Bp. McCarthy called 'warm, open' person

"You are taking with you the best bishop in the United States, and if you don't treat him well, we will send an expedition to get him back."

Father Marcel Salinas, Phoenix Diocesan director of Cursillos, echoed the sentiments of just about everyone in the diocese, over their loss of Bishop Edward McCarthy who will become Miami's Coadjutor Archbishop, serving here with Archbishop Coleman F. Carroll.

"Openness," "warmth," "approachable" are typical descriptions used again and again by those who have worked with him in Phoenix where he was named founding Bishop in 1969. He is considered a man who likes to be progressive and innovative within the law of the Church.

"He is very open," said Father Thomas O'Brien, chancellor in Phoenix, "an extraordinary person who won't turn anybody down. He is very genial, a man who never meets a stranger."

Bishop McCarthy apparently extended his geniality to virtually every group in the diocese, whether Spanish, elderly, young, separated priests, charismatics, members of others faiths, priests serving in distant parishes or people on the streets—instinctively reaching for unity, shaping the diocese into a community of one people while respecting their diversity.

"Administratively," said Father O'Brien, "he is innovative, always looking for new ways of reaching the people with the teaching of the Church. He moves things along quickly and won't hold back unless he has real reservations about something. Here he had to organize all the organizations in the new diocese and had it done within a year and a half. But he likes to get consultations on everything. Even the Priests Senate serves as advisers."

"The bishop has great openness and honesty with the people," said Msgr. Bernard, Vicar General. "He allows the greatest possible debate and consultation."

Msgr. Gordon described Bishop McCarthy as "more of a pastoral bishop than a chancery bishop" while still being a strong administrator and fine fund raiser. "And he favors the new within the law of the Church."

HIS warmth can be seen at confirmations, said Msgr. Gordon, "when he keeps meeting with the people for hours. And he comes to everything he is invited to."

Cursillo priest Father Salinas found only one admirable defect: "He works too much. He wants to be present in everything that takes place."

Father Salinas also noted that the bishop lives in the chancery downtown, "which is not in a good neighborhood."

"He is very open in his relationships. One thing he does not like is division. He has given a total acknowledgement of the Spanish speaking here. He made a cursillo, himself, when he was Auxiliary Bishop in Cincinnati. His door at the chancery is always open." Father Salinas went on.

(Continued on Page 4)

ON ABORTION

NCCB head urges Carter to reconsider

WASHINGTON—(NC)—Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops, has urged former Georgia Gov. Jimmy Carter to acknowledge the need for a constitutional amendment on abortion.

Archbishop Bernardin, however, said he was gratified by some of Carter's latest remarks on abortion in a recent NBC "Meet the Press" interview.

In the interview, Carter said he "would have expressed the Democratic platform plank on abortion a little bit differently."

He called abortion "wrong" and said, if elected president, he would do "everything I can...to minimize the need for abortion." He also spoke of the possibility of a "nationwide law" to provide alternatives to abortion.

The plank, adopted last month, calls it "undesirable" to amend the Constitution to correct the Supreme Court's abortion decision.

In June, Archbishop Bernardin called the platform plank on abortion "irresponsible" and "morally offensive." Archbishop Bernardin said he was "gratified by Governor Carter's statement of disagreement with the Democratic platform plank on abortion and glad that he has publicly reaffirmed his personal abhorrence of abortion."

But he called on Carter to "further clarify his position on the platform plank—a plank which in effect endorses permissive abortion—and on the measures needed to protect unborn human life."

By JIM CASTELLI

NEW YORK—(NC)—"Jimmy Carter: To be born again, one must be born for the first time," reads a 30-foot banner carried by marchers in an anti-abortion demonstration outside the site of the Democratic National Convention.

About 10,000 people, including a large number of children, took part in the march around the Madison Square Garden Center at the convention site.

The demonstration was aimed at a plank in the Democratic platform saying that it was "inadvisable" to attempt to amend the Constitution to overturn the Supreme Court's 1973 decision striking down most state's restrictions on abortion.

Many people in the anti-abortion movement believe that Carter was primarily responsible for the plank which was adopted with the aid of Carter supporters on the platform committee.

The abortion issue appeared to be only part of the concern about Carter's relationship with Catholic voters. During the primaries, Catholics were much more supportive of candidates such as California Gov. Jerry Brown, Rep. Morris Udall of Arizona and Sen. Henry Jackson of Washington than they were of Carter.

Carter and his backers have made efforts to qualify his position on abortion and some observers believed it was likely Carter would name a Catholic—either Sen. Edmund Muskie of Maine or Rep. Peter Rodino of New Jersey—as his running mate. Rodino later withdrew.

Among developments at the start of the convention:

- Democratic party chairman Robert Strauss and attorney Edward Bennett Williams have suggested that Carter meet with Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, to smooth over differences caused by the abortion plank which Archbishop Bernardin has called "irresponsible."

- Leading party figures were reportedly pushing Muskie for the vice presidency to help Carter with Catholics.

- CARTER SAID he would have phrased the abortion plank "differently," noting "I personally think abortions are wrong." Carter has opposed a constitutional amendment, but backed programs such as improved adoption and family planning to reduce the demand for abortions.

- Stuart Eizenstadt, Carter's issues coordinator, told NC News that Carter was opposed to federal funding of abortions. "I don't believe the government should not encourage abortion in any way," Eizenstadt said.

- Rodino, popular among Catholic ethnic groups, was scheduled at the last minute to join the party's two other presidential nominees, Senators Hubert Humphrey of Minnesota and George McGovern of South Dakota in addressing the convention.

- BACKERS of pro-life presidential candidate Ellen McCormack have at least 75 delegates supporting a nominating petition, insisting that Mrs. McCormack will be nominated before the con
t. Delegates signing such petitions are not required to vote for the candidate they designate. All presidential candidates are given 15 minutes for nominating and seconding speeches.

- About 50 delegates met in a morning "Pro-life caucus."
Pope hits revolutionaries, cites faith

VAJICAN CITY—(NC)—Revolutionaries who want to reconstruct both Church and society "from point zero" must be opposed by Christians rooted in tradition, Pope Paul VI told a weekly general audience here.

The Pope also charged that the "crises, trials, misfortunes and sufferings" which have plagued the Church recently are caused by "shaken faith" among Catholics.

Strong rooting in faith and tradition are essential for the building up of the Church, he declared.

SPEAKING TO a jammed audience the day before his scheduled departure for his summer villa at Castelgandolfo, the Pope blasted "calls to be revolutionaries heard in schools and read in newspapers."

"People urge us to discard all we have from tradition and be revolutionaries, as if revolution were creative—it can be creative but in itself it is destructive," the Pope said. "We mustn't throw out all that preceded us but rather continue it."

Beginning "from point zero to reconstruct a new society" is impossible, he declared.

Pope Paul compared the Church to a tree, budding in spring. "On the side of principle we must be conservative. The tree does not send out new shoots unless it has first sent out new roots."

HE URGED Catholics to develop "a sense of history" and to know "what has gone before us."

At the same time he criticized "fatalists, the lazy and the passive" in the Church who "aren't helping to build the Church up."

At the audience the Pope praised 80 runs from various nations and orders who were participating in an intercommunion renewal program in the Alban Hills.

A rapport between Religious communities is a new thing," the Pope told the Sicilians.

"It doesn't mean that you are detaching from the originality of your individual orders. It is rather a way of expressing your solidarity with other Sisters."

He also greeted about 60 altar boys who serve at St. Peter's Basilica. The grammar-school-age group was introduced.

St. Pius X preseminary in the Vatican.

"THESE BOYS," the Pope said of the youth dressed in red cassocks, "are not canons of the basilica. But they are good boys whose souls are the spiritual flowers of this basilica."

(Canons are cathedral clergy charged with conducting solemn worship at the diocesan cathedral, serving as consultants to the bishop, and administering a diocese in the absence of the bishop. At one time they had the power to elect a new bishop.)

Addressing the boys, the Pope said, "Remember always this period when you were ministers in the world's greatest church."

Later hundreds of American students of the American Foreign Study League cheered, clapped and whistled at the Pope when their group was announced.

THE POPE, impressed by their lively greeting, told the audience: "Do you know why these young people are so happy and lively? First, because they are students. But also because as Americans they are preparing to celebrate the eucharistic congress in Philadelphia."

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THE POPE also spoke briefly to a group of children from the earthquake-torn region of Friuli in northern Italy.

To the youth, summering as guests of the Red Cross in central Italy, the Pope said, "you have brought back to us our Damoclean situation of our region, shaken two months ago by a terrible earthquake."

He said that the children "had proven they knew because of this bitter and sad experience."

To aid quake victims

A variety show to aid the victims of the recent earthquake in Northern Italy will be presented at 8 p.m., Monday, July 26, at Barry College Auditorium, NE 115 St., and Miami Ave.

All performers have volunteered their time and talents for the show sponsored by the Italian-American Civic League of Broward County.

Johnny Powers will serve as master of ceremonies for the production which will include singers, comedians, and specialty acts.

All seats are reserved and tickets may be obtained by calling 981-2495 or 923-4723.

Young Adults Club set in Palm Beach

WEST PALM BEACH—A Catholic Young Adults Club has been formed in Palm Beach County and is conducting a county-wide recruitment among 18 to 30-year old single adults.

Acting officers are Lila Zimmerman, president; Tom Shore and Marilyn McCarty, vice presidents. Al Napierkowski is senior advisor to the new group.

Actually, Napierkowski explains, the new club "is a sort of continuation of the former C.Y.A.C. which flourished in the county a few years ago." He described it as "a sort of continuation for older age groups of the Catholic Youth Organization (C.Y.O.) with diocesan and national affiliations."

"We are primarily a social service club, comprised of single young adults of 18 through 30 years of age," he said. This disqualifies him from being, himself, a full qualified member since he is married with two children and is already in his thirties. But he is a former C.Y.O. member and was the major force behind the former C.Y.A.C. in the county during the years it was very successful.

"The purpose of our organization is to foster worthwhile friendships through the promotion of cultural, civic, social and spiritual activities," he said.

The former C.Y.A.C. was active, for example, helping certain migrant and Catholic Service Bureau programs, as well as promoting social and recreational events among themselves.

During these formative days, the acting officers and their advisor are seeking a centrally located regular meeting place, and hope that this can be arranged with Cardinal Newman High School.

Napierkowski said the former club met regularly at facilities loaned by a Savings and Loan Association. "Eventually, we hope to grow sufficiently large to have more than one unit, by building separate clubs in other parts of the county," Napierkowski added.

Meanwhile, the recruitment drive continues, and those interested are asked to telephone Miss Zimmerman (967-6595), Miss McCarty (965-0782), or Napierkowski (965-2938).

Written inquiries may be sent to Napierkowski at his home, 7880 Oakmont Dr., Lake Worth, 33461. "Our membership is not confined to Catholics," it was stated. The new club meets twice monthly, and expects to be formally organized, with permanent officers elected, at an early Fall rally.
For Eucharistic Congress

Satisfy hungers of neediest, Pope urges

VATICAN CITY—(NC)—The eucharistic theme of "brotherly love" should spark eucharistic congress participants to satisfy the hungers of the neediest, Pope Paul VI wrote in a letter to his delegate for the 41st International Eucharistic Congress.

In a separate action the Pope also named the other members of his delegation to the congress, to be held in Philadelphia Aug. 1-8.

In his letter, dated July 7, Pope Paul expressed to his best wishes and hopes for the congress, whose theme is "The Hungers of the Human Family."

THE POPE wrote that the name "Philadelphia," the City of Brotherly Love, is especially "in harmony with the eucharistic mystery which is the font and food of charity and unity in the heart of the Church.

"This sacrament is the sign of unity and the bond of charity," the Pope asserted. "Anyone who approaches such a divine banquet cannot ignore the unfortunate members of that body."

"He must feel committed, within the limits of his possibilities, to meet the needs of needy neighbors."

"It is important to note—society." According to the Associated Press, 572 men and 10 women on death rows in 30 states were awaiting the court's decision. The American Civil Liberties Union estimates that almost 60 per cent of the condemned are non-white and "no system of justice...is in harmony with the sacrament of respect for life," he said.

The high court ruled July 2 that the death penalty does not under all circumstances violate the constitutional ban against "cruel and unusual" punishment.

The rulings came in challenges to capital punishment laws in Georgia, Florida, Texas, Louisiana and North Carolina. In upholding those of the first three and striking down the Louisiana and North Carolina statutes, the court said that the death penalty is unacceptable when it is the mandatory punishment for a crime, without exception.

CITING THE 1974 statement by the U.S. bishops opposing capital punishment, Francis J. Butler of the Texas, Louisiana and North Carolina statutes, the court said that the death penalty is a deterrent to grave crime."

"We...are..." added that the death penalty is applied unfairly, saying that the "affluent and clever have often been able to avoid it" while the "poor and not so clever have not." In a prepared statement, Aryeh Neier, executive director of the American Civil Liberties Union, which strongly opposes capital punishment said that "no system of justice...is infallible and that we ought not to put people to death when errors of judgment are unavoidable and irreparable."

"And even if we had a perfect system of justice, absolutely fair and absolutely reliable, the intentional killing of people by the state is barbarous in principle and violates the fundamental commitment to a decent and humane society."

Father Junipero Serra, missionary-explorer is memorialized in this statue recently dedicated near Hillsborough, Calif. Three Serra Clubs are active in the Archdiocese of Miami in Dade, Broward and Palm Beach Counties. Principal work of Serrans is the nurturing and promotion of vocations to the priesthood and Religious life. Members annually contribute large sums toward the education of seminarians.

As members of the pontifical Mission to the 41st Eucharistic Congress in addition to Cardinal Knox, legate, the Pope named Msgr. Clemente Faccani, assistant to Archbishop Jean Jadot at the U.S. apostolic delegation; Msgr. Orazio Cocchetti, a papal master of ceremonies; Msgr. Charles McManus of the New York archdiocese, who is papal legate for the congress; Msgrs. Vincent M. Waisch and Frederick J. Helducher of Philadelphia; John McShain representing the Knights of Malta; and John Luviano representing the Knights of the Holy Sepulchre.

Officials concerned over death ruling

NC NEWS SERVICE

Church officials and others from around the country have expressed concern that the U.S. Supreme Court's ruling upholding the death penalty threatens the value and dignity of human life.

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CITING THE 1974 statement by the U.S. bishops opposing capital punishment, Francis J. Butler of the Department of Social Development and World Peace, U.S. Catholic Conference, said, "This decision can only mean a further erosion of the value of human life and an increased brutalization of our society."

"It is important to note that in the context of the actions which may be taken as a result of this decision that Christ teaches us that we must be bearers of his love and forgiveness to those who are most distant and alienated from our society," he said.

In Worcester, Mass., Bishop Bernard J. Flanagan scored the court's decision on a number of points:

"I feel the restoration of the death penalty at this time is counter to the Christian crusade of respect for life," he said.

"I question also whether the death penalty is a deterrent to grave crime."

BISHOP FLANAGAN added that the death penalty is applied unfairly, saying that the "affluent and clever have often been able to avoid it" while the "poor and not so clever have not.

In a prepared statement, Aryeh Neier, executive director of the American Civil Liberties Union, which strongly opposes capital punishment said that "no system of justice...is infallible and that we ought not to put people to death when errors of judgment are unavoidable and irreparable."

"And even if we had a perfect system of justice, absolutely fair and absolutely reliable, the intentional killing of people by the state is barbarous in principle and violates the fundamental commitment to a decent and humane society.

"Serving South Florida Over 30 Years"
**People praise bishop they're losing**

(Continued from page 1)

"I know I am losing a personal friend and the same would go for every priest here. He pays no attention to criticisms of us and never takes action without consulting with the individuals involved."

"Peculiar to this diocese is the fact that the Priests Senate are also his consultants... And there is great unity between the diocesan priests and Religious priests."

**ACCORDING to Father Salinas, one parish bulletin was moved to pronounce: "Only Jesus himself could improve what he is."**

Beatrice Heaner, secretary to Father Jose Hurtado, vicar of the Spanish speaking, said, "He has really managed to improve the programs for the Spanish speaking. We wouldn't have this office if it were not for him. The Spanish office works with every other group and coordinates all efforts and closely works with the apostolic movement. The Bishop uses Spanish when he celebrates Mass for us."

"The Bishop often comes to our fiestas, like when we celebrate the Feast of Our Lady of Guadalupe," said Enrique Ortega, secretary at Immaculate Heart of Mary, a mostly Mexican-American parish. "He has established many schools for us and programs for the elderly, especially the poor." The admiration expressed by followers in Phoenix is no less great among members of his own family. One of Bishop McCarthy's two priest-brothers, Father Norbert McCarthy, pastor of St. Bernard Church in Cincinnati, said enthusiastically "He has a great love of people. He has a deep need to serve all the people and is outgoing to Chicanos, priests who have left the ministry, divorced people, Spanish and others who could get left out."

"He makes an effort to visit priests who are far afield. If there is a pastor with only 50 families way out somewhere, he will go visit him."

"He is very visible to all his people."

"And he is a great believer in marriage encounter, prayer groups and the cursillo movement," said Father McCarthy. He described his brother administratively as "creative, rather than liberal or conservative," and he cited the bishop's initiation of the married deacon program, the first of its kind west of the Mississippi and now numbering 47 married deacons. "He is very involved in marriage counseling and always makes an effort to be close to us," said Father McCarthy who is the Bishop's younger brother but who attended the seminary at the same time. "He called just last night and we talked as usual mutual interests, problems about married life, the priesthood."

"He is a good theologian, but I would describe him more as pastoral in style."

Recollections of childhood are mostly fond for the Bishop's brother. "He was a typical big brother, kind and protective. We had a close family life during the Depression. Our father was an electrician and was happy-go-lucky and made things kind of light around the house. Dad was sports minded and would spar with us sometimes. He would also take us with him to confession on Saturday night and gave us encouragement for vocations, a habit which apparently bore fruit: an archbishop, two priests and a Sister (in addition to one married sister with five children.)"

**BISHOP McCarthy was apparently a typical American youth.**

"My brother played the trumpet in high school and was involved in dramatics," said Father McCarthy who went on to describe how during the seminary days the two of them would roar down the road on an old motorcycle to work during the summer. And then there was the time he was punished for a prank and put in someone's bed to make it look like someone was there, and in those days in the seminary you had complete silence and discipline.

"Then one Christmas he had a pen with ink that would disappear and he came in and wrote on my collar and when I got upset he said 'What's the matter? The Archbishop didn't say anything when I wrote on his table."

But she added seriously, "Whenever I've had a problem he's always been there. He's a very approachable, gentle person with no need for ceremony."

"I think of him as a brother, rather than a bishop." Apparently that goes for a lot of people.

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**Pastor of oldest U.S. parish dies**

**PENSACOLA, Fla.—** Father Frank J. Tiri, pastor of America's oldest Catholic Parish and the oldest active priest of the diocese of Pensacola-Tallahassee, died here at the age of 72.

Father Tiri was pastor of St. Michael Parish, which traces its beginnings to a chapel built on Santa Rosa Island in 1559 by Spanish settlers.

Ordained in 1929, Father Tiri was for more than 30 years a mission circuit priest in Alabama and Florida. Most of his priesthood was spent going to communities where there were few or no Catholics.

He is credited with building more than eight churches in the Birmingham, Ala., diocese and four in the Mobile, Ala., diocese.
His diocese is sad to lose its bishop

As first Bishop of Phoenix, Archbishop-Elect Edward A. McCarthy is shown discussing plans for their new art center with students of St. John's Indian School at Laveen, Arizona, where he broke ground for the new facility. During his six years as spiritual leader of the Diocese of Phoenix, the prelate has distinguished himself through his concern for the well-being of all age groups in his flock.

A senior citizen received Holy Communion from the Archbishop-Elect during a special Mass for invalids which he celebrated at St. Thomas the Apostle Church in Phoenix. It has been reported that the prelate has expressed frustration that one of his major programs, providing more facilities for the aged, has not moved ahead so rapidly as he would like.

In Pioneer, Arizona, Archbishop-Elect McCarthy celebrates Mass at the replica of an altar used by Father Kino at the Mission of Santa Cruz de Guiburi. The now Coadjutor-Archbishop of Miami has been very active in civic and community activities in the Diocese of Phoenix where he has founded 18 new parishes, an adult religious education program and an extensive Spanish-Speaking Apostolate.

Youngsters of working parents in one of several day care centers, established by the Archbishop-Elect since he became Bishop of Phoenix, have a visit from the prelate while they enjoy outdoor activities.

Photos courtesy of 'Alive' magazine, Phoenix, Ariz.
A welcome with open arms

The following editorial appeared in Alive, monthly publication of the Diocese of Phoenix, Arizona, where Archbishop-Elect Edward A. McCarthy has been serving as first Bishop.

Archbishop Edward McCarthy would not say, as did Caesar, "I came, I saw, I conquered." But he could.

In the past six and a half years he welded a new diocese here in the heart of Arizona, and gave to that diocese, not just a body, but a spirit. Archbishop McCarthy fathered a new diocese, as St. Paul said of a church he founded, "for through Christ Jesus, I have begotten you." (1 Cor. 4:15)

And now the father of this diocese has been called to further work in the apostolate of the Church. He has been asked by the Holy Father to become the Coadjutor Archbishop of Miami in Florida. This means he is sent to work with the Archbishop of Miami, Coleman F. Carroll, and in time to succeed him and become the second Archbishop of Miami.

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Guest editorial ***************

By Dale Francis

There seemed to be happiness in Catholic circles because the Supreme Court ruled in favor of legislation in Maryland that provided some help for private colleges.

I can't imagine why. The decision offered no recognition of the value of non-identified education. As a matter of fact, the Supreme Court was willing to allow church-related private colleges to participate in the subsidies only because the schools didn't seem to be very religious.

Instead of affirming the secular principle of church-related educational institutions, the Supreme Court went out of its way to make clear the court was referring to Catholic education.

In fact, Catholics saw in the decision some hope that the Supreme Court had a change of heart since its earlier decisions that outlawed aid to Catholic elementary and secondary schools. One Catholic leader praised the Maryland decision and said, "Private educational institutions provide a valuable service to this pluralistic nation and it is time that the courts recognized this fact."

It's time all right but that wasn't what the Supreme Court did in its Maryland decision. In discussing this maybe I'd better review just what the case was all about. In 1971, legislation in Maryland provided for a subsidy for private colleges and universities. To qualify the colleges and universities had to have, among other things, a 25 percent grant wasn't overly generous but it was something, more than is given in other states.

The Unlist Grant weren't restricted, except they couldn't be used for sectarian purposes. That didn't fit some Maryland citizens from bringing suit. They charged that since five of the colleges aided by the legislation were church-related that giving them aid was violating the separation of church and state.

What the Supreme Court decided was that the legislation was constitutional that the church-related institutions could receive the aid given to all private colleges and universities. That sounds good, doesn't it? Well, you have to examine the 5-4 decision to understand what the decision really meant.

The majority decision was written to represent the views of three of the five members, there was a concurring decision offered by two of the justices. Therefore, the three who wrote the majority decision were the key members of the court.

What they said was that the Catholic colleges who were eligible for the grants weren't really very Catholic. They said the Catholic colleges are "characterized by a high degree of institutional autonomy." None of the four receives funds from, or makes reports to, the Catholic Church. The Church is represented on their governing boards, but, as with Mount Saint Mary's, no instance of entry of Church considerations into college decisions was entered.

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What the Supreme Court decided was that the legislation was constitutional that the church-related institutions could receive the aid given to all private colleges and universities. That sounds good, doesn't it? Well, you have to examine the 5-4 decision to understand what the decision really meant.

The majority decision was written to represent the views of three of the five members, there was a concurring decision offered by two of the justices. Therefore, the three who wrote the majority decision were the key members of the court.

What they said was that the Catholic colleges who were eligible for the grants weren't really very Catholic. They said the Catholic colleges are "characterized by a high degree of institutional autonomy." None of the four receives funds from, or makes reports to, the Catholic Church. The Church is represented on their governing boards, but, as with Mount Saint Mary's, no instance of entry of Church considerations into college decisions was entered.

By Dale Francis

There seemed to be happiness in Catholic circles because the Supreme Court ruled in favor of legislation in Maryland that provided some help for private colleges.

I can't imagine why. The decision offered no recognition of the value of non-identified education. As a matter of fact, the Supreme Court was willing to allow church-related private colleges to participate in the subsidies only because the schools didn't seem to be very religious.

Instead of affirming the secular principle of church-related educational institutions, the Supreme Court went out of its way to make clear the court was referring to Catholic education.

In fact, Catholics saw in the decision some hope that the Supreme Court had a change of heart since its earlier decisions that outlawed aid to Catholic elementary and secondary schools. One Catholic leader praised the Maryland decision and said, "Private educational institutions provide a valuable service to this pluralistic nation and it is time that the courts recognized this fact."

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By Dale Francis
**News briefs**

**Killings spur protests**

The escalation of violence marked by the recent killing of three Pollottina priests and two seminarians at St. Patrick's parish in Buenos Aires has brought a wave of protest from church leaders. Although Argentina has been flooded with political murders and kidnappings, the July 4 slayings came as a surprise because the dead priests were considered apolitical.

**Bishops uphold miners**

“A forced or manipulated solution to a strike by the nation’s tin miners could lead to new social conflicts,” the president of the Bolivian Bishops’ Conference warned. The military government in La Paz. The warning came after the president, Gen. Hugo Banzer, ordered a police and military crackdown on possible strike-related incidents which resulted in soldiers seizing a shipment of food that Catholic clergymen had intended for strikers in the village of Catavi.

**Pleads for prisoner**

Cardinal Basil Hume of Westminster has joined the Anglican archbishop of Canterbury and England’s top Orthodox rabbi in pleading for a 75-year-old woman missing after an Israeli rescue raid on Uganda’s Entebbe airport. The woman, Mrs. Bloch, was being held by terrorists in the Ugandan airport after the Air France plane she was aboard was hijacked in flight. On July 2, Mrs. Bloch was taken to a Kampala hospital after food became lodged in her throat.

**Carter aide blasted**

Stuart Eizenstadt, a top aide to Jimmy Carter, was called “seriously misinformed” by the general secretary of the National Conference of Catholic Bishops (NCCB) after Eizenstadt was quoted as saying many Catholic bishops do not support a recent critique of the Democratic platform plank on abortion. In a telegram to Eizenstadt, Bishop James S. Rauch said the critique of the platform plank by Arch-bishop Joseph Cardinal Tobin, NCCB president, “has the unqualified support of the bishops of the United States as well as being shared by millions of other Americans.”

**Basilica opening held up**

Disorganization in construction and other labor problems have threatened to delay the opening of the Basilica of Our Lady of Guadalupe in Mexico City. The modernistic structure will replace a church dedicated in 1709 which is now sinking on uneven foundations of rock and soft ground.

**Pope condemns murder**

Pope Paul VI strongly condemned in his Sunday noon talk July 11, the machine-gun murder of Judge Vittorio Occhiosi, a Roman appellate court judge. He asked Catholics to combat aberrant social behavior with good works. The judge was shot dead near his Rome residence. The neo-Fascist “New Order” claimed responsibility for the death of Occhiosi, who had sentenced several Fascist and leftist terrorists to prison terms in recent years.

**Viets expel missioners**

Jesuit headquarters in Rome announced that the remaining Jesuit foreign-born missionaries working in Vietnam have been expelled by the Communist government. Jesuit spokesman Father Donald Campion, said that in a telegram from Bangkok, Thailand, Jesuits informed Rome officials that six Jesuits from Vietnam had arrived in Bangkok, July 8.

**Aid mercenary’s family**

A suburban parish in Washington has established a fund to help the family of executed mercenary Daniel Gearhart, after pleas for his life went unheeded by the government of Angola. Gearhart, an ex-Green Beret who fought in Vietnam, was captured by Cubans three days after he arrived in Angola in February. He and three Britons were executed by a firing squad July 10, Gearhart’s 11th wedding anniversary. After the executions, the Angola government announced it was giving the men’s families eight days to come up with $5,000 if they wished to claim the bodies.

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**Background commentary**

**Bicentennial ‘marred’ by High Court rulings**

By JIM CASTELLI

America’s bicentennial celebration was marred for many Catholics and others by Cardinal John Cody of Chicago called two “anti-life” Supreme Court decisions on abortion and the death penalty.

The decisions were complicated. The court ruled on three separate abortion cases, the major one involving a challenge to Rhode Island law attempting to restrict abortion within the limits of the court’s 1973 decisions eliminating most state restrictions on abortion.

The court ruled that Missouri could not require the consent of a husband for his wife’s abortion, but it drew the heaviest criticism for its ruling that the state cannot require parental consent for an abortion on a minor.

The situation on abortion for minors is basically this: The court ruled that states cannot give parents a blanket “veto power” over their daughter’s decision to have an abortion. But the court, closely divided in a 5-4 vote on the parental consent section of the Missouri law, gave strong indication that some sort of parental consent laws would be construed to be constitutional.

SUCH laws, the court indicated, would be able to require parental consultation in a minor’s abortion decision; provide that a minor could get a court order for “good cause” to allow an abortion over her parent’s objection; and possibly place even stronger restrictions on abortions for very young teenagers. But, it is not clear whether the court’s decision would spark greater support for a constitutional amendment to restrict abortion, but it is likely that the dozen states which have parental consent laws and other states may try to draw up new laws as stringent as possible under the court’s guidelines.

State laws may also be tightened up somewhat because of other rulings in the Missouri cases. The court upheld a definition of the “viability” of the fetus which left the judgment to a physician, not, in a roundabout way which may convey the opposite impression.

The court struck down a “reasonable care” provision in the Missouri law because, the court said, the provision could be interpreted in a way which would have prohibited all abortions. But the court indicated that the intent of the section—to preserve the life of an infant surviving an abortion—was constitutional.

The court also overturned a section of the Missouri law which prohibited abortion induced by saline injection after the first 12 weeks of pregnancy. This procedure, the Missouri legislature argued, provided a risk to the health of the mother.

In overturning this section, the court ignored the findings of a lower court that an alternative method of the use of the drug prostaglandin, was available within Missouri.

RULING on five separate major death penalty cases, the court:

— Said “death sentences for certain crimes violate the constitutional prohibition against “cruel and unusual punishment.”

— Left until another time the question of the constitutionality of the death penalty for crimes other than murder.

— Ruled that the death penalty for murder is constitutional as long as proper safeguards— including a second sentencing trial and jury instructions on mitigating and aggravating circumstances— are provided.

About 290 people now on death row may face execution under the new ruling, according to the NAACP Defense Fund, which is filing for a rehearing in the death penalty cases.

In reaching its decision, the court relied heavily on the argument that the death penalty must be morally acceptable to Americans because 35 states and the federal government have voted to restore it since old death penalty laws were struck down as unconstitutionally arbitrary in 1972. The court rejected the argument that the death penalty is an acceptable expression of society’s “moral outrage” at the brutality of some crimes.

“The mere fact that the community demands the murderer’s life in return for the evil he has done cannot sustain the death penalty,” Justice Thurgood Marshall argued in a dissent in the 7-2 vote, which the Constitution requires that punishment respect human dignity.

ACTUALLY, the court’s emphasis on looking to legislatures as an indication of the people’s view of acceptable moral standards is striking because of the ease with which the court in 1973 struck down laws placing various degrees of restriction on the performance of abortions.

But if the Court now says it looks to the states for guidance in deciding about the death penalty, opponents of capital punishment may be turning their efforts toward pressuring state legislators to reject death penalty laws and urging governors to commute death sentences to life imprisonment.

The argument of opponents of capital punishment is rather succinctly expressed by Bishop Carroll Dozier of Memphis: “If the death penalty is not cruel and unusual,” he asks, “what the hell is it?”

**Organization formed for musicians**

An organization focusing on the problems of parish musicians has been formed here. The organization, through its magazine Pastoral Music, will address professional and lay church musicians about liturgical performance, addressing both professional and lay church musicians about liturgical performance, addressing both professional and lay church musicians about liturgical performance, encouraging participation by liturgical committees in planning music.

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Government schools seen against First Amendment

ST. CLOUD, Minn.—(NC)—The principle of the First Amendment has been violated in the establishment of government schools, an official of the Catholic School Administrators' Association of New York State said here.

The people of the United States are coming to realize the falsity of the notion that the public schools are neutral concerning religion, said the official, Brother Thomas Draney, field representative of the New York association.

He said that a group of parents in St. Louis is suing the public school system for violating the First Amendment. The parents contend that secular humanism, which they claim has been recognized as a religion by the U.S. Supreme Court in cases involving conscientious objection to military service, is being taught in public schools.

"If it is a religion in one case, it is religion in another," Brother Draney said. "If you cannot teach Catholicism in a public school, you cannot teach secular humanism either. The net result is that people must realize there is no such thing as a neutral education; there never has been."

Brother Draney, a member of the congregation of Christian Brothers, added: "I think we are coming to a point of recognition in this country that for many reasons we need a drastic change in the system."

He contended that vouchers would be "a very equitable and sensible means of accomplishing this restructuring."

A VOUCHER is a certificate distributed to parents by a local school district or other government agency. The parents then choose a school—public, private or church-related—which they consider appropriate for their child, enroll the child and turn the voucher over to the school. The school returns the voucher to the issuing agency in exchange for a sum of money determined by the voucher plan adopted by the local government.

The voucher system will come into existence "if we work at it," Brother Draney said. "The acceptance of the plan would also depend upon how much political and social pressure is put upon the government and bureaucracy."

He said he expected teachers' unions to oppose the system, although many individual teachers would welcome it. The secular humanists will oppose vouchers, he said, "because the public school now is for them exactly what the Protestant school was for many Americans a century ago. It was a tax-supported institution that propagated their view of life. Why give it up?"

Brother Draney contended that vouchers would bring extensive changes to both the public and nonpublic systems of education. "The essence of the voucher is what I call the 'golden rule,'" he said. "He who controls the gold makes the rules."

Great freedom to choose schools would give parents greater influence in education, he said, and this would lead to a greater variety of schools to meet differing demands: traditional or innovative, emphasizing science or arts.

The voucher system would also stimulate competition, he said. "Those schools that couldn't please the consumers would be out of business. It's as simple as that. They would have to change."

The voucher system would increase parental power "through the operation of free enterprise and the power of the consumers to put the money where it pleases them," Brother Draney said.

The school ruling . . .

(continued from page 6).

New York and Pennsylvania involved elementary and secondary schools that were more closely tied to Catholic dioceses. That education came "at an impressionable age," which apparently made it that much more dangerous. Further, the majority decision added, this was aid for all private colleges, two-thirds of which have no religious affiliation, so the case was in "sharp contrast" to the New York decision. "Where 98 per cent of the aided schools were Roman Catholic parochial schools."

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THE VOICE / Friday, July 16, 1976
Zoning laws uphold curb on adult bookstores

WASHINGTON—(NC)—The U.S. Supreme Court has upheld the constitutionality of zoning laws that restrict the locations and density of so-called "adult" bookstores and movie theaters.

By a 5-4 ruling, the high court overturned a lower court decision which held the laws unconstitutional on the grounds they violated the equal protection clause of the U.S. Constitution.

The laws, enacted in Detroit in Nov. 1972, defined adult bookstores and theaters, and forbade their location within 1,000 feet of another such establishment or within 500 feet of any residence.

A challenge to the Detroit zoning measures was mounted by owners of the Nortown Theatre, Inc., who claimed the laws "place a selective burden upon 'adult' bookstores and theaters," since they "treat some bookstores and theaters differently than others...."

In March 1974, a U.S. District Court judge upheld the city's restrictions, but the Sixth Circuit Court of Appeals reversed that verdict in June 1976.

In his majority opinion overturning the appeals court, Supreme Court Justice John Paul Stevens pointed out that the exhibiting of films protected by the First Amendment was not at issue.

"The ordinances are not challenged on the ground that they impose a limit on the total number of adult theaters which may operate in the city of Detroit," Stevens noted.

The restrictions imposed by the law do not "create an impermissible restraint on protected communication.,"

STEVENS was joined by Chief Justice Warren Burger and Justices Byron White, Lewis Powell and William Rehnquist, with Justice Potter Stewart, William Brennan, Thurgood Marshall and Harry Blackmun dissenting.

Blackmun said he did not "agree with the holding—that non-obscene, erotic materials may be treated differently under First Amendment principles from other forms of protected expression."

HE FOUND the challenged laws to be "innovative land use regulations," and pointed out that the city "has silenced no message, has invaded no censorship, and has imposed no limitation upon those who wish to view them."

Dissenters said the majority verdict "rides roughshod over cardinal principles of First Amendment law, which require that time, place and manner regulations that affect protected expression be content-neutral except in the limited context of a captive or juvenile audience."

Referring to Justice Stevens' majority opinion, which says in part, "few of us would march our sons and daughters off to war to preserve the citizen's right to see 'specified Sexual Activities' exhibited in the theaters of our choice," the dissenters charged "a concept wholly alien to the First Amendment" has been invoked.

If First Amendment guarantees were reserved to those instances, "then the right of free expression would be defined and circumscribed by current popular opinion," the four justices charged.

"It is in those instances where protected speech grates most unpleasantly against the sensitivities that judicial vigilance must be at its height," the dissent, written by Steward, went on.

A separate dissent written by Blackmun and signed by the other three dissenters said the Detroit laws were unconstitutionally vague.

Tax cut in tuition slated for Senate

WASHINGTON—(NC)—Sen. James L. Buckley (R-N.Y.) plans to propose a tax deduction for tuition paid to nonpublic schools as an amendment to the tax reform bill now being considered by the Senate, a spokesman for Buckley said.

The amendment will probably be proposed in the week of July 19 when the Senate begins consideration of the section of the bill containing amendments proposed by members of the Senate Finance Committee, the spokesman said.

Last September, Buckley introduced in the Senate a bill proposing a tax deduction of up to $1,000 for themselves and each of their dependents for tuitions paid to any elementary, secondary or post-secondary private or public school.

Rep. James Delaney (D-N.Y.) introduced the same bill in the House.

Most members of the Senate Finance Committee opposed this proposal, the Buckley spokesman said, but during a hearing on the tax reform bill to the floor, the committee accepted an amendment offered by Sen. Ribicoff (D-Conn.) and William Roth (R-Del.) proposing a tax credit of $100 for nonpublic school tuition paid to institutions of higher education.

"We consider this a poor substitute for the Buckley-Delaney bill," the Buckley spokesman said.

The exclusion of elementary and secondary school parents is intolerable and unjustifiable and a form of anti-religious discrimination."

Buckley's office had earlier said the bill, which says in part, "few of us would march our sons and daughters off to war to preserve the citizen's right to see 'specified Sexual Activities' exhibited in the theaters of our choice," the dissenters charged "a concept wholly alien to the First Amendment" has been invoked.

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By MICHAEL GALLAGHER
(The first of two parts)
The great Cecil B. De Mille and his disciples, however, may have been too anxious about characterization to note the significance of their film’s titles. LUCKY LADY, an ill-fated box office success, is afflicted with no real understanding of the tragic and the comic. LUCKY LADY, an iIl-fated box office failure, which tried to make one legend and demolish another. THE OMEN, is a slick, trashy horror film, and THE TENANT, and THE INDIANS are prime examples. One of the epic Western myths that pertains to Catholicism is that of the ruthless outlaw and the heroic lawman. In THE MISSOURI BREAKS, Director Arthur Penn and Writer Thomas McGuane give us a ruthless enforcer (Marlon Brando), motivated solely by the money and blood lust. So far, not too bad, perhaps. The image could be a corrective to such figures as Gary Cooper’s heroic sheriff in HIGH NOON. But McGuane and Penn are not interested in stopping there. They are not content unless we come to accept the outlaw gang as an alibi, as telling the whole story about a nasty, law-abiding uncle who had shot his legs—the only creature the outlaw ever loved—just because it ate a pat of butter.

BUFFALO BILL, though a much better and far more humane film, is guilty of the same mismatching reversal, and the result, again, is a fabrication less worthy of the original myth. Director Robert Altman’s Buffalo Bill (Paul Newman), the buffoon with no real accomplishments to his credit. The Indians, on the other hand, Sitting Bull and the other? The truth of particular historic events and characters is certainly more complex than the simple ideas that people in general have stored in their heads, but to be more complex is quite different from being exactly the contrary. Altman, however, does not seem interested in any enterprise so involved, as telling the whole truth apparently exhausting his capacity for complexity with such devices as his famous eight-track sound system. In the next part, I’ll take up, among other movies, TAXI DRIVER, THE TENANT, and THE OMEN.

THE OMEN — slick, trashy, horror film

By MICHAEL GALLAGHER
(The first of two parts)

“The OMEN (Fox) — a slick, trashy horror show that exploits religion.”

Gregory Peck has the bad luck to play lead in this film, one of the most distasteful ever put out by a major studio. He has the role of an American Ambassador to England who, five years earlier, allowed a sinister Italian priest to persuade him to adopt a newborn infant as a substitute for his own son, born the same night, who died immediately after birth.

His wife (Lee Remick, who has little to do throughout but stare wide-eyed with horror—it is a pity one cannot squint with the infant as a substitute for his own son, born the same night, who died immediately after birth.

His wife (Lee Remick, who has little to do throughout but stare wide-eyed with horror—it is a pity one cannot squint with horror, just for variety) is sweetly innocent in this transaction, and one thinks the child is her own. The priest, of course, is the worst of sinister Italian priests in this genre, was in league with you-know-who, and the devil is the devil’s own darling.

Now one would think that the reputedly clever Satan, since he has such great plans for the boy, the first step of which was to pass him off as the son of a man of considerable political power, would bide his time until little Damien, as he is called, has at least looked up the Democratic nomination for president. But, no, the devil is apparently a vulgar showoff. Besides, with all the tempting special effects techniques now available—lovely devices whereby, for example, the camera can depict a freshly severed head twisting in midair, slow motion of course, while a stream of blood gushes from its neck—he cannot resist making him move at once, and he is soon raising hell, as it were.

Those responsible for The OMEN seem to be interested in religion only to the extent that they can exploit it. Thus they handle the Anti-Christ theme without a trace of intelligence or integrity, using it merely as a gimmick to initiate a series of violent and melodramatic set pieces, each more outrageous than its predecessor. Aside from the film’s gross indulgence in this respect, there is also the matter of its misrepresenting scripture and its appalling ignorance of all that pertains to Catholicism. Some verses, whose real source might well be Nostradamus, are represented as coming from the Apocalypse (The Book of Revelation). Then a minor point, but one not without significance, writer David Selzter seems to be under the impression that apostate is the equivalent of disciple. All in all, The OMEN is a slick exquisitely mounted, essentially anachronistic and deficient film, whose only redeeming feature is that until little Damien, as he is called, has at least looked up the Democratic nomination for president, the film’s titles are likely to be the only creature the outlaw ever loved—just because it ate a pat of butter.

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The story of Judith (her name means “Jewess”) was a popular one at Passover time since it is basically a liberation story. Just as Egypt threatened to enslave and destroy the Jewish People, so now the world’s mightiest empire is again about to suffoc them out in the person of general Holofernes. But just as God raised up Moses the valiant man to save the people at the Exodus, so now God raises up Judith the valiant woman to save the people at an Exodus experience revisited.

Scholars claim that since we cannot locate the underlying historical details and backdrop for this narrative, it is best to concentrate on its religious importance as an inspirational reinforcement of the continual providing presence of the Lord in the affairs of his believing and worshiping people. It is a story that once again dramatizes the work of the saving God of the Exodus and lends special meaning to the celebration of Passover as well as for the work of Christ whose ultimate work of salvation we celebrate in Easter and Eucharist.

The symbolic significance of Judith as a woman deeply involved in the work of salvation is seen in the Christian preference for applying to the Virgin Mary, the words of praise used for Judith:

“You are the glory of Jerusalem, the surpassing joy of Israel; you are the splendid boast of our people.”

(Judith 15,9)

While granting that all comparisons limp, there are links between Judith and Mary. Judith vows perpetual virginity after the death of her first husband. Mary is ever a virgin. Like a Joan of Arc, Judith leads the Jewish army to a splendid victory over a presumed unconquerable enemy. Mary is a spiritual Joan of Arc, not resorting to violence, but the peaceful spiritual weapons of grace to fight against the principalities and powers of evil. Judith takes a sword and beheads the very personification of evil, the general Holofernes intent on destroying her people.

Mary is pictured as a valiant warrior overcoming Satan, the center of evil. Chapter 12 of the Book of Revelation describes Mary giving birth to her son, while a dragon of evil waits to consume him. Michael (one who is like God) makes war against this dragon and drives him away. It is her son who is the ultimate weapon against this evil and in his triumph over evil assures all people the confidence that sin shall not prevail:

“Worthy is the lamb that was slain to receive power and riches, wisdom and strength, honor, glory and praise! Fallen, fallen is Babylon the great, which made all the nations drink the poisoned wine of her lewdness! Alleluia! The Lord is King, our God the almighty! (Rev. 5,12; 14,8; 19,6)

Through the daughter of Israel, Judith, salvation came to the people. Through the new daughter of the new Israel, Mary, salvation comes by her son Jesus. Judith conquered Babylon, the secular kingdom of evil. Jesus is victorious over Babylon, the spiritual kingdom of evil.

This biblical method of teaching salvation in poetic comparisons may fall strangely on our ears, yet it is not really all that strange. People are forever noting coincidences in history and using past events to interpret new ones. This is especially so in the world of politics and history. When McGovern was running, he was called by the columnists the “Goldwater of the left,” implying by the comparison that McGovern will stumble on extreme leftist statements just as Goldwater did with extreme rightist ones.

Think of all the preachers and commentators who love to use the Fall of the Roman empire as a morality tale to interpret the present corruption. Every comparison has its weakness and strength. Its strong point is that it uses an old event to throw light on a new one. Its weakness is that it ignores the details that do not fit in the parallel.

The Judith story is a parable of salvation. Its weakness is that it is salvation by the sword. Its strength is that it does point up the ultimate weapon of salvation in spiritual power coming from God. It is upon that strength that we place our hope.
Paul’s church in evil Corinth

By STEVE LANDREGAN

The most unlikely place in the Graeco-Roman world for Christianity to take root and thrive was Corinth, a cosmopolitan, commercial, port city at the crossroads of the Empire. The city’s reputation for immorality and licentiousness was so great that the expression to “live as a Corinthian” was used to describe a dissolute life and the common description of a prostitute was “a Corinthian girl.”

Sixth-century Corinth became the site of one of Paul’s most successful and troublesome foundations (Acts 18:1-17). Fresh from failure and ridicule in Athens (Acts 17:23-34), Paul found ready listeners among Corinthians who responded enthusiastically to the Gospel of love and hope which was in stark contrast to the debauchery and human indignity of their surroundings.

It was no easy task to live as a Christian in the midst of a city like Corinth and Paul suffered much over the pastoral problems that plagued his converts as they tried to cope with the temptations and pressures of a pagan world.

First Corinthians was in fact Paul’s second letter to the church at Corinth, but the first letter (1 Cor 5:9) has been lost.

Like First Corinthians, the earlier letter was probably written from Ephesus in Asia (modern Turkey) where he spent about three years. In that letter, Paul tells us, he warned the Corinthians about associating with backsliders, members of the community who had returned to pagan ways.

The earlier letter raised a number of questions among the new Christians who put them into a letter of their own which was carried personally to Paul in Ephesus by elders of the Corinthian church (1 Cor 16:18).

The reader of First Corinthians cannot help but be struck by the timelessness of the pastoral problems Paul deals with—problems that beset every Christian and every Christian community in every age: moral indifferentism; attempts to justify pagan moral standards; apathy toward immorality in their midst; factionalism; the presence within the community of radicals and reactionaries; members resorting to pagan courts instead of Christian charity to resolve their disputes; abuse of charismatic gifts and even division among the community at the Eucharist.

Paul’s Letter was an attempt to bring some order out of chaos. “Has Christ been divided into parts?” (11:13) he asks as he pleads for an end to factionalism. He chides them for their spiritual immaturity (3:3) demonstrated by their childish jealousy and quarrels, and tells them “I am writing you in this way not to shame you but to make them the members of a prostitute? (6:15-16) Paul’s theology of the Church as Body of Christ surfaces often in his description of the Eucharist, “Is not the cup of blessing a sharing in the body of Christ? And is the bread we break a sharing in the body of Christ?” (1 Cor 10:16-17) and again in his description of the pastoral problems that beset the Corinthians.

Sexual immorality was a hallmark of Corinth, where 1,000 sacred prostitutes served in the temple of Aphrodite, the goddess of love. 

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Yet the tenderness of his concern for these people is also evident. He seems, when he writes to Corinth, to be at a point in his own life where his zeal over his own conversion is transferred over to everyone else. This is sometimes the case or tone of conversion: People are so en-
First Corinthians must have accomplished what Paul set out to do because Second Corinthians hardly mentions the serious problems taken up in the first letter.

The situation, however, evidently became much worse and Paul wrote another letter “in great sorrow and anguish, with copious tears—not to make you sad but to help you realize the great love I bear you” (2:4). Like the earlier letter the text of this letter has been lost.

Paul also dispatched Titus to Corinth to act as his representative but before Titus could report back, Paul was forced to flee Ephesus after the riot of the silversmiths (Acts 19:23-40). When he finally met Titus in Macedonia, Paul received the news that the Corinthians had responded to his tearful letter in sorrow and submission.

Paul immediately wrote another letter (Second Corinthians) in which he expressed his joy at their reconciliation, writing “If I saddened you by my letter I have no regrets. Or if I did feel some regret (because I understand that the letter caused you grief for a time), I am happy once again: not because you were saddened, but because your sadness led to repentance” (7:8-9).

In First and Second Corinthians Paul shows the gentle but firm hand of a loving pastor confronting the problems of a flock trying to live the Gospel of unselfish love in a hostile and pagan world.

**Olding can be a form of love**

Dr. Henry D. Mekeel, to whom this letter of love was written, was himself a minister of the Gospel, who served in (12:12) “You then, are the body of Christ. Every one of you is a member of it” (12:27).

The Letter reaches a high point as Paul pleads with his spiritual children to seek first love, not the selfish and demanding love of the pagan but the unselfish and forgiving love of Christ (1 Cor 13).

He climaxes his pastoral message with the promise of eternal life contained in the Resurrection of Jesus with a reminder that “The trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. This corruptible body must be clothed with incorruptibility, this mortal body with immortality. When the corruptible frame takes on incorruptibility and mortal, immortality, then will the saying of Scripture be fulfilled: ‘Death is swallowed up in victory.’ ‘O death, where is your victory? O death where is your sting?’” (15:52-54).

First Corinthians must have accomplished what Paul set out to do because Second Corinthians hardly mentions the serious problems taken up in the first letter.

There were, however, new problems, the most serious of which appears to have been the presence at Corinth of what Paul calls “super apostles” (11:5) who were undermining his authority.

Paul apparently made a short visit to Corinth to confront his detractors but left without completely resolving the situation. He returned to Ephesus but promised to come back to Corinth for a longer stay and deal once and for all with the problem.

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THE EUCHARIST
and the Hunger for Truth

By MSGR. JOHN P. FOLEY

What is truth?
The cynical and despairing question of Pontius Pilot has articulated in three short words the spiritual starvation of much of the human family.

What is truth?
A philosopher might say that truth is the conformity of ideas to reality.

IN HIS BOOK, "Theology and Sanity," lay theologian "rank Sheed says that insanity consists in refusing to recognize reality. God is the ultimate reality. Sheed insists, and so to refuse to recognize the existence and activity of God is the ultimate insanity, our material reality—by its very limitation—provides a continuing reminder of its dependence on something, or someone, greater than itself; and all material reality—by its complex organization about which human minds continually discover more—provides a continuing reminder of its design by an intelligence which is truly supernatural. But the arguments of the philosopher speak to the head and not to the heart. The late Cardinal John Henry Newman would have said that such arguments give "notional" knowledge, not "real" knowledge—a knowledge to which the mind gives assent but with which the entire person does not become involved.

THE ANSWER of Jesus Christ to the question of the ages is: "I am the way, the truth and the life."

Jesus Christ is the personalization of truth. In what he is, we see our cause and our destiny; in how he lives, we see our model and our source of strength.

There is a hunger for truth, real truth—the "got" truth about why the human family is here and where it is headed. When answers cannot be found, there are those who try to kill the pangs of hunger for truth with drink or with drugs, with unbridled sex or with unlimited sensations. Even when answers can be found but are found to be too demanding or inconvenient, there are those who try to escape truth itself.

In 'The Hound of Heaven,' the poet Francis Thompson said, "I fled him down the labyrinthine ways of my own mind."

For those who are searching for the truth, the words of Jesus are a consolation, "I am the way, the truth and the life."

For those who are fleeing from the truth, the words of Jesus are a disappointing restriction, "I am the way, the truth and the life."

JESUS IS THE truth—in what he is, in what he says and in what he does.

And Jesus, who gave himself to the human family as the Bread of Life, is also the Bread of Light—the source of truth for all who believe in him and receive him.

It is true that, in receiving the Eucharist, we are receiving a created share in the very inner life of God himself—a life which sensitizes our perceptions so that we see the truth more clearly: a life which influences our attitude so that we live the truth more completely: a life which permeates our very being so that we love the truth unreservedly.

In receiving the Eucharist, we become truly identified with him whom we receive, Jesus Christ, who has said, "I am the way, the truth and the life"—and thus we satisfy the hunger for truth with Jesus, the Bread of life.
It's a Date

Broward County

A parish triduum honoring Our Lady of Mt. Carmel begins at 7:30 p.m. Mass today (Friday) in ST. CHARLES BORROMEO CHURCH, Hallandale and concludes Sunday, July 18.

A cruise on Biscayne Bay will be sponsored by ST. MAURICE parish, Fort Lauderdale, from 7:30 p.m. to midnight on Friday, July 30. For further information call 989-3041 or 989-7321.

CATHOLIC WIDOWS AND WIDOWERS of Broward County will meet at 8 p.m. Monday, July 19 at Blessed Sacrament parish, Fort Lauderdale. For further information call 772-3079.

Those graduated from ST. BERNADETTE School in 1966 are planning a class reunion on Saturday, Aug. 14. For further information call Luke Angelastro at 962-3984 or Lorraine Luongo at 961-1617.

Seats are still available for ST. BARTHOLOMEW parish trip to the Third Contenty bicentennial exhibit at the John F. Kennedy Space Center, Cocoa. The bus trip is sponsored by the parish Young at Heart Club. For reservations call 987-7517.

Dade County

A dinner honoring Vincentian Father John King who has been serving at ST. VINCENT DE PAUL parish and is now transferred to Michigan, will be sponsored by the Parish Council at 8 p.m. Saturday, July 24 in the parish hall.

Homes sought for students

Homes are sought for high school students who will be arriving to visit South Florida from Europe and South America during August. All International Cultural Exchange youths speak English in varying degrees, have their own medical insurance and their own spending money. Those interested in opening their homes to any of the students may contact International Cultural Exchange, 6011 Riviera Dr., Coral Gables, Fla., 33146 or by calling 661-2948 or 271-5710.

LANTANA—A six-day Scriptural retreat for Sisters opens Friday, Aug. 6, and continues through Thursday, Aug. 12 at the Canecle Retreat House, 1400 S. Dixie Hwy. Jesuit Father Henry J. Bertsell of Washington, D.C., will be the retreat master for the sessions which will focus on listening and responding to the word of God in personal, individual prayer. Sisters participating will be free to plan their own periods of private prayer with Father Bertsell's assistance.

Reservations are now being accepted and may be made by calling the Canecle at 582-2534.

Catholic Widows will be sponsored by ST. MAURICE parish, Fort Lauderdale, from 7:30 p.m. to midnight on Friday, July 30. For further information call 989-3041 or 989-7321.

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By NANCY SCUDDER  
LOUISVILLE, Ky.—(NC)—A search for lasting values has moved two young converts to a lifestyle in which they say they “depend on God” to meet all their needs.

Rod Neeson, 22, and Dan Foley, 25, are trying to “handle situations and live like Jesus would if he lived today” Calling themselves “Christian Carpenters of Nazareth,” the two work for the poor doing home repairs in New Albany, Ind. near here.

They earn no money and depend on God to provide the money and materials necessary for their jobs and their own livelihood. It works, they said.

“WHEN we don’t have any money, God provides,” Foley said. “Our lives are not what they are, not because of who we are, but because of who God is.

“If you are doing what he (God) wants you to do, he will take care of you,” Neeson added.

After experiences with the drug culture for Neeson and three years of wandering through Europe and Asia for Foley, both men became charismatic Christians and were converted to Catholicism.

From the very beginnings of his Christian faith, Foley said he saw that the message of Christ was “very simple...that I should trust God and love him and try to love others. I would let him take care of the rest.”

A simple lifestyle is a good example to others, Foley said, because others can see that “there is something in your life that makes you happy—not a material possession but the presence of God.”

A CLASS barrier that exists between the poor and the middle class is broken when the people Foley and Neeson work for discover that the two young men also live simply, Foley said.”

Foley said he believes his life as a Christian living in voluntary poverty can serve as a “witness” to the poor who often feel alienated from middle-class churches and who are afraid to attend church because they don’t feel they have the proper clothing or manners.

The two live in a log cabin in a wooded area near here that has neither plumbing nor electricity. The only heat comes from the fireplace.

Before their work as carpenters, Foley said the two did retreat work with the community of Catholics at Mount Saint Francis here.

“I chose to become a Catholic and I love the Church not as a thing but as a person,” Foley said. “In all things in my life I try to follow the teachings and respect the authority of the Church.”

Neeson said the carpenters have found much need in the New Albany area for the type of home repairs they have been doing since last November.

For example, an elderly woman living alone was “freezing” during the winter because a hole had been made in her roof after she had a fire in her home. Her stove, which was the only source of heat, had been disconnected, Neeson said.

The carpenters fixed the roof and discovered she did not have indoor plumbing. Through donations from friends and the generosity of people who were tearing down an old home, they obtained plumbing fixtures and installed them in her home.

There are hard times in the life of voluntary poverty, Neeson admitted, such as cold nights in their cabin in the woods and not quite as much to eat as they might like.

But Neeson said living simply has given both young men “times of real joy,” where they are able to relate to the teachings of Jesus and his parable about the lilies of the field. And the two men said they are convinced that they need not worry about what they eat or drink—but that they should serve God and he will provide.
Catholics build community here

One of a series of articles pointing out the diversity of traditions and ethnic groups which contribute to the Catholic experience in the Archdiocese and which illustrate the universality of the Church.

By ARACELI CANTERO
Voice Spanish Editor

"People come here and are frightened because they hear Slavic and find the priest facing the altar. They see the icon screen and they say to themselves, 'wait a moment, this can't be a Catholic Church.'"

"But it is," says Father Peter Lickman, pastor of St. Basil the Great Catholic Church, Miami. "We only express our faith through a different rite," he adds. Then, pointing to a leaflet with quotes from a Vatican II Decree on Eastern Rites, he reads: "all members of the Eastern Rites should know and be convinced that they can and should always preserve their legitimate Liturgical Rite and their established way of life..."

BORN in a small town in Pennsylvania and ordained to the Catholic priesthood in the Ruthenian Byzantine Rite in 1968, Father Lickman has been pastor of St. Basil for almost five years.

He believes it is very important that all Catholics should know about the different rites in the Universal Church. He says, "I want to be able to go somewhere and say 'I'm a Ruthenian Byzantine Catholic,' without people reacting, 'what's that...is it really Catholic?'

Like all of the other Eastern Rite Catholics, Ruthenians received their faith through one of the great Eastern Centers of Christianity: Jerusalem, Antioch, Alexandria or Constantinople. This is in contrast with Western Catholics who received it through Rome.

Yet as Father Lickman explained even Rome followed the Eastern Rite of Jerusalem until the Fifth century. There are about 10 million Catholics in different parts of the world who belong to Eastern Rites. Unlike the Orthodox Eastern Christians, Eastern Catholics are all in communion with Rome and about 1 million of them live in the United States and Canada.

IN MIAMI, Ruthenian Catholics had been without a priest until 1968. Before then, many attended other Byzantine Churches or had been assimilated into the Roman Rite.

This was the case of Nicky Pappa, of Hungarian birth, now president of the Men's Council at St. Basil. He helped build St. Clement Roman Catholic Church.

"It was through The Voice that I learned about my own rite being established here," he said. "I was glad to go back to my own tradition."

A similar case is that of Mr. and Mrs. Vasily Fedinec, a couple responsible for taking the first steps towards establishing their parish.

Immigrants from Czechoslovakia in 1949, they spent some years in Canada and Brooklyn, N. Y. before coming to retire in South Florida in 1961.

"I soon realized that Florida was a good climate for our faith. We can only do it through our church," he said during an interview. "Several persons came down from the north and slowly we gathered a few families and wrote to our bishop about sending us a priest."

PRESENT status of Ruthenian Catholics in the United States is one of total independence from the Roman Ordinaries who have no jurisdiction over them. "The relationships are those of love between one church and another," says Father Lickman.

But it wasn't so in the beginning, due mainly to lack of proper understanding of the Eastern Catholic rites.

In the United States, Ruthenian Catholics are under the Jurisdiction of Pope Paul VI, the Roman Congregation of the Oriental Churches and the present U.S. Apostolic Delegate in the United States, the Most Rev Jean Jadot.

They are structured into one Archdiocese, Munhall and two Dioceses, Parma and Passaic of which St. Basil and all the parishes on the East Coast are part.

For a while known as Ukrainians, Ruthenians were for the most part peoples living in Eastern Europe. Those who received their Catholic faith from Constantinople and Bzanzio.

THEIR first migrations to the U. S. started in 1879, mostly for economic reasons. By 1911, there were some 400,000 of them in this country, the majority of whom had settled in Pennsylvania.

By 1886, the first Ruthenian Catholic Church had been established, but due to lack of proper understanding of Ruthenian tradition of married clergy, some opposition followed from the Roman Hierarchy.

In 1890 the Roman Congregation on the Propagation of the Faith informed Ruthenian Bishops in Europe that Ruthenian priests wishing to serve in the United States and Canada must be celibate.

Yet, according to Father Lickman, a married clergy is very much part of the Catholic tradition of the East and the faithful are very accustomed to it. "They really see the priest as the 'father.'"

Asked about traditions they are trying to preserve, Father Lickman says, "We are not trying to preserve, we are just expressing our faith. We can only do it through the Church of Constantinople and Byzantium through which..."
Young teen doesn’t treat kid brother very lovingly

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o “Straight Talk,” The Voice, P.O. Box 381059, Miami, Fla. 33188.

Dear Father,

I am 17 and have a younger brother 13. We don’t get along so well. I know that I am supposed to love him, but at times he gets me so mad I just blow up at him. Do you know how I can stop.

Pete

Dear Pete,

It is very sad at times to see members of the same family not getting along. These are people who we should be really close to. One of the problems with family is that we see so much of them because we live with them. Another problem is that no matter what we do to them they are still family. If you treated some of your friends the way you treat your brother you would probably lose your friends. As a result you would feel bad about yourself and don’t “blow up” when they annoy you.

At times I’m sure you surprise yourself with your patience and self control when it comes to friends. We do take liberties with family. We yell and scream and maybe even get physical because we know that when it is all over they will still be there.

You asked what you could do to improve things with your brother. I can’t give you a magic solution. I can just ask you to remember that if you can be good and kind to strangers, you are capable of being good and kind to family. That is half the battle.

Father Richard Sudlik

1976-77 School Calendar
Archdiocese Schools
in Dade County

Aug. 25     Teachers Report
Aug. 27     Teachers Professional Day
Aug. 30     Students report
Sept. 6     Labor Day Holiday
Oct. 29     End First Quarter
Nov. 1      No classes
Nov. 25-26  Thanksgiving Holidays
Dec. 8      No classes
Dec. 22     Christmas Holidays
Jan. 3      Classes resume
Jan. 14     End Second Quarter
Jan. 17     Teacher workday No classes
Feb. 11     Washington’s Birthday Holiday
March 18    End Third Quarter No classes
Apr. 8-17   Easter Holidays
May 30      Memorial Day Holiday
June 8      Classes dismissed
June 10     Last Day for Teachers

Straight Talk

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Busing is for good purpose but doesn't achieve goals

By JOSEPH BREIG
(One of a series)

To correct—or at least to lessen—inequities against black school children...

To improve the education of black and other minority children...

To foster better inter racial relationships, thus contributing to harmony among the American people, and to the general welfare...

Those, surely, are among the reasons for the actions of judges who order wholesale busing of school children in order to create more of a racial mix in classrooms.

The trouble is that the ends which the courts envision to justify such busing are not being achieved.

The further—and much bigger—trouble is that the concept of busing is distracting the nation, the legislators and the courts from measures which actually could contribute to the desired ends.

I know of no convincing evidence that busing for “racial balance” is improving the education of black children—or other children.

Neither is there any evidence that busing is improving the relationships between black and white Americans.

Further, there has been a remarkable change, in the past 10 or 15 years, in the thinking of many black Americans and their leaders.

Formerly, they almost unanimously favored “integration.” They wanted a “color-blind” nation. But that attitude has been changed, as is seen in the light of the slogan, “Black is beautiful.”

Ruthenians build community here

(Continued from page 17)

we received it.”

For Father Lickman, there can be no coin without two sides.

“We are the other side of the coin, we provide for the fullness of the Church,” he adds.

THE PEOPLE attending St. Basil are from different ethnic backgrounds.

The majority are of Slavic origin, but there are also Italians and Cubans. Two of them, Julio Farah and his wife, executed the icons hanging at St. Basil.

According to ecclesiastical law, Catholics must follow the rite of their father, and even when they are baptized by a priest of another rite, by Church law they must practice that of their fathers.

ADULTS who choose to change rite, must go through what is called a “transfer of rite,” which is done by appealing to the Apostolic Delegate with the reasons for the change.

“The request is very rarely denied,” says Father Lickman, who knows of several of his parishioners changing to the Roman rite, and who has himself witnessed transfers of Roman Catholics to his own parish.

“Most of the people in my parish do look for good liturgy and for involvement with the Church,” he says, and in fact these are two aspects Ruthenians care much about.

“We have a strong link between the Church and the home. The home is blessed by the priest each year and he also underlines the foundations of the education which could contribute to the purposes for which they mistakenly order busing.

The courts push out of the schools the idea and the practice of man’s brotherhood as being due to God’s fatherhood. They push out of the schools the idea that what they seek. When will the courts see reality?

Ruthenians, liturgy and faith cannot be separated,” says Father Lickman.

“The Rite is a vehicle through which the faith is expressed, and there is such an intimate connection that there can be one without the other,” he says.

He is convinced of that and he tries to pass that conviction on to his parishioners, some of whom come all the way from South Miami for the Sunday Mass.

St. Basil is located at 1475 NE 199th St. and during its years in existence it has become a home for Ruthenian Byzantine Catholics in South Florida, who regularly come together to express their Catholic faith, not only through the Liturgy but also through a harmony of customs and traditions, feasts and fasts, saints and shrines.

The above chart shows the variety of rites in the Catholic Church. All of them developed out of Jerusalem from one of the Mother Churches in the original centers of Christianity—Antioch, Constantinople, Alexandria and Rome (marked with a cross on the chart). Most widely known to Catholics of the West is the Roman rite. But it is not the only one originated in the West. There is also the Ambrosian Rite, present in Milan, Northern Italy, and the Mozarabic present in areas of Spain. Eastern Rites are more numerous. Among those better known to us is the Byzantine Rite which has many variations, and regions. One of these is the Ruthenian Rite. Through modern migrations, most of these eastern rites are now present in the West and Rome is encouraging their preservation, since all provide for the universality of the Church. Eastern rites have their own hierarchy, independent from Roman jurisdiction but in communion with Rome and directly accountable to the Holy Father.
Phoenix opina sobre Obispo McCarthy

Por el DR. MANOLO REYES

La tercera semana del mes de Julio ha sido establecida en los Estados Unidos...como la semana de las Naciones Cautivas.

Esto dramático recordatorio fue instaurado por el Presidente Dwight D. Eisenhower en 1959, y es una nueva guardería infantil en el comienzo de las obras para ayudar 'gente menuda' durante los años de la guerra civil.

Las naciones cautivas

Iowa, William J. Scherle, quien se expresó así: "En los años que siguieron a la Segunda Guerra Mundial, Rusia ha consolidado su poder sobre todos sus satélites usando todos los medios imaginables: a través de la fuerza militar y el chantaje económico, para que ninguna de las naciones cautivas pudiera abandonar la línea impuesta por Moscú. Esto está basado en los llamados lazos de socialismo fraternal. El Kremlín, algunas veces en forma secreta, otra vez en forma abierta, ha suprimido el nacionalismo independentista en el bloque oriental. Afrontando esta agresión, como hicieron los Rusos contra los Búlgaros en 1956 y contra Checoslovaquia en 1968, las naciones satélites han continuado luchando por alguna expresión de libertad. Voces airadas se levantan de tiempo en tiempo, aún dentro de la Unión Soviética. Ellas no han sido escuchadas y han sido silenciadas. Pero no serán olvidadas. Ni estarán permanentemente silenciadas.

Así se expresó el Congresista de Estados Unidos William J. Scherle, en el Capitolio de Washington en la celebración de las semanas cautivas el año pasado.

La Unión Soviética ha venido proponiendo energicamente por la celebración de esta semana que recuerde la tiranía que ella ha impuesto sobre un tercio del mundo. A su vez, simpatizantes, amigos, o agentes del comunismo internacional han silenciado o tratado de impedir la conmemoración de la Semana de las Naciones Cautivas.

Pero poco han podido...y pocas voces de las tulliñas...porque no se puede engañar a todo un pueblo por mucho tiempo.

Por el Representante del Estado de Miami, Florida I THE VOICE / Friday, July 16, 1976 / Page 21

...en el mundo...

El Obispo McCarthy acepta la ayuda de 'gente menuda' durante los comienzos de las obras para una nueva guardería infantil en Phoenix.

Phoenix opina sobre Obispo McCarthy

El Obispo McCarthy opina sobre "gente menuda"...durante los comienzos de las obras para una nueva guardería infantil en Phoenix.

...en el mundo...

RIO DE JANEIRO—Mons. Adriano Hipólito, vicario de Baixada Fluminense en el sector pobre de esta ciudad, lamentó los 40 asesinatos atribuidos al Ejército de la Guerra y tras quejarse "que vivimos bajo la ley de la selva", pidió al gobierno federal que intervenga y "y quejarse por la presencia de los criminales". Se cree que el Ejército está formado por ex-oficiales del ejército y la policía, que cometen crímenes con toda impunidad. Se han ocasionado hasta ahora 300 accidentes en la ciudad, y los obreros están en huelga desde hace 20 días.

MANAGUA—Los misioneros capuchinos norTEAMERICANOS que trabajan en Nicaragua hicieron una denuncia documentada de la muerte a manos de la Guardia Nacional de cinco campesinos, incluyendo a un niño de ocho años. Exigen que se haga justicia. (NC)

BOSTON—El Pilot, semanario arquidiocesano, protestó contra la caricatura del Papa publicada por el Boston Globe pasadas las elecciones en Italia (que prolongaron la antigua democracia frente a los comunistas). La caricatura parecía la de uno de los siete sapos de Blanca Nieves, pero no ha sido detenido. (NC)

PHOENIX, Ariz.—Un fuego ha causado más de $50,000 en daños y ha destruido un antiguo cómico de la sociedad de San Vicente de Paul, aquí. (NC)

LA PARRОQUIA DE LA INMACULADA CONCEPCIÓN en la ciudad de Hialeah, Florida, ha sido declarada como parroquia independiente. La parroquia de San Benito de Miami ha decidido que no sabe de nadie que tenga quejas contra la parroquia. (NC)

...en la ciudad...

La parroquia de la Inmaculada Concepción patrocino el próximo sábado 17 de julio, un programa de matrícula para votar en las próximas elecciones. El programa ofrecerá orientación en inglés y en español, de 5-9 P.M., en el salón parroquial de la iglesia. (NC)

...en el mundo...

La parroquia de San Juan Bosco prepara el XIII Festival de Víspera que recoge fondos para poder llevar a cabo sus programas parroquiales. El festival tendrá lugar los días 22, 24, y 25 de julio. (NC)

Una de las parroquias de Miami, las parroquias de San Fernando, donde todos los interesados tienen lugar todos los martes a las 10 a.m. en el salón parroquial de San Juan Bosco. Para información llamar al 649-5646.

En Hialeah, los fieles de la parroquia de Santa Cecilia harán la Hambruna del Viernes para la visita de la Virgen del Carmen con una Misa, procesión e inocentes del Espíritu del Carmen. Los actos comenzarán a las 7:30 p.m. de hoy viernes 16 de julio.

La parroquia de San Benito en Hialeah homenajeará el pasado lunes al padre José Hualde que celebraba 40 años de ordenación sacerdal. El padre Hualde ha servido por varios años como asistente en esa parroquia, ganándose el cariño de todos sus feligreses.
**Pablo: fidelidad que ilumina nuestro peregrinar**

Por OLEGARIO GONZALEZ DE CARDEDAL

A todo lo dicho en semanas anteriores, y para concluir, quizás fuera de interés añadir que la relación de Pablo con su comunidad es una relación de amor y fidelidad. Pablo describe su relación con ellos como una relación apasionada y comprometida. El amor de Pablo por su comunidad es evidente en su escritura. A lo largo de su carta, Pablo argumenta sobre la importancia de la fe y la fidelidad en la vida cristiana.

La fidelidad del apóstol no es simplemente una actitud moral o un comportamiento, sino una manera de ser, una actitud de vida. Pablo lo explica como una constante orientación hacia la Iglesia y hacia la vida cristiana. La fidelidad es para él un momento central de su existencia, un compromiso que le lleva a una vida de amor y entrega.

Pablo argumenta que la fidelidad no es una tarea fácil. Requiere constantes esfuerzos y compromisos. Es una tarea que exige una dedicación constante y un amor sincero. La fidelidad se muestra en su amor por la comunidad, en su compromiso con el evangelio y en su entrega a la Iglesia.

Por eso, Pablo invita a sus hermanos a seguir su ejemplo. Invita a seguir su camino de amor y fidelidad. Invita a vivir una vida comprometida con la fe y con la comunidad.

**Planificación familiar por métodos naturales**

Washington — Los métodos naturales de control de la natalidad se utilizan con perfiles populares entre personas que no han recogido en su vida, en un conjunto de personas que ha consideradose como rechazadas a los métodos estrictos. Entre aquellas que se precipitan en este mundo, hay que decir que son las que han trascendido la realidad de la vida y la fe cristiana. Son las que han encontrado en la Iglesia la iluminación necesaria para seguir adelante.

La fidelidad del apóstol no es una mera respuesta a su vocación. Pablo sigue siendo, y seguirá siendo, fiel a su comunidad, a su fe y a su vida. La fidelidad es para él un momento central de su existencia, un compromiso que le lleva a una vida de amor y entrega.

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**COMENTARIOS EVANGÉLICOS**

Por el Rev. Jose P. Nickse

Los apóstoles se reunieron con Jesús y le contaron todo lo que habían hecho, y lo que habían enseñado. Entonces, petrén y Juan le dijeron: "Vengan a un lugar apartado, para descansar un poco". Porque eran tantos los que iban y venían que no les quedaba tiempo ni para comer.

Marcos: 6:30-32

Reunirse con Jesús. La vida del apóstol es una constante diálogo con el Señor. Es vivir el evangelio y después regresar a Jesús a contarle todo lo que hemos hecho y enseñado.

Si recordamos el evangelio de la semana pasada, vemos cómo los apóstoles fueron enviados a predicar la Palabra. Sin pan y sin mochila, sólo armados con la Palabra de Dios. Al regresar, vienen cansados del duro trabajo y del mundo. Vienen agotados de trabajar en el ministerio de la Iglesia. Pero venimos alegres a compartir sus experiencias con Jesús. ¿Acaso no encontramos en el evangelio de este domingo una pauta a seguir en nuestro apostolado? Es necesario salir la fidelidad del apóstol no es una mera respuesta a su vocación. Pablo sigue siendo, y seguirá siendo, fiel a su comunidad, a su fe y a su vida. La fidelidad es para él un momento central de su existencia, un compromiso que le lleva a una vida de amor y entrega.

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**Falta instrucción religiosa**

Washington — En 1975, el número de niños y jóvenes católicos en edad escolar, que no reciben ninguna instrucción religiosa, ha subido en 53,464, o un 2 por ciento sobre los cifras de 1974. El número total es de 6,081,920 o 44.3 por ciento de los católicos en esa edad. Los 8,378,356 jóvenes y niños matriculados en escuelas católica o programas de educación religiosa en las parroquias (CCD), no constituye 55.6 por ciento de los católicos entre las edades de seis y 18 años, según datos recogidos por Mons. Wilfrid H. Paradis, director asociado de investigación y desarrollo de programas en el Departamento de Educación de la Conferencia Católica (USCC). Las cifras utilizadas en su investigación fueron recogidas del Directorio Católico que publica anualmente P. J. Kennedy e Hijos, N. Y. Estas estadísticas se complían cada año en el mes de noviembre.

La baja en el número de niños de edad de escuela elemental, que reciben instrucción religiosa tiene como causa el descenso en el número de niños en las escuelas. Si se miran los porcentajes, la cifra ha sido estable en los tres últimos años con cierto aumento en el año 1975, según explicó Monseñor.

"Sin embargo, continua en aumento el número de jóvenes de secundaria que no reciben instrucción religiosa alguna. La población católica de esta edad ha bajado desde 1971 en 8,06,146 siendo en 1975 un total de 9,742,070 los niños católicos en la nación.

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Vacaciones Federadas en Miami

La Ermita de Nta. Señora de la Caridad estaba repleta. Alrededor del altar había 12 sacerdotes presididos por Mons. Bosa Masvidal, y en el ambiente se respiraba un fuerte sabor espiritual.

"A pesar de los cabellos grises de muchos de nosotros hoy todos nos hemos sentido jóvenes de Acción Católica," dijo Monseñor Bosa al terminar la Eucaristía.

"Pero es que uno puede siempre, a ser joven si tiene a Dios y sabe mirar hacia adelante, hacia todo lo que queda por hacer... "añadió exhortando a todos a permanecer unidos a la Jerarquía y construyendo la Iglesia."

Momentos antes el Padre Pedro Urrutia OFM, ex-consiliario Nacional de la Juventud de Acción Católica Cubana Femenina se había dirigido a los presentes recordando la memoria del hermano Víctorino fundador de la Acción Católica en Cuba.

Su imagen también presidió la ceremonia de apertura de las Segundas Vacaciones Federadas en el Hotel Barcelona, y permaneció en la memoria de todos los participantes durante estos días de encuentro que reunieron a cientos de 'jóisitas' cubanos hoy repartidos por toda la geografía.

Cientos de antiguos miembros de la Juventud de Acción Católica Cubana participaron en una Eucaristía en la Ermita de la Caridad, que conectó Monseñor Eduardo Bosa Masvidal con 12 sacerdotes, el pasado sábado 16 de Julio. Como en tiempos de Cuba, dirigió el coro Martha Fernández Morrell, quien aparece en la foto arriba.

En Cuba Fray Teodoro de Sandoval, O.P. visitaba en burro a sus fieles de Fomento. Ahora ha cambiado el burro por una silla de ruedas, pero no le falta el entusiasmo de entonces. También acudió a la Ermita el sábado y emocionado salió a multitud de antiguos conocidos. Entre ellos el Padre Francisco Villaverde O. P., en la foto con el. (arriba)

HEP - Busca ayuda para poder ayudar

Por MANUEL LOPEZ

Natalie Clayton abandonó la escuela superior debido a problemas personales. Después de varios meses de búsqueda, recogiendo pepinos fue invitada a tomar los exámenes de entrada del Programa de Equivalencia de Escuela Secundaria para trabajadores migrantes (HEP) y obtuvo la puntuación más alta de la Escuela Secundario para la Universidad de Miami. Ahora, después de cinco meses como estudiante en este programa, dice que darle Billie Davies en la Universidad de Miami.

Fue así que Natalie decidió matricularse en este programa que dirige Billie Davies en la Universidad de Miami.

Natalie ha completado sus estudios secundarios y ahora puede escoger: Puede entrar en el ejército, o en la universidad, o puede trabajar. El programa le ha ayudado a capacitar para esta decisión, y en su caso será ir a la universidad.

"La mayoría de los estudiantes que dejan la escuela tienen muchos problemas", dice "no saben lo que quieren. Sólo saben que tienen que adelantar... "añadió animando a los demás. "El estudiante americano promedio recibe. Según explicó la señora Davies, el programa está en peligro de sucumbir. El Departamento del Trabajo ha decidido no financiar el programa directamente, con los fondos nacionales, que antes le mantenían. Los fondos irán en bloque a patrocinadores específicos en cada estado, y estos repartirán los fondos a los distintos programas bajo su tutela.

HEP funciona proveyendo no sólo educación, sino también alojamiento y comida, y hasta el momento la señora Davies sólo ha conseguido una tercera parte de los fondos necesitados para el próximo año, que usaran en los aspectos educativos.

"Hasta el momento, los principales patrocinadores han sido el Programa de Acción Comunitaria para Migrantes (CAMP) y el departamento de educación para adultos del estado, que ha proveído la tercera parte de los fondos para el año próximo."

La señora Davies se graduó del programa y actualmente está estudiando para su 'maestra'. Su tarea es la de conseguir el resto de los fondos antes de agosto, de susceptidadores privados.

"El problema no es solamente local, hay 14 programas como éste en toda la nación," dice. "En Dade, el problema es especial ya que es una de las cuatro áreas con mayor concentración de trabajadores agrícolas en la nación," continúa. "'El programa HEP de la Universidad de Miami es uno de los que obtiene las mejores notas de sus estudiantes. Nacionalmente HEP provee educación a trabajadores agrícolas migrantes que de otra manera recibirían sólo una quinta parte de la educación que

Hasta el momento, el estudiante americano promedio recibe. Según explicó la señora Davies la movilidad de estos estudiantes hace necesario proveerles de habitación y comida. Ya que no tienen residencia fija, se encuentran atraídos en un círculo vicioso que sólo se puede romper, a través de la educación, en un programa especial como éste," dijo.

El programa se enfatiza en adaptar estos estudiantes a la vida académica y social universitaria.

Natalie Clayton
La Iglesia no pide privilegios, Pablo VI

Tomado del discurso de Pablo VI sobre la situación de la Iglesia, en el trece aniversario de sus pontificado el pasado 21 de Junio.

Estas consideraciones sobre los problemas internos de la vida de la Iglesia en nuestros días no pueden hacernos olvidar que existen otros, exteriores a ella y que, sin embargo, influyen, a veces de modo considerable, sobre las posibilidades de acción y sobre su existencia misma en uno o otro país, en un determinado periodo histórico: son los problemas derivados de la relación que existe entre la Iglesia y los poderes civiles.

La historia bimillenaria de la Iglesia en las diversas regiones del mundo ha conocido múltiples formas de esta relación: desde las iniciales de hostilidad abierta y de persecución violenta—hasta las de lucha desleal o de indiferencia, y también hasta las relaciones de buen entendimiento o de amistad y mutua colaboración.

La Iglesia—lo ha recordado con especial insistencia el reciente Concilio Eucuménico Vaticano II—, no pone su verdadera confianza en las ayudas humanas o en el auxilio del poder del Estado, sino en Dios, en su Espíritu que la vivifica y en la presencia que le ha sido asegurada hasta el final de los siglos por su propio Fundador, el cual puede precisamente sacar de las pruebas y de las persecuciones elementos de fuerza y de progreso.

La Iglesia no pide para sí una tutela especial o una situación de privilegio.

Phoenix opina sobre Obispo McCarthy

“Si, como no. Tengo mucho que decirles del obispo McCarthy.

“Es el mejor de la nación y si no le tratan bien mandaremos de nuevo.”

Esta fue la primera reacción del Padre Marcel Salinas C. M. F. al recibir la llamada telefónica de La Voz en su oficina de Phoenix, Arizona.

El Padre Salinas lleva 20 años en Phoenix y actualmente es Director diocesano del Movimiento de Cursillos. En su opinión el obispo McCarthy es una persona abierta muy fácil de tratar, y preocupada por crear unidad en torno a sí. Lo mismo han ido repitiendo todos sus colaboradores y amigos, entre ellos el mismo canciller, el Padre Thomas O’Brien, quien afirma que el Obispo no es un extraño para nadie. “Por los frutos les conocerán,” dice el refrán evangélico. Y es realmente por los frutos que se puede ir conociendo a este primer obispo de Phoenix.

Basta echar una mirada a los programas que han ido surgiendo en la diócesis, en favor de los pobres, de los ausentes y de los niños necesitados.

Todos se sienten a gusto con él. Lo mismo carismáticos, que curulisitas, religiosas o seglares, sin olvidar a los sacerdotes que dejaron el ministerio activo, para procurar tomar decisiones rápidas,” dice su canciller el Padre O’Brien. “Generalmente busca el asesorarse con otros canceles,” afirma el Padre McCarthy.

“Yo diría que es más pastor que administrador,” afirma su Vicario General Monseñor Bernard Gordon. En las confraternizaciones pasen horas conversando con las familias, y en general le gusta participar en todo lo que se le invite.

“A nosotros nos visita con frecuencia, sobre todo cuando celebramos a la Virgen de Guadalupe,” dice Enrique Ortega, secretario de la Parroquia del Immaculado

(Pasa a la Pág. 21)