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

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

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

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

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

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

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

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

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

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

TOWARDS SEX, EQUAL RIGHTS

Towards Sex, unchurched differ in attitudes

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

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

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

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

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

The term “churched”—used in the study to describe those who attend church more than once or twice a year—does not necessarily mean that a person is highly committed to the church, holds a positive image of the church or is not a non-believer.

Eighty-two percent of churched Catholics and 74 percent of churched Catholics, for example, said they believe in life after death, while among the unchurched, 60 percent of Protestants and 55 percent of Catholics said they hold that belief. Among the churched, 39 percent of Protestants and 45 percent of Catholics said they had a great deal of confidence in religious leaders, while among the unchurched, those were more “liberal” than those of the churched.

Unchurched” is available for $2 from the Glenmary Research Center, 4606 East-West Highway, Washington, D.C. 20014.)
Scores fete Msgr. Reilly upon his retirement

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

The Irish-born priest, who celebrated his 46th anniversary in the priesthood last Monday, was ordained in Waterford, Ireland, June 12, 1932 and then became one of the first priests in Florida to earn a Doctorate in Canon Law at Catholic University of America, Washington, D.C.

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

Early in 1956 the priest, who celebrated his 70th birthday recently, was named pastor of the Church of Little Flower succeeding the late Msgr. Thomas Comber, founding pastor. In 1962 the Holy Father elevated Msgr. Reilly to his present ecclesiastical rank.

Msgr. Reilly, who held diocesan positions in both the Diocese of St. Augustine and the Archdiocese of Miami, has served as a pro-synodal judge in the Matrimonial Tribunal; as director of the Miami Council of Catholic Men; and as Archdiocesan Director of the Society of Vocations for Priests. He has also been a member of the Archdiocesan School Board and a director of the Extension Society Lay Volunteers in South Florida.

He is presently a member of the Archdiocesan Personnel Board, a Defender of the Bond in the Matrimonial Tribunal and chairman of the Examiners of Junior Clergy.

As pastor emeritus of the 33-year-old parish, Msgr. Reilly will continue in residence at Little Flower rectory.

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

Hundreds of couples to Observe Jubilees

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

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

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

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

Inscribed scrolls of recognition will be presented to couples observing 25th or 50th wedding anniversaries, also witness the renewal of nuptial vows at the Mass.

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

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

Council of Laity meet

Archbishop McCarthy (Left photo) addresses Council of the laity. To his right are: Dr. Mercedes Scopetta, Executive Director of the Council and Anthony Tucci, Chairman of the Meeting. Earlier, members of the Council listened to Fr. Gerard LaCerra who traced "ministry in the Church through history."

“We are still going through growing pains”

By ARACELI CANTERO

Voice Spanish Editor

For the second time since its creation the Archdiocesan Council of the laity met over the weekend at St. Agnes Church, Key Biscayne, and for the second time too, most of the day's reflection was centered on the progress of the newly created Office of Lay Ministry.

Although the Council was created last December as a body to promote the vocation of the laity in general and more specifically to advise the newly formed Office of Lay Ministry, Council members present at Saturday's meeting expressed concern about lack of clear vision of their role and purpose in the Archdiocese.

“I think we are going through growing pains,” said council member Anthony Tucci, who chaired the meeting.

“We may not see results now, but we are allowing for council members themselves to clarify misconceptions about the Council and its relation to the Office of Lay Ministry,” he said.

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

Continued on Page 10

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Santeria and Catholicism in S. Florida

BY ARACELI CANTERO
Voice Spanish Editor

"I am a 'santera' and I am very happy about it. Within my heart I also keep the Catholic religion." As she spoke, the Cuban woman almost burst into tears. With the help of a translator, she explained in Spanish her 48 years of religious search, until finding happiness in 'santeria' the mixture of the Yoruba-lucumi African religion with Catholicism.

She was one of the participants in the symposium about Christianity and Santeria held at the University of Miami. To his right, santero Oba Irawo, anthropology student Victor Bermeudes and Dr. O.R. Doshome, American Studies Chairman at the University of Miami.

Father Juan Sosa addressed a symposium on Christianity and Santeria held at the University of Miami. His presentation centered on personal testimonies of santeros, high-priests of the Lucumi religion and Father Juan Sosa, Associate Director of Religious Education for the Archdiocese of Miami.

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

The symbols and saints of Catholicism became the points of reference for the pagan gods of the slaves, he said. "Now in Miami, this mixed religion is serving as an agent of acclimatization for many Cubans," he added.

"But the young generations want to do away with the Catholic symbols and are very much interested in recovering the purity of the African religion," he said. Yet, when Santero Oba Irawo, (Ernesto Pichardo), tried to explain the essence of his 'santeria', he did so by showing its parallelism with Catholicism. "I myself was a Catholic altar-boy during my youth," he said.

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

"I don't see any conflict between santeria and Christianity," he said. From priest to priest there is understanding of the differences," he added.

Members of the audience questioned the remark of one of the panelists who labelled santeria as a problem for the Catholic Church. "We don't consider santeria as a problem but we are concerned about the religious syncretism—the mixture of the two religions," said Father Juan Sosa.

In his presentation the Catholic priest spoke of religiosity in terms of the relationship of man to the divinity. "Through the centuries, culture has always influenced the different religious expressions of men and women, and the Catholic Church has always tried to preserve the purity of its beliefs by avoiding the mixtures," he said.

"The Church does not want to condemn or scorn other religions, it rather seeks dialogue. But at the same time it demands of its faithful that they understand their beliefs so that their religious expression be authentic," he added.

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

- That of some of the adult Cuban generations who have lived a strong Catholic-lucumi mixture. They know the difference between the symbols of both religions; they identify as Catholics and worship Christ while at the same time participate in the African rituals.
- That of the younger generations of Cubans who seek to remove from santeria the Catholic symbols, and are for the purity of the African religion.
- That of intellectuals and anthropologists who study the phenomena interested in its growth and development in Miami.
- And that of the Catholic Church, who very much worried by the religious syncretism of those who call themselves Catholics, seeks to understand the situation and is concerned with a more popular evangelization of its faithful.

"This is one of the reasons why I try to speak in programs as this one," Father Sosa said.

"The Church cannot remain unconcerned about its faithful."

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

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

The Church is concerned about the confusion of beliefs.

Does Illinois vote kill ERA amendment?

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

The House fell six votes short of the 109 votes, three-fifths of the House, required to pass the amendment. The vote was 101-44 with nine representatives abstaining and one absent.

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

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

President Jimmy Carter had urged the Illinois House to approve the ERA in 1972, it gave the states seven years to ratify it. That seven years is up March 22, 1978. Some ERA backers are seeking a seven-year extension for ratification and a House subcommittee approved an extension by a 4-3 vote.

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

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

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

Whatever happens in the Illinois House, most observers believe the ERA faces a much tougher fight in the state Senate.
More Catholic schools for West Dade studied

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

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

In the Westchester area the two parochial schools that have given service to the area are St. Brendan's and St. Timothy's. For the past three years both have had lengthy waiting lists which at the present time amount to 640 for St. Brendan's and 130 for St. Timothy. Additionally, it is estimated that there are hundreds of elementary school children now attending public and other private schools that would wish to avail of a parochial education if the facilities were readily available, he said.

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

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

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

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"At the same time a survey of the ability of families to develop and maintain such a program will also be made. A foundation is being considered to serve as a coordinating fund for Western Dade County Archbishop."

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

Archbishop McCarthy, in his desire to fill the educational needs of our Catholic people, fully endorses this preliminary study and is anxious to learn the sentiment of the people in this area," said Fr. Kelly.

"It is important that we make every effort to provide parochial schools in the south west Dade County area. Parents are pleading for schools and offering to make great sacrifices to support them. There are incredibly long waiting lists for admission to our existing schools. Many of our people are sending their children to schools of other religious denominations because Catholic schools are not available. As a fruit of the Holy Year, we are determined to respond to the pleas of our people on behalf of their children. Feasibility studies will be initiated immediately and made in the next month. In broad consultation with our people, we will determine how many children need to be accommodated, how many schools to build, and the ability and willingness of our people to meet the costs of construction. We will also wish to be assured that other parish responsibilities will not be neglected and that there will be opportunities for children of the poor to attend the schools."

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

"I salute the pastors and the parish leaders who are committed to this dramatic new effort in our renewed Church on behalf of the Kingdom of the Lord," said the Archbishop.
Right-to-Life battle
in Capital tough, well fought

(At the Florida legislature's recent committee meetings dealing with pro-life laws, Jean Doyle, Executive Director of the Florida Right to Life Committee, and Judy Glicker, FRTL Legislative Director, testified eloquently in behalf of the unborn and their mothers by their aid. Their obvious concern contrasted sharply with the anti-religious tirades of the pro-abortionists. Jean Doyle, a lawyer from Maitland, also represents her state as a member of the Executive Board of the National Right to Life Committee. The Voice asked her to give her impressions of the legislative session just ended, and they appear below.)

By JEAN DOYLE

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

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

Sponsors were Sen. David McClain and Rep. Gus Craig. All of this proposed legislation was necessary and important but the Call for a Constitutional Convention must be singled out as the ultimate. Right to Life people everywhere have as their goal the passage of a Human Life Amendment to the Constitution, restoring legal protection for the unborn. When we finished our way alphabetically through the Legislature, speaking of our efforts on their aides, leaving educational materials, etc. We testified before committee hearing our pro-life bills.

The opposition had called people on the scene daily. ACLU and NOW reps, their aides, leaving educational materials, etc. We displayed our trusty little battle flag and kept going. We attempted the unexpected vote switch of Ft. Lauderdale's Senator John C. Thomas. On the other hand, we managed to pass a bill that licenses the abortion mills.

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

What happened in Florida was a replay of what has been happening in Washington since the Supreme Court Abortion Decision and the subsequent introduction of a Human Life Amendment. The people weren't heard. We were destined to get out of committee.

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

(Florida Right to Life Committee's mailing address is Box 594, Maitland, Fl. 32751.)
New Church of God dedicated
Contemporary architecture fashions
St. Ambrose

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

Pastor James Connaughton and Abp. McCarthy open the doors and greet parishioners (left) while outside (below) the people get relief from the summer sun with the dedication programs.
**Singer Virginia Alonso, a delightful musical treat**

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

By Fr. JUAN SOSA

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

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

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

As a soloist, Virginia was able to enhance the liturgical music by facilitating the liturgy by making prayer更加 effective. Always expressive and sincere, Virginia's singing rose from the depth of her sensitive soul.

Such was the experience Sunday night for those who came to hear Virginia in concert. Not only Mozart and Gounod, but also Giordani, Puccini, Poulenc, Ned Rorem, Falla, Granados, Ginastera, Sanchez de Fuente, Leoncova and Gonzalo Roig, among many, became alive in the soprano's range and the softness of her tones created an electrifying atmosphere which left everyone breathless; we are assured, likewise, that with her present, and consistent, warm and gentle, firm and purposeful performance the audience discovered a wealth of talent destined to delight many others around the world.

Conradtions, Virginia! Come back soon!

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

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

The letter was signed by Father Thomas F. Cribbin, chairman of the 32-member USCC Advisory Committee on Ministry to Handicapped Individuals and director of the Catholic Conference advisory committee.
Physicians urged to join Guild

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

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

Catholic physicians interested in applying for membership should send their names, home and office addresses and phone numbers to Father Scherer, Pastoral Care Dept., Mercy Hospital, 5603 S. Miami Ave., Miami, 33133.

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

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

Jose Raul Fox

We should not see conflict as something negative, it is out of it that new and better ideas emerge

Council of Laity meets

Continued from Page 3)
want to be respected for their leadership in being leaven in society," he added.

His remark reflected much of the thrust of the Chicago Declaration of Christian Concern, issued last December by 47 area Catholics, in which they stated that the leadership in being leaven in society," he added.

The signers felt there was lack of participation in the society, without a strong and participating laity.

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

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

Dr. Mercedes Scopetta, Director of the Lay Ministry Office, explained that no candidate in the Lay Ministry Program would be forced into any organization or parish without the consent of the pastor. "Most people in training are already involved in ministry and will continue doing what they are doing. Others will be placed by the Office, at the request of the faith community. The Office is also planning to develop different models of training suitable to migrant workers and other minorities.

Such programs was being restricted to the participating laity.

During committee work in the afternoon, members of the Council stressed the need for clarification of the functioning of the Office of Lay Ministry and its relation to other Archdiocesan Offices, specifically that of Religious Education. They also asked for more information about the Lay Ministry Program and its relation to parishes and apostolic movements.

Representatives of movements in the Lay Council stressed the need for more dialogue and understanding between Anglo and Hispanic movements themselves and between these and the parishes, a task they considered as a priority to be undertaken by the Council.

Participants also discussed procedures and shortage of time did not allow for general conclusions to emerge after the day's reflection.

Thus, the second meeting of the Archdiocesan Council of the Laity, ended leaving some of the participants still more aware of the need for clarification of its role.

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

In Separation of 
Church and State

By Fr. ALFRED McBRIDE, O. PRAEM.

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

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

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

The Salem Contract of 1697 avowed, “We bind ourselves in the presence of God to a walk together in all his ways.”

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

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

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

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

In his defense of religious freedom, Williams declared that “the form of government in the Providence Plantation is democratic...Let the saints of the Most High walk in this colony without molestation in the name of Jehovah their God, forever and ever.”

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

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

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

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

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

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

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

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

TO LIVE IN CHRIST JESUS

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

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

By ROBERT RODES

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

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

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

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

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

The same thing is happening today with social justice. When a question of social justice comes up—an employer is preventing his workers from joining a union; a manufacturer is selling harmful products in the Third World; a slum landlord is cheating his tenants; a large corporation is supporting racist policies in South Africa—some of the people who react are secularists following a political ideology, some are Catholics who have read the papal encyclicals, some are Christians simply trying to love their neighbors, some are Jews following what they have been taught, and some are just ordinary people who feel sorry for the victims of poverty and oppression.

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

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

What the church, teaches about people is respect for them. They are created by God, and they have an eternal destiny, which they must work out in freedom and love. The church insists on respect for this destiny and for the freedom to work it out, the freedom to love. This respect requires us to do all we can to free people from poverty and oppression, to save them from being put to death before they are born, to care for the handicapped and the elderly infirm and senile, to support the freedom of all people so that they may serve God according to their own best judgment of his will. This is the true teaching of the church, and it is what all Catholics, whether they are public officials or private citizens, should reflect in their dealings with other people.
The Al Smith campaign of 1928 had sometimes vicious, it was always beginning; sometimes subtle, tolerate a president who would run into the American psyche from the nation "on orders from Rome." A country which had been founded by Catholic mayors and governors. But way or another, just don't be a bizarre cults, and no one cared one fact. One could espouse the most contradiction but an acknowledged religious freedom, this was a glaring Catholic. Suffered from an apparently in-irresistible charisma. But as a personal magnetism, integrity and American scene. His name was John

...
A priest and his wife

By Fr.
Luka, C.M.F.

No, the rule of mandatory celibacy for the Roman Catholic clergy has not been changed. But as I observed the fifteenth anniversary of this relationship on a parallel with the relationship of a husband and wife, so much so that I can’t let an anniversary go by without celebrating it together with the Lord’s people, or at least as many of them as I have been blessed with having a personal relationship. I don’t throw a party to congratulate myself, but to thank my spouse, the Lord’s people, for their supporting, understanding, patient, supportive, affirming, forgiving, considerate love.

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

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

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

Family Night

PRAYER AND PEACE

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

SOMETHING TO THINK ABOUT

Peace and love go hand in hand. Life hand is a crazy thought, but one worth pondering about. Is peace a feeling? Is peace a pattern of life? Is peace a gift? What really is peace? Let’s define it by talking about the mysterious word we call “PEACE.”

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

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

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

SNACKS:

“Graham Cracker Delights.” Broil graham crackers each topped with a small piece of chocolate and a marshmallow. Eat piping hot along with glasses of cold milk. They are delicious!!!

ENTERTAINMENT:

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

SHARING:

1. Each family share favorite TV show, and tell why.
2. Each share a time which was warmly complimented last week by some family member.
3. Share a time someone felt very peaceful.

CLOSING PRAYER:

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

Califano under fire about family meeting

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

Will family be topic of synod?

SOMETHING TO THINK ABOUT

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

I enjoy at the end of a Marriage Encounter after I Califano’s decision “a shocking marriage vows of the couples making the weekend to renew my own commitment: I promise to be true to you in good times and in bad, in sickness and in health. I will continue to love you and serve you all the days of my life.”

SOMETHING TO THINK ABOUT

The Caucus said “neither Ms. Fleming’s experience in Catholic organizations following Califano’s appointment.

The National Women’s Political Caucus called Califano’s decision “a shocking use of irrelevant employment criteria” that sets “a dangerous precedent to allow new disingenuous practices.”

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

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

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'Greek Tycoon not livelier than a travelog

By JAMES ARNOLD

"The Greek Tycoon" is an embarrassing movie about the world-famous relationship between the late Aristotle Onassis and Jacqueline Kennedy, somewhat coyly and pointedly disguise under fictional names and minor historical divergences.

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

The real embarrassment, however, is that so much has been lavished ($6.5 million just in cash) under fictional names and minor historical Kennedy. somewhat coyly and pointlessly disguised Cinematic record of the last with snakes, it seems, and the hills, attending a posh school on a scholarship, Theo is clearly interested in Liz Cassidy (Ms. Bisset) when she shows up at a late 1950's bash on the yacht with her senator husband (James Francis, Jr). The problem is that a day guarantee of the truth. We get the legend, journalistic responsibility. We get not even a 30-day guarantee of the truth. We get the legend, but it's a shallow legend. Henry VIII and Napoleon and Howard Hughes have little to fear.

Among the juicy scenes: Theo's proposal of a marriage contract which offers fabulous sums in exchange for a concession of ten nights together per month; a wedding-night boudoir hassle which ends with Liz storming off and declaring that this will be one of the ten nights. Often as they rehearse, the taste is better than in, say, "The Betty." Most of the film's action is in ludicrous family brawls: Theo has fights, at one time or another, with Liz as well as his son and brother. The script also seems wildly amused by his free use of peasant language. The scatological triumphs, even on the Aegean, even under endless photogenic sunsets.

The following capsule movie reviews are by the staff of the ISCC Department of Communications, Office for Film and Television:

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

"THE LAST WALTZ" (United Artists): Cinematic record of the last concert given by the popular rock group called The Band. The film is extremely well done for its kind but its appeal is obviously limited to rock fans. Amoral attitude of some of the performers together with some coarse references make the film mature viewing fare. (PG, A-III)

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

Special Passion mime-drama set

A U.S. Catholic Conference Television special entitled, "The Guardian," will be broadcast over Channel 7 Sunday, June 18, from 1 to 2 p.m. This is a contemporary Passion Play, a specially commissioned original mime drama produced and performed by the Theatre Arts Department of Niagara University, which recrees in a play-with-in-a-play format the experience of a group of college students as they rehearse and present a mime performance of the Passion, Death and Resurrection of Christ.

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

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Miami, Florida / THE VOICE / Friday, June 10, 1978 / Page 15
Youth share thoughts on 'Faith' theme

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

PRIMARY GRADES (1-3)

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

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

Aids to our faith: learning more about God; going to the Bible; respecting other people. We help others by believing in the teachings of the Bible; respecting people. We show we believe in God by doing good.
Youth share thoughts on 'Faith' theme

Continued from Page 16

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

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

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

Some difficulties come in believing when someone we love dies, or, other's make fun of our Faith. Some students also mentioned divorced parents as a Faith. Disappointments, or when others make fun of our Faith, disappointments, or when we feel rejected by our peers, we have Faith difficulties. Material values alone are simply not enough. We live in a scientific and technological age which promises to have all the answers, but it does not.

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

We experience difficulties in our Faith due to unanswered prayer, personal tragedies, breakup of the home, ridicule from our peer group, material values, being shown something from the Bible which makes our faith seem wrong, seeing disabled and ill people, natural disasters, misunderstandings with others, experiencing the death of loved ones, people we trusted who have let us down.

We try to keep our Faith strong by attending Mass, going to Communion and Confession, reading the Bible, attending religion classes, by not listening to cynics, by trying to avoid temptations, and just by being loyal to what we have been taught without expecting or anticipating too much from our spiritual life.

We are deeply impressed by the teaching and example of others and their prayers for us— this helps us in turn to witness to our Faith. We should manifest our Faith by giving of ourselves and our time to others, by being kind to others, and sharing our Faith with them. We are willing to become involved with parish groups and spiritual programs designed for us. We very much want to learn more about our Faith and be able to discuss religion with our family.

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Miami, Florida / THE VOICE / Friday, June 16, 1978 / Page 17
Planned Parenthood philosophy fails

Planned Parenthood publications show that the number of teenagers in that organization's family planning program grew from 70,000 in 1970 to 350,000 in 1975. And there is no telling how many more. In any case, hundreds of thousands of teens are influenced by Planned Parenthood thinking. Yet, in about that same period, 1971-78 the number of teens who got unintentionally pregnant rose by 78 percent, according to Michael Schwartz, associate director of the Catholic League for Religious and Civil Rights.

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

If that philosophy is valid, then why, during this period of liberalized birth control information for teens, has the unwanted pregnancy and abortion rate gone up? The reason is obvious. When you take all moral restraints away and treat young people like just so much cattle and talk of sex in purely biological terms, void of any real depth and personal dignity, then many teens will accept the obvious permissive attitude being peddled by the establishment, and will not usually go to the trouble of using birth control. And where there is increased sexual activity there will be increased pregnancy.

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

PP should realize that teens don't "plan parenthood," they just experience sex. When and adult tells a class, in effect, "We know you are going to do it so you might as well be safe," then many of them are going to go out and fulfill the adult's expectations.

Rev. John Reedy C.S.C.

Reaction fast' loud to IRS ruling

The call from the diocesan education office was one of those "Good News—Bad News" messages. The bad news was that events had out-run the schedule and made a previously mailed column useless.

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

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

The law on this matter has been fuzzy, but the working policy was clear and reasonable. Although the law says that tax-exempt organizations should not engage in political activity (whether churches or groups like the League of Women Voters or the Urban League) must avoid tax-exempt status. This means that they cannot finance campaigns for or against specific candidates or parties.

It is widely acknowledged that the political heat from the abortion controversy triggered the May ruling.

Contrary to its earlier policy, IRS now said that no tax-exempt organization could question candidates regarding their stands on public issues. At least they could not publish the results of such an inquiry—without editorial comment—without jeopardizing their tax exempt status.

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

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

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

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

I think this interpretation still indicates that the ruling is aimed at the groups which are asking candidates to declare themselves on pro-life issues...and I still resent this kind of bureaucratic effort to shield politicians from legitimate complex questions.

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

But the real issue that seems to be emerging is the constantly growing influence on public policy of these bureaucratic agencies which are insulated from all but the most massive public protest.

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

Latin Mass required by Vatican II?

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

A. First of all the question and my comments dealt with the Latin Mass, not the use of Latin in some of the sung parts and responses at Mass, to which you refer. There is quite a difference. You do have a point, however, in that the church is interested in keeping some acquaintance and contact with the Latin language as part of its liturgical heritage. Because of the high mobility of people between countries and continents, for example, liturgies which join Catholics of many nations and languages are more and more common. Anyone who has shared in such international ceremonies—heard or shared in the common singing of major parts of the Mass in Latin, will appreciate how enriching and enlarging a liturgical experience such as this can be.
Hardly anything in our lives today is so obvious as the fact that many people are running in what they inelegantly describe as a rat race. Notice the era of pills in the pocket, profound jitters, the distress of nervous exhaustion and frustration. Many are wounded by the accelerated pace of living. They cannot cope with the rapid changes, the meaningless merry-go-round they find themselves on daily.

There is a frantic attempt to escape, to be able to relax and forget their conflicts or satisfy the hungers. Some burn themselves out looking for relief in diversion. Pleasure wears the look of a cure-all. Some drink themselves into a restless resignation and then awaken to a worse conflict.

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

Still others, the activists, have a compulsion to keep busy, cram night and day with activity, any kind that keeps you going. Then at night a pill can put you to sleep and in the morning another one can get you moving again. This is indeed a go-round, but it is not merry. So many people have tried all these things and remain empty, frustrated, unfulfilled, despairing. So often what looked inviting and helpful turned out to be as elusive as a puff of smoke. You have to return from trips. And mornings always follow a hilarious evening.

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

More than a few in the past several years have been discovering that it can be done. They now admit they had been searching in the wrong places, wasting time and energy on the wrong things. And, then, they had been discovering that it can be done. They now admit that the multi-million dollar slaughter of the unborn is already hard at work in their district (CD. 12) sustained a 100 percent voter turnout. The word out quickly. The use of the low-cost public opinion telegram is also encouraged in an effort to keep the support for key legislation alerts are received. Many of the new congressional district action committees suggest that their volunteers keep a supply of stationery and stamps in a convenient place, to make letter-writing as simple and painless as possible. Most groups avoid the use of form letters and petitions, preferring the personal appeal instead.

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

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

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

South Florida's Senators and Representatives are split on the funding issue. In the House, Representatives Bafalis (Congressional Distrit 10) and Burke (C.D. 12) sustained a 100 percent voting record against using tax money to kill the unborn. Dade's Representatives Lehman (C.D. 13), Popper (C.D. 14) and Pascall (C.D. 18) on the other hand voted at every opportunity to continue the subsidy. A bill failed recently which would have restricted military funds for abortion.

Pro-life organizations, largely composed of volunteers, know that their greatest strength resides with the voters and their ability to communicate with their elected representatives. The majority of the people have not only managed to raise money to offset the volunteers' travel expenses, they are now match for professional, full-time paid lobbyists maintained by the abortion forces.

So how do you get people to write letters? The Citizens for Life uses a "Pray Daily—Write Weekly" program to encourage regular correspondence between its members and elected representatives. Some groups have held letter-writing sessions. Others have set up telephone committees to get the word out quickly. The use of the low-cost public opinion telegram is also encouraged in an effort to keep legislative alerts are received. Many of the new congressional district action committees suggest that their volunteers keep a supply of stationery and stamps in a convenient place, to make letter-writing as simple and painless as possible. Most groups avoid the use of form letters and petitions, preferring the personal appeal instead.

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

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

Members of the House of Representatives can be reached in care of the House Office Building, Washington, DC 20515. Mail for Senator Stone and Chiles goes to the Senate Office Building, Washington DC 20510.
NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD

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**BUSINESS SERVICE GUIDE**

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**NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD**

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Descubrimientos arqueológicos aclaran misterios bíblicos, dice sacerdote

NUEVA YORK—(NC)—El descubrimiento de más de 40,000 tablas de barro, del olvidado reino de Ebla, Siria, floreció hace 4,000 años dando lugar a una cultura sofisticada y siendo centro de todo un imperio comercial anterior al resurgir de Egipto, según explica el sacerdote. Hacia comercio con ciudades como Sodoma y Gomorra, contaba con un parque donde se hombreado a 500 dioses, entre ellos el conocido como “ya”, y tenía 11,700 empleados públicos. Un cuarto de la población trabajaba para el palacio de los reyes.

Para el padre Martini, el descubrimiento de las tablas de barro con escritos en una lengua parecida al hebreo ha revelado una cultura muy sofisticada y históricos y filosóficos que para aclarar necesitará del trabajo de decodificadores en al menos 12 centros académicos.

Seguramente quedan aún por descubrir más de Ebla más tablas y edificios. El descubrimiento de esta “tercera gran civilización asiática” como es llamada la sumería y la egipcia—ha cambiado nuestra idea del mundo pre-bíblico,” dijo el padre Martini durante una conferencia de prensa patrocinada por la Fundación Gregoriana.

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

Actualmente los expertos están deslizando los diccionarios y los informes de impresiones en Ebla, todos ellos recopilados por meticulosas escritas que los archivaron en orden completo.

A través de estos descubrimientos, la existencia de Sodoma y Gomorra en el libro de Génesis se puede considerar como “tradición imaginaria.” Son dos de las ciudades que cita una de las tablas de barro de Ebla, como centros comerciales en relación al reino, dijo el sacerdote.

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

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

Durante algún tiempo los nombres propios de varón, en Ebla llevaban el sufijo “ya”, como símbolo de propiedad, y nada más. Los expertos ven en esto una cierta relación con el nombre propio de Dios, Yavé, en la tradición monoteísta hebrea.

Mientras las excavaciones en Quaran, que descubrieron los conocidos como “pergaminos de la Muerte,” datan de siglo segundo antes de Cristo, los de Ebla indican una antigüedad que ninguna otra excavación en el siglo XX.

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

Monsenor Reilly párroco emérito

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

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

La hermana Margarita Gómez fue honrada por el Club Serra, en gratitud a su labor de coordinación de la Pastoral Vocacional Hispana. En la foto Bob Blake y Frank Pellcoro salpuden después de entregarme la “carta de ejecutivo”—sobre la mesa—para facilitarme el transporte de papeles y documentos.
Nación

El obispo auxiliar de Washington Mons. Eugenio A. Martin visitó diariamente a los nueve chilenos y norteamericanos en hogea de hambre en la catedral de St. Matthew movido, como dijo, "por compasión hacia esta tragedia" de las familias de los extranjeros políticos desaparecidos en Chile. Los huérfanos en la catedral son ex-priestitos caídos, que además narran las torturas que a forzados. Se estima que de 600 a 800 padres se desaparecieron después de su arresto por la policía privada del General Augusto Pinochet desde 1973.

El sobrino católico al arte

SAN ANTONIO, Texas (NC)—Marcel Criollo dijo al cabo del cuarto congreso internacional sobre arte y religión en el país a que las otras denominaciones apoyan la creación artística, la iglesia católica hace muy poco en ese sentido. Pidió que visto el gran interés por las artes al nivel de las iglesias católicas internacionales, se estableciera un organismo coordinador. Al congreso asistieron 500 personas de 20 países de América y Estados Unidos. Miguel León Portilla, de la Universidad Nacional de México, recordó que los artistas no escucharon a tiempo la advertencia de sus poetas y artistas y forzaron su supervivencia a la guerra.

Favorece descuentos a padres

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

Hacen reclamo legal contra policía.

SAN ANTONIO, Texas (NC)—Seis residentes de Uvalde, de ascendencia mexicano-americanos, iniciaron reclamo legal por $200,000 contra la policía y funcionarios municipales de esa ciudad, acusando a supuesta brutalidad contra ellos. Tony Moreno, Rodolfo Agtero, Jose Ortiz, Alex Ybarra, Elsiodo Martinez y Victor Cruz.

Arz. McCarthy a Consejo de laicos

Necesaria participación y fuerza del laicado

Por ARACELICANTERO

(EDITOR DE LA VOZ)

Por segunda vez desde su creación el mes de Diciembre, se reunió el sábado el Consejo de laicos de la Arquidiócesis, y por segunda vez también, la mayor parte de los participantes se concentró en clarificar la Oficina de Ministerios Laicales. Los arzobispo Edward A. McCarthy, sobre asuntos del laicado y asesorar a la Nueva Oficina de Ministerios Laicales, los asistentes a la reunión para el próximo miércoles y asesorar a la Nueva Oficina de Ministerios Laicales, aprobó el desarrollo de ministerios laicos, y (c) ayudar a los obispos en la preparación de una carta pastoral sobre el laicado.

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

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

"El ministro es aquel que recibe de la comunidad una función especial que ha de ser respaldada por el obispo o su representante," explicó. "En tal sentido no pueden existir los 'ministros independientes.'" añadió.

El arzobispo informó sobre la estructuración del Consejo de Laicos de la Santa Sede, "que no puede ayudar en la estructuración del nuestro," dijo. También informó sobre el Comité de los Obispos USA para los laicos que actualmente trata de coordinar con otras organizaciones nacionales de laicos, (b) ayudar al desarrollo de ministerios laicos, y (c) ayudar a los obispos en la preparación de una carta pastoral sobre el laicado.

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

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El padre Arrupe dice que la paciencia, la apertura al Espíritu y la perseverancia son ingredientes esenciales a la inculturación. "Rápido, necesitan comenzar tanto como los países en desarrollo un proceso de inculturación," dijo. "Hasta hace unos años se asumía que la inculturación se limitaba sólo a países y continentes diferentes a los que tradicionalmente se creían ya inculturados durante siglos," escribió el padre Arrupe.

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P. Arrupe contra colonialismo misionero

“Encarnen la fe en las culturas locales”

ROMA (NC) — El Superior General de los jesuitas Padre Pedro Arrupe ha pedido a las iglesias del “viejo mundo” que en su labor misionera abandonen el “compleso de superioridad” y el monopolio cultural.

En una carta a los 28,000 jesuitas del mundo, el padre Arrupe afirma que las iglesias occidentales deben adoptar una nueva mentalidad hacia las culturas locales en tierras de misión.

El superior de la más numerosa orden religiosa dijo que una verdadera actitud misionera “presupone la identificación con los sufrimientos de la gente y con sus deseos de liberación y desarrollo de valores auténticos”.

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

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

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

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

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

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

Según el padre Arrupe, la inculturación debe ser más que la simple adaptación de elementos específicos de una cultura a la fe. La inculturación deben hacer de estos elementos específicos “la encarnación de una Fundación que se esté considerando la formación de una Fundación que reciba fondos de individuos, corporaciones y empresas para el apoyo de tal proyecto escolar.

Estudian creación de más escuelas parroquiales

La Arquidiócesis de Miami ha iniciado un estudio sobre la posibilidad de establecer nuevas escuelas elementales en el área Sudoeste de Miami. Contrario a una creencia estadística nacional indica que en el número de escuelas parroquiales debido al escaso número de alumnado en otras áreas de la nación, la creciente población en el sur del Condado de Dade muestra que las escuelas parroquiales existentes no responden adecuadamente a los deseos de padres de familia que buscan una educación católica para sus hijos.

Según el padre Vincent Kelly, Superintendente Arquidiocesano de Educación, en el área de Westchester sólo existen dos escuelas, St. Brendan y St. Timothy, al servicio de la comunidad católica. Ambas han tenido que rechazar, por escasez de espacio, a numerosos estudiantes: 600 en St. Brendan y 120 en St. Timothy.

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

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

Los padres nos piden que creemos más escuelas y estamos dispuestos a cualquier sacrificio para ayudarlas. “Mucha de nuestra gente está enviendo a sus hijos a escuelas de otras denominaciones religiosas porque no existen suficientes escuelas católicas,” añadió.

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

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

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

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

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El sábado la Parroquia de S. Juan Bosco

Presenta Oración de Bernardette

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

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

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