopedia of Black America is an attempt to summarize and highlight the contributions of the black man in American history.

The entire Encyclopedia takes a look at our country's past and present in almost every aspect imaginable (business, industry, politics, social reform, religion, education, the arts, science, sports, etc.) and chronicles the role that blacks have had in these areas. The easy to read format is well cross-referenced and uses black and white photographs to enhance the text.

Of particular interest is the section pertaining to the involvement of the Catholic Church in America. The earliest references to black Catholics in the United States according to the Encyclopedia of Black America, was a letter from the first native born Catholic Bishop, John Carroll, to the Pope in 1785. Bishop Carroll wrote that of the "15,000 Catholics, about 3,000 were of African origin, called Negroes."

Other little known facts about black Catholics include the establishment of the first catechetical school for black Catholics in 1786; the first order of black nuns organized in Baltimore in 1827; and a Freedman's Bureau found that the number of black nuns help make the transition from slavery to free citizen after the Civil War.

The entry on blacks and the Catholic Church continues with a summary of the contributions of black members of the church and how the Church in America has incorporated many aspects of black culture to reflect the presence of blacks as members. This book serves as an excellent reference for background information on individuals and organizations that are the newsmakers of today in black affairs.

The editors of the Encyclopedia of Black America, W. Augustus Low, Ph.D., and Virgil A. Cliff, Ph.D., have introduced a concise, informative and significant reference that can well serve as a supplement to any standard encyclopedia for home and school use.
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Leaders are taught not born

The Parish and Its People

By Father Philip J. Murnion

Some people are born leaders. The rest of us have to learn how to be leaders. Few people consider themselves leaders. Yet, if we consider leadership in terms of helping others act, most of us do this sometime during our life. What goes into leadership? Certainly, vision ranks high: the ability to see what might be. For if a person is able to see various possibilities, he or she can help others see them too.

In a parish, the basic vision is that of faith. It is a vision of new freedom which sees the possibilities of love; a vision which gives Christians the power to overcome death. Yet this vision needs to be described in a way that can be grasped easily by people, and it needs to be translated into very concrete terms.

To do this, leaders have to work in relationship with people. They need to know the needs and hopes and fears of the people they work with so closely.

For leaders, vision alone isn’t enough. Nor are relationships with people. Without the relationships, vision remains on the organizational level. But even with many relationships, when vision is lacking, the needs of many people in the community may be overlooked.

Leadership also involves skills. There are some few people who come by these skills naturally. These people have a “knack,” we say. But, for the most people, skills can be learned and improved.

Let’s look at skills that are valuable in parish life. These include: teaching, counseling, organizing and communicating. Other skills involve the ability to plan, resolve conflict, manage personnel, building and money. Still others might include the ability to console and challenge others.

From this cursory look at skills, it is obvious that we should involve many people in parish life, for no one person can have all these abilities. It is clear also that people in leadership positions should continue to improve their skills.

Have you ever been frustrated because a group hasn’t figured out what skills it needs to accomplish a given task? Or, have you attended meetings where the agenda was not clear or responsibilities were ill-defined? The lack of good meeting skills can quickly dampen people’s enthusiasm and willingness to do their part.

Again, have you ever been in a group where people did not really listen to one another? Or where a few people made decisions that served only to alienate other people of good will?

For such reasons, many parishes are sponsoring leadership training programs. They have found that offering people help in becoming leaders will lead more of them to involvement in parish activities. For people often need encouragement to take on leadership roles. And the presence of skills programs helps people to see they can improve their ability as leaders.

As they work on leadership skills, parishes and their people can draw upon spiritual directors, educators, and others with expertise to help in becoming better equipped to carry out the parish’s vision. Sometimes parishes can look for help to their dioceses. Some dioceses offer regular leadership training sessions to sisters, priests, lay people and seminarians to help prepare them for ministry on the parish level.

From my experience as director of the U.S. bishops’ Parish Project, parishes greatly increase the chances for accomplishing their objectives by working regularly on skills.

When St. Paul described the early church, he pointed out how various people are given gifts by the Spirit to be teachers or administrators or prophets. All the gifts are needed, he wrote, and the Spirit intends these gifts for the work of the church. Parishes too need to know their gifts and to use them well.

To use skills in parish leadership is to use the gifts we have been given— or have acquired.

Laity develop important role in parish

By Leonore Kelly

NC News Service

Shirley Moriarity is not surprised at the way the role of the laity has developed at the Church of the Risen Christ in Denver, Colo., during its 13 years as a parish.

“In parish life today,” Mrs. Moriarity said, “you see staff and parishioners working together, supporting each other, reaching out and listening to each other.”

After years of being an active parishioner, Mrs. Moriarity in July 1980, joined the parish staff as a full-time pastoral assistant. “The church has always been the center of my life,” she comments, “but now it has become even more important.” In her position, she works with the elderly, previously married people and with scripture study programs.

Mrs. Moriarity likes the way in which new programs are developed today in the parish. “Now the emphasis is on people,” she says. Years ago, the staff decided which programs the parish should sponsor. “Now they go out and talk to parishioners and listen to them. Eventually, a program is built around the needs which have been uncovered,” she remarks.

Mrs. Moriarity has followed that approach herself with senior citizens and finds they are thrilled with the results. Formerly, she thinks, no one was giving leadership to elderly people who were not sick. Through her efforts, the elderly now can join a very active Silverado Club which meets regularly for classes, Yoga and crafts. She also arranged for the elderly of the parish to "hook into" the Denver bus system for special transportation to numerous area cultural and social activities.

Mrs. Moriarity looks forward to addressing the needs of the increasing number of divorced, separated and widowed members of the parish. Just when you start one program, you see another segment of the parish that needs attention,” she says.

Another longtime parishioner, Bette Anderson, has been involved in religious education for a number of years and recently published a booklet outlining a program for studying Scripture. So it was natural last summer for the new pastor, Msgr. William Jones, to turn to Mrs. Anderson to explore possibilities in this area.

With help from the pastor and Mrs. Moriarity, Mrs. Anderson adapted her program to fit parish needs, devising a 28-week course of scripture study. An ecumenical program, only half the 150 participants are parishioners.

According to Mrs. Moriarity, members meet weekly and listen to an address by an invited speaker. It may be a Catholic or Protestant minister. Then the audience breaks into groups of 10 members each for discussion led by trained leaders. Few have dropped out, even though members are expected to spend several hours studying the Bible at home to prepare to take part in the discussions.

Msgr. Anderson believes an important ingredient in the program’s success is the pastor’s verbal encouragement. “People need to know that a program has the ‘backing of the pastor,” says Mrs. Anderson, adding, “Msgr. Jones is great for giving a pat on the back.”

She also thinks, “There are many talented people in parishes who are willing to be involved if they are asked and then given encouragement.” “Parishioners should let the staff know their experiences and talents,” she feels.

Msgr. Jones concludes, “The greatest consolation I have experienced at this parish is the support and prayerfulness of the parish community. They look at the pastor as one who works and prays with them in a God-centered way.”
A pastor in action

By DAVID GIBSON

The pastor's ministry is not exclusive. Everyone in the parish is his concern.

Of course, the pastor is not the only one in a parish with such a role. But the non-exclusive aspect of a pastor's job seems especially notable.

The pastor finds he is asked to give time to people who want to learn to pray; to teenagers who want to carry out a role of Christian service; to people who want to study the church's sacraments or the Bible; to the aged who want to contribute actively to the parish community.

A special challenge for pastors is found in the parish's hope to become a better community. The formation of community may seem an elusive goal. Recently, however, I attended a retreat given by my

"The pastor finds he is asked to give time to people who want to learn to pray; to teenagers who want to carry out a role of Christian service, to people who want to study the church's sacraments or the Bible, to the aged who want to contribute actively to the parish community.

A pastor's day might begin with morning mass and end with a parish council meeting. But in between he travels from the rectory to the hospital to the school and to the homes of parishioners, with a multitude of phone calls sandwiched into his day.

— One young couple had the gift of youth — a gift which, when youth are absent from the parish, is strongly missed by many members.
— One man I had seen in the parish for years, but with whom I had never spoken except to say "hello," possessed a special gift. For when I heard him speak about faith in his calm, mature way, he revealed to me all the unknown depths of our parish. His gift, I felt, was to make clear what the weekend was about.

This article, however, is not primarily about my retreat. It is about the demands placed on pastors to fulfill a role that is non-exclusive. And it tells a story about one pastor who helped lead his parishioners to act in non-exclusive ways by learning to find the gifts of Christ in all the members of their community.

By Father John J. Castelot

Matthew was faced with a new situation. His task called for him to reorganize the traditional material about Jesus, for presentation to his community.

He respected the general outline of the material about Jesus as drawn up by Mark. But within that framework, Matthew moved with great freedom and originality and came up with a quite different presentation.

However, Matthew did not include with his Gospel a table of contents. As a result, scholars have had to figure out what structure Matthew had in mind to this Gospel by analyzing the text itself. Not unexpectedly, different scholars see a different structure or organization in the Gospel. Only a few of their suggested outlines, however, have gained widespread acceptance.

Perhaps the most popular is the outline suggested by the American scholar, Benjamin Bacon. He observed that the five books of the Jewish Law called the Pentateuch (five scrolls) introduce the Old Testament. Matthew, we are likely to find that in each booklet, Matthew developed some aspect of that theme.

The prologue would be a fitting introduction, not only to the main themes of the Gospel but also to its structure, for the infancy section is built around five explicit Old Testament citations. Attractive and well-grounded though Bacon's proposal is, it has its flaws. Perhaps the greatest weakness in Bacon's proposal lies in relegating the all-important chapters on the passion, death and resurrection accounts. The prologue would be a fitting introduction, not only to the main themes of the Gospel but also to its structure, for the infancy section is built around five explicit Old Testament citations.

Attractive and well-grounded though Bacon's proposal is, it has its flaws. Perhaps the greatest weakness in Bacon's proposal lies in relegating the all-important chapters on the passion, death and resurrection of Christ to the status of an epilogue. Surely they are more than that.

But, in spite of its weakness, the proposal has its merits, if only because it call our attention to the care with which Matthew drew up his presentation.

The structure of Matthew's Gospel interests people, because we are so certain that Matthew had a structure in mind.

If we follow this idea of five booklets within the Gospel of Matthew, we are likely to find that in each booklet, Matthew is presenting thoughts about the kingdom of God, with each booklet developing some aspect of that theme.

Booklet 1 would be found in Chapters 1:1 to 7:29. Here is the chapter of the kingdom.

Booklet II: Chapters 8:1 to 9:13. The dynamic of the kingdom is a focus.

Booklet III: Chapters 11:2 to 13:53, on the mystery of the kingdom.

Booklet IV: Chapters 13:54 to 19:11a. Matthew discusses the conduct of the kingdom.

Booklet V: Chapters 19:11b to 26:2. The consummation of the reign is Matthew's concern.

While Matthew does not identify the kingdom as the church, quite obviously he sees the two as related.

Especially for this reason, his Gospel has been called the Gospel of the church.
**Flower power helps young offenders**

NEW YORK (NC) - The three story gray-stone ex-convent on Astoria Boulevard hardly looks like a greenhouse.

But that is its name, the Flowers with Care Greenhouse, and its purpose is to give first offenders referred from the city's judicial system a place to learn the florist trade. They receive counseling, catch up with high school equivalency courses and are given a chance to earn a living arranging and selling flowers at a flower shop in metropolitan New York.

Flowers with Care was started by Father James A. Harvey, 36, a chaplain at the Queen House of Detention, and Robert Pallister, the owner of a small florist shop.

The success of Flowers with Care, an affiliate of Brooklyn Catholic Charities, has been spectacular. More than 73 former first offenders have gone through the program. Of these, 71 have been placed in permanent jobs without further trouble with the law.

Twenty-two florists in four counties are participating and every week Father Harvey gets calls from more florists who wish to take part.

"I'd say success lies with the florists," said Father Harvey in an interview held in his office on what was one of the snowiest days in March. "These are family-oriented business. It's almost an adoptive situation. They give them jobs, sometimes clothes and even a place to live," he said of the employer-employee relationship.

Local parishes use florists affiliated with Flowers with Care when obtaining flowers for their altars.

When Pope John Paul II visited Shea Stadium in New York in 1979 Flowers with Care employees of local florists set out hundreds of chrysanthemums and gladioli to adorn the papal altar.

The modestly decorated Flowers with Care administrative offices, dedicated by Bishop Francis J. Mugaveri of Brooklyn in February, is staffed by five workers, including Dominican Sister Patricia Bryant, former principal of St. Margaret's School in New York.

"They want to learn" Sister Bryant said of the students who are catching up on high school courses they missed earlier. "They recognize this is the shot they will get that will help them the rest of their lives. They're bright, but they need a feeling of self-worth," she said.

The light we can offer them at the end of the tunnel is employment," she added. "It's a desperately needed program."

According to Father Harvey, the idea is simple and could be implemented anywhere nationwide and adopted to other businesses as well.

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**The Saints**

**ST. JOHN NEPOMUCENE**

ST. JOHN WAS BORN OF POOR PARENTS IN 1330, AT NEDVLEJ IN BOHEMIA.

IN HIS EARLY CHILDHOOD, JOHN NEPOMUCENE WAS CURED OF A DISEASE THROUGH HIS PARENTS' PRAYERS, IN THANKSGIVING THEY CONSECRATED HIM TO GOD. HIS LIFE AS A PRIEST LED TO HIS APPOINTMENT AS CHAPLAIN TO THE COURT OF WENCESLAUS IV. HE CONVERTED MANY OF HIS FRELISHING AND EXAMPLE AND HEAL THE NEEDY PEOPLE OF PRAGUE. HE ALSO BECAME THE QUEEN'S CONFESSOR. WHEN THE KING WAS CRUEL TO THE QUEEN, ST. JOHN TAUGHT HER TO BEAR HER CROSS PATIENTLY, BUT HER PIETY ONLY ANGERED THE KING, AND HE TRIED TO EXTORT HER CONFESSIONS FROM FATHER JOHN. WHEN THE PRIEST REFUSED, HE WAS THROWN INTO PRISON, JOHN WAS ASKED TO REVEAL THE QUEEN'S CONFESSION A SECOND TIME AND THE KING PROMISED HONORS AND RICHES IF HE WOULD YIELD BUT DEATH IF HE REFUSED. JOHN REMAINED SILENT. HE THEN WAS RACKED AND BURNED WITH TORCHES, BUT NO WORDS, EXCEPT "JESUS" AND "MARY" FELL FROM HIS LIPS.

ON ASCENSION EVE, WENCESLAUS, FAILING ONE LAST TIME TO FORCE JOHN TO REVEAL THE CONFESSIONS, ORDERED HIM BOUND AND THROWN INTO THE RIVER, A STRANGE BRIGHTNESS APPEARED WHERE HE DROWNED. HE IS KNOWN AS THE "MARTYR OF THE CONFESSIONAL."

THE FEAST OF ST. JOHN NEPOMUCENE IS MAY 16.
Libertad sin límites es una ilusión, dice el Papa

Por Jerry Filiteau

Vaticano (NO) - Libertad sin límites es una ilusión y la auténtica libertad debe estar basada en la Verdad, dijo el Papa Juan Pablo II a más de 80,000 miembros laicos y religiosos, quienes han conformado la Comisión de Estudiantes Laicos y Mujeres, cuatro raciones y cinco parrocos se reunieron la noche del 22 de mayo en nuestra Iglesia Católica.
Religiosas Hispanas “Reinas Por Un Día”

Gran diva cubana, la compositora Mercy Ferrer, el influyente Rosendo Rosell, los bailarines flamencos Barbie y Manuel, el mago Montoyo y la niña bailarina Sandra Ferreiro, el Conde de Padre y las ciudades de Miami y Hialeah honraron a las religiosas hispánicas declarándolas “Reinas Por Un Día”.

“Contra Viento y Marea: Odisea Cubana”

Fué en el mes de Abril de 1980 cuando comenzaron a arribar los botes con su carga de cubanos. Llegaban de día y de noche, con buen tiempo y mal tiempo... una corriente humana que salía de Cuba a través del estrecho de la Florida hasta Key West.

Unos 130,000 cubanos cruzaron el estrecho que separa a Key West de la bahía de María, Cuba, viendo desde el comunismo a la libertad. Esta carga humana variaba en edad, color y educación pero todos tenían una meta común: dejar Cuba.

El documental de una hora de duración examina el impacto de la “flotilla” en los que participaron en ella y en la sociedad que los recibió, tanto americana como cubana. La trama sigue a varios destinos de sus papeles, los campamentos de Arkansas, Wisconsin y Pennsylvania y la odisea dramática personal de algunos de los protagonistas.

La oficina C.C.S., P.O.Box 6128, 7420 de Caballeros de Colon, y que fue el punto de enlace para los cubanos. La embajada de Perú, donde comenzó todo.

Segunda Conferencia Carismática Católica Arquidiocesana

Los Servicios Católicos Carismáticos anuncian su Segunda Conferencia Arquidiocesana para los días 2 y 3 de Octubre de 1981, en el Broward Community College en Pompano Beach. El tema para esta conferencia será “Buena Nueva - Dios Te Ama”.


También participarán nuestro Arzobispo Edward A. McCarthy; el P. David Russell de St. Louis, Miami; Mons. William McKeever, párroco de Little Flower, Coral Cables; el Rev. P. Daniel Doyle, S.M., Chaminade Community of Faith, Hollywood; el Rev. P. John Fink, de la iglesia de St. Bartholomew, Miramar; el Rey P. Brendan Dalton, de la iglesia de Epiphany, Miami y el Dr. Normal Carroll, diácono permanente. El Sr. Bob Watson dirigirá el taller para los jóvenes y M. Fulham, de la oficina de las “9 a.m. a las 5:00 p.m. y el 2900 S.W. 87th Ave., Miami, Fl. 33165. Las clases durante la semana son de las 7:30 a 10:30 p.m. y el sábado de las 9:00 a.m. a las 5:00 p.m.

Podrán obtenerse 2 créditos de graduados o no graduados del Barry College. El costo del curso es de $40 con créditos graduados, $30 con créditos no graduados y $10 sin créditos. Los interesados en el curso con crédito deberán completar una aplicación de vacaciones en Key West. Llegaban de día y noche, con buen tiempo y mal tiempo...
Así deben Orar: “Padre Nuestro…”

Aunque sin pedir el permiso de René de Troyban, contando con su benevolencia y con la anuencia de Aquél que nos mandó “predicar la Buena Nueva a todos los pueblos” nos atrevemos a reproducir aquí, extrañándola, la hermosa “Meditación” que publicó, hace poco, en la revista Militante del Movimiento Cursillos de Cristiandad.

Por René de Troyban

El Hijo del Hombre “recorrió toda la Galilea, enseñando en las sinagogas. Predicaba la Buena Nueva del Reino y sanaba las dolencias y enfermedades de la gente.”

Sus discípulos se le acercaron:—“Maestro, enseñan a orar.”

Y Jesús les enseñó: “Creador reces entre tu pieza, cierra la puerta y reza a tu Padre que está adentro contigo...ustedes tienen que orar así:

“Padre nuestro, que estás en los cielos, santificado sea tu nombre. Venga tu reino, hágase tu voluntad en tierra como en el cielo...”

Hay un pasaje inglés que nos resultaba conocer. “Creador, por el que fuiste creado, en el nombre de Creador...”

“...Sanificado sea tu nombre en el cielo...”

Se santifica el nombre de Dios cumpliendo sus leyes, que son sabias y justas, que proporcionan el bien; Se santifica el nombre de Dios en cumplimiento de su voluntad...”

El Padre no puede olvidar el campo de su acción, que es el mundo entero...”

Eugéne Hirsch

“El Universo es constancia de una efervescencia eterna...”

“...inexplicable que escapa a nuestro entendimiento...”

“...desesperación, que son puertas abiertas a cometeter faltas no excusables. La tentación es venenosa...”

“...mirarles, ricos o pobres, sabios o ignorantes. La riqueza, es cierto, abre muchas puertas...”

“...mirar a sus vecinos como santa obra de la misericordia...”

“...amor no de su perdón, que llega hasta nosotros como una agua pura que nos purifica...”

“...mirar en nuestro adentro y lo que vemos no nos agrada: el mal que hemos hecho. No dejado de hacer, no santificamos nuestro nombre, ni nos sometemos a su voluntad, ni nos acquiescemos al pecado, y no combatimos en no rehuir la tentación...”

“...con un ardorío de decimos que están llenos de amor a Dios y al prójimo...”

“Yo tampoco te condono. Yet no vuelvas a pecar en adelante.”

“...porque hemos de perdonar a nuestros hermanos, porque Dios nos ha perdonado...”

“...amar es perdonar...”

“...caso nuestro pan de cada día, perdona nuestras ofensas como no ofendemos...”

“...santificado sea como nos perdonamos...”

“...más alía de la facultad humana: sólo de un Ser Supremo puede emanar. La armonía universal, inalterable y eterna, es el santificarse de Dios. Y multiplicando interinamente las estructuras siderales es que yo conozco, en el cielo, el Sol de los dioses, el Sol de los humildes, el Sol del poniente, la luz y el calor que le dan vida, es el fuego, y el agua. Dios es el árbol, y la flor. Y es lo que forman, en esta armonía de maravillas la creación que yo me gozo en encontrar a Dios, milagros que se repiten en cada uno de nosotros, que se pintan del sol poniente: una flor que abre sus pétalos en la mañana; una manita suave y tierna que por primera vez se afera a nuestro dedo; milagros de amor y de belleza. El cielo, asento de Dios. El cielo, que misteriosa manera de ver a Dios. Los cielos están, Dios y Dios está con nosotros.

Así deben Orar: “Padre Nuestro…”

Menos mal...
Por José P. Alonso

Hoy día, Miami y el mundo entero, está viviendo una crisis: en la cual juega un papel muy importante la juventud desencaminada y, conside- rando, la familia es un tan- to responsable del estado presente de la sociedad.

Es verdad, justo es también reconocerlo, que muchas fami- lias han dado a sus hijos el mejor ejemplo moral en sus hogares y los han provisto de óptima calidad. Sin embargo, y con todas estas buenas con- diciones, algunos padres se preguntan: ¿qué hemos fallado nosotros? La falla está en el ambiente fuera del hogar, en la respuesta en la comunicación y la compren- sión del carácter y personalidad de los muchachos.

Porque cada generación, esti- mulada por el progreso, es dis- trinta de la anterior, y esto ha sido más palpable desde la dé- cada de los cincuenta.

Siempre ha sido una tarea difícil ser buen padre y buena madre. Los peligros que ace- chan al joven con poco prepa- ración son muchos. Y muchos padres se preguntan qué pueden hacer contra este enemigo invisible y desconocido.

Un día unos cuantos matrimonios jóvenes preo- cupados por tal interrogante, se dieron a la tarea de buscar una solución al enigma. Después de largas horas de reflexión, análisis y preparación llevaron a cabo una reunión que dió muy buenos resultados, no sólo en las relaciones con sus niños, sino también en la relación matri- monial. Este fue el nacimiento de Impacto, un movimiento católico que se preocupa por la familia desde su comienzo, desde que el niño empieza a sentir curiosidad por el mundo que le rodea. Este Movimiento fue fundado en Febrero de 1973.

Con la experiencia de las primeras reuniones del grupo que lo originara, le dio forma y resultado. No solo en la relación con sus hijos, sino también en el ambiente de la familia. Este fue el nacimiento de Impacto, un movimiento católico que se preocupa por la familia desde su comienzo, desde que el niño empieza a sentir curiosidad por el mundo que le rodea. Este Movimiento fue fundado en Febrero de 1973.

Veinticinco matrimonios, algunos con sus hijos, tomaron parte del Impacto Número 61.

De Encuentros Familiares...
Misa Comunitaria

El próximo domingo 3 de Mayo, Encuentros Familiares celebrará su Misa Comunitaria en Immaculata-La Salle, al lado de la Ermita de Ntra. Sra. de la Caridad, a las 6 p.m.

Noche para las Madres

Como todos los años, Encuentros Familiares dedicarán una noche para dar testimonio del amor hacia la primera de las mujeres: nuestra Madre. Esta noche será la del jueves 7 de Mayo a las 7:30 p.m. en el salón de Immaculata-La Salle. El Padre Asociota espera la presencia de todos.

De San Juan Bosco...
Hora Santa Mariana

El próximo 9 de Mayo, Sábado, a las 5:30 p.m. frente a la gruta de la Virgen de Lourdes se celebrará una Hora Santa Mariana, con motivo de la festividad de Ntra. Sra. del Rosario de Fátima. A las 7:00 p.m. se ofrecerá la Santa Misa.

OBRISPOS PROTEJEN LIBERTAD DE INFORMACION
Canadá (NC) - Los obispos del Canadá opinan que cuando el monopólo en los medios de comunicación perjudica la libertad del público a la infor- mación verdadera, el estado debe intervenir. "El gobierno debe modificar el derecho de propiedad privada y del libre comercio; cuando sea necesario garantizar el derecho básico a la información. El monopolio de la prensa, y el avance sistemático de corporaciones ajenas a los medios de comunicación agravan ese peligro contra la libertad de expresión", dice la Conferencia de Obispos Canadienses.

Aniversario de Asamblea Cardenal Arteaga, de Caballeros de Colón

La Asamblea del Cuarto Grado de la Orden de Caballeros de Colón "Cardenal Manuel Arteaga" se propone celebrar el Primer Aniversario de su fundación el próximo 3 de Mayo, 1981.

En este día tendrán una Misa en la Iglesia de San Juan Bosco a las 10:00 a.m. y a la 1:00 p.m. un almuerzo en el Casablanca Hall. Para más información y reservaciones para el almuerzo deben ponerse en contacto con Frank Echeverría, 223-7855; Miguel García, 856-1167; Clemente Ramos, 681-5579; Pascual Rodríguez, 448-8884.

Debido a la escasez de espacio no podemos dar el detalle de lo que será el almuerzo.

Contestando...
A OTELLO DE VENECIA
Estimado hermano: Acusamos recibo de su valiosa colaboración. Merece elogios tan significativo trabajo. No teniendo su dirección nos vemos forzados a usar estas páginas para contestarle.

Como usted sabe, contamos con cuatro páginas y el material enviado es sumamen- te largo e inapropiado para ser se- ccionado. Mucho agradecemos su deferencia, es una joya. Si desea conservarlo, por favor envíen su dirección.