

# Ecumenical enthusiasm for Holy Year

"I have been blessed through reading the Lenten Pastoral Letter of Archbishop McCarthy, which expresses so beautifully the same concerns and spiritual objectives we are holding before our people during this season of lent."

Those are the words of Rev. Donald Scott of the Community Presbyterian Church in Deerfield Beach, one of many ecumenical letters received by the Archbishop or by Father Donald Connely, Archdiocesan Holy Year activities coordinator.

The Holy Year pastoral and other materials were mailed out to many non-Catholic religious leaders



and organizations as well as Catholic religious orders, prompting a number of grateful and supportive comments in returns as well as inquiries about the Holy Year concept from all over the country and as far away as Malta.

"We are most happy to join our prayers with yours for the success of your Holy Year..." continued Rev. Scott.

Episcopal Archbishop Randolph Welles, retired Bishop of West

Missouri, who was in Miami recently wrote, "It was a joy to meet you on Ash Wednesday. My wife, who has known too many bishops, Archbishops, and cardinals in our 46 1/2 years of married life to be easily impressed, was greatly impressed by you and by your simple, effective Gospel preaching..."

"I'm afraid you'll think I'm laying it on with a trowel, but I found your Holy Year prayer beautiful and your Pastoral Letter clear, purposeful and deserving to be implemented."

"Most of all I shall pray that you fervently will support...the new

Office of Lay Ministry you are establishing to become effective throughout your Archdiocese to bring out the phrase in your Holy Year prayer 'Help us to give...in a deeper awareness of our calling to be active ministers of your kingdom.' As I look back on 28 years as a bishop I think my involvement of laymen and lay women in evangelizing and decision-making may well be the most important part of my Episcopal ministry. It still fell far short of the needs of these times when so many of your people and ours are lapsing

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*The* **VOICE**

MARCH 10, 1978    PRICE 25c    VOL. XX No. 1

## Msgr. Walsh named Vicar for the Clergy

Msgr. James J. Walsh was appointed this week as Vicar for Clergy of the Archdiocese of Miami by Archbishop Edward A. McCarthy.

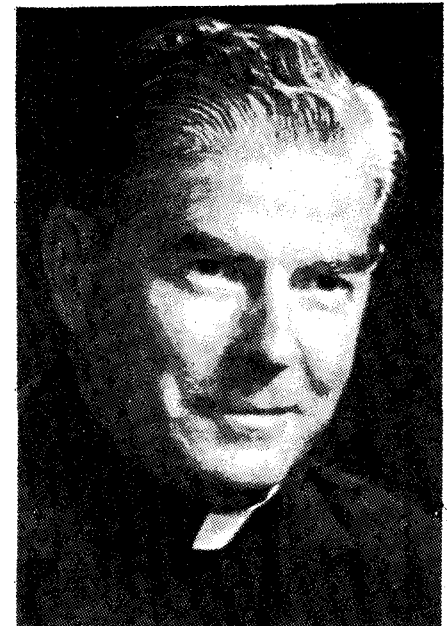
The pastor of St. Agnes Church, Key Biscayne, Msgr. Walsh's primary duties will be to assist the Archbishop in "extending concern for the spiritual and temporal welfare of the priests who serve within the Archdiocese."

The monsignor's special responsibilities, according to Abp. McCarthy "are to be alert to the spiritual and temporal needs of our priests in general and to assist me in the Archdiocese in responding to them."

The Archbishop also said, "I hope we might also show greater concern for their physical health as well as for avoiding situations that place them under undue mental or emotional strain."

It is expected that Msgr. Walsh will have a close working relationship with the Archdiocesan Priestly Personnel Board, which makes clergy assignments in conjunction with the Archbishop. Also, he will have the

counsel of the Priests Senate as well as closely working with the newly formed committee on the matter of



**Msgr. James Walsh**  
the Continuing Education and Formation of Priests.

(Continued on Page 6)



**WATCHFUL EYE:** Seemingly being watched over by a portrait of President John F. Kennedy, Jason Carter, grandson of President Jimmy Carter, naps on a White House sofa.

## First rector of Cathedral, Msgr. O'Donoghue, dies

Msgr. Patrick J. O'Donoghue, pastor of St. Mary Magdalen parish, Miami Beach, who died last week at 65, was described at a Mass of Christian Burial as a man of "intense" faith and love and as a man who "walked his feet off" meditating.

Msgr. O'Donoghue, an extremely popular and respected priest, a former Vicar General of the Archdiocese and first Rector of the Cathedral of St. Mary, was eulogized at the Cathedral by Father Daniel Barrett before a gathering of several hundred, people, including two cousins and about 150 priests. He is survived by a brother, James, and a sister, Mrs. Peggy Collins, both of Ireland.

Father Barrett described

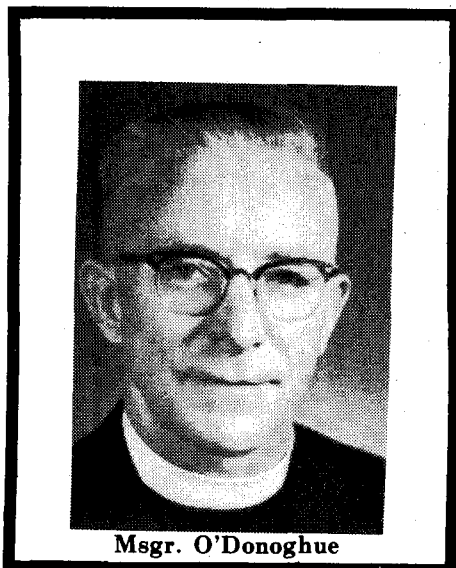
"Patty" as a man who could drive a hard bargain for a piece of land for the Lord or who could be generous and giving, who was at once simple in his love and complex in his understanding.

Msgr. O'Donoghue, he said, was a man who "walked his feet off meditating". The people of St. Mary "can remember him walking six or eight miles a day meditating on his beloved 'Confessions' of St. Augustine as well as authors Sean O'Casey and James Joyce and "he brought those insights to his everyday dealings with people."

Describing Msgr. O'Donoghue as a man who lived and knew more of the history of the Church in South Florida than any man "And never once did anyone ever hear that man

say a harsh word against a bishop or

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**Msgr. O'Donoghue**

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*"The message for young people or older people is the same—repent and believe in the Lord Jesus."*

# He's 22, a layman, and

## a full-time Catholic Evangelist

By FRANK HALL  
Feature Editor

Michael McDonald is young—22-years-old—a layman, has a girlfriend, and is a full-time Catholic Evangelist. The combination is not at all strange if you listen to Michael during one of the missions given by him and Father Ed Dillon, a Franciscan preacher from Washington, D.C. Father Ed and Michael have spent the last few weeks in the Archdiocese of Miami presenting parish missions during Lent.

But, why a full-time Evangelist?

"The Pope said something really neat in his letter on 'The Evangelization of the Modern World'

*"Before we can carry, as Catholics, the Gospel to the world, we have to carry it to our own people."*

which was that before we can carry, as Catholics, the Gospel to the world, we have to carry it to our own people," Michael notes.

"And as Bishop Lucker (Raymond A., of New Ulm, Minn.) said," Michael continues, "it could be as many as 70 or 75 per cent of Roman Catholics are unconverted." It's this sense of urgency that propels the young evangelist to spend the greater part of his time traveling from parish to parish, preaching repentance and a turning to the Lord to discover a personal relationship.

"Right now the Church is in a position where they're unable to evangelize because so few people in the Church, as a rule, really know the message of Jesus and are living it. Evangelization is a message that we're called to carry out and we have to learn to live it first ourselves before we can do that."

Michael came to take his role as a Christian layman seriously while he was in college and active in a campus prayer ministry.

"I learned a lot there," he says, "because in my classes and in discussions with people on campus I couldn't afford, for the sake of the Lord, to be unprepared. I knew I had to have my stuff together, to have answers, if I was going to make any dent in the religious depravity of the people in that closed environment of college."

At the end of this second year, Michael went to Washington, D.C., "because I knew the Lord was leading me there for some reason. I didn't know exactly why but just

that He wanted me there."

As a friend of Father Ed's for about three years at that time, Michael recalls that "we were praying together in June and we really sensed the Lord. We just knew the Lord was calling us to some kind of ministry and He used the Scriptures to be specific to the point that we knew if we didn't do it, we'd be in direct disobedience to the Lord.

"Father Ed asked me to go with him to West Virginia the next month where he was preaching to help with the singing and everything. In the meantime, we went to several other places first. For about five months I didn't take a very active role in the ministry. I had to sit and learn and watch and listen. It wasn't for several months before I even sang or gave my testimony," Michael notes.

TALK to Michael about the future and you get a few unexpected responses and a better insight into what makes Michael go.

"I look to the future in a neat way," he quickly says.

"The devil likes to make the future a scary thing. God demands that we walk in faith. It says in Hebrews, it's impossible to please God without faith, and it says in Romans 14, anything done without faith is sin. The devil likes to throw the opposit of faith in and that's fear which makes us fear the future. He

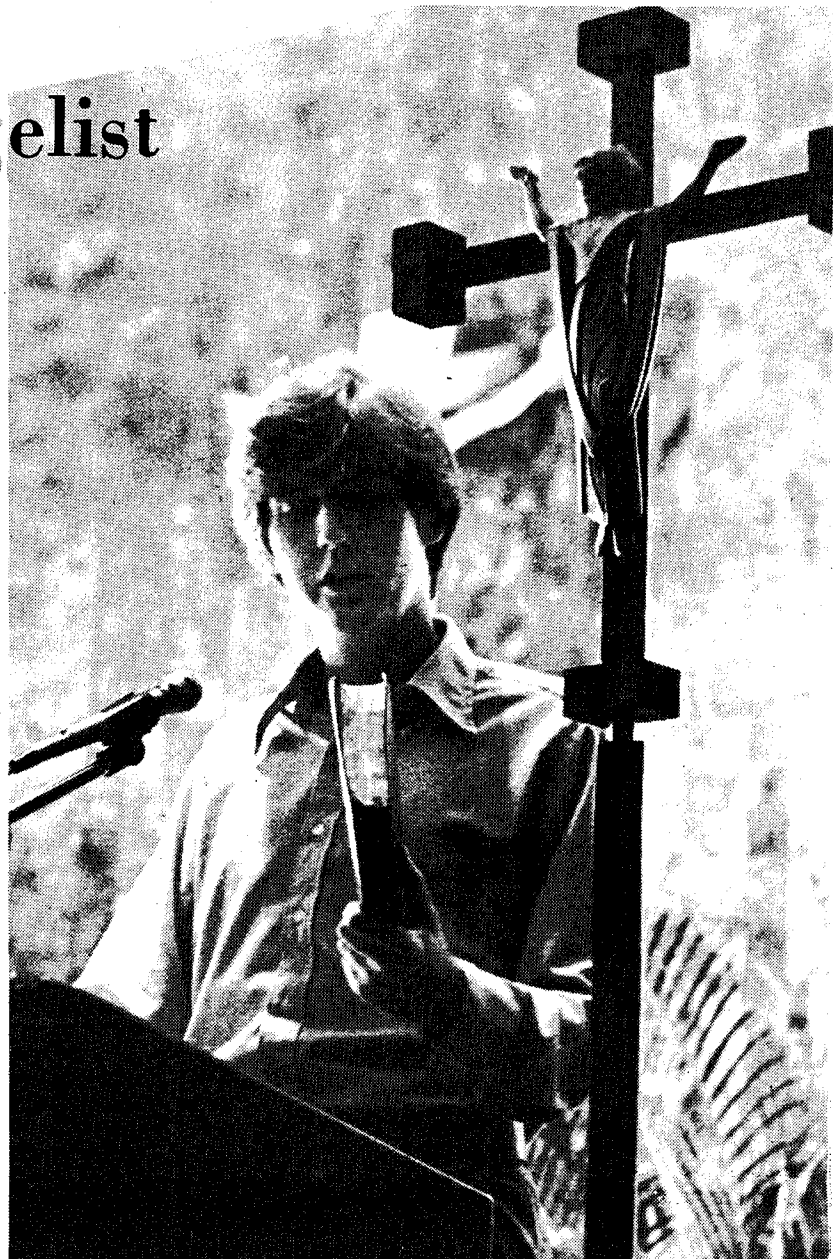
*"The devil likes to make the future a scary thing. God demands that we walk in faith."*

likes to make me think—what about you'll have no pension at 65—and stuff like that.

"I'M 22 NOW, what am I doing now worrying about 40 years, 45 years from now?"

"Right now I'm in the period of youth where I can speak and a lot of young people will listen and it inspires older people in a lot of ways. But the truth is, as age comes so does respect and experience. So, when I'm 30 or 35, I'll have more rexpience, more exposure to the Word of God. I'll have more exposure to God's people.

"I believe marriage in the future would be a very effective thing for me. I believe I would have to be very careful to listen to the voice of the Lord and I'd have to test it. Raising a family, having sons that are Spirit-filled, preparing them for what God has for them—not telling them what



Michael McDonald, a 22-year-old Catholic layman as a full-time Catholic Evangelist on a recent trip to the Archdiocese of Miami.

to do, not preparing them for ministry from the time they're two, but really preparing them to hear God's voice—is probably the greatest privilege and the greatest opportunity to disciple someone that a Christian has. So, there are elements of discipleship within a family.

"I really believe there's a need for married laymen preaching the Gospel. I think anyone who denies that is shortsighted. It's just impractical to see anything other than that for the future of the Church," Michael says.

Pointing to the need for educated and informed Christians, Michael asks, "In our society with such freedoms of the press that we enjoy, with all the technological advances in the media bombarding us with all kinds of thoughts and ideas how can we protect our Faith if we don't know it?"

On the need to study and know

the Scriptures, Michael reflects that, "Jesus says if you abide in My word then you are my disciple and you will know the truth and the truth will set you free.

"In the Book of Hosea, it says, my people perish for lack of knowledge. The Lord is calling the Church not to just an emotional, not to just a tempermental conversion to the Lord Jesus but an intelligent conversion.

"We have to believe, to decide for the Lord Jesus not because it feels good, not because it's going to give us all kinds of blessings, but because of an intelligent decision to love and serve God knowing that He is true and He is faithful."

Concluding, Michael points out that, "The message for young people or older people is the same—repent and believe in the Lord Jesus. The Lord Jesus says the same thing to all people—come to me."

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Archdiocese of Miami  
Weekly Publication

Second-class postage paid at Miami Florida. Subscription rates \$7.50 a year. Foreign, \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd. Miami, Fla. 33138.

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The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

**MAILING ADDRESS**  
P.O. BOX 38-1059  
Miami, Fla. 33138  
**TELEPHONES**  
News - 758-0543  
Advertising - 754-2651  
Circulation - 754-2652  
Ft. Lauderdale - 525-5157  
W. Palm Bch. - 833-1951

# Directors discuss input for Deacon survey

By ARACELI CANTERO  
Voice Spanish Editor

Much more needs to be known about the restored ordained ministry of the Permanent Diaconate, according to some 100 permanent diaconate directors who met in San Diego last week.

"We met to discuss our input into a national survey to be conducted for that purpose," said Father David Punch, Director of the Archdiocese of Miami program, who attended the San Diego meeting.

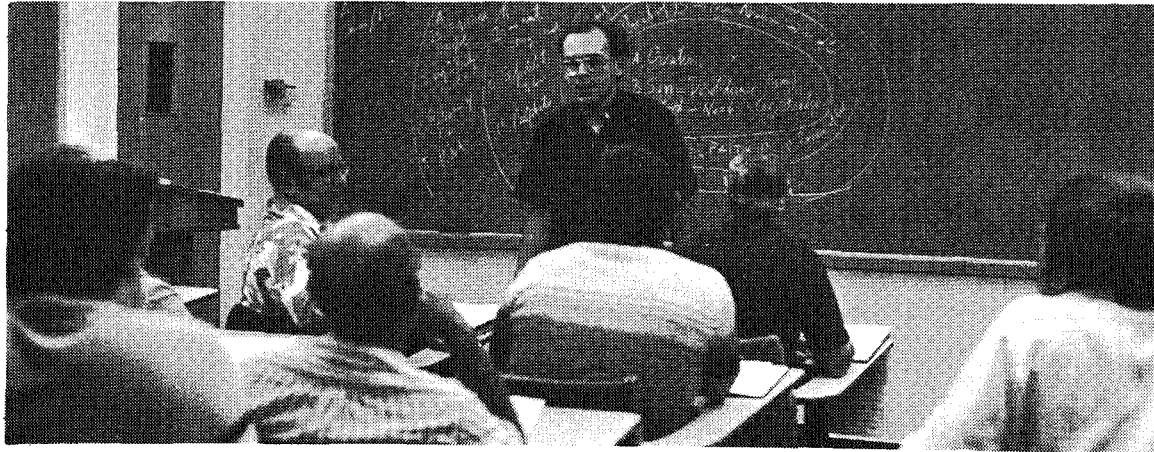
"We also talked about the continuing education of permanent deacons and ways of answering to the needs they encounter in their ministry," he said.

Under his direction, the Permanent Deacon Program of the Archdiocese started last October with 17 candidates, seven of them Hispanics.

The local program includes weekly training sessions, each Friday evening at St. John's College-Seminary and a long week-end every month at the Major Seminary in Boynton Beach, where the candidates receive their theological and spiritual formation under the guidance of the bilingual faculty there.

When possible, the Friday classes are also held both in English and Spanish, combining directed personal study with lecture sessions.

"After talking and listening to so many other directors, I find that our program is not too different



Candidates in the Archdiocese of Miami Permanent Deacon program listen to a lecture by Father George Garcia on Sacred Scripture at one of their typical weekly meetings.

from others," Father Punch commented. "Perhaps we need more experience to become more flexible and thus respond to needs in the future," he said.

The Permanent Diaconate has 10 years of existence in this country and already includes 2,387 ordained men and 2,610 in formation programs. Of those ordained, 93 per cent are married. By culture, 78 percent are Anglo, five percent are black and sixteen percent are Hispanic.

The San Diego meeting had been called by the American Bishops Committee on the Permanent Diaconate and was addressed among others by Msgr. Ernest Fiedler, USCC National Director of the Permanent Diaconate.

"We need to know the

lived experience of deacons to help to define the service ministry of the deacon," he told participants as he explained the purpose of the survey in preparation.

The survey will include sets of questions to be answered by all permanent deacons now serving, as well as questions to pastors and heads of institutions where

they are placed, and to the deacons' wives. So far, of the 170 dioceses in the country, there are deacon programs in 112.

In Miami, the program is going through its second semester which will end with a retreat for the candidates and their wives, to be held May 20-21 at the Major Seminary in Boynton Beach.

On May 7, and during a ceremony presided by Archbishop McCarthy at the College Seminary of St. John, the candidates will be inducted into the ministry of lectors.

"Besides the practical theological and spiritual formation they receive, our aim is to create a living community among them," Father Punch said. "I believe there is already a great fraternal spirit in the group, one that has overcome all cultural differences," he said.

## Women map out strategy on issues in Legislature

Special to The Voice  
ORLANDO— Florida Council of Catholic Women board members, in annual session here Thursday, Mar. 2, planned Equal Rights Amendment and legislative strategies for Florida and the nation, uniting efforts of all diocese's DCCW groups for pro-life.

At the first meeting she chaired as new province director and FCCW president, Mrs. Robert Ulseth of West Palm Beach also highlighted some NCCW goals and led discussion of a conference in Jacksonville and a national NCCW assembly in Miami later this year.

Four priest-moderators attended as well as four of the five diocesan presidents.

Present from the Archdiocese of Miami were: Father Laurence Conway, Archdiocesan Council of Catholic Women moderator; and Mrs. Arthur Harlan, Miami ACCW President.

This year the biennial FCCW conference will be held at the Hilton at 565 Main St., Jacksonville, Sept. 13 and 14.

Later, from Sept. 27 to 29th, the NCCW will hold a general assembly for leaders

of the organization at the Deauville Hotel, Miami Beach.

NCCW's membership is down, according to Mrs. Ulseth, creating a hardship upon the organization in maintaining staff at the United States Catholic Conference headquarters in Washington.

A house-sales company of beauty products was criticized by NCCW for a sizable donation it gave to the National Organization of Women. The company later agreed not to fund, or support NOW, since it was not interested in promoting any point of view.

Another area watched by the NCCW is the March of Dimes, she said, where reports that procedures favoring abortions might be used locally by March monies. Council members were urged to become members of local March of Dimes boards where local policies are made, Mrs. Ulseth said.

The NCCW chose Florida for its general assembly and will inform state authorities that it did so because of Florida's resistance to the passage of ERA, she said.

Mrs. Thomas Palmer, Miami, said that if DCCW members plan to attend the opening of legislature in Florida in behalf of stopping ERA, they should call Iris Watson for reservations at the Holiday Inn, 316 West Tennessee, Tallahassee, 32301.

There will be a reception coordinated by Mrs. Palmer at the St. Thomas More Center, courtesy of the Diocese of Pensacola-Tallahassee. This will follow a caucus April 3 at 3 p.m.

Mrs. Palmer reported 8,000 petitions against ERA had been bundled off to the White House since the last meeting of the FCCW.

## Delegates urge women deacons

WASHINGTON (NC) — More than 50 diocesan directors of permanent diaconate programs have asked the U.S. bishops to seek Vatican permission to ordain women as deacons.

The diaconate directors said that "The spirit of justice requires that both men and women have the freedom to respond to the call of Orders."

In a resolution passed unanimously at the annual meeting of the National Association of Permanent

Diaconate Directors held in San Diego Feb. 28-March 2, the directors said that the Catholic Theological Society of America, the Canon Law Society of America and the Catholic Biblical Association have urged such a change in church policy.

The resolution was directed to the National Conference of Catholic Bishops' Committee on the Permanent Diaconate, chaired by Auxiliary Bishop Eugene A. Marino of Washington.

### Pastors final ABCD meet

The final meeting of Pastors for the Archbishop's Charity Drive will be held at 7:30 p.m., Wednesday, March 15, in the Cathedral Hall of St. Mary's Cathedral, Archbishop Edward A. McCarthy announced this week.

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Blessing the site for the permanent church of St. Paul of the Cross Parish, North Palm Beach, is Monsignor Bernard McGrehan, Pastor of St. Edward's Parish, Palm Beach. To his left is Father Charles Sullivan, C.P., Pastor, St. Paul of the Cross Parish, and to his right is Richard Tourigny of St. Luke's Parish, Lake Worth, a layman studying for the diaconate.

## Building starts on St. Paul of Cross Church, N. Palm

NORTH PALM BEACH—Ground has been broken here, and the site blessed, recently, for the building here of a permanent church for the St. Paul of the Cross parish. Officiating was Msgr. Bernard McGrehan, pastor, St. Edward's parish, Palm Beach.

"The contract calls for its completion by Dec. 29 but the builder has told us he will try

and have it ready in time for Christmas," said Father Charles Sullivan, C.P., the pastor.

Funds for the building were raised under the general leadership of the parish's Men's Club and Women's Guild.

The site is located amid tropical Florida vegetation, close to the northern headwaters of Lake Worth, and

serves the communities of Juno Isles, Lost Tree Village, Hidden Key, the north end of Riviera Beach's Singer Island, and a part of North Palm Beach.

The parish was formed in 1970 and since then has been placed under the direction of the Passionist Fathers who operate the nearby monastery of Our Lady of Florida.

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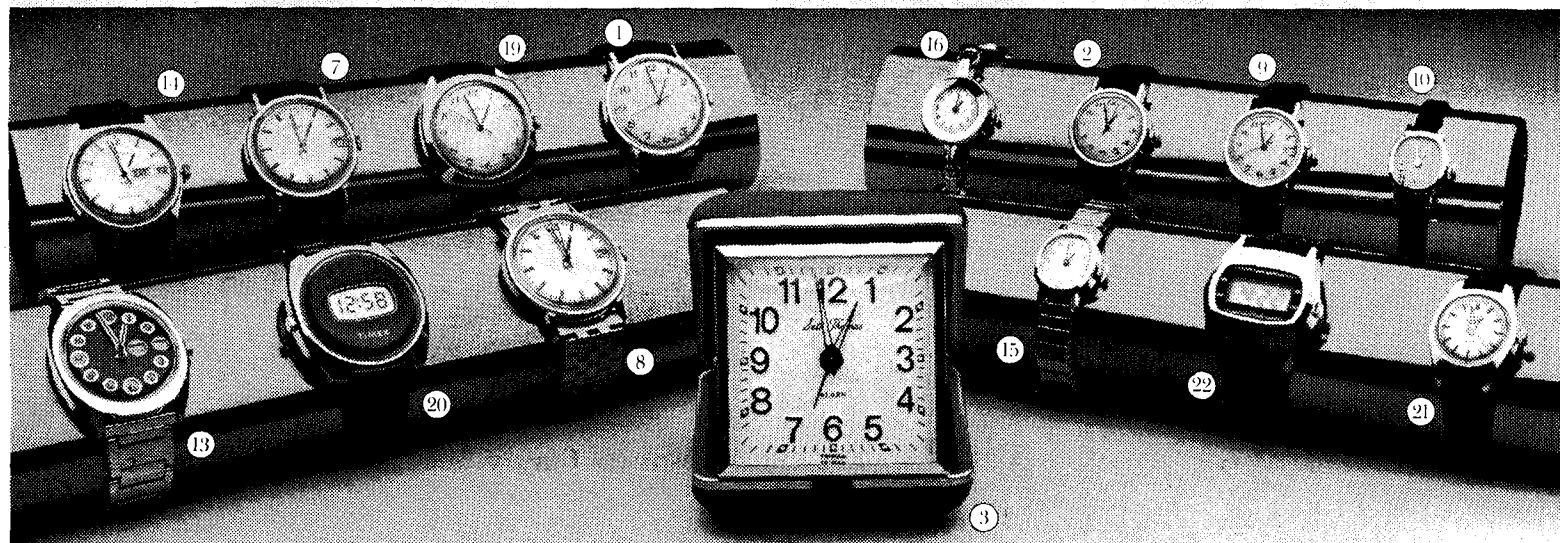
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# Ecumenical enthusiasm for Holy Year

(Continued from Page 1)

because of non-involvement," said Archbishop Welles.

"I join with you in celebration...of the Holy Year here in South Florida," said Rev. Charles Eastman of the First Church of North Miami Congregational.

"Since you have come here, there is a great spirit over this people of many cultures and faiths. I pray that this good spirit continues, and I welcome its growth and development through your good offices," he said in his letter to the Archbishop.

A number of Religious

orders leaders also wrote their support.

Sister M. Georgetta, director of Holy Cross Convent in Fort Lauderdale wrote to Archbishop McCarthy "to thank you for the wonderful opportunity given us at this time to participate in the Holy Year in commemoration of the 20th Anniversary of the Archdiocese.

"We thank God for the leadership He has given us here in Miami and we sincerely feel there is not another diocese that has anything comparable to what is being

given, we Religious and laity, this Lenten season as an opening for our Holy Year."

"I think it is a great idea and will ask the Lord to bless you and your people," said Sister Corda Marie, Superior General of the Sisters of St. Francis of Philadelphia. "The seeds have been planted with our gift of faith, and how true it is that each of us must work at growing in Faith, Prayer and Love.

"You will have our prayers and support from the North, and I am sure our Sisters in Naples will participate..."

Sister M. Eleanor Cecilia, O.S.F., coordinator of the Committee for Eucharistic Renewal, Philadelphia, wrote, "I know that our Eucharistic

Christ will bless and hopefully be able to bring others closer to the Eucharist as a result of your program."

## New Vicar for Clergy

(Continued from Page 1)

Previous to serving as pastor of St. Agnes, Msgr. Walsh was Spiritual Director at the Major Seminary of St. Vincent de Paul, Boynton Beach.

Formerly pastor of St. Patrick Church, Miami Beach, where he served from 1966 to 1971, Msgr. Walsh, who was ordained at St. Francis Hospital, Miami Beach, in 1944, has also served the Church at archdiocesan and national levels.

A popular columnist of The Voice since the paper was founded almost 20 years ago, Msgr. Walsh was named Diocesan Director of Vocations and head of the Diocesan Bureau of Information shortly after the Diocese of Miami was established in 1958. In 1962 he was one of the first eight priests in the new diocese to be elevated to the rank of monsignor in 1962.

In addition to being Censor Librorum for the Archdiocese, Msgr. Walsh has also been the Archbishop's Representative for Serra

Clubs, member of the Archdiocesan Radio and Television Commission and of the Board of Consultors.

He served as first chairman of the Cursillo Commission and in 1969 was named Archbishop's Representative to Seminaries.

He attended Vatican Council II sessions providing in-depth reports for The Voice of which he is editorial consultant. In 1974 he was one of 12 diocesan priests in the nation appointed as advisors to and collaborators with the Committee on Priestly Life and Ministry of the National Conference of Catholic Bishops. At that time he was also vice president of the Senate of Priests.

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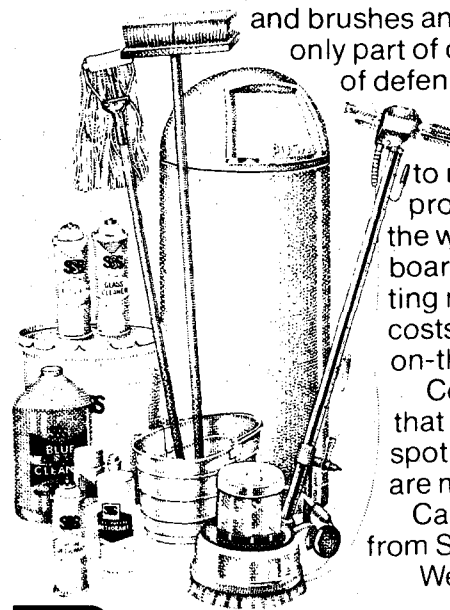
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# S. Florida Scene

## S. Dade ACCW

The South Dade Deanery of the Archdiocesan Council of Catholic Women will hold its Spring meeting Tuesday, March 14, at St. Thomas the Apostle Church, Miami. Registration begins at 9 a.m., followed by a business meeting, Mass, luncheon, and installation of officers.

★★★

## 'Bread for the World'

Persons interested in domestic and world hunger issues are invited to a meeting at Barry College Monday, March 13, at 7:30 p.m., in the Library, room L103. "Bread for the World" members are sponsoring the meeting.

★★★

## Tag Day

The fourth annual Tag Day Benefit Drive to raise money for research to find a cure for retinitis pigmentosa will be observed in Dade and Broward March 18-19. Retinitis pigmentosa is a disease that causes the loss of sight of thousands of children and young adults throughout the country. There is no known cure for the disease.

★★★

## Engaged encounter

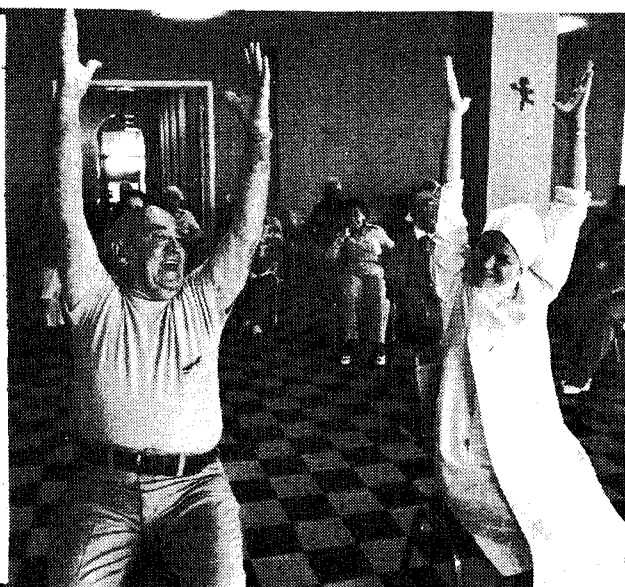
Couples anticipating marriage within the next few months may attend the Engaged Encounter Day offered at St. Rose of Lima parish Sunday, March 19. The day begins at 10 a.m., and ends at 8 p.m. Couples are expected to attend the entire day. For advance registration, which is required, call the Family Enrichment Center at 651-0280. The next Engaged Encounter Day in the central part of the Archdiocese will be at St. Bartholomew parish, Miramar, Sunday, April 9.

★★★

## Dublin Conference

A special charter will leave Miami, June 12, for the 1978 International Conference of the Charismatic Renewal in the Catholic Church in Dublin, Ireland, June 15-18. The charter is available for those who already have their own housing arranged in Dublin and no provisions are made for housing accommodations. The package includes round trip seat, full meal service aboard flight, registration fee, and three main meals during the conference. For ad-

Hugh Haggerty, a resident of the Pennsylvania, works hand in hand with Sister Eulaliae, O.C., activity director at the Pennsylvania, West Palm Beach, on the physical fitness program. Recently, Haggerty received an award from the President's Council on Physical Fitness and Sports. Three times a week the Pennsylvania ballroom is filled with about 70 residents, sitting in chairs and waving their hands and kicking their legs, and other forms of exercise. The exercises are done in chairs because Haggerty feels it is safer for the elders. A resident at the Pennsylvania for your years, Haggerty was a salesman in Queens, N.Y., for 42 years.



ditional information call (219) 236-2660 in South Bend, Ind.

★★★

## Ecumenical Festival

Margarita Montero Inclan, Cuban-American harp virtuoso, together with her five harpists, "The Sacred Harp Ensemble" will appear at the Kendall Presbyterian Church, 8485 SW 112 St., Miami, Sunday, March 12, at 4 p.m., presented by the Ecumenical Festivals of Greater Miami, Paul Storm, director. Assisting and accompanied by flute and organ, will be Kathleen Miller, soprano. Program includes "Panis Angelicus," "Ave Maria," "The Lord's Prayer" and the music of Bach and Handel.

★★★

## Prison honor

Sister Mary Burke, an Adrian Dominican who attended Barry College and taught in the Fort Lauderdale, West Palm Beach areas, received the Educator of the Year Award from Leesburg State Prison, New Jersey. It is believed that she is the first nun to receive such an award in the United States. Sister Mary has been teaching adult basic education and general high school equivalency reading and English for nearly six years at the prison. She received her master degree from DePaul University, did an internship at Colorado State University, and worked for her doctorate in humanities at Catholic University.

★★★

## Reflection time

An Evening of Reflection will be held at the Dominican Retreat House Tuesday, March 14, from 7:30 to 10 p.m. Theme is "But their patience

worn out by the journey, the people complained to God and Moses." Speaker is Father Ross Garnsey. For Reservations call Sister Elizabeth Ann at 238-2711.

★★★

## Feel dizzy?

The Merry-go-round World of Dizziness" is the topic of Holy Cross Hospital, Fort Lauderdale, free health lecture Wednesday, March 15, at 7:30 p.m., in Dye Auditorium. Dr. Gerald T. Schultz, a specialist in diseases of the ear, nose and throat, will give an illustrated presentation. Reservations must be made because of space limitations. Call public relations department at 771-7423.

★★★

## Play for Living

The Miami Lutheran Clergy Association will present a demonstration of "Plays for Living" for all area clergymen Tuesday, March 14, at 10 a.m., at St. Matthew Lutheran Church, 621 Beacom Blvd., Miami. For registration call 643-5700, ext. 140.

★★★

## 'Hear My Prayer'

"Hear My Prayer," a cantata for choir and organ, will be featured in a special free concert presented by Mark Reed, master of music in organ, U.S.C., at Bryan Memorial United Methodist Church, 3713 Main Hwy., Coconut Grove, Wednesday, March 15, at 7:30 p.m. Music of Bach, Franck, Distler and Mendelssohn will also be presented.

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# It's a Date

## Broward

**NATIVITY Church**, Hollywood, Men's Club meeting tonight (Friday) at 8 p.m., in the parish hall. Guest speaker is Ken Jenne, county commissioner.

**BLUE ARMY** of Our Lady of Fatima will hold an organization meeting at St. Clement Church, Wilton Manors, Saturday, March 11, at 7:30 p.m.

**ST. BONIFACE CHURCH**, Pembroke Pines, mini-mini carnival presented completely by small children of the parish Saturday, March 11, from 10 a.m., to noon. The Ten Friends Club, a group of 10 children under the age of 11 sponsoring the carnival.

**ST. ANTHONY** Home and School Association, Fort Lauderdale, is sponsoring its annual spaghetti dinner Sunday, March 12, from noon to 6:30 p.m., in the school cafeteria.

**ST. BONIFACE Church**, Pembroke Pines, Women's Club Corporate Communion Sunday will be Sunday, March 12, at the 8 a.m., Mass.

**OUR LADY OF ASSUMPTION** Guild is planning an educational program for Tuesday, March 14, at 11 a.m., at St. Gabriel's Hall.

**LITTLE FLOWER Church**, Hollywood, Women's Club meeting Wednesday, March 15, at 10 a.m., in the parish auditorium. Attorney Paul V. DeBianchi, a graduate of Little Flower School and Chaminade, is guest speaker.

**ST. JOHN BAPTIST Church**, Fort Lauderdale, Women's Guild new membership coffee Wednesday, March 15, at 10 a.m., at the home of Mrs. John Thesing, 3040 NE 44 St., Fort Lauderdale.

**ST. PIUS X Church**, Fort Lauderdale, Women's Club luncheon and fashion show Friday, March 17, at Pier 66, Suite 66. Fashions by Dainty Apparel and music by Chet Savage. For reservations write, Mr. L. J. O'Toole, 3430 Galt Ocean Dr., Fort Lauderdale, 33308.

## Martin

**CHARISMATIC** Outreach breakfast at Hilton on the Ocean, Jupiter, Saturday, March 18, at 9:30 a.m. Guest speaker will be James W. Sowinski, pastoral leader of Spirit of the Living God Prayer Group, St. Mark's Church, Fort

Pierce. For reservations call Kathleen Lake 746-0895 or Inez Robinson, 746-5784.

## Dade

**VISITATION Church** "Round the World" Carnival tonight (Friday) until Sunday, March 12. Rides, games, amusements, refreshments and white elephant sale is featured at the parish grounds, N. Miami Ave., and 191 St.

**CORAL GABLES Council**, K. of C., Fish Fry tonight (Friday) from 5:30 to 8 p.m., at council headquarters, 270 Catalonia Ave. Following the fry, cartoons and movies will be shown.

**ST. MARY MAGDALEN Women's Guild** white elephant sale March 10-12, from 9 a.m., to 4 p.m. Guild will also have

**ST. VINCENT Church**, Margate, St. Patrick's Day dinner dance Saturday, March 11, at 8 p.m. in the parish center.

**ST. CHARLES BORROMEO**, Hallandale, Women's Club St. Patrick's Day dessert card party Thursday, March 16, noon, in parish center.

**OUR LADY QUEEN OF MARTYRS Church**, Fort Lauderdale, St. Patrick's Day dinner dance at 8 p.m. Reservations before Wednesday, March 15, call 583-3307. Music by Del Baroni and The Notables.

**ANCIENT ORDER OF HIBERNIANS**, Fort Lauderdale, fourth annual St. Patrick's Day dinner-dance and entertainment at Williamson's Restaurant Friday, March 17, at 7:30 p.m. For reservations call 752-3466 or 989-6741.

**LAUDERDALE CATHOLIC** Singles Club St. Patrick's Day party at Roland's Fort Lauderdale. For information call 733-9310 or 771-2843.

**NATIVITY Church**, Hollywood, St. Patrick's Day dinner in parish hall Friday, March 18, from 5 to 7:30 p.m.

a corporate Communion Sunday at the 10 a.m., Mass, and a card party Monday, March 13, at 7:30 p.m.

**ST. JOSEPH Church Women's Club** Spring Sale Saturday, March 11, 10 a.m., to 5:30 p.m., and Sunday, March 12, from 9 a.m. to 2 p.m.

**ST. PATRICK Church** Patrician Club Communion Sunday, March 12, at the 10:30 a.m., Mass.

**ST. JAMES Church** Family Enrichment Community and Office of Religions Education of the parish co-sponsor a Festival of Passover Seder Supper. If interested call before Tuesday, March 14, Mrs. Jeanie Mesler 681-2163 or Mrs. Joan Pearce, 681-2676 (days) and 685-3255 (nights)

**DOMINICAN RETREAT** House Renewal Evening for Women Living Alone Monday, March 13, 7:30 p.m. Theme is "Women is Scripture-Old and New Testament."

**ST. JOSEPH Friendship Club** "Day at Gulfstream Race Track" Thursday, March 16.

Irish music. Reservations, before Wednesday, March 15.

**MIAMI COUNCIL K. of C.** annual St. Patrick's Day dinner-dance and show at council hall, 5644 NW 7 St., Saturday, March 18, at 8 p.m.

**SHAMROCK SOCIETY** of Florida 21st annual St. Patrick's Ball Saturday, March 18, at 8:30 p.m. at the North Miami Armory, 13250 NE 8 Ave. Irish and American dancing and entertainment. For reservations call 822-0200 or 688-4721.

**OUR LADY OF LAKES Church** St. Patrick's Day dance Saturday, March 18, 9 p.m., until 2 a.m. Midnight buffet provided. For reservations call Joan Campbell, 821-5328.

**ST. BARTHOLOMEW Church**, Miramar, Irish Derby Night dance Saturday, March 18, 8 p.m., in parish hall. For reservations call Bob Fenimore, 431-3526 or 653-1440.

**ST. VINCENT DE PAUL Church** annual St. Patrick's Day dance Saturday, March 18, 9 p.m. Live band will provide, Irish, American and Latin music.

**LOURDES ACADEMY** luncheon at St. Augustine Church Hall Thursday, March 16, at 12:30 p.m. For reservations call Jeanne Allman at 665-8700 before Monday, March 13.

## Palm Beach

**ST. MARK Church**, Boynton Beach, pancake breakfast Sunday March 12, from 8:30 a.m. to 1 p.m., in the parish hall. Breakfast to benefit Jeff Halle, a student at the school who is suffering from leukemia.

**ST. JOHN FISHER**, West Palm Beach, presents free the Newman Players in "Francis" a musical based on the life of St. Francis of Assisi, Sunday, March 12, at 7:30 p.m.

**ASCENSION Church Women's Club** luncheon and card party at the Boca Raton Country Club Monday, March 13, at 11:30 a.m. For reservations call Mrs. Charles Kuehl at 278-7244.

**SHAMROCK CLUB** of Palm Beach County sixth annual St. Patrick's Day Ball at the Challenger Country Club, Lake Worth, Friday, March 17. For reservations, before Monday, March 13, contact Mrs. Shirley Guthrie, 582-0334, or Patricia Cich, 585-0601.

**VILLA MARIA** Auxiliary St. Patrick's Day lunch at the Miami Shores Country Club, Friday, March 17, at 11 a.m. Marie Balaban will be guest singer.

**ST. BONIFACE Church**, Pembroke Pines, St. Patrick's Day covered dish supper Sunday, March 19, at 6 p.m.

**ST. PATRICK School Alumni Association** St. Patrick's Day party Friday, March 17, at 8 p.m. For reservations call Pearson Setlin, 672-6095, or Marilyn Healy, 856-6749 (day) or 652-5539 (nights).

**ST. JAMES Church**, St. Patrick's Day dinner-dance Saturday, March 18, at 7:30 p.m., in parish hall.

**ST. JOSEPH Church**, Freindship Club post-St. Patrick's Day party Tuesday, March 12. Luncheon and Irish musical entertainment featured.

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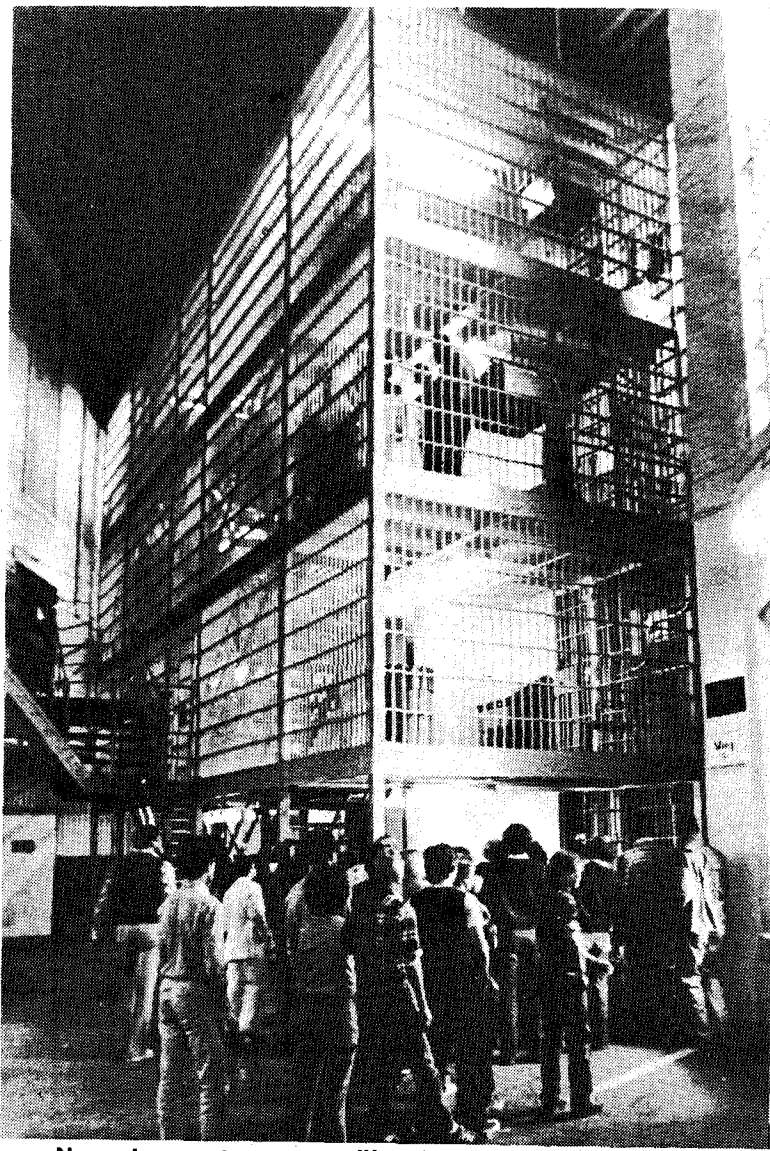
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## Junior Legion members visit detention center

Junior Members of the Legion of Mary from St. James parish, accompanied by Father Anthony Mercieca, sang at a Liturgy celebrated at the North Dade Detention Center. The St. James youth have also been singing for the elderly in nursing homes and for shut-ins of the parish.

Junior Legion of Mary members do the same kinds of apostolic work as adults.

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anyone interested in the Junior Legion who is between the ages of 8 to 18, can obtain additional information by calling 685-8852.

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# Jr. Girl Scouts, bake sales, 'Dracula' in youth spotlight

A Day of Reflection for Junior Girl Scouts will be held at Our Lady of Charity of Cobre Shrine, Miami, Saturday, March 18, from 10 a.m. to 2 p.m. Scouts attending will receive the Querite Dominum patch at the conclusion of the day. Cost is \$2 per person which includes drink and the cost of the patch. Scouts and participants should bring their own lunch.

\*\*\*  
The Teen Club of ST. TIMOTHY Church, Miami, invites all seventh and eighth graders and their families to a Sedar Supper tonight (Friday) from 6:30 to 9:30 p.m., in the parish hall. A buffet pot-luck supper will be served.

\*\*\*  
LOURDES ACADEMY will hold its fourth annual Social Science Fair March 12, 13 and 14. Open house for the public will be on Monday, March 13, from 7 to 9 p.m. Approximately 180 students will exhibit projects and research papers on the topics of world cultures, American culture, Cuban history, government, economics, and Communism.

\*\*\*  
ST. THOMAS MORE Youth Group in Boynton Beach will sponsor a bake sale Saturday, March 11, after the 4 p.m., and 5:15 p.m., Masses in front of the chapel to raise money for a future camping trip and outing to Busch Gardens.

\*\*\*  
HOLY SPIRIT Youth Group in Lantana will hold a bake sale Sunday, March 25, in front of the Lantana Publix.

\*\*\*  
COLUMBUS High School and LOURDES ACADEMY will hold their second exchange program this year March 14-15. Tuesday will find 25 boys from Columbus following a typical class day at Lourdes and on

## Youth Corner

Wednesday the role will reverse.

\*\*\*  
Brian Regan, a graduate of COLUMBUS High School, has his first role in a Heidelberg Theatre production. The son of Mr. and Mrs. Walter A. Regan of Miami, he will play the part of Buttermilk, the attendant, in "Dracula" at Heidelberg College, Tiffin, Ohio. Brian is majoring in communication and theatre arts and is a split

end on the varsity football team.

\*\*\*  
Dr. Maria Christina Herrera, professor at Miami-Dade, South Campus, will be guest speaker at the induction of 46 students into the Spanish National Honor Society and 25 students into the French National Honor Society at Lourdes Academy. Mrs. Hilda Fernandez is moderator of the Spanish National Honor Society and Mrs. Carmen Dearing is moderator of the French National Honor Society.

\*\*\*  
Carol J. Geiger, a senior at LOURDES ACADEMY, has been named a Finalist in the 1978 National Merit Scholarship Program. This Finalist rating places her among the top half of one percent of the Nation's scholars.

## Nature walks planned

Youth interested in nature can join in the Woodland Trail Walk at Greynolds Park, 17530 W. Dixie Hgwy., Saturday, March 11 at 9 a.m. The tour meets in front of the boathouse and features many of the plants and animals found in the park as well as an

early morning visit to the bird rookery.

On Saturday, March 25, at 9 a.m., beginning at the boathouse, there will be a walking tour along the Oleta River, one of the few natural rivers in Southeast Florida. The walk will focus on shoreline plants and animals.

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# Science and religion...

by Fr. Alfred McBride, O.Praem.

One of the sorrier spectacles of Christian history was the headlong conflict between a Church, which had tamed barbarians, preserved classical learning and founded universities, and the scientific community that burgeoned during the Renaissance, and flourished in the Enlightenment.

Why did the Church, which had often enough stirred and kept pace with human learning, now fall out of step and enter what was to be known as a "state of siege?" Perhaps weariness was one reason. In the course of two centuries the Church fought to survive the ravages of the Black Death, its consequent effect on Church discipline and behavior, the shocks of the Reformation, the diffusion of energies poured into the Council of Trent and the Counter-Reformation and the dispersal of thousands of its talented personnel into worldwide missionary endeavors. Few organizations could sustain well so many and diverse demands upon inner energy and creativity. Having weathered so many storms and produced inner discipline and outer expansion at so great a cost, the Church may simply have stayed off the new learning out of sheer fatigue.

A second reason behind this was that while the Church was battling to regain its balance, a new cordon of scientists

and mathematicians emerged. They toiled away at experiments and forms of thought all aside from the Protestant-Catholic battles raging over their heads and outside their studies and labs. They came to their conclusions without any dialogue with ecclesiastical types. Feeling the exhilaration of reason, without the tensions imposed by faith, they set in motion what we now call the modern, scientific era.

Two men symbolized the shift, Nicolas Copernicus and Rene Descartes. Copernicus concluded that the sun and not the earth was the center of our universe. Earth was not king after all. It was just a planet spinning dizzily around the sun. Now since the previous thought systems, upon which the Church built a rational basis for faith, held the old idea, it came as a shock to find out otherwise. It seemed to falsify the position for faith and unseat too much the basis of religion. Hence the Galileo case where Church authority suppressed his espousal of the Copernical position. Rather than dialogue, the world of the Church and science squared off in confrontation, an attitude ultimately far more destructive than the Protestant-Catholic cleavage. For here the battle is between faith and reason itself.

Descartes, though remaining a Catholic, provided a

## HANS JONAS

### Warnings for modern scientists

by William Ryan

"Time was," writes moralist Hans Jonas, "when science was a sacred cow. But no more. If science was once able to claim complete immunity from any kind of restraint, that's because, in the old days, theory was often separate from action. But today there is hardly such a thing as 'pure knowledge'—since every finding has its practical, and sometimes deadly, application."

A case in point, according to Jonas, is biomedical research. "No scientific-technological alliance is so rife with moral problems (blatant abuses discounted) as that of the life sciences, from the conduct of research all the way down to the last decisions on uses."

Hans Jonas is a Jewish moral philosopher and theologian whose writings tend to strike a resonant tone in the minds of persons nourished in the Catholic moral tradition. Born in Monchengladbach, Germany in 1903, he attended the Universities of Freiburg, Berlin, Heidelberg, and Marburg (where his dissertation committee was composed of Martin Heidegger and Rudolf Bultmann), and from which he was graduated summa cum laude with a doctorate in philosophy in 1928.

Jonas left Germany in 1933 and lived in Palestine and Israel beginning in 1935. He volunteered to serve with the British army in the fight against Hitler, from 1940 to 1948. At the age of 45, he joined the struggle for Israel's independence. Since then he has written scores of articles and books and he has taught at Hebrew University, Jerusalem; Princeton University; Columbia University; Union Theological Seminary; and Harvard. He is currently on the Graduate Faculty of Political and Social Sciences at the New School for Social Research in New York.

Jonas believes that the great moral issues of the present day can be expressed under the general heading of "the ethical challenges

posed by the whole technological dynamic, challenges which present a very serious danger to the conditions of life for future generations."

A dramatic example of such challenge, and resulting dilemma, says Jonas, has come with the identification by scientists of DNA (Deoxyribonucleic acid) as the chemical basis of heredity. Advances in molecular biology now permit the joining of portions of DNA molecules from different species into "DNA recombinants," which are then inserted into bacterial cells. While the technique will facilitate increased knowledge of basic biological processes, scientists themselves have stressed the need for caution since the technology has the potential to modify all forms of life.

"It is obvious," Jonas says, "that here moral and legal issues arise in the inner workings of science—issues that cross through its territorial barriers and present themselves before the general court of ethics and law...Experiments are now necessarily innocent because they promote knowledge."

"The stakes being what they are, the public interest clearly impels public control of this hazardous field," Jonas writes, "and the only coercive instrument of control, imperfect though it be, is the law. The 'scientific community,' in spite of its hitherto blameless credentials, is not the kind of body that can vouch for its members of wield effective sanctions against trespassers," he says. "Not counting simple sloppiness, the temptations to recklessness are great. The race for breakthroughs is on, Nobel prizes beckon, not to speak of material rewards, and he who cuts corners may come in first."

Jonas' observations on the controversy surrounding recombinant DNA research call to mind a statement made last May by the Catholic Bishops' Committee for Human Values, which said such research "should not be viewed solely



from the perspective of a risk-benefit calculus," since framing the issue in these terms alone risks obscuring the other values at stake." Warning against a utilitarian ethic which would pursue research at the expense of other fundamental values, the bishops' committee also declined to adopt "the other extreme which would ban all recombinant DNA research as inherently too risky." The bishops called for widespread public participation in the DNA discussion saying that "the responsibility to be informed is especially critical for those in teaching and pastoral roles."

An admirer of the Catholic moral tradition, Jonas says, "Much of the Catholic ethic, as expressed in Aquinas, for example, has its basis in the order of nature, which appeals very much to me as a Jew." He believes that Catholic theologians have been more successful than others in preserving the strengths of the common Judaeo-Christian heritage. "The fact that Catholic thinking holds on to its traditions, modifying only with great caution, while others rush headlong into the modern age, is a healthy thing," he says.

# ...a history of conflict

second aspect to the shift. He saw how valuable mathematics was to the new science. He applied the same to philosophy.

American Indian tribes, Asiatic cultures, competing religious orders and the disintegration of the medieval social

## KNOW YOUR FAITH

This moved him to a position of approaching reality with methodical doubt. By such doubting, the person is moved to seek visible proof for what one wants to hold as certain. The purpose of the doubting was to remove exaggerated attention to authorities which would stop people from doing research and brainstorming new ideas. Though Descartes did not apply this to the truths of faith, he did apply it to much of the tradition.

Descartes' method became the foundation of critical rationalism, especially as applied to the understanding of the Bible and the historical background and working of the dogmas. Such a sudden and seeming attack on Church authority, the truth of the Bible and dogma could only have received an equally fierce rejection from a Church besieged with enough troubles from Protestants, Copernicans, South

system. Frankly, by almost any standard, it was a case of too much too soon. If history could be re-written to allow some breathing space amid all these historical changes, crises and catastrophes, perhaps the Church could have fared better in appreciating the new learning and adapting its uses toward the illumination of faith.

But one does not have this luxury. Time waits for no man—nor the Church for that matter. Hence for several hundred years, up until Vatican II, the Church and the world of secular learning have fought more than they dialogued. The 17th century break was apparently too deep for either side to give in enough. Today the smoke has largely cleared. Suspicion is down and trust is growing. It's about time. The "Progress of Peoples" and Christian hope depend upon it.

## GALILEO

### an original thinker at the wrong time

by Fr. John J. Castelot

Galileo Galilei had the misfortune of being an original thinker and scientist in an age when originality was suspect and science was so tied in with the prevailing philosophical system that to question accepted ideas was to lay oneself open to the charge of at least intellectual heresy. Galileo risked this in his dedicated pursuit of truth, and he suffered for it.

He was born in Pisa on Feb. 15, 1564, the son of an accomplished but unprosperous musician. In 1581, he was a pre-med student at the University of Pisa, but he could afford only four years before having to drop out. His heart hadn't been in it, anyway; mathematics and science were his first love.

His private study led to his publishing two scientific treatises, which caught the attention of the rich Marquese Guidobaldo del Monte, a mathematician, who became Galileo's patron, obtaining for him a post as lecturer at the university. His reception by the faculty was cool. To begin with, he had never earned a degree. Worse still, he questioned the traditional teaching when his own research led him to do so.

The philosophy of Aristotle had determined the world view of Western Christian culture and was considered as providing well-nigh final answers to all questions, philosophical or scientific. Ironically, because he was a true Aristotelian in the sense of practicing free inquiry, Galileo was badgered, reviled, and persecuted as an insufferable upstart.

After two years in this climate, he resigned and rejoined his family in Florence. Upon his father's death, he had to support the family, but again Marquese Guidobaldo stepped in. He was made professor of mathematics at the University of Padua, where he remained for 18 years. Here he entered into a liaison with Marina Gamba and fathered a son and two daughters, both of whom became nuns. Padua was more sympathetic to his genius and those years were productive. He invented a thermometer, wrote copiously, and developed an interest in astronomy.

Galileo was not the only scientist of the time to propose revolutionary ideas. In the Aristotelian view, modified somewhat by Ptolemy around 150 B.C., the earth was immovably fixed at the center of the universe, with the heavenly bodies moving in spheres around it. Squared with the evidence furnished by the naked eye, evidence bolstered by the biblical world view, itself pre-scientific. The

most spectacular challenge to this view came from Nicolas Copernicus (1473-1543), who seriously proposed a sun-centered universe in which planet earth revolved on its own axis also around the sun. The idea captivated Galileo, and he dedicated his energies to proving its truth in a solidly scientific way.

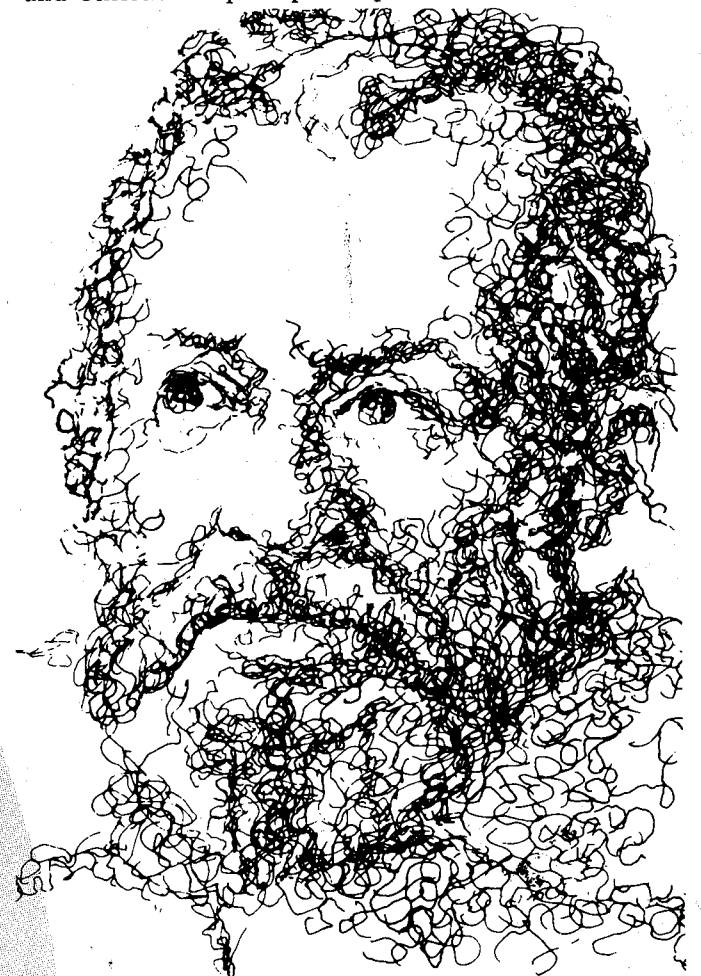
Having heard of the invention of the telescope, he built three, which enabled him to corroborate the Copernican hypothesis. His published finds in the "Starry Messenger" brought him instant fame and a lucrative position in Florence. But the book evoked strong opposition also from scientific and theological quarters. The latter were his undoing. He had the support of the head scientist at the Jesuit Roman College and decided to go to Rome to seek backing for his position. Pope Paul V received him warmly and the academic world gave him a royal welcome.

But he could not come up with a compelling proof for the Copernican hypothesis, and the opposition grew. Theologians were alarmed at the apparent conflict between his theories and the Bible's presupposition of an earth-centered universe.

Although centuries before, St. Augustine had insisted that the Bible was not a science textbook, and St. Thomas Aquinas agreed, this obvious truth was forgotten and Galileo was subjected to scrutiny, censure, condemnation. The Holy Office forbade him to teach or defend his theory. Even though the new Pope Urban VIII was a friend of his, the publication of "A Dialogue on the Two Great World Systems" caused a storm.

Finally, a sick old man of nearly 70, Galileo was ordered to Rome for trial. He was treated with kindness and put up a strong defense, but the opposition was determined to humiliate him. The "Dialogue" was banned and he was condemned as seriously suspected of heresy. His prison sentence was suspended, but he lived under virtual house arrest in Florence, where slowly he went blind. He died on Jan. 8, 1642.

The "Galileo Incident" has been a cause celebre ever since, grist for the mills of the Church's foes. Actually the treatment he received was at most quasi-official, the work of insecure and inept theologians and Roman Congregations. The question of infallibility was never at issue. Nevertheless, the damage was done and it drove an unfortunate and imaginary wedge between the Church and the scientific establishment for centuries to come.




## Discussion

1. Why do some of us fear technology? Discuss.
2. Why is dialogue between technologists and theologians necessary today?
3. Discuss this statement: "It cannot be assumed...that theologians have the moral answers in advance of any dialogue with scientists."
4. What hopes do the advancement of technology offer? Discuss.
5. What were some causes of the conflict between science and the Church beginning in the 17th century and for a long period that followed?
6. What was Copernicus' theory? Why did the Church find it unsettling?
7. What did Descartes bring to the new science?
8. What was the basis of conflict between Galileo and the Church? What was the outcome?
9. How has the "Galileo Incident" affected the Church?
10. What are the moral problems we face with regard to DNA research?
11. How does Jonas express the great moral issues of the present day? How does he define the duty of moral theologians?
12. What is similar about Jewish philosopher Hans Jonas' thought and Catholic moral thought?
13. Discuss this question: "How do you measure growth in real Christian love?"



# Here's where Catholics find out... too late... that more than Medicare...

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So... Catholics over 65 are now struck with bigger hospital bills to pay. And hospital costs are going up... *you know it!* Each hour they inflate by \$1 million, according to the U.S. Dept of Health, Education and Welfare.

Where does that leave you? Read the chart and see exactly what Medicare pays... exactly what you have to pay out of your own pocket. Can you afford to be hospitalized for sickness or accident? Will you have enough cash to pay the bills Medicare doesn't pay? You had better answer these questions today and decide if you need the help this plan offers.

### HERE'S CASH HELP FOR CATHOLICS OVER 65

Right now, enrollment is open in the Senior Citizen Division of the United Catholic Group Insurance Trust, a group devoted to the insurance needs of Catholics. *You pay nothing to belong... there are no membership fees, donations or dues — EVER!* Most important of all, we offer you Group Insurance Coverage... at LOW GROUP RATES!

Just take a look at this United Catholic Medicare Supplement Plan. It pays you cash for every one of Medicare's Part A Hospital Deductibles — the bills you have to pay yourself. It starts by paying the \$144.00 Initial Deductible that Medicare doesn't pay when you're hospitalized. It pays the \$36.00 a day you pay from the 61st to 90th day of hospitalization (\$1,080.00), the \$72.00 a day for the next 60 days (\$4,320.00)... and more. You're paid cash benefits up to \$50,000.00. You'll even be paid hospital semi-private room costs when your Medicare benefits run out. That could be mighty important to you.

The sad fact is that even with Medicare, folks over 65 can have big hospital bills... if they don't have outside cash help. And CASH HELP is what this Medicare Supplement Plan is all about. The more you need this protection against unpaid bills, the more the plan pays. Call for a check once, twice, a dozen times... you'll keep on collecting until you reach the \$50,000.00 maximum.

Think how helpful this coverage will be when you're hospitalized for a long time, or have the misfortune of being hospitalized time and time again, as can happen to folks over 65. Even a hospital stay of one day could mean a check to you for \$144.00.

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This plan does not cover hospitalization compensated by Workmen's Compensation or Occupational Disease Law, nor hospitalization due to: Act of war; mental disorders, treatment or diagnosis not required to treat a sickness, accident, or body malfunction, medical or surgical fees. Also excluded are expenses you may be compensated for by State or Federal Legislation; Custodial confinement, confinement in convalescent, nursing or rest homes; extended care or rehabilitative facilities; drug, alcohol, or mental institutions; or sanitariums; and care in a D.C. or state owned or operated institution in which the majority of patients received treatment for tuberculosis or mental disorders. This plan does not supplement Medicare Part B. Also excluded is loss resulting from intoxication, or influence of any narcotic, unless administered on the advice of a doctor. **Pre-existing conditions (those for which you were medically treated or advised prior to effective date) are not covered for first 6 months your certificate is in force.**

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The United Catholic Group Insurance Trust MEDICARE REFERENCE CARD will be yours free if you enroll before the deadline shown here. This special card tells you at a glance what Medicare pays and doesn't pay when you're hospitalized. Enroll now... don't miss the deadline for your free card!

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<b>DAYS 91-150 OF BENEFIT PERIOD</b>	<b>MEDICARE COVERAGE ENDS</b> unless you use your Lifetime Reserve (a back-up period of 60 days coverage you can use only once.) <b>YOU MUST PAY</b> \$72.00 a day while using up your Lifetime Reserve. . . totaling \$4,320.00 for the entire 60-day period.	<b>WE PAY YOU</b> the \$72.00 a day while you use up your Lifetime Reserve. We pay you this amount every covered day you're hospitalized during the entire 60-day period — totaling \$4,320.00.
<b>DAYS 151 AND AFTER</b>	<b>MEDICARE PAYS NOTHING</b> — your hospital benefits run out. <b>YOU MUST PAY</b> your entire hospital bill yourself.	<b>WE PAY YOU</b> 100% of all your eligible hospital charges up to \$144.00 per day, up to \$50,000.00. We even pay for a private room if approved by Medicare and medically necessary.

\*Medicare Supplement Benefit Period begins with the first day you are hospitalized and it continues for 60 days after you've been released.

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By **TERRY and MIMI REILLY**

# Our mission—to radiate Christ

Our column this week brings us to the last of the Holy Year themes. Reflecting back over the past few weeks of Lent and the themes of Faith, Prayer, Love and Community featured each week, it seems very natural that the last week should focus outward upon "Vocation" or "Mission."

When the treasure of faith is ours, and we are secure with it, we move outward almost like a circle that becomes larger and larger. When we pray it is often for others. When we live in love it is with and for others, and it's others in a community that support us and affirm us. We need one another. The nurturing of faith, of prayer, of love and community help prepare us for the greatest mission ever; that of turning outward to share what we so greatly treasure ourselves—the life of Christ within us.

Everything else I honestly think leads up to this huge, wild adventure of being truly living Christs.

Being "living Christs" is a bit like a child having a huge, huge ice cold Coke machine. Most everybody loves Coca-Cola, and when on a hot day, we see someone waltz by carrying a huge frosty glass of Coke, we find it just about impossible not to want to share in one ourselves. So too, it is with Christ.

On some occasions, our family enjoys watching Walt Disney on Sunday evenings, and we usually will pop a GIGANTIC bowl of pop corn, to pass around for everyone to munch on during the show. John, our 15 month old, with his tiny hand loves to grab not one kernel, but all his little fist can contain and quick as a wink, stuff his mouth full to overflowing. Everytime he does

it, we all laugh hysterically as his eyes become big as saucers and he squeals with sheer delight. Who can resist him, or the pop corn, hot and delicious? So, too, with Christ.

When we run across someone who is filled to overflowing with Christ, it's a bit like our little John when he is overflowing with pop corn. The person seems irresistible. We want to be near the man or woman. We enjoy their laughter, their warmth, their words, their joy of life. The sheer delight of the twinkle in their eyes and the peace that seems to cushion us when we are with him or her. It's great to be around a Christ lover. It's a bit of a pity that there aren't more of them around.

I guess deep down, I am a bit saddened that we Catholics don't radiate more of Christ to our battered world. I think perhaps

each of us need to soberly take stock of our own selves and see what is missing. How is our faith? What are we going to do this Holy Year to really attempt to grow in our faith? How about our prayer life? How long do we pray everyday? Or do we? Are we lovers? Do we have a community? I think these four themes and the fifth, that of "vocation" or "mission," are a bit like a gigantic circle that when complete can radiate the very power that the sun does.

Without the sun, our earth would quickly vanish. Its warmth and light bring life itself to our world. As Christians, "Christ men," we bring life and light to all those we come in touch with, upon our journey through life.

Teilhard de Chardin in one of his books, referred to the sun as a giant Eucharist that passed over the earth daily and in a real sense

each of us are Eucharist also, in a mysterious way. The mission is ours, not just our priests and religious, to bring the living Christ to one another. As the beautiful Holy Year pastoral message by our dearest Archbishop McCarthy says, "The Jesus within us must touch and transform everyone with whom we come in contact—His Love, His Truth, His Peace, His Justice, His Grace, His Voice of condemnation of evil, and His Invitation to the Father."

As Lent continues, pause and take the time to reflect honestly on yourself, your life and how open are you really to letting Christ live through you. Is Christ just a convenience to us when we want something? Is our parish only a place to simply socialize or to put in our time for a Sunday obligation? Do we really desire to be "Christ men"? If we do, we truly need one another. Think about it. Happy Lent.

—Mimi Reilly

## THEME: "Vocation - Mission"

Opening Prayer: Gentle Jesus, fill us with your Spirit, so that we might live fully for others. Lord Jesus, let us be your hands to help others, your ears to listen to others, your heart to love and bless others, your feet to carry us forth to share your good news. Thank you Gentle Jesus, for this great privilege. Amen.

### ACTIVITY IDEAS:

● Young Families: What shall I be?—materials, crayons, pencil, papers. People are called to serve God in many different ways; share some ideas about this and then have the children color a picture of what they think they may wish to be when they grow up. Then have them share how they can serve God through that 'vocation.' Mom and Dad draw a picture of how they each serve God in their vocation too. Together answer the following and write a list to be placed near the eating area.

## Family Night

1. How can we share the Good News of Jesus Christ in our family? 2. In our work or school? 3. In our parish?

● Middle Year Families: "We are called"—materials: paper, pencils. Through Baptism and Confirmation we are called to be an apostolic community. What does that mean? What interferes with this calling? What can we do to strengthen this vocation? Make a written list of practical ways each family member does minister in school, at home, and at the parish.

● Adult Families: Vocation Me?—What is our

vocation? How conscious are we that as individuals and as a group we have a special calling from God to serve the mission of His Kingdom and His Church? What can we do to grow in this awareness?

SNACK TIME: Juice and fresh fruit.

ENTERTAINMENT: Fruit Race...all line up on the living room floor on hands and knees with a piece of fresh fruit (lemons, oranges are good) and a spoon. Whoever reaches the finish line first, pushing the fruit with a spoon held between his teeth is the WINNER.

SHARING: 1. Share a funny happening last week. 2. Share a moment each felt he was ministered to this past week. 3. Each share his favorite time of day.

CLOSING PRAYER: Lord Jesus, thank you for tonight and for the Faith, the prayer, the love and community we find in our home. Thank you too, for giving our family a sense of mission. We are yours, Lord Jesus, and we are deeply grateful that we are able to share your Good News. Amen.

## Prayer of the Faithful

### FIFTH SUNDAY OF LENT March 12, 1978

Celebrant: Our Lord Jesus Christ calls each of us to a life of great holiness. Through the grace of the Holy Spirit he raises us to a new life, a life transformed into his own image.

LECTOR: The response is: Lord help us to follow.

LECTOR: That each of us may use our talents and abilities to truly become new disciples of Jesus Christ, men and women who seek to establish his kingdom here in South Florida, let us pray to the Lord. (R.)

LECTOR: That we may always strive to live our Lord's Gospel within our own homes and thus become living witnesses of Jesus Christ to those with whom we live, let us pray to the Lord. (R.)

LECTOR: That as Jesus Christ raised Lazarus to new life, so may we, who make Jesus present today in our own lives, influence others and thus transform our society, let us pray to the Lord. (R.)

LECTOR: That our young men,

moved by our prayers and sacrifices, may generously respond to our Lord calling them to serve him in his priesthood, let us pray to the Lord. (R.)  
Celebrant: (Holy Year Prayer)

### HOLY YEAR PRAYER

(To be read with the Prayer of the Faithful)  
Our heavenly Father:

Joyfully we praise You, we thank You, we love You. We are sorry for having ever offended You.

Please, Father, send Your blessings upon us, as we celebrate the twentieth anniversary of our Archdiocese by planning and working together for our spiritual renewal and growth.

Send Your Holy Spirit to help us become more Christ-like and to see Christ in each other.

Help us during this Holy Year to grow in Faith, in our prayer life, in loving You and each other, in our sense of community, in a deeper awareness of our calling to be active ministers of Your kingdom.

May we experience the grace and joy of Christian living in this world and one day be happy with You forever in heaven. AMEN.

### QUINTO DOMINGO DE CUARESMA 12 de Marzo de 1978

Celebrante: El Señor Jesús nos

## Oración para el Año Santo

Padre Celestial:

Alegres te alabamos, te damos gracias, te adoramos. Mucho sentimos haberte ofendido.

Te pedimos derrames tus bendiciones sobre nosotros al celebrar el vigésimo aniversario de nuestra Arquidiócesis, mientras planeamos y trabajamos juntos por nuestra renovación y crecimiento espiritual.

Manda tu Santo Espíritu para que nos ayude a ser más como Cristo y para que veamos a Cristo los uno en los otros.

Ayúdanos durante este Año Santo a crecer en nuestra fe, en nuestra vida de oración, en nuestro amor a ti y al prójimo, en nuestro espíritu de comunidad, en una más profunda toma de conciencia de nuestra vocación como miembros activos de tu Reino.

Concédenos disfrutar de la gracia y el gozo de la vida Cristiana en este mundo y que algún día estemos felices contigo en el cielo. AMEN

llama a todos a la santidad. Por la gracia de su Espíritu, nos da nueva vida y nos va transformando en otros Cristos.

LECTOR: La respuesta de hoy será: Señor, enseñanos a decir sí.

LECTOR: Para que cada uno de nosotros sepamos reconocer nuestros talentos y sepamos responder a la llamada del Señor a construir su reino, oremos: Señor...

LECTOR: Para que nos comprometamos a hacer vida el Evangelio de Jesús, en nuestra vida familiar, en nuestro trabajo, oremos: Señor...

LECTOR: Para que del mismo modo en que Jesús resucitó a Lázaro a nueva vida, con nuestro testimonio de Jesús, le hagamos presente, transformando la sociedad, oremos: Señor...

LECTOR: Por los jóvenes, para que movidos por la experiencia de fe de la comunidad cristiana, respondan con generosidad y se comprometan a servir dejándolo todo y siguiendo el modelo de Jesús, oremos: Señor...

Celebrante: Oración del Año Santo.



# First rector of Cathedral dies at 65

(Continued from Page 1)

priest..." And when anyone else said anything critical "Patty would just bow his head and say nothing," said Father Barrett.

Born in County Kerry, Jan. 13, 1913, Monsignor O'Donoghue began his studies for the priesthood at St. Brendan Seminary, Kellarney, and St. Kieran Seminary, Kilkenny. Following four years of theological studies at St. John Lateran University in Rome, he was ordained there for the Diocese of St. Augustine on May 15, 1938.

Shortly after his arrival in Florida, the young Father O'Donoghue was appointed assistant pastor at the Church of the Little Flower, Coral Gables, one of the four Catholic parishes which then served the Greater Miami area. The others were Gesu and St. Mary, Miami, and St. Patrick, Miami Beach.

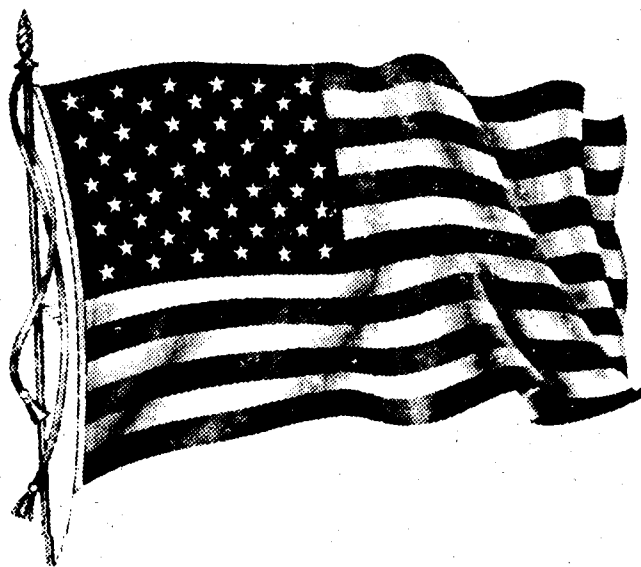
From 1945 to 1948, Father O'Donoghue was pastor of St. Paul parish, Arcadia. In 1948 Archbishop Joseph P. Hurley, Bishop of St. Augustine, named him founding-pastor of the then new parish of St. John on St. Petersburg Beach on Florida's west coast.

On 1953, Father O'Donoghue was appointed pastor of St. Mary parish, Miami, which became the Cathedral parish after the Diocese of Miami was erected. Under his direction the erection of the present Cathedral began on the parish property at NW Second Ave. and 75th St. in 1955. The structure was dedicated by the late Edward Cardinal Mooney Jan 17, 1957.

In recognition of his outstanding work for the Church and the Holy Father, Pope Pius XII elevated Monsignor O'Donoghue to the rank of a domestic prelate with the title of Right Reverend Monsignor

Prior to his appointment as Vicar General of the Diocese of Miami by Bishop Coleman F. Carroll, Msgr. O'Donoghue, who spoke French, Italian and Gaelic in addition to Latin and English, served as a consultant in the Diocese of St. Augustine as well as executive director of the Catholic High School building fund.

His priestly assignments were at Little Flower, Coral Gables, 1938-45; St. Paula in Arcadia, 1945-48; St. John's in St. Petersburg 1948-1953; St. Mary's Cathedral as Pastor and First Rector 1953-1966; and Pastor of St. Mary Magdalen, Miami Beach 1966-1978. Diocesan Consultor of both the Diocese of St. Augustine and Diocese of Miami and Vicar General of Archdiocese of Miami in 1958.



## NOT ONLY ON JULY 4th!



### YOUR FLAG AND MY FLAG

By: Wilbur D. Nesbit

Your flag and my flag,  
 And how it flies today  
 In your land and my land  
 And half a world away!  
 Rose-red and blood-red  
 The stripes forever gleam.  
 Snow-white and soul-white—  
 The good forefathers' dream,  
 Sky-blue and true-blue  
 With stars to gleam aright —  
 The gloried guideon of the day,  
 A shelter through the night.  
 Your flag and my flag!  
 And, oh, how much it holds —  
 Your land and my land —  
 Secure within its folds!  
 Your heart and my heart  
 Beat quicker at the sight!  
 Sun-kissed and wind-tossed —  
 Red and Blue and White,  
 The one flag — the great flag —  
 The flag for me and you —  
 Glorified all else beside —  
 The Red and White and Blue!

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# Each of us has a vocation



The following, part of Archbishop McCarthy's Holy Year Pastoral letter, is the basis for next week's parish townhall discussions.

## V. EACH OF US HAS A VOCATION

We, as the Archdiocese of Miami, are an apostolic community. Each member of the Archdiocese has a calling from God to play a part in the work of His Church. "The command to the Twelve to go out and proclaim the Good News is also valid for all Christians...those who have been gathered into the community of salvation can and must communicate and spread it.

"...For the Christian community is never closed in upon itself...it is the whole Church that receives the mission to evangelize, and the work of each individual member is important to the whole.

"...we can hear people—whom we wish to believe are well-intentioned but who are certainly misguided in their attitude—continually claiming to love Christ but without the Church, to listen to Christ but not the Church, to belong to Christ but outside the Church. The absurdity of this is clearly evident in this phrase of the Gospel, 'Anyone who rejects you rejects Me.' And how can one wish to love Christ without loving the Church, if the finest witness to Christ is that of Saint Paul: 'Christ loved the Church and sacrificed Himself for her?'" Pope Paul VI (On Evangelization in the Modern World)

We are conscious that the Lord, in entrusting the treasures of Life in Jesus to us, expects us to share our blessings. Goodness must spread itself. The life of Jesus Christ cannot be contained. Each of us by being baptized and confirmed into the Kingdom of Jesus' love and truth are



committed to promoting it, to evangelization, to living the Gospel. Each is committed in his or her own circumstances in life—be it as priest, parent, spouse, child, neighbor, citizen, fellow worker, artist, teacher or whatever. No one of us is a mere spectator, we are all on the team. We cannot be satisfied to delegate the effort solely to our religious leaders. We do not regard holiness and active Christianity as the sole prerogative of priests and religious, any more than we regard the state of good health the exclusive prerogative of physicians. The Jesus within us must touch and transform everyone with whom we come in contact—His Love, His Truth, His Peace, His Justice, His Grace, His Voice of Con-

demnation of Evil, His Invitation to the Father.

Every member of the Church, of the Archdiocese, is a disciple of Jesus. All are called by the Lord to center their lives in Him, to empty themselves in His service and to find the meaning of their lives in serving Him and others. Called by Jesus to share in His life, all are summoned to live and give the example of holiness by bringing the life-giving and healing power of the risen Lord to every aspect of their lives.

In family relations, in business decisions, in community affairs, in professional practices, in personal habits, in social attitudes, each of us is called to mirror Christ, so that together our impact is that of being the salt of the earth the light on the mountaintop, transforming ourselves and our worlds for Christ into the spirit of the Gospels.

"...If Christians radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen...through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live...Such a witness is already a silent proclamation of the Good News and a very powerful and effective one." Pope Paul VI (On Evangelization in the Modern World)

The Archdiocese of Miami encourages all of its members to participate fully in the mission of the Church—by their personal apostolates in the temporal order in serving and improving their families, work and neighborhoods in the name of Jesus. The Archdiocese urges them to become involved in the activities of their parishes, of the Archdiocese and of Archdiocesan organizations and movements.

The Archdiocese encourages

ecumenical initiatives directed to bringing us all together into the one body of Christ. It urges its people to reach out to encourage and welcome with love those interested in our Faith. It supports missionary programs at home and abroad.

The Church of Miami encourages its members to consider specialized forms of service to the Kingdom of Christ, such as the Permanent Diaconate, the Special Ministry of the Eucharist, and other forms of lay ministry open to them through the new Archdiocesan Office of Lay Ministry.

Above all, it urges its young people to prayerfully consider the possibility that the Lord is calling them to serve His Kingdom and the Archdiocese in the Sacred Priesthood or in the Religious Life.

## HOLY YEAR 1978

To those who have lost their way, to those who have given up hope, to those who have become lukewarm in the practice of their Faith, I extend an especially warm invitation, during this Holy Year, to come home!

Re-learn the joy and freedom of heart and soul which come from being at peace with Jesus! He loves you, He cherishes you, He died for you before you even knew His name, He came on earth to redeem all of us, to give us peace, to wipe away every tear. Let the Believing Family of the Archdiocese of Miami help you in any way possible during this year of grace, of renewal and of reconciliation. May God grant that, through our honest response to Him now, we may all meet one day in Heaven—glorifying Him in recounting the great things that He has done for us.

Edward A. McCarthy  
Archbishop of Miami

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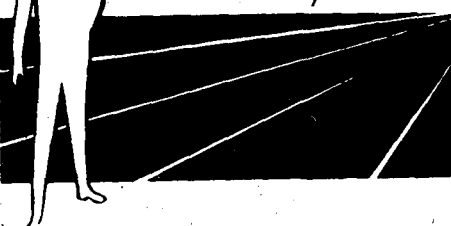
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PLEASE CHECK ONE  
 NEW  RENEWAL

# Don't get anxious over 'High Anxiety'

I laughed once during all 94 minutes of Mel Brooks' new comedy, "High Anxiety," which may be some sort of record even for this perennial non-fan. It was also obvious, though, that even Brooks diehards were rolling on the carpet less often than usual.

It's not that I hate Brooks, or perceive him as a mortal danger to Western civilization. He is, after all, Anne Bancroft's husband, and once wrote outstanding material in TV's tender years

for Sid Caesar and Imogene Coca. It's just that I don't think his films (with one exception: "The Twelve Chairs") are very funny. Clearly, this is an eccentric opinion, since "Blazing Saddles" and "Young Frankenstein" (neither of which featured Brooks as a performer) are among the top box-office hits of all time.

But then a lot of movies make money and don't delight the critics, films ranging from Disney and Clint Eastwood



by  
**James  
Arnold**

epics to skin and horror flicks. If public taste were a sure guide, the best food would be a Big Mac and "Laverne and Shirley" could be cast in

bronze for the Hall of Fame.

Brooks makes his living in cinema exclusively off parody ("Anxiety" is mostly a spoof of several Hitchcock suspense classics), which means that he relates to old movies pretty much as Rich Little relates to movie stars. Why is imitation funny? Partly it is our childlike delight in recognizing the original. Yet that is almost never enough. Thus impressionist Little creates ingenious comic routines involving his characters. Almost inevitably, there is an element of putdown, as characteristic peculiarities are exaggerated to the level of the ludicrous. The tone can be affectionate, or sometimes satiric, making a social or moral point

the originals. Brooks himself plays the lead as a famous psychiatrist, afflicted with a fear of heights, who comes to take charge of a lush California sanitarium. A couple of baddies (Cloris Leachman and Harvey Korman, hamming outrageously to the apparent delight of their fellow performers) try to get rid of him to protect their racket of bilking rich patients who are really healthy. Madeline Kahn plays the classic Hitchcock blond who helps Brooks foil the plot and rescue her father.

We notice them, and a ton of jokes on directorial technique (tracking cameras that crash into windows and walls) but without much real laughter. Sometimes the humor is kinky and sick (Cloris and Harvey have a sado-masochistic thing going), sometimes just silly (Korman zinging rubber bands at a patient to convince him he feels pain). Occasionally it works, as when Brooks somewhat irrelevantly launches into a Sinatra imitation (I laughed!), but in general, there is probably more real humor in the original Hitchcocks. Final note: although visual and slapstick, "Anxiety" is definitely not a movie for kids under 16, which is ideally the audience Brooks ought to work for. (A4, PG)

The basic flaw in Brooks, I think, is that while he succeeds on the recognition level, he has trouble making it funny. His imagination is often juvenile, so that the situation comes out like a high school skit or something by the Mighty Carson Art Players, or at worst sinks to burlesque-style bathroom humor.

"Anxiety" essentially follows Hitchcock's "Spellbound" (1945), mixed in with some of "Vertigo" (1958), "Psycho" (1960) and "The Birds" (1963). For the full effect, you need to know

Stars  
unite  
to aid  
needy



On behalf of the Religious Overseas Aid Appeal, the annual interfaith fundraising campaign conducted jointly by the Catholic Relief Services, the Protestant "One Great Hour of Sharing" and the United Jewish Appeal, these stage and screen artist will

carry the appeal to the American public through public service radio announcements: (top, from left) Arlene Francis, James Earl Jones, Betsy Palmer; (lower, from left) Celeste Holm, Colleen Dewhurst and Martin Balsam.

## Capsule movie reviews

"CASEY'S SHADOW" (Columbia)

Walter Matthau plays a Cajun trainer of quarter horses, living close to the subsistence level with his

### TV top tips

Tuesday, March 14, 8-9 p.m. (PBS) Ch. 2—"Diving for Roman Plunder." Jacques Cousteau exploration of the Greek site where sponge divers in 1901 found priceless treasures borne by a sunken Roman ship in 86 B.C.

Wednesday, March 15, 9-11 p.m. (CBS) Ch. 4—"The American Film Institute Salute to Henry Fonda." The film community pays tribute to the veteran actor, with highlights from his screen performances.

Saturday, March 18, 8-9 p.m. (NBC) Chs. 5, 7—"Mysterious Castles of Clay." Orson Welles narrates this nature documentary on the tiny African termites that construct strange earthen mounds, some up to 40 feet in height, serving as intricate, temperature-controlled living quarters.

three sons. He is suddenly given a chance for fame and fortune when a phenomenal colt comes his way. The dramatic climax of the film involves his decision whether or not to risk the horse's life by running him in the big final race before an injured leg has altogether healed. Though it is an entertaining enough movie, parents should know that "Casey's Shadow" has some needlessly rough language and shows far too benign an attitude towards the considerably less than admirable side of its Cajun hero's character and behavior. (PG) A-III.

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(Carnaval Films)

Interesting chiefly for its exotic locales and characters is this Brazilian film, directed by Bruno Barreto, about a remarried widow visited by the ghost of her first mate. This slight Boccaccio-like anecdote is objectionable because of several sex scenes. C—Condemned.

"GRAY LADY DOWN" (Universal)

Charlton Heston stars as the heroic captain of a nuclear submarine sunk in a collision in this action film that is quite entertaining for its type. (PG) A-II—Morally unobjectionable for adults and adolescents.



Florida Circuit Court Judge Dominic L. Koo shares enthusiasm at being part of WPBT-Channel 2's 13th annual Auction (March 31-April 9), during which viewers will be able to bid on: an authentic Chinese dinner Judge Koo will cook at the highest bidder's home; the 75-year-old Chinese ceremonial robe the Judge is modeling; and the pair of century-old inlaid Chinese chairs.

**SUNDAY!**  
9 A.M. - Ch. 7  
"The Church and The World Today"  
8 A.M. - Ch. 5  
The TV Mass for Shut' Ins  
8:30 A.M. - Ch. 10  
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## A continuing struggle

## Editorial

A measure supported by the U. S. Bishops to exclude mandatory coverage for abortions not needed to save a mother's life, in a pregnancy benefits bill, has passed a House panel and will go to the full House shortly. But it is creating conflict even among pro-life backers.

The amendment is named for its sponsor, Rep. Edward Beard (D-R. I.). It was requested by the U. S. bishops who said that without the amendment, employers, including the Catholic Church, who provide employee disability plans would be forced to pay for abortions against their conscience.

Some anti-abortion groups such as American Citizens Concerned for Life, however, support passage of the bill even without the amendment because its basic thrust would be to encourage working women to carry their pregnancy to term.

The pregnancy disability benefits bill was introduced by Sen. Harrison Williams (D-N. J.) and Rep. Augustus Hawkins (D-Calif.) to counter a December, 1976, Supreme Court decision which held that it was constitutional to deny disability benefits to pregnant workers.

The bishops support the bill, according to Bishop Thomas Kelly, general secretary of the U. S. Catholic Conference, because "such benefits provide an incentive for working mothers to bring

their pregnancies to term."

But, he said, the bill raised "serious First Amendment problems." If it passed without the Beard amendment, he said, Catholic Church agencies who refused to pay for abortions through disability benefits programs could be denied federal funds through Medicaid and Medicare and through Catholic Charities, school and refugee programs.

Bishop Kelly said the Beard amendment would not prevent any employer from volunteering to cover abortion through a disability program, would not prevent an employer from offering such coverage as a result of a collective bargaining agreement and would not prevent disability coverage for complications resulting from an abortion.

The bill itself would not require employers to provide disability benefit plans. It would only require that employers who do provide such plans pay benefits for pregnancy leave.

The final committee vote on the Beard amendment was taken after intense debate. At one point, Rep. William Clay (D-Mo.), a Catholic who said he is "opposed to abortion," argued strongly against the Beard amendment.

He called it "an albatross around our necks" and said "this amendment is history repeating

itself. It's the holy wars all over again. The heathen must be conquered or converted."

Rep. Ted Weiss (D-N. Y.) said the amendment was "opening up full scale civil war. We are pushing the burden on employers and labor unions who will be subjected to all kinds of boycotts and demonstrations" aimed at influencing their decision on whether or not to include abortion benefits in disability plans.

Two efforts to amend the Beard amendment failed. Rep. Michael Blouin (D-Iowa) asked that the amendment limit medical payments or insurance for abortion but not pregnancy disability or leave. That amendment failed 16-7.

By a 20-3 vote, the committee defeated an amendment by Rep. Cecil Haftel (D-Hawaii) to allow a woman to pay for her own abortion coverage in a company plan if her employer had already refused to pay for such coverage.

Despite the high priority given the amendment by the USCC, Morton Blender, Beard's press secretary, said there has been "very little lobbying" on the amendment and "the mail has been very slim."

The pro-life battle can be tiresome, month after month, year after year, but in today's world where life values are not highly regarded, the struggle is one that must be accepted as a long-term condition to be dealt with indefinitely.

## Letters to the Editor

Editor: As winter residents of Florida for 5 or 6 months every year, we want to commend you on your excellent diocesan paper "The Voice," which is very informative and an inspiration to readers of every age group.

We particularly commend James Arnold, the editor of the movie and TV reviews and appreciated his comments regarding the movie "Saturday Night Fever" in the Feb. 10 issue of "The Voice," as this movie has been advertised so much and many parents are confused regarding the advisability of permitting their teen-agers to see it.

The TV shows are a real problem also, as so many of them are not suitable for family viewing—they are so filled with sex and violence.

I live in Michigan and a recent Youth Essay Contest sponsored by Morality in Media of Michigan recently gave cash prizes for the best essays written by students in high school—grades 9-12. The topic was "Do you feel that TV sponsors should be held accountable to the American Family, their best customers, when they advertise on shows featuring excessive sex and violence?" Entries were received from public and private schools in the state.

Would it be possible for you to give some publicity in your paper? It might make some of the TV sponsors

realize that all young people do not want this degrading type of program.

Again our most sincere congratulations on the excellence of your diocesan paper.

(Mrs.) S.H. Murphy  
South Palm Beach

Editor: I support the suggestion of giving voice to the Holy Father's messages. We have so many theologians volunteering personal views that everyone is confused on some issues.

The purpose of the Holy Year is to help us integrate in the Body of Christ to call us to live as believers. This too has been the motivation of the Pope. Reporting the Pope's call to austerity during Lent was a good way to begin. I hope it frees us from our consumerism and awakens our love for our brothers and sisters in need—wherever they are.

Jordie Risew

Editor: I don't suppose it makes any difference to you, but to a great many of us, the decision to change the TV Mass to 8:30 on Sundays is a disappointment. It was such a comfort to my husband on a Sunday to have a couple of hours.

Also, to us who have to care for shut-ins, it is quite a

chore to get them up, dressed and have breakfast before the Mass and also give us a chance to attend Mass ourselves.

The crowning insult was

## Ecumenism is advancing but at a slower stride

VATICAN CITY—(NC)—Has the ecumenical movement run out of gas?

In Rome, at least, ecumenical motors are being kept in tune, although high Church authorities have lowered the speed limit somewhat on the Secretariat for Promoting Christian Unity, the Vatican's ecumenism department.

JUST HOW smooth a ride high-level ecumenism has been experiencing on the road to Christian unity depends largely upon which Christian church is sharing the driver's seat with Catholic ecumenists.

(All cases cited below refer only to top-level official Church dialogue between the Vatican's unity secretariat and its ecumenical equivalent from other Christian churches. On the national level, of course, various types of dialogue are being pursued.)

Anglican-Catholic relations: Until recently, Catholic dialogue with the 70-

million member Anglican Communion was racing ahead of all other ecumenical ventures on the road to Christian unity.

But with the acceptance of the ordination of women by the American Episcopal Church and other Anglican churches, Catholic authorities (especially officials in the Vatican's Doctrinal Congregation) have flashed yellow cautionary lights in the eyes of the ecumenists.

Apart from the thorny issue of women's ordination, the Anglican dialogue has proceeded well. Between 1970 and 1976, the Anglican-Roman Catholic International Commission, an official study group from both churches, drafted documents revealing significant agreement in major areas on the Eucharist, ministry and authority in the church.

Catholic-Orthodox relations: This dialogue is still working its way up the entrance ramp to the ecumenical

(We have sent your letter to Father Jose Nickse, director of the Archdiocesan Office of Radio and Television, who will look into the problem.)

highway.

THE CATHOLIC side has been eager to get official dialogue started for years. But the Orthodox churches (those united with the patriarch of Constantinople) have been suffering from internal divisions on this and other matters.

Catholic-Orthodox dialogue is expected to get a boost of high-octane fuel at the upcoming Pan-Orthodox Synod—the first such plenary meeting of the 90-million member Orthodox community in more than 1,000 years. The date of the synod has not yet been set.

Catholic dialogue with the Reformation churches and other Christian churches: These dialogues have followed diverse paths.

AFTER treating the general theme of the "Gospel and the Church" in an early series of dialogues, Catholic and Lutheran experts are now ready to confront specific issues.



By Msgr.  
James J. Walsh

## Our suffering can be an asset!

The remainder of Lent stresses the theme of the necessity and value of suffering in life. Sad to say, this is not one of those nuggets of wisdom which, once it is mined, remains in our possession, as in a vault, safely to the end. Time and again, we must push ourselves to face the dreadful suffering Jesus willingly, lovingly endured and try in our halting way to reapply its divine truth to our own lives.

Unless we make this review and face again the revolutionary Christian view of suffering, as if coming to grips with it for the first time, our lives will have recurring periods of tragic waste and empty sadness.

There is within us a strong and constant inclination to isolate our pain from the suffering of Jesus. If we do so, the suffering we have or will have can have no meaning.

With a non-believer it is something else. What can he do but resent bitterly or bear disparagingly the suffering that is certain to meet him, no matter how he may plan to escape it? When there is no faith, there is no light. How can one "see" suffering as a potential asset?

We Christians are supposed to be able to do so. We have been taught something of the mystery of the love of Calvary. Taught to convert loss to gain. Taught to expect the temptation to complain, "Why must this happen to me? I am trying to do right..."

We have only part of the answer to this human cry which sorrow wrings from us. But that part, which faith gives us, also brings peaceful assurance that the good God is wise and merciful in permitting suffering.

If we go back to the beginning of pain, we find the beginning of sin. That first rebellion of Adam, and the countless acts of turning away

from God since, deserve punishment, simply because justice demands it.

No one likes to connect his pain with his sins—and indeed there may be no connection whatever between what we suffer and our own personal sins. But it is normal for us, when some miserable thing happens in the home or in the heart, to cry out that we don't deserve it. Even the confirmed sinner, whom everyone readily recognizes, dismisses his seedy past with a humble admission of surprising mildness, "I've been no angel."

The truth is our unbalanced nature makes us past masters in the art of over-looking or forgetting the sins of the past. Many who wave their fists at God in sudden resentment imply their lives were spotless. How easy for all of us to ignore the sins of long ago and judge ourselves only on the evidence of the past week.

Ever reflect on how anyone of us can become indifferent to sin and its evil effects? We do so, because we do not immediately feel the hand of God in punishment. He is patient. He does not sweep the earth with an avenging hand. He gives time to make atonement. So we can become somewhat complacent in evil. Never really at peace. But things are not too bad, we whisper. If we do not voluntarily repent, God may allow justice to be satisfied at the precise time when it could best draw the sinner to himself. He is always the God of wisdom.

The saints never hesitated to admit they were guilty of faults deserving repentance and penance. And we average folks—all you exceptions, forgive me—can look back and realize our personal history has notations of many so-called small sins.

Not to belabor this point, let us just say there is in everyone's life sufficient reason for some

punishment, as God sees fit to allow it. But let me stress this point—all the suffering that comes to a person is not necessarily punishment for his own sins. By no means. He may be suffering for others, as Jesus and Mary did. The saints took on the sin-burden of others voluntarily. They prayed for those who refused to pray. They did penance for those who refused to do penance. Vicarious suffering, it is called, and when used rightly, it makes saints.

God obviously considers some, perhaps many, capable of suffering for the good of others. Not by the use of will power. By the grace he gives. Parents suffer for children. Nowadays, especially, children may be suffering for parents. A wife for a husband, and a husband for a wife. People in a parish for a priest. And a priest for his people.

There may well be countless such victim souls, who endure trials or do penance in union with Jesus on the cross, all with a spirit of resignation and a desire to make atonement. They find, therefore, a positive value in their pain.

What makes us grow spiritually in this life? Suffering! How does one acquire fortitude, for instance, if one's soul and body were never put to the test? Or patience, if one was not inclined to be impatient?

Heaven would have little attraction, if earth spun on an unruffled course. Man's destiny is not a fully joyful existence on this planet. His is the destiny of eternal union with his God when he passes through the door of death and shares in the victory of the risen Christ.

Easter's lesson? No one can escape suffering in this life. Christ can teach us how to use it as a means to peace of soul on earth and happiness in heaven.

## Abortion-benefits bill vote is soon

Remember back around a year ago when General Electric's employee benefit program was challenged in court? GE, like many other companies, chose not to pay their women employees during maternity leave. The policy was opposed by some women's groups on the grounds that it violated the 1964 Civil Rights Act which bans discrimination based on race, sex, religion and national origin. Pro-life organizations also pushed for better maternity benefits. After all, this would provide an incentive for a working mother to give birth to her child rather than choose abortion.

The case eventually went to the U.S. Supreme Court, which ruled in favor of General Electric. That meant that the only way a ruling such as this could be overturned would be by enacting a new law.

That new law is the Pregnancy Disability Benefits Bill (HR 6075), which if passed, forbids discrimination based on "pregnancy, childbirth, or related medical con-



ditions." And therein lies the problem. As written, abortion coverage would also be mandated in any health insurance, sick leave, or disability insurance plans. Thus pro-life employers, including churches, for the first time in history, would be forced under penalty of law to provide for abortion in their fringe benefits programs.

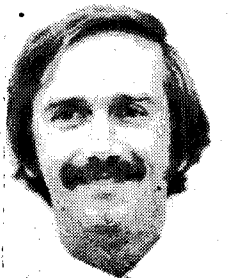
In an effort to correct this problem, Senator Eagleton (D-Mo.) and Representative Beard (D-RI) offered an amendment. It says, "As

used in this subsection neither 'pregnancy' nor 'related medical condition' may be construed to include abortion except where the life of the mother would be endangered if the fetus were carried to term."

The Senate version was defeated by a narrow margin, but the Beard Amendment, as it is called, still has a chance in the House of Representatives. How the final wording will appear now depends upon our Congressmen, and their votes will be influenced to a great extent by letters and phone calls from their constituents (that's us).

Although the proposed amendment protects employers from having abortion funding forced upon them, they may choose to provide it anyway. But although pro-abortion advocates often claim to be for a "freedom of choice," don't count on their backing of the Beard Amendment. When it comes to abortion funding, supporters usually prefer to forego that kind of freedom in favor of mandatory participation, be it

By  
Dick Conklin



employers or taxpayers.

Without the Beard Amendment, what will the Pregnancy Disability Benefits Bill mean? Catholic schools and hospitals, for example, might refuse to underwrite abortion "benefits" and thus lose their government funding. This could be interpreted as a violation of the First Amendment which guarantees religious freedom, since Congress would be penalizing those whose religious beliefs are in conflict with abortion.

Time is running short, and action on the bill and the proposed amendment is expected soon. Pro-life employers, clergy, and others are asked to telephone, rather than write, the local office of their U.S. Congressman to make their feelings known.

# Mass in Hungarian set on March 12

The first Mass celebrated in the Hungarian language in the Archdiocese will be offered in observance of Hungarian Independence Day, Sunday, March 12, in Kossuth Hall, 2230 NW 14th St., at 6 p.m.

A civic celebration will start at 2 p.m. and Confessions will precede the Mass. Many persons are expected to be dressed in typical Hungarian costumes.

Hungarian Independence Day is observed annually on March 15, but a prior commitment on the use of the hall required a change in dates. The date marks the overthrow by some 300,000 Cossack troops of a small band of Hungarian patriots seeking independence from the Hapsburg dynasty on March 15, 1848.

In gratitude for granting permission to offer the Mass, the Hungarian community will present a hand-painted chasuble to Archbishop Edward A. McCarthy. It will feature Hungarian designs centering around the Crown of St. Stephen which was recently returned by the U.S. to the Hungarian government, according to Father Wendel Schenley, pastor of St. Peter Church, Big Pine Key.

Also concelebrating the Mass with Father Schenley will be Piarist Fathers Steve Bendik and Kalman Miskolcay, both of the faculty of Cardinal Gibbons High School.

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# Permanent deacon tally growing

WASHINGTON (NC)—There were 2,387 Catholic permanent deacons in the United States as of last Oct. 31, an increase of 640 over 1976, according to the annual survey by the Committee on the Permanent Diaconate of the National Conference of Catholic Bishops.

The survey also showed that 2,610 men were candidates in training for the permanent diaconate, up 103 over 1976. In 1971, the first year the committee made the survey, there were 58 permanent deacons and 529 candidates in the country.

According to Msgr. Ernest J. Fiedler, staff director of the NCCB Permanent Diaconate Committee, another indication of the program's growth is that 106 of 170 U.S. dioceses now conduct formal programs for deacons. In 1969, there were four such programs.

Among the other findings of the NCCB survey

are: —93 percent of the deacons and 95 percent of the candidates are married.

—“Full-time” deacons number 70, of whom 50 are salaried. Most salaried deacons work in parishes, schools or chancery offices. Five are involved in ministry

to correctional facilities.

—Two men—Deacon Anthony S. Maranto of Baltimore and Deacon Reinhart T. Wessing of Green Bay—serve as directors of diocesan programs for deacons. Deacons are associate directors in 15 other dioceses.



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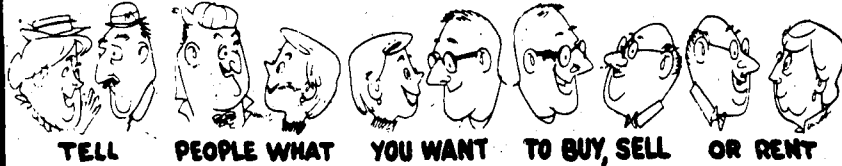
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● **No a leche artificial**  
 NUEVA YORK—(NC)—Las Hermanas de la Preciosa Sangre lograron como accionistas que la Bristol-Meyers Co. informara a todos los demás de su campaña inexacta de publicidad sobre su fórmula para nutrir bebés, y reconociera que es mejor amamantarlos. Las religiosas también insistieron en que la compañía no regale muestras a médicos ni mujeres en los países del tercer mundo. En sociedades pobres la fórmula de leche artificial se ha convertido en símbolo de progreso en detrimento de la nutrición infantil, afirman conocedores de la situación.

● **A restringir fondos para abortos**

INDIANAPOLIS, Ind.—(NC)—“Ni en sueños pudo Herodes imaginarse la enorme matanza de inocentes en este país,” dijo a la convención del estado de Indiana sobre el derecho a la vida, el diputado Henry Hyde (Rep. de Ill.), agregando que casi la cuarta parte de todos los embarazos termina en aborto. Hyde presentó una ley en el congreso con miras a restringir el financiamiento estatal de abortos provocados. Las estadísticas revelan que si bien esta es la proporción a nivel nacional, en Nueva York y en Washington los abortos exceden a los nacimientos.

● **Defiende contribución de indocumentados**

SAN DIEGO—(NC)—El P. Allan Figueroa, jesuita, dijo al senado de sacerdotes de la diócesis de San Diego que los inmigrantes indocumentados son una ventaja para Estados Unidos pues son “eficientes y los más productivos” en la sociedad. Señaló que estos trabajadores constituyen la principal fuerza de trabajo en los hoteles y restaurantes y en la agricultura del Suroeste del país.

● **Prisión perpetua a ex-policia**

SAN ANTONIO—(NC)—Frank Hayes, ex-jefe de policía en Castroville, fue condenado a prisión perpetua por violar los derechos civiles de Richard Morales, un mexicano-americano de 27 años muerto de un tiro mientras estaba bajo su custodia. En un juicio anterior la sentencia fue a diez años, pero la población protestó y logró otro juicio a nivel federal.



**Sistema bilingüe:** mientras los hispanos asisten a clase los anglos terminan su trabajo, a la derecha uno de ellos, el abogado Wilbur Rollins de la parroquia de St. Louis. Detrás la esposa de Walter Monscko, St. Peter en Naples. Arriba los candidatos hispanos, izquierda delante: Rafael de los Reyes, Epiphany, (ordenado Diácono en Washington); José García, St. Brendan; Jorge González, St. Agatha; Ray Ortega, St. Benedict. Detrás izq.: Diego Chávez, Rodolfo Padrón, St. John Bosco; Manuel Canovaca, St. Michael, Manuel González, St. John the Apostle. Al fondo el Padre David Punch, Director del Programa del Diaconado.



## Piden encuesta de Diáconos

(Viene de la Pág. 24)

“Necesitamos conocer cómo ha sido la experiencia de vida de los diáconos en estos 10 años, para poder definir mejor el servicio ministerial de éstos,” les dijo Monseñor Ernest Fiedler, director nacional.

“Durante las reuniones se nos pidieron aportaciones que formarían parte de la encuesta que se prepara,” comentó el Padre Punch, quien señaló que dicha encuesta incluirá preguntas a los 2,300 Diáconos Permanentes hoy sirviendo en la nación. También incluirá preguntas para los párrocos o responsables de instituciones eclesiales donde éstos sirven así como a las esposas de los diáconos.

Hoy día, de las Diócesis de la nación, 112 tienen programas de Diaconado Permanente.

Existe un total de 2,387 diáconos ordenados y 2,610 en programas de formación. De los ya ordenados un 93 por ciento son hombres casados. Del total, 78 por ciento son anglos, 5 por ciento negros y 16 por ciento hispanos.

En la Arquidiócesis de Miami el

programa del Diaconado Permanente se inició en septiembre de 1977 con 17 candidatos, 7 de ellos hispanos. El programa ofrece formación semanal los viernes en el Seminario College de St. John Vianney, donde los candidatos y sus esposas reciben instrucción sobre aspectos prácticos de su futuro ministerio, ofrecido por diversidad de expertos. Cuando la situación lo permite las clases se ofrecen simultáneamente en inglés y español.

Una vez al mes todos pasan el fin de semana en el Seminario Mayor de Boynton Beach, donde reciben la formación teológica y espiritual utilizando el profesorado bilingüe del seminario.

“Nuestra meta es lograr que se forme una verdadera comunidad entre todos ellos,” comentó el Padre Punch. “Creo que ya hemos logrado un verdadero espíritu fraterno que va más allá de las diferencias culturales,” dijo.

Los candidatos terminarán su segundo semestre de formación con un fin de semana

en Bounton Beach el 20-21 de mayo, en que el Arzobispo McCarthy conferirá en ellos la orden de lector.

El Diaconado Permanente es uno de los ministerios ordenados en la Iglesia, cuyo origen data de los primeros años del cristianismo.

Con los siglos y hasta nuestros días, la Orden del Diaconado pasó a quedar sólo como paso previo al Sacerdocio, pero volvió a restaurarse a su forma original después del Concilio Vaticano II.

Los Diáconos Permanentes ejercen el ministerio de la caridad y el servicio, pueden ser célibes o casados y son ordenados a perpetuidad. Actualmente las normas de la Iglesia exigen que el candidato célibe permanezca como tal de por vida y el casado, en caso de muerte de la esposa, no vuelva a contraer matrimonio.

(Información sobre el programa escribiendo a Fr. David Punch, 1400 Miller Rd. Coral Gables 33146 Telf. 661-1648).

## CAMINO reflexiona sobre Año Santo

La vida comunitaria, la oración, el estudio, la participación en los sacramentos y la entrega al prójimo, fueron algunas de las sugerencias para crecer en la fe, mencionadas por dirigentes del Movimiento de Camino del Matrimonio, durante la jornada de reflexión sobre el Año Santo que



‘Caminantes’ escuchar presentación de temas.

celebraron en la parroquia de St. Kevin.

Unos 50 ‘caminantes’ participaron en la jornada y escucharon al Padre Mario Vizcaino que introdujo el tema de la fe, y al Padre José Pablo Nickse quien les habló de la oración. Las parejas se dividieron en grupos de reflexión después de cada una de las presentaciones y compartieron después en común sus aportaciones.

Sobre la oración, acordaron la importancia de no descuidar la oración en familia, y dar prioridad a la oración personal.

“Muchas veces a través de la oración de

los hijos el Señor nos da su mensaje”, dijo una de las participantes.

El Diácono Permanente Rafael de los Reyes presentó el tema del amor y Zunilda Sánchez centró un rato de reflexión sobre la renovación, reafirmando la importancia de crear “comunidades de amigos con Cristo en el Centro.”

La reflexión de Camino sobre el Año Santo continuará más adelante, quizás organizando unos días de vacaciones para todos cerca de la playa—un modo de crear comunidad, según comentó Rafael de los Reyes.

## Crece población judía en el mundo

La población judía mundial ha crecido en un 80 por ciento en los últimos 12 meses, llegando a un total de 14,259,525, según informa la edición de 1978 del American Jewish Year Book. En Estados Unidos hay cerca de seis millones de judíos, el doble de Israel. Queda en tercer lugar en orden numérico la

Unión Soviética con 2,678,000.

Entre los países de habla hispana la población judía más numerosa está en Argentina con 300,000 y le sigue España con 9,000. La población judía más numerosa por ciudades, se encuentra en Nueva York con 1,998,000.

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## MUNDO

### ● Piden lucha contra narcóticos

**SAN JOSE, Costa Rica—**(NC)—Los obispos de Costa Rica dicen en una pastoral de cuaresma que tanto el gobierno como las instituciones cristianas deben luchar con eficacia contra la venta de narcóticos a la juventud, el alcoholismo y la prostitución. El alcoholismo destruye hogares e impide el desarrollo del país, dijeron. Lamentaron que la difundida prostitución se haya convertido en atractivo turístico, y pidieron que se castiguen fuertemente a los comerciantes de drogas.

### ● Piden cuenta de desaparecidos

**LONDRES—**(NC)—Amnesty International publicó una lista de 113 personas arrestadas, secuestradas o desaparecidas de setiembre a diciembre en Guatemala, con el comentario de que se trata de venganzas políticas ejecutadas por matones que el gobierno militar tolera. Recuerda que desde 1966 más de 20,000 guatemaltecos han muerto por esta clase de violencia. Ya los obispos y varios grupos de sacerdotes protestaron.

### ● No cobijo de huelguistas en templos.

**LIMA—**(NC)—Las autoridades eclesásticas advirtieron a los párrocos que no pueden permitir que obreros en huelga de hambre ocupen las iglesias, por considerar que aunque merecen apoyo en sus reclamos laborales, otros reclamos son "políticos," según reza la nota del arzobispado. Varios sacerdotes y muchos pobladores de zonas pobres han lamentado la advertencia, alegando que así se ayuda al gobierno a ocultar "la muerte lenta que sufre el pueblo en la lucha por sus derechos." El arzobispado prometió seguir gestionando con el gobierno militar el retorno al trabajo de más de 4,000 obreros despedidos en julio.

### ● Libertad de expresión en prensa Católica.

**MUNICH—**(NC)—El consejo de la Unión Católica Internacional de la Prensa (UCIP) ha urgido a sus miembros a prestar atención constante a las informaciones del tercer mundo, y ayudar a sus comunicadores con formación y equipo. Además urgió a los periodistas en ejercicio que cultiven una relación con los lectores "que contribuya a garantizar la libertad de expresión pluralista, frente a restricciones de tipo ideológico, político y económico."

### ● Fomentará cooperativas, coalición centro-izquierda

**C I U D A D D E GUATEMALA—**(NC)—Una coalición centro-izquierda organizada por los Demócratas Cristianos prometió para las elecciones presidenciales de marzo impulsar las cooperativas populares como instrumento de cambio social. El candidato es el Gen. Ricardo Peralta, quien estuvo a cargo del comité de reconstrucción nacional después de los terremotos de 1976.

## "Crecer juntos en fe, oración y amor"

El Arzobispo Edward A. McCarthy ha escrito una Carta Pastoral para el Año Santo, con el deseo de que familias, parroquias, movimientos... reflexionen sobre los cinco temas de su contenido. Esta quinta semana de Cuaresma toda la Arquidiócesis reflexiona sobre el tema de la Vocación.



Arz. Edward McCarthy

# Cada uno tiene una vocación

Nosotros, la Arquidiócesis de Miami, somos una comunidad apostólica. Cada uno de los miembros de la Arquidiócesis tiene una llamada de Dios a desempeñar



Compromiso

"Nadie puede permanecer como espectador, todos estamos también llamados a vivir y dar ejemplo de santidad, siendo sal de la tierra, luz en lo alto del monte".

un papel en el trabajo de Su Iglesia. El mandamiento dado a los apóstoles de ir y proclamar la Buena Noticia es para todos los cristianos... aquellos que se han congregado en la comunidad de salvación y deben comunicarla y extenderla.

"Porque la comunidad de los cristianos no esta nunca cerrada en si misma... Es así como la Iglesia recibe la misión de evangelizar y como la actividad de cada miembro constituye algo importante para el conjunto." (Evangelii Nuntiandi No. 15)

"En verdad, es conveniente recordar esto en un momento como el actual, en que no sin dolor podemos encontrar personas, que queremos juzgar bien intencionadas pero que en realidad están desorientadas en su espíritu, las cuales van repitiendo que su aspiración es amar a Cristo pero sin la Iglesia, estar en Cristo pero al margen de la Iglesia. Lo absurdo de esta dicotomía se muestra con toda claridad en estas palabras del Evangelio: "el que a vosotros desecha, a mi me desecha." ¿Cómo va a ser posible amar a Cristo sin amar a la Iglesia, siendo así que el más hermoso testimonio dado en favor de Cristo es el de San Pablo: "amó a la Iglesia y se entregó por ella?" (Evangelii Nuntiandi No. 16)

Estamos conscientes de que el Señor, al darnos el don de la Vida en Cristo espera que compartamos esta bendición. El bien debe ser extendido. La vida de Jesucristo

no puede quedar encerrada, porque cada uno de nosotros al ser bautizados y confirmados en el Reino de Cristo, que es reino de amor y de verdad, quedó comprometido a promover ese reinado, a evangelizar, a vivir el Evangelio. Cada uno de acuerdo a las circunstancias de su vida, sea esta la de sacerdote, padre de familia, esposo, hijo vecino, ciudadano, compañero de trabajo, artista, maestro o lo que sea. Nadie puede permanecer como espectador, todos somos un equipo. No podemos estar satisfechos delegando esta responsabilidad y fiándonos sólo de los esfuerzos de los sacerdotes y líderes religiosos. No consideramos la santidad y la actividad apostólica como prerrogativa exclusiva de los sacerdotes y religiosos,

del mismo modo que no consideramos el estado de buena salud como prerrogativa de los médicos. El Cristo presente en nosotros ha de tocar y transformar a todo el que entra en contacto con nosotros, a ellos debe tocar su amor, su verdad, su paz, su justicia, su voz, condenando el mal, su invitación a ir al Padre.

Cada miembro de la Iglesia, de la Arquidiócesis, es un discípulo de Cristo. Todos estamos llamados por el Señor a centrar nuestras vidas en El, a vaciarnos de nosotros y a volcarnos en Su servicio, y a encontrar el sentido de nuestra vida en el servirle a El y a los demás. Llamados por Cristo a compartir su vida, todos estamos también llamados a vivir y dar ejemplo de santidad llevando el poder dador de vida, y el poder sanador del Señor Resucitado a cada aspecto de nuestra vida.

En nuestras relaciones familiares, en las decisiones de los negocios, en los asuntos de la comunidad, en la práctica de nuestra profesión, en nuestras actitudes personales, en nuestras actitudes sociales, cada uno de nosotros esta llamado a reflejar la imagen de Cristo para así ser sal de la tierra, la luz en lo alto del monte, convirtiéndonos nosotros y el mundo en que vivimos al espíritu del Evangelio por medio de Cristo.

"Supongamos además que (los cristianos) irradian de manera sencilla y espontánea su fé en los valores que van más allá de los valores corrientes, y su esperanza en algo que no se ve ni osarían soñar. A través de este testimonio sin palabras, estos cristianos hacen plantear-

se, a quienes contemplan su vida, interrogantes irresistibles... Pues bien, este testimonio constituye ya de por sí una proclamación silenciosa, pero también muy clara y eficaz, de la Buena Nueva." (Evangelii Nuntiandi No. 21)

La Arquidiócesis de Miami alienta a todos sus miembros a participar plenamente de la misión de la Iglesia a través de su trabajo apostólico en el mundo en que viven, mejorando sus familias, su trabajo y sus barrios en el nombre de Cristo. La Arquidiócesis les urge a todos a que participen en las actividades de su parroquia, de la Arquidiócesis y de sus asociaciones y movimientos apostólicos.

También la Arquidiócesis alienta toda iniciativa ecuménica que esté dirigida a reunirnos a todos en el único Cuerpo de Cristo. Alentamos a nuestros fieles a que procuren y abran sus brazos con amor a aquellos que muestren interés por conocer nuestra Fe y abrazarla. Apoyamos los programas misioneros aquí y fuera de nuestro territorio.

La Iglesia de Miami alienta a sus miembros a que piensen detenidamente en la posibilidad de abrazar formas especiales de servicio en el Reino de Cristo, como las que ofrece el Diaconado Permanente, los Ministros Extraordinarios de la Eucaristía y otras formas ministeriales abiertas a los laicos ofrecidas a ellos a través de la Oficina Arquidiocesana de Ministerios Laicales.

Y por encima de todo, urge a los jóvenes a que consideren en oración la posibilidad de que el Señor les este llamando al servicio de su Reino y de la Arquidiócesis por medio del sacerdocio o de la vida religiosa.

(Con este concluyen los cinco temas de reflexión de la Carta Pastoral de Arzobispo.)

## Preguntas para comentar

1. ¿Hasta qué punto somos conscientes individual y colectivamente de que cada uno tiene una llamada especial de Dios para servirle en la misión de su Reino y de su Iglesia?
2. ¿Qué hechos específicos nos hacen perder de vista nuestra vocación?
3. ¿Cómo puede ser corregido esto?
4. ¿Qué otras cosas podemos hacer para crecer en el conocimiento de nuestra vocación como individuos y como grupo?
5. ¿Qué podría servirnos de ayuda en el crecimiento de ese sentido de vocación y entrega al trabajo por el Reino de Cristo?

## Comunidad

● **Presentación de la Pasión de Cristo**, en el Dade County Auditorium, el domingo 19 de marzo a las 3:00 p.m., por la Parroquia de San Juan Bosco. Información y entradas en San Juan Bosco, 649-5464.

● **Retiro Juvenil de Cuaresma**, el sábado 11 de marzo en la Ermita de la Caridad, de 9 a.m. a 5 p.m. Donación almuerzo \$1.50. Retiro organizado por la Pastoral Juvenil Hispana.

● **Día de Convivencia Cristiana**, para las damas de la Asociación de Santa Teresa de Avila (St. John the Apostle), en la Academia de la Asunción, (1617 Brickell Ave.) de 9 a.m.

a 5 p.m. La convivencia será dirigida por el Padre Valentín González Toscano. Información 501-1174.

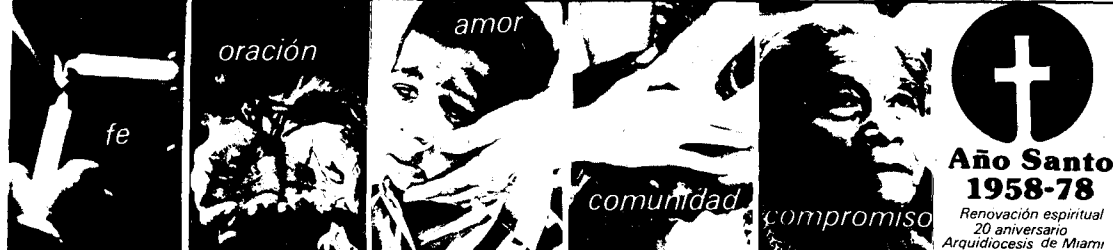
● **Jornada de Reflexión Familiar**, en la Parroquia de Ntra. Sra. de la Divina Providencia, el viernes 17. La jornada será en preparación a la Semana Santa e incluirá la reflexión de los cuatro primeros temas del Año Santo.

● **Gran festival en el Colegio del Gesu**, 130 N.E. 2nd. St.) los días 11 y 12 de marzo de 3 a 9 p.m. con toda clase de atracciones, juegos y comida, además de un show artístico presentado por los alumnos del colegio y cabalgata por los alrededores de la escuela al

son de la banda escolar.

● **Becas disponibles para hombres y mujeres puertorriqueños con deseo de adquirir experiencia en oficinas del gobierno federal.** Las becas se ofrecen a través de la organización Aspira de América, Inc. para el cuarto ciclo del Programa Aspira-Rockefeller Fellowship Program. Personas interesadas deben poseer bachillerato y cuatro años de experiencia administrativa y participación comunitaria. Interesados pueden escribir a Rocelia Román, Aspira America Inc., 1201 Conneticut Ave. N.W. Suite 400, Washington D.C. 20036 (202-223-6230).





**Año Santo 1958-78**  
Renovación espiritual  
20 aniversario  
Arquidiócesis de Miami

## En Congreso de Directores Diocesanos

# Piden encuesta de Diáconos Permanentes

Por ARACELI CANTERO

Directores diocesanos de programas de Diaconado Permanente en toda la nación se reunieron la semana pasada en San Diego y acordaron realizar una encuesta nacional que evalúe y detecte las necesidades y realizaciones de los diáconos permanentes.

A su regreso de San Diego, el Padre David Punch que dirige el programa del Diaconado Permanente en

la Arquidiócesis, afirmó que después de cambiar ideas con otros directores diocesanos, ve el programa de Miami similar a otros, aunque quizás todavía es joven. El P. Punch piensa que el programa necesita más experiencia para servir con flexibilidad a necesidades que vayan surgiendo.

"Han sido días de intercambio productivo y he podido aprender de lo que otros ya han logrado," dijo. "Nos reunimos para reflexionar sobre la

educación continuada de los Diáconos Permanentes y modos de llevarla a cabo. De momento nos parece importante conocer sus necesidades a través de la encuesta nacional," añadió.

Las reuniones en San Diego fueron convocadas por el Comité Episcopal para el Diaconado Permanente y contaron con la asistencia de 100 directores diocesanos.

(Pasa a la Pág. 22)

## En el Centro Mater

# Fiesta Guajira y compromiso comunitario

De todo Miami la gente fue acudiendo al Centro Mater el pasado fin de semana, para participar en la anual Fiesta Guajira y apoyar así la labor comunitaria en pro de la juventud que hace 10 años iniciara el entusiasmo de la Madre Margarita Miranda.

Los terrenos del Centro en la esquina de cuatro y cuatro del S.W., se vieron repletos de kioscos, con cartelones de los distintos rincones de Cuba. Ropas, comida, artistas... y hasta una Misa de campaña que celebró el Padre Eduardo Alvarez, S.J. para subrayar la presencia del Señor en aquel esfuerzo de servicio comunitario.

"En todo lugar se puede dar culto a Dios," les dijo el Padre Alvarez, "y qué bueno, en medio de su trabajo de hoy para llevar adelante esta obra del Centro Mater, recordar al Señor que nos enseñó a gastarnos por los demás en el servicio."

Recordando la celebración del Año Santo, y los deseos de renovación en el espíritu comunitario que el Arzobispo McCarthy señala en su carta pastoral, el Padre Alvarez indicó que la labor del Centro Mater era un ejemplo vivo de servicio comunitario.

"Con nuestro trabajo escondido de hoy, estamos manteniendo esta obra y sembrando para el futuro," dijo.

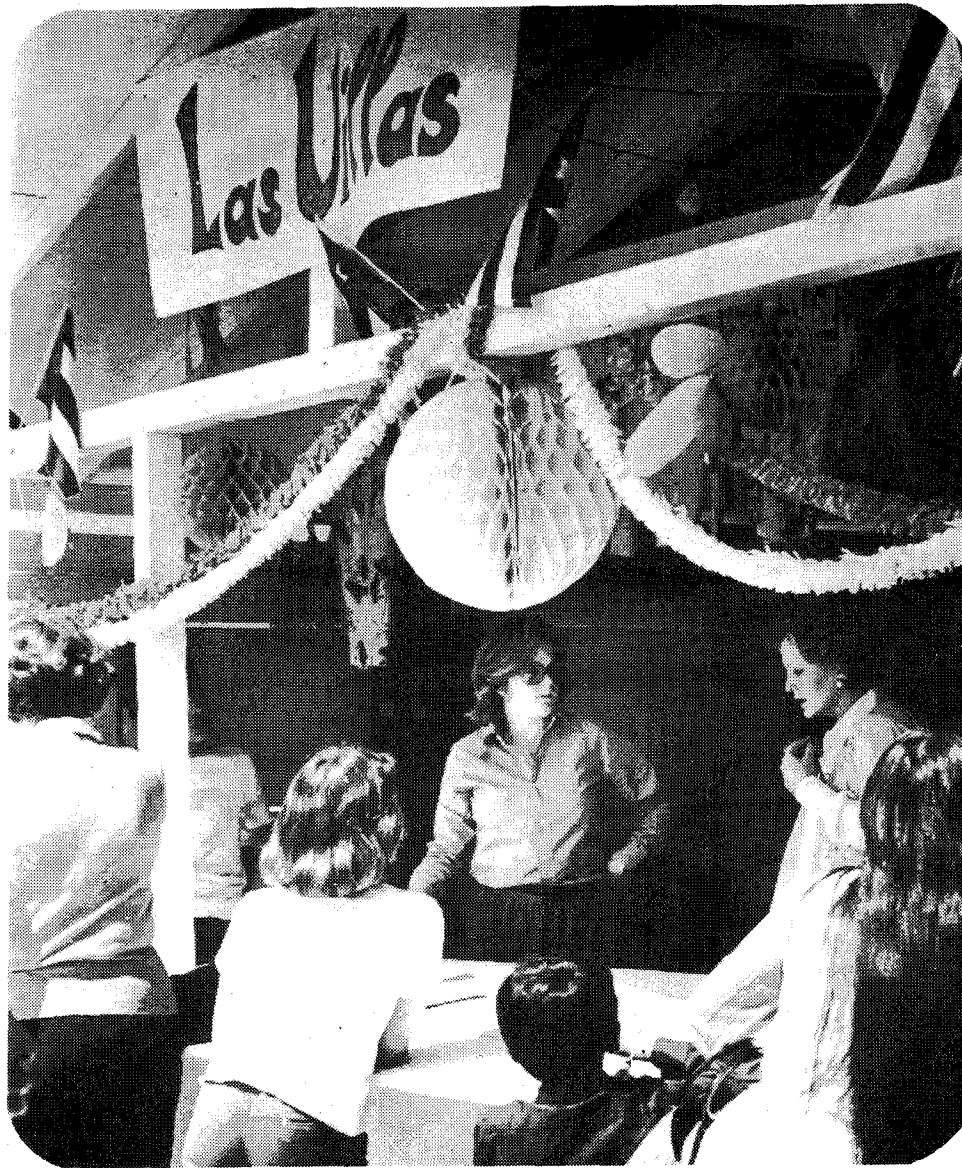
"La solución a los problemas de la sociedad no nos viene desde arriba, sino desde abajo. Nos vendrá de esta juventud por la que Uds. ahora trabajan," añadió.

Durante la misa varios niños del Centro presentaron las ofrendas y en las oraciones de los fieles se oró, por la Madre Margarita Miranda, por los niños del centro, por los colaboradores y el amor y alegría entre todos y "por nuestros enemigos: para que algún día reconozcan el alcance de nuestra obra."

Centro Mater es un proyecto comunitario que ofrece a niños y jóvenes de la "Pequeña Habana" lugar de recreación y estudio, con actividades supervisadas de 1:00 a 7:00 p.m. durante el año escolar y campamento de verano.

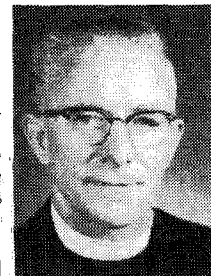
Además de los fondos recaudados a través de la Fiesta Guajira anual, el Centro recibe ayuda de diversas fuentes: la Oficina de Caridades Católicas de la Arquidiócesis, la Campaña Benéfica del Arzobispo, ABCD, fondos privados y del gobierno bajo el título 20 y el United Way y la generosidad de los muchos voluntarios y cooperadores. A. Cantero.

La reunión final de los parrocos para la Campaña Benéfica ABCD tendrá lugar el miércoles 15, 7:30 p.m. en el Hall de la Catedral de St. Mary.



Toda clase de Kioscos con guirnaldas y faroles lucieron sus galas en la Fiesta Guajira del Centro Mater.

## Falleció Mons. Patrick O'Donoghue



Mons. O'Donoghue

Más de 150 sacerdotes de toda la diócesis participaron el pasado martes en el funeral por el fallecido Monseñor Patrick O'Donoghue, párroco de St. Mary Magdalen, en Miami Beach, antiguo Vicario General de la Diócesis de Miami y primer Rector de la Catedral de Miami.

Nacido en el Condado de Kerry, Irlanda hace 65 años, Mons. O'Donoghue fue ordenado sacerdote en Roma en 1938 para la Diócesis de San Agustín, Florida.

Durante la Eucaristía por su eterno descanso, Mons. O'Donoghue fue recordado por el Padre Daniel Barret, como "hombre de intensa fe y amor de quien nadie escuchó palabras faltas de caridad."

"Caminaba unas cuantas millas diarias meditando sobre las Confesiones de San Agustín, y cuando se criticaba a alguien, él bajaba la cabeza en silencio," dijo el Padre Barret.

## Festival en Gesu, 10-11

El colegio del Gesu en el corazón del "downtown" tendrá su festival anual este fin de semana, los días 11 y 12 de 3 a 9 p.m.

El colegio sirve a 450 alumnos de 30 parroquias y tres grupos étnicos, (anglo, latinoamericanos y haitianos) y en sus edificios ha albergado a 72 generaciones de miamenses. Este año el festival incluirá una presentación artística de los alumnos, incluyendo danzas regionales, ballet y una cabalgata por los alrededores del colegio al son de la banda escolar. También ofrecerá toda clase de juegos para grandes y chicos, comida, diversión y premios.

## Festival de la canción

"La vida no se dice, se vive, se canta," dice uno de los cartelones, ya en la calle, que anuncia un Festival de la Canción para el domingo 16 de abril.

El festival formará parte de una Jornada Juvenil en la cafetería de St. Michael, el 16 de abril, comenzando a las 9:30 a.m. con reflexión, oración y diálogo y terminando con una Eucaristía, después de la presentación de las canciones. (Para información llamar a la Hna. Margarita Gómez, 223-4561)

