



ABCD over top but continued efforts urged

The Archbishops Charities Drive has gone over its goal of \$2.5 million, "however," Archbishop Coleman F. Carroll said, "because of the inflationary period the nation is going through, it is hoped that efforts will continue to bring the ABCD total higher."

Gifts and pledges to the drive to date have brought the total to \$2,733,146, Msgr. John O'Dowd, V.F., announced this week, and was confirmed by Archbishop Carroll.

"Many parishes have not reported their final results," Miami's Archbishop said. "It is hoped that by the end of next week their work will be completed and at that time final returns will be given. Very likely at that time the total will be \$2.9 million and prayerfully, so that we may adequately minister to those in need, the final amount will reach \$3 million. We urge all those who have not made a pledge to the ABCD, to do so as soon as possible."

"Hopefully, with this figure, we will be able to develop a home for the aged. An increasing number of elderly is moving to South Florida and among them are a high percentage of Catholics. With this increasing number, it becomes necessary for the Archdiocese to meet their needs. Plans for such a facility for the aged and its location will be developed in ensuing weeks and it is our hope that work can begin soon."

"Archbishop McCarthy, the priests and Religious of the diocese join with me at this time to express our sincere gratitude to all those who, through the ABCD, have come to the aid of those less fortunate than themselves."

Plans are progressing for a new Archdiocesan Family Life Center, another ABCD project. Terry and Mimi Reilly, who have five children, have been named to head the center. They are presently directing a similar program in Phoenix and are expected in Miami early this summer.

(Continued on page 10)



A priest gathers palm fronds in preparation for this Palm Sunday procession April 3, which commemorates Jesus' entry into Jerusalem prior to His Passion. We pray this Sunday "Today we joyfully acclaim Jesus our Messiah and King..."

'I do not regret anything,' Bp. Lamon says in exile

LONDON—(NC)—In his first public statement after being deported from Rhodesia, Bishop Donal Lamont of Umtali said "I do not regret anything I have done."

The 65-year-old Irish Carmelite bishop pleaded guilty last October to failing to report the presence of black nationalist guerrillas and urging others to do the same.

The bishop talked to reporters at London Airport March 24 on his way to Dublin.

HE SAID he will go to Rome prior to next month's conference on nonviolence convened by Bishop Edward Daly of Londonderry, Northern Ireland, which he will attend. In May, he said, he will go to the University of Notre Dame to receive an honorary doctorate of law degree, perhaps sharing the podium with President Jimmy Carter who intends to deliver the com-

mencement address if his schedule permits.

At the airport press conference, Bishop Lamont said Rhodesia, where the white minority governs the black majority, is a powderkeg, ready to explode.

"A great tragedy looms before us unless a settlement can be achieved quickly," he said, adding that Africans realize they can no longer expect justice from the white man.

However, he said Africans have no desire to align themselves with the Russians or the Cubans, and still look to Britain for assistance.

The bishop said he did not regret giving medicine to the guerrillas who had asked for it—the incident that led to his conviction and subsequent 10-year jail sentence, for which deportation was substituted.

"I do not regret anything

that I have done," he said. "And I have no knowledge at all whether those people to whom I permitted medicines to be given were in fact guerrillas, because the security forces boast that they have infiltrated the ranks of the guerrillas."

THE CHURCH in Rhodesia will be strengthened by his expulsion, he said, and by the jailing of other religious. Two of his own African priests had already been sentenced to jail, he said.

"But obviously they won't be deported," the bishop went on. "Unfortunately they have to go to prison. And that is something humiliating for me, because I've had the easy way out. I've been given the privilege of having a white skin. And that is humiliating."

"On the other hand my two priests, to whom I wrote yesterday, are prepared to

(Continued on page 10)

Chrism Mass set for Tuesday, April 5

The rubrics of the Holy Thursday Chrism Mass state that:

"This Mass, which the Bishop celebrates with his presbyterium, and at which the Oils are blessed, manifests the communion of the priests with their Bishop. It is thus desirable that, if possible, all the priests take part in it and receive Communion under both kinds. To show the unity of the presbyterium, the priests who concelebrate with their Bishop should come from different parts of the Diocese."

For this reason, the Chrism Mass has been re-scheduled from Thursday to Tuesday morning, April 5, at 11 a.m., at St. Mary's Cathedral.

The re-scheduling came at the suggestions of the Priests Senate and was approved by Archbishop Coleman F. Carroll to attempt to make the Chrism Mass this year an even greater celebration of the priesthood.

As part of the new Rite, the priests also renew together their commitment to priestly service.

The newly consecrated Holy Oils will be distributed on this occasion.

Faithful from throughout the Archdiocese are invited to participate in the Chrism Mass.

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Murdered cardinal buried, 2 killers executed

As Cardinal Emile Biayenda, murdered archbishop of Brazzaville, the Congo, was buried (March 27) in that city, Congolese government sources said two of those charged with his murder had been executed.

Earlier, Congo's ruling 11-member military committee promised Pope Paul VI that the killers of Cardinal Biayenda would be punished "in an exemplary fashion." The promise was conveyed in a letter to the Pope, hand-delivered at the Vatican to Cardinal Jean Villot, papal secretary of state, by Pierre-Felicien N'Koua, The Congo's ambassador to France.

CARDINAL Biayenda was buried in Brazzaville's Cathedral of the Sacred Heart after a Mass concelebrated by three Congolese bishops; Archbishop Oriano Quilici, apostolic delegate in the Congo; Cardinal Joseph Malula of Kinshasa, Zaire, and many priests. Members of the ruling military committee and thousands of people attended.

The 50-year-old cardinal was murdered early March 23, five days after the assassination of Congolese President Marien Ngouabi. Officials of the west-central African People's Republic of the Congo charged three relatives of Ngouabi with the cardinal's murder, which they said was an act of tribal revenge for the earlier death.

The government accused former President Alphonse Massamba-Debat, who was ousted by Ngouabi in 1968, of masterminding both killings. Two days after the cardinal's death, the government radio announced that Massamba-Dabat had been executed after being convicted of plotting Ngouabi's assassination.

The military government praised the slain cardinal and lamented the loss of two of the country's most prominent figures within a short time. "It is clear and proven that these worthy sons of the Congo, these two African figures, lived and died serving the same cause," the government radio said.

IN THE letter to the Pope, Maj. Denis Sessou N'Gesso, head of the Congolese ruling committee, praised Cardinal Biayenda as "a great patriot" and a "man who throughout his life preached love, tolerance, brotherhood, harmony and unity."

On the day of the cardinal's death, Pope Paul mourned him as "a very great, good and apostolic man." Announcing the cardinal's death to a crowd of 6,000 at his weekly general audience, the Pope said: "The Church, through the most generous and worthy of her men, continues to pay with their blood and suffering the price which its founder, Jesus Christ, linked with her worldwide mission of peace and love."

At the end of the audience, the Pope asked the crowd to join him in prayers for the cardinal, whom he had named the first Congolese cardinal in 1973, and for the Congo, "a nation which is very much tormented now."

Six men who dare to 'challenge the world'

"In response to the Lord's call, are you resolved to complete your preparation so that in due time you will be ready to be ordained for the ministry of the Church?"

Last Saturday, six seminarians answered that question from Archbishop Edward A. McCarthy with,

"I am."

During a Mass for Vocations at St. John Vianney College Seminary, Archbishop McCarthy, members of the clergy, seminarians, and laity celebrated the Rite of Ad-

mission to Candidacy for the Diaconate and Presbyterate. The Rite is a public acclamation of a person's serious intention to study and prepare for ministry in the Church.



Admitted to Candidacy for the Diaconate and Presbyterate were seminarians (from left) Robert Christman, Michael Faulkner, Terence Hogan, Richard Velle, Daniel Kroger and Pablo Navarro.

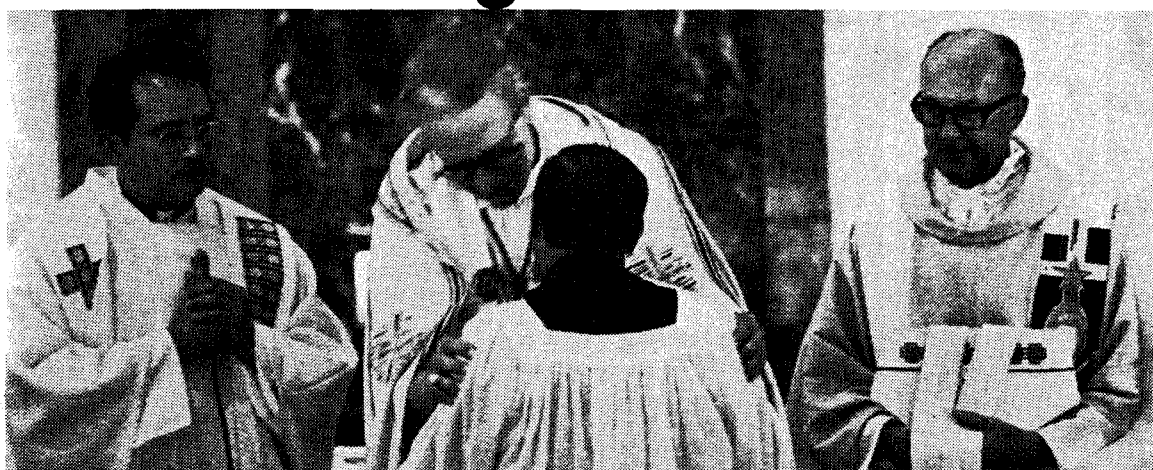
mission to Candidacy for the Diaconate and Presbyterate. The Rite is a public acclamation of a person's serious intention to study and prepare for ministry in the Church.

Msgr. John J. Nevins, rector of St. John's and director of vocations for the Archdiocese of Miami, said in his homily:

"To be a priest in this time

"The young men who commit themselves to Christ in this ceremony today challenges the world. Each one of them

becomes a message; each one tells the world: 'look, not everything in life is cynicism, materialism lies, double-standards and selfishness. We still have in the world the capacity for love, the capacity for dedication, we still have in the world young people, normal people who know how to love with great ideals and generosity.'



Archbishop Edward A. McCarthy officiated at the Mass for Vocations and the Rite of Admission to Candidacy, assisted by Father Mario Vizcaino,

Sch.P., and Msgr. John Nevins, rector of St. John Vianney College Seminary and director of vocations for the Archdiocese of Miami.

"Each one of these young men today proclaims to the world a message of love that the world needs to hear and see being lived. In the likeness of Christ Who committed himself radically to the world, these young men for candidacy who commit themselves to Jesus the Christ today, and to the service of his brethren, become in their own respective existence a piece of the conscience of humanity. Their lives dedicated to love and service is a question in the conscience of mankind, a question that asks mankind about the values of the human existence.

"These dedicated young men become like mirrors where the men who walk and spend their lives have to ask themselves the 'why' of these dedicated existences. Could it be that they are crazy? Why do they dedicate themselves, why do they love, why do they serve. These questions become moments of grace through which God works in the soul of

people. "Interestingly enough, the unbelieving world notices these same dedicated young men, and countless others like them in seminaries throughout the world, laugh and enjoy life, work with enthusiasm, as well as love and suffer with their brethren.

"The modern seminarian walks with his people, whom he is to serve within a few short

years, and understands them. He challenges them to a superior quality of life; he encourages them and lifts them up when they fall. And his smile and understanding inspires them and helps them to accept the invitation of Jesus Christ to build a better world.

"Yes, to be a priest today is to challenge the world to examine its own conscience and the values by which the world lives today.

OFFICIAL

Archdiocese of Miami Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective immediately:

THE REVEREND JAMES B. KEOGH—To Apostolate to the Sick and Assistant Pastor, St. Coleman Parish, Pompano Beach.

THE REVEREND BRENDAN BREEN—To Assistant Pastor, Our Lady Queen of Martyrs Parish, Fort Lauderdale.

THE REVEREND JOSE M. GALAN—to Assistant Pastor, St. John Bosco Parish, Miami.

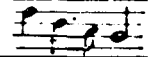
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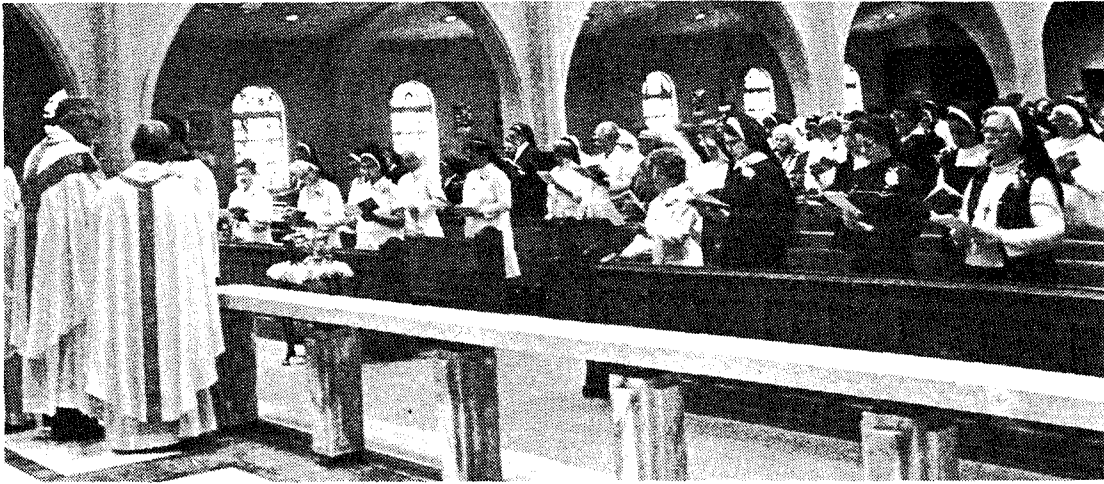
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Nineteen Sisters were honored at St. Mary Cathedral last Saturday for diamond, gold and silver anniversaries, with a Mass concelebrated by Miami's chief shepherds. The Sisters recite their vows to Archbishop Edward A. McCarthy (above) and later Archbishop Coleman F. Carroll (right) is presented with a gift by diamond jubilarian Sister Therese O'Hare, O.P., from Cardinal Newman Convent, West Palm Beach.

Priest, migrants attend meet in Texas about farmworkers

A priest and two migrant leaders from the Archdiocese of Miami spoke in San Juan, Tex., at a conference of service agency representatives and farmworkers from around the country.

Msgr. John McMahon, director of the Archdiocese Rural Life Bureau, spoke to the conference about providing services during the recent freeze.

"I made a presentation on

how such a crisis provides opportunity to promote justice and this also gives you a chance to advise them of their rights and reach them in other areas of need while you are in contact with them," he said.

"The purpose of the conference," said Steven Solis, migrant specialist for the National Council of Catholic Bishops, "was to initiate action for betterment of migrant services through dialogue

among farmworkers themselves with service agencies."

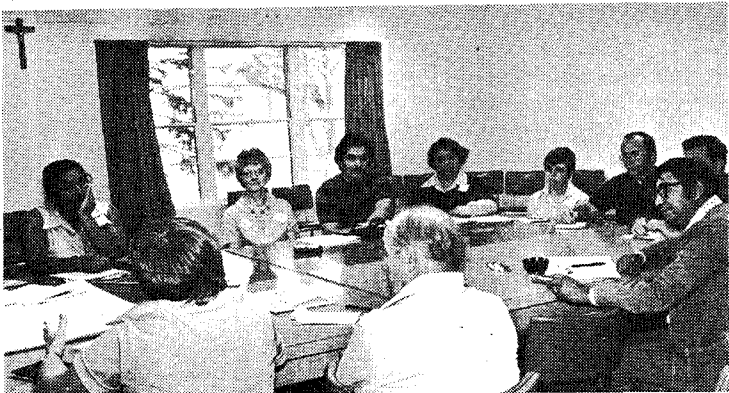
One goal, he said, was to help migrants develop self-assertion through realization that they have a right to services like other taxpayers.

"The migrants there were very vocal," Solis said. They told the meet that they felt communication from the agencies to them was not good and also that migrants often feel used in such conferences to justify programs but that no real benefits came to them later.

Solis said he was encouraged by the ability of migrants to communicate their problems and speak up.

Others from the Miami area at the conference were Gene Sizneros of the South Florida Migrant Labor Program and Victor Sizneros of OMICA (Organized Migrants in Community Action).

The conference was sponsored by the Mexican-American Cultural Center of San Juan and co-sponsored by several agencies, including the Rural Life Bureau of the Miami Archdiocese.



Discussing problems of migrants and service agencies in a workshop session are some of the agency workers at the meeting, including Msgr. John McMahon (3rd from right), and Steven Solis (near window).



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Anointed in Christ the Anointed One

(The following article was written by Father Paul Vuturo, assistant pastor of Sacred Heart Church, Lake Worth.)

Catholic rituals are physically involving. Catholics regularly use physical things and gestures as a part of their most important religious ceremonies. Bread and wine, water and oil, incensing and touches—all these concrete signs of God's presence point to the Catholic faith that God is intimately related to the real lives of his people. The use of oil, however, remains one of the more difficult signs to understand in our modern culture.

Oil for the ancient world, including Palestine of the Jews, served people in many ways as a valued product of the land. As a condiment, oil formed a basic part of the diet. As a medicine, it worked to heal and protect

wounds. After a bath people rubbed themselves with oil for refreshment or used other oil base ointments for perfume. The same basic olive oil was used for burning in lamps.

The exact reason why oil also had a religious significance in Israel remains obscure. However, among the Jews the ceremony of anointing represented the consecration of a person or thing to the service of God. Anointing symbolized sacredness. The Old Testament explains the anointing of priests and kings to designate them for their sacred duties. The word **Messiah** used in English simply means the "anointed one" in Hebrew.

Israel developed the hope that one day God would send a specially "anointed one," the Messiah, who could perfectly fulfill the work that other anointed priests and kings had so often failed to accomplish.

At the beginning of his public ministry, Jesus stood up in his home town synagogue to read the prophecy of Isaiah (61:1-3): "The spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring good news, to proclaim liberty, and to announce a year of favor from the Lord." Jesus then shocked his audience by claiming that he himself had come to fulfill this prophecy. In other words, he was calling himself the one anointed by God, not simply externally with oil, but internally with God's

own Spirit. Jesus thus announced himself as the Messiah, the one anointed and consecrated by God himself.

Christos was the Greek translation of the Hebrew word **Messiah**. "Jesus Christ," therefore, means "Jesus, the Anointed One of God." The word **Christians** designated those who were joined to the Christ. The early Church understood that Christians shared in their Lord's anointing in the Spirit. St. Paul writes in his second letter to the Corinthians (1:21-2): "It is God who gives both us and you our certainty in Christ; it is he who has anointed us, just as it is he who has put his seal on us and given us the foretaste of his Spirit in our hearts." The first letter of John (2:27) further explains: "The influence of his anointing lives on in you."

While these scriptures referred to the interior anointing by God's Spirit, it is easy to understand how these same Bible passages also formed a basis for exterior rites of anointing with oil. Thus the external anointing with oil represented the internal anointing with God's Spirit. Different kinds of oil came into use in the Church. Each was essentially olive oil, although it was sometimes mixed with a perfume. The difference in the oils lay in the prayer of blessing which designated the purpose for which that oil would be used. The Church today blesses three oils for ceremonial use. Usually the bishop blesses them during holy week for use during the following year in his diocese.

The Oil of the Sick. Since oils often form the base of medicines and salves, it is easy to see how oil came into use in ceremonies for the sick. St. James in his letter in the New Testament (5:14) explains: "Is there anyone sick among you? Let him call for the elders of the Church, and let them pray over him and anoint him with oil in the name of the Lord." When blessing the oil, the bishop invokes the Holy Spirit upon it so that those anointed "may be free from pain and illness and made well again in body, mind, and soul." The Church believes that the healing power of Christ will unfailingly heal his people, possibly in this life, but certainly in the resurrection when man will find complete healing

and perfect health in God's kingdom.

The Oil of the Catechumens. Prior to their baptism, the Church anoints infants and adults with this oil which symbolizes strength against evil and sin.

The Oil of Chrism. The most important of the holy oil, Chrism has an important place in ceremonies that represent the consecration of persons or things to God. An anointing with Chrism after baptism shows that the newly baptized are anointed in Christ with the power and grace of God. The external anointing of confirmation designates the Christian's internal anointing with the Holy Spirit. This same oil anoints the hands of a priest and the head of a bishop during their ordinations. It also consecrates altars and chalices. Chrism relates the person or thing to Christ. Perfume or balsam is mixed with the olive oil to symbolize the sweetness and pleasantness of life joined to Christ.

All three oils are signs of faith; they are not used as magic rituals. The real power in these anointing lies not in the oils themselves but in Christ and his Spirit present in the Church. Thus the reality of that power and presence of God become physically tangible, as the touch of the minister's hand in anointing is the touch of the hand of Christ himself.



Archbishop Coleman F. Carroll is shown above blessing the Holy Oils last year in St. Mary's Cathedral.



Confirmation



Anointing of priestly hands



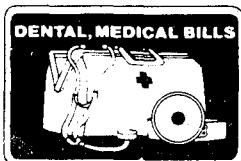
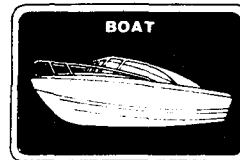
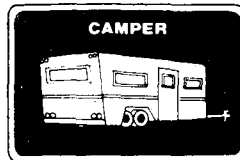
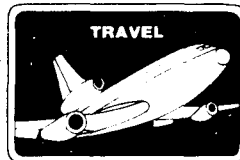
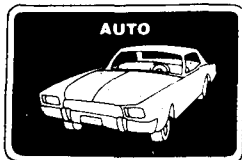
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Holy Week and unholy arms

This Sunday, Palm Sunday, marks the beginning of Holy Week leading up to Easter, history's greatest triumph, man's conquest of death and the surmounting of evil through the person of Jesus.

And we suggest that there is no more appropriate time than this to think about where mankind is headed in this earth.

Jesus descended into hell before the Resurrection.

We hope mankind is not headed to a hell on earth—in the form of nuclear holocaust.

The subject of global nuclear disaster was a big issue a couple of decades ago and Hollywood put out numerous grade B science fiction thrillers to keep the box offices going and most of us have adjusted to the idea of a nuclear standoff between America and Russia. After all, nothing has happened in 30 years of nuclear history.

But have we become too complacent? Do you really expect nuclear war to break out in the next week? Or next year? Not really.

Russia and America are pretty stable and realistic about the mutual destructiveness of it all and are not likely to blunder into war in the near future at least not by themselves.

But the problem is, the world is full of

crazy men and just plain nuts. Look at Idi Amin.

And the shadow of nuclear armament is spreading over the globe. It is estimated that in the next decade 40 countries will have nuclear arms capability. Soon after that 100 will have nuclear arms.

The globe will be like a tinderbox of nuclear devices waiting for a spark. It is almost inconceivable that scores of nations, including some smaller countries ruled by dictators could have nuclear weapons at their disposal for any length of time and yet have nothing happen. And there is the added factor of terrorists who might either steal a nuclear device or perpetrate emotional incidents between nations which already have them.

And when a nuclear exchange occurs at a lower level, the larger nations could very well come tumbling in out of fear of being beat to the draw—nuclear dominoes and everyone the loser.

The point is, this scenario is virtually inescapable. It will happen unless the large nations which now have control over nuclear knowledge and hardware get together and stop the proliferation.

The first step is for the nuclear giants, America and Russia to come to their senses.

This, of course, will take some real changing on the part of Communist Russia. When Communist Cuba won't even let a basketball game be televised by Americans and Russia won't even talk about human rights it is not too likely that they will let teams inspect their military and industrial installations.

But it just may be that the threat of smaller nations obtaining nuclear arms has jolted Russian thinking in a way that good ol' trustworthy America with her predictable policies could not. The arms limitation talks that are now going on in Russia are more important than ever before and the Russians may be realizing that they will have to cooperate with America before it is too late.

Prayers are needed in this Holy Week season and public pressure on our policy makers to pursue every avenue must be evident. And at the same time promoting human rights among all nations should go a long way toward easing the tensions that prompt nuclear arms among smaller nations in the first place.

Hopefully, mankind won't blunder its way into a hell on earth which offers no global resurrection.

Meditation to prepare for Holy Week

By REV. MR. CLARENCE PODGORSKI
St. Vincent de Paul Seminary

Format of the Series

Each reflection, which can be used by an individual or by a group such as the family or fellow parishioners is divided into five parts:

SCRIPTURE: This is a portion of Scripture taken from one of the three readings of that Sunday's liturgy. We should make ourselves open to what the Word of God has to say to us as individuals.

THEME: The Theme develops ideas contained in the Scripture passage. While reading the theme we should start looking for specific applications to our own life and situation.

SUMMARY: This is a sentence summary of each of the paragraphs of the Theme. If this is used by a group, it would be helpful to discuss what each of the sentences is saying.

QUESTIONS: The questions are to aid us in making applications to our personal lives and our specific situations. When we allow ourselves to be confronted by the Word of God, we must also place our lives under its judgment. The Word calls us to do something about our attitudes, values, behavior, concerns, etc. Since we are on pilgrimage to the Father, we are in constant need of reform to become more and more like Christ.

PRAYER: The prayer gives expression to our desire to make the Word of God a part of our lives and asks the Father to help us live the Word.

SCRIPTURE: Your attitude must be Christ's: though he was in the form of God he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men, he was known to be of human estate, and it was thus that he humbled himself, obediently accepting even death, death on a cross. Because of

this, God highly exalted him and bestowed on him the name above every other name, so that Jesus' name every knee must bend in the heavens, on the earth, and under the earth, and every tongue proclaim to the glory of God the Father: JESUS CHRIST IS THE LORD (Phil. 2:5-11)

THEME: As we prepare for Holy Week, we can reflect on the

mystery of Jesus as Paul presents this to us. Paul tells us our attitude must be Christ's. He is our model of what we should be. He empties himself of divine glory in humility to become one of us in everything but sin. We cannot say God is far removed from us and the human condition. God has become man in Christ and shares in the same limitations, experiences, joys and sorrows as we do. We cannot say that God does not know what we experience as humans. But there is more here. Christ emptied himself of divine glory to be one of us. He expressed his love through humility. If Christ emptied himself of glory that was due to him, how much more so should we empty ourselves of pretensions, self-glorification, the desire to lord over others belittling others. For it is only by emptying ourselves of these delusions that we can be open to others and open to God.

Jesus expresses his love by being obedient to the Father, even to death. He does not tell us of his love so much as he shows it in his life and in his death. He lives his love. He undergoes sufferings, rejections, a sense of failure, abandonment by his followers, humiliation, physical suffering and finally, death alone and naked on the cross. He gives up all in love. In being like Christ our love of God and neighbor cannot simply be words. We must live out this love in who we are and what we do. The final test of our love is to be able to love our enemies and to love those we feel repelled by for Christ died for man while man was still an enemy of God.

Though we reflect on Christ's passion and death this coming week, we should keep in mind that he is now the risen Lord. Christ is now

Lord in glory. Through our prayers, particularly the liturgy, and living ours in imitation of Christ, we offer our praise to Christ. He emptied himself of glory to live, suffer, and die for us. Now he is with us as the glorified Lord to bring us to the place he has prepared for us with the Father. As he shared in our humanity, we can now share in his divinity.

SUMMARY:

-Jesus emptied himself of his glory as God to fully share in our humanity, to be one of us out of love.

-He proved his love not in words but in his life and death.

-He reigns now in glory to enable us to share in his divinity.

QUESTIONS:

1- What are some of the specific things we must empty ourselves of if we are to be open to God and to our fellow man?

2- What consolations can we receive from Christ becoming man when we are in great sorrow, grieving the loss of someone close, feeling despair and abandonment?

3- If we consider types of people or groups of people we dislike automatically, how can our imitation of Christ enable us to overcome this dislike?

4- How do people often speak more of their love and concern for others rather than showing it indeed?

PRAYER: Father as we prepare ourselves to reflect on the sufferings and death of Jesus during this Holy Week, aid us to imitate his humility and love so that we may be doers of his Word. Give us the wisdom to see how our lives need to be re-examined and the strength and courage to make those changes necessary for us to become clearer signs of his presence in the world. Amen.



By Msgr. James J. Walsh

Good Friday shows value of suffering

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

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

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

Why? The Book of Genesis tells how it all started, this problem of suffering. As our first parents were created they enjoyed perfect natural happiness. They knew no pain. They did not expect to die, as we know death. Both body and soul were gifted beyond our experience or understanding.

And then the cause of all suffering, the sin, the act of defiance, the first rebellion against God's will.

"To the man he said: 'Because you listened to your wife and ate from the tree of which I had forbidden you to eat, 'Cursed be the ground because of you In toil shall you eat its yield

all the days of your life. Thorns and thistles shall it bring forth to you, as you eat the plants of the field. By the sweat of your face shall you get bread to eat, Until you return to the ground, from which you were taken; For you are dirt, and to dirt you shall return.'"

Suffering then became "a state of disorder produced in life by sin." All that we know today as evil thoughts, evil deeds, evil words became part of Adam and Eve's existence and that of their descendants.

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

Later the prophets in their preaching to the chosen people stressed the moral elements in the doctrine of atonement and helped Israel understand that "the catastrophes which befell it were God's judgment..."

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

The Gospels are full of the suffering Lord. Sinless, without guilt of any kind, always perfectly united with his Father, Jesus frequently predicted his own suffering as necessary for the redemption of the human race.

"Thus it is written that the Messiah must suffer and rise from the dead on the third day."

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

This same idea he repeated again and again, as Isaiah had prophesied hundreds of years earlier. "Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted."

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

ST. PAUL thereafter constantly speaks of the sufferings of the followers of Jesus—you and I—being united with the sufferings of the Lord, and thereby gaining great merit. "Even now I find my joy in the suffering I endure for you. In my own flesh, I fill up what is lacking in the sufferings of Christ for the sake of his Body, the Church." And pointing to the future, eternity, he wrote, "All that a Christian must suffer here on earth is nothing in comparison to this future glory."

We suffer in body, mind and soul. We suffer the pain of temptation, the grief of sin, weariness and torment in the body. None of it makes sense unless we remember man's fall and Christ death and resurrection. Good Friday and Easter show peace and consolation and victory in pain, sorrow and tribulation.

My children don't want to go to Sunday Mass



By Fr. John Dietzen

Q. My teenage children think I'm wrong in forcing them to go to Mass on Sundays. They are 14 and 16, but they say they "don't get anything out of it." We battle every Sunday. Can you help me put the record straight? (Fla.)

A. What record? It's all in your question, and it sounds awfully frustrating and unhappy for both you and your children.

Looking at it only from your direction right now, it's critically important for parents, and any others responsible for growing children, to keep clearly in mind what they are aiming at, long range, in their religious training.

I'm sure your primary goal is (or should be) to help your children toward a mature, living faith and trust in God, and a feeling of reverence for the place of the Eucharist in the community of Catholics, that will be with them in their adult

lives. Your purpose is not simply to be able to congratulate yourself after 20 years that you've been able to get them through those church doors every Sunday morning.

Clearly, the whole understanding of the Mass, and the community of faith that should ideally exist between parents and children has broken down seriously in your home. If, when your children are in their mid-and upper-teens, you are still forcing and battling over something as central to Catholic life and worship as the Mass, I think you'd have to agree there isn't much likelihood that they are building a faith they will love and be proud of later on.

There is still time for you to force yourself to reconsider seriously what you really want to achieve in your children in the matter of religion. This may involve asking yourself some pretty brutal questions such as: What does your own faith mean to you, and why are you so concerned that your children share it? Why do you go to Mass yourself?

If you're to be any support and guide to your children, make yourself be very specific in your answers. Perhaps a conversation with a priest or a

teacher who deals regularly with teenage children would help you. It's too bad this wasn't done more thoughtfully before—like 10 or 15 years ago.

Q. Some of us are studying Holy Week as part of our work for Lent. Why is the ceremony of the washing of the feet on Holy Thursday called "the Mandatum" in our missalette? (Ill.)

A. Mandatum is a Latin word for command or commandment. After describing how Jesus washed the feet of his apostles at the Last Supper, St. John's Gospel tells us that Jesus then commanded them to follow his example.

As Jesus said, the servant is not above the master. His command—or mandatum—was that their service of each other, symbolized by the washing of the feet, should always be what would characterize them as his true disciples.

Q. An article on ecumenical discussions between Anglican and Roman Catholic theologians concerning the Holy Eucharist referred to a

problem about the Anglican "Black rubric." What is this Black rubric?

A. The label Black rubric is sometimes given to a sentence that appeared a long time ago in the Anglican Book of Common Prayer. It held that the practice of kneeling to receive holy Communion indicated only reverence and humility, not adoration of the consecrated bread and wine.

This rubric appeared in the Book of Common Prayer in 1552, over the protest of the Anglican bishops of the time. It was apparently removed not long after.

The Black rubric certainly does not reflect the belief of the Anglican Church concerning the Eucharist. A joint statement, agreed upon by both Anglican and Roman Catholic theologians who have been assigned by their respective churches to study the Eucharist together, declares that this sacrament "presupposes his (Christ's) true presence, effectually signified by the bread and wine, which, in this mystery, becomes his body and blood."

(Questions for this column should be sent to Father Dietzen, 113 W. Bradley; Peoria, Ill. 61606).



By Rev. Richard P. McBrien

How should Church make decisions?

Father Andrew Greeley addresses some questions to theologians in the current issue of *The Critic*. He suggests that we have not been sufficiently attentive to the process by which doctrinal and/or ethical decisions are made for the whole Church.

The article's underlying factual assumption is that a crisis exists in the Catholic Church and that it has to do with the extraordinary gap between the Church's pastoral leadership and her rank-and-file membership on certain matters of faith and morals.

And nowhere has this gap been more painfully disclosed than in the controversy over "Humanae Vitae," the 1968 papal encyclical which reaffirmed the traditional teaching on birth control.

Father Greeley poses his central question: Do we not have this crisis because the "teaching Church" goes about the decision-making process in the wrong way?

The Church, he insists, is a voluntary organization. Its members freely join and freely remain as members, unlike the family or the state.

Since voluntary organizations, by definition, depend upon the good will and free cooperation of their members, effective decision-making will always depend upon the consent of the membership and their sense that a given decision is one in which they have shared.

If this is not true, i.e., if the Church does not conform to the social patterns which affect every other voluntary organization, then we are claiming more for the Church than we ever claimed for the Lord himself.

Just as Jesus was not dispensed from the

routine dynamics of the physiological and biological organism that was his human nature, so the Church is not dispensed from the dynamics of human communities.

Its decision-making processes must involve some measure of *conspiratio* (literally: a breathing together) between the "teaching Church" and the "learning Church."

Given this socio-theological principle, traditional notions of magisterium have to be revised. The magisterial charism is not so much to formulate (and then impose) specific doctrinal or moral statements, but rather to lead the faithful to a consensus (*sensus fidelium*) that reflects true Catholic Christianity.

Infallibility is the skill by which the Church's leadership knows when the faithful's answers are incomplete, inadequate, unnuanced, insensitive, and superficial.

Greeley claims some support for his view in two articles by the French Dominican ecclesiologist, Father Yves Congar, on the notion of "reception."

Reception has to do with the way in which, and the extent to which, a particular doctrinal or moral declaration transforms the life of the Church.

If a teaching never really takes hold, one can conclude that it was invalid from the start. Reception doesn't confer validity; it simply confirms it.

Greeley asks the theologians to begin constructing an ecclesiology which takes these considerations into account and which can suggest the most appropriate methods and dynamics by which this sort of decision-making

can occur.

I do not agree that no ecclesiology now exists which bears "the slightest trace of understanding what sociologists know about human organizations and human collectivities."

Indeed, my own book, "The Remaking of the Church," was criticized precisely because it focused so much on the institutional and organizational aspects of the Church.

Nor do I think an unnuanced distinction between the "teaching Church" and the "learning Church" will be helpful in meeting the challenge Greeley sets before us.

There is something of the "learning Church" in all of its teachers, and something of the "teaching Church" in all of its learners.

Finally, the social scientists themselves will have to answer some questions from the theologians: You place great emphasis on the *sensus fidelium*, but how do you determine (even for purposes of research) who are the "faithful" and who are not?

Is every baptized Catholic automatically one of the "faithful?"

Are the doctrinal-moral views of baptized Catholics who rarely attend church as constitutive of the Church's consensual faith as the views of Catholics who are intimately involved in her Eucharistic life?

How does one determine the relative purity and profundity of the various "senses" of the various "faithful?"

Are Catholics the only "faithful?" How, then, does one measure the "faithful"-ness of Christians who are not Catholic, and how does their "faithful"-ness enter into the decision-making process within the Catholic Church?

Rev. John Reedy, C.S.C.



We Need to accept some limitation

Psychologists as a group probably suffer from a bad press.

In my reading, at any rate, past experience has not led me to anticipate that I shall be impressed by the "common sense" of statements made by psychologists.

(By common sense, I mean judgments which seem to harmonize with and enlighten the experience of life as I have known it.)

Thus, I was surprised and pleased at the common sense of psychologist Richard Farson, as his views were reported in a recent issue of *The National Observer*.

SPEAKING OF psychologists, Farson said, "We have led people to believe that there is a way to "do" life, and that it can be learned...we have created a situation in which the expectations for human relationships have been so escalated that people believe that their lives should just

get better and better all the time. They don't think that there should also be peaks and valleys."

In my experience, this judgment points up one of the most common and most serious difficulties afflicting the lives and marriages of people I have known.

Professional psychologists themselves haven't reached all these people, but psychological approaches have saturated our thinking from the popularizations in magazines, books and television talk shows. These media are filled with people who constantly tell us how to take our lives apart and make them better and better.

THERE'S NOTHING wrong with efforts at self-improvement; they can provide important growth and vitality to our lives.

But this preoccupation can be absolutely poisonous when it focuses our attention almost exclusively on ourselves, making us ignore the activities and

relationships directed toward other people and works.

They can be utterly destructive when they so concentrate our attention on the inevitable weaknesses and flaws of our situation that we are unable to find joy and satisfaction in the good things which are also present.

This distortion seems to have twisted the lives of a good many young people who grew up to expect that any limitation in life could be remedied if we only find the right "professional" help. Many of these youngsters were raised in families which were financially able to satisfy most of their wants, which did all they could to support their wishes and aspirations, which expected relatively little from them in sacrifice for the welfare of the family unit.

AS A RESULT, these particular children had little early experience of limitations and frustrations

imposed by the circumstances of their lives.

When, in adulthood, they find that their marriages and work are not constantly fulfilling, constantly progressing, they see themselves as failures. They are led to believe that if they only find the right techniques they can straighten out all their problems of discord, boredom, communication, sexual satisfaction.

And if they can't correct the problems, they can always change the job or change the marriage partner.

As Farson says, they have not been prepared to live with the valleys of life.

Nor have they been prepared to realize that the greatest satisfactions of life come, not from a constant attention to our own self-fulfillment, but from a commitment to something outside ourselves—a cause, a service, a family, a person.

I DON'T THINK this is

just a lament for the failures of the young, a lament you find in every generation of older people.

Instead, I offer it as a recognition that the peculiar economic and social circumstances of our nation in the years after World War II unintentionally victimized this generation of young people.

It produced a life experience which poorly prepared them for dealing with one of the basic realities of human existence, the fact that all of us have to live with degrees of limitation and failed hopes in our lives. They have not learned, as a group, that all of us have to find joy and satisfaction amid frustration and routine.

And their experience has handicapped their ability to understand the message of the Gospel that our lives are successful and fulfilled only to the extent that we give them for the welfare and happiness of others.

Traces roots to answer, 'But what does Serra do?'

By FRANK HALL
Voice Features Editor

FORT LAUDERDALE—

John A. Donahue says he is 50 but looks like he's going on 38. And when he speaks about his organization, he's about as enthusiastic as a 20-year-old in love for the first time. Perhaps it's the excitement and vision of youth combined with the patience and wisdom of age that makes John Donahue a man with a message.

Executive director of Serra International for the past year, Donahue was here last week to address a joint meeting of Broward and Miami Serrans. And any guest who attended

Relating a story about two priests who had produced a vocation film and were looking for substantial financial backing, Donahue noted that in their frustration the priests asked, "but what does Serra do?"

"That's something each one of us as Serrans has to answer for himself," Donahue told the Fort Lauderdale group. "I stress that Serra is not a fund raising organization. Perhaps we do little casual fund raising but over the years we have avoided becoming primarily a fund raising group.

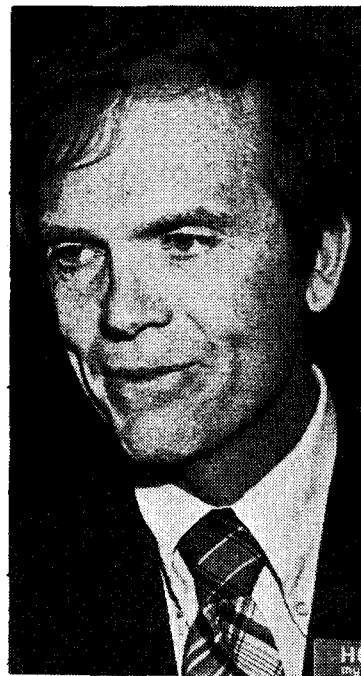
"Our objectives stress support to priests, permanent

"We've never forgotten those roots, I hope," Donahue noted.

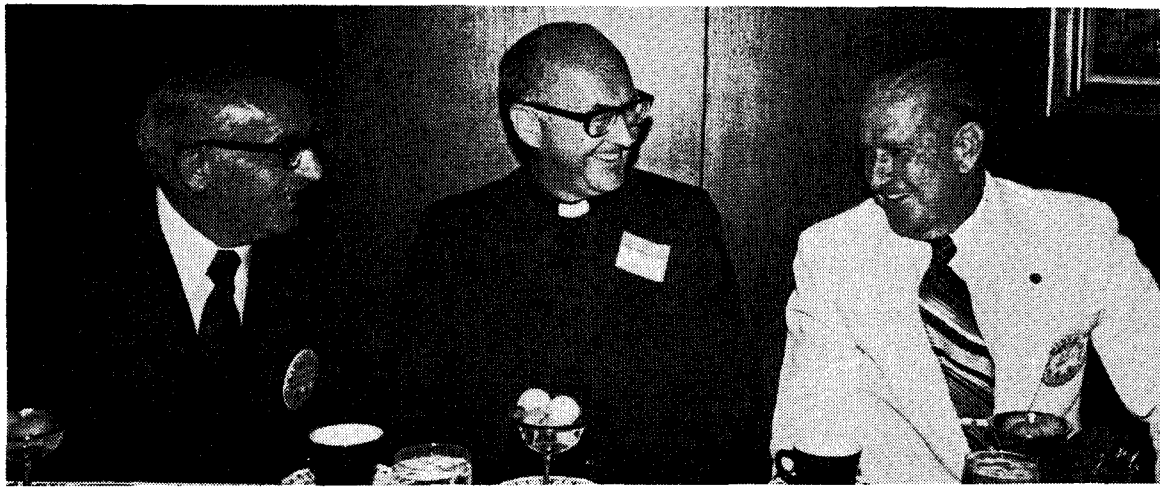
"Certainly, today, there is a felt need of laymen wanting to know more about their faith and how to be better Christians.

"THE FOUNDERS of Serra said one reason to come together was to be adult Catholics. It's a sad thing to be coasting on what we learned in the eighth grade," Donahue pointed out.

"The question, what does Serra do?, is going to be asked always and we have to formulate the answer for ourselves on an individual basis."



John A. Donahue
Executive Director
Serra International



Serra Regional Meeting of Miami and Broward was an opportunity for Dr. Michael Bevilacqua (left), president of Miami Club, Msgr. John Nevins, Miami chaplain, and Otto J. Trott, Broward Club president, to share ideas.

with stereotypes of what Serra meetings were all about quickly had those ideas challenged by Donahue who said, "This type of meeting tonight is no more a knife and fork meeting than the Last Supper."

"Serra is a brotherhood of men who want to see the Divine possibilities of everyday life," Donahue stressed. "Each of us is called to holiness by our Baptism and Confirmation. Serra was founded to help us achieve our holiness. We're concerned about making our Church the best we can. That's our vocation and in this vocation we respond to our call to holiness."

deacons, Sisters and Brothers. But equally important is our objective in helping men fulfill their own Christian vocation. That was the reason Serra was organized in the first place back in the 1930's; for laymen to better understand their own vocation in life.

"After about six months from the first meeting of Serra, the pioneer members asked, 'what can we do for our own diocese of Seattle, Washington? Those laymen and priests realized they were still in a mission diocese so why not encourage vocations to the priesthood and religious life. And that was done.

Discussing the growth and health of Serra International prior to the meeting, Donahue says that every sign is upwards.

"Growth has been primarily overseas in areas like Brazil, Italy and Australia, but it's beginning to start again here in the United States. Of the 400 clubs in 30 different countries, 250 clubs are in the U.S. We have six clubs in Florida alone. In the past few days as I have been visiting different areas in Florida I see the signs of growth.

"TALLAHASSEE has a club that is going to apply for a

charter with Tom Horkin as president. Pensacola has a new group and is looking to start another one in Tampa. Orlando's Serra club has almost doubled its membership in the last few years.

When asked about recruiting younger members for Serra, Donahue, in typical Irish fashion, answers a question with a question:

"How young is young?"

Not one to skirt a question, Donahue quickly adds, "At the moment we think 35 to 45 years old is fairly young and we are getting some new men in this age bracket. Usually, they are people with experience in other groups, eg., Christian Family Movement, etc. When we get someone between, say 35 and 40 years old, he is usually fairly well established in business, his family is pretty well started, and he probably has more time for something like Serra.

"I WOULD think one way to attract younger men is to reach out to build replacements, perhaps encourage new clubs to start, meeting at times convenient to that group.

"Most clubs have reduced dues for those 35 to 40 years old

and under. My own club in Chicago charges no dues for the first year for men this age. We think that after the first year, if he loves Serra, dues is not too important. In some areas the dues seem high but that's because they include some sort of meal plan for the meetings.

"Many clubs have had very good success through their own families," Donahue reveals. "If a member can get his son and a few of his son's friends interested, there's no problem in attracting other young people.

"A lot of people who are 65 feel younger people don't feel at home with them. But I run into many 35-year-olds who enjoy associating with older people. Maybe there's a little block at first but not for long.

"A perfect example would be Joe Fitzgerald (Mr. Fitzgerald is an attorney and a member of the Miami Club of Serra International). Anyone 35 years old would get a lot matching wits with Joe. I think that's what we have to propose. The dream is that in Serra International, we have to have men with potential for Catholic leadership."

That dream of Serra International seems adequately expressed in its executive director, John A. Donahue.



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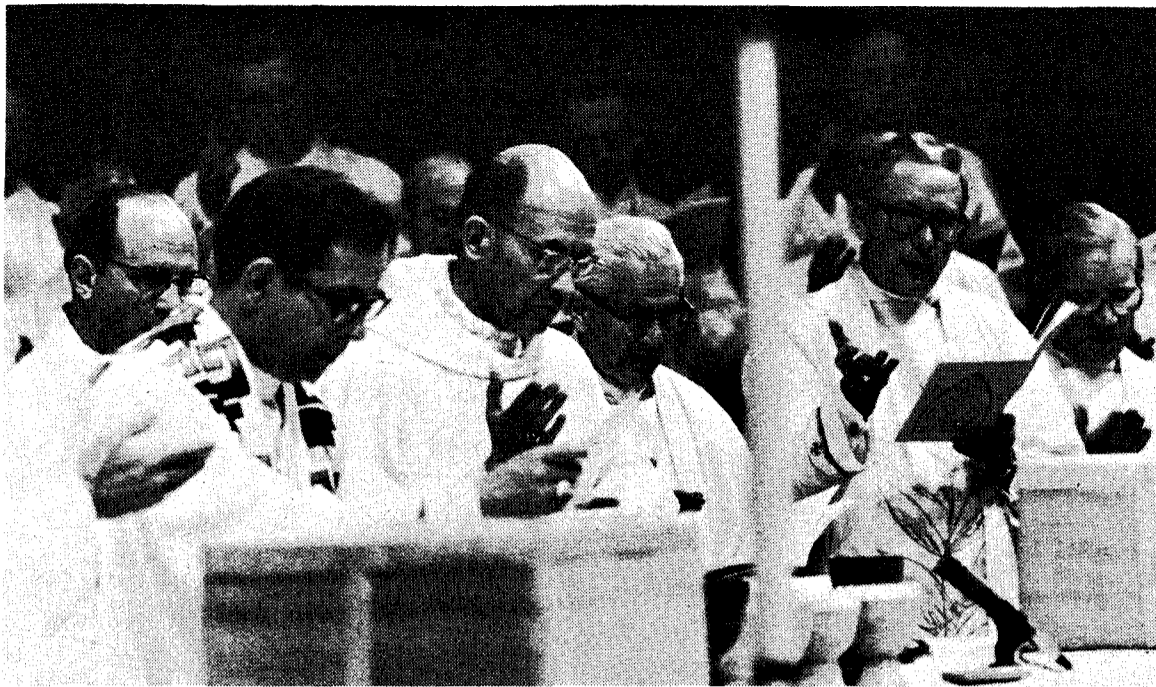
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Shown at the Consecration during the episcopal ordination of Bishop James Rausch as head of the Diocese of Phoenix are Archbishop Joseph Bernardin, director of the NCCB; Bishop Rausch; Archbishop Jean Jadot, Apostolic Delegate in the United States;

Bishop James Hastrich, of Gallup, N.M.; Archbishop Edward A. McCarthy, coadjutor Archbishop of Miami formerly Bishop of Phoenix; and Father John Cullinan, president of the Priests Senate of the Phoenix diocese.

Bp. Lamont: no regrets

(Continued from page 1)
suffer because they think it's right, and I agree with them that it's right, that the priest should be seen to share the same sufferings as his people."

While he declined to lay blame for the recent murders of missionaries in Rhodesia, he said that some priests had been threatened by the security forces.

It is generally assumed that the missionaries were killed by guerrillas.

The bishop said it was a great relief to get away from reports of brutality, that had become common in Rhodesia. "This is a very serious manifestation of what goes on

in a country that professes to defend Christianity and Western civilization," Bishop Lamont added.

Cardinal George Basil Hume of Westminster described the deportation of Bishop Lamont from Rhodesia as "a serious blow" to the Catholic Church in that country.

"It deprives the whole Christian community there of a courageous and eloquent leader who defended human rights and advocated nonviolent solutions to the current crisis," said the cardinal.

"I pay tribute to his uncompromising stand for authentic Christian values."



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Continue ABCD efforts

(Continued from page 1)

In discussing the center, Archbishop Edward A. McCarthy said "There has been a rising concern among all our people over the state of family life and we hope to be able to strengthen these relationships.

The Archbishop said the project is still in the planning stage but that the purpose of the center will not be to repair broken homes but is to enrich the thousands of average families and provide family resources for parishes as well.

"I am delighted with the report of the success of this year's Archbishops Charities Drive. It confirms something I already knew—that the people of the Archdiocese of Miami are fully united in the support of the programs of faith and love and prayer that the appeal makes possible. I express deep thanks to all who participated and I ask the Good Lord to bless them bountifully," Archbishop McCarthy said.

"This year has been the most successful year in both the results and the cooperation of our Catholic people in taking care of the needs of the poor and underprivileged within the

Archdiocese of Miami," Msgr. O'Dowd, ABCD coordinator, said.

Our thanks go to the priests who made these needs known to the people and to the leadership of our lay chairmen: Alberto A. Alejandro, Frank J. McDonough, and Joseph Robbie, for their many hours of dedicated work. Special thanks are extended to the many volunteer workers who visited the homes of parishioners during the months of January and February.

"The needs of our charitable institutions and individuals were graphically displayed in the film which was shown in most of our parishes."

"We are especially pleased by the openheartedness and generosity of our Spanish-speaking parishioners who have given to the ABCD. Many have come to our shores as exiles and their participation in the appeal has been a reflection of the blessings bestowed upon them in this new land," Father Jose Nickse, coordinator said.

Media warned on monopolies

WASHINGTON—(NC)—The Pontifical Commission for Social Communications has warned against the development of media monopolies "which may impede the right to receive and give information." The Commission, in a

statement released here, said also that advertising agencies, as the principal source of income for the media, are exercising increasing influence on the "ideological direction" of public opinion.

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Father Mario Vizcaino, above left, talks to representatives of dioceses in the South East, about the National Encuentro to be held in Washington this summer. To his right is Paul Sedillo, national director of the Spanish-speaking Secretariat, and Msgr. Agustin Roman, Spanish-speaking Vicar in the Archdiocese. On the right, Father Juan Lopez, Naranja, Fla.; Fr. Estevan Soy, St. Petersburg, Fla.; Fr. James McLean, Memphis, Tenn.; Fr. Pedro Jove, Immokalle, Fla., and Msgr. John McMahon director of the Rural Life Bureau of the Archdiocese of Miami.

"We must understand the Gospel and translate it into a language that will be understood by all..."

Pablo Sedillo



Dioceses plan for National Encuentro

By ARACELI CANTERO
Voice Spanish Editor

An historic meeting for the Church in the Southeast took place in Miami last week as representatives from six dioceses in the South launched a comprehensive program of grassroots participation in the Second National Pastoral Encounter for the Spanish-speaking to be held in Washington this summer.

It was the first time in history that diocesan directors

meet as Church professionals, and discuss the needs of our people," he told them.

"But what language do we use to get back to the grassroots and reach those who are away from the Sacrament or those who have never come to experience the Church?" he asked.

"This is the challenge the coming Encuentro puts before us," he said.

"We must understand the Gospel and translate it into a

Hispanic Catholics in the nation to the events occurring at the First National Encuentro held in Washington 1972.

Called by the American Bishops, that historic meeting was attended by some 300 representatives from all over the nation.

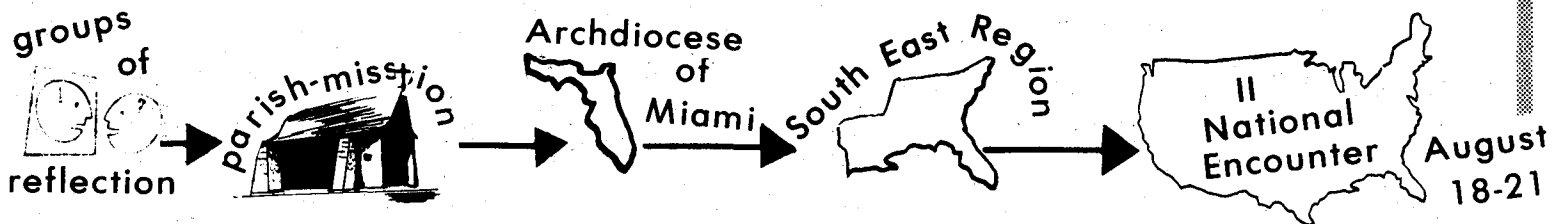
According to Sedillo, it helped raise the national conscience about the pastoral needs of the Spanish-speaking community in the Church which comprises 40 per cent of

for study and implementation. A great number of them are now a reality.

"But we did not stop at that," Sedillo said.

"A committee of bishops under then NCCB Secretary Bishop James Rausch was formed to coordinate the follow up. There are now 10 U.S. bishops in that committee, and it is through their backing that the plans for the Second National Encuentro are now a reality," he said.

Model of grassroots participation



of Spanish-speaking apostolates in several Southern dioceses had the opportunity of joining efforts and exchanging ideas towards a common goal.

Together they listened to the Spanish-speaking Secretariat National Director, Paul Sedillo Jr., as he presented to them the concerns of the U.S. Bishops.

"It is very easy for us to

language that will be understood by all: youth, laity, Religious and priests, without forgetting migrant workers."

Sedillo traced the origins of a new awareness among

all U.S. Catholics.

After several days of reflection, participants in the 1972 meeting drafted 78 recommendations which were presented to the U.S. Bishops

"This is why we are here," continued. "We must carry out locally, the mandate of the hierarchy."

(Continued on page 23)



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WHAT I DID FOR LENT

Name Ana Maria

HELP MUMMY SERVE FOOD
PICK UP LEAVES ON
LAWN

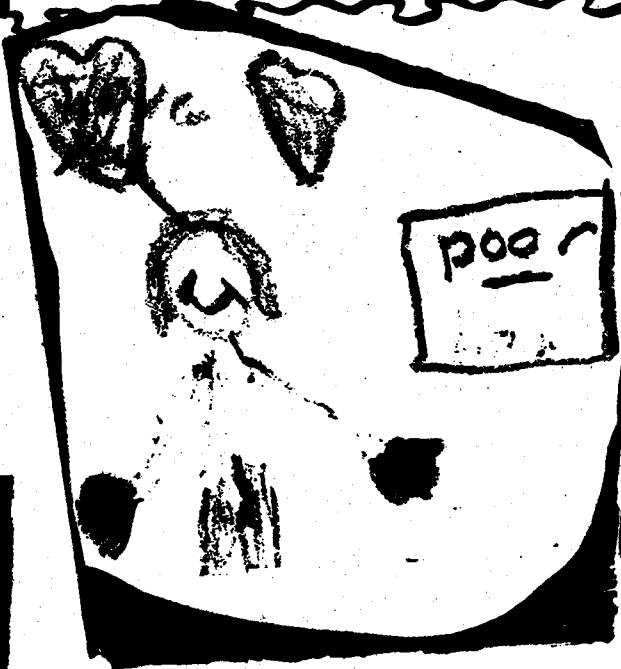


I'm sorry God for everything I've done wrong and I love you very much. For lent I am going to make my bed every Friday. BY MYSELF.

Patricia Freyre

at St Agatha's here is what some of the CCD kids are doing because it is Lent. We thought you might like to see it.

LISA MARESM
I want to be a priest. I clean the house since school. I will take extra prayers too!



I will Be Better in School

I promise to not drink with my friends for no water.

put money the poor box

I Promise I will hang up my close. and I will Pick up my toys after I play.

Vivian
I Wash the dishes with my mother.
I make my bed.
I hang my close.
I love you God lot.

YOUR RESURRECTION

What will it be like?

By FATHER JOHN J. CASTELOT

The prayers of any people reflect their beliefs, their theology. This is certainly true of the psalms of the people of Israel, even though we must be aware that they are poetic, not precise definitions of faith. We must take into account also that they were composed, edited and reedited over the span of several centuries. And so, from a theological viewpoint, they have to be used rather critically. They are, nonetheless, fair reflections of the fundamental beliefs of the people.

Indicative of their attitude to life in the hereafter is Psalm 30. The author sings his thanks to God for having cured him of a mortal disease and snatched him from the jaws of

Father Castelot writes that Jesus' resurrection was "physical," "bodily" and "the New Testament authors went to great length to make this clear. In the Fourth Gospel, Jesus 'showed them his side' (Jn. 20, 20), and the story of doubting Thomas reinforces this evidence (Jn. 20, 24-29)."

death: "O LORD, you brought me up from the nether world; you preserved me from among those going down into the pit... To you, O LORD, I cried out; with the LORD I pleaded: "What gain would there be from my lifeblood, from my going down into the grave? Would dust give you thanks or proclaim your faithfulness?" (Ps 30,4, 9-10)

THESE SAME sentiments are echoed in the much later book of Ecclesiastes (Qoheleth). Musing on the enigma of human existence, the post-exilic author wrote: "Indeed, for any among the living there is hope; a live dog is better off than a dead lion. For the living know they are to die, but the dead no longer know anything. There is no further recompense for them, because all memory of them is lost" (Eccl 9, 4-5)

Such was the general attitude toward life after death throughout the greater part of the Old Testament period. In the very late book of Daniel (c. 165 B.C.), there is a glimmer of hope flashing for a brief instant, then fading: "Many of those who sleep in the dust of the earth shall awake; Some shall live forever, others shall be an everlasting horror and disgrace. But the wise shall shine brightly like the splendor of the firmament, And those who

lead the many to justice shall be like the stars forever" (Dn. 12, 2-3). Any view of the afterlife, dim or bright, would have involved the whole human person, body and soul.

Biblical psychology, if we can call it by so modern a term, was monistic. It envisioned man as a unit, not as composed of two distinct, separable entities, one material and the other spiritual. This division was a commonplace in Greek thought, which was basically dualistic, but this outlook affected only some few very late books of the Old Testament, which were written in Greek circles outside of Palestine and were subsequently (first century A.D.) rejected from the Hebrew canon of Scripture. Such was the book of Wisdom (c. 75 B.C. in Alexandria), which speaks so beautifully about the "souls of the just" being "in the hand of God, and no torment shall touch them," etc. (Wis 3, 1-12).

THE FIRST Christians were not Greek; they were Jewish, and their innate view of the human person was the one reflected in the Old Testa-

ment. A person is a unit, and if there is a question of resurrection at all, it must involve the whole person, not just his "soul," not just a spirit, but the integral human being. And of course, for the first Christians there was more than a speculative question of "a" resurrection; there was the fact of "the" Resurrection, a fact of experience. There is no denying that the accounts of the appearances of the risen Lord are bristling with difficulties. It could hardly be otherwise, really, given the fact that they are attempts to translate into earthbound human language unique experiences never before expressed by that language, experiences, in fact, which defied such limited expression.

Whatever the exact nature of those experiences, whatever the number or the locale of the appearances, several sure data seem inescapable. One of them is the unshakable conviction of the first Christians that the same Jesus they had known in the flesh had been raised from the dead by the Father

that his resurrection affected not just his "soul," but his whole human nature. It was a real, "physical" resurrection. It was not physical in the same sense as that of Lazarus, who returned to ordinary life only to await death once more.

UNIQUE THOUGH Jesus' resurrection had been, it was still "physical," "Bodily," and the New Testament authors went to great lengths to make this clear. In the Fourth Gospel, Jesus "showed them his hands and his side" (Jn 20,20) and the story of doubting Thomas reinforces this evidence (Jn 20,24-29).

Luke underscores his eating with the disciples (Lk. 24, 41-42). Paul lists all the people by whom the Lord had been "seen," of whom he was the last (1 Cor 15, 5-8), and this whole wonderful chapter treats of our own resurrection, which will be patterned after that of Jesus, and will involve our bodies, too. "This corruptible body must be clothed with incorruptibility, this mortal body with immortality" (1 Cor 15, 53).



This painting by the Italian, Antonio Ciseri is called "The Unbelieving Thomas."

KNOW
YOUR
FAITH

In the midst of darkness...

KNOW Y

By FATHER JOSEPH M.
CHAMPLIN

In the small Upstate New York village of Oriskany Falls, the celebrations of Christmas and Easter are closely connected. At least Father Moritz Fuchs, the pastor of St. Joseph's Church in that town hopes they will seem that way in the minds and hearts of his parishioners. The candle ceremony which he has cleverly introduced into both liturgies certainly should help achieve such a goal.

At the Gospel proclamation during Midnight Mass on the very popular Christmas Eve Eucharists, specially trained persons light a cluster of candles according to a pre-developed pattern. As the priest mentions different individuals in the Nativity narrative, a single candle is ignited symbolizing each particular character. The major taper, of course, represents Christ, the light of the World coming into our midst.

AS THE BIBLICAL account continues and the various figures, like the shepherds or wise men, withdraw from Bethlehem, the lighters extinguish all but the dominant Christ candle. In the midnight or early winter evening darkness, with the church lights dimmed or off, this one candle thus stands out clearly to the entire

congregation.

Immediately after the Gospel, several members of the community step forward, light their own candle from the Christ taper, then return to the seats and pass this flame along to other worshippers. Soon the building has been beautifully illuminated by many burning candles, all ignited from the one light.

The infant child, in this symbolic ceremony, becomes not only the light shining in the midst of darkness, but the source of light for each person's life.

When a parallel ritual takes place at St. Joseph's during the Easter Vigil on Holy Saturday this year, with the congregation's tapers lighted from the Paschal candle, the participants should automatically recall what they had experienced a few months earlier at Christmas.

Father Fuchs asked his flock to hold onto the candles and keep them burning throughout the homily. The sight of those many flickering flames in the darkened church had a beauty all its own, but the candle clasped tightly in one's hand also silently taught several spiritual lessons. The innovative pastor needed little assistance in linking the person's candle with the fragile gift of faith bestowed on us in Baptism.

WE MUST, he said, use the same care in preserving and promoting that spark of

belief given through the holy waters of a baptismal font that we are employing now to keep this taper burning or the wax from spilling.

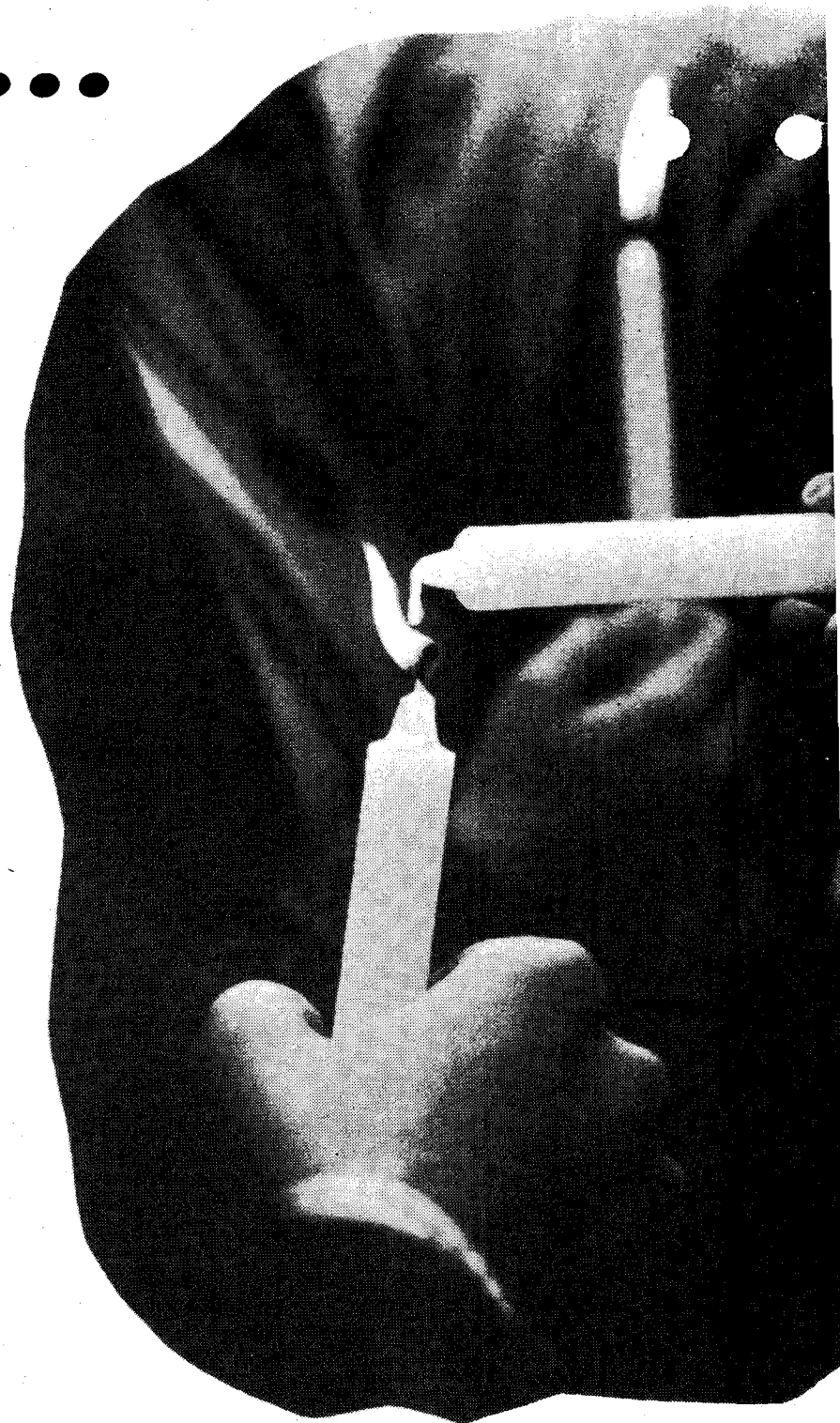
In the revised rite for infant Baptism, the Church asks the families involved to gather around the Paschal of Easter taper and that candles be distributed to them. Then, "the head of one family lights his candle from the Easter candle and passes the flame on to the rest."

Meanwhile the priest says:

"Receive the light of Christ. Parents and godparents, this light is entrusted to you to be kept burning brightly. These children of yours have been enlightened by Christ. They are to walk always as children of the light. May they keep the flame of faith alive in their hearts. When the Lord comes, may they go out to meet him with all the saints in the heavenly kingdom."

Many, possibly most American parishes today present parents with a baptismal candle as a gift for the occasion. Available in attractive boxes, some with a home ceremony for the renewal of those promises made at the font, these tapers could be a yearly reminder of the day an individual received the flame of faith into his or her heart.

The Christmas and Easter candle service would then possess an even deeper meaning as the child grows into maturity.



Through death to life

By MICHAEL WARREN

For some time now in my catechetical ministry, I have been trying to see how various aspects of human experience are in continuity with one another and with the Christian mystery. These relationships are not always easy to see. Death, for example seems to be out of harmony with life. After all, it is the interruption of life, the end. The reality of death is like a huge, inescapable, confining stone wall.

Even faith does not deny the reality of that stone wall. I myself am offended at glib attempts to explain it away or even bless it away. Recently, when I stood at the coffin of a dear friend, dead after three years of suffering the humiliating paralysis of a stroke, I found myself angered at some of the inane comments meant as condolences. "He's better off now, in a better place." "Isn't it wonderful his sufferings are over?" "Doesn't he look peaceful?"

I WANTED to tell those people to be quiet. I wanted to say that those of us who loved him had lost someone we needed. I wanted to speak of the

big gap left in my life.

Christian faith does not turn away from the mystery of death. It faces death squarely as an obstacle. In the face of that immense wall, it offers no slick balm or glib words. Christian faith offers hope. It is a hope blossomed into trust and confidence that the promise of Jesus will not be false. Just as Jesus' own trust in the Father led him through death to resurrection, our own faith is that we, too, shall go through death to new life and be raised up by the Father. Such a hope doesn't deny death, doesn't cancel the pain of death, doesn't dismiss the fear of death. It does assure us that we must go through death to life.

In a sense, the physical death of every person is the final and definitive death in a series of smaller, less painful but very real "daily deaths." Our experience tells us this. Christian or not, all persons undergo continuous struggles and suffering—the daily deaths that are part of living. For a Christian, however, these sufferings and "deaths" are part of the fabric of God's loving plan for one's life. Again, this sense of God's

loving will doesn't take away the pain and struggle of these "deaths." What it does is put them into a category of hope. Our hope is that they will not be in vain—that they are leading us somewhere.

I HAVE ASKED many adults over the past five years if their own experience is the same as mine. I've asked if looking back on their lives they see that the times of greatest growth have also been the times of greatest suffering. The answer invariably is: "Yes, those were the times when I grew." What they are saying is that they came even in these little deaths, to new life through death. So they have had some experience of death-and-resurrection in everyday life. They have already had an inkling that the promise of Jesus will not be in vain.

In general the catechetical response to death must not be to deny it or kiss it away. The response must rather be to face it. There is no other way; it must be faced. However, I find that catechesis and preaching dwell too little on the dark side of life, on the daily struggles and pain

that such part. These "deaths" need of Jesus' hope in a

My own friend came to me of his own desire sense that he had spent had looked to it as a courage to face it; he trust in new life by Mass, in spite of the blossomed for me I realized that the same through death was part the Eucharistic celebration

"Death seems of harmony with interruption of life ultimate absurdity of death is like a finishing stone wall.

After death, life?

By STEVE LANDREGAN

A truly religious person faces death with tranquility, Dr. Elisabeth Kubler-Ross has found, but she adds "there aren't very many of them."

This report made in address to the Value Of Life Conference held in Dallas last fall should not be difficult for a Christian to understand...at least the first part. Victory over death and sin is a central doctrine of Christianity. The second part of Dr. Kubler-Ross' statement, that there are very few truly religious persons is a little different. It appears to indicate that the faith of many Christians falters in the face of life's ultimate crisis...death.

COULD IT be that most Christians reflect the desolation of Job who cried out "...I go whence I shall not return, to the land of darkness and of gloom, the black disordered land, where darkness is the only light." (Job 10,21-22)

What has become of St. Paul's triumphant echo of Isaiah and Hosea, "O death, where is your victory? O death, where is your sting?"

Death today is something to be fought. It is not only the ultimate crisis, it is the ultimate challenge, a challenge that reaches its zenith in the final act by which men and women order their bodies frozen immediately after death to await the victory over death that they are certain will come from man, not from God.

The legal struggle over the use of extraordinary means of life support, the question of by whom and when the cord may be pulled, both center on the belief that anything is better than death, even artificially maintained life as a vegetable. Those who would maintain a life solely by mechanical means when all medical hope is gone can hardly be regarding death in the terms of St. Paul.

MAN IS FACED with his greatest doubt in regard to death. The public reaction and publicity surrounding the recent research of

Dr. Kubler-Ross and other scientists into the realm of life after death is an indication of the hope that men and women hold out for the time when the doubt of death can be replaced by the certainty of science instead of the certainty of faith.

Any who have not read Dr. Kubler-Ross' little masterwork, "On Death and Dying," should do so. It documents not only the torment most people go through when they are facing pain and the gradual enfeeblement of their bodies but their inability to accept the prospect of ceasing to be.

Actually, this inability to accept personal annihilation, comes from an implicit knowledge that each man and woman possesses that within human existence is the seed of eternal life. Each of us longs for a life to come with a longing that can never be satisfied by all the technological advances man will ever discover to lengthen the span of this life.

THE ONLY answer is faith, faith in God's own revelation that the death which each of us must suffer because of sin will be overcome when we are restored to the original integrity for which we were created. Man and woman were created for a life with the Father, a life without corruption and death. Sin separated us from the Father and our original wholeness, Jesus by his perfect obedience restored the gifts of grace we all lost by disobedience (Preface VII for Sundays in Ordinary Time). This is the Good news of salvation. It is to faith in this that Jesus calls men when he preaches "This is the time of fulfillment. The reign of God is at hand! Reform your lives and believe in the Gospel!" (Mark 1,15).

It is this faith, which by its very definition can exist only in the presence of doubt, that the Christian finds the tranquility to face death. A happy death for the Christian is a faith-full death. It is a death where we can truly say with St. Paul, "O Death, where is your victory? O Death, where is your sting?"

"Immediately after the Gospel, several members of the community step forward, light their own candle from the Christ taper, then return to the seats and pass this flame along to other worshipers. Soon the building has been beautifully illuminated by many burning candles, all ignited from the one light."

...Light



At a church in the Ukraine, family and friends gather for a funeral of a loved one.

... part of our ordinary experience. "deaths" need to be reflected on in the light of our hope in a loving Father. My own friend crippled by stroke had spoken of his own death in a similar vein, in the way that he had spoken of his coming death and looked to it as a final liberation. He had the courage to face it; he had the Christian hope to find in new life by means of it. At his funeral, in spite of the pain and loss, that hope came for me into a true sense of joy. I realized that the same Spirit which lived in him through death was present as promised there in the Eucharistic celebration. Come, Lord Jesus.

Death seems to be quite totally out of harmony with life. After all, it is the interruption of life, the end. Death is the ultimate absurdity. In fact the reality of death is like a huge, inescapable, con- g stone wall."

Life in Music

Carry On Wayward Son

REFRAIN:

Carry on my wayward son, for there'll
be peace when you are done.
Lay your weary head to rest,
now don't you cry no more.

Once I rose above the noise and confusion
Just to get a glimpse beyond the illusion
I was soaring ever higher,
but I flew too high.
Though my eyes could see
I still was a blind man
Though my mind could think
I still was a mad man
I hear the voices when
I'm dreaming, I can hear them say:

REPEAT REFRAIN

Masquerading as a man with a reason
My charade is the event of the season
And if I claim to be a wise man,
It surely means that I don't know.
On a stormy sea of moving emotion
Tossed about I'm like a ship on the ocean
I set a course for winds of fortune,
But I hear the voices say:

REPEAT REFRAIN

Carry on, you will always remember,
Carry on, nothing equals the splendor,
Now your life's no longer empty,
Surely heaven waits for you.

REPEAT REFRAIN

By Kerry Livgren
sung by Kansas
(c) Don Kirshner Music, Inc., (BMI)

By THE DAMEANS

I once asked a group of teenagers to
write down five good things and five bad
things about themselves. Everyone filled up
the bad list but no one finished the list of five
good qualities. I pushed them a little and
each one was hesitant to admit things which
everyone else knew was true.

We're too quick to put ourselves down,



to believe the worst about ourselves, to think
we're not worth anything. Maybe it's due to
the pressure we get from many sources to
excel, to be perfect in the things we do. The
good student is always expected to get
straight A's and the good team is supposed to
win every game.

THERE'S NOTHING wrong with
aiming high, we should have high goals. The
problem arises when people treat us as
failures when we fall short, like one B on a
report card or coming out second in a tour-
nament of 100 teams. We must be convinced
that we're still O.K. if we're doing our best,
even if we come out last.

Sometimes, though, we feel down on
ourselves because of some fault in our per-
sonality or something we know we've done
wrong. I know I am impatient and I feel bad
at times because I know I have hurt people
when I snapped at them.

The group, "Kansas," gives us a keen
insight into living with imperfections in their
new single, "Carry On Wayward Son." The
song is about a guy who realizes that he's not
the big deal he used to think he was.

The singer has learned a little lesson in
wisdom, realizing that he was good at playing
charades and wearing masks and that there's
still a lot he doesn't know or understand. He

starts feeling down now that he sees his
faults.

He feels tossed about like a ship on the
ocean. He thinks he is blind and somewhat
crazy and is even tempted to blow it all off
and let like take him where it might—"I set a
course for winds of fortune."

Then he hears voices—maybe they are
his own convictions or friends who believe in
him. They say, "Carry on, everything will be
O.K."

THERE'S A little bit of wayward in
everyone of us, things we don't like about
ourselves or mistakes we'd rather not have
made. What this song says is that it is O.K.
to be flawed, to be less than perfect.

We may never understand why we are
the way we are and why we do the things we
do. The important thing is not so much to
understand everything about ourselves as it
is to keep our goals clearly in mind and carry
on.

We can believe in ourselves in spite of
our shortcomings, we can find it easier to
believe that one day we will be able to lay our
heads to rest and cry no more. When others
care enough to encourage us, whether in
simple words like, "It's going to be all right,"
or the more profound words of this song,
"Surely heaven waits for you," life can be not
only bearable, but a joy.

Prayer of the Faithful

PASSION SUNDAY

April 3, 1977

Celebrante: In our prayers we
should enter deeply into the mystery
of the cross. Since God our Father
did not abandon Jesus on the cross
we can take our petitions to him and
confidently commit ourselves to his
hands.

LECTOR: The response today
is: "Lord come to our help."

LECTOR: That we may learn
something from our sufferings by
sharing the attitude of Jesus, we
pray.

People: Lord come to our help.

LECTOR: That we may not
allow pride or self will to divert us
from the way that the Lord would
have us to go, we pray.

People: Lord come to our help.

LECTOR: That those in
positions of responsibility may not
impose impossible burdens but lead
with enlightenment and example, we

pray.

People: Lord come to our help.

LECTOR: That the lonely and
sick may never feel abandoned by
God but rather that they may see his
purpose in their share of
Gethsemane, we pray.

People: Lord come to our help.

LECTOR: That we may carry
the cross of Christ by carrying the
crosses of others especially for our
enemies and for those who seem to
hurt us; that we may not return
bitterness for bitterness but rather
forgive in union with Christ, we pray.

People: Lord come to our help.

Celebrante: Father as we
remember your Son's sufferings we
bring you our needs and our con-
cerns. May we learn to grow less
concerned with our own desires and
more ready to be taken up with the
needs of those who want our help. We
ask this through Christ our Lord.
Amen.

Oración de los Fieles

DOMINGO DE PASION

3 de abril de 1977

Celebrante: Es a través de la oración
que podemos comprender el misterio de
la Cruz. Como Jesús durante su agonía
también nosotros nos dirigimos al Padre
seguros de su amor hacia nosotros.

LECTOR: La respuesta de hoy será
"Señor ven en nuestra ayuda,"

LECTOR: Para que identificándose
con las actitudes de Jesús en su Pasión,
toda la Iglesia aprenda a vivir la
sabiduría que es fruto del sufrimiento,
oremos

Pueblo: Señor ven en nuestra ayuda

LECTOR: Para que ni el orgullo ni el
apego al propio juicio nos separen de la
voluntad de Dios, oremos

Pueblo: Señor ven en nuestra ayuda

LECTOR: Por todos aquellos en
puestos de responsabilidad, para que no
impongan en los demás cargas im-
posibles, sino que sirvan de ejemplo de

servicio y ayuda a los demás, oremos,
Pueblo: Señor, ven en nuestra
ayuda.

LECTOR: Por los enfermos y los
que se sienten solos, para que mirando a
Jesús en el jardín de Getsemani, en-
cuentre consuelo y fortaleza en las
dificultades, oremos.

Pueblo: Señor ven en nuestra ayuda.

LECTOR: Para que sepamos
acompañar a Jesús estos días de su
Pasión, acompañando y escuchando a
aquellos que nos necesitan, oremos.

Pueblo: Señor, ven en nuestra
ayuda.

Celebrante: Padre, al contemplar los
sufrimientos de Jesús te pedimos por
todos los que sufren, con la confianza de
que también nos enseñarás a vaciarnos
de nosotros mismos y crecer en el deseo de
servicio de los demás, Te lo pedimos por
tu Hijo Jesús que contigo vive y reina,
Amén.

Florida's five dioceses discuss youth ministry

A landmark gathering of people in youth ministry in Florida took place last weekend at Camp Counsel near Inverness. It was the first time youths and adults from each of the five dioceses have come together to meet each other and share ideas. Seventy people attended the three day conference at the camp in the St. Petersburg Diocese.

National Youth Council members, Peggy Moran of the Archdiocese of Miami and Paul Laux of the Archdiocese of Cincinnati were present to give the keynote address and act as resource people for the weekend. In their opening presentation they outlined what direction youth ministry is taking in its national focus and illustrated how diocesan youth programs give input to parishes on the local level and the national office as well.

Each diocese shared part of their story about what was happening with youth. Two students from the University of Florida in Gainesville (Diocese of St. Augustine) gave insights on campus ministry and what a teenager can expect in the way of a spiritual environment upon arriving at college.

Father Ed McCarthy, director of youth for the Orlando Diocese, told of his "Ten Commandments" or "Ten Presumptions" about youth ministry. He shared his five-faceted model of psychological and spiritual processes for total youth ministry in the diocese and Orlando's unique peer ministry program. In this peer ministry training, which covers eight months, the primary commitment of the people is not to do anything, but rather to commit themselves to personal spirituality.

St. Petersburg Diocese with director, Father Mike

Lydon, highlighted its leadership training program for adults based on the concept of faith development. The training incorporates youth psychology, group dynamics, programming and the relationships of the adults to the other people they work with in the parish.

The Archdiocese of Miami made presentations on their programs of peer ministry training for spiritual programs and leadership training for officers and representatives of parish youth groups.

Father Mike Tugwell and his group from the State's newest diocese, Pensacola-Tallahassee, shared their success with spiritual programs for youth, particularly the Awakening program. They also told of the problems encountered in rural youth ministry in an area dominated by Fundamentalist Protestant sects.

Aside from the sharing sessions, the most important aspect of the conference was the spirit generated by the dioceses coming together as one.

A Friday night prayer service conducted by Father Ed McCarthy, numerous icebreakers, evening socials planned by the people from Pensacola-Tallahassee, and a concelebrated Mass Saturday night all helped form the beginning of community of youth in the state.

In closing comments to the conference Sunday morning, Peggy Moran told the participants that two of the most important facets of youth ministry are good relationships between people and a sincere sense of spirituality and both were evident throughout the weekend.

"You took big step this weekend," Peggy said. "We're going in the right direction."

The feeling was unanimous that this conference was but a first step in shared youth ministry throughout the state. The anticipation of taking the next steps was strong. Father


McCarthy offered to host the conference in the Orlando Diocese next year.

The participants from the Archdiocese of Miami were: Msgr. Willie Dever, Frank

DiMarzio, Sister Mary Lynn, R.S.M., Claudia Grillo, Tom Filippelli, Kathy Baranowski, Anne Marie Flynn, Karen Dorsey, Luz Melguizo, Pauline Kelley and Steve Frazier.



Participants in the first meeting on youth the St. Petersburg Diocese and Msgr. Willie Dever, director, Department of Youth Activities, Florida included speakers Father Mike Lydon of Archdiocese of Miami.



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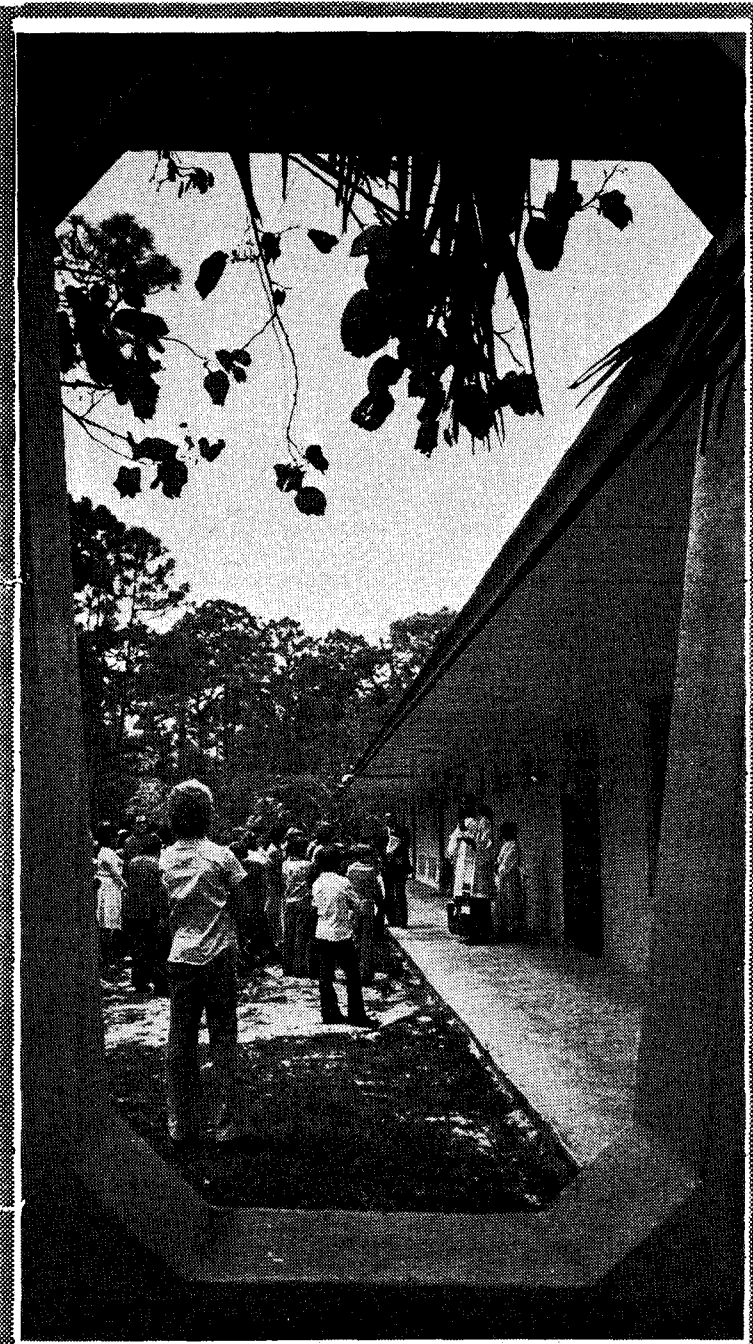
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It's a Date

Dade County

ST. ROSE OF LIMA Guild will meet at 11 a.m., April 4 in the parish auditorium. A guest speaker will discuss health foods and additives.

★★★

DIVORCED OR SEPARATED women will meet with Father James Reynolds in the Religious Education Trailer at St. James Church at 7:45 p.m. today (Friday) to discuss plans for a family picnic.

★★★

MEMORARE SOCIETY members have cancelled their monthly meeting of April 8, Good Friday.

★★★

MARIAN TOWERS Residents Club will sponsor a "Come rain or come shine" dessert card party at 11:30 a.m., Thursday, April 21. Reservations may be made by calling 931-0865 or 932-1878.

★★★

ST. AGATHA DAY OF RECOLLECTION for all to be confirmed this year will be 10 a.m. to 1 p.m. at the parish hall, 8768 SW 8 St. Saturday April 2. Tim Foley of the Miami Dolphins will speak.

★★★

ST. ROSE OF LIMA GUILD meeting on Monday April 4 at 11:30 will feature Stanley Jacobson, a nutritionist, speaking on nutrition for health.

★★★

KNIGHTS OF COLUMBUS, Coral Gables,

will celebrate its monthly birthday and fish fry dinner-dance, April 15, in the council hall at 270 Catalonia Ave. Bar at 4. Dinner at 6:30. Dance at 9.

Broward County

ST. BARTHOLOMEW Young-at-Heart Seniors Club meets at 1:30 p.m., April 5 in the parish hall, Miramar.

★★★

ST. STEPHEN Council of Women meets at 8 p.m., Thursday, April 7 in the parish social hall, Miramar.

★★★

ST. JEROME WOMEN'S Club will sponsor a luncheon and card party at 12:30 p.m., Tuesday, April 5 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

★★★

ST. BONIFACE WOMEN'S Club will meet at 8 p.m., Wednesday, April 6 in the parish hall. Plans will be discussed for a May rummage sale.

★★★

ST. MATTHEW CHURCH LENTEN Concert "The Seven Last Words" at 8 p.m. April 3, directed by Fr. Brohamer and Charles Belanger, choir director and Vincent Brendice, arranger, 542 Blue Heron Dr., Hallandale.

★★★

ST. BARTHOLOMEW PANCAKE breakfast and bake sale Sunday, April 3 to raise funds for next year's CCD program. Bake sale outside the church at Masses Sat. 5:30 and Sunday 8:30 thru 12:15. Pancake breakfast from 9 till

noon in parish hall; \$5 a family; \$1 per adult 75c under 12.

RETREAT at Our Lady of Florida Passionist Monastery at North Palm Beach April 22-24. Call Frank Vogel 961-2830.

★★★

TEENAGE TWILIGHT RETREAT Monday April 4 conducted by Fr. David O'Byrne, Fr. George Kramer and Deacon Tim Piano, 5-9:15 p.m. for all teens in the area. Light supper to be served in the parish hall. Call rectory, 987-3300.

★★★

NATIVITY LEISURE CLUB First Friday Mass and luncheon April 1 at mass.

★★★

SINGLES CLUB—Lauderdale Catholic Singles Club important meeting Sunday April 3 at St. Coleman Church at 7:30 p.m., U.S. 1 and SE 12 St., Pompano Beach.

Palm Beach County

ST. LUCY Women's Guild, Highland Beach, will install new officers on April 4 during Mass celebrated by Father Anthony Chepanis, pastor. Luncheon will follow at the Arcade Restaurant, Delray Beach. Guest speaker will be Karen Black. For reservations call 391-0276.

★★★

HOLY SPIRIT WOMEN'S GUILD will hold their First Friday social today April 1, at 12:30 on the social hall. To donate baked goods or prizes call Loretta Wood at 588-7085.

★★★

MARY IMMACULATE FESTIVAL—Sunday April 3, from 1 to 6 at Cardinal Newman High School, Spencer Dr. Fun, games, food.



"HE DIDN'T HAVE A VOCATION!"... I remember thinking that when Pete first mentioned the seminary. He was too casual. I guess I expected a vocation to be delivered by angels... with trumpets, in a vision or something! Now I realize it's a *calling*, not a command. A boy has years to consider it before saying Yes. Maybe that's why priests always seem to love their job. Like Pete does!

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St. James Seder

The St. James Adult Religious Education committee will sponsor a Seder Meal and Eucharistic celebration program Tuesday night, April 5, beginning at 7. The traditional Seder, commemorating the liberation of the Children of Israel from Egyptian bondage, is conducted on the first two nights of Passover by the Jewish people. Purpose of the program is to show the relationship of the Jewish Passover to Jesus, the Christian "Passover."

Liturgy will be celebrated before the Seder meal and will include the traditional welcoming of Elijah the prophet. Those planning to attend should contact Adele Gonzalez at 681-2676.

Migrants benefit

The Madonna Guild of St. Thomas More parish, Boynton Beach, has donated most of its good works and cash during the past year, to the migrant farm families.

"We took the migrants—especially their children—to our hearts," said Madonna Guild president Mrs. Edith Keating. The Guild's program was disclosed in its 1976-77 report just released to the Palm Beach Deanery of the ACCW.

The works have included making clothes for the migrant children, donating fruit juices and pharmaceutical and medical supplies. Additionally, Mrs. Louella Tesoriero, a registered nurse and Guild member, has donated one or more days a week to help care for the children.

Parish European tour

Members of Mary Immaculate parish, West Palm Beach, are planning a 14-day Marian pilgrimage during May to Lourdes, Lisieux and Fatima.

Father Michael Devaney, O.M.I., the pastor says this tour in France and Portugal is to include rest stops in Paris and Lisbon during which times there are to be visits to a number of shrines, including Notre Dame in Paris. The group is to leave West Palm Beach by air, May 9, and return May 30.

U.S. priest, couple on Laity Council

VATICAN CITY—(NC)—An American priest and a leading marriage encounter couple are among 26 clergy and laity appointed March 25 as members of the reorganized Pontifical Council for the laity by Pope Paul VI.

Msgr. James McHugh, director of the national conference of catholic bishops' pro-life activities secretariat, is among three priests appointed to the council.

MSGR. MCHUGH, former director of the U.S. Catholic Conference family life bureau, was also made a member of the Committee for the Family, an adjunct of the Council of the Laity.

For the first time in Vatican history, couples have been chosen as members of a Curia office. One couple chosen to be laity council members is American, Mr. and Mrs. Brad Rigdon.

They are general secretaries of the International Marriage Encounter Movement and live in Los Angeles.

The new laity council's membership is made up almost entirely of lay people—23 of the 26 appointees are laity.



JIMMY CROCKETT, World Champion of professional skaters...Drama, fantasy, emotion, and superlative skill, combine to make Crockett an actor on ice. Enjoy the explosive performances of this champion skater when Holiday On Ice comes to Miami Beach Convention Hall from Tuesday, April 5 through Sunday, April 10, with the Tuesday show to benefit Boystown.

Spirit seminar set

Father Renato Tiso of Trent, Italy, will conduct a Life in the Spirit Seminar for seven weeks at Little Flower parish, Coral Gables. The seminar will be held on Tuesdays, beginning April 5, following the prayer meeting at 7:30 p.m., in the old church. The seminar is open to all.

Half the members are from the Third World—a fact which was highly praised among lay circles here.

BUT several leading lay people voiced concern over

what they consider to be an inadequate representation of women on the council.

Nine of the council's 26 members are female.

Bro. Right-to Life

FORT LAUDERDALE—A planning meeting of the Broward County Right to Life will begin at 8 p.m., Tuesday, April 5 at St. Anthony School, 820 NE Third St.

All members and other interested in the pro-life movement are urged to attend. For additional information call 484-6494.

ACCW yearly meet

PALM BEACH—The annual convention of the Miami Archdiocesan Council of Catholic Women is scheduled for May 1-3 at the Holiday Inn, Lakeside.

Members of the Palm Beach deanery will be hostesses at the three-day meeting expected to attract hundreds of women from various areas of South Florida.

Bro. Ellis inaugurated

Brother Patrick Ellis, F.S.C., principal of LaSalle High School from 1962 to 1964 has been inaugurated as president of LaSalle College in Philadelphia.

A member of the Brothers of the Christian Schools since 1946, Brother Ellis joined the Miami LaSalle staff as an assistant professor of English in 1960. He returned to the college in 1964.

Leadership council

TEQUESTA—A "Christopher Leadership Council" has been organized in Palm Beach County with Kathleen Lake as instructor.

The council will be available to aid those interested in public speaking and leadership.

Teresa Whalen of St. Jude parish was awarded the Christopher Leadership Achievement Award for special progress in developing the motivation and skills of effective communication of sound ideas. The presentation was made at the conclusion of a leadership course in communication sponsored by St. Jude Christian Mothers and Women's Club.

Additional information may be obtained by calling Miss Lake at 746-0895.

Luau at Bath Club

A luau "under the stars" at the Bath Club, Miami Beach, will be sponsored on Saturday, April 2 by the Biscayne College Auxiliary.

Music for dancing will be provided by the Ray Garcia orchestra and proceeds will benefit the auxiliary which maintains a gift shop at the college, and has contributed toward campus landscaping, security lighting and other projects.

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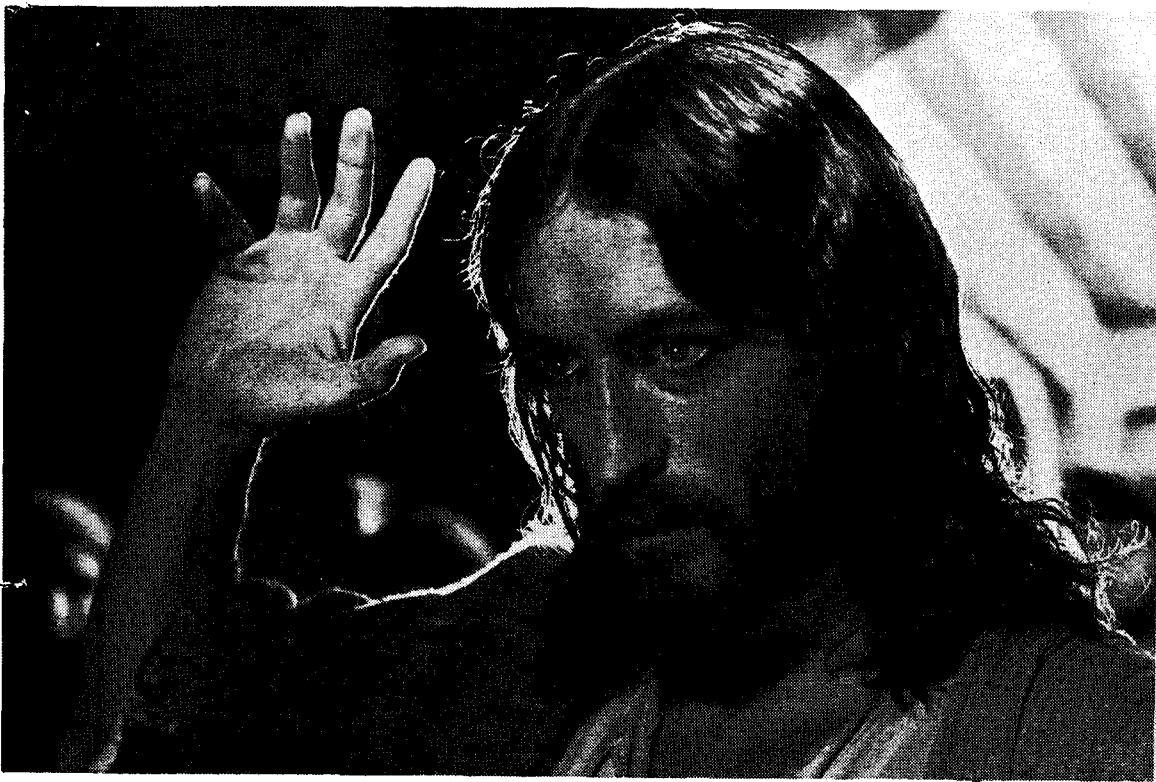
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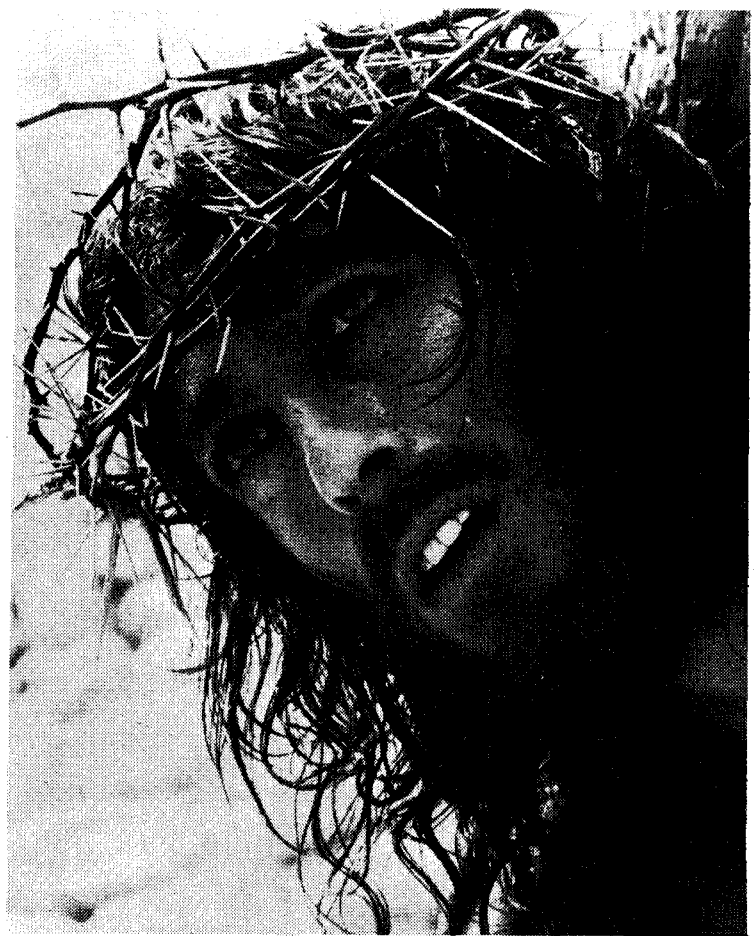
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Jesus in pain (portrayed by Robert Powell) suffers the crown of thorns (right) in this scene from "Jesus of Nazareth," the six-hour Biblical epic to be presented by NBC Sunday, April 3 and

10. Powell (above) was selected to play the role of Jesus Christ in what has become a controversial production causing General Motors to withdraw sponsorship.



'Jesus of Nazareth:' a six-hour epic

Following is the text of a review by the U.S. Catholic Conference Office for Film and Broadcasting on "Jesus of Nazareth," a six-hour television film directed by Franco Zeffirelli. The film will be broadcast on NBC, Channel 7, April 3 and 10 from 8-11 p.m. each night.

There is perhaps nothing to do than a dramatization of more difficult for a filmmaker the life of Christ. Each

Catholic officials praise NBC's 'Jesus of Nazareth'

DETROIT— (NC) — General Motor Corp. has withdrawn its sponsorship of "Jesus of Nazareth." General Motors and NBC have been deluged with letters critical of the film.

Some of the criticism is attributable to Dr. Bob Jones II, president of Bob Jones University, Greenville, S.C. who urged people to write the network and the company, after reading an interview with Zeffirelli in "Modern Screen Magazine."

Jones' protest was picked up by fundamentalist Christian groups who complained that by humanizing Christ, Zeffirelli denied his diety.

In an effort to counter bad publicity, NBC has released several testimonials by religious leaders.

Franciscan Father Agnellus Andrew, director of the National Catholic Radio and Television Center, London,

and theological adviser for the film has defended the film as theologically sound.

"There was great emphasis on the stronger elements of Jesus' teaching, relying solely on the words of the Gospel," the priest said. "There was no flinching away from the miracles...I admired the way in which the Gospel narrative was maintained and the central figure of Jesus emerged as Messiah and Son of God."

According to NBC, Msgr. Pietro Rossano of the Vatican commission on the study of the Bible has called the film inspirational.

"In his 'Jesus of Nazareth,' Franco Zeffirelli—thanks to an extraordinary poetic intuition and artistic ability—has attained also the dimension of faith by making the human-divine figure of Jesus speak to the men of today," the Vatican official said.

Christian has grown up with a personal conception of how the Redeemer looked and spoke as well as how the events in the sparsely detailed Gospel accounts took place. Taking up this challenge is a new six-hour production, "Jesus of Nazareth."

The first half begins with the betrothal of Joseph and Mary and carries through to the early years of Christ's public ministry in which he taught through parables and action, worked miracles, and gathered his disciples. The second half next Sunday completes the story with such passages as the Sermon on the Mount, the Our Father, the raising of Lazarus from the dead, the events of Holy Week, and the Resurrection.

As a biblical epic—that form of entertainment intended to be seen by viewers of all faiths and none—this film succeeds very well. It has a large cast of international stars; Anne Bancroft, Ernest Borgnine, Claudia Cardinale, James Earl Jones, Stacy Keach, Laurence Olivier, Anthony Quinn, Ralph Richardson, Rod Steiger, and

Peter Ustinov to name only the best known. Even on the small screen, its production values are opulent, as they should be for a project that took four years and over \$12 million to make.

CHRISTIANS, however, will find a spiritual dimension that is uncommon in most such works. The substance of the film, without any fudging of the issue, is that Christ is the Son of God who performed miracles, died for our sins, and rose from the dead. There is no ambiguity here about the divinity of Jesus who could feed his people with loaves and fishes as well as with his own body and blood.

One hopes that the audience of believers who will appreciate this production most will disregard the irresponsible controversy that has been created by a misinformed religious group whose protests have caused the original sponsor to withdraw from the broadcast.

Franco Zeffirelli, best known for his "Romeo and Juliet" several years ago, has tried to find ways to make the life of Christ more real to the contemporary viewer by em-

phasizing the actualities of the period.

Using John's account as the framework, he has interpolated parts of the other three Gospel writers as well as connective links and background scenes that provide a context for a particular Gospel passage. Some of these, in a script fashioned by Anthony Burgess among others, are not too convincing and some are downright irritating, such as placing the words, "This is my beloved Son in whom I am well pleased," in the mouth of John the Baptist. The apparent reason for such changes is that Zeffirelli decided not to show the direct intervention of God in events that could be shown more understandably in human terms.

The main thing, though, is that "Jesus of Nazareth" is a traditional and theologically sound, sincere and often emotionally powerful retelling of the Christ story. It would be unfortunate if the large audience for whom it was intended should miss it because of an ill-conceived "smear" campaign against it.

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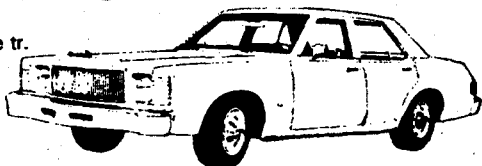
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Peter Cottontail is faced with the unlikely chore of ridding himself of all his Easter eggs in the middle of the Christmas season, in "Here Comes Peter Cottontail," a lighthearted animated special told and sung by Danny Kaye, Friday, April 8 (8-9 p.m.) on WTVJ, Channel 4.

Teen's 5th year in Black Hills Passion Play at Lake Wales, Fla.

"The Triumphant Entry and the Crucifixion are my favorite scenes," states 14-year-old Ruth Ann Bachelder.

For five of the 25 years that the Black Hills Passion Play has been playing in Florida, Ruth Ann has been a member of the cast. She was eight when she first appeared and loves it as much now as she did then.

"I always make new friends every year and miss them when they leave for South Dakota," she says. She writes to them and looks forward to their return to Florida. A straight A student at Lake Wales Junior High, Ruth Ann loves math and geography, shares a paper route with her brother, Jeff, and is learning all about soccer. She is the

daughter of Dwight and Barbara Bachelder. There are four children in the family; Jeff, 14, Brad, 11, Ruth Ann and

Jeannie, 7.

All six Bachelders are currently playing non-speaking roles in the Passion Play.

Language of feelings, topic of Christopher Closeup

Psychiatrist Dr. David Viscott, author of "The Language of Feelings," explains the importance of honesty in understanding and expressing our emotions on Christopher Closeup at 10 p.m., Sunday, April 3, over WCIX, Channel 6.

"Feelings are the way you react to the world," says Dr. Viscott to hosts Jeanne Glynn and Richard Armstrong of The Christophers. "Feelings follow

a set pattern," he continues, "the pattern is the same no matter who we are or what it is we're feeling."

Dr. Viscott calls for people to drop their defenses and to accept their feelings for what they are. "We have to begin by becoming honest—to be able to know when you're hurt," he says, "and to be able to express the hurt to another person."

Carol Tipton interprets the program in sign language.

WPBT brings government to viewers' living rooms

Every weekday night at 10, beginning Monday, April 4, WPBT, Channel 2 brings government into viewers' living rooms on "Today in the Legislature."

Highlights of the Florida Senate and House sessions are presented for an hour each evening, continuing through the 60-day legislative session. The program provides a unique opportunity for all citizens to observe—virtually at first hand—how elected representatives make the important decisions that affect

everyone's life. Major debates from the floors of Senate and House are shown, as are committee sessions that create new laws or modify existing ones.

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TV Mass schedule, Church-World topics

The April schedule for the TV Mass for Shut-Ins on WPLG, Channel 10 on Sundays at 10:30 a.m., with participating parishes is:

April 3, Immaculate Conception parish, Hialeah; April 10, Archbishop Edward A. McCarthy; April 17, Holy Family parish, North Miami; and April 24, Little Flower Church, Coral Gables.

The Mass schedule for the month of April for the TV Mass for Shut-Ins on WPTV, Channel 5, on Sundays at 9:30 a.m., is:

April 3, Father Christopher Stack, Sacred Heart Church, Lake Worth; April 10, Msgr. James J. Walsh, St. Vincent de Paul Seminary, Boynton Beach; April 17, (9 a.m.) Msgr. William McKeever, St. Juliana's, West Palm Beach; and April 24, Father Charles Sullivan, St. Paul of the Cross, North Palm Beach.

Schedule for "The Church and the World Today" on Sundays at 9 a.m., over WCKT, Channel 7 is:

April 3, (8:30 a.m.) film, "Crucifixion;" April 10, film, "Resurrection;" April 17, "Cross in the Sand," part nine; and April 24, Catholic books, Pope John XXIII, with John Cripps.



Richard Burton, Jean Simmons, Victor Mature and Michael Rennie star in the story of the Crucifixion of Jesus and the birth of Christianity in the Roman Empire in "The Robe," Saturday, April 9 at 11:30 p.m. on WTVJ, Channel 4.

Palm Sunday live on NBC

"Palm Sunday Liturgy" will be a religious special on NBC, Channel 7, Sunday, April 3 from 10 to 11 a.m.

The broadcast is live and will feature Archbishop Joseph L. Bernardin of Cincinnati and president of the National Conference of Catholic Bishops and the United States Catholic Conference. Abp. Bernardin will give the homily and celebrate the Eucharistic Liturgy for Palm Sunday from the Cathedral of St. Peter in Chains, Cincinnati.

The program is produced by NBC in cooperation with the U.S. Catholic Conference Office for Film and Broadcasting.

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10:30 A.M. — Ch. 10
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So. Florida science, engineering fair winners

Fane Lozman of Immaculate-LaSalle captured the Miami Herald, grand award, senior division, in the 1977 South Florida Science' and Engineering Fair.

Lozman took four additional awards: outstanding research paper in life science; superior award, senior division, for environmental sciences; superior award, senior division, for a life science research paper; and an award from the Tropical Audubon Society. Other awards received by students in Catholic schools included:

Jeannie St. Jacques of St. Hugh captured second runner-up in the lower junior division.

Superior awards, senior division, went to Manuel De Zarraga, Christopher Columbus, for environmental sciences; Pedro Lopez, Columbus, microbiology; Manuel Morad, Columbus, for physics; and Ann Tunstall, Lourdes Academy, for life science research paper.

Superior awards, upper junior division, went to Marlene Civantos, Lourdes Academy, for biochemistry; Tania Lopez, Notre Dame, for biochemistry; and Christ Wilson, Columbus, for physics.

Superior awards, lower junior division, went to

Stephen Rowland, St. Timothy, and Michael Warren, Belen Jesuit Prep, both for botany; Jeannie St. Jacques, St. Hugh, earth science; Janet Francisco, Immaculate Conception, electricity and magnetism; Joseph Civantos, Belen, Zoology; and Laura Gould, Epiphany, environmental sciences.

Excellent awards, lower junior division, went to Jennifer Johnson, St. Agnes; Olga Golik, St. Hugh; Daniel Lopez, Belen; Vincent DiGiorno, St. Rose of Lima; Karen Lynn, St. Brendan; Louise McAlpin, St. John the Apostle; and Ana Perez, St. Brendan.

Honorable mention, lower junior division, went to Lourde Busto, Corpus Christi; Rebecca Fajardo, St. Michael; Ana Marin, St. Peter and Paul; Helen Jewett, Immaculate Conception; Beth Ann Lane, Holy Rosary; Olga Molina, Holy Family; Nancy Muxo, St. Timothy; William Pollard, St. Patrick; Mike Raymond, St. Rose of Lima; Eduardo Garcia, St. Mary; and David Petrin, St. James.

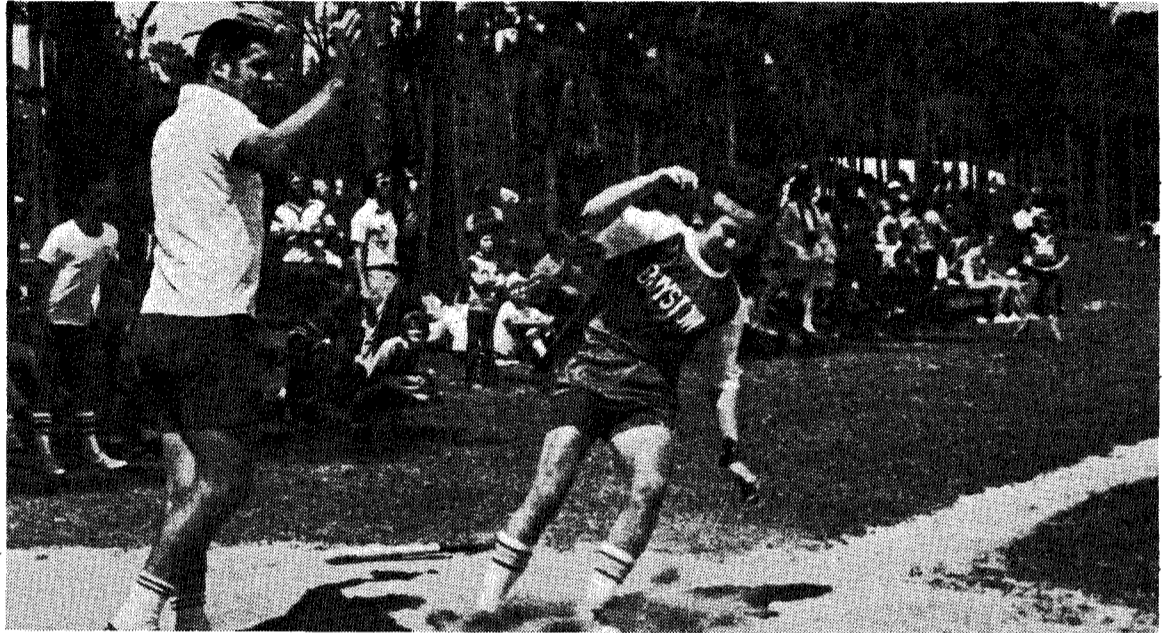
Special area awards went to Marlene Civantos, Lourdes, (American Chemical Society); Jody Bolton, Msgr. Pace,

(Dade County Optometric Assoc.); Vincent DiGiorno, St. Rose of Lima, (Dade County Pharmaceutical Assoc.); Karen Linn, St. Brendan, (Dade County Medical Assoc.); Kevin McHugh, Columbus, (Florida Game & Fresh Water Fish Commission); Danny Lopez, Belen, (Florida Marine

Aquarium Society); Manuel J. Morad, Columbus, (Friends of Physics); Olga Golik, St. Hugh, (Miami Meteorological); Philip Vaneau, Holy Family, (Miller-Brennan Mortgage); Jeannine St. Jacques, St. Hugh, (Museum of Science); and Harlan Biele, Columbus, (Women's American ORT of

Kendall).

Honorable mention, senior division, went to Jody Bolton, Msgr. Pace; Harlan Biele, Columbus (2 awards); Reinaldo Verson, St. Brendan; James Waler, St. Brendan; Jose Rodriguez, Columbus; and Susan Fori, St. Brendan.



The large and the small of it is that the Dolphins (that's Earl Morrall pleading for the tag ball) were beat by Boystown (that's Abe Molina with the winning run) by a score of 8 to 7 in softball played at Boystown field this week. The partisan crowd wouldn't concede that the 250-plus pounders of the gridiron were easing off—careless maybe, but trying. At least Boystown feels that way.



St. Juliana School, West Palm Beach, girls' basketball team completed its first undefeated season with a 16-0 record. Winners of the Palm Beach County League title for the second year in a row, include (top, from left) Suzy Hanbury, Terri

McKeown, Marti Williams, Dorothy Panton, Cathy Panton, Katie Murphy, and coach Pat Smith; (bottom row, from left) Debbie Lopez, Maria Tarafa, Margie Cyphers and Ellen Leach.

Gibbons student wins ecology superior award

Shirley Renuart of Cardinal Gibbons High School, Fort Lauderdale, received a superior in ecology award, an Audubon Award, and was first runner-up for top place in the annual Broward County Science Fair.

Robert Chao of Chaminade, Hollywood, received honorable mention in biochemistry. ★★★

Four of ST. THOMAS AQUINAS High School, Fort Lauderdale, football team have been signed by colleges.

Bill Farrell, defensive tackle, 6'-4", 215 pounds, signed with Louisiana State.

Youth Corner

Steve Weich, defensive end, 6'-3", 205 pounds, signed with Kentucky. Tony Iscaro, flanker, 6', 170 pounds, signed with Northeastern Louisiana. Paul R. Ouellette, offensive tackle, 6'-4", 220 pounds, signed with Fort Collins State, Colo.

★★★ NOTRE DAME ACADEMY senior Christine Jorajuria of Hialeah is the winner of a Voice of Democracy Award given by Veterans of Foreign Wars, Post 471.

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Dioceses in S.E. exchange ideas, problems

Representatives of six Dioceses in the Southeast came to Miami last week discussed plans for this region's participation in the Second National Encounter to be held in Washington this summer.

Sent by their local ordinaries because of their involvement in the Spanish-speaking apostolate, they exchanged information about their programs and difficulties.

"Our groups are very fragile," said Sister Ann Kendrick from Orlando. "We often address migrant workers in our own terms and they find it difficult to understand a Church they have never experienced."

"Now we try to use examples from their own lives and we let them tell us about their needs."

Sister Ann is one of five Religious who with three priests serve the Spanish-speaking in the Diocese of Orlando. Their pastoral work—both rural and urban—has



Msgr. Roman



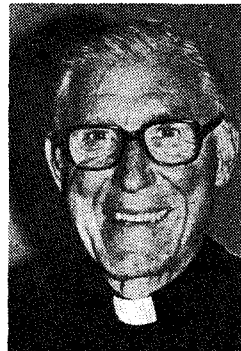
Mary Mooney



Fr. Soy



Sr. Hendrick



Fr. McLean



Fr. Quigley O. P.

developed three projects which are run by the people themselves: a clinic, a housing project, and one which deals with human rights.

"In order to get the participation of the people we now try to get into what they are doing, rather than getting them out of their things and bring them to us," she explained.

"We have some 100,000 Spanish-speaking in the Diocese of St. Petersburg," Father Estevan Soy from

Epiphany Church in Venice said. "Some 20,000 are migrant workers."

"It is not always easy to minister to them since most of the 14 Spanish-speaking priests in the diocese are also holding other jobs." Father Soy stressed the importance of reaching out. He said: "We never thought there were Latins in Sarasota, but after a priest started working there, some 400 families emerged."

"Pastors ought to understand that the Spanish-speaking have to be visited in the home, we just can't wait for them in the rectory."

Mary Mooney, representing the new diocese of Pensacola-Tallahassee expressed her concern for the lack of any Spanish-speaking priest in her area. "I discovered about 400 Latins, and they hunger for someone to minister to them," she said.

Father James F. Quigley, O.P. from Charleston, S.C., described the Spanish-speaking apostolate in his diocese in terms of promoting both

aspects, social and religious. His area includes 40,000 people, 10,000 of whom are migrant workers, consisting of both Spanish and blacks.

"I have traveled throughout the state to establish contact with the different groups. Now a few basic Christian communities are developing and we are planning for the First Diocesan Encuentro," he said.

"I was just appointed to the Spanish-speaking apostolate Father James McLean from Memphis, Tenn., said. "We are a small diocese and I'm getting started into this."

Speaking for the Archdiocese of Miami Rural Life Bureau, Msgr. John McMahon described the pastoral work of the 10 priests and 19 Religious

in the eight missions throughout the Archdiocese.

"Nobody knows the exact number of migrant workers in the area though modest estimates reach the 150,000 figure. We try not to duplicate whatever is existent by collaborating with other agencies," he said.

"Here in Miami we have two different worlds: that of the parish and that of the immense majority in the streets," Msgr. Agustin Roman, Vicar for the Spanish-speaking said.

"There is a great concern for the welfare of the family and several apostolic movements are trying to serve that need."

"There can be a tendency toward identifying the Gospel with the Sacraments but we feel our most urgent need is evangelization."

Planning for Encuentro

(Continued from page 11)

"Our voice and our contributions are needed, but we must present them as a region, not individually," he said. Presently a philosophy and theology professor at Florida International University, Father Vizcaino was presented to the group as the coordinator of the Encuentro efforts in the South East Region. Comprising 20 dioceses the states of Florida, Louisiana, Alabama, Mississippi, North and South Carolina and Tennessee.

There are five other regions in the country and from now until the summer, all six will follow the same strategy of participation to allow for reflection at the grassroot level around six basic topics derived from the overall theme of evangelization.

The fruit of each region's reflection will be sent to a central committee in Washington which will prepare the basic material for the Encuentro in the summer.

"This is only a beginning but it holds a great future," Father Vizcaino commented during the afternoon session.

"From now on it will have to be a coordinated effort, for there is much we have to contribute."

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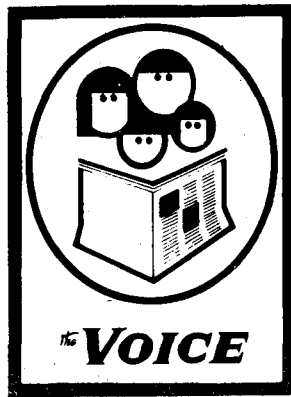
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"Es verdad que lo hacemos, pero nuestro objetivo es el de dar apoyo a los Sacerdotes, Diáconos Permanentes, Religiosos y Hermanos. Al mismo tiempo consideramos igualmente importante ayudar a los hombres a llevar a cabo su vocación cristiana. Ese fue el motivo inicial del Club Serra en el año 1930," añadió.

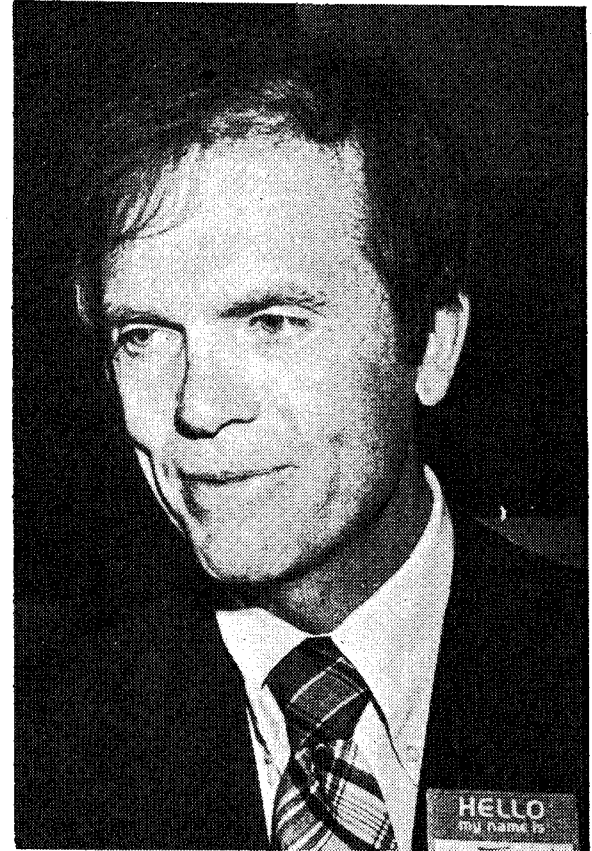
"A los seis meses de la primera reunión de los Serras, éstos se preguntaron ¿qué podemos hacer por nuestra diócesis de Seattle, Washington?

Fue entonces que conscientes de su deber misionero decidieron fomentar las vocaciones al sacerdocio y vida religiosa."

Donahue opina que hoy más que nunca se necesitan seglares con deseos de profunda fe y de mejorar a los demás.

"Los fundadores del Club Serra tenían como razón de unirse el ayudarse a ser Católicos adultos y no estancarse en la fe del octavo grado," comentó.

Describiendo áreas de crecimiento de los Serra en el



JOHN A. DONAHUE

mundo, Donahue señaló lugares como Brasil, Italia, Australia, Estados Unidos, seis de ellos en Florida," pero aún de los 400 clubs en 30 dijo.

Nuevo programa ministerial en la Diócesis de Seattle

SEATTLE, Wash.—(NC)— La Archidiócesis de Seattle anunció que cerrará el seminario -nivel college- para iniciar un nuevo programa de formación sacerdotal con lazos más estrechos con la comunidad.

El Arzobispo de Seattle, Mons. Raymond Hunthausen informó que los 33 estudiantes hasta ahora matriculados en el Seminario de St. Thomas, asistirán a los colleges y universidades locales, al mismo tiempo que participarán, en el nuevo programa de Desarrollo Ministerial diocesano, que comenzará el próximo curso.

Los seminaristas vivirán con sus familiares, en residencias universitarias, en la residencia del actual seminario o en otras residencias de su elección.

El año pasado la Archidiócesis reemplazó el Seminario Menor por una Casa de Formación.

El Padre Michael Ryan, presidente del comité que estudió el programa vocacional de la Archidiócesis afirmó entonces que la decisión se tomaba "en favor de un sano crecimiento de los adolescentes" y un enfoque realista del sacerdocio, independiente "de la atmósfera aislada de un internado".

El sacerdote indicó que la misma filosofía es la que apoya el Nuevo Programa de Desarrollo Ministerial.

"Nuestro estudio diocesano ha descubierto que la experiencia de un seminario tradicional puede resultar restrictiva en términos del contacto con otras gentes, otras ideas y modos de vida".

"El contexto social del seminario puede contribuir a un proceso de socialización incompleto ya que la población del seminario es toda masculina, racialmente homogénea —en la mayoría de los casos— y compuesta sólo de personas que decidirán vivir en celibato."

"Es importante que se enriquezcan las posibilidades de relaciones sociales durante esos años de formación," dijo el Padre Ryan. "Han de proveerse más posibilidades de intercambio con otros jóvenes también en busca de las implicaciones de su fe en

función del servicio de los demás," afirmó.

La iniciación del nuevo programa viene recomendada por un comité diocesano que estudió las opiniones de sacerdotes, seminaristas, religiosos y seglares de la diócesis durante los pasados nueve meses.

El nuevo Programa de Desarrollo Ministerial estará dirigido por un equipo de tres sacerdotes, una religiosa y un seglar.

El programa proveerá orientación en diversos aspectos: académico, espiritual, litúrgico, de vida de oración y experiencias comunitarias.

Futuros sacerdotes reafirman opción ante la comunidad

En respuesta a la llamada del Señor, ¿estáis decididos a completar vuestra preparación, para que a su debido tiempo seáis ordenados a ejercer el ministerio de la Iglesia?

Uno a uno, los seis candidatos fueron respondiendo afirmativamente a la pregunta lanzada por el Arzobispo Edward A. McCarthy.

Por primera vez hacían un compromiso público de su decisión por el sacerdocio, ante un centenar de personas reunidas en la capilla del Seminario-College de St. John Viarrey.

Todos estaban celebrando el

Rito de la Candidatura, ceremonia con la que la Iglesia admite oficialmente a los candidatos al Sacerdocio y Diaconado Permanente.

"Quiero dar la enhorabuena a vuestras familias, porque hoy es un día de alegría por nuestro compromiso," les dijo el arzobispo.

"Tengo ante mí a seis jóvenes y me gustaría tener 60," añadió. "Necesitamos numerosos sacerdotes que sean sal y luz."

El Rito del pasado sábado



En pie delante de la comunidad y el Arzobispo McCarthy, los candidatos al Sacerdocio proclaman públicamente su decisión de servir para la Archidiócesis de Miami. Desde la derecha: Robert Christman, Michael Faulkner, Terence Hogan, Daniel Kroger, Richard Velle y Pablo Navarro.

tuvo lugar en contexto de una Eucaristía Vocacional y durante

la homilía el Rector del Seminario College, Mons. John Nevins dijo en español:

"Ser sacerdote es hoy un desafío, porque el mundo de hoy no cree en los sacerdotes pero los necesita.

"Los jóvenes que se comprometen con Cristo lanzan al mundo un reto y se convierten ellos mismos en mensaje. Con su vida afirman que no todo en la vida es cinismo, o materialismo o mentiras. Ellos muestran que todavía existe el amor, y la capacidad de entrega. "Al vivir para los demás se convierten en un pedazo de conciencia de la humanidad y cuestionan los valores de la sociedad. Caminan junto a los hombres y les retan a una vida superior, ofreciendo su sonrisa de comprensión y ayudándoles a levantar cuando caen."

La ceremonia del sábado fue bilingüe y durante la comunión, seminaristas sacerdotes y fieles unieron sus voces cantando "Pescador de otros mares."

Después de la ceremonia y los saludos todos pasaron a un salón del College donde les esperaban los refrescos.

Trabajadores agrícolas de Miami asisten a Conferencia en Texas

Un sacerdote y dos trabajadores agrícolas migratorios del sur de la Florida representaron la semana pasada a la Archidiócesis en reuniones de diversas agencias nacionales, en San Juan Texas.

Monseñor John McMahon, Director de la Oficina de vida Rural de la Archidiócesis describió la labor de esta área

durante la reciente helada.

"Explicué cómo las situaciones de crisis son oportunidades para promover la justicia y para educar a la gente sobre sus derechos," dijo Monseñor a su regreso.

"La meta de la Conferencia era la de iniciar más diálogo entre los trabajadores agrícolas y las agencias que les sirven," dijo Estevan Solís, especialista en asuntos de trabajadores agrícolas, para la Conferencia Episcopal americana.

"Esperábamos más participación de trabajadores, pero falló la comunicación," añadió Solís quien señaló la necesidad de financiar los viajes de los trabajadores "si es que queremos que participen. Generalmente no tienen dinero."

Otra de las razones de la baja asistencia de trabajadores agrícolas según Solís, es que

éstos se sienten con frecuencia "utilizados" por las agencias que sólo les buscan para justificar su existencia, dijo

La Conferencia había sido organizada por el Centro Cultural México-Americano, MACC con la colaboración de otros grupos, entre ellos la Oficina de Vida rural de la Archidiócesis y la de Ministerios para Trabajadores Agrícolas de la Diócesis de Orlando.

"Quedé impresionado de las aportaciones del grupo," dijo Solís. Se establecieron buenos contactos y en el futuro esperamos lograr más participación de trabajadores.

Otros participantes de la Archidiócesis fueron Julián Cortés, Presidente del Complejo Rural Newtown, Gene Cisneros, del Programa para Trabajadores agrícolas del Sur de la Florida, y Víctor Cisneros de OMICA.



Trabajadores agrícolas migratorios de diversas áreas acudieron a la Conferencia de Texas. Con ellos a la derecha Mons. John McMahon. Delante de la ventana Estevan Solís.

Parroquia presentará la Pasión

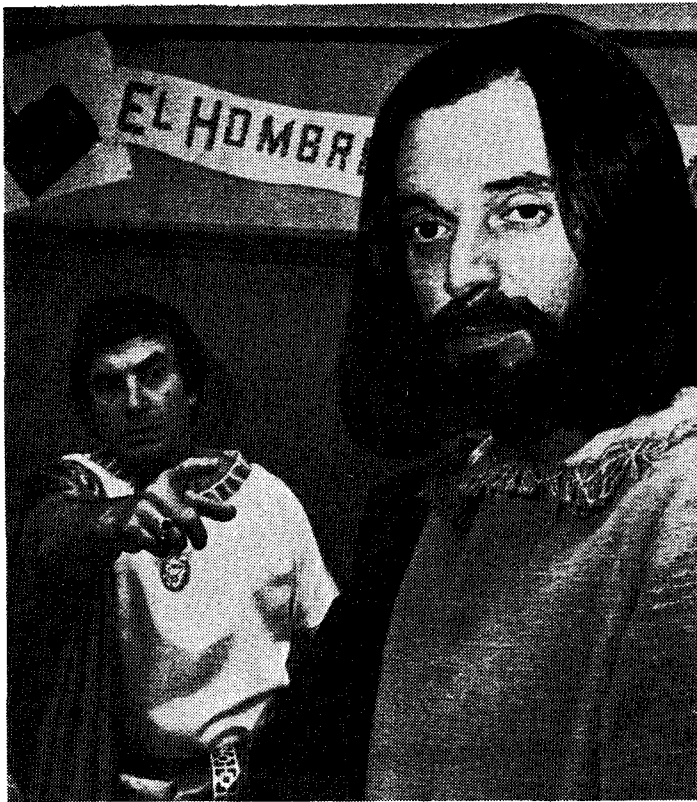
Como todos los años la comunidad parroquial de San Juan Bosco realizará una representación teatral de la Pasión de Cristo, conmemorando las festividades de la Semana Santa.

La representación de este año tendrá lugar el sábado 2 de abril en el Dade County Auditorium, con sesión única a las 8:30 de la noche.

Bajo la dirección de Antonio Losada y con escenografía de Pemetrio, actuará como Jesús Jorge Pérez. Participarán además numerosos feligreses de San Juan Bosco.

Comentando sobre esta representación el Padre Emilio Vallina, afirmó que "es un esfuerzo por miembros de nuestra comunidad parroquial, para llevar a la escena un mensaje cristiano."

El director Losada, es un español, profesional de la radio y periodista, "que además nos está enseñando a actuar" según cree



Jorge Pérez ensaya el papel de Jesús

Jorge Pérez, quien realizará el papel de Jesús por séptima vez.

Las entradas para esta escenificación se pueden conseguir en Revista Ideal, Joyería

Santi-Lu, AAA Million Auto Parts, Lámparas Olmo, y en la Rectoría de la Iglesia de San Juan Bosco, 1301 West Flagler St., teléfono 649-5464.

Teólogo clarifica su posición

TUEBINGEN, Alemania (NC)—El controversial teólogo alemán Padre Hans Kueng que enseña en la Universidad de Tuebingen, ha manifestado a los obispos alemanes que él nunca pretendió en sus escritos poner en duda "la filiación divina de Jesús, o el misterio de la Trinidad."

El texto de su carta con fecha del 21 de febrero y dirigida al

Presidente de la Conferencia Episcopal alemana, Cardenal Joseph Hoeffner de Colonia, fue hecho público a la prensa el 10 de marzo.

Durante una reunión con los obispos alemanes el pasado 22 de enero, el Padre Kueng acordó prestar atención a la petición de los obispos que pedían una aclaración sobre las ideas expresadas por el teólogo en su

último libro "Ser Cristiano" (On being a christian), hoy un best seller en los Estados Unidos.

Posteriormente en la reunión general de los obispos el 3 de marzo, estos manifestaron que consideraban insuficientes las aclaraciones recibidas del teólogo hasta el momento, y manifestaron que "las ambiguas opiniones del Padre Kueng son tan serias que la Conferencia Episcopal exige precisas correcciones y modificaciones."

Voceros del Vaticano también manifestaron ciertas reservas sobre "algunas posiciones doctrinales expresadas en "Ser Cristiano", obra que el mismo Kueng considera abarcar lo esencial de la fe cristiana.

En su carta del 21 de febrero, el teólogo afirma que las cuestiones cristológicas que emanan de las declaraciones de los concilios de Nicea y Calcedonia, durante los primeros ocho siglos de la Iglesia, son difíciles de resolver, pero pueden ser explicadas de modo comprensible para los creyentes de hoy. Las decisiones de estos concilios, dice Kueng en su carta, deben apoyarse en la tradición basada en la Sagrada Escritura y Cristo mismo.

El Padre Kueng dice que "rechaza absolutamente la idea de que se le compare con el disidente arzobispo francés Marcel Lefbvre" quien se ha negado a aceptar la reforma litúrgica y otras enseñanzas del Concilio Vaticano II,

"Yo nunca he pretendido ser infalible o desafiar la ortodoxia de las autoridades romanas," dijo Kueng.

"Nunca he querido ser más católico que la Iglesia Católica, y quiero permanecer fiel a esta, mi Iglesia," añade.

De acuerdo con la petición de los obispos alemanes, el teólogo afirmó que planea ofrecer las aclaraciones que se le piden a través de un suplemento a la obra "Ser cristiano" que saldrá a la luz el año próximo bajo el título "¿Existe Dios?"

"Las personas antes que los programas"

DENVER—(NC)—"Por todas partes encuentro individuos que sangran de soledad" dijo el Padre Earnest Larsen de Minneapolis durante un Congreso de Educación Religiosa en Denver.

El sacerdote redentorista abrió este congreso afirmando ante más de 31,000 participantes de 31 estados USA y tres provincias canadienses, que la parroquia es un ministerio.

"Dios nos envía en misión hacia otros seres humanos...nuestro ministerio es el de llevar la salvación de Jesucristo a la humanidad."

En su charla "Renovación

Espiritual de la Parroquia Americana", el padre Larsen preguntó a los miembros de la audiencia cuándo era la última vez que habían saludado a un extraño.

El Padre Larsen es autor de varios libros de espiritualidad y según él, muchos de los que trabajan en la Iglesia buscan dar a las personas programas más que identidad."

"A todos los que ejercemos algún ministerio en la Iglesia, los individuos nos gritan 'muéstrame que soy único...dime que sí, que valgo la pena', dijo el sacerdote, quien añadió:

"Las parroquias deberían enfatizar que los extraños "no son peligrosos". Su mensaje hacia ellos debería ser" no vamos a hacerles daño, o reírnos de ustedes...aquí todos somos iguales," dijo el Padre Larsen.

Otro de los conferenciantes del Congreso fue el Padre Edward Farrell, Director Espiritual y Profesor del Seminario del Sagrado Corazón en Detroit.

Autor de varios libros sobre la oración, el sacerdote dijo a la audiencia que "la oración es un hambre...y más que hambre. Es recibir el don de uno mismo y lograr entrar con Jesús en su misma consciencia. Es una identificación apasionada y total con el Cuerpo quebrado de Cristo."

IGLESIA - NACION

CLEVELAND8(NC)—Ocurrir una lucha silenciosa y casi ignorada, la del pequeño finquero que produce nuestros alimentos frente al poder absorbente de las grandes corporaciones, dijo aquí en una conferencia sobre pequeña agricultura el trabajador social Terry M. Grundy, de la diócesis de Covington, Ky. Reveló que desde 1945 unos tres millones de pequeños agricultores han sido desplazados por las llamadas agroempresas. Describió así el proceso: el pequeño agricultor tiene que pagar altos precios a las corporaciones que le venden semillas, fertilizantes, alimentos animales y maquinaria agrícola, pero debe cobrar poco por sus productos ante la presión de las empresas que lo elaboran y distribuyen, muchas de ellas verdaderos monopolios.

WASHINGTON—(NC)—El delegado apostólico en Estados Unidos, Mons. Jean Jadot, aconseja en una entrevista con el National Catholic Reporter que los católicos norteamericanos comiencen por leer los documentos del Concilio Vaticano II sobre renovación de la Iglesia, para entender mejor su papel en esta sociedad. Al cabo de casi cinco años en este país, Mons. Jadot opinó que los católicos sufren de "parroquialismo" (horizontes limitados) y necesitan "corresponsabilidad" y "comunidad" con los demás.

PORTLAND, Oregón—(NC)—Mons. Francis T. Hurley, arzobispo de Juneau en Alaska, dijo al presidir una conferencia de 100 delegados diocesanos del nordeste sobre ministerios, que "debe extenderse aún más el ministerio de la Iglesia hasta abarcar a diversos sectores, un cruce más completo, del pueblo de Dios." Se debatieron temas pastorales sobre el ministerio entre las minorías—como los hispanos, los esquimales, los indios, y otros; el diaconado permanente, el ministerio entre la juventud, y el ministerio de las comunicaciones sociales.

WASHINGTON—(NC)—Un programa de televisión de la NBC, "Jesus de Nazareth," anunciando para el Domingo de Ramos (3 de abril) ha provocado opiniones encontradas sobre su mérito: Mons. Pietro Rossano, de la oficina vaticana para asuntos de no-cristianos, consejero del productor del programa Franco Zeffirelli, elogió la obra que tomó cuatro años de filmación, "como una pintura del Jesús de la historia y del Cristo de los estudios bíblicos." Pero el fundamentalista cristiano protestante Dr. Bob Jones, de Greenville S.C., declaró la producción "perversa" porque rebaja la divinidad de Cristo. Otros dicen en cambio que aunque tiene algunas fallas, la obra es "teológicamente segura."

WASHINGTON—(NC)—Un censo de la Iglesia muestra que hay 1,747 diáconos permanentes, y que otros 2,507 hombres se preparan para este ministerio. De los ya ordenados, un 78 por ciento son blancos, 15 por ciento tienen apellidos hispanos, 6 por ciento son negros. Entre los aspirantes al diaconado permanente hay un 17 por ciento de

hispanos.

WASHINGTON—(NC)—Los habitantes de Estados Unidos se casan a una edad más avanzada que antes, pero viven juntos, sin casarse más jóvenes, según datos de la Oficina del Censo con vigencia a marzo de 1976. El informe nota además que aumentaron bastante el número de divorcios, los hogares en que la mujer es el jefe, y los niños que viven con solamente uno de los padres (por orfandad, separación o divorcio). La mayoría de los amancebados no llegan a los 45 años de edad. La edad promedio de los matrimonios ha subido un año desde 1960.

CHICAGO—(NC)—La Coalición de Monjas, que tiene 1,800 miembros, pide que no se considere un crimen la prostitución, sino más bien resultado de circunstancias sociales y económicas que lanzan a muchas jóvenes a esa suerte. No es que pidamos que se legalice—lo cual implica consentimiento o aprobación—sino que la prostituta no caiga bajo el peso de leyes severas, dijeron. En la Coalición hay monjas que trabajan en prisiones de mujeres.

WASHINGTON—(NC)—Un informe del gobierno de Estados Unidos revela que las naciones de todo el mundo gastaron en armamentos en 1975 la suma de \$371.26 billones de dólares (en Estados Unidos un billón son mil millones). Una década atrás gastaban \$184 billones. El mismo informe demuestra con cifras que Estados Unidos ha disminuido sus gastos militares, aunque aumentó ventas a otros países; y que la Unión Soviética incrementó el monto invertido en armamentos. Por otra parte, los países en desarrollo compraron más armas que nunca, sobre todo los países petroleros.

WASHINGTON—(NC)—El Padre Malcom Kenney del Opus Dei informa que aumenta la devoción privada al fundador de esta asociación de cristianos en el mundo secular, Mons. José María Escrivá de Balaguer, fallecido en junio de 1975. Opus Dei ha comenzado a publicar testimonios de esta devoción, junto con escritos del fundador. A su muerte Opus Dei había crecido hasta tener 60,000 miembros, hombres y mujeres, "consagrados a la santidad personal en sus tareas en el mundo," dijo el P. Kenney. El sacerdote recibió su formación del mismo Mons. Escrivá y lo considera "un verdadero santo." Muchas vidas han sido reformadas con su devoción, agregó.

WASHINGTON—(NC)—Un informe del American Enterprise Institute formado por sociólogos, economistas y teólogos recomienda que se dé más importancia a unidades populares como la familia, la iglesia, el vecindario y las organizaciones voluntarias, en la solución de problemas económicos y sociales del país, en lugar de dejar todos los programas de asistencia social en manos del estado y de funcionarios oficiales. "Se trata de organizaciones intermedias (entre gobierno y ciudadano) que con menos gasto producen más resultados," por encima de ideologías de izquierda o derecha.

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Respondiendo mandato de obispos USA

En reunión histórica para la Iglesia del Sudeste, representantes de diversas diócesis del Sur acudieron a la Ermita de la Caridad la semana pasada para planificar la participación del pueblo hispano en el Segundo Encuentro Nacional Hispano de Pastoral que tendrá lugar en Washington este verano.

La reunión había sido convocada por el Secretario Nacional Hispano, y en ella se informó que aunque todavía sólo formada para efectos del Encuentro, la nueva región comprenderá 20 diócesis en los estados de Florida, Louisiana, Alabama, Mississippi, Carolina del Norte y del Sur y Tennessee.

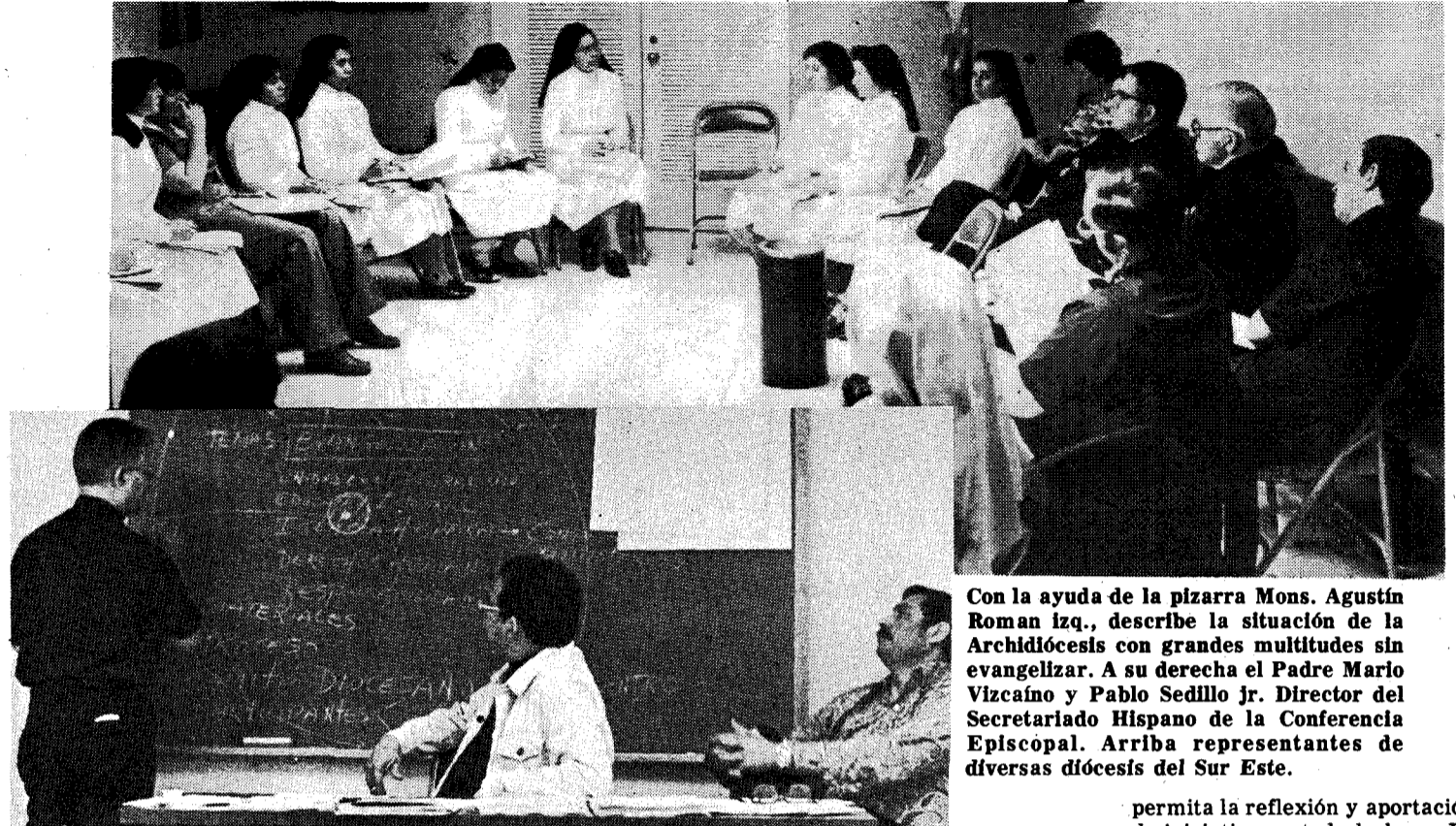
Representantes del apostolado hispano de seis de esas diócesis incluida Miami acudieron a la reunión en la Ermita y juntos escucharon al Director Nacional del Secretariado Hispano, Pablo Sedillo quien presentó al grupo el mandato de los obispos para el Encuentro.

"El modelo de participación será uno que nos permita escuchar a la base," dijo.

"Fácilmente podemos reunirnos nosotros como profesionales de Iglesia, para discutir las necesidades... Pero qué lenguaje utilizaremos para llegar a la base, para alcanzar a los que están lejos de los Sacramentos o nunca han llegado a experimentar lo que es la Iglesia, preguntó.

"Ese es el desafío que el Encuentro pone ante nosotros.

"Hemos de entender el Evangelio y traducirlo al lenguaje que todos puedan entender; los jóvenes, los alejados, los seglares, religiosos y sacerdotes, sin olvidar a los trabajadores agrícolas migratorios, y diversos grupos étnicos."



Con la ayuda de la pizarra Mons. Agustín Roman Izq., describe la situación de la Archidiócesis con grandes multitudes sin evangelizar. A su derecha el Padre Mario Vizcaíno y Pablo Sedillo jr. Director del Secretariado Hispano de la Conferencia Episcopal. Arriba representantes de diversas diócesis del Sur Este.

Sedillo evocó los orígenes de la nueva toma de conciencia de la comunidad hispana católica de esta nación, durante el Primer Encuentro Hispano de Pastoral en 1972.

Convocado por los obispos americanos, aquel encuentro contó con la asistencia de unas 300 personas de toda la nación.

Según Sedillo aquella reunión marcó el comienzo de una nueva etapa, para los católicos hispanos que comprenden un 40 por ciento de la población católica nacional.

"Con gran orgullo vi como el pueblo hispano se levantaba con hambre de participación en la Iglesia," dijo.

"Fue una gran alegría ver al episcopado con los brazos

abiertos, diciéndonos con el corazón: ¡sí también ustedes son nuestras ovejas y nos preocupan sus necesidades!", añadió.

Después de varios días de reflexión, los participantes en el primer Encuentro redactaron 78 recomendaciones que se presentaron a la jerarquía americana para estudio e implementación. Un gran número de ellas son hoy día realidad.

"Pero no nos quedamos en aquello," dice Sedillo.

"Se formó un comité permanente de obispos—hoy día son 10. Gracias al apoyo de ese comité bajo el obispo James Rausch de Phoenix, hemos logrado que los planes para el Segundo Encuentro sean ya

realidad," dijo Sedillo.

"Por eso estamos aquí," añadió el Padre Mario Vizcaíno Sch. P., "Hemos de responder localmente al mandato de los obispos.

"Se necesitan nuestra voz y aportaciones, pero no como individuos sino como región."

El Padre Mario Vizcaíno es profesor de Filosofía y Teología en la Universidad Internacional de la Florida (FIU) y ha sido nombrado por el Secretariado Nacional como coordinador de los esfuerzos de la región Sur Este, hacia el Encuentro.

A partir de ahora hasta el verano las seis regiones de la nación seguirán la misma estrategia de participación que

permita la reflexión y aportación de iniciativas a toda la base. La reflexión se llevará a cabo en torno a seis temas derivados del tema central que es la Evangelización. Las aportaciones de todas las regiones se enviarán a un comité Central en Washington que preparará los materiales para el Encuentro del verano.

Asistirán al Encuentro de Washington representantes de todas las diócesis, en número proporcional a la población hispana de cada una, con delegados del apostolado rural y urbano.

Tanto delegados como observadores en el II Encuentro Nacional habrán de haber sido parte del proceso de reflexión en sus diócesis respectivas.

Diócesis comparten éxitos y problemas

A. CANTERO



Mons. Román



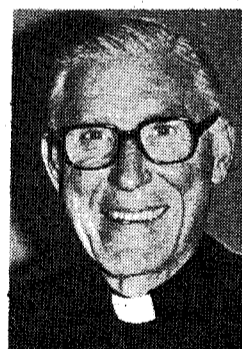
Mary Mooney



P. Soy



Hna. Hendrick



P. McLean



P. Quigley O.P.

En Miami para coordinar el proceso de participación del pueblo en el II Encuentro Nacional Hispano de Pastoral, representantes de diversas diócesis del sudeste compartieron los éxitos y problemas de sus respectivos apostolados.

"Nuestros grupos son muy frágiles," dijo la Hna., Anita Hendrick que trabaja con los trabajadores agrícolas migratorios de la Diócesis de Orlando.

"Ellos no entienden nuestra categorías de Iglesia porque no la han experimentado con nosotros. Ahora tratamos de utilizar sus hechos de vida y les dejamos que nos digan sus necesidades."

La Hna. Anita explicó que hay en su diócesis tres sacerdotes y cinco religiosas dedicados al

apostolado hispano rural y urbano. Han originado tres proyectos que lleva el mismo pueblo: una clínica, un complejo de vivienda y un programa de derechos humanos.

"Para lograr la participación del pueblo hemos descubierto que nosotros hemos de meternos en sus intereses y escucharles desde ahí, en lugar de tratar de meterlos a ellos en nuestro proceso," dijo.

En St. Petersburg tenemos unos 100,000 hispanos," dijo el Padre Estevan Soy de la parroquia de la Epifanía en Venice. "Unos 20,000 son trabajadores agrícolas migratorios."

"No es fácil atender a los hispanos ya que somos 14 sacerdotes y no a tiempo com-

pleto para ello."

El Padre Soy señaló la importancia de salir al encuentro de la gente. "Nunca pensamos que había hispanos en Sarasota, pero al asignar un sacerdote surgieron 400 familias," dijo. "Los párrocos deberían comprender que los hispanos han de ser visitados en el hogar, pues ellos no acuden a la rectoría."

Representando a la Diócesis de Pensacola-Tallahassee, Mary Mooney señaló la falta de sacerdotes de habla hispana en su área. "He descubierto unas 400 personas que suspiran por un sacerdote," dijo.

El Padre James F. Quigley, O. P. de Charleston, S. C. describió el apostolado hispano de su diócesis como uno que busca promover el sentido social

y religioso y servir las necesidades de las familias.

Su diócesis cuenta con unos 40,000 hispanos y unos 10,000 trabajadores agrícolas migratorios —un 65 por ciento de éstos hispanos y el resto negros.

"Desde mi nombramiento he recorrido todo el estado estableciendo contactos. Van surgiendo algunas comunidades de base y planeamos el primer encuentro diocesano para Abril," dijo.

"Acabo de ser nombrado para venir a esta reunión," dijo el Padre James McLean de Memphis, Ten. "Somos diócesis pequeña y apenas comenzamos en esto."

Mons. John McMahon, director de la Oficina de Vida Rural de la Archidiócesis

describió la labor de los 10 sacerdotes y 19 religiosas en 8 misiones rurales de esta Archidiócesis. "Nadie sabe el número exacto de trabajadores agrícolas migratorios pero se estima en unos 150,000," dijo.

"En la Archidiócesis tratamos de no duplicar los programas existentes sino colaborar con las agencias privadas o del gobierno."

"En el aspecto urbano de la Archidiócesis contamos con dos mundos diferentes," dijo Mons. Agustín Román. "El mundo de las parroquias y movimientos y el de la gran multitud sin evangelizar."

"La inquietud del hispano por la familia ha hecho surgir varios movimientos en favor de la familia.

"Fácilmente se tiende a confundir la evangelización con la cercanía a los sacramentos, pero nuestra gran urgencia es la evangelización," añadió.

"No cabe duda de que existe variedad entre los diversos grupos hispanos de la Nación, pero también es mucho lo que nos une" señaló el Padre Juan López de Naranja, Fla. Pragmáticamente quizás conviene recordarnos pues si gritamos juntos se nos oírá mejor."

Celebremos la Pascua centrándonos en Cristo

¡Se acerca la Pascua, hermanos! Este año cae el 10 de abril.

Hemos de prepararnos a la Pascua. Es el acontecimiento supremo de la historia del

mundo, y su celebración anual atrae nuestra atención hacia el centro del misterio de Cristo: su muerte y su resurrección; misterio que se espeja sobre toda la humanidad y la penetra hasta en sus destinos más recónditos; y

misterio que se refleja, lo sepamos o no, querámoslo o no, en cada uno de nosotros personalmente.

Llega la Pascua en el cuadrante del tiempo con el recuerdo puntual, que da al

menos una perspectiva a la filosofía de la tierra y, para nosotros, un sentido a la teología de la vida.

Tenemos que prepararnos a la Pascua.

En primer lugar, renovando

el recuerdo y estudiando el sentido de su presencia inmanente en el acontecer total de la historia; se trata de la redención del hombre realizada por Cristo, resplandor de su misericordia y de su amor: todos nosotros estamos implicados.

En un segundo momento, se trata de determinar nuestra elección personal ante esta invitación acechante y fascinadora, invitación a tomar parte en la estupenda economía de la gracia y de la salvación, que irradia de la Pascua de Cristo, para convertirla en Pascua nuestra personal. En otros términos: se trata de predisponernos a cumplir con Pascua, es decir, a celebrar cada uno en la propia conciencia y con adhesión total, el prodigio de la liberación de la muerte, o sea del pecado, y el prodigio de la recuperación de nuestra vida perdida, que es resucitar con Cristo resucitado. Esta participación sacramental no resulta siempre una cosa fácil; exige un acto interior de humildad y de valentía, que con frecuencia el respeto humano y la habitual indolencia del espíritu intentan paralizar; pero si se realiza en plena autenticidad, es el acto más significativo, más bello y más reconfortante del año.

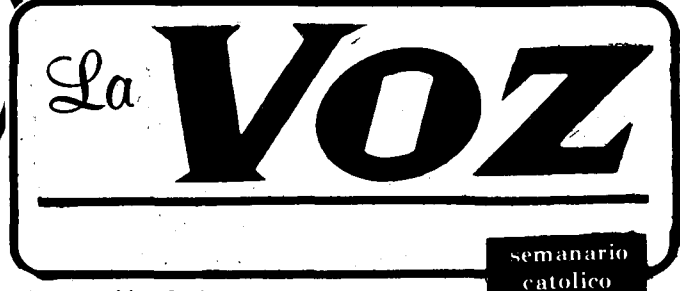
Este es nuestro deseo para todos, en este duro y confuso momento histórico; un momento que, por otra parte, coincide con el brotar de la primavera, símbolo feliz y augurio de una vida en Cristo, nueva y renaciente.

María, la Madre, nos llama a esta vida y nos la ofrece.

Pablo VI



Comienza Semana Santa



Con la bendición de las palmas este domingo se inician los días de Semana Santa, durante los cuales en todas las parroquias de la Archidiócesis se celebrarán actos especiales para ayudar a los fieles a vivir el misterio de la muerte y resurrección de Cristo. Enumeramos a continuación los actos de algunas parroquias. A petición de algunas parroquias, enumeramos algunos de los actos especiales que se celebrarán esta semana:

SANTA CECILIA—Domingo de Ramos: Bendición de Palmas y Procesión 11 am. Jueves Santo: Misa de la Cena 7:30 pm. Viernes

Santo: Liturgia de la Pasión: 3-5 y 7 pm. procesión del silencio 10 pm. Sábado Santo: Vigilia Pascual 10:30 pm.

SANTA TERESITA—jueves Santo: Misa de la Cena 6 pm. Viernes Santo: Vía-Crucis por los jardines con escenificaciones por los jóvenes 8:15 pm. Domingo de Pascua: Misa Solemne con Coral Cubana 1 pm.

CORPUS CHRISTI—Domingo de Ramos: Bendición de palmas y procesión 10 am. Jueves Santo: Misa de la Cena 7:30 pm. con adoración hasta medianoche. Viernes Santo: Sermón de las 7 palabras (P. Villaronga) y Oficio litúrgico con

Comunión 2 pm. Vía-Crucis con presentación dramática por los jóvenes 8 pm.

NTRA. SRA. DE LA D. PROVIDENCIA—Día de reconciliación familiar el sábado 2 de abril a las 10 am. en seminario menor. Domingo de Ramos: Bendición de palmas 9:30 am. Jueves Santo: Misa de la Cena y adoración 7 pm. Viernes Santo: Vía-Crucis 2 pm. Celebración de la Pasión y Comunión 7 pm. Sábado Santo: Vigilia Pascual 7:30 pm.

ST. JOHN THE APOSTLE — Domingo de Ramos: Bendición de Palmas 9 am. Misión parroquial (lunes,

martes y miércoles) 8 pm. por Padre Villaronga. Jueves Santo: Misa de la Cena y procesión al monumento 7 pm. Viernes Santo: Sermón 7 palabras (P. Villaronga) 8 pm. Sábado Santo: Vigilia Pascual 7 pm.

SAN JUAN BOSCO—Domingo de Ramos: Bendición de Palmas y procesión 10 am. Retiro, (lunes a miércoles) 8-10 pm. Jueves Santo: Misa de la Cena 8 pm. Viernes Santo: Vía-Crucis y Sermón 7 palabras 3 pm. Celebración de la Pasión y Comunión 7:30 pm. Procesión de la Dolorosa 9 pm. Sábado Santo: Vigilia Pascual 11 pm.

Cómo participar en Encuentro Nacional



Respondiendo al mandato de los obispos americanos que han convocado el II Encuentro Nacional Hispano de Pastoral para el mes de agosto, en toda la nación se preparan programas

para la participación y reflexión del pueblo, en dicho evento.

También en la Región del Sudeste y en concreto en Miami se va iniciando dicho proceso

hacia el Encuentro Nacional. Los dibujos muestran el modelo de participación desde la base, esto es desde los pequeños grupos de reflexión.

Si tomamos en serio el

proceso, tendremos de hecho impacto en las decisiones de agosto.

(Ver artículo fotos en la pág. 27)

Misa de los Santos Oleos el Martes Santo

Por recomendación del Senado Sacerdotal y con la aprobación del Arzobispo Coleman F. Carroll, la tradicional Misa de los Santos Oleos se celebrará este año en la catedral, el martes 5 de abril, en lugar del Jueves Santo.

Las rúbricas litúrgicas para la celebración de este rito señalan esta Misa "que el Obispo concelebra con sus sacerdotes y durante la cual se bendicen los oleos, es una expresión de la unidad de los sacerdotes con su obispo. Es de desear, que los sacerdotes de las diversas áreas de la diócesis participen en el rito y reciban la Comunión bajo las dos especies."

Es para facilitar la participación del mayor número de sacerdotes posible, que la celebración de este año se ha trasladado al martes 5 de abril, en la Catedral de Sta. María comenzando a las 11 a.m.