

SERVING THE PEOPLE OF GOD IN THE COUNTIES OF BROWARD, COLLIER,  
DADE, GLADES, HENDRY, MARTIN, MONROE AND PALM BEACH

# The Voice

Volume XXI Number 5

April 6, 1979

Price 25c

## ABCD Again Tops Goal

Parish collections...Pg. 16

For the second year in succession the Archbishop's Charities Drive has gone over the top. The goal was \$3,000,000, and as of March 31, almost \$3,400,000 had been pledged. This represents a 12 percent gain over the goal. Last year there was an 18 percent increase over the goal of \$2,700,000.

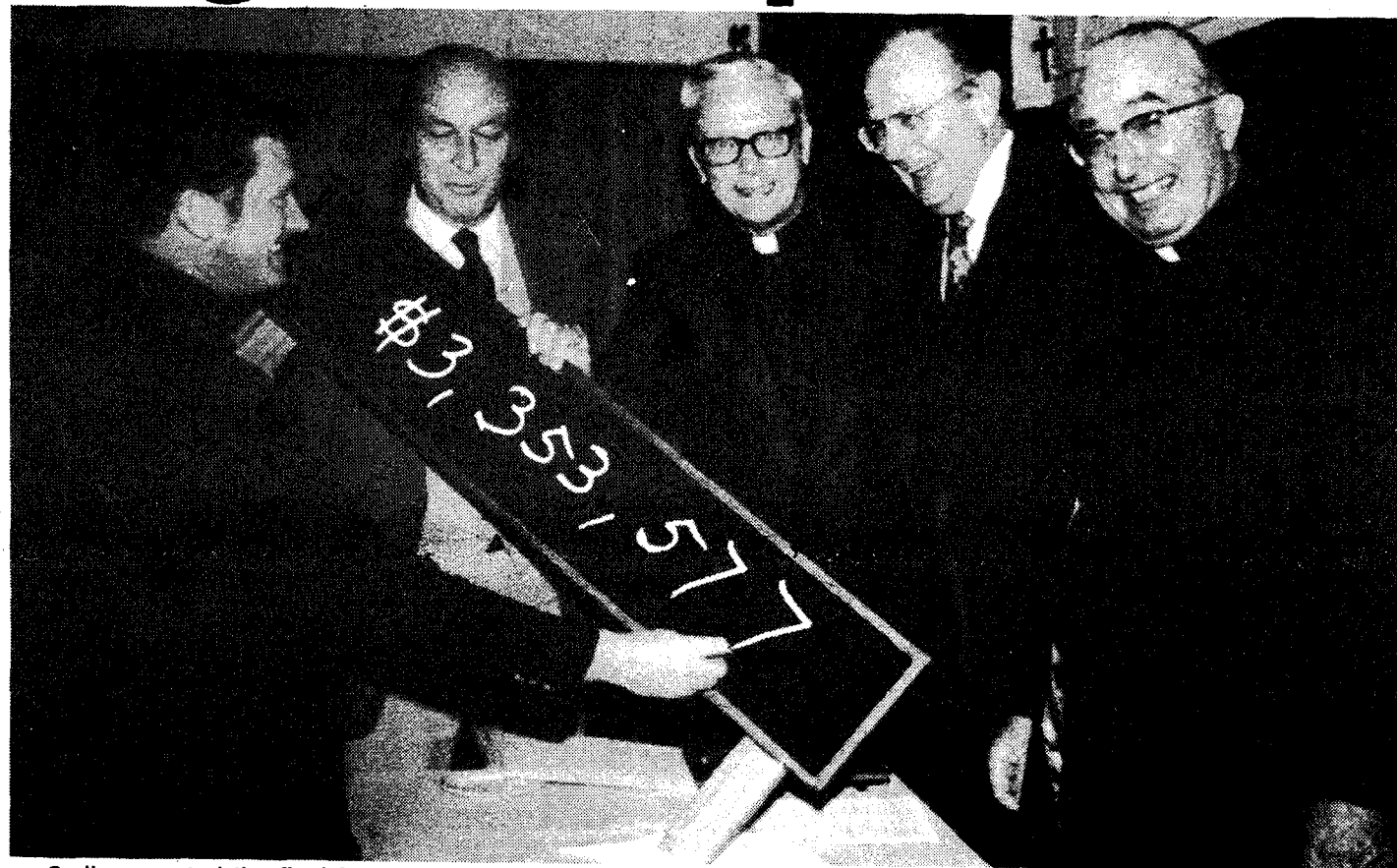
**ARCHBISHOP McCARTHY** said exceeding the goal of the Charities Drive "fills me with a profound sense of gratitude and deep pride in the priests, religious and faithful of the Archdiocese. Our success reveals that we are growing as a community of love committed to living the Gospel.

As your Archbishop, I marvel at the continuing generosity of our people and their dedicated spirit of service. It is with a feeling of exhilaration that I experience how the priests, religious and laity are ever-willing, in their various ministries, to respond to the call for help of those who are in need of the corporal and spiritual works of mercy.

"In these days of economic and spiritual crisis, the demands are ever-increasing. Your magnificent support will help us to respond to real needs in a tangible way. My heartfelt thanks, admiration and affection go out to all who have made this year's ABCD a glowing success...

Msgr. Jude O Doherty, Archbishop's Coordinator for ABCD, was jubilant over the results and praised the General Chairman, Attorney Don R. Livingstone, the Pastoral Committee and Regional Chairmen.

Msgr. O Doherty said:



Smiles greeted the final figure of the ABCD campaign this year as Msgr. Jude O'Doherty writes the numbers for Archbishop McCarthy, center, Frank Nolan, develop-

ment director, Don Livingstone, lay chairman and Msgr. John O'Dowd, coordinator of the Development office.

"THE RESULTS OF the 1979 Archbishop's Charities Drive tells the story of the success of this year's Campaign. I believe we can be proud of the accomplishments of our people—of their response to the needs of the growing Church in South Florida, of the continued generosity of our Catholic community and the selflessness and tirelessness of our priests in general and our pastors in

particular.

"Only their combined zeal and concern can bring about such results as we witness year after year."

The ABCD Pastoral Committee included: Msgr. William F. McKeever, Fathers James Connaughton, John C. Mulcahy, Anthony Mulderry, Isidore Vicente, James E. Quinn, Martin J. Cassidy, Leonard Puisis and Neil J. Flem-

ming.

Regional Chairmen were: Frank J. McDonough, Dr. Ernest Visco, George Mickwee, Horacio Castillo Jr., William P. Shaughnessy, James J. Ward, Dr. Moises Hernandez, Charles Lants, Thomas Woolbright and Judge James T. Carlisle.

The ABCD was organized through Frank Nolan, Director of the Archdiocesan Development Office.

Some of the programs to benefit from the drive will include that of assistance to unwed mothers, senior citizens, migrant farmworkers, dependent and retarded children, the handicapped, alcoholics, those with marriage problems and other families in distress.

"If you really think about it," Livingstone said earlier in the campaign, "the opportunity to give is also a gift from God. Giving, especially giving to the ABCD, is loving your neighbor which every Christian has the need and the right to do. In a sense, the ABCD is the bottom line for Catholics: 'When everything is said and done, Lord, this is what our faith really means to us,' he said.

## Chrism Mass in Cathedral

A Solemn Pontifical Mass of Chrism will be held at St. Mary's Cathedral on Monday, April 9 at 5 p.m.

The Mass also will be in celebration of the Golden Jubilee of two priests and the Silver Jubilee of 14 other priests. All clergy in the Archdiocese have been invited to attend, as well as the public.

**ARCHBISHOP McCarthy** has pointed out that the Mass of Chrism is being used in a special way to honor priest Jubilarians and to which the People of God in the Archdiocese are also being urged to attend to

express their thanks and pray in unity with the Jubilarians.

Chrism is a mixture of pure olive oil and balm or balsam. It is blessed by the Archbishop during Holy Week and is used in the administration of Baptism, Confirmation, Holy Orders, and at the Ordination of bishops. It is also used in the consecration of churches, altar stones, chalices, patens, the solemn blessing of bells, and the blessing of baptismal water. The two elements together signify a "fullness of grace".

In 1971 the Congregation for Divine Worship sent a directive to

the bishops permitting the use of other oils, such as vegetable, seed, or coconut oils, in place of the traditional olive oil. Permission was also given that oils could be blessed at other times than at the Mass of Holy Thursday.

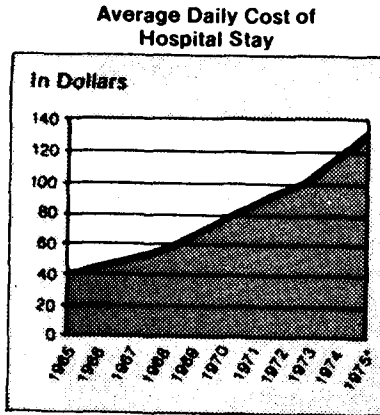
All the people of the Archdiocese are therefore invited to this Mass of Chrism also honoring the priest Jubilarians. Archbishop McCarthy will be joined at the Mass by his new Auxiliaries, Bishops John J. Nevins and Agustin A. Roman, as well as many of the priests and religious of the Archdiocese.

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Total expense per adjusted patient day. Source: National Hospital Panel Survey, American Hospital Association. \*Estimated based on first six months.

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# Archdiocese to honor 16 priest jubilarians

Abp. Edward A. McCarthy will honor 16 priests who will observe golden and silver anniversaries of their ordinations during a special Mass at 5 p.m., April 9 in St. Mary Cathedral.

Offered only once each year, the Mass of Chrism is traditionally a time when holy oils used throughout the year in rites of baptism, confirmation, ordination and anointing the ill are blessed.

In addition to honoring the two golden jubilarians (50 years) and 14 silver jubilarians (25 years) all South Florida priests are invited to renew their commitments at the Mass. Auxiliary Bishops Agustin Roman and John Nevins will concelebrate with the Archbishop.

The two priests of 50 years are Msgr. Robert Delmege of Naples, and Father Damian Reid, C.P., of the Passionist Monastery, North Palm Beach.

Msgr. Delmege, who assists in St. Ann Church, Naples, is a native of Cleveland where he was ordained April 2, 1929 in St. John Cathedral, and is a retired priest of the Diocese of Youngstown, Ohio.

Ordained in 1929 for the Congregation of the Passion, Father Reid is a native of Jersey City, N.J., who served as first retreat director at Our Lady of Florida Retreat House when it opened in 1962. For the first 12 years of his priesthood he was rector at Holy Cross Seminary, Dunkirk, N.Y. From 1941 to 1969 he preached retreats at various retreat houses conducted by the Passionist Fathers throughout the country. For a time he was associate editor of *The Sign*, a national magazine.

The five jubilarians from Palm Beach County include Fr. Reid, Fr. Robert Nilon, S.J., pastor, St. Ann Church; Fr. William J. Bolt, who assists at

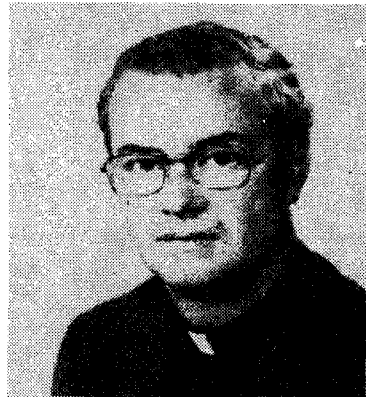
St. Joan of Arc Church, Boca Raton; and Fr. Lawrence F. Lyons, a member of the Society of St. Edmund and member of the faculty at St. Vincent de Paul Seminary, Boynton Beach and Fr. Robert E. Dunn of Holy Spirit Church, Lantana.

Jesuit Father Nilon began his service in the Archdiocese of Miami in 1960 when he was assigned as assistant pastor at St. Mary Star of the Church, Key West. From 1965 to 1967 he was administrator of the same parish and for the next two years was an assistant at Gesu Church in downtown Miami.

Father Nilon also served as an assistant in St. Ann parish prior to being appointed pastor in 1977.

Fr. Bolt came to South Florida in 1978 and assists at St. Joan of Arc parish, Boca Raton.

Ordained for the Diocese of Manchester in 1954 he is a graduate of the University of Baltimore and St. Mary Seminary Baltimore.



Fr. Lawrence Lyons, S.S.E.

Father Lyons, who was ordained in Burlington, Vt. was graduated from the Catholic University of America with a Ph.D in Philosophical Theology. He also attended the Pontifical Institute of Medieval Studies.

He joined the faculty of the Seminary of St. Vincent de Paul in 1974.

A native of New York, Father Dunn has assisted in Holy Spirit parish, Lantana for the past seven years. Prior to that time he assisted in St. Andrew Church, Coral Springs.

Six Catholic priests in Dade County will observe the 25th anniversaries of their ordinations during the Mass.

Msgr. Bryan O. Walsh, internationally known for his program of aid to unaccompanied Cuban children, and chairman of the Public Trust which operates Jackson Memorial Hospital, leads the list of jubilarians from Dade County.

Ordained on May 23, 1954 at LaLeche Shrine, St. Augustine, Msgr. Walsh, Archdiocese of Miami Director of Catholic Charities, has been associated with social service work since 1955 when he was named Diocese of St. Augustine assistant director of Catholic Charities.

The 48-year-old Irish born priest has served almost his entire priesthood in South Florida, has been an assistant

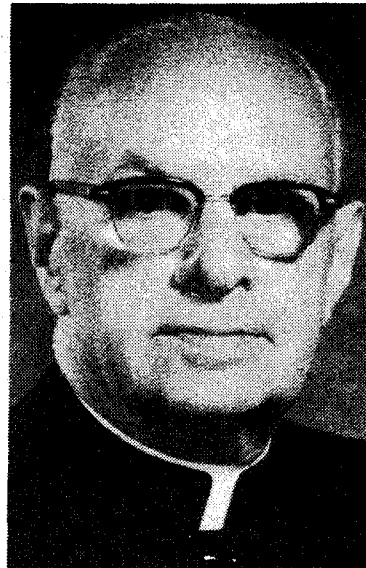


Msgr. Bryan O. Walsh

pastor in the parishes of Holy Redeemer and Epiphany, and pastor of Sacred Heart Church, Homestead; SS Peter and Paul Church; and St. Martha Church, Miami. He has also been director of the Catholic Spanish Center, the Archdiocesan Spanish-speaking Apostolate and the Migrant Worker's Apostolate. He has an M.A. degree in Sociology and a Licentiate in Sacred Theology, and is a candidate for the Ph.D in Latin American Studies at the University of Miami.

Last year, Msgr. Walsh was a member of a four-man task force organized by Archbishop McCarthy to seek acceleration of entry for Cuban prisoners and their families from the U.S. government, a request granted Nov. 28, 1978.

Other priest-jubilarians from the Greater Miami area include Fr. John H. Edwards, S.J., pastor of Miami's downtown Gesu Church since 1975; presently a consultant to the Archdiocesan Office of



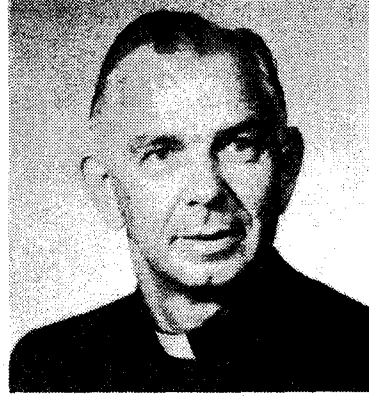
Msgr. Robert Delmege

## Golden Anniversary



Fr. Damien Reid, C.P.

the Vicar for Religious, Father Edwards is a native of Dallas who has a Doctorate in Sacred



Fr. John Edwards, S.J.

Theology from the Gregorian University, Rome.

Fr. Thomas J. Mahony, O.S.A., a member of the faculty at Biscayne College, came to South Florida in 1969 and has an M.S. degree in Biology earned at Catholic University of America. He is a native of Chester, Pa.

Fr. Fernando Lopez, S.J., assistant pastor at Gesu, is chaplain at Jackson Memorial and the Veterans Administration Hospitals. A former faculty member at Belen School, he has a PhD as well as a Licentiate in Sacred Theology.



Fr. Juan de la Calle

A native of Spain who came to South Florida in 1961, Father Juan Antonio de la Calle was in charge of the St. Ann Mission, Naranja from 1962 to 1967, ministering to the spiritual and material needs of farm workers. For four years he also directed Our Lady of Guadalupe Mission, Immokalee and has been assistant at St. Timothy parish, Miami; and Sacred Heart Church, Homestead, as well as pastor, St. Cecilia and SS. Peter and Paul Church, Miami.



Fr. George Barry, S.J.

Fr. George F. Barry, S.J. has been an assistant at St. Patrick Church, Miami Beach, since last year. A graduate of Johns Hopkins University, he has a Master of Arts degree and a Licentiate in Sacred Theology.

Four Catholic priests serving in Broward County will observe their anniversaries:

Fr. William Cashman, pastor, Little Flower Church, Hollywood; Fr. James E. Quinn, pastor, Nativity Church, Hollywood; Fr. John J. McAtavey, chaplain, St. Joseph Residence, Fort Lauderdale; and Francis X. McCarthy, assistant pastor,

(Continued on Page 3)

### OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointment, effective as of April 3rd, 1979:

THE REVEREND GEORGE GARCIA, S.P. To Assistant Pastor, St. Agatha Parish, Miami.

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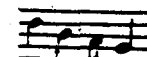
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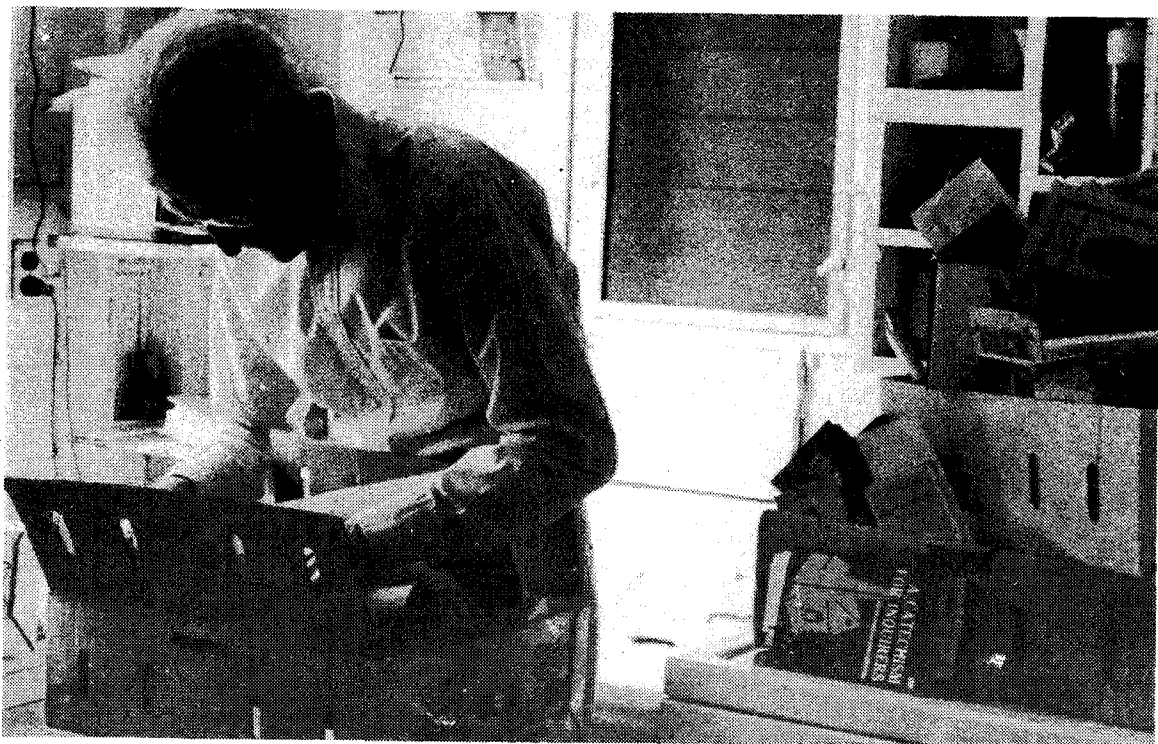
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Michael Clear checks on the many pamphlets he distributes

# Michael is clear about his texts

By CHARLES C. STARR

"I'm glad you came. Before you leave I want to give you a few pieces of literature that might interest you."

A few pieces? Not exactly. Before I left the home of Michael Clear in West Palm Beach I had 150 copies of the pamphlet, "Prayer is Power", 32 copies of the pamphlet, "A Thankful Heart", 8 assorted booklets on the Blessed Mother, an autographed copy of Rose Kennedy's autobiography, photostat copies of mission talks, priest memorials, and...

WHAT I LUGGED to my car was only a small fraction of the holy cards, pictures of famous people and inspirational material that Michael Clear has stored— everywhere: on top of the washing machine, refrigerator, in cartons, boxes, ash trays, and under sofa cushions.

Clear is a pamphlet-evangelist. He got hooked 62

years ago at the age of 22 and hasn't stopped since.

"I was in St. Thomas Aquinas Church in Brooklyn," Clear recalls, "and I picked up a pamphlet—I don't remember which one—and I guess I got inspired."

The inspiration that Clear got in that Brooklyn Church has touched countless thousands of people from all over the world. As a dining room captain at the Breakers Hotel in Palm Beach, Clear was responsible for room service. He always made a point of nesting an inspirational card among the breakfast china of the world's wealthiest.

HE ALSO SENDS, at his own expense, thousands of religiously-oriented materials to Churches in Louisville, New Rochelle, and to anyone that asks. He even has a bank in Palm Beach distributing the pamphlet "Make Someone Happy Today", that he supplies them.

His creditors are also likely to find, in between the statement and his check, a little piece by Cardinal Mindzenty, "To Mothers Everywhere".

"Before I die," Clear said, I want to establish a bourse for Cardinal Newman High School for literature. Also, I would like to see my house made into apartments and the money go to the retarded and orphans."

Clear's wife, Azilda, died two years ago. "She was my dining room captain-right with me all along," he said.

CLEAR'S NIECE, however, rolls her eyes and gives a deep sigh. She remembers Azilda fighting mountains of pamphlets in every room of the house. The fever has caught her family, too, she says, but her husband and son "will never get into this the way he does. They just don't like all the clutter."

Perhaps one of the proudest remembrances Clear has of his long career as a pamphlet-evangelist is the signature of Andrei Gromyko. When the Soviet Ambassador to the United States was visiting here in the late 40's, Clear asked him for his autograph.

"See there," Clear points to the autograph, "his signature on a pamphlet about the Blessed Mother, and right next to the imprimatur."

## Dominican Retreat House schedule

April — 8-11 Youth encounter for boys Columbus and Chaminade High School Contact-Sister Peggy 238-2711

April 23 Women alone-evening of spiritual growth Myrna Gallagher, Directress

of Religious Education will present some unusual and very topical insights into Women in Scripture. Students and Lovers of the Word, come hear and share with Myrna Gallagher at 7:45 P.M. No fee, no pre-registration.

April 24 Day of Reflection-Notre Dame Academy-Fr. Paul Navaro.

April 25 Day of Reflection-Notra Dame Academy-Rev. Skip Flynn.

April 26 Day of Reflection for Senior Citizens Theme Role of Senior Citizen in the Church-Evangelization-Fr. Daniel Dorriety.

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## Help a charity!



## Official

The following is the Holy Week schedule at St. Mary's Cathedral, Miami for 1979:

PALM SUNDAY— APRIL - 11:00 A.M. - Solemn Pontifical Mass and Blessing of Palms.

MONDAY — APRIL 9 5:00 P.M. - Solemn Pontifical Mass of Christ - Priest Jubilee Celebration.

HOLY THURSDAY — APRIL 12 - :00 P.M. - Con-celebrated Evening Mass of the Lord's Supper. Adoration of the Blessed Sacrament after Evening Mass until Midnight.

GOOD FRIDAY — APRIL 13 1:00 P.M. - Solemn Afternoon Liturgy of the Lord's Passion and Death.

HOLY SATURDAY — APRIL 14 7:15 P.M. - Easter Vigil ceremonies and Blessing of New Fire, Easter Holy Water and Pascal Candle followed by Mass of Easter.

EASTER SUNDAY — APRIL 15 11:00 A.M. - Solemn Pontifical Mass of the Resurrection.

LITURGY SCHEDULE FOR BISHOPS DURING HOLY WEEK:

PALM SUNDAY — APRIL - 11:00 A.M. - Archbishop McCarthy, St. Mary's Cathedral - Bishop Roman: Our Lady Queen of Peace Church, Delray Beach. - Bishop Nevins: St. John Vianney Seminary Chapel, Miami.

CHRISM MASS — APRIL 9 5:00 P.M. - All Bishops - St. Mary's Cathedral.

HOLY THURSDAY — APRIL 12 7:00 P.M. - Bishop Nevins - St. Anthony's Church, Fort Lauderdale. 8:00 P.M. - Archbishop McCarthy - St. Mary's Cathedral. 9:00 P.M. - Bishop Roman - St. Brendan's Church, Miami.

GOOD FRIDAY — APRIL 13 1:00 P.M. - Archbishop McCarthy - St. Mary's Cathedral. 7:30 P.M. - Bishop Nevins - St. Ann Church, Naples. 8:00 P.M. - Bishop Roman - Shrine of Our Lady of Charity, Miami.

HOLY SATURDAY — APRIL 14 6:00 P.M. - Bishop Roman - St. Mary Star of the Sea Church, Key West. 7:15 P.M. - Bishop Nevins - St. Mary's Cathedral.

EASTER SUNDAY — APRIL 15 10:30 A.M. - Bishop Nevins - St. Edward's Church, Palm Beach. 11:00 A.M. - Archbishop McCarthy - St. Mary's Cathedral. 9:00 A.M. - Bishop Roman - St. Bede's Church, Key West. 12:30 P.M. - Bishop Roman - St. Mary Star of the Sea Church, Key West.

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# Theme of Charities Community and Family Life

By MARIE A. SALAZAR

In the years to come the Catholic Church must not only concern itself with survival in a society which is becoming increasingly hostile to its ideology but must seek to contribute to the enrichment of human life by presenting an alternative based on community and family life.

In order to accomplish this task the church is striving to meet challenges in the areas of accountability, delivery of social services, social advocacy, reinforcement of Catholic identity, and a "grassroots" approach that will give the parishes greater involvement than they have had in the past.



Jerome Ernst

"LET THERE be no false impression, we come to our local community as a church with a task of advancing the welfare of man on this planet," said Monsignor Bryan O. Walsh at the Florida Catholic Charities Conference held in West Palm Beach at Our Lady of Florida Monastery — March 29 and 30.

"The crowing glory of the Catholic Church for the last 200 years has been the delivery of social services, Msgr. Walsh said "Now is not the time to turn around and leave it to the government. If we do, we lose a great deal of our authority in helping our neighbors through credibility of social advocacy. By shedding this role we would also contribute to the disappearance of social fiber in our society."

This in an area of concern because the voluntary social service agency in the U.S., is in trouble and could be extinguished in the future. We have a very serious responsibility to develop this area so that a position of strength can be maintained when dealing with funding sources.

"Delivery of social services must be of the highest order arising from a world view of Christ," Monsignor Walsh said.

AN AREA THAT has been neglected in the past, but which offers the greatest potential for growth in the



Joseph P. Robbie, president, board of directors, Catholic Service Bureau, Inc., and Monsignor Bryan O. Walsh, director, Archdiocesan Catholic Charities, at the state conference of the Florida Catholic Charities.

future within the Catholic Movement is social advocacy. Through social advocacy the base for social action can be established.

Traditionally the church has not done much in this area. One of the reasons for this being the migration of Catholics to the suburbs.

One of the speakers, Director of Parish Outreach Jerome Ernst from the National Conference of Catholic Charities in Washington, D.C. addressed that concept.

"It is a conversion back to basic values starting at the parish, or "grassroots" level." Ernst said.

"It involves helping one

another and addressing the underlying needs in community life. We want to change people's values so that they respond to human need rather than economic ones."

HE SAID that in the process of industrialization the main values of a society are centralized in economics. People are evaluated by their productivity creating isolation between groups, competition, and loneliness.

"In this system," Ernst said, "we have created classes of people who are on the margins of our society — the old, children, welfare people and minorities. In this concept abortion and euthanasia are

very much accepted."

The search to create new values to offer an alternative to the system in which we live will take concentrated effort of many within the Catholic Movement. It will involve the local priests as never before and will call for greater degree of accountability and management.

It will call for great faith and love, perhaps summed up best by Archbishop McCarthy, "Works of love and charity are essential to the Church but so are causes; we have to deal with social justice because the church is the spokesman for those in need. We have to identify what we are doing as essential work of the Lord,"



"Works of love and charity are essential, but so are causes". A highlight point in the address given by Archbishop Edward McCarthy to the conference members.

Co-Sponsored by the National Conference of Catholic Charities - Parish Outreach, the 2-day annual meeting was held at Our Lady of Florida Monastery in North Palm Beach.

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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

## Jubilarians to be Honored

Next week the priests of the Archdiocese will gather together at the Cathedral for the Mass of Christ when the Holy Oils will be blessed and distributed as part of the Holy Week Rite.

That Mass will also be a celebration honoring the Priest Jubilarians of the Archdiocese who between them have given 450 years of ministry to the Church. Of special note is the 50th anniversary of the Ordination of Msgr. Robert D. Delmege, retired priest of the Archdiocese who still helps out in the Naples area, never forgetting his vocation to serve the people.

Anniversaries are normally a part of life's routine. In civil society we are likely to receive a performance gift after so many years of service to a corporation or other business institution. Within the Church, however, priestly anniversaries have a

special meaning to us and simply because priests are special—not so much in the sense of privilege, but in what they are—other Christs and dispensers of the Sacramental gifts.

So it is fitting that the diocese honors the two Golden Jubilarians and the Silver anniversaries of fourteen other priests. We honor them for their spirit of service in preaching the Gospel, conferring the Sacraments and administering to us in so many ways through the organization of charities and social services.

Too often these days the spotlight has been on those who have left ministry. Still, we often ignore the fact that the so-called defectors are few—the vast majority of priests have persevered and have grown in spiritual strength ministering to us in the big cities and the small hamlets of Southern Florida.

We therefore say thanks to the Jubilarians, and to all their priestly confreres, offering up prayerful best wishes for a continuing fruitful ministry in the vineyards of the Lord.

## Moral Principle

There are those who insist on forcing a prefabricated wedge between technology and morality. Salt II, they say, is a political-military issue only. Nuclear energy, they say, is an economic-energy issue only.

The accident at Three Mile Island, however forces the moral issue because the present course of the Government and the power industry may well be suicidal. The possibility of killing untold numbers of people by gradual and pervasive genetic assault through radiation is a moral issue.

This possibility has been emphasized by knowledgeable and passionate voices for years. Groups like the Three Mile Island Alert have been persistently warning us of the possible wast of life through constant doses of radioactive pollution. Their motto is "Active today... or radioactive tomorrow." The Union of Concerned Scientists has joined the chorus of protests against nuclear power.

The usual response to these critics from those who belong to the Nuclear Power Fraternity has been one of either dismissal or ridicule. The critics were to be regarded as misguided zealots of panic-causing fanatics. The current scrambled messages from various segments of this fraternity concerning the Three Mile Island accident seem to argue for zealously, even fanatically, protected vested interests...

The moral principle involved is that the future of civilization depends essentially on our present human control of technology such as nuclear energy. Tomorrow's world is being shaped by today's choices. As Pope John Paul warned in his recent Encyclical: "The man of today seems ever under the treat of what he produces... He is afraid that what he produces... can radically turn against him; he is afraid that it can become the means and instrument for an unimaginable self-destruction..." Self-destruction is a moral issue.

The Catholic Witness, Harrisburg.

## Can priests marry and still remain active priests?

By REV. JOHN DIETZEN

**Q. Because of some actions that have taken place in our area recently, a number of us Catholics wonder about the rule that forbids priests to marry. Can priests now marry and still be active priests? Has there been any change in the church on this matter?(Mo.)**

**A. No, there has been no change. The church's policy and practice that its priests be unmarried is the same now as it was before Vatican Council II.**

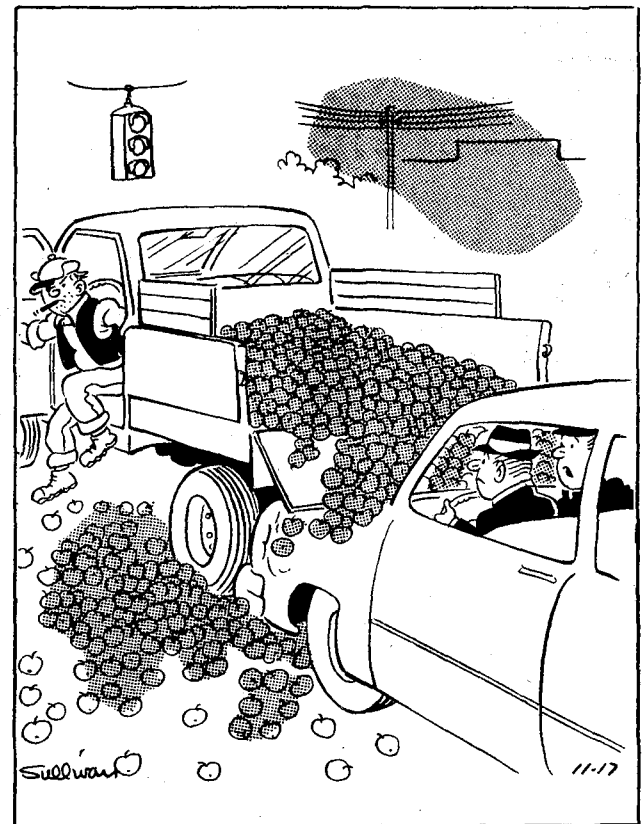
Through a process called laicization, a process handled directly by the pope and his administration in Rome, priests may ask that they return to the lay state—in other words they become again, in effect, laymen in the church. For awhile during the past 15 years or so, this process was simpler and faster than it had been. Pope John Paul II temporarily halted it, however, a few months ago, pending study on how such cases should be dealt with in the future.

Just as a baptized man always remains baptized even if he later ceases to call himself Christian, a man is always an ordained priest even after he is laicized. For several reasons, the church does not allow him to serve as a priest (celebrate Mass, hear confessions, etc.) except in the most serious emergencies, such as if a dying person needs the sacraments.

While a celibate priesthood remains the rule in the Latin rite, certain other rites of Catholics had an still have married priests. Generally these rites are smaller and in other parts of the world, so the ordinary American Catholic would never encounter them. estrellas.....

**Q. A Catholic friend of mine was buried during the past few days, but there was no Mass. She was taken from the funeral home to the cemetery for something called a committal service, which lasted about 10 minutes.**

In our city, Catholics are always taken to



"MAYBE YOU COULD MAKE A LITTLE JOKE ABOUT ALL THE TROUBLE AN APPLE CAUSED IN THE GARDEN OF EDEN."

church for Mass before burial. Why wasn't she? Is this something new? (Calif.)

**A. In our country, as in most of the rest of the world, the celebration of the Eucharist is nearly always a part (in fact, the central part) of the funeral rite for Catholics. For one reason or another, however, it does occasionally happen that Mass is omitted at that time, and that the funeral proceeds from the mortuary directly to the cemetery. Such a plan is explicitly provided for in the official "Rite of Funerals."**

However, whenever the Mass is not part of the burial rite itself, the eucharistic celebration for the deceased person should take place without the body, either before or after the funeral.

You are aware, of course, that someone who is known as a Catholic might not have a Catholic burial at all if he has, in some significant way, rejected the church and his membership in it during his lifetime.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley, Peoria, Ill. 61606.)

## Stations of peace

To the Editor:

Behind as we have Novenas for Christ's mother, how would it be to have the Stations of the Cross one night a week to pray for peace. If possible, it could be said by one of the laymen who give out Communion. I am sure that a lay person would only be too glad to give up one night for this good cause. I have said the Stations for a good many years and have been blessed with a large family. I have never been out of work and happily married for over fifty years. When I start the Stations I ask God's blessing and when I finish, I thank him for the blessings that I have received.

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## Encyclical proves a new era

By REV. ANDREW M. GREELEY

Many Americans will find it difficult to understand the first encyclical letter of Papa Jan Pawla. It is nevertheless one of the most important documents to come out of Rome this century and confirms what many of us Vatican watchers have suspected: The Catholic church has decisively entered a new era.

Although "Redemptor Mundi" is less opaque stylistically than most encyclicals, it still suffers from the style which affects the encyclical, as a literary genre: You've got to be plugged into the nuances of Catholic doctrine and debate to catch everything that is being said. Furthermore, unlike most papal documents it was clearly written word for word by the pope himself. This gives it a more personal tone and more human color, but it also imposes on the document the flavor of a philosophy professor giving a lecture. To aggravate the problem, Jan Pawla's philosophical stance, called Personalism, is one with which most Americans are not familiar.

FURTHERMORE, the letter is definitely written from the experience of Eastern Europe; concern about the right of freedom of worship ("Statement of Religious Freedom from the Second Vatican Council by the American Jesuit John Cody") is something that has little impact on this country where long ago it was decided that socialist governments could do anything they want to religion and it didn't make any difference to us.

No one here really cares about religious persecution in Lithuania and no one even knows about the savage persecution currently going on in Ethiopia and Mozambique. It is part of socialist "nation building"

and is none of our business—so argue many Americans, especially of a liberal cast of mind.

Plainly the American press is generally convinced that the hot issue in the church is sexual; the pope barely alludes to such instances. "It's mostly about human rights," one reporter said to me in disappointment. In a country where "human rights" went from being a campaign slogan to a foreign policy crusade to a public relations hypocrisy in less than two years, such concern about human rights is understandable, if not admirable.

Still, "Redeemer of the World" is a crucial encyclical for three reasons:

1) It is perhaps the most intelligent encyclical ever written. Most papal documents are drafted by committees that turn out abstract, bland and ethereal writing. Jan Pawla's letter may be deep, but it reveals a powerful intelligence with extraordinary grasp of the relevant scholarly literature of many different disciplines. I was deeply impressed by the balance of precision, the careful qualification, the respect for other sciences in addition to theology. Previous Rome documents praised such respect. "Redemptor Mundi" practices it. The Vatican will never again be able to get away with sloppy documents written by some poorly trained Roman theology professor (or Parisian economist, in the case of one of Paul VI's less successful endeavors) who has read a few books.

2) Unlike his predecessors Jan Pawla does not give answers. Rather, he engages in the more difficult and more necessary task of asking questions. The typical papal encyclical

described the state of the world using a starkly oversimplified terms and then reached gradually into some textbook that provided the church's "answer" to the problem. If only the world would listen to the church; its problems would be solved. Jan Pawla will have none of this. He rather celebrates the dignity of the human person, holds out a vision of a world based on respect for that dignity, describes the enemies of the person, and then calls on Catholics and all humans of good will to rally to the defense of the person.

SUCH A STRATEGY will be profoundly disappointing to many Catholics, both of the left and the right, who have come to expected detailed papal answers—backing their own positions, of course. It is now clear (as it was in Puebla, Mexico), that the new pope is not going to dispense us from the hard work of creating the practical policies and programs necessary to defend the dignity of the person. No longer will we be able to pry magic solutions out of Roman documents. Jan Pawla not only preaches respect for freedom; he practices it.

3) Finally, historians of the future will have little question that "Redemptor Mundi" touches on the most critical problem of our time: the overwhelming of the individual human person by large corporate bureaucracies. For all their differences, capitalism and socialism have organized society in such a way that the individual is at the mercy of the large dehumanized and dehumanizing corporate bureaucracy. Think of what happens when you buy a "lemon" from General Motors or the Social Security Administration makes a

mistake about you (or American Express thinks you have stolen your own credit card). Industrialism has produced a world of longer life and greater leisure; it has also threatened (though not necessarily) to reduce us to cogs in a giant corporate machine. Indeed, many of the supporters of Catholic Marxism in Latin America applaud the decline of human freedom in countries like Cuba and hold out "disciplined states" as an ideal. Political and personal freedom, we are told, must be sacrificed in the name of economic equality and productive growth. Literacy is more important than liberty. These Catholics were furious at the pope when he refused to endorse their position. They couldn't care less about the dignity of the individual person. On the contrary, the person must be sacrificed for the good of society and of future generations. For such zealots, it is intolerable that the pope have a different agenda of concern.

With all the energy of the passionate Polish poet that he is, Pope John Paul II is repelled by such contempt for the person. The dignity of human nature reinforced and revalidated by the Jesus event is too precious to be readily violated by any ideology, any economic system, any nationalist ambition. The world does not want to hear such a message. The pope's demand that we revere each person and all persons is an extremely unfashionable message.

To deliver such a message is one of the most important reasons for having a pope.

(Note: Copies of the Pope's encyclical are available for \$1 each through The Voice, Box 38-1059, Miami, 33138)



## About memories of Easters past

By DOLORES CURRAN

I was startled and a bit saddened to hear a child of my acquaintance describe Easter as "the time when all the religious programs are on TV."

I suppose I shouldn't complain when Jesus of Nazareth pre-empts something like Three's Company but I do regret it when it replaces Easter traditions that will linger in the child's life. Easter is not something to be watched but to be experienced. I can hear the above child in thirty years when his child asks, "What was Easter like when you were little, Dad?" and he replies, "Well, there were the annual re-runs of The Robe, The Silver Chalice, The Man from Galilee, and Charlie Brown's Easter Beagle."

Easter of a bygone era holds strong memories for today's parents, at least this one. It meant, first of all, the end of Lent and all it signified: the after supper rosary, fasting, weekly Stations, and no candy.

That's one reason Easter was memorable. How does one convey the pride of self-discipline to today's children who have never been immersed in the cultural support of Lent?

But Easter meant more than just the end of Lent. It signalled spring. It meant spring housecleaning, "getting things ready" for Easter, as my parents used to say. "Things" included a room by room excavation and airing of furniture and goods, from sprouting last year's potatoes in the cellar to airing and re-storing Grandma's trunk in the attic.

My role in the housecleaning picture was not considered attractive duty. While the boys hauled things out and my sisters helped sort things inside, I was usually assigned the job of beating rugs on the clothesline, a skill so foreign to today's children that when we brought an old rug beater back from an estate, one of

mine exclaimed, "Look at that old-fashioned guitar." We had a vacuum cleaner and carpet sweeper but once a year it was considered necessary to hang all our rugs on the long clotheslines and beat the winter out of them.

Easter's signalling of spring meant taking down the storm windows and putting up the screens, putting away the winter coats and long stockings, storing boots and taking the weather stripping out from around drafty doors. It meant seed catalogs, baby chickens, and the planting of potatoes on Good Friday. It meant buying a new hat or redecorating an old. Easter wasn't a day, it was a season, one that signified an end to the old and the beginning of a new season.

Every family should have some traditions that make Easter Sunday special to them. With the Polish, it's their blessing of the food basket on Holy Saturday. The italians bake

bread with whole eggs imbedded in it. In mu childhood, we searched for eggs in early morning, went to Mass in new hand-me-downs, and had a big family dinner.—hardly original.

But the strongest memory was ours alone. In mid-afternoon, we went with my dad from field to field as he blessed them with the new holy water. In every field, he bent down and crumbled some earth between his fingers, a gesture as natural to a farmer as kicking the tires of a car is to a teenager. It was a warm and special time for us...we seven children trekking alongside him as he explained what was going to be planted where and when. We stopped and said a prayer together as he blessed each field.

A little memory, maybe, but a powerful one. That's why Easters need to be special. That's why we as families have to keep them special. They can never be mere re-runs. They must always be new beginnings with strong memories of the past.

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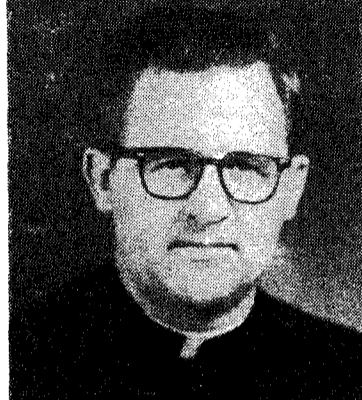
Fr. W. Vincent Cashman

St. Elizabeth Church, Pompano Beach.

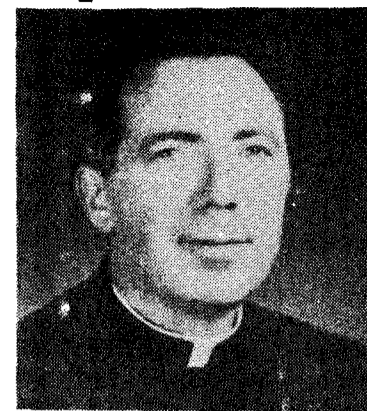
A native of Ireland, Father Cashman came to South Florida in 1959 and served as an assistant at St. Stephen Church, West Hollywood until 1962 when he became administrator of St. Bede Church, Key West. From 1964 to 1970 he served as administrator in Assumption parish, Pompano Beach; St. Stephen parish;

and Blessed Trinity Church, Miami Springs. Prior to his present assignment he was pastor of St. Luke Church, Lake Worth.

Father Quinn is a native of Philadelphia who came to the Archdiocese of Miami in 1961. He has served as an assistant in Little Flower parish, Hollywood; and as administrator of Sacred Heart Church, Punta Gorda; St. Timothy parish, Miami; and in Nativity parish. He has also been assistant Catholic Youth



Fr. James E. Quinn



Fr. John J. McAtavey

Organization director in Broward County and spiritual moderator of the Miami Archdiocesan Council of Catholic Women in Broward County. Since 1975 the priest has been chaplain for the Broward Serra Club.

Another Irish-born priest, Father McAtavey has served in South Florida parishes since his ordination in 1954. He has been assistant pastor at Little Flower Church, Hollywood; and St. Juliana Church, West Palm Beach, as well as pastor of St. Elizabeth parish; Holy Rosary parish, Perrine; St. Joseph Church, Stuart; and San Pedro Church, Tavernier.

Father McCarthy came to South Florida in 1970 and assisted for four years in St. John Fisher Church, West Palm Beach. For the past five years he has been an assistant at St. Elizabeth Church; and was formerly chaplain at Holy Cross Hospital.

## Name bishop

WASHINGTON — (NC)— Msgr. William R. Houck, 52, secretary for education in the Diocese of Birmingham, Ala. has been appointed auxiliary bishop of Jackson, Miss.

Archbishop Jean Jadot, apostolic delegate in the United States, announced Pope John Paul II's appointment of the 52 year-old monsignor. Bishop-designate Houck was named titular bishop of Alessano.

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# Lent is time to sort out our beliefs

By FATHER JAMES V. SCHALL

One morning as I was listening to music on the radio, the music was interrupted by an unusual advertisement. The K-Mart chain had a charming ad for its photo developing services. The scene was a store, a clerk and a little boy. The clerk gave the child the pictures he had developed for him. They were all overexposed. The kindly clerk told the boy not to worry because one only has to pay for the good shots.

Then he told him he could take them over. "What were they of, anyhow?" he asked. "Angels," lisped the boy. "Angels?" the salesman wondered.

"Yes, girl angels, and dog angels, and cat angels," came the astonishing answer.

"How come you didn't take any boy angels?" the bemused clerk inquired.

"Because I didn't see any boy angels," the little boy muttered with perfect logic.

As Lent reaches its climax, I think, we should be careful to sort out what we see and what we do not see, what we believe and what we do not. For unless we understand precisely what is involved in the final drama of Lent, we shall miss seeing what is really there, miss the cosmic scope of what we are about, miss its personal relationship to us.

ON WEDNESDAY of the fifth week of Lent, we read in the office from a sermon of St. Augustine, who died in 430 A.D. and is still perhaps the most influential Christian bishop who ever lived. Augustine, thus commented on the Psalms: "God could give no greater gift to men than to make his word, through whom he created all things, their head and to join them to him as members, so that the word might be both son of God and son of man, one God with the Father, and one man with all men."

When we read these lines today, they seem especially remarkable since the most serious intellectual struggle going on within the church is precisely over who this Jesus was. Our mental photos of him still too often come up blank and we miss seeing him even when he is there.

During this week, Passion Week, the emphasis of the season radically shifts from ourselves, our sins and fasts, to something outside our own inner lives, to a climactic drama whose outlines, we believe, determine

who we are. Each human person relates directly to God the Father. This is true whatever be his age, condition, place, circumstances. And the reason for this is, as Augustine said, because of the gift of this word to us. The incredible vastness of this belief is difficult even to begin in a short season of 40 days to think about, but the passion more than anything else, perhaps, will tell us what we confront.

Without the realization of who is the central figure in the passion, Christianity means nothing. Without this word that connects us in his own drama to the whole of creation, including our own unique existences, and to the Father, we are unredeemed and unexplained.

Various ages in the history of Christianity have tended to overstress Christ's divinity or his humanity, sometimes both. We struggle to make Christ look absolutely like a man, which he does. We want, sometimes it seems, to hint that just any man or woman could have been "chosen" by the Father to do what Christ did. We suggest this to stress our own significance, our own work and culture. We find it difficult to believe that out of our own resources we cannot create, evolve, all we need, including perhaps transcendence itself.

PASSION WEEK, then, begins our specific liturgical recalling of the drama of the execution of a man during the Roman occupation of Palestine under Pontius Pilate. Many were executed similarly, some even justly. This execution is not different because it is an execution. It is different because we know who is being executed, what his death means to us as persons, to the cosmos, to the Father.

Down the ages, it has been easy to picture this scene and see no Son of God there, a photograph mentally of merely another man. What all Lent has been is a preparation for us to see really who was there. Of him, St. Augustine concluded his sermon: "Himself unchanged, he took to himself our created nature in order to change it, and made us one man with himself, head and body, We pray then to him, through him, in him, and we speak along with him and he along with us." We shall indeed be asked, "Who do we say this man was?" We are Christians to the extent that we see in him, as Augustine said, "no greater gift to man."



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# Commitment trigger boredom?

By BERYL NEWMAN

It is laughable to imagine anyone seriously suggesting that Christian commitment might be responsible for boredom. The whole thrust of the Gospel is that commitment to the word of God is precisely the answer to the purposelessness and emptiness in which boredom takes root.

Of course, boredom is the direct opposite of commitment. Yet we do hear of Christians complaining of being doomed to a boring marriage because of their religious belief, for instance, or of being trapped in some tedious occupation because of a religious vow, of life becoming joyless because of stricter moral standards than common in our society, of religious observances deteriorating into the hum-drum.

But the idea that such boredom could be allied to our commitment indicates not only a confusion of thinking, but a misapprehension of the nature of commitment. The fact is that boredom and commitment are contradictory terms.

One does not grow bored with something to which one is committed. It is simply not possible. It is possible, on the other hand, to be bored when we do not believe in what we are doing or why we are doing it, or see it as something added to our lives that is less important than our real purpose in life.

Students, for instance, may become bored with classes because they are not convinced that their subjects bear sufficient relationship to what they perceive as their future calling. Married persons may complain of boredom when they have lost sight of the real meaning of marriage, or have never really appreciated its spiritual dimensions or what is present in the marriage as it is lived day-to-day.

We may then speak of commitment when it never really existed. We seem to be using the word more and more loosely. Sometimes people undertake certain tasks, assume certain roles, adopt certain lifestyles, less from conviction of the rightness

of such a course than from the need to adapt to what they believe is expected of them, or what will enhance their reputation, prestige and so on. We are, unfortunately, all vulnerable to the temptation to impress others.

Often we refer to commitment and sometimes wryly speak of being stuck with it. But that is not commitment in the religious context. Christian commitment is not something imposed or obligatory, nor can it be entered into unwillingly. It is the willing bondage of oneself to the way of Christ and the teaching of the Gospels in whatever circumstance of life we find ourselves.

It is living with a vision. A vision of Christ crucified and resurrected; of Christ suffering on in mankind and transcending the human dimension. If there is not at least a hint of such a vision, there cannot be commitment.

A rather obscure research scientist was once asked if his lifelong dedication to work where progress was almost imperceptible and failure common, had not been tedious—if, in fact, he had not grown bored with it.

"I have never given boredom a thought," he replied. "There have been times when I have been tired to death, exhausted. But bored? Never."

He was far too involved in the intensely challenging process of probing the limitless complexities of life and its mysteries. Even the most trivial data were imbued with significance because of their relation to the whole.

"I may never make a great breakthrough," he continued, "But what I do lays foundations for others, steps on which they can advance. It all builds toward an end that most of the time is hidden from us."

He lived with and worked toward a vision of the day when man would understand all there is to know of life. He worked out of his own darkness into the hope of light. Christians, too, are involved in the exciting revelation of the mysteries of life and for us the vision is even



"One does not grow bored with something to which one is committed," Beryl Newman writes. "It is simply not possible. It is very possible, on the other hand, to be bored when we do not believe in what we are doing or why we are doing it, or see it as adjunct than integral to our real purpose in life."

more important. We are concerned not only with the visible aspects of life but its spiritual source and end.

And we need to search out that vision and, finding it, renew and refresh it from time to time so that when we speak of commitment we will realize to what we are committed as Christians. That is why a knowledge of the Scriptures, prayer

and spiritual reading are so important to us.

If we are bored in our so-called apostolate, it is not because of commitment but the lack of it. And then the problem is not so perplexing. Our question is not self-defeating. There is always an answer to the boredom of lack of commitment.

## Slow to understand

By JANAAN MANTERNACH

One day Jesus and his disciples were crossing the Sea of Galilee in a fishing boat. It was soon after Jesus had fed the huge crowd with a few loaves and fishes.

Jesus and his friends had just had an argument with the Pharisees. The Pharisees were good men, devout Jews, but they felt Jesus was breaking God's law. So they kept asking Jesus for some sign that would prove that he was close to God and an orthodox Jew.

Jesus grew weary of their constant demands for some special sign. He knew no unusual sign would help them. They could be able to tell from what he said and did that God was with him. So he got into a boat with his friends and left the puzzled Pharisees standing on the shore.

Jesus was relieved to be alone with his friends. They all enjoyed these quiet moments together. They all loved the sea, with its refreshing breezes and rhythmic waves. With his friends Jesus felt at home and could forget the arguments of the Pharisees.

At quiet times like this, Jesus talked with his friends about things that touched him deeply. He shared with them his deepest thoughts and feelings. He also taught them about God and God's ways.

kind of thinking the Pharisees used. They always wanted proofs, signs. They seemed locked into their own ways of thinking, their own narrow ideas. They could not see that Jesus' love for people showed how close he was to God.

Jesus hoped his closest friends would understand, even if the learned Pharisees did not. But as he chatted with his friends this day in the boat on Galilee's beautiful sea, it became clear that even these men did not understand who he really was. In some ways they thought like the Pharisees did. Even they, who were so close to him, did not recognize how close God was to him.

Jesus was disappointed and hurt. He asked them, "Do you still not see or understand? Are your minds completely blinded? Have you eyes but no sight? Ears but no hearing?"

They were silent. Jesus went on, "Do you remember when I broke the five loaves for the five thousand, how many baskets of fragments you gathered up?" They answered sheepishly, "Twelve."

Then Jesus said to them with a weary sigh, "Do you still not understand?"

Jesus must have looked back sadly over the past months. These were the 12 men he had chosen to be his close friends. He had spent days and weeks teaching them. They had walked with him along the roads and through the villages of Galilee.

## ... a children's story

They watched him go out of his way to help people who were sick, frightened or poor. They had heard him speak of God's love and forgiveness. They had seen him go out to sinners to forgive them. They had watched him sit down and eat with public sinners who were condemned by people like the Pharisees. They had seen him go up to lepers, whom everyone else avoided.

They had seen how kind he was with people and how compassionate he was with anyone who was suffering. They had seen him heal, forgive, comfort, strengthen, encourage, teach. What he taught people about God's love could be seen in his own care for everyone in need. If anyone was close to God, Jesus certainly was. If God was with anyone, he surely was with Jesus.

But even the disciples with whom Jesus had shared so much did not understand. Like the Pharisees, they, too, wanted more signs.

As they sailed across to the other shore, Jesus and his friends were silent. The disciples knew Jesus was disappointed with them. They sensed his frustration. They wondered in silence about Jesus. Just who was he? What was there about him that they could never quite understand?

"Who is this," they thought to themselves, "our friend and teacher?" We are close to him, yet we do not fully understand him. Who is he, really?"

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## “No hay oposición entre fe y ciencia”, el Papa

**C I U D A D D E L VATICANO**—(NC)—Su Santidad Juan Pablo II ha reafirmado la doctrina del Concilio Vaticano II que reconoció la libertad para la investigación científica, y ha subrayado que no existe oposición entre la fe y la ciencia.

El Papa se dirigía en francés a los miembros de la Sociedad de Física de Europa.

La Iglesia “desea fomentar la justa libertad de vuestra investigación según sus objetivos y métodos propios y siguiendo la legítima autonomía del saber y especialmente de la ciencia” reconocida por el Concilio Vaticano II,” dijo el Papa

“La ciencia es en si misma algo bueno, ya que es conocimiento del mundo que es bueno, creado y mirado por Dios con satisfacción, según leemos en el libro del Génesis: ‘Dios vió que todo lo que había creado era bueno.

“El pecado original no ha alterado completamente esta su bondad primera. El conocimiento humano del mundo es un modo de compartir el conocimiento del Creador. Constituye por lo tanto, un primer grado de parecido entre el hombre y Dios, un acto de respeto hacia El,” dijo el Papa

Juan Pablo II hizo notar

que el universo es un todo armonioso y que el desequilibrio ecológico daña al hombre.

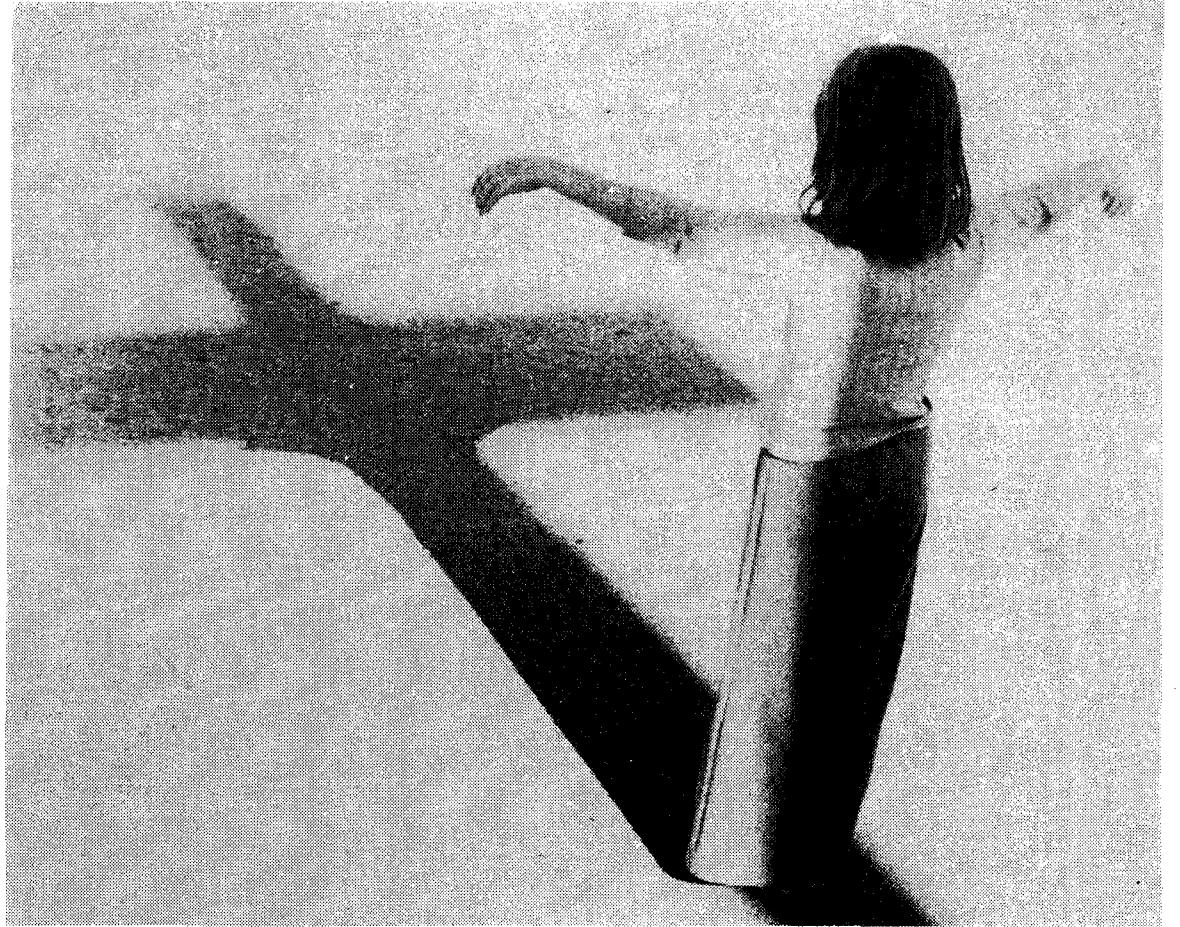
“Por lo tanto los expertos no deben tratar a la naturaleza como esclava.”

Para evitar que la ciencia y la técnica se usen contra el hombre.... “es preciso imbuirlas de ‘alma’, un nuevo aliento del espíritu, una fidelidad a las normas morales que regulan la vida del hombre,” dijo.

El Papa encareció a los científicos que usen de su prestigio para asegurar que las implicaciones de los descubrimientos científicos se sometan a las normas morales para la protección y el desarrollo de la vida humana.

Juan Pablo II dijo que la Iglesia enseña que existe conexión entre la fe y la ciencia. “Uno de los fundadores de la ciencia moderna, Galileo, escribió que” La Sagrada Escritura y la naturaleza ambas proceden de la Palabra Divina....”

Si la investigación científica procede según los métodos de rigor absoluto y permanece fiel a su objeto de investigación, y si la Escritura se lee según las directivas de la Iglesia, “no puede existir la oposición entre la fe y la ciencia,” dijo el Papa.



Esta jovencita de Austin, Texas, trata de adaptar su propia sombra a la de la cruz de su parroquia proyectada en el suelo. Gesto simbólico para este Domingo de Ramos que es la invitación de la Iglesia a sumergirnos con Jesús en el misterio de su Cruz para regocijarnos con El en el triunfo de su Resurrección.

## Obispo López Trujillo presidente del CELAM

**LOS TEQUES**, Venezuela—(NC)—El Consejo Episcopal Latinoamericano (CELAM) eligió para su presi-

dencia al obispo Alfonso López Trujillo, Coadjutor de Medellín, Colombia. El Consejo también eligió dos vice presi-

dentes, representando las dos lenguas más prominentes en el Continente: de lengua castellana, el obispo Román Arrieta de

Tilarán, Costa Rica; de lengua portuguesa el arzobispo Luciano Cabral Duarte de Arcaju, Brasil.

Puebla, en cuya preparación él jugó papel significativo.

Ninguno de los nuevos cargos del CELAM se pronunciaron como voces fuertes en pro del compromiso con la justicia, durante Puebla.

Durante las reuniones en Los Teques, los obispos recomendaron que el documento final de Puebla se implemente pronto y detalladamente.

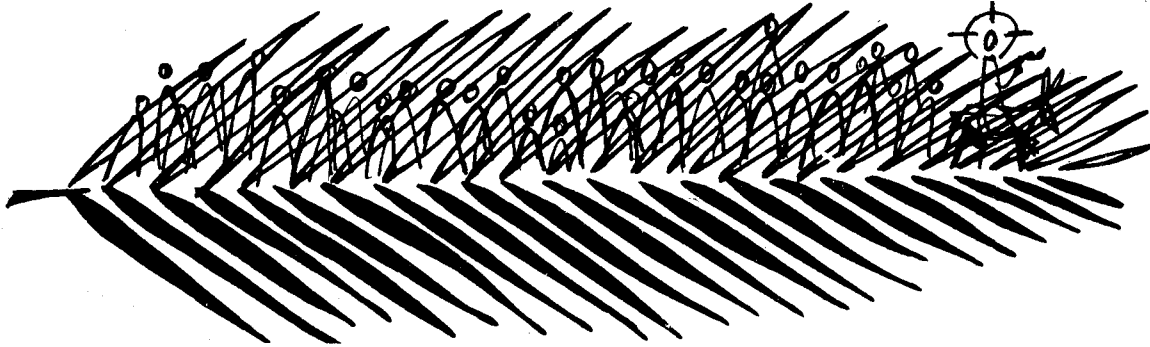
Entre los candidatos para la presidencia del CELAM, se contaban también el arzobispo Marcos McGrath, de Panamá, y el arzobispo Juan Landazuri Ricketts de Lima, Perú. El cardenal Aloisio Lorscheider de Fortaleza, Brasil, podría haber sido reelegido para la presidencia, pero retiró su candidatura por motivos de salud, pues sufre del corazón.

Las reuniones de elección tuvieron lugar del 27 al 31 de marzo en Los Teques, un barrio de Caracas.

Fue elegido al cargo de Secretario General el obispo Antonio Quarracino de Avellaneda, ciudad de trabajadores en Argentina. Monseñor Quarracino ocupa el puesto anteriormente ocupado por Monseñor López Trujillo.

Fuentes en el CELAM informaron que el obispo López Trujillo de 43 años quedó elegido para la presidencia por una mayoría de dos votos. Dijeron también que fue factor decisivo en las votaciones el éxito de la Asamblea General en

## Comienza Semana Santa



Con la liturgia de este Domingo de Ramos, se inicia para toda la Iglesia la Semana Santa, que conmemora el misterio de la muerte y resurrección de Jesús.

Tanto el arzobispo Edard McCarthy como los obispos auxiliares John Nevis y Agustín Román participarán en los actos litúrgicos de las diversas áreas de la Arquidiócesis.

El Domingo de Ramos se marcará con Eucaristía solemne en la Catedral presidida por el arzobispo McCarthy, a las

11 a.m. El obispo Román presidirá la Eucaristía en Nuestra Señora Reina de la Paz en Delray Beach y el obispo Nevis en el Seminario de St. John Vianney, ambas a las 11 a.m.

La Misa Crismal durante la que el Obispo bendice los óleos que se utilizan en la distribución de los sacramentos, y los sacerdotes renuevan su compromiso, tendrá lugar el lunes 9 a las 5 p.m. en la Catedral. Presidirán los tres obispos, y celebrarán 25 años de sacerdocio los sacerdotes;

Bryan O. Walsh, John E. Edwards S.J., Thomas J. Mahoney, O.S.A., Fernando López S.J., Juan A. de la Calle y George F. Barry, S.J.

La liturgia del Jueves Santo a las 8 p.m. será presidida en la Catedral por el arzobispo McCarthy; en la parroquia de St. Anthony, a las 7 p.m. Fort Lauderdale por el obispo Nevis, y en San Brendan a las 9 p.m. por el obispo Román.

Los oficios del Viernes Santo en la catedral, serán pre-

(Pasa a la Pág. 13)

## Superada meta de ABCD

La Campaña de Caridad del Arzobispo ABCD 1979 ha superado la meta proyectada de tres millones de dólares, al contar con compromisos de contribuciones que llegan a la suma de \$3,400,000.

Al recibir los informes sobre la campaña, el arzobispo McCarthy señaló que el éxito “revela que vamos creciendo como comunidad de amor

comprometida a vivir el Evangelio. Como Arzobispo vuestro me maravillo ante la continua generosidad de todos y el dedicado espíritu de servicio...Vuestro apoyo nos ayudará a responder a las necesidades de modo tangible. A todos los que han hecho que la campaña de este año sea un éxito, vaya mi admiración, afecto y sentida gratitud.”

# La Sábana Santa donde descansó Jesús

Unos científicos de la NASA, actuando por su cuenta y con las técnicas avanzadas para el estudio del espacio, llegaron a sacar hace cosa de 3 años, sorprendentes conclusiones sobre la Sábana de Turín, o Sábana Santa que probablemente envolvió el cuerpo de Jesús en su tumba.

En sus investigaciones, los científicos de la NASA descubrieron que sobre los párpados de Cristo habían sido colocados dos objetos que se asemejaban a pequeños botones.

Pero, ¿qué botones? En aquella época no se fabricaban.

A través del analizador de imagen VP-8, los norteamericanos decidieron someter el rostro de Jesús impreso en la Sábana Santa a un riguroso examen y reproducción en relieve.

Y el primer gran resultado fue la aparición —sobre cada uno de sus párpados— de dos objetos redondos.

"Aunque estaba claro que aquellas formas circulares —explicaron los científicos de la NASA— tenían que corresponder a otros tantos objetos, posiblemente metálicos o de cerámica, decidimos apurar todas las posibilidades y alternativas.

"Y, tal y como sospechábamos, todas estas alternativas fueron cayendo en sí mismas.

Aquellas señales en cada párpado no eran deformaciones en el proceso de formación de la imagen. Tampoco fueron causadas por una reacción local biológica, química o térmica...

El VP-8 señalaba con claridad que aquellos "círculos" sobre cada uno de los párpados de Cristo eran metálicos. Y de una circunferencia casi perfecta.

Esta identificación, por otra parte, concuerda con la antigua costumbre de enterramiento de los judíos, en la que —al parecer— se colocaban objetos sobre los ojos (generalmente monedas o fragmentos de cacharros de cerámica)".

## ¿POR QUE MONEDAS?

"No es posible hacer una identificación detallada sin una investigación mayor. Pero proponemos que puede tratarse de alguna clase de moneda. Y he aquí las razones:

**Primera:** Ambas son casi circulares y aproximadamente del mismo tamaño.

**Segunda:** Los relatos bíblicos indican que José de Arimatea, un hombre rico, fue el encargado de enterrar a Jesús. Obviamente tenía dinero consigo en el momento de enterrar a Cristo, ya que pudo comprarle un lienzo de hilo".

Este descubrimiento arroja nueva luz sobre un punto clave: la edad exacta y concreta en que se produjo la muerte



del Señor.

Los hombres de la NASA —partiendo de los primerísimos planos de los ojos de Jesús— trabajaron para descifrar las inscripciones que aparecían en aquellas dos pequeñas monedas.

La obtención de un relieve mediante ordenador, partiendo precisamente de estos primeros planos, les hizo sospechar que las monedas depositadas sobre los párpados de Cristo eran "leptones". Es decir, y según Ian Wilson, se trataba de monedas de bronce de Judea, que tenían un tamaño similar al que aparece en la imagen de la Sábana Santa.

Y entre estos "leptones", uno en especial atrae la atención de los investigadores de la NASA: un "leptón" de Poncio Pilatos, acuñado en los años 30-31 de la era cristiana.

Este descubrimiento —por otra parte— viene a ratificar la autenticidad de la Sábana Santa. Porque ¿qué falsificador de los primeros siglos habría pensado en colocar objetos metálicos sobre los ojos de Jesús?

## UN VENDAJE DESCONOCIDO

Pero el VP-8 reservaba nuevas sorpresas a los hombres de la NASA. Por ejemplo la existencia de un vendaje por debajo de la barbilla de Jesús.

Así lo ha demostrado el formidable descubrimiento de la "tridimensionalidad".

Parece ser que dicho vendaje fue utilizado en el enterramiento de Jesús, ya que el cabello del lado izquierdo del rostro parece colgar sobre el borde de algún objeto invisible. Al parecer, un vendaje utilizado para mantener cerrada la boca.

Además, este vendaje invisible parece dividir una larga barba.

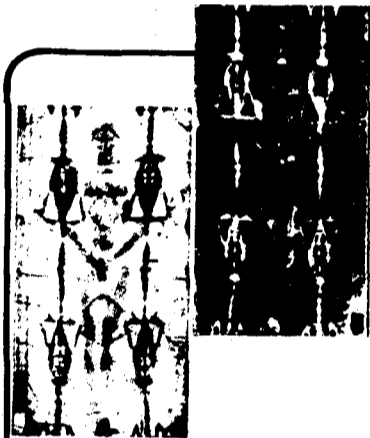
Y lo más estremecedor de este nuevo hallazgo es que —tal y como había sido escrito— ratifica las palabras de San Juan a la hora de referirse a la colocación del "sudario" y del lienzo cuando este apóstol, en compañía de Pedro, contemplaron por primera vez el sepulcro abierto.

En su espléndido libro "El último reportero", el gran especialista en la Sábana Santa, el misionero don José Luis

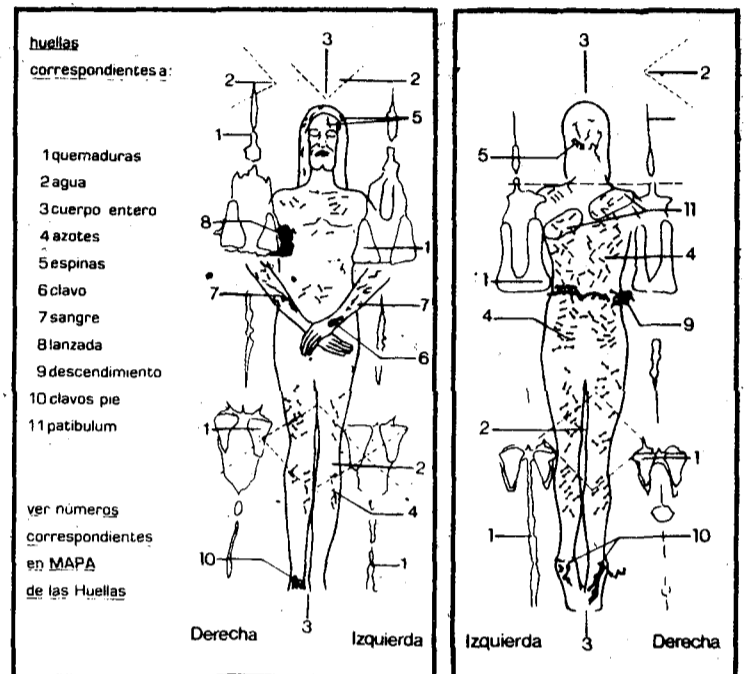


grabado que representa cómo fue envuelto el Cuerpo de Jesús en el lienzo que hoy se conserva y venera

en Turín. A la izq. el rostro de Jesús, según el negativo fotográfico de la Sábana.



El positivo y negativo fotográfico de la Sábana muestran la imagen de Jesús y las marcas de sus llagas. A la derecha, explicación de las señales en la Sábana.



Huellas correspondientes a:

- 1 quemaduras
- 2 agua
- 3 cuerpo entero
- 4 azotes
- 5 espinas
- 6 clavo
- 7 sangre
- 8 blanzada
- 9 descendimiento
- 10 clavos pie
- 11 patibulum

ver números correspondientes en MAPA de las Huellas

Derecha Izquierda

Izquierda Derecha



Relación de intensidad luminosa entre el cuerpo y la Sábana.

Carreño, hace ya un extenso análisis de las palabras de San Juan, en su mayor parte mal traducidas y peor interpretadas.

Siguiendo paso a paso los versículos del "Código Alejandrino" —que data de los principios del siglo V o tal vez finales del IV—, el padre Carreño pone de manifiesto que algunas de las palabras de San Juan no han sido traducidas con exactitud.

## LA AUTENTICA TRADUCCION

En su estudio reproduce algunos de estos versículos, cuya traducción auténtica es la siguiente:

"Salieron, pues, Pedro y el otro discípulo y fueron al sepulcro. Corrían los dos juntos, y el otro discípulo se adelantó velozmente a Pedro y llegó primero al monumento y, agachándose, ve los lienzos allanados. Pero no entró. Llega, pues, Simón Pedro siguiéndole y entró en el sepulcro y contempla los lienzos allanados y el sudario que estuvo sobre la cabeza de él, no, al igual que los lienzos, allanados,

sino al contrario, enrollado en su propio lugar. Entonces, pues, entró primero al sepulcro y vio y creyó (Jn. XX, 3-8).

¿Qué significa esto?

Muy sencillo. Los apóstoles vieron los lienzos "allanados". Esta es la traducción de la palabra griega «keimena». Y allanados quiere decir "vacíos" o "yacentes" o "deshinchados". Es decir, como si aunque el cuerpo que había permanecido envuelto durante treinta y seis horas se hubiera "esfumado". Y los lienzos (que en el código se denominan "othonia") "se vinieron abajo" al faltar aquel cuerpo que los había sostenido.

Estas matizaciones, por supuesto, resultan de gran trascendencia. Los lienzos, en definitiva, no tienen nada que ver con el sudario. Porque este último —según se desprende de la traducción del citado código— era tan sólo una especie de "pañolón" que servía para amarrar la cabeza de Cristo, evitando así que se le abriera la boca. Y en el Evangelio de San Juan se expresa con claridad que ese "sudario" no estaba "allanado", sino —al contrario— "enrollado" en su propio lugar... Es decir, que

había quedado bajo el lienzo y en la misma posición en que se encontraba enrollado, como los pañuelos que se colocaban antes para el dolor de muelas, cuando sujetaba la cabeza del Señor.

Los lienzos, en fin, no estaban "tirados" por el suelo, tal y como nos señalan algunas traducciones. Si esto hubiera sido así, Juan, en lugar de creer en la Resurrección de Cristo, habría pensado, lógicamente, que alguien se había llevado el cuerpo de su Maestro.

Pero estas importantes precisiones se han visto ahora confirmadas a través de un sendero tan insospechado como el de la alta tecnología espacial. El VP-8 de la NASA —al margen de traducciones y problemas lingüísticos— pone de manifiesto que la imagen de la Sábana Santa refleja la existencia de un "pañolón" o "sudario" enrollado sobre sí mismo, alrededor de la cabeza de Jesús, evitando así la separación de sus mandíbulas.

La ciencia —una vez más— demostró que todo cuanto se nos dijo en relación a aquel formidable ser llamado Jesús es cierto.

# Elegido un cubano Secretario de la CLAR

• **Aumentan contribuciones**  
KONIGSTEIN, Alemania Occidental—(NC)—La colecta para la Iglesia Necesitada recibió un tercio más en 1978 de lo colectado el año anterior, alcanzando un total de más de \$37.3 millones contribuidos por 600,000 personas en 14 países. Los fondos se distribuyen a obras de la Iglesia en el tercer mundo y en países comunistas.

• **Se Oponen a Proyecto de Ley en India**  
BOMBAY, India—(NC)—Un grupo creciente de cristianos, que incluye a los obispos católicos, se opone a un proyecto de ley que invocando la libertad de religión prohíbe toda clase de evangelización entre los hindúes, y toda obra de misericordia que pudiera acercarlos al cristianismo.

• **Visitará Campo de Concentración el Papa**

CIUDAD DEL VATICANO—(NC)—Radio Vaticana informa que el Papa Juan Pablo II espera visitar el campo de concentración que los nazis mantuvieron en Auschwitz durante su estada en Polonia en junio. Se ha programado además una entrevista con el jefe del Partido Comunista de Polonia, Edward Gierek.

• **Aprobado Documento de Puebla**

CIUDAD DEL VATICANO—(NC)—El Papa Juan Pablo II aprobó formalmente el Documento Final de la tercera conferencia de los obispos latinoamericanos, celebrada en Puebla en enero y febrero de este año. En una carta a la presidencia del Consejo Episcopal Latinoamericano (CELAM), el Papa recordó con afecto su visita a la República Dominicana, México y las Bahamas, insistió en la importancia del documento para la evangelización del pueblo de América Latina, y recomendó que cada conferencia nacional de obispos emprenda estudios, señale metas específicas y programas concretos para poner en práctica las conclusiones de Puebla.

• **Devuelven Joyas de la Virgen**

VENEZIA —(NC)—Después de una llamada anónima, la policía recobró joyas por valor de \$1.2 millones que habían sido robadas de la catedral de San Marcos en Venecia el 23 de febrero de un cuadro bizantino de la Madona y el Niño.

• **Lamenta Epidemia**

CIUDAD DEL VATICANO—(NC)—El Papa Juan Pablo II dijo a 30,000 peregrinos de Nápoles cuánto lamenta la epidemia que en los últimos 13 meses ha causado en su ciudad la muerte de 77 infantes, atribuida al parecer a un virus desconocido. Les pidió buscar en Cristo crucificado la fortaleza y el consuelo.

• **Nuevos sellos con Juan Pablo II.**

CIUDAD DEL VATICANO—(NC)—La oficina filatélica del Vaticano hizo una emisión de tres series de sellos de correos que conmemoran el comienzo del pontificado del Papa Juan Pablo II, con su escudo, su efigie y la tercera un cuadro de Jesús cuando entrega las llaves a Pedro.

SANTO DOMINGO, República Dominicana (NC)—Durante las reuniones de la séptima Asamblea General de la Confederación Latinoamericana de Religiosos/as, (CLAR), quedó elegido Secretario General de la misma el cubano Avelino Fernández, Hermano de Escuelas Cristianas.

Fueron también elegidos para la junta directiva de la CLAR, el Padre Mateo Perdís, pasionista argentino, Presidente y la religiosa del Sagrado Corazón Juana Venegas, de El Salvador, vicepresidenta. El Hermano Avelino residirá en Bogotá, Colombia donde la CLAR tiene su sede.

Unos 120 delegados acudieron a las reuniones en Santo Domingo que celebraran también el 20 aniversario de la creación de la CLAR.

En una carta a los delegados, el Prefecto de la Congregación para los Religiosos y los Institutos Seculares, Cardenal Eduardo Pironio les pidió que usen su experiencia para proyectar "nuevos servicios y nueva vida en el papel de los religiosos y religiosas; para responder a las nuevas realidades de Latinoamérica.

La CLAR representa a un 80 por ciento de los 160,000 hombres y mujeres en la vida religiosa en América Latina. Muchos de los religiosos participaron cercanamente en la elaboración del Documento final de los obispos reunidos en Puebla.

En su reunión en Santo Domingo, los delegados se comprometieron a trabajar más arduamente para "liberar a los ricos del hambre de poder y riqueza que les deshumaniza". También redactaron unas orientaciones pastorales basadas en el documento de los obispos en Puebla, en las que afirman que "hemos de sacudir sus conciencias (de los ricos) y hacerles conscientes del valor de la hermandad".

Las orientaciones pastorales emanadas de sus reuniones piden reformas estructurales, particularmente en las áreas rurales y fin a la carrera de armamentos ya que ésta obstaculiza el desarrollo.

Afirman que los sistemas económicos existentes, ya de las democracias liberales, regímenes militares o gobiernos socialistas, dejan de poner a la persona en el centro de la economía y por lo tanto permiten la continuación de situaciones de injusticia que se agravan por la dependencia de poderes económicos extranjeros, de su tecnología, su cultura y su política dijeron los delegados.

Los participantes en la Asamblea se comprometieron a fomentar la solidaridad con los pobres y las mayorías explotadas, viviendo entre ellas y compartiendo sus problemas, hasta el "punto del martirio".

Durante la pasada década, muchos religiosos y religiosas han sido víctimas de persecución y represión a causa de su compromiso con los pobres.

"Hemos de ser pobres en nuestro estilo de vida, nuestro

comportamiento y nuestro lenguaje," afirmaron los delegados. "La labor de las congregaciones religiosas deben fomentar la propia afirmación de los pobres.

Como el documento de

Puebla, las orientaciones de los delegados rechazan el capitalismo, el marxismo y la doctrina de la seguridad nacional.

Ninguna de ellas puede

cambiar las estructuras sociales y económicas en beneficio de la persona, sino que al contrario "estas ideologías atacan a la dignidad de la persona humana... y dañan el bien común," afirman.



## Bendicen terrenos para San Joaquín

Casi acabados de consagrar obispos, Monseñor John Nevins y Monseñor Agustín Román comenzaron el trabajo duro. Sustituyeron el solideo por el casco protector y el báculo por la pala, para ayudar al padre Emilio Martín en la bendición y colocación de la primera piedra del futuro edificio para la parroquia de San Joaquín, en South Miami Heights.

Durante años, los fieles de la parroquia han celebrado la Eucaristía en un local del vecino centro comercial, rodeados de la algarabía de los comercios, de alrededor. Pronto contarán con un templo propio, que como les dijo el obispo Román, "será reflejo del lindo templo que son Ustedes, porque veo en las caras que son una linda comunidad."

## Comienza Semana Santa

(Viene de la Pag. 11)

sididos por el arzobispo McCarthy a la 1 p.m.; a las 7.30 p.m. en St. Ann, Naples por el obispo Nevins y a las 8 p.m. en la Ermita de la Caridad por el obispo Román.

La Vigilia Pascual del sábado

14 será a las 6 p.m. en Sta. Maria Estrella del Mar, Key West, con el obispo Román y en la Catedral de Miami a las 7:15 p.m. con el obispo Nevins.

El Domingo de Pascua la liturgia solemne de la Catedral

será a las 11 a.m. con el arzobispo McCarthy. A las 10.30 a.m. en St. Edward, Palm Beach con el obispo Nevins y en Key West, liturgia en inglés en St. Bede a las 9 a.m., y en español a las 12:30 p.m., en Santa Maria Estrella del Mar, ambas con el obispo Román.

## Vía-Crucis por las calles marcará los sufrimientos de un barrio

JERSEY CITY, N.J. (NC)— Para relacionar los sufrimientos de Cristo a los sufrimientos del vecindario, los residentes de la sección de Lafayette en Jersey City, han organizado una original procesión del viernes santo.

Varias de las 14 estaciones del Vía-Crucis por las calles tendrán lugar en los hogares donde tuvieron lugar robos, asesinatos y fuegos en los últimos cinco años.

La décimo segunda estación, que marca la muerte de Jesús, tendrá lugar frente al hogar de Frances McMahon, una anciana de 84 años que fue asesinada en su hogar el 24 de febrero.

La sexta estación, cuando la Verónica enjuga el rostro del Señor, será representada por Madeleine Kaufmann, directora de una obra de teatro "El Velo de la Verónica" que lleva

ya 65 representaciones en una de las parroquias.

El párroco Padre Thomas F. Olsen, ha invitado a las parroquias vecinas para que participen. "El propósito es doble", dijo. "aceptar la voluntad de Dios y pedirle ayuda para resolver los problemas en nuestros barrios".

El papel de Cristo lo tendrá Guillermo Lucena, un

inmigrante de Puerto Rico.

Dirigen la producción dos seglares, y mientras la procesión para por el barrio, las campanas de las diversas iglesias tocan ha muerto.

A los participantes se les ha pedido que se preparen con una hora de vigilia en oración en la parroquia, recordando la agonía del Señor en el Huerto de los Olivos.

## Discursos del Papa en México, publicados en español por la BAC

MADRID, España—(NC)—La casa editora española BAC, (Biblioteca de Autores Hispanos) ha publicado un volumen en español los 37 discursos de Juan Pablo II durante su viaje a Santo Do-

mingo, México y las Bahamas. El volumen de 200 páginas está ilustrado con fotografías a todos color.

La dirección de la BAC es, Alfonso XI, No 4, Madrid 14, España.

## Nación

• Antena Gigante Transmite la Misa

ATLANTA) — (NC) — A partir de abril el Canal 17 de Atlanta, llamada la Superestación, transmite a una audiencia nacional por satélites la santa misa cada segundo domingo del mes, a las 5:30 a.m. (se verá a diversas horas según el huso horario de cada estado). La administración dice que su señal llega a casi cinco millones de hogares.

• Audiencias contra Discriminación

WASHINGTON — (NC) — La Comisión de Derechos Civiles de Estados Unidos inicia en abril una serie de audiencias sobre discriminación religiosa, el último tema que aborda en su cometido de vigilar por los derechos humanos sin distinciones de raza, color, sexo, edad, nacionalidad, religión y otros. Las audiencias procuran señalar casos de discriminación religiosa en adjudicación de empleos, administración de la justicia, régimen de prisiones y tramitación de reclamos de discriminación religiosa al nivel local, estatal y federal.

• Tontera Biológica

TUCSON, Ariz. — (NC) — La profesora del Seminario Evangélico de Evanston, Ill. Rosemary Radford Ruether, dijo a 500 participantes en la Conferencia sobre la Mujer y la Religión que para librarse del discriminación a la mujer hay que comenzar por abandonar la falsa idea de que los hombres piensan y las mujeres sienten. "Es una tontera biológica. El sentimiento y el pensamiento vienen del cerebro, y todos, hombres o mujeres, tenemos igual capacidad psíquica para sentir y pensar integralmente," dijo.

• Interés por los cultos.

WASHINGTON, D. C. (NC) — Una reunión informativa sobre el fenómeno de los cultos en los Estados Unidos de América, presidida por el Senador Roberto Dole (República, por Kansas) atrajo una respuesta casi fenomenal. Centenares de miembros de la Iglesia de la Unificación, defensores de la libertad religiosa y enemigos de los cultos colmaron la sala de audiencias del Senado en que se efectuó la reunión.

• Exploran situación de migrantes

WASHINGTON, D. C. (NC) — El secretariado de los Obispos católicos norteamericanos para Asuntos Hispánicos se halla abocado a indagar por medio de encuestas acerca de los programas diocesanos en materia de atención pastoral, servicio social y abogacía social en favor de los trabajadores migrantes. Se envió un cuestionario en que se explore la situación de los migrantes en cada una de las 170 diócesis católicas del país.

• Nuevo director para N. C. R.

KANSAS CITY, Missouri (NC) — Jason Petrosa, escritor sobre asuntos nacionales y director de comercialización del National Catholic Reporter, ha sido nombrado director del periódico a partir del 1° de julio. Arturo Jones, que ha actuado como editor y director al mismo tiempo durante los últimos 15 meses, seguirá en el periódico como editor.

# Arz. Jadot sobre nombramiento de obispos

Por ARACELI CANTERO

Una consulta demasiado amplia para el nombramiento de nuevos obispos puede llevar a confusión, según el Delegado Apostólico del Papa, Arzobispo Jean Jadot.

Durante su reciente visita a Miami para la ordenación de los obispos auxiliares John Nevis y Agustín Román, el arzobispo Jadot comentó para La Voz que las consultas que preceden al nombramiento de obispos "deben ser amplias pero no demasiado."

"Es mejor investigar y preguntar a las personas que tienen responsabilidad y saben, de lo contrario uno recibe muchos consejos que no son útiles, y además hay que utilizar una computadora para poder analizarlos," añadió.

Según informes del seminario católico independiente National Catholic Reporter (NCR), el Delegado Apostólico recibió el año pasado una carta del hoy fallecido Cardenal Villot, Secretario de Estado del Vaticano, con instrucciones de avisar a los obispos americanos sobre los peligros de una consulta demasiado amplia, para el nombramiento de obispos.

En marzo de 1978, el Arzobispo Jadot escribió al Arzo-

bispo John Quinn, Presidente de la Conferencia Nacional de los Obispos norteamericanos indicándole que "la Santa Sede considera inefectivas las consultas amplias porque ponen en peligro el secreto que la cuestión exige, cargan la información con opiniones que no son siempre útiles y corren el riesgo de confirmar la idea de que los miembros de la jerarquía se seleccionan desde abajo," informaba NCR.

El citado semanario indicaba que no había podido ponerse en contacto con el Delegado Apostólico, para comentarios.

Entrevistado en Miami el sábado 24, el Arzobispo Jadot dijo que "comparte totalmente el consejo del cardenal Villot. "Cuando la consulta es demasiado amplia, más de una vez he comprobado que no resulta en ningún bien," dijo.

En los Estados Unidos, el proceso para el nombramiento de nuevos obispos incluye dos aspectos: un estudio de la diócesis en cuestión y de características demográficas, étnicas... y la búsqueda de candidatos entre los sacerdotes. Cada obispo puede él mismo consultar—en conciencia—a sus fieles, religiosos o sacerdotes, o puede ignorar este proce-

so antes de reunirse con los demás obispos de la región. Los obispos deciden sobre los nombres de posibles candidatos y envían esta lista al Delegado Apostólico. El Delegado

Apostólico, después de cuidadosa investigación de los candidatos envía una lista de tres nombres—una terna—a la Santa Sede para decisión del Santo Padre.



Bajo la dirección de Antonio Losada y con escenografía de Demetrio volverá a presentarse próximamente en el Dade County Auditorium el Drama de la Pasión de Cristo.

La obra tendrá una presentación única el sábado 7 de abril, comenzando a las 8.15 p.m. Pueden obtenerse entradas en la parroquia de San Juan Bosco.

## La parábola de los talentos le ganó \$6,000

WESTERLY, R.I. (NC) — Una inversión de \$1,935 produjo para el párroco de la Immaculada Concepción de Westerly, un saldo de \$7,000, después que el sacerdote tomó el riesgo de poner en práctica la parábola de los talentos con sus feligreses.

El párroco, entregó a cada uno de sus 387 fieles la cantidad de \$5.00, después de leer durante la Misa la Parábola de los Talentos, y decirles "¿Qué vas a hacer con estos \$5.00 les dio cuatro meses de espera.

Las ganancias más modestas fueron las de una niña de 11 años que invirtió los \$5.00 en carne para hacer almóndigas y

después de hechas por ella misma se las vendió a su madre a 10 céntimos cada una.

La suma mayor fue la de un médico y su familia que hizo y vendió tejidos de macramé para colgar las plantas.

El párroco, padre Norman Guilmette dijo que muchos de

sus fieles descubrieron talentos que no creían tener. Una pareja empapeló un cuarto de su casa, y donó los \$35.00 ahorrados y un muchacho se dedicó a hacer velas con formas de frutas y ganó \$17.00.

Uno de los fieles "que ciertamente conocía cual era su talento," según contó el sacerdo-

te, se compró un galón de vino y después se cobró él mismo a dólar la bebida, para poder entregar \$32.00.

El padre Guilmette podrá ahora arreglar el centro parroquial y dedicará la mitad de los fondos para ayudar a los pobres.

## Vía-Crucis en Emaús el miércoles 11

El tradicional Via-Crucis al aire libre del Movimiento de Cursillos tendrá lugar el miércoles 11, a las 8:30 pm. en la Casa de Cursillos, barraca 69 del Aeropuerto de Opa Locka. El acto concluirá con una Eucaristía.

## En San Roberto los niños presentarán la Pasión

El sábado 7 a las 8 pm. tendrá lugar en la parroquia de San Roberto Belarmino una presentación de la Pasión y muerte de Jesús realizada por uno de los grados del catecismo parroquial. La presentación tendrá lugar al aire libre, en el parqueo de la parroquia.

## Piden celebración en diciembre del Día Mundial del Niño no-Nacido

En cartas dirigidas al Papa Juan Pablo II y a los obispos latinoamericanos durante sus reuniones generales en Puebla, México, el Comité Pro-Vida da su apoyo para que el Vaticano declare el día 28 de diciembre de cada año como "Día Mundial del Niño No Nacido."

## Piden sacerdotes un Puebla para USA

BOSTON — (NC) — Los delegados de la Federación Nacional de Consejos Sacerdotales propusieron en su reunión de mediados de marzo que los obispos de Estados Unidos efectúen reuniones como las de Puebla, en que los obispos de Latinoamérica examinaron a fondo cuestiones de pastoral para toda una década.

La Conferencia Nacional de Obispos Católicos de Estados Unidos celebra asambleas anuales.

El presidente de la Federación, P. James Ratigan, dijo que su reunión sirvió para estudiar los diversos ministerios del sumo sacerdote Jesús en sus funciones a través de la historia, para sugerir formas

de "encarnar" a la Iglesia jerárquica en la experiencia del pueblo norteamericano.

La Iglesia conmemora en esa misma fecha la muerte de los niños "inocentes" por órdenes del rey Herodes, en tiempos de Jesús.

La petición oficial fue presentada anteriormente al Papa Pablo VI por el Cardenal Tarancón, presidente de la Conferencia Episcopal Española, a

instancias del Dr. Antonio Soroa y Pineda, fundador de la Liga Pro-Defensa de la Vida en Madrid. El Dr. Soroa sugirió la celebración para ese día, a través de misas, liturgias especiales y oraciones de reparación por los más de 60 millones de abortos provocados que se llevan a cabo anualmente en el mundo.

## También la santidad en la política

NOTRE DAME — (NC) — En una exhortación a 100 seglares en busca de una tarea organizada a nivel nacional, R. Sargent Shriver, ex director del Cuerpo de la Paz, les dijo que les espera la misión de llevar conceptos éticos a la sociedad secular que carece de ellos.

"La tarea primordial para el cristiano moderno es atacar de frente, radicalmente, esa falta de ética," dijo. "Hay que

probar que cada profesión no sólo necesita una técnica sino también valores y juicios fundamentales sobre la vida misma... En el concepto de ética está implícita la búsqueda de la santidad: necesitamos tanto o más de santos que de sabios, necesitamos elevarnos de la simple búsqueda de la felicidad, a la búsqueda de la santidad inclusive en el rigor moral y el pensamiento político," añadió.

# "Street Bishop" gets results

By FATHER JOSEPH M.  
CHAMPLIN

Father Howard Hubbard's appointment as bishop of Albany, N.Y. surprised many outside, but few within that diocese.

In his late 30s then, he was the youngest shepherd of a See and the youngest bishop in the United States.

Bishop Hubbard's initial months in the episcopal ministry have confirmed how much the Holy Spirit works behind and through the church's complicated and secret selection process.

**PRIOR TO** this nomination, people called Father Hubbard the "street priest" because of his simple lifestyle, unassuming character and dedicated service to the area's poor or hurting. Drug addicts, unwed pregnant girls and impoverished inner city residents knew his competent, professional, caring touch.

A ring, miter and staff have not changed the man. Albany's Catholics and the city's general populace now term him their "street bishop."

Bishop Hubbard spoke to the priest, Religious and lay leaders of our Syracuse Diocese in the fall during an "Affirmation Day." His dynamic address impressed the audience and stood in sharp contrast

**...as Father Hubbard the people called him  
the "street priest" because of his simple  
lifestyle, unassuming character and  
dedicated service to the area poor...**

to his quiet, soft-spoken approach for personal conversation.

First, the youthful shepherd urged participants, all leaders, to be true facilitators of ministries, recognizing that every initiated Christian has a special gift and thus a unique ministry for building up the church.

**TO ILLUSTRATE** this role, Bishop Hubbard employed the comparison cited in "As One Who Serves," a booklet published by our bishops containing "Reflections on the Pastoral Ministry of Priests in the United States." (USCC Publications Office, 1312 Mass. Ave., N.W., Washington, D.C. 20005).

"The task of the priest in the parish ministry has been compared to the conductor of an orchestra. It is his function to translate the vision of the composer into a harmonious blend of sounds from a great variety of instruments, many of which he

himself is unable to play. And even those he can master he now delegates to others, so that collectively the effort excels his individual contribution. The conductor succeeds when he stimulates the best performance from each player and combines their individual efforts into a pattern of sound, achieving the vision of the composer. The best leader is one who can develop the talents of each staff person and coordinates all their efforts, so that they best complement each other and produce a superior collective effort.

Secondly, he recommended a simpler lifestyle for all of us, one more identified with common men and women so that we could relate to them better.

Thirdly, Bishop Hubbard suggested we spend less time in renewing structures, more time with people. He contended that people are fed up with bureaucracy and wish to

be accepted as persons. Encountering needless red tape, struggling through mounds of paper work, feeling like a number for the computer, today's citizen yearns to be treated as a person. That is true for citizens both of the state and the church.

Priests in the United States are increasingly frustrated by a multiplication of meetings they now are expected to attend. Committees, sub-committees, ad hoc committees and advisory committees all have their importance and role.

But the man who entered the priesthood to visit the sick, rejoice with young lovers, listen to the troubled, bury the dead and comfort the bereaved, among other activities, often discovers he is so weary and debilitated by repeated, lengthy meetings he has no time or drive for these other labors.

To take a census of homes, counsel the recently divorced, sit by a dying person's bedside, and help a family through their loved one's death and burial requires hours and energy.

Perhaps America's priests must say "no" to some committees, meetings in which they are window dressing, the expected on-lookers, but not active, vital participants. Instead of attending such functions, they might consider going out into the vineyard for more one-on-one pastoral work.

# Zacchaeus - the tax collector

By FATHER JOHN J. CASTELOT

The story of Zacchaeus the tax collector, told only by Luke (19, 1-10), is a delightful one, composed with unobtrusive artistry and not without a touch of visual humor.

The story line is simple enough. Jesus, on his way to Jerusalem, was passing through Jericho. He had just restored sight to a blind man and, not surprisingly, had attracted quite a bit of attention. In fact, he was so surrounded by people that it was difficult to see him. But the chief tax collector of the area was determined to get a look at him. Like the blind man, he too "wanted to see" (Luke 18,41). Unfortunately, he was short and, even when he stood on tip-toe, his view was blocked. But resourceful by nature, he figured out a way to satisfy his curiosity.

**JUST UP AHEAD**, directly in the line of March, he spotted a sycamore tree, not very tall as trees go (a Zacchaeus of the tree family), but big enough for his purpose. Quickly he ran ahead and scrambled up. In all likelihood he was not very athletic (was he fat as well as short?), and the running and climbing, made no easier by his flowing garments, left him panting and perspiring (Jericho is sub-tropical). Just as he was congratulating himself on his cleverness and catching his breath, Jesus passed directly beneath him,

**...for all his cleverness he was quite  
uncomplicated and transparently honest...  
he didn't deny being a crook, he more  
than implied that he had cheated...**

looked up and said: "Zacchaeus, hurry down. I mean to stay at your house today." Hurry down? He had just hurried up.

Completely surprised and delighted at his extraordinary good luck, he scrambled down, none too gracefully, and welcomed Jesus to his house. However, the hostile grumbling of the crowd dulled the edge of his happiness. In their eyes he was, by reason of his profession, a "sinner" of the type with whom the "better" people did not associate. As so often happened, everyone began to murmur against Jesus: "He has gone to a sinner's house as a guest."

**THE NEXT VERSE** (Luke 19,8) is, in the opinion of some scholars, Luke's own contribution to the narrative. For one thing, Zacchaeus addresses Jesus by his post-resurrection title, "Lord." Be that as it may, the verse adds considerably to the psychological drama: Zacchaeus stood his ground and said to the Lord: "I give half my belongings,

Lord, to the poor. If I have defrauded anyone in the least, I pay him back fourfold."

One is reminded immediately of Luke's parable of the pharisee and the tax collector, which he has just recounted in the preceding chapter. There too a tax collector was the hero, with the pharisee being rejected precisely because he had bragged to God about all his good works: "I fast twice a week, I pay tithes on all I possess" (Luke 18,12). But what a difference. Zacchaeus was not boasting, he was rather naively stating the plain facts, facts which did not make him a saint but did contradict the crowd's low opinion of him.

**FOR ALL HIS** cleverness, he was quite uncomplicated and transparently honest. He didn't deny being a crook. In fact, he more than implied that he had cheated on occasion. But his conscience always caught up with him somehow and he made restitution, quite in excess of

what the law demanded (Exodus 21,37; Numbers 5,5-7). Jesus sensed this basic goodness of the man—the childlike ingenuousness of his climbing the tree told him something—and he replied with equal simplicity: "Today salvation has come to this house, for this is what it means to be a son of Abraham. The Son of Man has come to search out and save what was lost" (Luke 19,9-10).

So many of the traits of Luke's Gospel shine through this story: joy, simplicity, forgiveness, concern for the despised, universal salvation. And it offers a corrective for Luke's readers who might have been discouraged by his insistence on renunciation, his obvious bias in favor of the poor.

**AGAIN**, in the immediately preceding chapter, he had told of Jesus' encounter with a rich official. In answer to the man's eager question about what he must do to "share in everlasting life," Jesus told him: "Sell all you have and give to the poor...Then come and follow me" (Luke 18,22). But now Luke hastens to reassure us that riches are not a necessary barrier to discipleship. Jesus unquestioningly accepts Zacchaeus' assurances of generosity and does not demand that he go all the way.

And, most importantly, he accepts Zacchaeus.


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| Our Lady of Divine Providence, Miami<br>Rev. Ernesto Garcia Rubio      | 8,748  | 12,605   | St. Brendan, Miami<br>Msgr. David E. Bushey                      | 37,133 51,408  |
| Our Lady of Guadalupe, Immokalee<br>Rev. Pedro J. Jove, V.E.           | 2,527  | 00       | St. Catherine of Siena, Miami<br>Rev. Cyril M. Hudak             | 32,113 50,121  |
| Our Lady of the Holy Rosary, Perrine<br>Rev. William O'Shea            | 32,011 | 37,500   | St. Cecilia, Hialeah<br>Rev. Pedro Luis Perez                    | 11,204 10,685  |
| Our Lady of the Lakes, Miami Lakes<br>Rev. Edmond F. Whyte             | 29,426 | 52,322   | St. Charles Borromeo, Hallandale<br>Rev. John J. Vereb           | 13,485 14,050  |
| Our Lady of Lourdes<br>Msgr. Joseph H. O'Shea                          | 13,601 | 11,000   | St. Christopher, Hobe Sound<br>Rev. Casimir J. Stadalnikas, V.E. | 7,560 7,560    |
| Our Lady of Mercy, Deerfield Beach<br>Rev. Leonard Stachura            | 4,286  | 5,021    | St. Clare, North Palm Beach<br>Rev. Neil J. Flemming             | 28,214 44,858  |
| Our Lady of Perpetual Help, Opa Locka<br>Rev. Charles Mallen, C.S.S.R. | 10,286 | 6,567    | St. Clement, Fort Lauderdale<br>Rev. Patrick S. McDonnell        | 39,500 44,000  |
| Our Lady Queen of Heaven, N. Lauderdale<br>Rev. Cornelius McGrath      | 13,804 | 9,200    | St. Coleman, Pompano Beach<br>Msgr. Dominic J. Barry             | 47,769 48,000  |
| Our Lady Queen of Heaven, LaBelle<br>Rev. Francis Guinan               | 1,494  | 1,703    | St. David, Davie<br>Rev. Gabriel O'Reilly                        | 7,607 12,154   |
| Our Lady Queen of Martyrs, Fort Lauderdale<br>Rev. John E. Reiser      | 30,757 | 31,000   | St. Dominic, Miami<br>Rev. Isidore Vicente, O.P.                 | 19,219 32,071  |
| Our Lady Queen of Peace, Delray Beach<br>Rev. Miguel Fernandez         | 1,165  | 00       | St. Edward, Palm Beach<br>Msgr. Bernard McGrehan, V.F.           | 26,397 45,100  |
| Resurrection, Dania<br>Rev. Joseph X. O'Connor, O.S.A.                 | 13,092 | 13,775   | St. Elizabeth, Pompano Beach<br>Rev. Frank McCann                | 28,609 30,636  |
| Sacred Heart, Homestead<br>Rev. Gilberto Fernandez                     | 16,836 | 17,847   |  |                |

(Continued on Page 17)



## St. Ann Class of '44 reunion

St. Ann's Class of '44 will hold a 35th reunion April 19, 20, 21, opening with an evening at the Musicana. Friday night will feature an informal gathering at the home of Mr. and Mrs. Raymond W. Farmer, Jr. 916 Francis Street, West Palm Beach. Saturday night festivities include attending Mass at St. Ann's Church followed by a dinner-dance at the Hilton Inn on Palm Beach Shores.

Among the honored guests will be St. Jean Patricia, O.P. and St. Clare Gleeson, O.P. who taught at St. Ann's in the forties.

Paul Ferckel and his wife Shirley, of Rockland, Mass., will be making the trip in a specially equipped van that allows Paul to drive while seated in his wheelchair. He has been confined to a wheelchair since he injured his spine in an accident trimming a tree in his yard.

All but 4 of the 40 member class have been notified and a large turnout is expected. The 4 unlocated members are: Hall Adams, whose father was a high ranking officer at Morrison Field during World War II, Thomas Anderton, Dorothy and Phillip Phillips. If anyone knows their whereabouts they are asked to notify Mrs. A. R. Roebuck, Jr., 350 Colonial Road, West Palm Beach, phone 585-2674.

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|--|---|

## It's a Date

**DADE COUNTY**  
Curley High School student flea market April 7 at the school grounds, 300 NE 50 St.

St. Kieran's Palm Breakfast April 8 from 11-2 p.m. Adults \$3, kids \$1

Healing Prayer Workshop at St. James Cathedral, Orlando, April 6-8, lead by layman Ted Horsey and Judith Sewell, a clinical psychologist. Call Dick Rupp of Orlando 305-422-7704, or the St. James Cathedral Prayer Group.

Women's Aglow retreat April 27-28, Hollywood Lakes Holiday Inn Country Club. Call Velma Frank, 251-3026

The Memorary Society will meet at St. Louis Church center April 20 at 8 p.m. Special welcome to widowers.

Call 274-0244.

**BROWARD COUNTY**  
St. Matthew Women's Club meeting April 10 at 7:30 p.m. in Home Federal Bldg.

St. Bernard Women's Guild meeting April 10 at 8 p.m. in the parish center.

St. Anthony Home and School Assn pancake breakfast April 8 at 7:30 a.m. and 1:30 p.m. in school cafeteria. Adults \$2.25, kids \$1.25

Church of the Annunciation will show a movie, "Brother Sun, Sister Moon," about St. Francis of Assisi, April at 1, 4, and 8 p.m. Donation \$1 and \$2.

Ancient Order of Hibernians social with Irish and American dancing April 7 at 8:30 p.m. in meeting rooms, 300 SW 25 St. \$2 per person

**PALM BEACH COUNTY**  
St. Francis of Assisi spaghetti Dinner April 8 in school hall, 3:30-7:30 p.m.

Adults \$3, kids, \$1.50, tots free.

St. Ann's class of 44 reunion April 19-20. Call Hanlon Garner, 842-3060

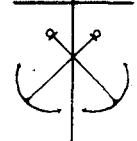
Mary Immaculate luncheon fashion show April 28. Models, designers needed.

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# Burial Mass celebrated for Mother Mary Caritas

A Mass of Christian burial was concelebrated by Archbishop McCarthy and several priests April 2 for Mother Mary Caritas Rogers, OSC, foundress of Christ the King Monastery, Delray Beach.

She died March 29 at the age of 82 in the 51st year of her Religious profession.

Mary Hope Rogers, the only child of Anna Burns and John Rogers, was born in New York city on August 17th, 1896.

At age five, Mary's father died. Shortly thereafter, she and her mother moved to Brooklyn, where Mary received her education. On completing her high school course, Mary pursued a secretarial career. As a young woman Mary developed a thyroid condition and eventually underwent major surgery. Her mother, who was

suffering from cancer, died while Mary was hospitalized. Despite the shock of her mother's death, she regained her strength and turned her thoughts to responding to God's invitation to religious life. Having belonged to the Third Order of St. Francis, she applied to the Second Order, the Poor Clares.

On October 4th, 1926, Mary entered the Poor Clare Monastery in Bordentown, New Jersey. She received the holy habits of the Order of the feast of St. Veronica, July 11th, 1927, and the religious name of Sister Mary Caritas of the Most Holy Eucharist. She made her first profession of vows on August 22nd, 1928, and Solemn Profession on October 7th, 1931.

Sister Mary Caritas served as Council Member, Mistress of Novices, Vicar and finally, Abbess of the

Bordentown Monastery. During her second tenure as Abbess, she accepted the invitation of Bishop Coleman F. Carroll to make a Poor Clare foundation in the newly created diocese of Miami.

Mother, who normally remained in the background of things, had to step out of that

role on coming to Delray. Much was asked of her by way of explaining contemplative life, and too, by way of attracting vocations. Mother labored, and God granted increase and support from the laity.

In 1963, Mother suffered a heart attack. She then

served as Vicar and Novice Mistress in the growing Community. Many benefactors admired Mother's concern for them and their families never ceased to marvel at her ability to recall all that was entrusted to her prayers for them in times of need.

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WRITE: Rev. John J. Mc Sweeney  
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# Miami-Dade Community College

# Parish collections for ABCD

|   |        |        |  |        |         |
|---|--------|--------|--|--------|---------|
| St. Martha, North Miami<br>Rev. John P. McLaughlin                      | 14,421 | 26,138 | St. Philip Benizi, Belle Glade<br>Rev. Paul Saghy          | 4,554  | 3,500   |
| St. Martin de Porres, Jensen Beach<br>Rev. Kevin MacGbhann, V.E.        | 10,239 | 8,817  | St. Pius X, Fort Lauderdale<br>Rev. John F. McKeown        | 29,742 | 35,000  |
| St. Mary Mission, Indiantown<br>Rev. H. Frank O'Loughlin                | 860    | 860    | St. Raymond, Miami<br>Rev. Francis X. Fenech               | 18,892 | 24,165  |
| St. Mary Cathedral, Miami<br>Msgr. John J. Donnelly                     | 20,859 | 27,173 | St. Richard, Miami<br>Rev. Kieran Darcy                    | 13,228 | 12,149  |
| St. Mary Magdalen, Miami Beach<br>Rev. Gerard T. LaCerra                | 21,740 | 30,483 | St. Robert Bellarmine, Miami<br>Rev. Nelson Fernandez      | 9,072  | 11,014  |
| St. Mary Star of the Sea, Key West<br>Rev. Anthony Mulderry             | 14,272 | 14,355 | St. Rose of Lima, Miami Shores<br>Msgr. Noel Fogarty, V.G. | 46,342 | 53,268  |
| St. Matthew, Hallandale<br>Rev. Ronald K. Brohamer                      | 28,261 | 24,878 | St. Sebastian, Fort Lauderdale<br>Msgr. Francis P. Dixon   | 26,895 | 22,374  |
| St. Maurice, Fort Lauderdale<br>Rev. John C. Mulcahy                    | 32,723 | 34,817 | St. Stephen, Miramar<br>Rev. J. Chester Schwab, O.M.I.     | 21,259 | 22,374  |
| St. Michael the Archangel, Miami<br>Rev. Jose M. Paz                    | 22,599 | 23,027 | St. Thomas the Apostle, Miami<br>Rev. Christopher Konkol   | 24,967 | 30,217  |
| St. Monica, Opa Locka<br>Rev. Joseph L. Cliff                           | 11,000 | 9,385  | St. Thomas More, Boynton Beach<br>Msgr. William Dever      | 17,505 | 52,475  |
| St. Patrick, Miami Beach<br>Rev. Joseph P. Cronin                       | 22,029 | 28,355 | St. Timothy, Miami<br>Rev. Michael Gigante, O.M.I.         | 23,780 | 20,275  |
| St. Paul the Apostle, Lighthouse Point<br>Rev. Frederick J. Brice, V.E. | 25,000 | 61,480 | St. Vincent, Margate<br>Rev. William A. Gunther            | 20,691 | 28,714  |
| St. Paul of the Cross, North Palm Beach<br>Rev. Charles Sullivan, C.P.  | 25,907 | 40,001 | St. Vincent de Paul, Miami<br>Rev. William R. Grass, C.M.  | 8,327  | 2,257   |
| St. Peter, Big Pine Key<br>Rev. Wendel Schenley                         | 4,283  | 4,329  | St. Vincent Ferrer, Delray Beach<br>Rev. John A. Skehan    | 35,531 | 300,667 |
| St. Peter, Naples<br>Rev. Michael D. Hickey                             | 10,065 | 23,016 | St. William, Naples<br>Rev. Dominic O'Dwyer                | 20,015 | 25,050  |
| Sts. Peter and Paul, Miami<br>Rev. Juan A. de la Calle                  | 19,372 | 24,613 | Visitation, Miami<br>Rev. John D. McGrath                  | 23,000 | 26,857  |
| St. Phillip, Opa Locka<br>Rev. Charles L. Jackson                       | 1,260  | 1,618  |  |        |         |

these are parish totals which reflect both ABCD and the Campaign for a new high school building fund. T.

## Yankee Nights set by Knights

Knight of Columbus will sponsor a Knight of Columbus Yankee Night, on June 2, 1979. Sponsored by Fr. Michael J. Mullaly Assembly with proceeds going towards Vocations. Tickets are now being sold, and the tickets are good from the opening date of Friday April 13, to Saturday June 2. They are special rate tickets on only \$1 when sold by various Councils. Donations will be accepted, and can be sent to F.N. James J. Kelley, 1750 N.E. 56 Ct., Ft. Lauderdale Fl. 33334.

For tickets call James Kelley 772-9706, Lou Corcetti 735-2909, or:

Council 4851 Phillip Page 989-1168 Hollywood.

Council 6032 Salvatore DeVivo 989-2829 Hollywood.

Council 3080 Bruce McKillop 733-9596 Ft. Laud.

Council 5235 Wilfred Gavius 771-5557 Hollywood.

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The new auxiliaries Bishop Agustin Roman and Bishop John Nevins joined in ground-breaking ceremonies for the first church of the fast growing St. Joachim parish in South Miami Heights. Presently housed in a store at a local shopping center, Bishop Nevins said:

"I look forward to helping dedicate your new church." Bishop Roman told the parishioners that their dedication brought about the day and "you are beautiful people, and it will be a beautiful church," he said. Fr. Emilio Martin is pastor and Fr. Stephen Staudenmayer is associate pastor.

Man's right to life includes the right to food. Support Catholic Relief Services in its efforts to assure man's right to food is a reality in fact as well as in theory. Give generously to the Annual CRS Appeal this year.

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The Liturgy of the Pre-sanctified Gifts, a service peculiar to Great Lent, will be celebrated by six Byzantine and Roman rite priests at the St. Basil Catholic Church, 1475 N.E. 199th Street, Miami, on Friday April 6th at 7:30 pm.

This Service is part

vespers, part Eucharistic Liturgy, and is sung to a special lenten melody reminiscent of a constant cry of supplication of God's people for His Great Mercy. The public is invited to participate in this Lenten Prayer which has its origins in the early Christian Church.

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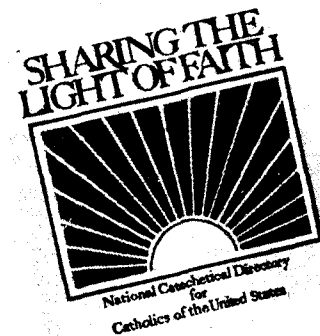
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# Privilege to see 2 apostles created

By Mimi and Terry Reilly

On March 24, our two new Auxiliary Bishops were ordained. We are thrilled that the Convention Center on Miami Beach was chosen for the site that gave more of us the chance to celebrate together as an Archdiocesan family under the roof of this expansive center.

I've been only to a few priests ordinations and had never been to the ordination of a Bishop.

How rare a privilege that was, to see new apostles, successors from the original twelve, being ordained. I have found great inspiration from the Documents of Vatican II regarding the calling of Bishops.

In the Dogmatic Constitution on the Church (Lumen Gentium) we are reminded of how the apostles were fully confirmed in their mission on the day of Pentecost. "You shall receive power when the Holy Spirit

comes upon you, and you shall be witnesses for me..." (Acts 1:8)

The Document also reminds us that in fact the apostles were enriched by Christ with this special outpouring of the Holy Spirit, and that they passed this outpouring down through time to us in episcopal consecration.

We as part of the family of the Archdiocese of Miami, actually had the privilege of being witness to this imposition of hands and words of consecration upon our auxiliary "apostles" John Nevins and Agustin Roman. I'm convinced that on this day, the presence of the Holy Spirit was evident.

We witness their recommitment to preaching the gospel, using the same example that the original twelve had in the Lord.

I believe the same Document from Vatican II says most aptly what our

bishops are called upon to do: "Since he is sent by the Father to govern His family, a bishop must keep before his eyes the example of the Good Shepherd, who came not to be ministered unto but to minister (cf. Mt. 20:28; Mk. 10:45), and to lay down His life for His sheep (cf. Jn. 10:11). Taken from among men, and himself beset with weakness, he is able to have compassion on the ignorant and erring (cf. Heb. 5:1-2). Let him not refuse to listen to his subjects, whom he cherishes as his true sons and exhorts to cooperate readily with him. As having one day to render to God and account for their souls (cf. Heb. 13:17), he takes care of them by his prayer, preaching, and all the works of charity, and not only of the, but also of those who are not yet of the one flock. For these also are commended to him in the Lord.

I find it most revealing that the term "family" is used

in this document. When I read that, I see more than the challenge to our bishops. Doesn't that same challenge apply to me, and to all of us as parents? We certainly have to account for our spouse and children's souls; we do need to pray for them. We are full of weakness but are asked to be compassionate. Most of us parents know that all too well.

We really do have a vested interest in the ordination of our new Bishops; probably more than we at first realize. We need to bring all our prayers and the prayers of our little church, our family, together for Bishops Nevins and Roman and really make their ministry a "family affair."

TERRY REILLY

## Positive parenting

A Positive Parenting Program is set for May 1, at 7:30 and for the next 5 Tuesday Evenings, at St. Malachi, Tamarac.

Fr. Mike Flanagan,

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The Women's Guild of Our Lady Queen of Heaven Parish in North Lauderdale have organized themselves into four action areas: spiritual, social, service, and fund raising.

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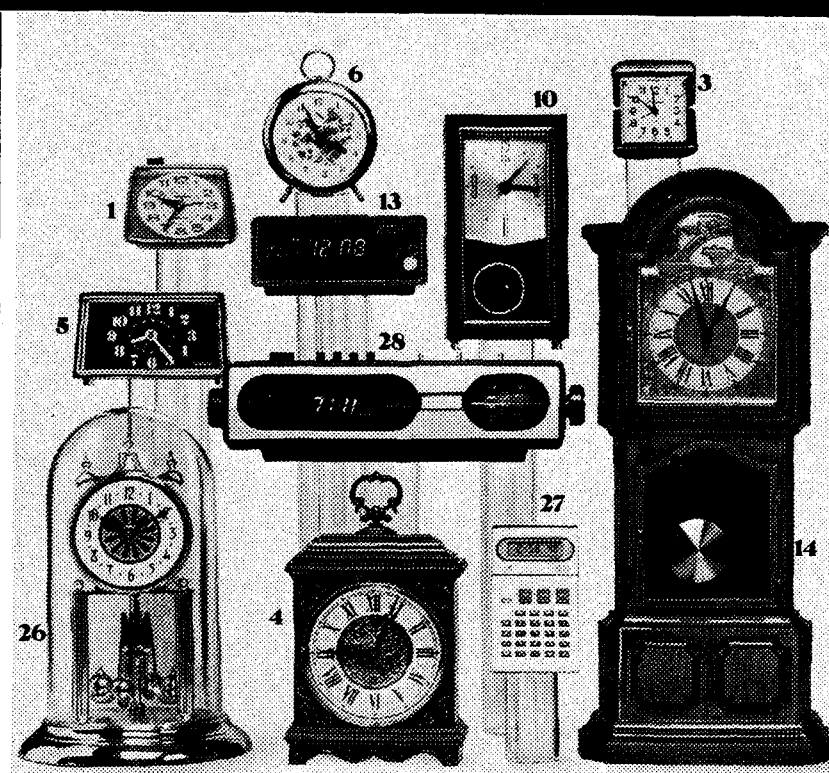
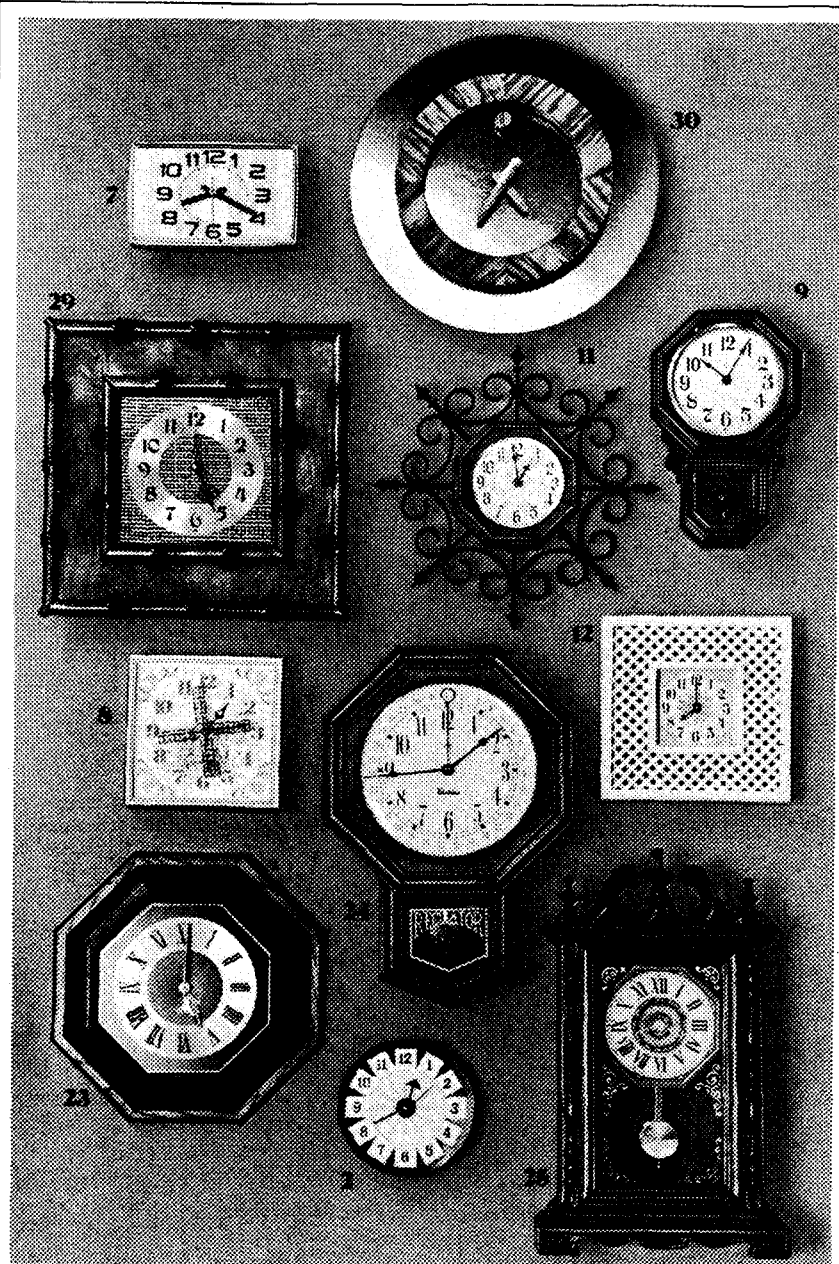
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|                                   | First deposit to a new or existing savings account qualifies customer for one Gift or one discount purchase as follows: |         |         | With each additional deposit of \$100 or more<br>PAY ONLY |
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|                                   | \$500   | \$1,000 | \$5,000 |   |
| 1. Ingraham Snooze Alarm          | GIFT  | GIFT    | GIFT    | \$ 4.95   |
| 2. Sunbeam Clock                  | GIFT  | GIFT    | GIFT    | 4.95  |
| 3. Seth Thomas Travel Alarm       | GIFT  | GIFT    | GIFT    | 4.95  |
| 4. Spartus Baron                  | \$ 2.95   | GIFT    | GIFT    | 5.95  |
| 5. Sunbeam Renown Alarm           | 2.95  | GIFT    | GIFT    | 5.95  |
| 6. Robertshaw Alarm (Spring Wind) | 2.95  | GIFT    | GIFT    | 5.95  |
| 7. Spartus Cafe                   | 2.95  | GIFT    | GIFT    | 5.95  |
| 8. Sunbeam Tulip Time             | 2.95  | GIFT    | GIFT    | 5.95  |
| 9. Spartus Franklin               | 2.95  | GIFT    | GIFT    | 5.95  |
| 10. Sunbeam Malibu                | 7.95  | \$ 5.95 | GIFT    | 10.95   |
| 11. Spartus Monterey              | 7.95  | 5.95    | GIFT    | 10.95   |
| 12. Spartus Gatsby                | 7.95  | 5.95    | GIFT    | 10.95   |
| 13. Spartus Saturn LED Digital    | 7.95  | 5.95    | GIFT    | 10.95   |
| 14. Sunbeam Grandfather           | 7.95  | 5.95    | GIFT    | 10.95   |
| 15. Timex Woman's Watch           | 7.95  | 5.95    | GIFT    | 10.95   |
| 16. Timex Woman's Watch           | 7.95  | 5.95    | GIFT    | 10.95   |
| 17. Timex Man's Watch             | 7.95  | 5.95    | GIFT    | 10.95   |
| 18. Timex Man's Watch             | 7.95  | 5.95    | GIFT    | 10.95   |
| 19. Timex Man's Electric          | 25.95   | 23.95   | \$18.95 | 29.95   |
| 20. Timex Woman's Electric        | 25.95   | 23.95   | 18.95   | 29.95   |
| 21. Timex Man's Digital           | 25.95   | 23.95   | 18.95   | 29.95   |
| 22. Timex Woman's Digital         | 25.95   | 23.95   | 18.95   | 29.95   |
| 23. Robertshaw Contemporary       | 10.95   | 8.95    | 3.95    | 14.95   |
| 24. Robertshaw Regulator          | 11.95   | 9.95    | 4.95    | 15.95   |
| 25. Spartus Madison               | 17.95   | 15.95   | 10.95   | 21.95   |
| 26. Spartus Anniversary           | 19.95   | 17.95   | 12.95   | 23.95   |
| 27. Casio Clock Calculator        | 22.95   | 20.95   | 15.95   | 26.95   |
| 28. Westclox AM/FM Clock Radio    | 25.95   | 23.95   | 18.95   | 29.95   |
| 29. Sunbeam Rangoon               | 27.95   | 25.95   | 20.95   | 31.95   |
| 30. Sunbeam Tranquility           | 27.95   | 25.95   | 20.95   | 31.95   |

Quantities limited. Some items may become unavailable. Deposits for gifts must remain 60 days. One gift per account. No gifts will be available after offer ends. If gifts are found to be defective after offer end date, returns must be made to authorized warranty service center.

Hurry. Time's running out. Come in now and save with our big family during Spring Time Gifts for Savers. You can choose from a full range of high-interest savings plans and get a beautiful timepiece as a gift.

You'll find a great selection of famous-name clocks in styles from antique to sleek modern. Plus beautiful Timex watches for men and women.

Deposit \$500 or more. Depending on the amount you deposit, you get your choice as a gift or can buy it at a big savings. (No mail or phone requests, please.)

Some gift quantities are limited, so don't wait another minute. Offer ends April 13th. Come in now and get your gift, while there's still time.



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First Federal Savings and Loan Association of Miami. America's oldest Federal. W. H. Walker, Jr., Chairman. Member Federal Savings and Loan Insurance Corporation.  
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