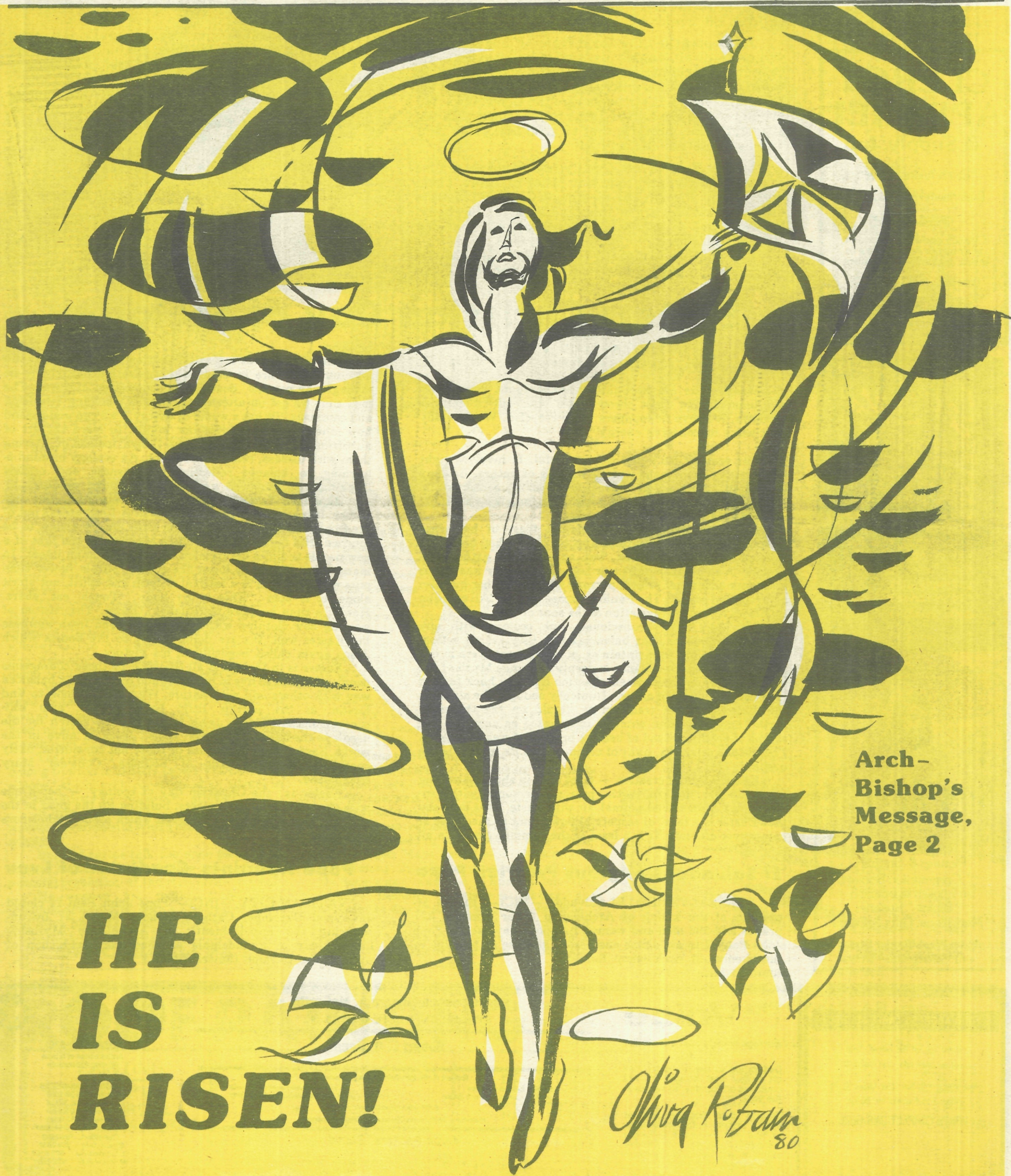


The Voice

Volume XXII Number 1

April 4, 1980

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**Arch-
Bishop's
Message,
Page 2**

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Archbishop's Easter Message



My dearly beloved in the family of Jesus:

Easter — the day of joy, the cause of our hope! Nearly two thousand years ago, Jesus rose from the dead. He is the firstborn among us who opened the eternal heavenly home which the Father prepared for us from the beginning of time.

Jesus preached the Good News of our salvation while He dwelt among us, and commissioned His Church to proclaim His message throughout the whole world. We are all members of that Church, and so we are evangelizers, the preachers of the Good News. We are to radiate the love of Jesus for us, filled with the strength of His promise that all who believe in Him will have eternal life with Him.

In this Year of the Family, we come to realize that each of us is a brother or sister of Jesus, along with Jesus, through His victory at Calvary. Jesus is our head, and we are the members of the Body. Together we are the chosen ones of our heavenly Father, the Creator of the Universe.

Our prayers today are prayers of gratitude and love to our Father, Who sent His own Son to redeem

us, and Who now strengthens us through the Holy Spirit.

As we live our Faith in Jesus, we reach out with love to all the other members of God's family. We must share our faith with them. We must proclaim, especially by our example, the Good News that God is a God of love and forgiveness. We must turn away from every kind of sin. We must put on Christ. Every day must be lived in goodness and holiness and truth.

Today let us pray in a special way for one another as we worship God together. Let us pray that all might come to know and love Jesus.

I bless each of you and your families and loved ones on this Easter Sunday. May Jesus be truly resurrected in your hearts and souls on this, the happiest day of the year!

Devotedly yours in the Risen Jesus,

Devotedly yours in Christ,

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami

Easter: Christian Day of Ecology

By MARY MAHER
NC News Service

Many of us are now more careful about saving our environment. We don't throw Pepsi cans out of our car windows. We save newspapers to be recycled. We carefully plan ways to conserve energy.

But ecology isn't just being careful. It involves right relationships among the various aspects of nature. Ecology is basically more about balance than about conservation. Ecology is about the grand possibility for all creation. It demands, as does Easter, new eyes.

Easter is the primary Christian feast of balancing relationships. Jesus was raised up by his Father not as an isolated religious maverick, but as one who gathers his friends in an assurance of utter hope. His victory was and is a communal one, not only of persons with each other but also of all created reality. The Pauline phrase has it: "All creation awaits on tiptoe the revelation of the sons of God."

WE MAY NOT consciously link ecology with any religious expression, but balancing is a very sacred action. Helping the world to maintain or, at the present state in our history, to reach balance is deeply religious. Much of the present stress in environmental action is a way back toward respecting the laws of nature. Ironically enough, the stress in the Judeo-Christian tradition to "build up the things of earth" has been often wrongly interpreted as using up the things of earth. Instead of being a brother of creation, as St. Francis of Assisi was, many of us have been its manipulative despots.

Easter is about creation — all of it. It is about balancing relationships: person with person, person with environment, animal with animal, air with waste. That is to say that Easter is a feast of respectful power, not in the sense of power over creation. It is a feast of the common power in all

creation.

One of the great forces in creation is the human mind and our minds are in need of the salvation brought to us through the passion, death and resurrection of Jesus. The next time we get up after three hours of watching television and comment, "What a waste of energy," we can understand how much we need to rest our minds, to learn the art of nurturing our intellects with good things, instead of littering them with useless, sensational input. An ecology of mind is learning to balance reflection, seriousness and critical thinking with laughter, games, exercises and silence.

EASTER is also a victory in our relating to our own bodies. It is an incredibly sensual feast. A Lord breaks out of the frozen inertia of death. Warm with life, he comes to be touched. His familiar ones include Magdalene, the first of a new people to unite her passion with purer human intent. In many ways, Easter is more like a lush, purple flower than pure white lilies. It is a festival of flesh and spirit, not spirit alone. It is bold: "This is my body." Touch, eat, share. Hardly a time for pure spiritualist theory. The custom of wearing new clothing with lovely colors and fresh newness fits Easter well. We are doing honor to the bodies which Jesus again called beautiful in his victory.

Easter is in the world all the time in those courageous people who seek to live in integrity and to relate in a balanced way with others and with nature. We need not look to find Easter in the narrow little holes of our own self-consciousness. Finding Jesus is not like the search for the needle-in-the-haystack of our souls. Jesus is alive in the world. Easter often shines out of those not considered likely candidates for the title of holiness. Consider Mary Magdalene.

Easter is the Christian day of ecology — being one with the world in all its aspects, building up the good in the world so that a balance is achieved which assures wholeness and fuller life.

El Salvador Religious Petition Pope

SAN SALVADOR, El Salvador —(NC)— In the aftermath of the killing of Archbishop Oscar Romero, 227 priests and 595 men and women Religious have asked Pope John Paul II to appoint a successor "as close as possible to the likeness of Archbishop Romero." common faith

Pope Appoints Coadjutor of Lvov

VATICAN CITY —(NC)— Pope John Paul II closed the synod Ukrainian Catholic bishops March 27 by announcing the appointment of Archbishop Myroslav Lubachivsky of Philadelphia as coadjutor archbishop of Lvov in the Ukraine (Soviet Union.)

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Holy Week



WAY OF THE CROSS— Outside the famed Roman Colosseum, Pope John Paul II carries the cross during the 1979 version of the traditional Good Friday services. Good Friday in 1980 is April 4.

Pope Lauds Martyrs

VATICAN CITY—(NC)— Pope John Paul II opened Holy Week by praising modern-day martyrs in the "church of silence" living under states having obligatory atheism.

The pope's comments on martyrdom at the noon Sunday Angelus (March 30) before a crowd of 100,000 people in St. Peter's Square alluded also to Archbishop Oscar Romero of San Salvador, El Salvador, who was murdered while celebrating Mass March 24.

"We cannot forget those who in our day have undergone death for the faith and for love of Christ, and who in various ways have been imprisoned, tortured, tormented and condemned to death," the pope said.

The pontiff mentioned "those who belong to what is usually called 'the church of silence,' the church constrained to silence in the conditions of obligatory atheism."

It was also a critical allusion to communist governments which officially proclaim atheism.

In his Angelus talk the pope pleaded for several Italian kidnap victims and called for peaceful resolution of the civil strife in Chad.

He opened his public Holy Week schedule at 9:30 a.m. with a blessing of palms and olive branches and an open-air Mass in

St. Peter's Square.

About 20,000 people were in the square as the pontiff entered under leaden skies and went in procession to the square's central obelisk to bless the palms commemorating Christ's triumphal entry into Jerusalem a few days before his death.

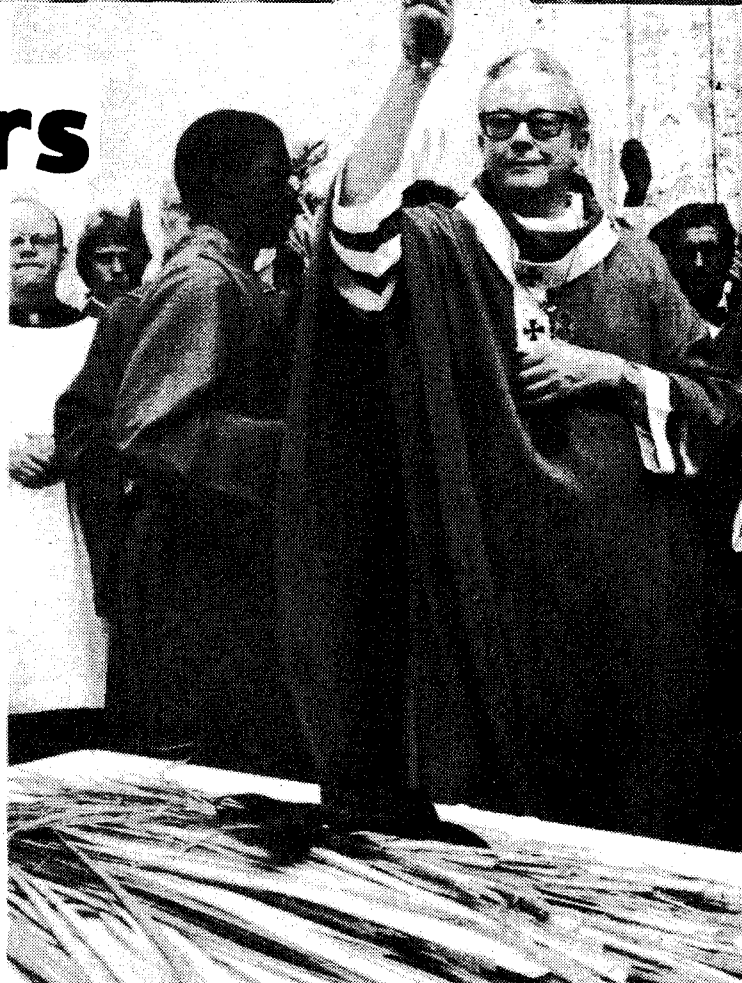
Outside the square, clusters of street hawkers sold palm crosses and elaborately plaited and decorated palm fronds at prices ranging from 60 cents to \$6. Within the square, youth groups handed out olive branches free.

After the blessing of the palms, the pope returned in procession to the top of the steps in front of St. Peter's Basilica, where he began Mass at 10 a.m., flanked by diplomats, church dignitaries and wheelchair victims in reserved places along the sides of the altar.

By the time the Mass began, the crowd had grown to nearly 30,000. Despite the gray skies and an occasional drizzle, the crowd continued swelling until there were about 50,000 when Mass ended at 11:30 a.m.

Among the offertory petitions, given in six languages, was one in Spanish for Archbishop Romero, "savagely slaughtered like a victim at the altar of the divine sacrifice."

The petition asked God to pardon the killer and let love and justice triumph in El Salvador and "the other countries tormented by every form of violence."



Archbishop McCarthy blesses the palms in the Cathedral of St. Mary last Sunday, and in his homily eulogized the slain Archbishop Oscar Romero of San Salvador.

OFFICIAL--See Pg 4

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OFFICIAL

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. STEPHEN STAUDENMEYER - to Supervising Principal, St. Brendan High School, Miami, effective July 1, 1980.

THE REV. MATIAS CUESTA - to Associate Pastor, St. Cecilia Parish, Hialeah, effective March 24, 1980

THE REV. ROGELIO ESQUIVEL - to Associate Pastor, Epiphany Parish, South Miami, effective March 26, 1980.



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Fr. Champlin to Address Music Convention Here

By KEVIN THOMAS

"Alone or Together: I or We?" is the provocative title that Msgr. Joseph Champlin has chosen for his general session to be presented at "Faith and Fiesta," the National Pastoral Musicians Convention planned for April 14 - 17 at the Deauville Hotel on Miami Beach.

Monsignor Champlin explains, "All of the basic problems with which the musician deals need to be



Msgr. Joseph Champlin

addressed: Congregational apathy, lack of understanding of the celebrating community by ministers, etc."

He continues, "People don't feel at home, the atmosphere is too formal, there are too many 'liturgies of

convenience' (7-11 type liturgies). Too often people are passive, delegating prayer to the clergy and music to the musician." The monsignor will also attempt to answer some of the why's and how's to individual expression within a congregation... is this expression threatened by the post-Vatican II approach?

Named full time Diocesan Vicar for Parish Life and Worship for the Diocese of Syracuse a year ago, Monsignor Champlin is no newcomer to the liturgical movement, having in the past been appointed (among other appointments), Associate Director, Secretariat of the Bishops' Committee on the Liturgy. He has travelled over a half-million miles conducting workshops and conferences such as the one he will present in Miami.

On Clergy Day, April 16, Monsignor Champlin will speak on "The Parish Priest: A Family Builder." Offering "how-to" suggestions to priests for use within and outside of the liturgy, this will be concerned with the challenge of leading people into faith and caring relationships and building a church family which believes and prays together while caring for each other and others. Following this he will be joined by Darryl Ducote of the Dameans for a Question-and-Answer session.

Other Clergy Day presentations are "Preaching the Word and Celebrating Covenant," given by Fr. Lucien Deiss and "The Priest-Celebrant Makes Life-Giving Signs," by Fr. Eugene Walsh. For further information contact Fr. Jim Fetscher or Sr. Mary Tindel, 6301 Biscayne Boulevard, Miami, FL 33138 or phone: 757-6241, Ext. 241 or 242.

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Chrism Mass

"I know our beloved faithful...will join me in paying grateful tribute to the priests of the Archdiocese — and in a special way to the jubilarians" who are "my special concelebrants this evening," said Archbishop McCarthy in his Chrism Mass homily in the Cathedral last Monday.

"Tonight, please God," the Archbishop continued in part, "we the priests gather with the Eucharistic Lord — somewhat as the Apostles went into seclusion with him in the Upper Room — as they celebrated the Eucharist together..."

"Twenty centuries later, in the Upper Room of this sanctuary, the contemporary anointed of the Lord again spend this eve at his table. For a special moment we take leave from our preoccupations. Tonight we are not administrators, not fund raisers, not builders or building and personnel managers — tonight we set aside the necessary but secondary roles we play to be what we are essentially — other Christs — men united with the Master, in the Eucharist and in proclaiming the Word. "Tonight we return to our roots, we renew our vision and we renew our commitment to the priesthood — that thrilled us in the lives of the priestly heroes of our youth, the priesthood — pure, simple and uncomplicated — that we envisioned when we first confided our dreams to parents, confessors and spiritual directors..."

"I want to express tonight my personal esteem for you the priests of our Archdiocese and my gratitude to the Lord for permitting me to be associated with you in serving his kingdom. I recognize the extra burdens you bear cheerfully because of our priest shortages. I know that many of you, being far from home and relatives in this or other lands, offer added gifts every time you raise the paten at the altar.

"I feel at this special moment as we celebrate our priestly fraternity we should express our recommitment to each other by acknowledging any failures to be true to our calling to fraternity in Christ to support each other — a comparatively small group of 500 men entrusted with the enormous priestly stewardship of South Florida. . ."



Archbishop McCarthy blessing the holy oils (in gold vessels) which will be used in commissioning and anointing in sacraments throughout the Archdiocese this year.



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Pro-life Fight: Tale of 2 Cities

The following speech, delivered at a Respect Life luncheon March 23, sponsored by the Knights of Columbus, was made by Father Robert Lynch, Rector-President of St. John Vianney Seminary, who was also coordinator of the Pope's visit to America last year:)

By Fr. ROBERT LYNCH

I wish today to tell two tales of a single city — a city that has at times been described as the single most powerful city in the world. The tales are eight years apart and they are tales of East and West, but the city is the constant — the city is Washington, D.C.

If one can put any credence in that twilight zone between fact and fiction which is the latest book by Watergate reporter Bob Woodward, *The Brethren*, the story begins on the east side of the nation's capital, in the columned corridors of the United States Supreme Court. The year is 1971. The court has before it two potentially monumental cases, one from Georgia and one from Texas. The justiciable issue is abortion. The late Mr. Justice William O. Douglas, we are told, "long wanted the court to face the abortion issue head on. The laws in effect in most states, prohibiting or severely restricting the availability of abortions," Douglas felt, "were infringements of a woman's personal liberty. The broad constitutional guarantee of 'liberty', he felt, "included the right of a woman to control her body."

Thus, Douglas' ruminations began the journey of our highest magistrates down the path of legalized abortion. While it took the Court another whole term and almost a year and a half to "perfect" (if one cares to use that word in this context) its constitutional argument, the die had already been cast. America's long-standing legal tradition of protecting the rights of the unborn were soon to be no more.

It was a bitterly cold Monday in January of 1973 when the Court finally ruled on the Georgia and Texas abortion cases. Some of the most interesting passages in an

otherwise only mildly amusing but chatty book detail the horrendous political bartering that went on behind the closed chamber doors of the Court. If only half of what Woodward and Armstrong have recorded in *The Brethren* is true, it is certainly not the most edifying moment in American

that pressure politics, so successfully applied in the forty nine bicameral legislatures and the one unicameral legislature would work just as well in Washington.

What a few people realized in this first tale of Washington East was the almost total immutability of the United States Congress when

"Liberals, politically, could embrace the Church as it spoke of the dignity of illegal aliens and the impoverished and the undernourished, but they seemed to have no patience and time for extending these arguments into pre-natal life.

jurisprudence. The decision was greeted with shock and dismay by those who were opposed to abortion on request and by unbridled glee on the part of the pro-abortionists. Only an event of the magnitude of the death of former President Johnson on the same day could possibly have knocked that awesome story from the frontispiece of every media presentation that day.

Predictably and prophetically, the Catholic Church responded to the court's conjecture. Various Right-to-Life groups pledged to overturn the Supreme Court ruling by a constitutional amendment and pro-life people everywhere settled in for a long, tedious, uphill battle — but this time the hill to be climbed was capitol hill, Washington — no longer Tallahassee or Atlanta, Austin or Boston. In those early days no one truly realized the enormity of what was being undertaken. The smell of victories in state capitol and state capitol was still too strong.

IN NOVEMBER of 1973 the National Conference of Catholic Bishops pledged time and considerable money to the pursuit of a human life amendment. I cannot say for certain, and Bishop Kelly and I were there as was Archbishop McCarthy and Bishops Grady, Snyder and Gracida, I cannot say for certain that at the time anyone in that forum realized the enormity of the task ahead. There was among the bishops as there was among the pro-life people the expectant hope that the success of the state legislative push would be present as the forum changed to Washington —

dealing with issues of great controversy. In those early days of 1973 and 1974, it was the rare Congressman or Senator who promised support even rarer the Catholic member of the Congress. Whereas constituent pressure had always been successfully brought to bear on the state legislators, the same applied in Washington would always bring back a perfectly typed response worthy of an I.B.M. memory typewriter but unworthy of anyone who really represents their constituents on sensitive issues of public policy. Abortion was the issue that every politician hoped and prayed would go away.

And while legislative Washington fiddled, pregnant America erupted in violence.

There have been small inroads — federal funding of abortions were once limited by legislative Washington; judicial Washington has yet to rule but federal courts elsewhere continue to make it clear that when it comes to the right to life of the unborn, it is the "right" of the courts to legislate, not the right of the legislature.

In the early going, people of faith, even Catholic people of faith who may have been shocked by what the Court had done acquiesced generally into something approaching passive disinterest. The bishops spoke repeatedly and with passion, not only on the dignity of the unborn but on the dignity of every human person, from conception to grave, from cradle to casket. Liberals, politically, could embrace the Church as it spoke of the dignity

of illegal aliens and the impoverished and the undernourished, but they seemed to have no patience and time for extending these arguments into pre-natal life.

The movement had its prophets — the Bulfins, Heffernans, Horkans, Palmers, Glockers, Brakes, Doyles, Lucas, Endters here in Florida were in there with many other good people too numerous to name but not numerous enough sometimes to fill up the meeting rooms where they gathered. There isn't one of them who was unlike Jeremiah in wishing that the burden thrust on them by the Lord would go way so they could return to their homes and be the full-time husbands and wives to their families that all wished to be. Yet not unlike Jeremiah they all felt driven by the God whom they loved to keep on working, to keep on speaking out, to keep on calling their fellow citizens and their nation back to a sense of national purpose and to a moral order worthy of its dedication as one nation under God.

In the Catholic Church, even, they sometimes stood alone or only with the support of their bishops or a man like Monsignor McNulty of St. Petersburg and the other priest pro-life directors. I cannot possibly mention them all — they knew that what began in Washington must end in Washington. They knew that only Washington could bring an end to the travesty that only Washington could have begun.

They were impatient with the Catholic politician who said that "While he or she was personally opposed to abortion, he or she would not for a minute entertain the notion of forcing their morality off on others." Everytime they heard it, it hurt. They knew that a Justice Brennan had worked behind the scenes to get the strong pro-abortion decision from the court and that hurt. They heard people within their Church argue that the Church should not stand so resolutely and so steadfastly in defense of human life and just to hear the argument within the Church they loved hurt them all the more.

FOR EIGHT long years now, they have watched, they have waited, but most of all they have worked — they have worked and worked to build a coalition of decent human beings who believe that life is sacred, that it is truly worthy of protection, that abortion is a travesty — that it is a travesty precisely because it turns the holy shrine of the mother's womb into the wicked embodiment of the child's tomb.

This rhetoric brothers people —
(Continued on Page 7)

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Pro-life Fight: Tale of 2 Cities

(Continued from Page 6)

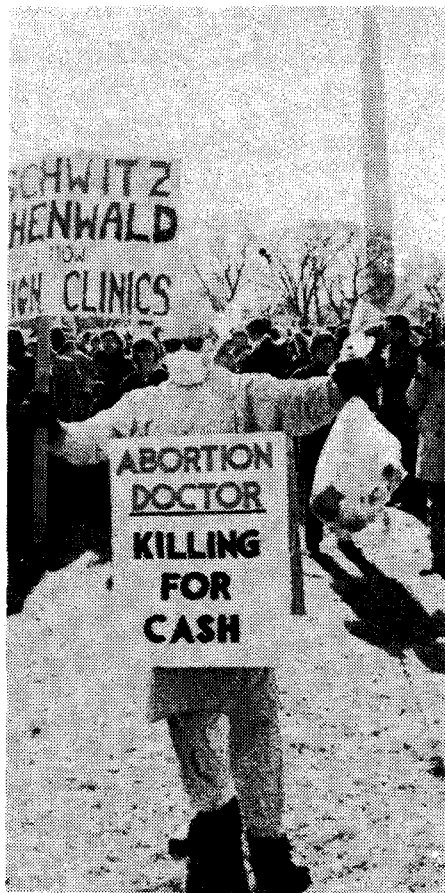
but there is no easier way to put it: abortion transforms the womb into the tomb!

Six years and nine months after the Supreme Court's abortion decisions, all eyes, all ears turned once again to Washington for a new tale, for new life, for renewed commitment. On October 7, 1979 one man from Poland, by way of Rome, had the courage to stand within the shadow of this nation's capitol and say some things that no one had dared before him. As fate would have it, that day I sat in the front row beside the Chief Justice of the Supreme Court as Pope John Paul II reminded all of us, Catholic and non-Catholic, pro-life or anti-life that the Church must:

...reiterate its conviction regarding the inviolability of human life in all stages. Let us, then, all together, renew our esteem for the value of human life, remembering also that, through Christ, all human life has been redeemed."

The Holy Father then continued:

"I do not hesitate to proclaim before you and before the world that all human life — from the moment of conception and through subsequent stages is sacred, because human life is created in the image and likeness of God. Nothing surpasses the greatness or dignity of a human person. Human life is not just an idea



Demonstrators make points in one of many demonstrations held over the years in Washington, D.C. as well as other cities.

forever."

The people of our country must now face up to a unique moment of decision. In their hearts they know that fetal life is human life. Try telling the happy expectant mother who carries this life in her womb that it is not life. They know that abortion kills. They know in their heart that a woman's right to privacy over her body (a right, by the way, which took 200 years to find in the constitution) is small potatoes compared to the right to life of the unborn. These happy mothers-to-be heard the Pope. They heard Mother Teresa of Calcutta on the occasion of her Nobel laureate for Peace. Abortion is violence! Abortion is death! Abortion is murder!

I WISH TO conclude with this post-script about my two tales of a single city. To the inexperienced eye, it would seem that little of lasting value has been accomplished in Washington since January, 1973. The inexperienced eye would take the acknowledged fact that we are some twenty votes shy in the Senate and some 100 votes shy in the House of having the two-thirds majority necessary to enact a human life amendment and send it to the states for ratification.

Then let the inexperienced eye turn attentive ear to the sounds of pleading of ex-Senator Richard Clark of Iowa. He says straight out

that he's not in the Senate today because of abortion. Let the inexperienced ear turn attentively to the seven other members of the previous Congress who blame abortion for their losses.

Let the inexperienced eye look at the primary results so far this winter and spring of those candidates who clearly and unabashedly favor the current situation of abortion-on-request. They are not doing too well — thank God!

Let the inexperienced and casual observer take note of the number of Protestant religious groups, such as Baptists and others, who are joining with dedication, determination and drive in the pro-life, anti-abortion movement.

Let the person who judges the Catholic Church weary and tired watch this afternoon as we gather in some number to celebrate the sign of our unity which is the Eucharist and to remember with love the Holy Innocents of our own age.

Let the eyes and ears turn once again to Washington — seat of power, for sure — and let the words of October ring out in the halls of Congress: "human life is sacred, it is inviolable, it occupies the first place among the goods of humankind. It is a gift of a God whose love is infinite; when God gives life, it is forever."

or an abstraction; human life is the concrete reality of a being that lives, that acts, that grows and develops; human life is the concrete reality of a being that is capable of love, and of service to humanity.

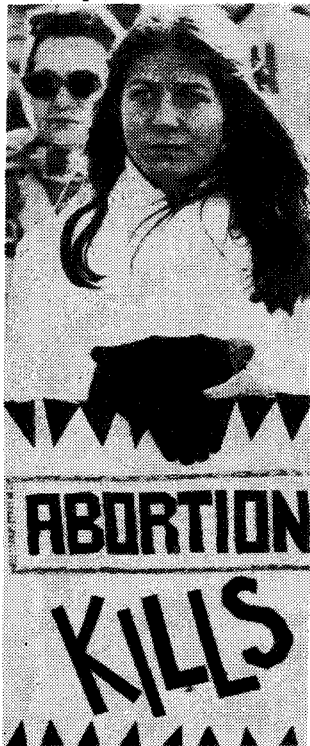
...If a person's right to life is violated at the moment in which he is first conceived in his mother's womb, an indirect blow is also struck at the whole of the moral order, which serves to ensure the inviolable goods of man. Among those goods, life occupies the first place. The Church defends the right to life, not only in regard to the majesty of the Creator, who is the first giver of life, but also in respect of the essential good of the human person.

"Human life is precious because it is a gift of a God whose love is infinite; and when God gives life, it is forever.

The human tragedy that had begun almost eight years previous was critiqued in the strongest language. The misery that had begun on the east side of the Capitol received at least its verbal come-uppance on the west side of the Capitol. And when it was all over, Warren E. Burger, Chief Justice of the United States Supreme Court and a concurrer, albeit a reluctant one it would appear, in the 1973 decisions was on his feet with the 150,000 other people shouting, "long live the Pope!"

I truly hope and pray that October 7 last year was a turning point. I cannot see how any consecrated person of the Church, be they priest, religious sister or brother, can continue to treat with indifference our national tragedy.

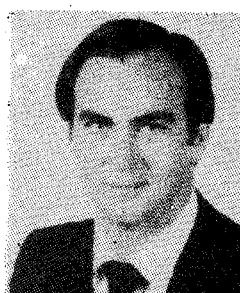
I cannot see how any woman or man of faith who views themselves within the Catholic community can randomly select those papal utterances which they wish to live by from those they wish to ignore and I certainly do not see how passive disinterest can continue as the rule or norm. The Holy Father has put the clarion call to action in a new situs — "Life, a gift from God, is



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THE ORDER OF THE GOLDEN RULE

MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all sham-faced 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)

Easter: Time for Joy Unrestrained

The unrestrained joy of those close to Jesus on the first Easter Sunday gives us a glimpse of what happiness in heaven must be like. Surely earth had never known a moment of pure joy comparable to that felt by the apostles and Mary Magdalen and the two disciples traveling to Emmaus when they were roused from the numbness of shock to find the Risen Lord standing before them.

To Magdalen, who with a broken heart persevered in her search for the missing Lord, Jesus said, "Why do you weep?" And recognizing Him, all she could say was, "Master," as her spirit rose from the depths of sorrow to the peak of joy.

How depressed and silent the apostles in the upper room, as their minds contrasted the glorious promises of Christ with the sight of the lifeless figure being removed from the cross. But as quickly as a soul at the moment of death is transported to the presence of God, their spirits were raised to the ecstasy of heaven as Jesus suddenly appeared and said, "Peace be to you."

The two disillusioned disciples, who could not get away from Jerusalem quickly enough, confessed their grief to the stranger on the road. Finally recognizing Him, they could describe their happiness only by murmuring. "Did not our hearts burn within us?"

These companions of Jesus were indeed privileged to have experienced personally both the failure of Good Friday and the triumph of Easter Sunday. But, as Jesus told Thomas later, "Blessed are they who have not seen, and yet have believed."

Blessed are we, then, who are willing to accept all the heartaches and trials of this life in union with the crucified Christ and be content to wait patiently for the first sight of the triumphant Lord in eternity. Blessed are we if we count all the crosses of life as well worth while because they can lead us to the Presence of Christ.



Distributing Communion Under Both Species

By REV. JOHN DIETZEN

NC News Service

Q. As a parish priest I see conflicting practices concerning Communion under both species. I've seen the chalice left on the altar; each person came, picked up the chalice and drank from it. At other times Communion ministers have given the chalice to the people.

Do you know if both of these practices are correct? What is the rule? (Pennsylvania)

A. The chalice should never be left on the altar for each individual communicant to pick up and drink. The theology and entire symbolism of the Communion rite require that the Eucharist be "ministered" to the individual communicants.

Regulations on giving Communion are clear on this. It is no more correct to receive Communion from the chalice this way than it would be to receive the Bread by just picking it up from the ciborium on the altar.

The Church is so conscious of the need for ministering the Eucharist that it provides an emergency procedure when not enough ministers are present at a particular Mass. When sufficient Eucharistic ministers are lacking for some reason, the priest may "appoint a suitable person who in case of genuine necessity would distribute Communion for a specific occasion." ("Immensae Caritatis," 1973 instruction of the Sacred Congregation for Divine Worship) A brief commissioning ceremony for that particular situation is given in the same document.

Just as the minister of the host holds the host and says, "The Body of Christ," the minister of the chalice presents the cup to the communicant and says, "The Blood of Christ." The communicant answers "Amen."

Q. Considering the increasing costs of funerals and cemetery plots, why doesn't the Church allow cremation. If not cremation, how about willing one's body to science? (California)

A. I though nearly all Catholics would know by now that the Church does allow cremation. The former prohibition of cremation was based on the teachings of some enemies of Christianity that cremation was a way to demonstrate a person's rejection of the belief in the resurrection and life after death.

The likelihood of this being a reason for cremation is so remote today that the Church has lifted its prohibition, assuming, of course, that

there is no such intention.

It is also perfectly permissible to will one's body for scientific purposes if one wishes to do so.

I have written before, however, at greater length about the responsibility we have to consider the feelings of our friends and relatives in these decisions.

Q. Recently we were digging under our new home and discovered a crucifix. The image of Christ is on it, but under this image is a skull and crossbones. The cross looks like it may have come from a rosary; it also looks very old.

Do you know anything about this kind of cross? (Alberta, Canada)

A. I'd have no way of knowing how ancient or how valuable your crucifix is.

The design of the cross is, however, not unusual. Particularly in the past, it was not uncommon to place a skull and crossbones — the symbol of death — at the bottom of crucifixes.

The explanation for this symbolism seems to be twofold. First, it is a sign of the victory of Jesus over death by his own death and resurrection.

Another explanation results from the tradition, still prevalent in much of the Middle East, that the cross of Jesus was placed over the burial place of Adan. Thus, the crucifix with the skull and crossbones would echo the remark of St. Paul that, as through the first Adam death entered into the world, life comes through the second Adam, Christ.

Q. Do the new rules of the church forbid the priest to give out Communion before Mass on weekdays?

A. I go to weekday Mass frequently and see many parishioners leave before Communion. Sometimes they stay for Communion but leave right afterward. I hate to see them miss Communion. (Fla.)

A. For a long time, including the time many of us were growing up, most Catholics had largely lost awareness of the close, intimate connection between Holy Communion and the Mass. At best they were considered as two separable events; the important thing was to receive Communion, and missing the rest of Mass was not all that significant.

This attitude is a gross distortion of the meaning of the Eucharist, and the church is trying hard to correct it. The proper time to

distribute and receive Communion is at the appropriate place in the Mass, and this should be the normal procedure in every parish.

When an individual cannot receive Communion at Mass, however, whether because of age or illness or for other reasons, yet wishes to receive Communion, the priest should see to it that the person has the opportunity.

The practice instituted by a parish will depend much on the local community, how many churches and other Masses are available and so on. In our parish, for example, during Lent we schedule three Masses each day plus an early morning Communion service for those who cannot come to Mass.

If an individual simply cannot be present for Mass and receive Communion at that time, he should explain the situation to his parish priest. In such circumstances, church regulations present no obstacle for a priest to give Communion outside of Mass.

Q. I am married to a Catholic man and gradually have come to realize I would like very much to be a Catholic also.

My problem is that, before I knew my husband, I had an abortion. I realize this is against the teaching of the Catholic Church. If I become a Catholic, would I have to admit in confession that this is in my past? I hope I would not even have to bring it up in confession. (Ill.)

A. Please do not let this fear deter you from entering the Catholic Church. Many factors will make this problem much smaller in fact than it may look to you right now.

First of all, only serious sins, which the individual knew were serious sins at the time they were committed, must be mentioned in confession. From your letter it would appear that you perhaps did not realize the enormity of the sin of abortion when you were younger.

In addition, as you learn more about the Catholic faith, and specifically more about the sacrament of penance, I believe you will find that the fears which seem so huge right now will pretty much fade away. The options open to you about where to go to confession and to whom, the strictest kind of secrecy which binds every priest when he ministers this sacrament, and, above all, the healing and forgiveness that comes to us from Jesus and his church, will in the end make things much easier than you could now imagine.



All Eyes Were On the Tomb...

By MSGR. JAMES J. WALSH

Very likely nothing in the world has been scrutinized as thoroughly and for so long as the tomb of Christ.

From Friday afternoon until Sunday morning, the eyes of everyone even remotely connected with the death of Jesus were directed to the sepulcher.

Nothing seems so final as death, and yet the death of Jesus brought no relaxation to his enemies. Even while they gloated, they were still afraid of him. Nervous in their victory, they boasted too loudly to be convincing.

SUDDENLY in a panic they remembered a gruesome promise Jesus had made. They raced to Pilate and said, "Sir, we remember how that deceiver said, while he was yet alive, 'After three days I will rise again.'" Pilate wanted no more trouble and he gave an order. Then the Roman soldiers, justly famed for their courage in battle and their clever techniques against enemies, were commissioned to stand guard over a dead body.

So, not only did the enemies of Jesus keep staring at the tomb, so did the soldiers who probably invented a batch of new jokes about their dangerous duty.

Most likely they waited in complete boredom, irritated, indifferent to the events of Calvary, not dreaming they were about to witness the most extraordinary event in mankind's history.

The Mother of Jesus had her

eyes on the tomb, too. Her heart indeed was broken on Friday, because of what sin had done to her son. But Mary did not grieve as one "having no hope." She knew that the early hours of Sunday morning would reveal the triumph of her son. Her faith was a gift from him.

She watched the tomb with as much eagerness as she had waited for the first sight of him in Bethlehem.

The Apostles directed their eyes to the burial place of the Lord, but how dismal and despairing their looks. If the enemies of Christ could

apostles ignored it?

All these were watching the tomb while the body of the Lord lay encased in linens.

But no one saw our Saviour in the twinkling of an eye reunite his soul and body.

"As the God-man had once gone forth at midnight from the virginal womb of his mother without violating its integrity, so his glorious humanity now made its exit from the shade of the sepulcher without breaking the seal, and unnoticed by man."

...It was only when the angel

"Nothing seems so final as death, and yet the death of Jesus brought no relaxation to his enemies. Even while they gloated they were still afraid of him..."

have had one look at them in their hideaway, paralyzed with fear, crushed and morose, they never would have worried about the apostles coming to steal the body. They were going nowhere. Their hope had died.

THEY ACTED as if they had come to the end of the road. There was just no place to go. They took literally Christ's remark on the cross, "It is finished."

Isn't it passing strange that the enemies remembered at once that Jesus had promised to rise again — and took him seriously — while the

descended like a flash of lightning and the earth quaked and trembled that the astonished soldiers became aware that Christ was truly alive again. They stared at the empty tomb, and then ran away in panic. Racing into the city they told the chief priests what had happened.

Thus they became the most reliable of witnesses to the resurrection, because they had no interest in Christ, no desire except to save their own skin and not incur the wrath of Pilate.

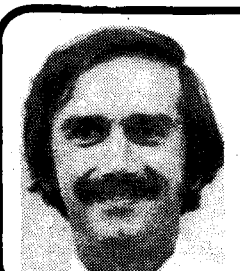
The strangest fact in history! The leaders of the people did not

deny the account of the soldiers. They did not punish them for lying. Rather they paid them on the spot to lie about what happened and to accuse the apostles of stealing the body while they slept.

Just as all these contemporaries stared at the empty tomb, so have people everywhere fastened their eyes on it with fascination, ever since Peter preached his first sermon on Pentecost. In all the centuries since then, neither believers nor unbelievers can take their eyes away. They stare and study and believe or they attempt to reason and deny. Two possible answers always come up — He arose from the dead. He did not arise.

THE PROBLEM the unbeliever has is not a little one. He has to explain emptiness. He is compelled to invent theories, such as these. His body slipped into a fissure in the earth during the earthquake. He never really was dead, but rather in a coma and the rest revived him. Or, as a few weary ones murmur, "He neither died nor arose, because he never existed anyhow!"

Countless millions since then have found the empty tomb the most eloquent proof that this Man of Nazareth truly came from God; more than that, He is true God himself, equal to the Father; that he has a kingdom in another world; that we are eligible for membership in the family of God — if we believe and love him.



Death Penalty Issue Takes Odd Turn

By DICK CONKLIN

The debate over capital punishment in Florida has been going on for some time. One side argues that the death penalty prevents crimes, while the other maintains that "violence begets violence". While some contend that a condemned criminal's rights (to freedom, to vote, even to life) are historically nullified by the state, others contend that the right to life is universal, inalienable.

THE SEVEN Catholic bishops in Florida recently joined with other churchmen, asking Governor Bob Graham to abolish the death penalty. "We wish to state once more our conviction that the death penalty is no longer appropriate as punishment", they said. "We believe that a mature society can find more effective ways to achieve reparation for the offended. Taking the life of the criminal does not heal or restore; rather, it compounds violence and indifference to life and the quality of life." An aide to the governor replied to the bishops with a reminder that the debate on the issue had already taken place in the state legislature, and that the death penalty law had

been deemed constitutional by the courts. There are presently 133 men and one woman on Florida death rows.

Last year, a similar statement by Pensacola - Tallahassee Bishop Rene Gracida was met with a large newspaper ad by a local Bible College, condemning the Catholic position as one held by "bible-rejecting Christians."

"The ACLU then accused Gary Gilmore of 'flip-flopping,' changing his mind. 'It is you who are the flip-flops,' Gilmore shot back. 'The ACLU is against the death penalty for murderers, yet it supports the death penalty for babies through abortion.'"

Also last year the state senate passed a bill legalizing lethal injections as a substitute for the electric chair. It was rejected by the state house of representatives, but is expected back for another try this year.

Yet one of the most ironic forms of opposition to the lethal injection bill is now coming from the medical

profession. Several doctors have petitioned Florida Attorney General Jim Smith to reject the injection method, saying the use of any health profession in this type of capital punishment is "a corruption and exploitation of the healing professional's role in society."

The reason for this? Ironically, the Hippocratic Oath, a standard of

medical ethics since before the birth of Christ, was cited as the reason most doctors and medical personnel could not, in conscience, participate in capital punishment. The Oath reads: "I will give no deadly medicine to anyone if asked, nor support such counsel, and in like manner, I will not give to a woman a pessary to produce abortion."

Apparently some doctors selectively choose to follow the Oath when it is convenient for the issue of capital punishment, while ignoring its strong statement to the American abortion business. There have been moves recently to change the wording of the ancient pledge in order to accommodate the abortionists. Perhaps they would give it a new name, too: The Hypocritical Oath.

THE AMERICAN Civil Liberties Union, which leads the anti-capital punishment drive, is also Florida's most vociferous spokesman for abortion on demand. When questioned on this inconsistency, they simply shrug it off as a "personal choice."

Yet one well known ACLU client had a difficult time getting his choice. Convicted Utah murderer Gary Gilmore, prior to his execution argued that he deserved and wanted the death penalty, and asked his ACLU attorney to drop his defense. The ACLU then accused Gilmore of "flip-flopping", changing his mind,

Single Adults



"That classic last episode of the old 'Mary Tyler Moore Show' illustrates the kind of quasifamilies we all need in order to survive."

Everyone Needs Others

By BARBARA BECKWITH

When the entire WJM news team, with the lone exception of bumbling anchorman Ted Baxter, is fired, Mary Richards, Lou Grant, Murray Slaughter, Sue Ann Nivens — and even Ted — try to comfort each other. Tearfully, they end up in a gigantic hug. When someone suggests they should see the fittingly gorgeous sunset that evening, they move to a window en masse — rather like a football huddle scuttling sideways.

That classic last episode of the old "Mary Tyler Moore Show" illustrates the kind of quasi-families we all need in order to survive. TV producer Mary Richards is a woman who has chosen a career and her single state. She exemplifies the single who works to create a "family" for herself. She cares about those with whom she works and they care about her. They have dared to interrelate as a family — sharing joys and sorrows, the big events and petty trials — on more than a 9-to-5 basis.

Careers offer a certain kind of fulfillment. For Mary Richards it is knowing that she facilitated getting

the news on the air, or organized a documentary, or won a Teddy Award. For others it's seeing their ads sell or their businesses prosper. It includes raises and promotions — outside confirmation of achievement and worth.

But what of those whose job is just a job, a way to earn one's living, or whose job has less visible or satisfying results? Pinning your ego and efforts to a job alone is asking for trouble because there always comes a time when the job ends; when the other 80 hours of the week-days, to say nothing of weekends, begin to seem empty.

The single state can provide the time, energy and mental space that a man or woman needs to devote to a career. However, complete independence is impossible. It would be undesirable, even if achievable, because being single always carries the danger of preoccupation with oneself. Selfish desires, the 20th pair of new shoes, for instance, can be indulged without a witness or critic.

LIVING WITHOUT spouse and children, single persons are tempted to withdraw within themselves. "I touch no one and no one touches me," sing Paul Simon and Art Garfunkle in "I Am a Rock." Singles

may have no one in their lives to keep them vulnerable and open to others and new experiences. Yet, without this contact, people can die inside.

Everyone needs people who care about us, who bring us out of ourselves, who touch us, who let us inside them. Because single people often live alone, they need to go out of their way to find caring people — at their offices and factories, apartment buildings and tennis courts. They often have to take the first step and admit their need of others.

The local parish is a natural place to build caring quasi-families. Single's groups can take various forms: social clubs, drop-in centers, Bible study or prayer groups. The particular type of group can develop naturally from the individuals involved or can be started by the parish staff or a married couple. In this Year of the Family many parish activities are being planned which should include single people.

Another source of support for singles might be the citywide Catholic Alumni Clubs. They are in about 45 major cities across the country and have approximately 8,000 members. According to Don

Luebbering, vice-president of the Cincinnati club and a member of the international board of directors, the only requirements for membership are that a person is single, Catholic and a graduate of an accredited (not necessarily Catholic) college or nursing school. The clubs provide the opportunity to meet people of similar backgrounds, to organize such activities as dances and volleyball, to attend symphony performances, and to participate in community service projects.

UNATTACHED Catholics are an underutilized resource of the church. They are in a singular position (pun intended) to aid the church. They can get involved in CCD or youth work, visit the elderly, aid in the programmed exercising of children with muscular problems, sing a lullaby to abandoned infants, counsel for Birthright or join networks to do the corporal works of mercy.

In doing so, singles can give service and also create myriad "families" around them. Single people who want caring families can not wait for the world to come knocking on their doors; they can start by caring themselves.

What Single People Have to Offer

By DAVID GIBSON

What can the church do for its single people? Many singles are happy because that question is asked so frequently today. They feel the church needs to keep them in mind and try to serve them in special ways. But, many of those same single people would like the church to ask another question: What can single people contribute to the church?

The single members of the church make up at least 30 percent of the church's population. They include adults who have never married. They include youth. They include a significant percentage of

today's young adults who, for various reasons, choose to delay marriage until they are a bit older, perhaps into their '30s. They also include priests, religious brothers and nuns.

Widows are among the church's single people. Recently Pope John Paul spoke briefly about the attention widows deserve. Widows — and widowers too — should be a concern of the international Synod of Bishops which assembles in Rome next fall to discuss the family, he indicated.

Many divorced adults are among the single people in the church. And the church's single

some of whom are widowed or divorced, some of whom have adopted their children.

Pope John Paul also suggested that the upcoming Synod of Bishops put the needs of divorced people and single parents somewhere on its agenda.

The church's single people often feel they are defined in negative terms. They are not married. Or, they do not have a family in the most frequently used sense of the term, a family in which a husband and a wife and their children live together in a home.

MANY SINGLE people in the church chafe at these negative
(Continued on Page 11)

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"These women are successful in their careers, making a difference in the world of business. They need to be invited wholeheartedly into the parish community where they can also make a difference."

Care for the Single Woman

By BARBARA KUHN

In today's church, new forms of ministry are being explored and old forms evaluated and altered. Colleges and universities offer degrees in ministry: campus, pastoral, youth, or music ministry. Anyone who is up-to-date with movements in the church has encountered some form of ministry. Some participate as ministers of particular aspects of church life.

Where is the focus of the church's ministry today? Does it reach the total Christian population? If not, can it stretch to include yet another — ministry to the single woman?

To date most efforts in the church, especially at the parish level, have been directed toward families — children, youth, parents, grandparents. Even the common term used in many parishes — the parish family — reflects this trend.

Because of this concentration, the church often has not spent enough time or money ministering to other populations within the parish community. This article focuses on one such population, the single

woman: her characteristics and how the church can minister in a more complete way to her.

The church, in the recent past, has not expended much effort on this ministry. Formerly, a single, career woman was an exception; most women chose marriage or the religious life as their career.

TODAY MORE women are establishing a career, delaying marriage for a number of years, or are remaining single. Single women are a growing population, especially in metropolitan areas. They need to be invited wholeheartedly into the parish community.

Backing up a bit: What is ministry? Specifically, how can the church minister to the single woman?

It seems that the church often defines ministry as crisis ministry. It reaches out to those who are sick,

who have lost a relative in death, or who have trouble dealing with the problems of raising children.

The church can also be present to the single woman when she is in a time of crisis. For her, this could include: dealing with corruption and dishonesty on the job, coping with the uncertainties of finding a place to live, puzzling with the morals of society when they oppose those of the church.

Very often the church celebrates with families in connection with sacramental celebrations. The single woman, then, calls on the church to define ministry so that it includes ministering to her during the important times in her life. These are not necessarily bound up with either crises or sacramental moments.

The single woman has strengths

and successes which can be celebrated, humanly and liturgically. These include promotions, publication of a book, a smooth real estate transaction, a peaceful home.

In addition, the church needs to redefine ministry so that it includes ways to touch the lives of all parishioners. It cannot limit ministry to family life, to sacramental life and to crises.

MINISTRY MEANS fostering growth and facilitating the expression of each person's talents. It is more than teaching the ignorant, sheltering the homeless and comforting the sorrowful. Ministry is encouraging all to become their best possible selves. It calls forth the talents and gifts of people and requires that those gifts be used for others. Sometimes this involves

stretching people's goals to include unselfish ends, helping each person dig into herself, search for God-like characteristics, expand these to full potential, and share them with the rest of the community.

The church's role as a minister to the single woman is to support, encourage, and demand that she take on this challenge to grow. Furthermore, the church calls on the single woman to share the results of her growth with the total community. Professionally, many career women have achieved great growth potential. It becomes the duty of the church to help them take this same potential and use it for the Christian community.

If the church understands ministry in this sense, then it can minister effectively and creatively to today's single woman.



EDITOR'S NOTEBOOK

"The word 'community' is heard often in the church. It is said that Christians are trying to form real communities; that a goal of the liturgy is the establishment of vibrant communities.

"The way the word 'community' is used in the church, it generally refers to a group of caring, sharing people who have a sense that they are somehow joined together by common goals and values.

"But being a community does not mean that all the people in a group are alike — that they think alike, vote alike, decorate their homes the same way or hope to retire to the same southern climate..."

What Single People Have to Offer

(Continued from Page 10)

definitions of their lifestyles. Of course, they are not married. That part is true.

But, as is apparent from what has been said already, single people can very definitely have families. Widows, divorced people and, of course, single parents, may well be the heads of families.

Probably most single people are members of families. They have parents of their own, brothers, sisters, nephews, nieces or other relatives who may be extremely important to them. When single people feel they are not included in society's concern about "the family," they may have reason to

react negatively.

And single people do have homes, their homes may be centers of warmth and hospitality, places in which their friends and their neighbors gain a very real sense of togetherness, of sharing, of family.

Single adults are people who pursue their jobs as do other adults. Often they are people who make a real contribution through their careers, who must exercise great responsibility in the workday world.

In a number of cases — that of single parents comes to mind — single people carry very special burdens. They work and care for children, alone, without the support of another adult. They try, as do

other parents, to shepherd the growth of unique, developing human beings.

BUT SINGLE parents are not the only single people who can help other human beings grow and develop. Each single person has his or her own personal history, his or her own unique perspective on life — his or her own special insights and gifts. Others who come in contact with those gifts and insights can be enriched and nourished by them.

In many parishes, special groups are forming these days for single people. But some single people — and some who are not single — think the goal for singles in parishes is not to find a place in a separate group, but within all parish

groups.

Single people want more opportunities to see the world through the eyes of others and to grow because of this. Likewise, they want others to have opportunities to see the world through the eyes of single people — people, many feel, who are not really defined so much by their single state as by their attitudes and their care for the church, the people and the world around them.

Single Christians are like other Christians — people of a community in which each special gift is important. Right now, many single people would like their personal gifts to be recognized more fully. They want to feel at home in the church.

S. Florida Scene



At ceremonies recently held at Chaminade High School, Hollywood Mayor David P. Keating reads proclamation setting aside week of March 23-29, as Chaminade High School Founder's Week. The outdoor event marked the start of a variety of events held during the week to commemorate the 20th anniversary of the Marist high school. To the Mayor's left is Brother Donald J. Winfree, principal of the high school, and Fr. Paul Reich, S.M., school chaplain. A Mass commemorating the anniversary was held in the gym after the outdoor ceremony and the Principal's Brunch. Awards to faculty and staff followed.

Voice Photo by George Kemon

Chaminade H. S. Coach Resigns

Bro. Donald J. Winfree, S.M., Principal of Chaminade H.S. in Hollywood announced the resignation of head football coach Lou Maranzana effective in June at the school's administrative Council meeting this week. "I accepted Mr. Maranzana's resignation with mixed emotions," said Bro. Winfree. "He has been both a fine teacher and coach for our students and while we regret losing him, we feel we cannot stand in the way of his future aspirations."

Maranzana, a 32-year-old native of Hollywood, expressed his desire to "accept the challenge of college coaching," and said he is considering joining his former college coach, Bob Blackman, on the football staff at Cornell in Ithaca, N.Y. "I have many fine memories of Chaminade," he said, "but I think it's time to move on in my career."

Bro. Winfree said there was no truth to rumors that a decision has been made regarding the new coach. "We are not going to rush into any hasty decision. Our prime responsibility is to our students, and we want to consider interested applicants for the head coach position before making a final choice."

Anyone interested in applying, or obtaining further information is urged to contact Mr. Jim Moses, Athletic Director, Chaminade H.S., 500 Chaminade Drive, Hollywood, FL 33021. Phone: 989-5150; 624-1681.

Womens Clubs

Dr. William J. Bean, Chief of Radiology, Palm Beach Martin County Medical Center, will address the Christian Mothers and Women of St. Jude, Tequesta, following the 7:00 p.m. Mass on April 16. Liturgical lector for the Mass will be Mrs. Mary Helen Hellmuth, Server, Roberta Ferriera, and organist Leroy Waters. Refreshments follow meeting.

The St. Mary Magdalen Guild will hold their General Meeting in the Social Hall, on April 7, at 7:30 p.m. Refreshments will be served before the meeting. There will be election of officers. Guest speaker will be Fr. Edward Olszewski.

St. Charles Borromeo Catholic Women's Club will hold a regular meeting on April 8, at 7:45 p.m., in the Parish Hall, 600 N.W. 1st St., Hallandale.

The Patrician Club of St. Patrick's Parish will host some very important V.I.P.s at the Club Room, April 8 - 12 Noon. A "thank you" to so many people who made our 1979 Family Festival such a success. Musical entertainment by students of St. Patrick's School.

Family Festival

St. Clement's will present its parish "Family Festival" April 11, 12 and 13, on the parish grounds, 2975 N. Andrews Ave., Ft. Lauderdale. Festivities begin Friday

from 4 to 11 p.m., Saturday hours, 11:00 a.m. to 11:00 p.m. and Sunday from 11:30 a.m. till the grand finale at 10:00 p.m. Foods from around the world, disco dancing, dunking tank, moonwalking, cake walks, ponies, food booths, live music beer garden.

BBQ and Auction

The Parents Association of Christopher Columbus High School, 3000 SW 87 Ave., invite all to attend the annual Family BBQ and Auction, Sunday, April 13, the Auction is from 10:00 a.m. to 6:00 p.m., the BBQ from 1:00 p.m. to 6:00 p.m. Tickets for BBQ \$3.00 for adults, 12 and under \$1.50. Some items to be auctioned are family room furniture, TVs, Appliances, 3 used autos, and antiques. There will be games and booths.

K of C Meets

The next business meeting of Fr. Michael J. Mullaly Assembly, Fourth Degree will take place on April 1, 1980, at Council 3080 - 325 S.W. 25th St., Ft. Lauderdale, at 8:00 p.m.

Widow(ers) Meet

Catholic Widow and Widower's Club (over age 60 group) will meet at St. Maurice Church, 2851 Stirling Road, Ft. Lauderdale, Friday April 11, 7:30 p.m. For details, call 923-6306.

Bridge Luncheon

The St. Lucy's Marathon Bridge Luncheon will be held on April 16, at the Lexagone Restaurant, 1600 N. Federal Highway, Boca Raton, at 11:30 a.m. All are invited whether or not they have been

in the Marathon. Hostess Florence Colby, 276-0739, Highland Beach.

Memorare Society

The Memorare Society a social club for Catholic Widows and Widowers will hold their monthly meeting at St. Louis Church Center, April 11, at 8:00 p.m. A special welcome to widowers - Call 274-0244.

Lay Carmelites

Lay Carmelites of Miami will meet at Villa Maria Nursing Home, 1050 N.E. 125th St., N. Miami, Fl., at 2:00 p.m., Saturday, April 5, visitors welcome.

Legion of Mary Congress

The Miami Regia of the Legion of Mary will hold its Sixth Congress on April 12 and 13 at the Airport Lakes Holiday Inn.

Spiritual Directors of the Legion in the Archdiocese will concelebrate Mass on Saturday at 12:00 with Fr. J. Richard Soulliere, Director of the Regia and with Bishop Agustin Roman on Sunday (12:00).

Rev. William Reisig, Spiritual Director of the Lower Manhattan Curian, New York City, will be keynote Speaker.

In the various Workshops during the 2-day meeting members will consider the spiritual development of Legionaries through their special devotion to Mary and the role of juniors as well as seniors in spreading the gospel.

Funeral Mass Celebrated

The Funeral Liturgy was concelebrated Saturday in St. Rose of Lima Church for Mrs. Ann G. Higgins, former Archdiocesan employee, who died March 26, at the age of 72, after a heart attack.

Msgr. Noel Fogarty, V.G., pastor, was the principal celebrant of the Mass for Mrs. Higgins who came here in 1944 from New Haven, Conn. Co-celebrating with him was the Rev. Donald Connolly, Archdiocesan

Coordinator of Community Relations.

Msgr. James F. Enright, pastor emeritus, participated in the sanctuary and gave the Final Commendation.

A native of New York City who was a teacher after graduation from Hunter College, Mrs. Higgins was a member of the original staff of The Voice circulation department and retired in 1975 from the Archdiocesan Development office where she

was the secretary and bookkeeper.

As a charter member of St. Rose of Lima Mothers Club she had served as a school and playground volunteer, had been a Girl Scout leader and counselor and was also a member of the parish Altar Guild. She was involved in all of the parish building fund campaigns and currently was a team member in the stewardship drive. When she came to Miami she was a member of the Cathedral parish until 1949.

Survivors include a daughter, Patricia Ann Higgins of New York City and a sister, Mrs. Catherine Raguetta of Miami.

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Family Night

Easter Week

By TERRY AND MIMI REILLY

Monday, April 7th, Easter Week

Theme: Alleluia and Baptism
Opening Prayer: "Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory." Our hearts are rejoicing, filled to overflowing with praise for you, Father, Son and Holy Spirit. Hear our family's praises along with all the thronging crowds of heaven. Jesus Christ is risen, Alleluia, Alleluia! Our family's hearts shout for joy. Alleluia, Amen.

Easter is the time for renewal of baptismal promises, so tonight let us celebrate with a baptism party.

Activity Ideas:

Young Families.- Theme for the evening is white. (See Snack for advance preparations.) Materials: 1 tall white candle (cost 25 cents), 1 sprig of greens or flower for each member of the family, an empty jar or vase to hold the greenery, old pictures of each one's baptism (if available) or a special remembrance of that day.

Activity: The baptismal pictures may be shared for all to see and together try to relive the different historical moments of each family member's baptism. Next, form a procession with each one holding his sprig of greens or flower to symbolize his new life in Christ. Then light the white candle which is to be held by the father or household head. The room may be darkened to better show up the light of the candle, the symbol for the risen Christ in our midst. While proceeding single file to the prepared party table, sing together. ALL THE EARTH PROCLAIM:

All the earth proclaim the Lord, Sing your praise to God.

1.- Serve you the Lord, heart filled with gladness, Come into his presence singing for joy.

4.- Enter his gates bringing thanksgiving, or enter his courts while singing his praise.

6.- Honor and praise be to the Father, the Son and the Spirit world without end. Lent

is over, Easter was yesterday, this truly is a time for rejoicing!

"Celebrate"

Middle Years Family

Materials: 1 white candle, Bible (See Snack for preparations.) Begin with lighting the candle. "Christ's presence with us" and singing ALL THE EARTH PROCLAIM (see above). Read aloud, Mt. 28: 1-10. What a moment it was for those women! There is no attempt to describe the Resurrection in any of the Gospels for there were no eyewitnesses. We are called for a response of faith and a commitment, therefore, to all that Christ spoke and to the example of his life; yesterday we did respond in faith, through the renewal of our baptismal promises. Together try to recall what was said yesterday and share feelings and ideas about the different promises and also the profession of faith. "Celebrate".

Adult Family

Materials: Bible, 1 white candle. The white candle may be lit to remind us of Christ's presence among us and of our calling to live in his new life. Read aloud, Acts 10: 34, 37-43, then Col. 3:1-4, share thoughts and feelings, then go on to read Mt. 28:1-10. Together join in song ALL THE EARTH PROCLAIM. found above.

"Celebrate."

Snack

Baptismal party. Prepare the table with a white tablecloth (or sheet) and white napkins; plan to serve a white cake and or vanilla ice cream. The candle may be placed in the center of the table during the snack time along with the greens if flowers. The flower pot planted back on Feb. 17 may be used as part of the table



Groundbreaking Ceremonies for St. Juliana's \$500,000 parish-school Center took place in West Palm Beach March 28. The ceremony was conducted by Msgr. Bernard J. McGrehan, Dean of the East Coast Deanery and Pastor of St. Edward's parish in Palm Beach. According to Fr. Xavier Morras, Pastor of St. Juliana, the new building will include a library, art and music rooms, and an auditorium. Left to right: Fr. Lynch, Fr. Peter Lambert, Msgr. McGrehan, Fr. Morras and Fr. Vincent Morgan.

centerpiece. Enjoy the party! Entertainment If there are baptismal movies or slides, now would be a great time to watch them.

Sharing

- What does Family Night mean to our family?

- Share a high and low point of the week

- Share when each felt most close to God during the week

Closing Prayer. Spontaneous, Scripture: Phil 2:8,9, Lord's Prayer and Hail Mary. Suggested Prayer.- Dearest Lord, thank you for this precious gift of new life through our Savior, Jesus Christ. Thank you, too, for this evening and what it has meant to our family. Praise you, now and forever. Amen.

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Pontifical Mass

Pontifical Easter Mass will be celebrated by Archbishop Edward A. McCarthy at 11 a.m., Sunday, April 6 at St. Mary Cathedral, 7525 NW Second Ave. to mark the feast of the Resurrection of Christ.

The Archbishop of Miami also will preach during the Mass which annually attracts many worshippers including winter visitors of various denominations.

At 9 a.m. on Sunday the Archbishop will offer an Easter Mass for shut-ins which will be televised by station WPLG-CH. 10.

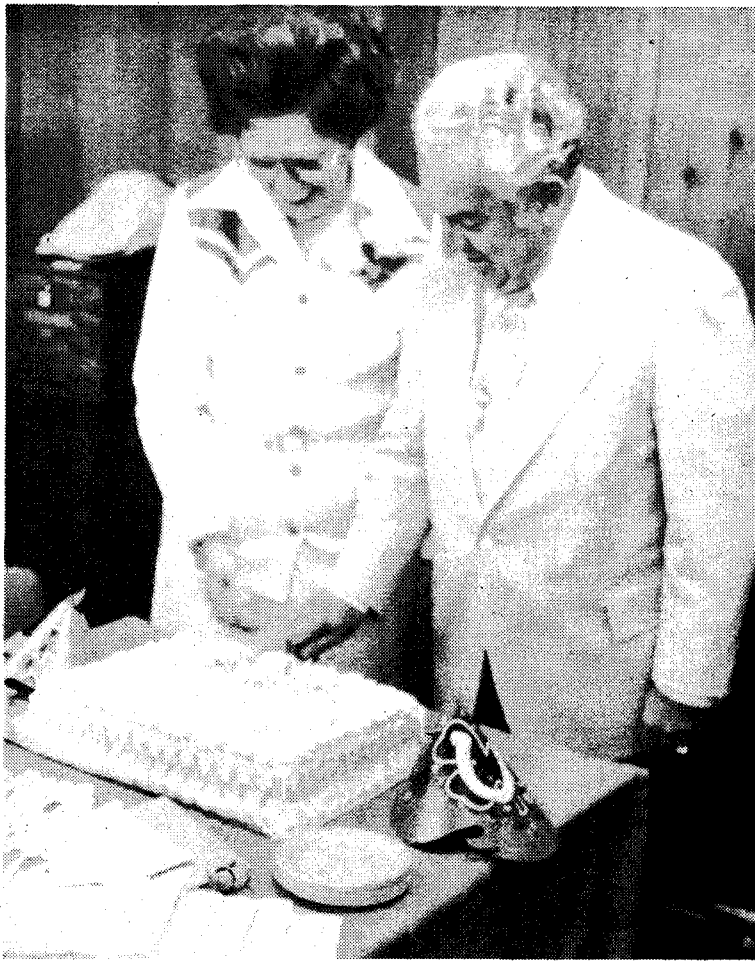
On Holy Saturday, the Archbishop will also be the celebrant of the Easter Vigil Service at 7:15 p.m. in the Cathedral.

Special Easter Mass on TV

Miami's station WPLG, Channel 10, in cooperation with the Radio and TV Office of the Archdiocese of Miami, will present a special Easter Sunday program featuring Archbishop Edward A. McCarthy from 9 to 10 a.m. Sunday, April 6.

Archbishop McCarthy will celebrate the Easter Mass, assisted by Fr. Michael Greer, Master of Ceremonies for the archdiocese.

The Mass will be preceded by a color slide presentation of the places associated with the life, ministry, death and resurrection of Christ, with commentary by Archbishop McCarthy and Father Greer, who recently returned from a pilgrimage to the Holy Land.



Mr. and Mrs. Jack Dobbins recently celebrated 35 years of marriage, and renewed their wedding vows at a special Mass in their honor by Archbishop Edward A. McCarthy in the Chancery Chapel. A social hour followed. Mr. Dobbins is Personnel Director for the Archdiocese.

(Photo by George Kemon)

Bishops Schedule for Holy Week

Auxiliary Bishop John J. Nevins will visit the following parishes during Holy Week:
Holy Thursday, St. Joseph, Stuart - 7:30 P.M.

Good Friday, Pahokee Mission, 6:30 p.m. - Holy

Cross - Indiantown 8:00 P.M.

Holy Saturday, St. Juliana - 7:00 P.M., English; 8:30 p.m. Spanish.

Easter Sunday, St. Edward - 10:30 A.M.

And Auxiliary Bishop Agustin Roman will visit the following parishes:

Holy Thursday, 8:30 p.m., St. Joachim, South Dade.

Good Friday, 8:00 p.m., St. Kieran.

Holy Saturday, 11:00 p.m., The Shrine of our Lady of Charity.

Easter Sunday, - 9:00 a.m., St. Bernard, Sunrise, English Mass; 12:45 P.M., - Our Lady Queen of Martyrs, Ft. Laud., Spanish Mass.

St. Theresa's To Hold Reunion

A committee of alumni of St. Theresa High School in Coral Gables has been laboring for almost a year to bring its estimated 800 alumni together for a gala reunion.

Plans include the celebration of a Mass at 3:00 p.m. Sunday, April 27th at the Church of the Little Flower offered for the deceased alumni, priests, sisters and faculty members, followed by a reception on the school grounds and a banquet at the Country Club of Coral Gables.

At this writing almost 700 alumni and faculty, including priests and sisters scattered all over the world have been contacted. It is anticipated that the country club's seating limit of 600 will be reached shortly.

St. Theresa School was founded by the Sisters of St. Joseph and had its beginning as St. Joseph's Academy. It was formally opened on Sept. 15, 1925. In 1932 the boarding department was discontinued and the name changed to St. Theresa School.

In June of 1958 the final high school graduation took place as diocesan high schools were completed to meet the needs of high school students in the southwest area. Henceforth, St. Theresa's became an elementary and junior high school.

Anyone who has not been contacted, please contact either: Mary Dunne Marden Borough (445-9188) or Albert P. Renuart (667-5775).

Barry College Raises Tuition

The Barry College Board of Trustees today approved increases in tuition, fees, and room and board charges "to maintain the academic excellence and stability for which Barry has been noted since it was founded in 1940."

Sister M. Trinita Flood, O.P., president, added, "There was no alternative to meet the mounting pressure of inflation and preserve our tradition as an educational institution of first rank."

She said the trustees regret the need to put additional stress on those Barry serves, and they hope all will understand the imperative need underlying the difficult decision.

The tuition for full-time undergraduate students will go up to \$1,750 per semester effective July 1 compared with the current \$1,450.

Semester hour fees for all other students will increase approximately 25 percent. Room and board charges for about a fifth of the student body that lives on campus will increase proportionately. All the increases are effective July 1, the beginning of the next fiscal year. They will apply to the Fall term and the second segment of Summer classes.

The increases were budgeted to accommodate funding for a 20 percent increase in Barry's funding contribution to student financial aid; a modest salary increase for all employees, increased costs in physical plant expenditures including capital renovations; electricity, including added utility taxes; required new positions; and increased auxiliary costs, including food and residence hall operations.



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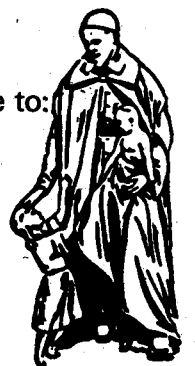
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29 Sisters Celebrate Jubilees



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RUBY JUBILEE

Very few religious enjoy the privilege accorded to SISTER MARY ETHEL BARONNER, S.S.N.D. of VISITATION PARISH.

Seventy years ago Sister Ethel pronounced her first vows as a School Sister of Notre Dame at the Motherhouse in Baltimore, Maryland. On April 12 she will celebrate the ruby anniversary of that happy event when Archbishop McCarthy will offer the Jubilee Mass at 11 a.m. in St. Mary's Cathedral for 32 Sisters of the Archdiocese who will commemorate silver, golden, and diamond anniversaries of their religious consecration. In common with most of

the jubilarians, Sister Ethel has devoted many years to Catholic education; in the beginning of her religious life she taught in the elementary schools of her native Pennsylvania and in western Maryland. For twenty two years Sister was assigned to missionary work in Puerto Rico, and for the past eighteen years she has been stationed at Visitation Parish in Miami.

DIAMOND JUBILEE

The diamond jubilarian of next Saturday's celebration is SISTER MARY AGNES GOHEEN, R.S.M. of HOLY CROSS HOSPITAL in Fort Lauderdale. A Sister of the Pittsburgh Mercy Congregation, Sister Mary

Agnes spent fifty years teaching junior high school students in the schools of the Pittsburgh Diocese. In 1970 she came to Florida as sacristan in Holy Cross Hospital where she is presently serving as patient visitor in the obstetric and orthopedic departments.

GOLDEN JUBILEE

Among the Sisters who will commemorate the golden anniversary of their religious profession is SISTER MARY AIDAN BRENNAN, O.P., a native of County Mayo, Ireland, who entered the Dominican Congregation at Adrian, Michigan in 1930. After studies at Siena Heights College, Sister was assigned to elementary schools in Michigan, Illinois, Iowa and

Hollywood, Florida. Completing her M.A. degree at DePaul University in Chicago, Sister Aidan taught for fourteen years at St. Thomas Aquinas High School in Fort Lauderdale and for five years at Aquinas College in Nassau, Bahamas. At present, Sister Aidan is engaged in pastoral ministry to the elderly at Darcy Nursing Home in West Palm Beach.

For more than a decade of her fifty years, the name of SISTER HELEN MARY CLEMENTS, C.B.S. has been associated with the loving service the Sisters of Bon Secours render to the sick and elderly at VILLA MARIA. Sister entered the Congregation at Baltimore, Maryland in 1930 and after her period of temporary vows was sent to the Motherhouse in Paris to prepare for final profession.

Her return to United States was delayed by the outbreak of the Second World War, and for eight years Sister served with the French Red Cross in the care of wounded soldiers. Upon returning to the United States Sister Helen Mary worked at the hospitals of her Congregation in Grosse

Pointe, Michigan and Methuen, Massachusetts. For six years Sister served as American Provincial of the Sisters of Bon Secours, and in 1967 came to Miami as administrator of Villa Maria.

Another celebrant of golden jubilee is SISTER LAURA DAUGHERTY, C.S.J. who entered the Congregation of the Sisters of St. Joseph at Baden, Pennsylvania in 1927. For more than fifty years Sister Laura has been engaged in the education of youth as teacher and administrator of schools in Pennsylvania, Ohio, and Florida. Currently teaching at OUR LADY OF THE HOLY ROSARY in Perrine, Sister is looking forward to continued service of the Lord in His children.

SISTER RUTH JAMES DONOHUE, O.P., born in Chicago and educated by the Dominican Sisters, entered the novitiate at Adrian in 1930. After studies at Siena Heights College, Sister taught at elementary schools in Michigan and Illinois, where she completed her graduate studies at DePaul University.

(Continued on Page 17)



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29 Sisters Celebrate Jubilees

Chicago.

After teaching at Dominican high schools in California and Florida, Sister entered training for the profession of nursing and received her R.N. For a time she served on the staff of St. Mary's Hospital in West Palm Beach, and is presently engaged in private duty nursing in the hospitals of the area.

★★★

SISTER MILDRED DUBBS, O.P. was born in St. Louis, Missouri and educated by the Sisters of Charity. After entering the Dominican Congregation at Adrian in 1930, Sister completed her studies at Siena Heights College and taught in the schools of Michigan, Illinois, New Mexico and Florida. Sister Mildred served as Principal at Holy Comforter in Charlottesville, Virginia and at St. Joseph, Miami Beach. She is presently the school secretary at ST. JAMES PARISH in Miami.

★★★

FROM HER HOME IN Johnstown, Pennsylvania, **SISTER DORIS DUTKO, O.S.F.** entered the Congregation of Franciscan Sisters of Mary Immaculate in Joliet, Illinois. She received her B.A. degree from St. Francis College in Joliet and her M.A. from DePaul University, Chicago. In addition to advanced study at Loyola University in Chicago and the University of Dayton in Ohio, Sister Doris traveled throughout western Europe for the enrichment of her educational experience. She earned special commendation for her work as principal at St. Clement School, Chicago and is presently engaged in the administration of ST. COLEMAN SCHOOL, Pompano Beach.

★★★

SISTER EMELINE EVLER, S.S.N.D., a native of York, Pennsylvania, entered the School Sisters of Notre Dame in 1926. Sister has devoted many years of loving service to the education of little children. She has taught kindergarten and first grade in the schools of New York, New Jersey, and Maryland. At the present time Sister Emeline is working at BLESSED TRINITY SCHOOL, Miami Springs, in the Elementary Learning Center, Language Arts Program, and in Catechetics for the first grade and pre-school children.

★★★

A native of Pittsburgh, Pennsylvania, **SISTER REBECCA FROMME, R.S.M.** entered the Congregation of Pittsburgh Sisters of Mercy in 1930. After

serving as teacher and administrator in the schools of Pittsburgh for many years, Sister Rebecca came to Miami in 1970 as Principal of St. Thomas the Apostle School. In 1979 Sister left the classroom and the office for Pastoral ministry at HOLY CROSS HOSPITAL in Fort Lauderdale.

★★★

Born in Mansfield, Ohio, **SISTER MARY CATHERINE GABOR, O.S.F.** entered the Congregation of St. Francis of Mary Immaculate in Joliet, Illinois. A primary teacher, she came to ST. COLEMAN SCHOOL, Pompano Beach in 1977 where she continues to serve the little ones with joy.

★★★

SISTER MARY CLARETTE GROSS, O.S.F. from St. Gregory Parish, Chicago, received her high school and college education in the schools of her Congregation, the Sisters of St. Francis of Mary Immaculate in Joliet, Illinois. A graduate of the American Conservatory of Music in Chicago, Sister Clarette was a leader in the fields of piano and choral music. She is presently director of social work in ST. AMBROSE PARISH, Deerfield Beach after extensive experience in retirement education and service in her own Congregation.

★★★

A native of Ireland, **SISTER MARIE RITA KELLY, O.S.F.** came to the United States in 1928 and entered the Congregation of the Franciscan Sisters of Allegany, New York in 1930. After many years of service at the Motherhouse of her Congregation, Sister Maria Rita came to ST. FRANCIS HOSPITAL, Miami Beach, in 1972 as an assistant in the department of Pastoral Care.

★★★

Educated by the School Sisters of Notre Dame, **SISTER MARY SALOME KREFT, S.S.N.D.** entered the Congregation after her graduation from high school in 1926. Her studies at the College of Notre Dame in Maryland were completed by the Bachelor of Science degree in education from Catholic University of America where she also received the M.A. degree in Library Science. After serving at the schools of her Congregation in Maryland, Massachusetts, and Pennsylvania, Sister came to Miami as librarian at VISITATION SCHOOL.

★★★

SISTER MARY PATRICK McCLAIN, R.S.M. was educated in the College of her Congregation, the Pittsburgh Sisters of Mercy, and subsequently at Catholic

University of America and Fordham University, N.Y. After several years of teaching in the schools and College of her Congregation, Sister Patrick held administrative positions in Carlow College and in her own Congregation. She is presently educational assistant at the personnel office at HOLY CROSS HOSPITAL, Fort Lauderdale.

★★★

Born in Michigan and educated by the Dominican Sisters, **SISTER MARIE EDWARD MEYER, O.P.** entered the novitiate at Adrian in 1930. After teaching in the schools of her Congregation in Michigan, Ohio, California, and Arizona, Sister came to Florida in 1970 as guidance director for high-school students at ROSARIAN ACADEMY, West Palm Beach.

★★★

Educated in Dublin, Ireland by the Sisters of the Presentation, **SISTER PAUL MARIE ROBERTSON, O.S.F.** returned to America in 1927. After entering the Congregation of the Sisters of St. Francis of Philadelphia, she continued her studies and received her degree from Villanova University. Sister has spent her life in elementary education — a ministry which she values very highly and is presently exercising at ST. ANN

SCHOOL in Naples.

★★★

SILVER JUBILEES

Among the Silver Jubilarians there are two Sisters whose years of fidelity represent a high level of divine grace and human confidence in God. **SISTER ANTHONY ATANASIO, O.L.C.R.** says of herself and her sister **GEMMA** who, on the Feast of All Saints in 1952, entered together the Congregation of Our Lady of Charity of Refuge:

"We were just like most of the other girls who grew up in Ozone Park, New York except that we were blind. This physical defect was balanced by remarkable courage, spirit, and strength of character." The two sisters made their final vows in the Motherhouse at Wheeling, West Virginia in 1955 and have served in the Archdiocese of Miami for more than ten years. Sister Gemma, after four years as receptionist at Maurawood Residence, transferred to the Palm Beach regional office of the CATHOLIC SERVICE BUREAU where she is presently intake worker for emergency, environmental assistance. In 1969 Sister Anthony was assigned to ST. JOSEPH RESIDENCE in Fort Lauderdale where she is currently serving the needs of the elderly.

★★★

A native Floridian,


★★★

(Continued on Page 17)

"Our 33rd Year"

Good Counsel CAMP

- * WATER SKIING
- * TRIPS * BOATING * HIKING
- * CAMPFIRE * HANDICRAFT
- * FISHING * RIFLERY



— In the Woods and Hills and
Lakes and Rivers of Florida

Good Counsel Camp is a veritable little city consisting of some 30 buildings—campers' cabins, dining hall, chapel, recreation pavilion, handicraft lodge, rifle range, infirmary, shower buildings, canteen, laundry, etc. All buildings are constructed of concrete block and brick, heart, cypress and pine.

In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery. Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special 'safaris' via jeep through the great forests and game preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk lodge on Rainbow Springs are a few of the 'Specials'.

GOOD COUNSEL CAMP PROVIDES

ALL BOYS WOODCRAFT SESSION

This session consists of three weeks of real outdoor life with the special emphasis on woodcraft, water sports, riflery, archery, handicrafts, hiking and nature study. Great attention is given to overnight expeditions and campouts. This session is open only to boys between ages 8 and 14.

SEPARATE SESSIONS EACH SUMMER

COED WOODCRAFT SESSIONS

This is the 8th year this type of program has been offered at Good Counsel Camp. The overall format is similar to the All Boys Woodcraft but adapted to include activities for girls. The coed sessions offer special opportunities for brothers and sisters to attend together. Age limits are the same: 8-14.

CAMP DATES AND RATES

"Boy's Woodcraft Session - Sunday/June 15 to Friday July 4. \$300 - if application is received before June 1. After that date fee is \$350 Coed Woodcraft Session No. 1 Sunday July 6 to Friday July 18. Coed Woodcraft Session No. 2, Sunday July 20 to Friday Aug. 1st. Two weeks. \$225 - if application is received before June 1. After that fee is \$250".

SEND APPLICATION AND INQUIRIES TO:

Rev. David A. Banks
200 78th Ave. N.E.
St. Petersburg, Fl. 33702
Tel: (813) 522-5141.

29 Sisters Celebrate Jubilees

(Continued from Page 17)

SCHOOL in Miami.

★★★
Sister MARIA ASUNCION GARCIA, R.F. was born in Spain and educated by the Sisters of St. Philip Neri. After completion of her studies she entered the Congregation and was assigned to work in the United States at schools in the Diocese of Reno, Nevada. In 1965 Sister was transferred to Florida and served as Principal at St. Jerome School, Fort Lauderdale. For two years she worked at Villa Madonna Residence and since 1973 has been director of Religious Education at ST. MARY CATHEDRAL PARISH. Sister Asuncion is a graduate of the M.A. program in Religious Studies sponsored by the Archdiocese of Miami and Barry College.

★★★

SISTER BARBARA MARY MARSHALL, R.S.M. entered the Sisters of Mercy in her native Pittsburgh and received her B.A. degree from Carlow College in the same city. Sister Barbara has worked in the schools of Pittsburgh as teacher and administrator. For the past two years she has served at ST. THOMAS THE APOSTLE

★★★
A native of Ireland, SISTER EMMANUEL McBARRON, R.S.M. was educated by the Sisters of Mercy of Enniskillen and entered their novitiate, making her religious profession in August, 1955. Sister continued her studies at St. Mary's College, Dublin and received her B.A. degree from St. Bernard College, Cullman, Alabama. In 1958 Sister Emmanuel began her teaching career at Blessed Trinity School in Miami Springs and continued to teach in Immaculate Conception School, Hialeah from 1959 - 1973. For the past seven years Sister has been full-time co-ordinator for the Parish Council in IMMACULATE CONCEPTION.

★★★

From her home in Philadelphia, Pennsylvania SISTER FRANCES McCABE, C.B.S. entered the Congregation of the Sisters of Bon Secours in Baltimore, Maryland. After receiving her R.N. Sister Frances was assigned to Bon Secours Hospital, Grosse Pointe, Michigan and transferred to

St. Edmund's Home for Crippled Children in Rosemont, Pennsylvania. At present Sister Frances is ministering to the sick and elderly in VILLA MARIA NURSING AND REHABILITATION CENTER in North Miami.

★★★

SISTER EILISH MURTAGH, R.S.M. entered the Sisters of Mercy at Moate, Ireland in 1952 and received her R.N. in 1958. Assigned to the Archdiocese of Miami in 1962, Sister completed her B.A. in education at St. Bernard College, Cullman, Alabama and, while engaged in teaching at ST. LUKE SCHOOL, Lake Worth has been active in the Search and Kerygma programs for youth. Since 1976 Sister Eilish has been a delegate of the Archdiocesan Council of Sisters.

★★★

Born in Michigan and educated by the Sisters, Servants of the Immaculate Heart of Mary of Monroe, Sister YOLANDA POMANTE, O.P. entered the Dominican Congregation of Adrian in 1953. After several years of teaching in the schools of the Detroit Archdiocese and the Diocese of

Buffalo, Sister returned to her original profession of accountant. She has been treasurer of ROSARIAN ACADEMY in West Palm Beach for the past nine years.

★★★

SISTER JOSEPHINE SHERRY, R.S.M. made her vows in the Congregation of the Mercy Sisters of Enniskillen, Northern Ireland in 1955. After completing her studies in England Sister was assigned to Immaculate Conception School, Hialeah, in 1960. In the United States Sister Josephine received degrees in education from St. Bernard College in Cullman, Alabama and from Barry College in Miami. She has worked in Search and Kerygma programs with youth and has been active in Religious Education. Since

1974 Sister Josephine has served as Principal of IMMACULATE CONCEPTION SCHOOL, Hialeah.

★★★

One jubilarian who will not be present in the Cathedral on April 12 is SISTER AGNES VALIMONT, O.S.C., a Franciscan Poor Clare Nun from the Monastery of Christ the King in Delray Beach. In 1953 Sister Agnes began her cloistered life at the Monastery of Saint Clare in Bordentown, New Jersey, from which the first Poor Clare Nuns came to Florida. In 1963 she was a member of the first community of Poor Clares to establish a missionary foundation in Bolivia. From this cloister Sister Agnes came to Delray Beach in 1973. Her jubilee of religious profession will be celebrated at the Monastery.

"Common Faith"- Catholics / Lutherans

VATICAN CITY —(NC)— A "common faith" for Catholics and Lutherans can be recognized in the Augsburg Confession, an international commission of Catholic and Lutheran theologians declared in a joint statement released March 26.

Energy Policy on Bishop's Agenda

WASHINGTON —(NC)— An energy policy for the U.S. Catholic Conference will be on the agenda at two regional conferences in Colorado and Maine this spring.

DEADLINE
MONDAY NOON

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ALL WORK GUARANTEED
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CUSTOM MADE
SLIPCOVERS & CUSHIONS
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Custom Shades
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LEGALS-NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-2156
Division 03
IN RE: ESTATE OF
ANNA T. FOLEY,
Deceased.
NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ESTATE
AND ALL OTHER PERSONS INTERESTED
IN THE ESTATE:
YOU ARE HEREBY NOTIFIED that the admin-
istration of the estate of ANNA T. FOLEY,
deceased, File Number 80-2156 is pending in the
Circuit Court for Dade County, Florida, Probate
Division, the address of which is Dade County
Court House, 73 West Flagler Street, Miami,
Florida 33130. The personal representative of the
estate is ALYCE C. O'ROURKE whose
address is 115 Tuckahoe Drive, Huntington,
Connecticut. The name and address of the
personal representative's attorney are set forth
below.
All persons having claims or demands against
the estate are required, WITHIN THREE
MONTHS FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file with
the clerk of the above court a written statement
of any claim or demand they may have. Each
claim must be in writing and must indicate
the basis for the claim, the name and address
of the creditor or his agent or attorney, and
the amount claimed. If the claim is not yet
due, the date when it will become due shall
be stated. If the claim is contingent or
unliquidated, the nature of the uncertainty
shall be stated. If the claim is secured,
the security shall be described. The claimant
shall deliver sufficient copies of the claim to
the clerk to enable the clerk to mail one
copy to each personal representative.
All persons interested in the estate to whom
a copy of this Notice of Administration has
been mailed are required, WITHIN THREE
MONTHS FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file any
objections they may have that challenges the
validity of the decedent's will, the qualifi-
cations of the personal representative, or
the venue or jurisdiction of the court.
ALL CLAIM, DEMANDS, AND OBJECTIONS
NOT SO FILED WILL BE FOREVER BARRED.
Date of the first publication of this Notice
of Administration: March 28, 1980
ALYCE C. O'ROURKE
As Personal Representative of the
Estate of ANNA T. FOLEY
Deceased
ROBERT M. BRAKE, Esquire
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
305-444-1694 3/28/80 4/4/80

LEGALS-NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-2011
Division 03
IN RE: ESTATE OF
CARLTON C. BAHN
Deceased.
NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIM OR
DEMANDS AGAINST THE ABOVE ESTATE
AND ALL OTHER INTERESTED IN THE ESTATE:
YOU ARE HEREBY NOTIFIED that the admin-
istration of the estate of CARLTON C. BAHN,
deceased, File Number 80-2011, is pending in
the Circuit Court for Dade County, Florida,
Probate Division, the address of which is
Third Floor Dade County Courthouse, Miami,
Florida. The personal representative of the
estate is LEANORE G. BAHN whose address is
10990 S.W. 26th Street, Miami, Florida. The
name and address of the personal representative's
attorney are set forth below.
All persons having claims or demands against
the estate are required, WITHIN THREE
MONTHS FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file with
the clerk of the above court a written statement
of any claim or demand they may have. Each
claim must be in writing and must indicate
the basis for the claim, the name and address
of the creditor or his agent or attorney, and
the amount claimed. If the claim is not yet
due, the date when it will become due shall
be stated. If the claim is contingent or
unliquidated, the nature of the uncertainty
shall be stated. If the claim is secured,
the security shall be described. The claimant
shall deliver sufficient copies of the claim to
the clerk to enable the clerk to mail one
copy to each personal representative.
All persons interested in the estate to whom
a copy of this Notice of Administration has
been mailed are required, WITHIN THREE
MONTHS FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file any
objections they may have that challenges the
validity of the decedent's will, the qualifi-
cations of the personal representative, or
the venue or jurisdiction of the court.
ALL CLAIM, DEMANDS, AND OBJECTIONS
NOT SO FILED WILL BE FOREVER BARRED.
Date of the first publication of this Notice
of Administration: March 28th 1980.
LEANORE G. BAHN
As Personal Representative of the
Estate of CARLTON C. BAHN
Deceased
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
445-2551
3/28/80 4/4/80

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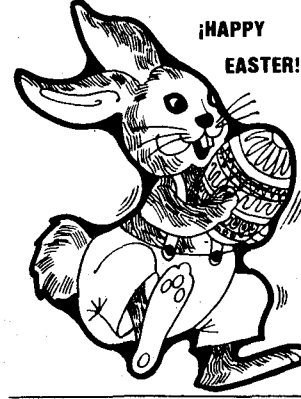
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at number
3400 S.W. 69th Avenue,
in the City of
Miami, Florida,
Intends to register the said name with the
Clerk of the Circuit Court of Dade County,
Florida.
Dated at Miami, Florida, this 18th day of
March, 1980.
D & R CORPORATION
By: Roberto J. Pérez, President
George M. Santamarina
Attorney for Applicant
7175 S.W. 8th Street
Miami, Florida, 33144
321/80 3/28/80 4/4/80 4/11/80

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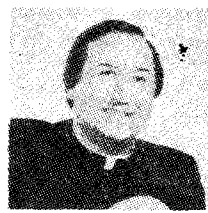
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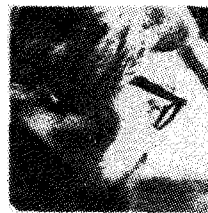
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Derecho a la Vida, Derecho a la Salud

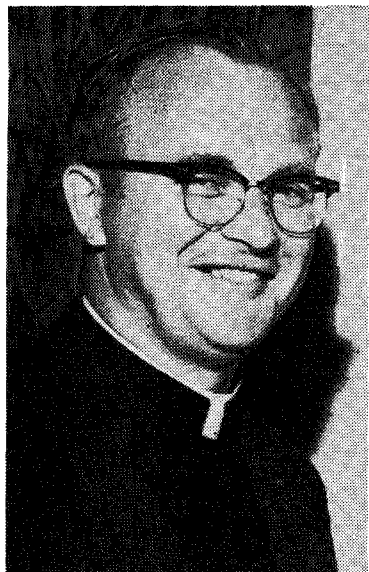
"El derecho a la vida claramente implica el derecho al cuidado de la salud, fácilmente accesible y a un razonable costo", dijo Mons. Bryan O. Walsh a un comité congressional reunido en Miami.

Monseñor Walsh, Director Ejecutivo del Buró Católico de Servicios de la Arquidiócesis de Miami, dijo que el principio de la Iglesia Católica en el tema de Seguro de Salud Nacional está basado en el aserto de que toda persona tiene derecho a la integridad física y a los medios que son necesarios y de acuerdo con el desarrollo de la vida.

"En el tercer siglo de nuestra existencia nacional," continuó Mons. Walsh, "tenemos pocas dificultades en identificar las propagadas disparidades en cuanto a la disponibilidad de tratamientos, facilidades y personal. Es nuestra opinión que muy pocas áreas tienen tanto que ganar con la promulgación de un programa nacional de cuidados sanitarios como el sur de la Florida."

"Al presente sólo cerca del 40 por ciento del valor de los impuestos del Condado Dade se usa para pagar cuidados médicos y hospitalarios de aquéllos en nuestra comunidad que no pueden afrontar el costo por sí mismos y quienes por otro lado no son elegibles para asistencia en el Medicare o Medicaid."

Siguió diciendo que esta carga enorme de los impuestos es causada en parte "por aquéllos que se mudaron aquí buscando un clima más benigno, por el hecho de que esta área es un punto turístico y por el hecho de que Miami se



Mons. Bryan O. Walsh

ha convertido en un importante puerto de entrada para refugiados que huyen de opresiones políticas". "Está a la vista que, en muchos Condados del Estado, mucha gente no tiene acceso a un aceptable nivel de asistencia sanitaria porque ellos o sus comunidades no pueden pagar los costos. Desde la ventajosa posición de la Florida, la mucha movilidad del pueblo americano significa que sólo a través de un programa nacional de seguro sanitarios pueden todos nuestros ciudadanos tener igual acceso a un aceptable nivel de cuidados", dijo Mons. Walsh.

Añadió que cuando se impongan las restricciones sobre quien puede o no puede ser protegido por el programa muchos quedarán sin protección o se terminará cuando más la necesite.

"Es por lo tanto nuestra

posición en el asunto que la protección debe ser universal para todos los ciudadanos, residentes y trabajadores aceptados en el país. Creemos también que debe incluir servicios preventivos médicos y la atención a los pacientes sean externos o internos.

Reconocemos el valor de superación personal que hace nuestro país poderoso. Reafirmamos la responsabilidad que cada persona tiene con su propia salud y bienestar y por tanto apoyamos y demandamos un programa de educación sanitaria total. Vemos el Programa de Seguro de Salud como el más indicado vehículo para la educación sanitaria, que deberá ser primariamente preventiva, cubriendo todas las enfermedades y dolencias que puedan ser prevenidas y atendidas por los propios interesados".

Pidió Mons. Walsh también el reconocimiento de provisión de servicios a los ancianos dentro del contexto de las tradiciones cultural-religiosas.

Aclaró el Director de Servicios Católicos que el énfasis del programa preventivo y la amplia gama de beneficios, en nuestra manera de ver, no debe incluir servicios de planeamiento familiar, muy particularmente esterilización y abortos y procedimientos relacionados con éstos, como parte de esos beneficios. Nos oponemos inequívocamente a su inclusión en cualquier legislación al efecto. Si pedimos que el programa de cuidado de salud incluya la protección para la criatura desde el útero," dijo.

Arzobispo McCarthy Habla del Arzobispo Romero

"La trágica muerte del Arzobispo Oscar Romero fue el precio que un hombre valiente pagó por ser honesto con su conciencia en la heroica lucha por la causa de los derechos humanos.

"Deploro el ultrajante e insensible uso de la violencia y el terrorismo para silenciar o crear controversia.

"Que la voz del Arzobispo Romero, en su muerte, suene en una más poderosa y sensata llamada a la justicia y la paz. Que su alma desasosegada haya ahora alcanzado la tranquila presencia de Jesús, Príncipe de la Paz."

Edward A. McCarthy
Arzobispo de Miami

El pasado Domingo 30 de Marzo, Domingo de Ramos en el cual celebra nuestra Santa Iglesia la triunfal entrada de Jesús en Jerusalén, el Señor Arzobispo de Miami Edward A. McCarthy celebró la Liturgia que ofreció también en memoria del Arzobispo Oscar Romero, asesinado vilmente en San Salvador, un mártir más en la defensa de la fe y las enseñanzas de nuestro Señor Jesucristo. A continuación las palabras del Señor Arzobispo McCarthy durante la Homilía.

"Hoy al celebrar la entrada triunfal del nuestro Señor a Jerusalén, también celebramos la entrada a la Jerusalén celestial de un apóstol de nuestros días, el Monseñor Oscar Romero, quien esta mañana será enterrado en San Salvador.

"Un obispo valiente y profético, cuyo martirio se llevó a cabo no por el instrumento de una cruz sino por la bala de un asesino.

"Como Jesús, el Arzobispo fue un campeón valiente de la justicia para los pobres y oprimidos. Criticaba la injusticia, la inhumanidad de cualquier tipo que fuera.

"El Santo Padre declaró que el asesinato de este obispo humilde fue un acto sacrilego y un crimen vergonzoso.

"Que nos unamos en la oración con el pueblo de San Salvador, una patria nombrada por nuestro Señor. Que Monseñor Romero esté hoy con el Príncipe de la Paz, a quien Oscar Romero sirvió fielmente hasta morir por él y su evangelio.

"Que la muerte de Monseñor Romero inspire a todos los hombres de buena voluntad a rechazar la violencia y el terrorismo como solución de los problemas de nuestros pueblos.

"Hoy, el Rey de la tierra entra a Jerusalén. Que le dejemos entrar también en nuestros corazones."

Violencia en Funerales de Arzobispo Romero

San Salvador— Unas 70,000 personas se congregaron en la plaza de la Catedral de San Salvador para rendir tributo al asesinado Arzobispo Oscar A. Romero el pasado Domingo de Ramos, en que se celebraba una Misa al aire libre por el eterno descanso del alma del querido prelado, campeón de la causa de los humildes y de los derechos humanos.

Una explosión, que se cree fuera una bomba de regular potencia, y un tiroteo sembraron el pánico en la multitud asistente a la Misa dejando un saldo de mas de cuarenta muertos y cientos de heridos, según partes de los hospitales y de

las agencias noticiosas.

Cuando la explosión, la multitud corrió en todas direcciones buscando albergue seguro, la mayoría se apretujó en el interior de la Iglesia Catedral. Se estima que la mayor cantidad de muertes se produjo por atropellamiento y el resto a consecuencia de las balas.

La radio Católica de San Salvador anunció que el servicio fúnebre tuvo que ser suspendido por la conmoción originada para tratar de salvar la integridad física de las personas que buscaron albergue en el interior del templo.

No obstante y aunque un poco apresuradamente, el cadáver del Arzobispo Romero

fué sepultado, mientras tanto el ejército patrullaba las calles tratando de imponer el orden.

Periodistas en el escenario de los hechos informaron que grupos de jóvenes se dieron a saquear establecimientos e incendiar automóviles. La causa de la explosión y el tiroteo sigue confusa, cada grupo político echándole la culpa al otro.

Marcha en Washington

Washington —(NC)— Una coalición de clérigos, estudiantes, obreros y defensores de derechos humanos efectuó una manifestación frente a la Casa Blanca para reiterar ante el presidente Jimmy Carter la pe-

tición que le hiciera el arzobispo de San Salvador Mons. Oscar Romero de que no envíe más ayuda militar a las fuerzas armadas, pues sólo sirve para intensificar la represión contra el pueblo. En las últimas semanas han muerto más de 600 personas víctimas de la violencia político-militar.

En un discurso a los manifestantes el ministro episcopal Rev. Phillip Wheaton dijo que el interés del gobierno de Estados Unidos por esa nación no es tanto el bien común del pueblo salvadoreño sino el temor del Pentágono (departamento de defensa) de que surja otra revolución de tipo sandinista en Centroamérica.



Mons. Oscar A. Romero
Arzobispo de San Salvador

Carta del Arzobispo

Mis queridos fieles de la familia de Jesús:

¡La Pascua de Resurrección — día de alegría, la razón de nuestra esperanza! Hacían casi dos mil años que Jesús resucitó de entre los muertos. Fué el primogénito entre nosotros quien nos abrió el camino al hogar celestial que el Padre nos había preparado desde el principio.

Jesús predicó las Buenas Nuevas de nuestra salvación mientras que habitó entre nosotros, y encomendó a Su Iglesia a que proclamara Su mensaje a través del mundo. Nosotros todos somos miembros de esa Iglesia y, por lo tanto, somos evngelizadores, predicadores de las Buenas Nuevas. Tenemos que irradiar el amor de Jesús por nosotros, fortalecidos por Su promesa que todos los que creen en El tendrán vida eterna con El.

En este Año de la Familia, hemos de comprender que cada uno de nosotros es hermano o hermana de Jesús, el Hijo de Dios. Estamos predestinados a heredar el Reino del Padre junto con Jesucristo, gracias a Su victoria en el Calvario. Jesús es nuestra cabeza y nosotros somos los miembros del Cuerpo. Junto somos los elegidos del Padre Celestial, el Creador del universo.

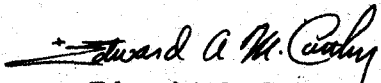
Nuestras oraciones hoy son oraciones de gratitud y amor a nuestro Padre, Quien envió a su propio Hijo a redimirnos y Quien ahora nos fortalece por medio del Espíritu Santo.

Al vivir nuestra Fé en Jesús, nos acercamos con cariño a los otros miembros de la familia de Dios. Debemos compartir nuestra fé con ellos. Debemos proclamar, especialmente por nuestro ejemplo, las Buenas Nuevas que Dios es un Dios de amor y de misericordia. Debemos rechazar todo tipo de pecado. Debemos vestirnos de Jesucristo. Cada día debe ser vivido en bondad, santidad y en la verdad.

Oremos hoy de una manera especial los unos por los otros al venerar juntos a Dios. Oremos para que todos lleguen a conocer y a amar a Jesús.

Doy mi bendición a cada uno de ustedes, a sus familiares y seres queridos en este domingo de Pascua Florida. ¡Ojalá que Jesús verdaderamente resucite en sus corazones y en sus almas en éste, el día más feliz del año!

Devotamente suyos en Jesús Resucitado,


Edward A. McCarthy
Arzobispo de Miami

OFICIAL

Arquidiócesis de Miami

La Cancillería anuncia que el Arzobispo Edward McCarthy ha hecho los siguientes nombramientos.

El Rvdo. Stephen Staudenmeyer, Director Supervisor de St. Brendan High School, Miami, efectivo desde Julio 1, 1980.

El Rvdo. Matías Cuesta, Pastor Asociado, Parroquia de Santa Cecilia, Hialeah, efectivo desde Marzo 24, 1980.

El Rvdo. Rogelio Esquivel, Pastor Asociado, Parroquia de la Epifanía, South Miami, efectivo desde Marzo 26, 1980.

“Pasión de Cristo”: Lo que se perdió Miami



San Juan Bautista anuncia la conversión, para el perdón de los pecados



Entrada triunfal de Jesús en Jerusalén. El pueblo lo recibe con palmas.

¡Miami, lo que te has perdido!

El pasado domingo 30 de Marzo se llevó a escena en el Dade County Auditorium la tradicional obra teatral “La Pasión de Cristo” que patrocinó la Parroquia de San Juan Bosco. A pesar de la buena asistencia creemos que todo Miami debió haber estado allí; por eso exclamamos: ¡Miami, lo que te has perdido!

La obra alcanzó este año un grado de perfección muy notable. La escenografía, la música, las luces, la actuación, la dirección técnica y artística, todo de primera magnitud. Es un espectáculo del cual deben sentirse muy orgullosos todos los que intervinieron en él. Digno es de destacar el esfuerzo que este gran número de aficionados, fieles activos de la Parroquia, han puesto en la presentación del Drama de la Salvación. Los disfraces, fielmente copiados, son el producto de la labor personal de un grupo de ellos, la escenografía de Demetrio montada con el concurso de otro grupo, la utilería por otro más. En suma es una obra de la comunidad para disfrute de la comunidad, digna del aprecio de todos.

Antonio Lozada ha hecho un milagro con este grupo de entusiastas aficionados.

Creemos que el Padre Emilio Vallina debe estar muy satisfecho de la actuación de

sus parroquianos que se hermanan tanto en labores como esta obra que es además un aporte visual poderoso a la catequesis de la Arquidiócesis. Que, si no se ha hecho ya, debería filmarse y traducirse para ser usada en los programas del C.C.D.

La actuación de Isidro Armando como el leproso estuvo a una altura muy profesional. La consideramos una de las mejores de la noche. Nieves García se robó el entusiasmo de la audiencia en su papel de María, La Virgen, especialmente en el momento de la Anunciación. ¡Bravo, Nieves! Y Juan R. Roig protagonizó un Pedro que no dejó lugar a dudas de que era el Pedro real, lleno de temores y angustias en el patio de Caifás. El Judas de Eusebio Carbot fue extraordinario.

Benjamín Marco hizo una muy buena personificación de Cristo, aunque en algunas escenas debió lucir un poco más humilde, no tan autoritario. No obstante, fue superiorísima su llevar la cruz a cuestas. Todos sentimos el “tremendo peso” de aquella cruz por la estupenda actuación de Benjamín en esta escena. De paso, el Vía Crucis a través de la galería estuvo pero que muy impresionante así como la sorpresiva entrada de los mercaderes del templo en la misma forma...La resurrección de Láza-

ro...la reunión en la corte de Herodes...una belleza todo de principio a fin.

La música fue tan bien seleccionada y acoplada que pasó desapercibida. Era una parte natural del espectáculo, fundida en la trama misma de la Pasión. Felicitaciones al director musical por su buen gusto y acierto.

No podemos enjuiciar la actuación de cada uno por que no tendríamos espacio suficiente. Baste decir que todos fueron excepcionales.

Durante el intermedio el Excelentísimo Señor Arzobispo de Miami, Edward McCarthy fue recibido con jubilosos aplausos cuando fue presentado a la audiencia por el Padre Vallina. El Arzobispo felicitó a los colaboradores en esta presentación y dijo que “la dramatización de la Vida de Cristo que ellos presentaban servía para que todos pudiéramos comprender y vivir más intensamente toda la obra de la salvación que Nuestro Señor protagonizó.” Elogió mucho el esfuerzo de todos y pidió bendiciones para toda la familia cristiana asistente. El público aplaudió mucho sus palabras.

Monseñor Román estuvo presente en el teatro y recibió una nutrida ovación cuando El Padre Vallina anunció su presencia en el Auditorium.

¡Miami, lo que te has perdido!

Obispo Román Instalará Acólitos

El Obispo Auxiliar de la Arquidiócesis de Miami, Monseñor Agustín Román conferirá el ministerio de Acólito a 10 candidatos a Diáconos Permanentes el Sábado 19 de Abril en el Seminario San Vicente de Paul, en Boynton Beach, a las 11:30 de la mañana.

Los candidatos componen la segunda clase de diáconos permanentes de la Arquidiócesis. La instalación de los candidatos como acólitos es la segunda de los dos ministerios requeridos por las normas canónicas que establecen el diaconado permanente.

Los Pastores de las Parroquias a las cuales pertenecen los candidatos han sido invitados a concelebrar la Sagrada Liturgia con el Obispo Román. Familiares de los futuros

acólitos están también presentes en la ceremonia así como los Diáconos Permanentes de la primera clase ordenados en 1979.

Los Candidatos y sus Parroquias son: Mitchell Abdallah, Annunciation; William Bennet, San Marco; Ignatius DiLeonardo, St. Stephen's;

Vincent Farinato, St. Stephen's; José Guerra, Our Lady of Divine Providence; James Hampton, Little Flower de Coral Gables; Joe Pierce, St. James; Roger Shaw, St. John The Apostle; George Sutcliffe, St. Pius X; Williams Watkins, Little Flower, de Hollywood.

Viernes y Sábado Santos Santa Agueda

Viernes Santo.
12:00 M. Liturgia del Día
5:00 p.m. Vía Crucis Penitencial
8:30 p.m. Solemne Liturgia Concelebrada
10:00 P.M. Procesión de la Soledad de Santa María en Silencio.
Sábado Santo.
10:00 Solemne Vigilia de Pascual.

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100 Años Sirviendo al Pueblo de Dios



La Casa de Retiros de las Hermanas Dominicas en Kendall está localizada en una zona muy hermosa y tranquila, ideal para conseguir los fines de oración y reflexión.

1980. Un año muy especial para las Hermanas Dominicas de St. Catherine de Ricci. La Comunidad Dominicana ha cumplido 100 años sirviendo nuestra Arquidiócesis y otras diócesis a los largo de la costa este y en todo el oeste de los Estados Unidos y en América Latina.

Su ministerio a través de retiros espirituales, educación religiosa, enseñanza, etc. - abarca todas las actividades del pueblo de Dios - siempre ha tenido como principal preocupación la necesidad espiritual de la mujer, su familia, su carrera y los gozos y las penas de vivir una vocación llena del Espíritu. Las memorias de las Hermanas pioneras, su dedicación y plena confianza en la Divina Providencia han venido a ser un símbolo de fe en los pasados 100 años y una promesa de esperanza para los próximos.

Todo comenzó en 1880 cuando Lucy Eaton Smith, nacida (1845) y criada en la activa atmósfera de New York, comenzó una nueva vida a la que se unieron otras dos amigas en Glenn Falls, N.Y. Esta comunidad de tres pronto creció bajo la dirección de Lucy, conocida ahora como Madre Catherine de Ricci, a pesar de los muchas durezas del comienzo.

Para 1887 ya tenían su casa materna. La pequeña familia inició la chispa de entusiasmo de una larga historia de servicio a las necesidades espirituales de la familia de Dios en América.

Lucy fue siempre mujer de visión y oración. Hija de padres afluentes y miembros de la alta clase social, ella buscaba, sin embargo, otra clase de vida que diera satisfacción a su espíritu. Se convirtió al Catolicismo a los 20 años y fue instrumento para la conversión de su familia cercana. De pobre salud, viajó mucho por que sus padres no reparaban en medios para que la recuperara. En Europa se familiarizó con el movimiento de retiros y su experiencia de días de oración y reflexión en apacible soledad la llevó a querer compartir las bendiciones de esos días con las mujeres de la "América ocupada y bulluciosa".

La experiencia de retiros cobró gran entusiasmo en América y la Orden llevó este fervor espiritual a Cuba y América Hispánica. En Cuba especialmente las Hermanas Dominicas fueron bien conocidas. Arribaron a las Isla en 1900 y tuvieron su primera casa en la Calle Cahcón.

Poco después de establecidas en Cuba se hicieron cargo de un orfanato en Cienfuegos que pasaron a otra orden religiosa cuando abrieron un colegio en la misma ciudad de Las Villas y otro en La Habana, 5a Avenida y Calle D, en el Vedado.

En 1949 inauguraron otro Colegio en la Coronela al lado de la finca donde estaba la Casa de Retiros de los Jesuitas. Los colegios de las Dominicas habilitaban a sus alumnas en

los dos idiomas, Inglés y Español y sus exámenes era supervisados por la Universidad Católica de Washington, a la que estaban afiliados, y la que expedían los diplomas. Esto fué causa de que sus ex-alumnas exiliadas obtuvieran muy buenas posiciones en los Estados Unidos. En Miami, a donde vinieron en 1961, las Hermanas Dominicas que servían en Cuba ayudaron a los esposos de sus ex-alumnas en el estudio del Inglés que les facilitaría mejores empleos. La enseñanza del Inglés continuó como un servicio más a los exiliados.

El bien recordado Arzobispo Coleman Carroll, fallecido en 1977, puso a las Dominicas al frente del Centro Católico Hispano que tantos servicios prestó a la comunidad de exiliados, y en 1962 ya completaron en su Casa de Retiros en Kendall el primer programa de retiros al que que asistieron 835 personas. El pasado a 1979 fue sobresaliente pues 3880 mujeres, parejas casadas y jóvenes pasaron por la casa en busca de renovación espiritual y de un encuentro personal con Nuestro Señor Jesucristo.

Los Padres Jesuitas Armando Llorente y Luis Maderal son los directores espirituales del programa. Alguna vez que otra el Rdo P. Angel Villaronga dirige espiritualmente retiros de un día, para los que no pueden asistir a los regulares de 3 días.

Las monjas Dominicas que vinieron de Cuba expulsa-

Nos gustaría saber cuanto jóvenes cubanos, hoy, 14 años después, pueden reconocerse en esta fotografía del "nursery" del Centro

Católico Hispano en 1966, tomada en la despedida de Hna. Martin Marie quien fuera transferida a Colombia.



Día de Oración y Reflexión en St. Brendan

Evangelización Parroquial de St. Brendan se reunió el pasado 22 de Marzo para celebrar un Día de Oración y Reflexión preparatorio para la campaña de Evangelización de la familia comunitaria. La Hermana Barbara Jean, Directora de Educación Religiosa y miembro del Comité fue la organizadora del programa auspiciado por el Pastor, Monseñor David Bushey. El Hno. Miguel Campos, Director Asociado del Dpto. de Educación Religiosa de la Arquidiócesis tuvo a su cargo la dirección espiritual.

1980: Año de celebración de las Hermanas Dominicas y año para que la colonia cubana de Miami agradezca a las Dominicas el bien hecho a nuestras muchachas, hoy madres y abuelas, con oraciones de acción de gracias y alabanzas al Señor por sus cien años de servicios a Su pueblo.

Todos están invitados a unirse a las Hermanas para celebrar Su 100o aniversario, en la Santa Misa que oficiarán los Obispos Auxiliares de Miami, Monseñores Agustín Román y John Nevins, en la Iglesia St. Louis a las 3:00 p.m. el día 19 de Abril próximo. Un refrigerio será servido después de la Misa en la Casa de Retiros, 7225 SW 124 St.

Celebración Ecuménica de la Pasión

VIERNES SANTO:

11:30 a.m. Central Baptist Church 500 N.E. 1 Avenue
12:10 p.m. Gesu Catholic Church 118 N.E. 2nd Street
12:40 p.m. First Christian Church 230 N.E. 4 Street
SABADO SANTO: Gesu.
7:00 p.m. Vigilia Pascual
Celebrante Principal: P. Edwards

Bendecida Casa del Concejo 5110



El pasado 9 de Marzo de 1980, el Obispo Auxiliar de Miami, Mons. Agustín Román bendijo la nueva casa del Concejo 5110 de "Ntra. Sra. de la Caridad" de Caballeros de Colón.

El mismo día fué donado a la Asociación de Ciudadanos Retardados el Minibus que en memoria del Rvdo. Padre Modesto Galofré fué adquirido con los fondos recaudados durante la reciente campaña del "Tootsie Roll". Este Minibus es el Segundo que el Concejo 5110 obsequia con estas campañas, el primero fué donado al Marian Center. Junto al minibus, de izq. a der.: Frank Echeverría, Diputado del Distrito No. 13; Alberto V. Fortunato, Maestro; Manuel Cela, Gran Caballero; el Obispo Agustín Román, Donald Raymond, Diputado de Estado y T. A. Eason, Director Supremo.

Actividades del Obispo Román en Semana Santa

Sábado Santo - Ermita de la Caridad, 11 p.m.
Domingo de Resurrección - Our Lady Queen of Martyrs, Ft. Laud. 12:45 p.m. Misa en Español.
St. Bernard, Sunrise, 9:00 a.m. Misa en Inglés.

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