

The Voice



'Test tube' babies, Parenthood, baby 'production' P6-7

Catholic Archdiocese of Miami

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Celibacy, priestly garb, identity crisis — Pope's Holy Thursday message to priests P3

Mariel refugees who want to evangelize — Archbishop McCarthy writes P3

Sister energizes South Florida Catholic schools, is honored P5

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STATIONS OF THE CROSS — Shadow play by children in a parish school is typical of the myriad observances and religious programs now under way throughout South Florida as the Archdiocese enters Holy Week, the most solemn time of the year for Christians anticipating the Passion and Resurrection.

Parenting

Archdiocese course points the way to success

By Robert Wilcox
Voice Feature Editor

Kids driving you nuts? Tired of yelling and threatening to get what you want?

Or maybe you are one of the leaping numbers of fathers forced, mainly through divorce, to be mothers too?

Take heart. The Church has a solution — at least the archdiocese's Family Enrichment Center is trying. For several years now it has been running a six-week course called "Parenting." Judging from the critiques of parents who have taken it, it works. And even if you have things well in hand, it makes sense to consider enrolling.

"Parenting is an awesome responsibility," says Carol Farrel, the more

serious half of the two-person team that teaches it. But "only 1 percent of the parents in this country" get any training in "parenting skills . . . To do any job well we need training . . . This is true of a good secretary . . . lawyer . . . salesman . . ."

Farrell is the mother of six children, ranging in age from eight to 25.

The other half of the team is Fr. Mike Flanagan of the Catholic Service Bureau. He has a degree in psychology. He likes to use a little humour to make his points. But first he says:

"Our statistics show that the average American father spends only 11 minutes per week in positive (non-corrective) communication with his

children. That's not very much."

More than 'No'

In other words, say the two, there is more to parenting than instincts and saying "no." Ideally, they say, the best parents use cool judgment in arguments, punishments that fit the situation, don't over protect, encourage self-responsibility in the child, and, most important, open lines of communication with the child, through respect of him or her as individuals, listening to them, and helping them *through* life's growing pains, rather than *sheltering* them from the pains.

All of this teaches responsibility and self-reliance, which, in turn, is needed for happy adulthood.

From birth, writes Carol, "it becomes for parents a process of letting go, and for the child of taking hold . . . We want the child to be able to stand on his feet a little more each day." Successful completion of this process leads, ultimately, to the abandoned nest and "unemployment" for the parents, she notes sadly. "But it would be infinitely worse" not to have fulfilled the parenting responsibility.

That said, how do you do it?

They start by having the parents take a look at themselves.

'Train a robot'

"In the first session, I ask the parents what they expect to learn in

(Continued on page 4)

Eyebrows raised at Graham's Moscow visit

The announcement by America's best-known evangelist, the Rev. Dr. Billy Graham, that he will attend a peace conference in Moscow and preach in two of the city's churches this May has caused a flurry of high-level concern.

The White House, through Vice President George Bush and National Security Adviser William Clark, reportedly tried to dissuade Dr. Graham from making the trip.

From Moscow Associated Press reported that key spokesmen for the Baptist and Russian Orthodox churches expressed uncertainty over whether Dr. Graham would preach in their churches as he said he would.

Dr. Graham issued a statement March 23 from his headquarters in Minneapolis, Minn., announcing his plans to visit Moscow in early May for the beginning of the "World Conference: Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe," which is being convened by Patriarch Pimen of Moscow, head of the Russian Orthodox Church.

"I HAVE been invited by Patriarch Pimen of Moscow and All Russia, to attend a worship service on May 9 at an Orthodox cathedral in

Moscow and to proclaim the Gospel to the congregation during the morning liturgy . . . At the evening service I will be preaching at the Moscow Baptist Church . . . On Tuesday, May 11, I will address a conference convened by Patriarch Pimen," said Dr. Graham in his announcement.

But from Moscow AP quoted the Rev. Anatoly M. Sokolov, pastor of Moscow's only Baptist church, as saying, "Maybe he will (preach), but we're not sure."

It quoted a spokesman for Patriarch Pimen as saying that he knew of no firm plans for Dr. Graham to preach in the Orthodox church.

Dr. Graham's visit to Moscow will be his first to the Soviet Union. The Reagan administration reportedly objected to the trip because of fears that his attendance at the conference would be used by the Soviet Union for propaganda purposes in its campaign to characterize Washington as the warmonger and Moscow as the peacemaker in nuclear arms negotiations.

"My purpose in going to the Soviet Union is spiritual, and it is not my intention to become involved in political or ideological issues," Dr. Graham said in his statement.



NEW BOUNDARY — A two ton kilometer marker is moved into position by a crane along what will become the border between Israel and Egypt after the April 26th Israeli withdrawal from the Sinai Peninsula. Kilometer marker 80 is about 12 miles northwest of the resort town of Eilat on the Gulf of Aqaba at the northern end of the Red Sea. (NC photo)

News at a Glance

Private schools most hurt in Title I cuts

WASHINGTON (NC) — Non-public school students will bear the brunt of proposed cuts in Title I of the Elementary and Secondary Education Act of 1965, Father Thomas Gallagher, U.S. Catholic Conference spokesman, told a House subcommittee March 23. Father Gallagher, U.S. secretary for education, and four Catholic school officials from Chicago, New York, Philadelphia and Boston testified before the House subcommittee on elementary, secondary and vocational education. Father Gallagher called it ironic that the Reagan administration's proposed cuts come in the wake of several recent studies that show Title I services are well targeted to students in the poorest areas and to the lowest achieving students. If participation in Title I by Catholic and other private school children is reduced by 50 percent, it would mean that 96,500 children would be eliminated from the program, Father Gallagher said.

Reagan tells NCCJ he cares about needy

NEW YORK (NC) — As demonstrators protested outside, President Reagan asked a religious gathering in New York why disagreements over his administration's economic and defense policies cannot be debated "without a tone of hatred." Saying that he truly cares about the needy, Reagan March 23 told the National Conference of Christians and Jews that his policies were not designed to destroy "humane government." The president's remarks came as he accepted the NCCJ's Charles Evans Hughes gold medal, given annually for "courageous leadership in government, civic and humanitarian affairs." Two earlier recipients of the award returned it in protest over the president's policies of cuts in social program spending and emphasis on defense.

N.J. bishops request disarmament

NEWARK, N.J. (NC) — The 12 Catholic bishops of New Jersey have called on citizens "to press our government to take deliberate steps toward mutual disarmament with a sense of its great urgency for the future not only of our country but of the entire human family." The bishops said that "our goal should be nothing less than ridding the world of the evil specter of nuclear holocaust which today threatens to destroy civilization and life itself."

Catholics, Protestants enter peace exhibition

DUBLIN, Ireland (NC) — An art exhibition that opened March 15 as part of a National Peace Week has attracted 4,300 entries from Catholic and Protestant schools, an increase of about 1,000 over a year ago. Sponsors say that more schools are using peace education programs prepared by the Irish Council of Churches, representing the main Protestant churches, and the Irish Commission for Justice and Peace of the Irish Catholic Bishops' Conference. Sister Patricia Murray of the justice and peace commission said some of the exhibits in the art show were the fruit of collaboration between Catholic and Protestant schools in Northern Ireland.

Jesuit says Pope gives Palestinians moral support

UNITED NATIONS (NC) — Statements on the Palestinian problem by Pope John Paul II give "a certain personal, dynamic moral support of special significance" to Palestinian rights, a Jesuit specialist on Middle East affairs told a United Nations seminar. Jesuit Father Joseph L. Ryan, rector of the Jesuit community at Holy Cross College, Worcester, Mass., spoke at a U.N. seminar on Palestinian rights. The seminar was requested by the U.N. General Assembly last December. From 1973-75, Father Ryan was president of Americans for Justice in the Middle East, headquartered in Beirut, Lebanon. Topics on which the pope has spoken out, such as human rights, self-determination, culture, oppression under the pretext of security, violence and refugees "reflect the personal experiences of the pope and, as well, of the Palestinian people," said Father Ryan.

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Celibacy still the way

Pope's letter to priests also airs garb, identity crisis, quitting

WASHINGTON (NC) — In a Holy Thursday message to priests Pope John Paul II strongly defended priestly celibacy and suggested that any relaxation of the church's celibacy rule would be giving human weakness priority over God's love.

The pope's message was released in Washington April 1 by the National Conference of Catholic Bishops.

In it the pontiff acknowledged with sadness the crises in vocations and priestly identity that have confronted the church in the past 15 years.

But he repudiated calls to "give up this tradition and heritage" of clerical celibacy, saying that the real solution to the crises lies in faith and confidence in God's love.

"MAY WE 'CURTAIL' this love?" he asked. "Do we not do so whenever, because of man's weakness, we decree that the demands that this love makes must be renounced?"

"Is it permissible to doubt," he ad-

ded, that Christ will kindle in Christian souls, especially of the young, "not only a desire for the priesthood but also that readiness to accept the gift of celibacy for the sake of the kingdom of heaven of which both in the past and still today whole generations of priests in the Catholic Church have given proof?"

Pope John Paul indirectly rebuked those who question the church's requirement of celibacy for its priests.

"IS IT PROPER," he asked, "to continue, in opposition to the voice of the recent ecumenical council (Vatican II) and the Synod of Bishops, to declare that the church ought to give up this tradition and heritage?"

"Is it not rather the duty of us priests to live out our commitment with generosity and joy, helping by our witness and by our action to spread this ideal?"

The pope's message to priests was his annual one for Holy Thursday, the "birthday" of the priesthood. Unlike his past messages, this year's was written in the form of a 2,500-word prayer on the priesthood "dictated by faith and coming from my heart," which the pontiff asked the world's priests to look at as a "shared meditation."

Much of the prayer consisted of thoughts celebrating the special spiritual gifts of the priesthood and meditating on the central place of the Eucharist, preaching and prayer in priestly life.

But the pope's meditation also addressed specific controversies of today. Besides the issues of celibacy and the vocations crisis, these included questions of clerical identity and garb, departures from the priesthood, and secularizing tendencies.

On priestly identity he spoke of the priest as preacher of the word of God, minister of the sacraments, ser-

vant of God's people and confessor. "May no place be found in our souls for those currents of ideas which diminish the importance of the ministerial priesthood," he said.

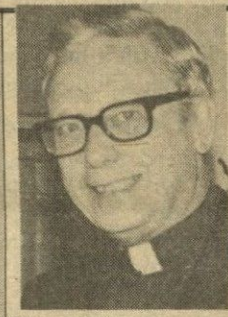
ON PRIESTLY GARB he prayed that priests would be saved from "grieving" the Holy Spirit "by whatever shows itself as a desire to hide one's priesthood before men and to avoid all external signs of it."

On departures from priestly ministry he prayed similarly that priests not grieve the Spirit "by whatever can in the end bring one to the temptation to run away, under the pretext of the 'right to freedom.'" The "fullness and richness of our freedom," he added, is in giving oneself to God and "accepting the gift of the priesthood."

He also prayed that priests would not grieve the Spirit "by secularism and by wishing at all costs to conform to the mentality of this world."

2 Mariel refugees full of love

Devotedly Yours



Dearly beloved:

The other day I received a delightful message from two young men who are Mariel refugees. In substance, it went like this: "We heard you had heart surgery sometime ago. We want to tell you you can now take it more easy and relax in your concern for evangelization. You needn't worry any more, we are here. Evangelization is a disease that gets into your blood and we have it. We want to help."

I immediately thought how different these good natured remarks were from the image so many of us have of the Mariel refugees. Also, I was curious to meet the young men and I learned that they were part of a larger group of Mariel refugees who had been part of the underground Church carrying on in Cuba despite all the repressive efforts of the government. I invited them and their group — men, women and children — to my home for a visit. I found that they were accustomed to visiting with the Bishop, as they had in Cuba.

They related how when, after the

revolution, many of the clergy were expelled from Cuba they, as lay persons recognized their responsibility to keep the Church alive, though it would be almost like the primitive Church existing under persecution.

At first, the Bishop and priests were concerned for their safety, but they assured them they were aware of the risks they were taking. Since there were not enough priests to provide for weekly Mass, they led the people in a service in which the Sunday's readings were discussed and prayers were offered. They visited the sick when the priests could not. They directed their efforts to animating the Christian community and keeping the faith and hope alive.

They were conscious that Fidel Castro was trying to make the Church in Cuba a national Cuban church, and so all the more they emphasized loyalty to the Holy Father and the universality of the Church. They recognized that the government was scheduling the observance of the anniversary of the Bay of Pigs during Holy Week to

distract from the meaning of Holy Week. They noted that of all times of the year when people were provided with steak it was on Good Friday, and so they all the more emphasized the meaning of Holy Week.

They truly developed an appreciation of the Mass, since in some areas it was possible to participate only monthly or even only annually. It was truly a precious event when they were able to participate in the Eucharist.

Here in our country, while they are delighted to be members of a thriving Church, they notice that the relationship among Christians is not as warm and as committed as that among the faithful who are in a persecuted Church.

One remarked significantly that in America the Church seems to be present more in its offices than among its people. They remarked that while in Cuba there is a deadening materialism imposed by the atheistic government, in the prosperous and free United States, people believe in God, but they seem to put Him in a

corner and the culture itself seems also to be heavily materialistic.

I regarded these people as true confessors of the faith. As they spoke, I could not help but think how blessed we are in our nation to have religious freedom but, at the same time, I was somewhat saddened to reflect how, by misuse of our freedom, our society, too, is becoming one of self-indulgent materialists, a people who, while not denying God's existence, seem indifferent to Him.

What a challenge is our Evangelization Program, our effort to achieve conversion of hearts, to renew our own lives of faith, prayer and love, our effort to proclaim the Good News of the Lord Jesus to those who have not heard of Him or have become inactive in His Church.

I love you.

Devotedly Yours in Christ
Edward A. McCarthy
Archbishop of Miami

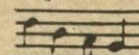
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Learn to be a good parent

(Continued from page 1)

the course. They usually say, 'How I can get my child to do what I want him to do?' I write on the blackboard, 'How to train a robot.'"

What the parent who is having problems with his child has got to determine, he says, is, "is the child really misbehaving, or is it just that he or she is not acting according to the parent's tastes?"

If it is the later, the parent is the problem.

But what if it is the child, and he or she just won't obey?

"Most parents resort to power," says Fr. Flanagan. "They don't know what else to do. That's where many of the shouting matches begin." He advocates "defusing" the situation by eliminating the anger. Send the child somewhere to calm down, and give yourself a chance to calm down too.

"The worst time to deal with the problem is when either of you have high emotions good or bad. Most parents think they'll lose the immediacy of the situation if they don't deal with it right then. But they need to wait."

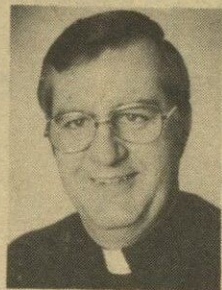
Then, he says, when things are calmer, you've got a much better chance of communicating, getting at the root causes for the disobedience, and dealing with it fairly, which is the manner which will do the most good.

'Consequence'

"You need to set 'logical consequences' for wrong actions — not 'punishments.'" Taking the television or car away every time the child has done wrong muddles the correction process, they say. The consequence should fit the offense.

"If the child has abused a toy, take the toy away for one day, but say, 'We'll try again tomorrow.'" That way, you've given an incentive for better behavior. "If your son comes home too late with the car, make him use the bus next time."

"Logical consequences," ad-



'Most parents resort to power. They don't know what else to do. That's where many of the shouting matches begin.'

—Fr. Mike Flanagan



'All people have problems. Helping the children help themselves teaches them to deal with them (problems).'

—Carol Farrell

ministered without anger, shows the child that you are concerned with the offense, and not personally mad at him or her — which is a big step in building communication.

"Showing the child that we respect them and like them in spite of what they've done builds a bridge," says Farrell. "It's the old 'Love the sinner, but hate the sin.'"

"If we spoke to our friends the way many parents speak to their children, we wouldn't have any friends left," adds Fr. Flanagan. "A child spills his milk at the dinner table and we call him stupid! But if a friend does it, we say, 'Oh don't worry. I'll clean it up.'"

Over protection

On the other hand, lavishly protecting a child from everything that goes wrong can do just as much harm.

"If a mother is always shielding a child, like trying to get her a date when she's had one broken," says Fr. Flanagan "or if she brings her son's lunch money to him everytime he forgets it at school, she's depriving those children of experiences they need to have in order to lead adult lives.

"If you do everything for the child now, the child will be calling you up from work when he is 30 and asking you what to do when the boss is mad." The proper response, they say, is to guide the child through the problem. Tell them these things are part of life. Get them involved in solutions, such as asking the daughter

what she thinks should be done now that she does not have a date for the prom.

"All people have problems," says Farrell. "Helping the children help themselves teaches them how to deal with them." She distinguishes between a 'good parent', who spoils and over protects, and a "responsible parent," who "gives the child permission to experience the necessary emotional pains in his or her life."

So far, the two have taught the class, which meets two nights a week for two hours each, in a number of different parishes. It's arranged by calling them (651-0280 in Miami). They use a workbook co-authored by Don Dinkmeyer, a Coral Springs psychologist who taught Fr. Flanagan at Broward Community College.

Classes praised

They like to refer to Biblical verses

and precepts in class. And judging from the critiques they ask for at each class's conclusion, the students/parents consider their time well spent. About the only criticism voiced is that the class should be longer.

"I learned that I had to unlearn an old fashioned way of dealing with children," wrote one graduate. "Don't lecture — discuss," wrote another. "I'm not the 'boss' of my children, but a teacher," wrote a third. "Let the children strengthen and grow by making their own decisions and learning by the consequences . . ."

Besides the long-term fulfillment of good parenting (making children happy and self-reliant adults), there's the by-product of "good behavior," say the two teachers. "The child learns it's fun to behave well. Things go smoothly. That's a big payoff."

Mexican priest beaten to death

TAPACHULA, Mexico (NC) — Father Hipolito Cervantes Arceo, 40, was found dead from beatings in his parish rectory at Mataspec, Mexico, a rural town in Chiapas state near the border with Guatemala. A steady flow of Guatemalan refugees fleeing from violence in their country has poured into Chiapas and other southern states in Mexico. A spokesman for the Tapachula diocesan chancery office said Father Cervantes gave temporary shelter in his home on several occasions to needy refugees in exchange for menial help at the parish. In another incident in late February, 20 armed men raided the residence of the Marist brothers in Comitán, Mexico, manhandled one of the monks and burglarized their rooms and offices.

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'Test tube' baby moratorium?

TORONTO — A Catholic Canadian health care leader called for a moratorium on in vitro fertilization after the birth of "test-tube" twins March 25 in Oakville, Ontario.

The twin boys, Colin and Gregory, were born to Ian and Kit Rankin of Oakville after the parents visited a British in vitro clinic for treatment.

"Look, we've got the technique down," said Father Everett MacNeil, executive director of the Catholic Health Association of Canada. "Let's back off for a while and see what happens to the test-tube babies that have already been born."

Jesuit Father Bella Somfai, a Canadian moral theologian, objected to public funding for the expensive process of joining human sperm and egg in the laboratory and then implanting the fertilized egg in the mother's womb.

Father MacNeil noted that the



church "has been relatively silent" on in vitro fertilization. The last papal statement on the subject was by Pope Pius XII in 1956 who condemned it.

However, the situation is no longer

exactly the same as it was during the 1950s, when it was impossible to implant a fertilized egg in the womb, meaning the egg would have had to be destroyed. As he noted, scientists now — especially those in Australia — are claiming a success rate in implantation of fertilized eggs that approximates the success rate in natural conception.

Father Somfai added that both Pope Pius XII and Pope Paul VI in his encyclical, "Humanae Vitae," had taken a stand against anything separating the act of intercourse from conception and fertilization, including in vitro fertilization.

There is still much debate over Pope Paul's condemnation of the disruption of the procreative process, which is not infallible teaching, he noted, so for many church people, the discarding of fertilized eggs becomes the major point of objec-

tion.

Father Somfai's personal opinion of the in vitro technique is that "at present, because of the high failure rate, this is an area where medical efforts should not be publicly funded." He added that although he can appreciate the desire of a married couple for children, he does not think that desire can outweigh objections to the process. "I'm convinced there exist possibilities of creating love between spouses other than by having children by this method — for example, service to society, to the poor, to the cause of justice," Father Somfai said.

"If they do it in the light of an informed conscience, then (as a priest of the church) you have to be with them," he said. "Just because they don't follow your advice you can't tell them they are going straight to hell."

Parenthood makes in vitro OK, Georgetown prof says

By Prentice Browning
Voice Staff Editor

In vitro fertilization is not "inherently wrong" if after the procedure it is allowed to follow its "natural development," Dr. Warren Reich, an expert on bio-ethics said at Biscayne College last week.

Dr. Reich, a professor of bioethics and director of the Division of Health and Humanities at the Georgetown University School of Medicine, spoke at Biscayne College on ethical issues concerning the dying.

In an interview Dr. Reich said the "overriding question is responsible parenthood" in cases of fertilization outside the womb.

Dr. Reich believes the Catholic

Church "emphasizes too exclusively that there is a correct way to create life."

"WE SHOULD put more value on the value of life and parenthood than the mere correctness of sexual intercourse."

Although, he said, Pope John Paul II has not made a statement about in vitro or artificial insemination, Pope Pius XII in the early fifties "insisted on the norm that any creation of human life must be done through sexual intercourse."

This would exclude an equally controversial procedure that Dr. Reich supports, that of experimenting with human zygotes outside the womb.

"Science knows very little about the origins of life. The zygotes would be valuable because they help determine the cause of defects. It could be the key to discovering and eliminating various diseases."

DR. REICH who has done special research on this subject adds "there are a number of very good objectives in science. Virtually all of scientists have good intentions . . . Experimentation should be done with minimum harm."

Reich believes the experimental research should be done in a clinical setting in connection with In Vitro fertilization, adding that he is "negative" on scientific procedures of a week duration that would necessarily end in the death of the zygote.

Generally, Church teaching holds that human life is sacred from conception on and therefore experimenting on and letting die human zygotes would be considered illicit. In vitro fertilization would also pose problems, many theologians say, if several fertilized eggs were cultured for the purpose of replanting only one in the womb, letting the others

die.

Reich says, however, that is possible to select a single sperm and egg with the objective of fertilizing one human zygote.

Adrians reaffirm Barry commitment

MIAMI SHORES — The Adrian Dominican Sisters, headquartered in Adrian, Michigan, have formally reaffirmed their commitment to Barry University.

They were the founding organization behind the creation and subsequent growth of the institution. The congregation includes 1,600 sisters serving throughout the U.S., South America, and Africa. The university is governed by a non-profit corporation led by four of the Adrian Dominicans among 26 on campus.

The Chapter reaffirmation of the Adrian Dominicans' commitment to Barry University was celebrated by the 26 working at Barry deciding to allocate \$116,000 of their annual \$200,000 contribution to be used for financial aid work program for students attending the university.



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Baby 'production' center set

BALTIMORE (NC) — A company whose stock in trade will be the "production" and "sale" of newborn babies is set to open in Baltimore this spring, and church officials and theologians have all issued moral objections to the idea.

Called the Miracle Program Inc., the company will begin providing "surrogate mothers" for couples unable to bear children. Those persons unwilling to wait years for adoption — and with \$25,000 in hand — will select a woman who will be artificially inseminated by the husband.

FOLLOWING BIRTH the infant will be turned over to the man and woman who have paid to call the child their own.

While the arrangement ostensibly answers deep-rooted human needs, theologically it is seen differently.

"The question is simple: it's immoral," said Passionist Father Neil J. O'Donnell, the Baltimore archdiocesan director of health ministry, who observed that a term for the practice is "womb for rent."

Sulpician Father Philip Keane, associate professor of moral theology at St. Mary Seminary and University, said he is "quite strongly against (surrogate motherhood) . . . There is a division of the entire sphere of reproductive activity from that of marital activity. It is an unreasonable splitting of two spheres."

"My sense is that Roman Catholic theologians are universally opposed" to the practice, added Father Keane. He also acknowledged some parallels between surrogate mothering and in

vitro fertilization. . . . You're giving a technological answer to a human problem."

Jesuit Father Richard McCormick, the Rose Kennedy professor of Chris-

'Womb for rent' company opposed by clergy

vitro fertilization.

The latter practice, in which a woman's egg is fertilized outside her womb by her husband's sperm before being implanted in her uterus, also has been deplored by some Catholic theologians, supported by others.

ONE OF THEM, Jesuit Father Robert Brungs, said that the moral dilemma of surrogate mothering is "less muddy" than that of in vitro fertilization.

Echoing Father Keane, he said that with in vitro (or "test tube") babies, only the genetic parents are involved, whereas the surrogate mother process brings in a third party.

Father Brungs, director of the Institute for Theological Encounter with Science and Technology at St. Louis University, called the surrogate arrangement "essentially adultery." Although he said he "can understand and sympathize with the reasoning some couples give for wanting this, the process is not an acceptable

tian ethics at Georgetown University's Kennedy Institute for Bioethics, said surrogate mothering not only represents an "intrusion of a third party into the psycho-physical union of husband and wife," but also "creates all kinds of possible conflicts . . . where the child is tossed around like a plaything at the whims and desires of the people with power over it." He has supported *in vitro* fertilization.

HARRIET BLANKFELD who runs the Miracle Program, noted that many couples are attracted to the third party process because parenthood "truly becomes an obsession."

Father McCormick acknowledged this but insisted, "It is still a flimsy reason for running the risks entailed in this. Yes, it can be an obsession, but what we should study much more than we have is this urgency of desire."

Father Brungs likened such obsessions to "falling in love with love rather than with a person. These couples seem to fall in love with motherhood."

Father Keane said he also found such urgency "understandable," but added that parenthood remains "a good that is regrettably unavailable to everyone," he added. "None of us can have all of the good things we want and in this instance the means of accomplishing creates more harm than good," he said.

Father O'Donnell also said that "it is a tragic indictment that couples are resorting to this arrangement while one and a half million babies are aborted each year."

ALTHOUGH SURROGATE mothering, or "baby selling," has been carried out discreetly for 10 years or more, the businesses handling the demand are now surfacing. According to reports, as many as 200 children have been born over the last three years in the United States through surrogate mother plans similar to the system opening in Baltimore.

In Baltimore advertisements have sought women aged 19-30 who have had at least one normal birth and agree to carry another couple's child through pregnancy.

The surrogate mother is paid \$10,000, with the remainder of the \$25,000 fee being spent on legal fees, psychological testing, counseling and medical care, including all obstetrical costs. The company is expected to earn about \$5,000 for each birth.

Many lawyers agree the legality of the issue is vague.

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CROSS FOR HOMELESS — Rep. Patricia Schroeder (D-Colo.) holds a white cross presented to her in her Washington office by Washington's Community for Creative Non-Violence. Similar crosses, each representing a homeless person who died of exposure in recent years, were presented to 538 other members of Congress. (NC photo)

Nuke victims in hospitals?

Pentagon draws doctors' fire

WASHINGTON (NC) — The Pentagon is urging hospitals to participate in a plan to treat military personnel wounded in war but some doctors are resisting the plan, saying it could perpetuate the view that victims of nuclear war could be treated.

At issue is the Department of Defense's proposed plan for a "Civilian-Military Contingency Hospital System," using civilian hospitals to treat military men and women wounded if the United States engages in war. The plan already has been denounced by Archbishop John R. Quinn of San Francisco, who issued a major statement Oct. 4, the feast of St. Francis of Assisi, condemning nuclear weapons and the arms race and telling Catholic hospitals they should not participate in the Pentagon wartime medical plan.

THE LATEST round in the debate was fired off with the publication of articles representing the Pentagon view and opposing physicians' views in the *New England Journal of Medicine*.

The Pentagon's doctors rebut the claim that war would mean a nuclear war. One physician, Dr. John F. Beary III, said Pentagon doctors

agree nuclear war is "an abhorrent prospect."

Yet, the Pentagon points out, "although nuclear weapons have existed for nearly four decades they have not been used in any of the conventional conflicts since 1945."

After World War II, there were some 300,000 military hospital beds available for injured service men and women, but now, there are only 18,000, the Pentagon states. Thus, as the Pentagon says in its article, it will be necessary to use civilian hospitals for treating military personnel in wartime.

But Physicians for Social Responsibility, an anti-nuclear war group which wrote an opposing article in the *New England Medical Journal*, says the plan may lead the public to believe the medical profession could treat survivors of a nuclear war.

THE ORGANIZATION, claiming 10,000 members, says a nuclear war would wreak such devastation it would be impossible to care for survivors through any emergency plan. Nuclear war between the United States and Soviet Union would kill 150 million Americans and as many Soviet citizens, destroy the major cities of each nation, leave deadly fallout which would contaminate the earth for generations and threaten the survival of life itself, they say.

Moreover, the anti-nuclear group says, it is unlikely any war between the United States and Soviet Union would not accelerate into use of nuclear weapons.

Archbishop Quinn's October message also opposed the plan.

"Since many in the medical community are now convinced that it is dangerously deceptive to pretend there can be any effective medical response in the case of a thermo-nuclear attack, I urge the administrators and staff of Catholic health facilities to join all those who are vigorously opposing the intentions of the Department of Defense to establish a 'civilian-military contingency hospital system,' if this system is based on the illusion that there can be an effective medical response in the case of nuclear war," he said.

Paisley to protest during papal visit

LONDON (NC) — The Rev. Ian Paisley, the fundamentalist clergyman and politician who heads the Free Presbyterian Church in Northern Ireland, is to hold two services at the Protestant Reformers' Church, Everton, Liverpool, on Sunday, May 30, when the pope visits the city.

The Ulster Protestant leader's visit has been organized by the British Council of Protestant Christian Churches, whose national organizer, Gordon Ferguson, said: "He will be there to point out the reasons why we are opposed to the papal visit."

A member of the Everton church

said: "We look upon the pope as an imposter, an anti-Christ. The Catholic Church is not a Christian church."

A spokesman for the Catholic Church in Liverpool said they were not surprised at the news. "I am sad that people feel so offended by the Pope's visit to our city and country," he added, "but I am sure they don't speak for the majority."

Everton is about a mile and a half north of the city center and the Catholic and Anglican cathedrals, while the pope will be arriving at Speke Airport to the south of the city and driving in a motorcade to the city center.

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HAITIAN CRUCIFIX — Haitians rush to touch and kiss an 8 foot iron and wood crucifix that was dedicated on Sunday to the 33 Haitians who drowned last year off Pompano Beach. Following a Mass at the Notre Dame D'Haiti Chapel, Auxiliary Bishop Agustin Roman blessed the crucifix which was later raised in to place on an outdoor stand adjacent to the Pierre Toussaint Catholic Haitian Center.

Holy Week events at the Cathedral

Following is the Holy Week schedule for St. Mary Cathedral:

Palm Sunday — 11 a.m. — Pontifical Mass with Blessing of Palms and Procession.

Chrism Mass, Monday — 5:30 p.m. — Blessing of Oils, Renewal of Priestly Vows, Candidacy for Priesthood and Diaconate.

Holy Thursday — 7:30 p.m. —

Celebration of the Lord's Supper with washing of the feet.

Good Friday — 12 noon — Stations of the Cross; 1 p.m., Solemn Celebration of the Lord's Passion; 8 p.m., Solemn Procession and Rosary.

Holy Saturday — 7:30 p.m. — Easter Vigil.

Easter — 11 a.m. — Solemn Celebration of the Lord's Resurrection.

Center for elderly, kids needs downtown site

Centro Hispano which offers assistance to pre-schoolers and the elderly, including elderly handicapped, is seeking a downtown location to replace the quarters it now occupies next door to Gesu Church on Northeast Second Street, which must be demolished this year.

"It's our hope that we can continue to serve the community by assisting the elderly through our nutritional, social, and educational program," Raymond McGraw, Director,

Catholic Services to the Elderly of Catholic Community Services said.

However, Alicia Abreu, Director, Day Care and Neighborhood Centers Division, for the same agency, said, "Requirements for the youngsters and elderly facility require approximately 14,000 square feet under cover and we are asking anyone with a downtown location to contact us.

The contact telephone number is 754-2444.

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"Last year's Voice tour to Europe was a great experience," said Father Jim, spiritual director again for this year's tour which will include daily Mass.

"We sang songs on the bus, we told jokes, we made lifetime friends as a group in addition to the inspiration we got through visiting historic and holy sites. I think this year's trip will accomplish the same thing," he said, "travel with Christian companionship."

Reservations for the Orient must be made much earlier than the European trips and interested persons are urged to contact tour directors Ian or Elvira Herold of Conducta Tours soon (See below).

Among the highlights:

Manila: Riza Park, Intramuros, the ancient walled city and San Agustine Church, built in 1599; historic Fort Santiago and much more in modern Manila...

Singapore: Crossroads of the Far East, cleanest and most orderly city in Asia;

British colonial and Asian architecture; Chinatown and the waterfront; splendid orchids and the botanical gardens...

Penang: Tropical island home to half-million Chinese, Malays and Indians; main city of Georgetown with many historic and cultural sites of interest...

Bangkok: Famous for magnificent temples, palaces and canals; cruise on a Klongs Rice Barge, visit typical Thai farm home; visit the famous Wat Phra Kao at the Grand Palace setting for the famed Emerald Buddha; see the Floating Market; Rose Garden Resort; the unique 'fingernail dance', elephants working teak logs...

Hong Kong: Exciting with its international harbour setting, and cities of Victoria and Kowloon; Tiger Balm Gardens; fashionable Repulse Bay; the fishing village of Aberdeen; spectacular Victoria Peak; optional boat trips to Cheng Chau or hydrofoil to Macau; Chinese junk cruise, shopping bargains...

Tokyo: Genghis Khan lunch; Meiji Shrine; the kaleidoscopic Asakusa Kannon Temple and the Imperial Temple on a moated island of gardens; numerous local tours...

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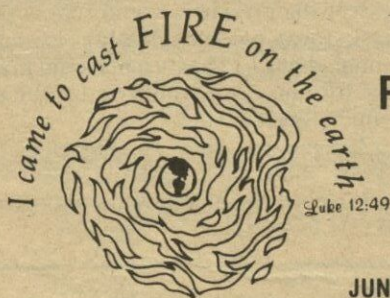
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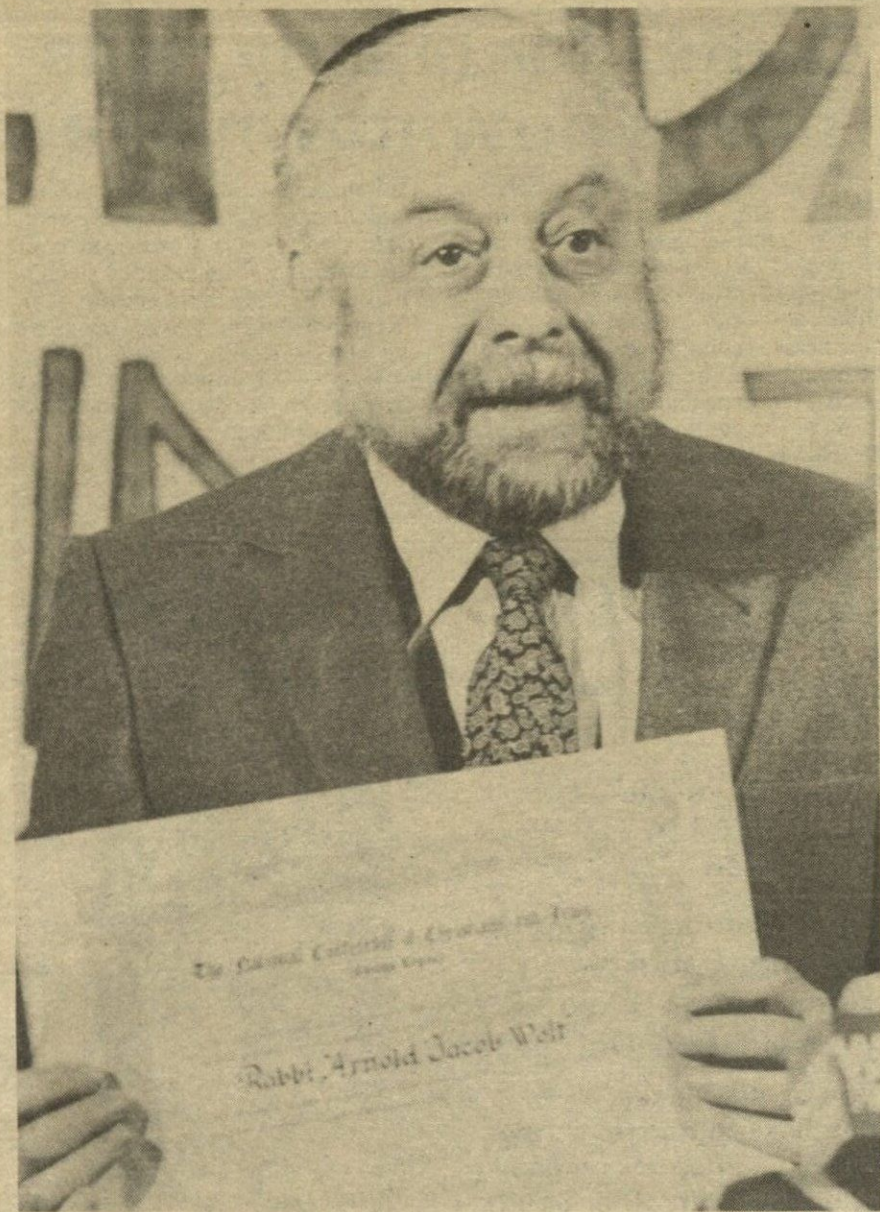
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'If President Reagan is a humanitarian, I'm not,' says Rabbi Arnold Wolf of Chicago, holding Charles Evans Hughes Award which he returned to the NCCJ in protest. (NC photo)

'I feel the American people are beginning to feel overwhelmed'

U.S. must control own borders -senator

WASHINGTON (NC) — The United States must not allow immigration to be determined by other countries or by the refugees who seek asylum within its borders, Sen. Alan K. Simpson (R-Wyo.) told participants at an immigration and refugee policy conference March 25.

Simpson, chairman of the Senate immigration subcommittee and cosponsor of a comprehensive immigration bill, said, "We must give a signal to other countries that we are in control of our own borders and do so without the racism," he said was found in previous immigration laws.

The fifth annual National Legal Conference on Immigration and Refugee Policy, held in Washington March 25-26, was sponsored by Center for Migration Studies, an educational, non-profit organization which studies migration and ethnic group relations.

Simpson told the group that he fears that Americans faced with the long list of refugees seeking asylum in the United States are suffering signs of "compassion fatigue."

Southeast Asian refugees flooded the United States after the fall of South Vietnam in 1975 and more than 120,000 Cubans arrived in 1980. Hundreds of Haitians are being held in detention centers, Polish refugees have begun to seek asylum and Salvadoran refugees who have come to the United States from war-torn Central America are being deported. Many of the refugees have been resettled in the United States by the U.S. Catholic Conference Migration and Refugee Services.

"People are being told that it is imperative that these people be admitted and I feel the American people are beginning to feel overwhelmed," he said, adding that as a Congressman his first duty is to protect U.S. citizens.

"The most difficult issue is how to maintain the proper perspective," Simpson continued, especially in the midst of strong pleas from so many refugee groups.

But the United States cannot accept all desperate individuals, in fact, "cannot even accept more than a fraction of the refugees who truly suffer persecution in their homeland," Simpson said.

"If we are not able to bridle our personal compassion, we not only fail U.S. citizens but we run the risk that the American people will not be able to respond" to future emergencies.

To help alleviate the refugee problem, he suggested that the United States "do its fair share — accept a reasonable level and give funds to other nations of first asylum."

Award to Reagan hit

NEW YORK (NC) — About 25 prominent Christians and Jews protested the presentation of a humanitarian award to President Reagan March 23 by the National Conference of Christians and Jews and said Reagan's selection was difficult to understand.

At a news conference on the same day the NCCJ gave Reagan its Charles Evans Hughes Gold Medal, the group said Reagan did not deserve the award because his budget cuts have hurt the poor and because his defense policies have made the world more dangerous.

AN "ALTERNATIVE banquet" of cheese and ketchup also was organized to protest the award. Auxiliary Bishop Rene Valero of Brooklyn was one of six people who presented "Humanity Awards" to

New York residents who had been hurt by the budget cuts.

Presentation Sister Mary Hegarty, who heads the Campaign for Human Development in the Diocese of Brooklyn, told reporters she objected to what she facetiously called Reagan's humanitarian achievements "in this year of massive budget transfers from the most needy to the most greedy."

Citing Reagan's recent complaints that the national news media overemphasizes the loss of jobs in "South Succotash," she said, "Our response is that it is national news, a new great American tragedy every time anyone in this country loses a job."

She said that every time the military budget went up by a billion dollars, 1,300 blacks lost their jobs.

Also objecting to increased military spending was Father Robert Kennedy

of the Brooklyn diocesan Social Action Department. He called Reagan administration plans to pump billions into the defense budget "scandalous."

RABBI ARNOLD J. Wolf of Chicago returned his NCCJ medal awarded in 1962 and said he considers any NCCJ award devalued by the NCCJ's naming of Reagan for the Hughes medal.

"If President Reagan is a humanitarian, I'm not," he said.

At the alternative banquet, Bishop Valero presented a "Humanity Award" to Frieda Mnutkin, 72, who represented the elderly hurt by cuts in senior assistance.

Reagan unit: Let people give 5%

WASHINGTON (NC) — A presidential commission has recommended that Americans give five percent of their incomes to charity.

It also suggested that corporations double their giving to two percent of their pre-tax net income.

White House spokesman Larry Speakes said he was unsure to what extent the president would follow the task force recommendation on personal giving. "That is a personal matter for him, as it would be for me or you," Speakes said.

Reagan has said that he gives to needy individuals and that he does not record the amounts on his taxes.

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Nearness of Anglo-Catholic unity doubted by Vatican

LONDON (NC) — Vatican-Anglican unity may not be as close as a recently released report prepared by theologians from both churches makes it seem.

Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith called the report "a significant step toward reconciliation" between the two churches, but declared that substantial agreement on important doctrinal questions has not yet been reached.

Cardinal Ratzinger made his comments to Bishop Alan C. Clark of East Anglia, England, Catholic co-chairman of the commission which wrote the report in a letter dated March 27.

THE VATICAN released the cardinal's letter March 30, the day before the official release date of the Anglican-Roman Catholic International Commission Final Report but the day after the document was introduced at a press conference in London, after a month of extensive leaks.

The Final Report is made up of a series of theological statements of agreement achieved during 12 years of work by the commission, a team of scholars appointed by the Anglican Archbishop of Canterbury and the

Creole mission in West Palm

A three-day mini mission in Creole will be held at St. Ann Church in West Palm Beach beginning on Palm Sunday, April 4. The mission, the first in the area, is to serve the growing number of Haitians living in West Palm Beach. Following the mission, weekly Sunday services in Creole will begin at St. Ann.

The church is located at 310 North Olive Ave. For more information, contact Rev. Mr. Emile Ambrose in West Palm Beach at 842-2406.

Vatican's Secretariat for Promoting Christian Unity.

Previously published statements in the report included agreements on the Eucharist, on ministry and ordination, and on authority in the church in general.

The major new statement in the Final Report is a previously unpublished agreement on specific issues of church authority as they relate to the pope's legal authority over local church matters around the world and the pope's teaching authority, particularly the Catholic claim of papal infallibility.

The report says that the ARCIC theologians agreed on the role of the pope as universal primate of the church but noted that they had not achieved complete agreement on the doctrine of papal infallibility.

It suggested, however, that this and other difficulties will not be wholly resolved until "our two churches have lived together more visibly in the one koinonia (communion)."

CARDINAL RATZINGER said in the congregation's view, "it is not yet possible to say that an agreement which is truly 'substantial' has been reached on the totality of the questions studied by the commission . . . There are several points, held as dogmas by the Catholic Church, which are not able to be accepted as such, or are able to be accepted only in part, by our Anglican brethren."

"Furthermore," he continued, "some formulations in the ARCIC report can still give rise to divergent interpretations, while others do not seem able to be easily reconciled with Catholic doctrine."

"Finally, while recognizing that the mixed commission was legitimately limited to essential questions which have been the focus of serious differences between our two communions in the past, one should note that other questions must be examined as well."

After calling the document "an im-

English back visit by Pope, poll shows

LONDON (NC) — Of British who expressed a position, most approved of Pope John Paul II's May visit to Great Britain and most favored Anglican reunion with the Catholic Church and with major Protestant churches in the country, said a Gallup poll.

The poll, commissioned by the British Catholic weekly, *The Universe*, asked a sampling of British Catholics, Anglicans and Protestants to express their degree of approval or disapproval regarding the papal visit and regarding moves toward church reunion.

More than half the people polled registered strong approval or approval of Pope John Paul's visit, while only one in eight expressed disapproval. About one third said they were indifferent.

Those who characterized themselves as regular church-goers and said God was important in their lives tended to express more interest in and approval of the papal visit than non-church-goers did.

The questions about Christian unity were raised at a time when a major ecumenical report recommending steps toward Catholic-Anglican reunion was in the news and four British churches were dealing with a proposal to form a covenant to reunite.

Forty-four percent of those surveyed favored reunion of the (Anglican) Church of England with the Catholic Church, 28 percent were indifferent to the idea, and 22 percent were opposed.

Forty-five percent of those surveyed favored Anglican reunion with "free churches," 30 percent said they were indifferent, and 14 percent were opposed. "Free churches" is the term used in Great Britain for the non-established Protestant churches. Anglicanism is the official or established religion of England.

Under a proposal currently facing British churches, the Anglican, Methodist, Moravian and United Reformed churches would enter a covenant in which each would recognize the sacraments and ministry of the other churches, and all would commit themselves to future ordinations using a common ordinal.

portant ecumenical event which constitutes a significant step toward reconciliation" Cardinal Ratzinger said the congregation would send the world's bishops' conferences its own "detailed observations" about the commission's report.

Cardinal Ratzinger's letter said that the doctrinal congregation's observations were made "to contribute to that clarity so indispensable for genuine dialogue" and indicated that "everything should be done to ensure that the dialogue so happily undertaken continues."

The ARCIC report is a study document. It is to be given thorough evaluation by the Anglican and Roman Catholic churches. Archbishop Robert Runcie of Canterbury said in February that the earliest possible date for final approval of the report by the Anglican Communion

would be at the next Lambeth Conference in 1988.

AT THE PRESS conference March 29 other practical issues on which the churches disagree were raised: questions like the morality of artificial contraception and the treatment of the divorced and remarried.

On the disagreement over birth control, Archbishop Henry McAdoo of Dublin, Ireland, Anglican co-chairman of ARCIC, said he could not see Anglicans going back on the position on family planning adopted by the Lambeth Conference in 1958. "I see no way this could happen," he said.

But, he added, this was not one of the vital issues because there was a division of practice within the churches. "You have Anglicans who do not believe in family planning and lots of Roman Catholics who do."

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Archbishop presents audit

March 25, 1982

To the Priests, Religious and Faithful of the Archdiocese of Miami:

I am pleased to present to you today a comprehensive Summary Report of the Audit of the Central Administration of the Archdiocese of Miami. In a spirit of responsible stewardship and accountability, I present this Fiscal Report to you.

As you already know, South Florida is one of the fastest growing areas in the United States. Our Archdiocese is making every effort to keep pace with the rapid growth in South Florida. In a certain sense, we are also a Missionary Diocese. We have many rural missions as well as large urban areas. The future of the Church and of our Florida Community depends on the Youth of today, which is reflected in our expenditures for education. It is our most important investment in the future.

Our Pastoral programs for the spiritual development of our people are also an essential commitment of the Church. It is our commitment to Christ to

evangelize, to live the Gospel, and to bring Christ and His teachings to others. The multiple needs for Social Services have greatly increased over the several years. It is the Mission of the Church to witness to Christ and His teachings. Our love for God is measured by our love for those in need. We should see Christ in the faces of the Poor, the Aged, the Sick, and the Helpless.

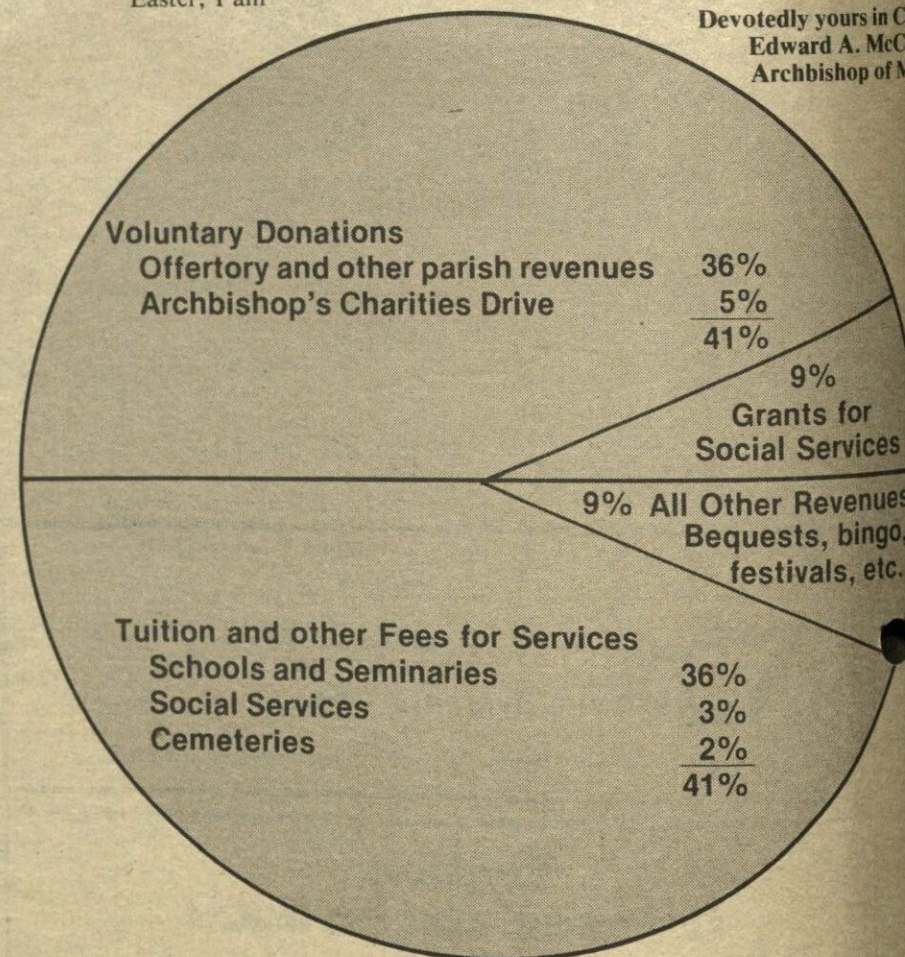
Your continued generous support of the Church in the Archdiocese of Miami is evidence of your love for God and for others. Our primary source of income is the weekly realistic support from a multitude of Faithful Catholics who love the Church and understand its purpose to serve God and Neighbor.

I sincerely thank you for your loyalty and generosity to the Church. With personal regards and sincere best wishes for a Joyful and Blessed Easter, I am

Devotedly yours in Christ,
Edward A. McCloskey
Archbishop of Miami

COMBINED REVENUES TWELVE MONTHS ENDED JUNE 30, 1981

REVENUES (By Source)		%
Voluntary Donations		
Offertory & Other Parish Revenues	\$22,972,202	36
Archbishop's Charities Drive	3,380,152	5
Tuition & Service Fees For:		
Schools & Seminaries	22,918,433	36
Social Services Programs	2,263,047	3
Cemeteries	1,126,000	2
Newspaper - The Voice	197,333	—
Income from Wills and Bequests		
Seminary Burse Income	997,609	2
Other Restricted Donations	428,673	1
Social Services Grants From:		
Government Agencies	5,359,112	8
United Way	855,821	1
Bingo, Festivals & Similar Activities	2,096,239	3
Investment Income	867,717	2
Other Revenues - Chancery management fees, etc.	437,420	1
Total Revenues	\$63,899,758	100%



Auditor's Letter

Archbishop of Miami:

We have examined the balance sheets of the Central Financial Office of the Archdiocese of Miami as of June 30, 1981 and 1980 and the related statements of changes in fund balances and current funds revenues, expenditures and transfers for the years then ended. Our examination was made in accordance

Dec. 21, 1981

with generally accepted auditing standards, and according to the tests of the accounting records and such other auditing procedures as were considered necessary in the circumstances.

In our opinion, the aforementioned financial statements present a true and fair view of the financial position of the Central Financial Office of the Archdiocese of Miami at June 30, 1981 and 1980 and the changes in fund balances, fund revenues, expenditures and other changes for the

Cómo piensan los Católicos sobre el crimen

Por Ana M. Rodriguez

Encuesta realizada por The Voice entre subscriptores

“Las drogas son causa principal del crimen en la Florida, pero los abogados, jueces y oficiales de libertad condicional contribuyen al problema por no ser suficientemente duros con los criminales”, respondieron los Católicos a la encuesta de “The Voice.”

Nuestro periódico envió la encuesta por correos a 200 personas seleccionadas al azar de la lista de subscriptores y distribuidas de la siguiente manera: 100 en el Condado Dade, 60 en Broward, 30 en Palm Beach y 10 en Monroe.

La mayoría de los que respondieron dejaron ver claramente su creencia de que más rígidas leyes y condenas son necesarias para reducir el crimen, tanto como votar por candidatos que tomen seriamente el hacer y obligar el cumplimiento de dichas leyes; estimular programas tales como “Crime Watch” y una mayor participación de la comunidad.

El survey fue diseñado para sacar a la luz los problemas morales que encierra y no tan sólo obtener una idea general de lo que sienten los Católicos del Sur de la Florida respecto al crimen.

Por ejemplo, una pregunta dice: “aceptarían dinero (los Católicos) en la venta de su casa sabiendo que ese dinero proviene de las drogas”. 55% dijo que NO; 33% dijo que ellos lo aceptarían y 12% no estaban seguros o preguntaban como sabrían ellos que el dinero era de las drogas.

A otra pregunta, “hacer trampas en el Income Tax es lo mismo que robar”, la mayoría 94% dijo SI. También mayoría, 96% contestó SI a “coger prestada una herramienta o un producto del lugar de trabajo y no devolverlo es igual que robar”.

Sobre el control de armas de fuego 76% contestó favoreciendo algún “tipo de control” mientras que 24% dijo que no. Sin embargo, al mismo tiempo, 36% respondió que SI a “si un ladrón entra en mi casa tengo derecho a defender mi propiedad tirando y matando al intruso”. 34% declaró que “ellos tratarían de incapacitarlo por un tiempo” hasta que llegara la policía; 26% llamaría a la policía y esperarían su llegada.

Solo 33% llevan armas en contraste con el 65% que no las tiene.

Un 36% dijo que ellos, o miembros de su familia, han sido afectados por el crimen y el 82% declara que han tomado medidas recientes contra el crimen. Las más citadas son cambios o mejoras en las cerraduras y el haber puesto rejas en puertas y ventanas.

La mayoría también respondió que ellos no llevan “mace” o “sprays” y

el 75% dijo que “han cambiado hábitos en su forma de viajar evitando ciertos barrios”. 80% dijo que ellos ya no conducen con las ventanas bajas.

41% declaró que ellos “ya no salen de noche” y 59% dice que si lo hacen. La mayoría no culpa a la policía por el problema de la criminalidad; muchos dijeron que la policía “tiene las manos atadas”. El 80% dice que los abogados están en falta “buscando tantos tecnicismos” para dejar libres a muchos culpables; 82% dijo que a los jueces no les interesan los derechos de las víctimas y esto se añade al problema del crimen; 86% dijo que las oficinas de libertad condicional tienen culpa por “poner criminales convictos de nuevo en la calle, muy pronto”.

88% cita la droga como la principal razón del crimen en el sur de Florida. También un 59% siente que los refugiados son la causa primaria.

La mayoría, un 69%, está de acuerdo en pagar más impuestos para poner más policías en las calles y el 71% acuerdan que más cárceles son una necesidad. Sin embargo, 78% de los respondientes dijeron que ellos objetarían que se construya una cárcel o prisión cerca de sus hogares.

82% contestó que necesitamos más jueces para limpiar el atraso en los casos criminales pendientes mientras que 53% dijo que ellos no apoyan aumento de impuestos para programas con el fin de “eliminar las razones sociales del crimen”.

Preguntados cuales creían ellos eran, en orden de importancia, las causas del crimen, la mayoría citó el “rompimiento de la familia” como la primera y los otros la catalogaron siempre entre las dos siguientes “Relajamiento moral” siguió en segundo lugar y en tercer lugar el “colapso general de la sociedad desde la década de los 60.” El cuarto lugar lo ocupó “nadie cree ya en el pecado”. Quinto: “las cortes no castigan a los criminales y los departamentos de policía no los prenden”. El sexto lugar correspondió al “aumento de la pobreza y el descontento de las minorías”.

Otras razones expuestas fueron: “no creer en Dios, falta de responsabilidad por las propias acciones, las drogas, indiferencia paterna, desprecio a la autoridad, exceso de derechos a los criminales por parte de la leyes, el complejo sistema judicial y la falta de interés hacia los demás”. Los abogados también fueron nombrados como parte de la razón en el aumento del crimen.

Las últimas cuatro preguntas de la encuesta se relacionan con la actitud que debe tomar el cristiano y lo que debe hacer la Iglesia para eliminar el crimen. Las más frecuentes respuestas fueron:

- Los cristianos deben dar buen

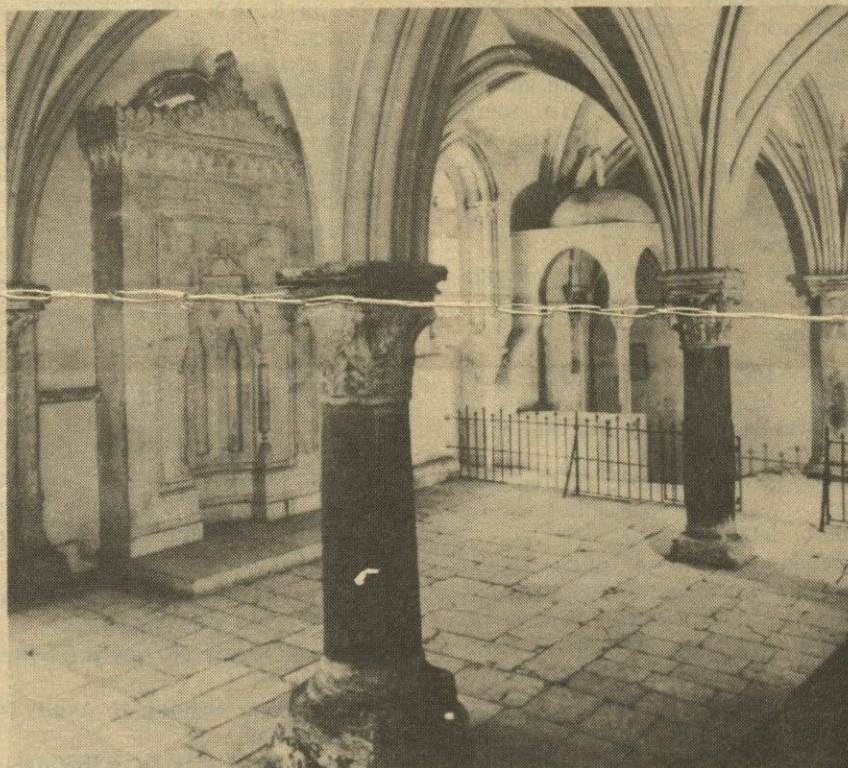
ejemplo a los demás. Un feligrés de St. Louis, Miami, escribió que “no deben comprar artículos robados porque creen es una ganga”.

- Elegir oficiales del gobierno y jueces que ciertamente castigarán a los criminales.

- Ser más cuidadosos y vigilantes.

- Rezar más y participar más en la comunidad empataron en el cuarto

(Sigue en la pág. 4A)



EL COMEDOR SAGRADO — La habitación donde Jesús celebró la Última Cena es un lugar sagrado para los miles de Cristianos que visitan a Jerusalén cada año. Situado en Monte Zion, afuera de la amurallada sección de la ciudad, es el sitio donde Nuestro Señor se reunió con los discípulos para celebrar la Pascua y donde por primera vez convirtió el pan y el vino en Su Cuerpo y Sangre la noche antes de Su crucifixión.

Preparémonos para cantar “Aleluya, Aleluya”

Por el P. Florentino Azcoitia, SJ

Asesor Espiritual de Encuentros Familiares

La Cuaresma toda, sin olvidar el Viernes Santo, apunta imperturbable hacia el Domingo de Resurrección, base de nuestra fé “si Cristo no ha resucitado, nuestra fé no tiene sentido” (1 Cor. 18,14).

Por eso, el Cristianismo será siempre la Religión de la Esperanza.

La Resurrección del Señor, sin mantenernos con los brazos cruzados ante el dolor, que Dios nuestro Padre, ni manda, ni quiere, no hace de nuestras vidas una existencia amargada.

La Resurrección nos anima a luchar como el Señor, y a saber cantar, en medio de nuestra lucha diaria, un gozoso y esperanzador aleluya pascual.

Cuando la tribulación toque a nuestra propia puerta, vestida de incompreensión o de injusticia, o veamos sufrir a un ser inocente y, nos duela como en carne propia, recordemos que “el cristiano vive de fé” (Gal. 3,11), y pensemos, que detrás nos espera siempre, una Resurrección jubilosa. Aleluya, aleluya!

La Semana Santa en . . .

LA CATEDRAL DE SANTA MARIA, 7525 NW 2da. Avenida.

Sábado 3 de Abril, Misa en francés, Vigilia del Domingo de Ramos.

Domingo de Ramos, (Abril 4): 11 a.m. Misa Pontifical, en inglés, por el Arzobispo Edward A. McCarthy. 1:00 p.m. Misa en español.

Martes Santo: 8 p.m., Via Crucis y Vigilia Penitencial en español.

Jueves Santo: 7:30 p.m. Celebración de la Cena del Señor en Inglés, español y francés.

Viernes Santo: Via Crucis en inglés a las 12 del día. Acción Litúrgica de la Pasión y Muerte del Señor a la 1:00 p.m. en inglés; a las 4:00 p.m. en francés y a las 7:00 p.m. en español. 8:00 p.m. Procesión del Santo Entierro.

Sábado Santo: 7:30 p.m. Solemne Vigilia Pascual en inglés, francés y español.

SAN JUAN BOSCO, 1301 Flagler

Jueves Santo: 7:30 p.m. Misa Concelebrada de la Cena del Señor, seguida de Adoración al Santísimo Sacramento. 10 a 11 p.m. Hora Santa.

Viernes Santo: de 7 a.m. a 7 p.m. Adoración al Santísimo. 3 de la tarde Via Crucis y Sermón de las 7 Palabras. 7 p.m. Acción Litúrgica de la Pasión y Muerte de Ntro. Señor Jesucristo, Comunión. Después Via Crucis Procesional por las calles adyacentes y al regreso Sermón de la Soledad de la Virgen María en el parque parroquial.

Sábado Santo: 11 p.m. Vigilia Pascual con la bendición del Fuego y del agua.

ST. VINCENT DE PAUL, 2000 NW 103 St.

Jueves Santo: 7 p.m. Solemne Misa de la Cena del Señor

Viernes Santo: 2 p.m. Via Crucis; 8 p.m. Acción Litúrgica de la Pasión y Muerte del Señor Jesús.

Sábado Santo: 8 p.m. Vigilia Pascual. St. Vincent ofrecerá además los Oficios de Jueves, Viernes y Sábado Santos en el edificio Palm Tower, para los senior citizens residentes, a las 4 p.m. cada día.

CORPUS CHRISTI, 3220 NW 7 Calle.

Jueves Santo: 7:30 p.m. Misa Solemne de la Cena del Señor.

Viernes Santo: 5 p.m. Via Crucis; 7:30 p.m. Acción Litúrgica de la Pasión y Muerte del Señor Jesús.

Veneración a la Cruz y Sermón de la Soledad por Monseñor José M. Díaz, Canónigo Archivero de la Catedral-Basilica de Santiago de Compostela, España.

Sábado Santo: Solemne Vigilia Pascual.

ST. ANN, Naranja.

Jueves Santo: 7:30 p.m. Liturgia de la Cena del Señor seguida de Hora Santa. Adoración al Santísimo de 9 p.m. a medianoche.

Viernes Santo: 6:45 p.m. Via Crucis en los terrenos de la Iglesia. 7:45 p.m. Liturgia de la Pasión y Muerte del Señor.

Sábado Santo: 7 p.m. Vigilia Pascual.

ST. AGATHA, 1111 SW 107 Ave.

Jueves Santo: 8:30 p.m. Solemne Misa de la Cena del Señor seguida de Adoración al Santísimo.

Viernes Santo: 12 del día y 8:30 p.m. Acción Litúrgica de la Pasión y Muerte de Jesucristo el Señor. A las 5 p.m. Via Crucis procesional.

Sábado Santo: 8:30 p.m. Vigilia Pascual.

ST. MICHAEL ARCHANGEL, 2987 Flagler St.

Preparación Penitencial y Litúrgica. Triduo de predicación a las 8 p.m. el Lunes, Martes y Miércoles de Semana Santa (miérc. 7 p.m. acto penitencial) a cargo de Monseñor José M. Díaz, Canónigo Archivero de la Catedral-Basilica de Santiago de Compostela, España.

Jueves Santo: 8 p.m. Misa Concelebrada de la Cena del Señor con Lavatorio de pies. 10 p.m. Hora Apostólica y Adoración del Santísimo Sacramento hasta las 12 medianoche.

Viernes Santo: 3 p.m. Via Crucis Solemne y Sermón de las siete Palabras por Mons. José M. Díaz.

Sábado Santo: 9:00 p.m. Vigilia Pascual, Bendición del Fuego y del Agua, Liturgia Bautismal, Misa de Gloria y Comunión.

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Milam Elem. School, 16 Ave. y 60 Calle, Hialeah.

Jueves Santo: 7 p.m. Misa de la Cena del Señor. Confesiones de 6 a 6:45 p.m.

Viernes Santo: A las 4 p.m. Acción Litúrgica de la Pasión y Muerte del Señor y Via Crucis. Confesiones antes de la Liturgia comenzando a las 3 p.m.

Sábado Santo: Confesiones de 6 a 6:45 p.m. 7 p.m. Solemne Vigilia Pascual.

James Goodlet Park, 8 Ave. West y 44 Calle, Hialeah.

Jueves Santo: 7:30 p.m. Celebración de la Cena del Señor. Adoración del Santísimo hasta las 11 p.m.

Viernes Santo: 7:00 p.m. Acción Litúrgica de la Pasión del Señor. 8:30 p.m. Via Crucis Penitencial. 9:30 Procesión de la Soledad de la Virgen María, en silencio.

Sábado Santo: 9 p.m. Solemne Vigilia Pascual, Bendición del Fuego y del Agua.

EN LA DIVINA PROVIDENCIA, 10205 Flagler St.

El Sábado Santo, en la ceremonia de la Vigilia de la Resurrección, la

Devotamente suyos . . .

Cuán bendecidos somos teniendo libertad

Amadísimos míos:

Hace unos días recibí un gratisimo mensaje de dos jóvenes refugiados venidos por el Mariel. En esencia, decía así: "Hemos oído que usted sufrió cirugía del corazón hace algún tiempo. Queremos decirle que ahora Ud. puede tomar su preocupación por la Evangelización un poco más fácil y relajado. No tiene que preocuparse más, aquí estamos nosotros. La Evangelización es una enfermedad que se mete en las venas y nosotros la hemos cogido. Queremos ayudarle."

Inmediatamente pensé cuan distintas eran estas bondadosas expresiones de la imagen que tantos de nosotros tenemos de los refugiados del Mariel. También sentí curiosidad por conocer estos jóvenes y supe que ellos eran parte de un grupo bastante grande de refugiados del Mariel, que habían sido miembros de la Iglesia clandestina en Cuba, que seguían adelante a pesar de los esfuerzos represivos del gobierno. Los invité a ellos y a los demás del grupo, hombres, mujeres y niños, a venir a mi casa a visitarme. Encontré que ellos estaban acostumbrados a visitar a un obispo, porque ellos lo hacían en Cuba.

Me contaron como después de la revolución, cuando muchos de los clérigos fueron expulsados de Cuba, ellos, como laicos, reconocieron su responsabilidad de mantener la Iglesia viva, aunque era como la primitiva Iglesia existiendo bajo la persecución. Al principio los obispos y sacerdotes estaban preocupados por su seguridad pero ellos les convencieron de que estaban conscientes de los riesgos que tomaban. Como no había suficientes sacerdotes que celebraran las Misas dominicales, ellos dirigían al pueblo en un servicio durante el cual leían las lecturas, las discutían y ofrecían oraciones. Visitaban a los enfermos cuando el sacerdote no podía. Ellos ponían todos sus esfuerzos en animar la comunidad Cristiana y mantener vivas la fe y la esperanza.

Se daban cuenta que Fidel Castro trataba de hacer la Iglesia una Iglesia nacional cubana y por lo tanto ellos enfatizaban tanto más la lealtad al Santo Padre y la universalidad de la Iglesia. Comprendieron que el gobierno estaba planeando celebrar el

aniversario de Bahía de Cochinos durante Semana Santa para restarle sentido religioso a la conmemoración. Y se dieron cuenta de que el gobierno repartía carne al pueblo precisamente los Viernes Santos por lo que ellos hacían mas hincapie en el sentido de la Semana Santa.

Ellos, verdaderamente, desarrollaron un mayor aprecio por la Misa, ya que en algunas áreas solo era posible participar en ella una vez al mes, y más aún, una vez al año en determinados lugares. Era un evento precioso cuando podían participar en la Eucaristía.

Aquí, en nuestra patria, mientras ellos se sienten encantados de ser miembros de una viva y pujante Iglesia, han notado que la relación entre los cristianos no es tan cálida y dedicada como la de los fieles que viven en una Iglesia perseguida. Uno de ellos señaló significativamente que en América la Iglesia parece estar presente más en los oficios que entre su pueblo. E indicaron que mientras en Cuba hay un materialismo que insensibiliza al pueblo, creado por el gobierno ateísta, en el próspero y libre Estados Unidos la gente cree en Dios, pero luce como si lo pusieran en una esquina y la cultura en sí parece también pesadamente materialista.

Yo considero estas personas como sinceros profesantes de nuestra fe. Según hablaban, no pude menos que pensar cuán bendecidos somos en nuestra nación teniendo libertad religiosa pero, al mismo tiempo, me sentía algo apenado al comprender como por el mal uso de esa libertad, nuestra sociedad también se está convirtiendo en una auto-indulgente y materialista sociedad: un pueblo que, aunque no negando la existencia de Dios, luce indiferente a El.

Qué desafío representa nuestro Programa de Evangelización, nuestro esfuerzo por alcanzar la conversión de los corazones, de renovar nuestras propias vidas de fe, oración y amor; nuestro empeño en proclamar la Buena Noticia del Señor Jesús a aquellos que no lo han conocido o a quienes se han vuelto inactivos en Su Iglesia.

Les ama, devotamente en Cristo el Señor.

Edward A. McCarthy
Arzobispo de Miami

parroquia Nuestra Señora de la Divina Providencia bautizará a 20 adultos que terminaron su curso de catecumenado. Otros 15 adultos tomarán la Primera Comunión en la Eucaristía de esa vigilia.

La Vigilia empezará a las 8:30 p.m. con la bendición del fuego para lo cual los feligreses harán una buena hoguera, luego la bendición del agua, los bautizos y la Eucaristía.

Después de la Vigilia, a las 10:00 p.m. se servirá una cena pascual con el tradicional cordero pascual y los parroquianos ofrecerán música y cantos al Señor Resucitado.

Oficio Divino en la Ermita

El Jueves Santo, 4 de Abril, a las 10:30 de la noche se rezará el Oficio Divino, Laudes del Viernes Santo, en la Ermita de Ntra. Sra. de la Caridad en preparación para el Viernes Santo.

El Viernes Santo, a las 6 p.m. Via Crucis hasta St. Kieran, acto seguido Procesión del Santo Entierro hasta la Ermita.

Sábado Santo, Santa Misa y Vigilia Pascual comenzando a las 11 p.m.

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San Juan Bautista de la Salle

Juan Bautista de la Salle nació en Rheims, Francia en 1651. Asistía a un seminario en París, pero a la muerte de sus padres abandonó el seminario para ocuparse de sus hermanos más pequeños. Algunos años más tarde volvió para terminar sus estudios y al fin fue ordenado sacerdote.

Juan fue asignado a dirigir dos escuelas en las cuales los maestros trabajaban duramente para educar a sus alumnos gratuitamente. Durante cuatro años ayudó a los maestros y entonces decidió pasar el resto de su vida con ellos. Repartió entre sus hermanos y hermanas (sus hermanos de sangre) y entre los pobres la fortuna que le habían dejado sus padres y él junto con los jóvenes maestros de las escuelas que dirigía hicieron votos de dedicar sus vidas a la enseñanza. Este fue el comienzo de la congregación de Hermanos de las Escuelas Cristianas.

Juan Bautista introdujo nuevos métodos de enseñanza y dividió a los alumnos por grados. Creó la primera escuela normal para entrenar can-



didatos a maestros. Dió comienzo también a las escuelas superiores y a las escuelas técnicas donde los niños podían aprender oficios.

Juan Bautista fue llamado "el Padre de la Educación Moderna" y patrón de los educadores. Murió en Rouen en 1719. Fue canonizado en 1900.



BAUTIZADA LA HIJA DE WALESA — La Sra. Danuta Walesa, esposa del dirigente obrero polaco Lech Walesa, sostiene a su pequeña hijita mientras el Obispo Kaczmarek, de Gdansk, quien celebró la ceremonia, le pregunta que nombre le pondrá. La Sra. Walesa le puso por nombre María Victoria. El padre no pudo estar presente en la ceremonia porque las autoridades no le permitieron salir del encierro a que le tienen sometido. Walesa no ha podido ver a su hija desde que nació en Enero 27 pasado.

Indiscutiblemente, lo mejor sería que no tuviéramos que dar limosnas a nadie. Qué bello fuera si cada ser humano pudiera ganar honradamente su pan!

El plan primigenio de Dios apuntaba hacia una tal armonía entre los hombres que todo se encontrara bien repartido. Pero entró el pecado en el mundo y el hermoso proyecto del Creador se vino por tierra, ya que el ser humano llegó a creerse que sabía más que Dios.

Los más fuertes abusaron de los débiles y nos separamos por grupos, clanes, pueblos, razas y naciones, volviéndonos, en distintos momentos y lugares, los peores enemigos de nuestros semejantes.

Alguien dijo, con sobrada razón, que "el hombre es lobo para el hombre".

Las evidentes manifestaciones de egoísmo y ambición de las que el ser humano ha hecho gala, han traído, como consecuencia, el imperio de los pocos sobre los muchos.

Si analizamos lo que ocurre en la mayoría de los países podemos descubrir que una mínima parte de la población es la que maneja realmente la riqueza; es dueña de la tierra; disfruta de los beneficios y acapara lo mejor para sí.

Estas diferencias son realmente irritantes, pues los más tienen que conformarse con ver disfrutar a los menos. Estos, con frecuencia, sin el menor escrúpulo ostentan escandalosamente lo que poseen delante de los infelices que nada tienen.

Jesucristo vino para darnos una vida nueva y restaurar el plan original de Dios. Somos sus discípulos los que tenemos que llevar a la práctica lo que el Maestro nos indicó. Y la verdad es que las cosas empezaron bien. Leamos lo que nos dice a este respecto el libro de los "Hechos de los Apóstoles":

"En el grupo de los creyentes todos pensaban y sentían lo mismo: lo poseían todo en común y nadie consideraba suyo nada de

Hablando de... la limosna

Rev. P. Arnaldo Bazán



lo que tenía. Los apóstoles daban testimonio de la resurrección del Señor Jesús con mucha eficacia; todos ellos eran muy bien mirados, porque entre ellos ninguno pasaba necesidad, ya que los que poseían tierras o casas las vendían, llevaban el dinero y lo ponían a disposición de los apóstoles; luego se distribuía según lo que necesitaba cada uno" (4,32-35).

Pero, poco a poco, nos fuimos también nosotros olvidando de las estrictas enseñanzas y las cambiamos por caricaturas. Aferrados a la frase "a esos pobres los tienen siempre con ustedes" (San Mateo 26,11), pensamos que era mejor un simple dar que compartir. Y así la limosna perdió su auténtico sentido.

La razón de la limosna - palabra que hoy nos sabe a ayuda que se ofrece hasta de mala gana, por salir del paso y tratando al que la recibe como un inferior —, estriba en una verdad indiscutible: Todo es de Dios. Nadie puede alegar una propiedad absoluta sobre nada, pues el día menos pensado nos llamarán a rendir cuentas. Tenemos, pues, la obligación de compartir con el que necesita.

Todo ser humano tiene derecho a lo que le hace falta para vivir decorosamente, esto es, sin penurias. Dejemos hablar al Concilio Vaticano II:

"Dios ha destinado la tierra y cuanto ella contiene para uso de todos los hombres y pueblos. En consecuencia, los bienes creados deben llegar a todos en forma equitativa bajo la égida de la justicia y con la compañía de la caridad. Sean las que sean las for-

mas de la propiedad, adaptadas a las instituciones legítimas de los pueblos según las circunstancias diversas y variables, jamás debe perderse de vista este destino universal de los bienes. Por tanto, el hombre, al usarlos, no debe tener las cosas exteriores que legítimamente posee como exclusivamente suyas, sino también como comunes, en el sentido de que no le aprovechen a él solamente, sino también a los demás. Por lo demás, el derecho a poseer una parte de bienes suficiente para sí mismos y para sus familias es un derecho que a todos corresponde" (Constitución sobre la Iglesia en el Mundo Actual, número 69).

En la tierra hay recursos suficientes para todos, pero sabemos que las riquezas están mal distribuidas. Unos pocos, a veces con artimañas de toda clase, han logrado posesionarse de lo más y mejor. La Historia se encargaría de demostrar que esto no es una afirmación exagerada.

En la misma Escritura hay palabras terribles en contra de los ambiciosos, como en este pasaje de Isaías:

"Ay de los que añaden casas a casas y juntan campos con campos, hasta no dejar sitio, y vivir ellos solos en medio del país! Lo ha jurado el Señor de los ejércitos: Sus muchas casas serán arrasadas, sus palacios magníficos quedarán deshabitados..." (5, 8-9).

También Santiago dedica párrafos indignados a los que explotan al pobre:

"Vamos ahora con los ricos: lloren a gritos por las desgracias que se les vienen encima. La ri-

queza de ustedes se ha podrido, sus trajes se han apollado, su oro y su plata se han oxidado, su roña será testigo en contra de ustedes y se comerá sus carnes como fuego; ustedes atesoraron... para los últimos días. Miren, el jornal de los braceros que segaron sus campos, defraudado por ustedes, está clamando, y los gritos de los segadores han llegado a los oídos del Señor de los ejércitos. Con lujo vivieron en la tierra y se dieron la gran vida, cebando sus apetitos... para el día de la matanza. Ustedes condenaron y asesinaron al inocente: ¿no se les va a enfrentar Dios? (5, 1-6).

Podríamos aducir otros textos pero no creo sea necesario.

Si en el mundo imperara la justicia de Dios no existirían los millones de hambrientos que pululan en todos los países atrasados.

Un proverbio — no recuerdo el autor — dice: "Si regalas a un pobre un pescado, le habrás resuelto el problema de un día. Si lo enseñas a pescar, le habrás resuelto el problema de todos los días".

A los pobres se les humilla y desorienta cuando nos empeñamos en resolver sus problemas en lugar de ayudarlos para que ellos los resuelvan por sí mismos.

La limosna es una emergencia destinada a socorrer a los que no pueden valerse: los ancianos; los huérfanos; los enfermos; los inválidos y todos aquellos que se encuentran en una situación desesperada, como los refugiados o las víctimas de las guerras, terremotos, inundaciones, etc.

Lo que resulta inaceptable es que la limosna se convierta en el expediente normal para ayudar a los que pueden procurarse, con su trabajo, el pan cotidiano.

Abramos nuestro corazón para compartir lo que tenemos con los necesitados, pero estemos claros de que no habrá soluciones a los males del mundo mientras no se implante, por todas partes, la Justicia.

Nueva ley canónica realza actividad laica

PITTSBURGH (NC) — Cuando el recién revisado Código de Ley Canónica entre en efecto este año marcará “el final del principio de la era de Vaticano II”, según un experto en Ley Canónica, quien se dirigió a los participantes de un forum de tres días sobre el nuevo código.

El Padre Francis Morrissey, decano de la Facultad de Código Canónico en la Universidad de San Pablo, Ottawa, dice que la nueva ley completaría la tarea encomendada al Concilio Vaticano II por el Papa Juan XXIII y refleja la vida de finales del siglo XX. El código revisado incluye 1,728 cánones y se espera sea promulgado por el Santo Padre Juan Pablo II bien el Domingo de Pentecostés (Mayo 30) o el primer Domingo de Adviento (Nov. 28) de este año.

Entre estos cánones hay “una especie de carta de derechos” para los laicos que los trae dentro de la Iglesia a funciones que eran sólo reservadas a los clérigos. Realza más el sentido de “unidad” y la visión de la iglesia como la “comunidad del pueblo de Dios” en un mundo donde hoy los conceptos de Dios, religión e Iglesia son desafiados.

También pone más fuerza en la necesidad de apoyo pastoral al matrimonio y reconoce el amor conyugal como meta primaria de la unión. En la concesión de anulamientos tiene en cuenta los adelantos de la ciencia que estudia la conducta humana y considera los problemas de la personalidad, incapacidad de una persona para cumplir los votos matrimoniales o una “falta de la debida discreción”.

Según el Padre Morrissey, una de las metas que tuvo presente la revisión del código fué aumentar la participación del laico en la Iglesia y la eliminación de cualquier forma de discriminación contra la mujer en la vida de la Iglesia.

LOS LAICOS participarán en la Iglesia en una triple misión: santificante, educativa y gubernativa.

MISION SANTIFICANTE:

A través de ella los laicos podrán asistir en los bautizos, distribuir la Eucaristía, recibir los votos en un matrimonio y en ocasiones dirigir un funeral. También podrán tomar parte activa en la preparación de otros para la recepción de los sacramentos.

MISION EDUCATIVA:

Servirán como lectores y catequistas, compartirán trabajos misioneros y enseñarán la fe en instituciones y en las comunicaciones sociales.

MISION GOBERNATIVA:

Los laicos serán formalmente incluidos en delegaciones a los Sínodos, disfrutando el mismo papel del sacerdote. Servirán en oficinas eclesísticas antes reservadas a clérigos y “podrán ejercer, posiblemente, una influencia innovativa, particularmente en el área matrimonial”, dice el Padre Morrissey.

El Padre Dominic Thomas Doyle, secretario de la delegación apostólica en Washington, dijo que el Canon de 1917 fue promulgado en un mundo “no hostil” a la religión y por ello el mayor interés del Canon era de forma y asunto, la “ejecución válida del rito.”

El nuevo código da énfasis a la dimensión eclesial, el ritual se ve como “el momento cumbre, cuando se da la gracia especial”, dice el Padre Doyle. “El individuo necesita más de lo que le hemos dado. La Iglesia se aleja de la idea del bautismo como único medio de librarnos del pecado original y propone el bautismo como iniciación o entrada a la comunidad (familia) eclesística”.

El nuevo código refleja mayor comprensión del sentido del amor conyugal. Un elemento clave es el uso de la palabra “alianza” en lugar de “contrato” del código anterior. Antes los principios claves de la unión eran, primero, procreación y después, asistencia mutua. Ahora se han invertido los términos y enfatizando la persona total la nueva secuencia dice “por el bien de los esposos y la generación de los hijos”. También denomina al matrimonio como “sociedad para toda la vida”. Las obligaciones pastorales de la Iglesia respecto a las parejas casadas también son definidas. Apoyo y guía antes que los problemas surjan y lleguen a crisis.

Dice el Padre Alessandro, canciller de la Diócesis de Rockville, N.Y., que la Iglesia “cree en la estructura familiar; debemos tener la interpersonal arena de la familia; tenemos que dedicar los recursos a la vida familiar en todos los niveles, especialmente en las parroquias.”

Encuesta sobre el crimen... (Viene de la pág.1A)

lugar.

Respecto a la actitud de la Iglesia, la mayoría cree que...

- "... debiera combatir el crimen enseñando con más fuerza acerca de "la gloria, el infierno y del pecado".

- "... hacer más para atraer a la juventud y hacerlos más conscientes de Sus enseñanzas".

- "... orar más y promover la participación de la comunidad en los programas como "Crime Watch (Vigilancia del Crimen).

- "... debiera hablar más en favor de las víctimas que de los criminales".

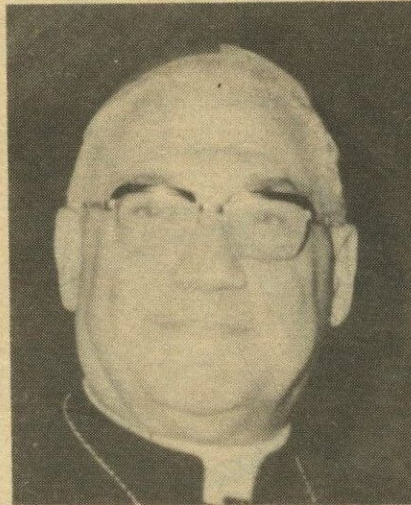
- "... se debe ocupar más de los prisioneros y de los pobres para acabar con el crimen".

Un parroquiano de la Iglesia St.

Joan of Arc, Boca Raton, expresa que "Hemos tratado a los criminales muy bien, mientras olvidamos los derechos de los que los han sufrido." Tenemos leyes que protegen al criminal mientras hace sentir al inocente como si fuera el criminal, a través de interrogatorios por abogados que sólo buscan dinero y fama liberando asesinos, ladrones y traficantes de drogas. Y peor aún, jueces que los ponen en libertad "porque las cárceles están llenas".

Un miembro de la parroquia Holy Name of Jesus, West Palm Beach, quien dice que trabaja con los prisioneros, asegura que los criminales declaran que "el alcohol y las drogas son las mayores razones por las que ellos están en la cárcel".

NOTICIAS DE LA SEMANA



S.E. Pericle Cardenal Felici

MURIO EL CARD. FELICI

Roma (NC) — A pocos meses de la publicación del nuevo código de derecho canónico, después de 15 años de consultas, ha muerto uno de sus gestores principales, el cardenal Pericle Felici, 70, jefe de la signatura apostólica y de la comisión pro-revisión del derecho canónico. Fue secretario del segundo concilio vaticano.

WALESA NO PUDO IR AL BAUTIZO DE SU HIJA

Polonia (NC) — La hijita del dirigente laboral de Solidaridad Lech Walesa fue bautizada con el nombre de Victoria María el 21 de marzo, pero entre los 7,000 asistentes a la ceremonia no estaba el padre, pues las autoridades comunistas se negaron a permitirle salir de su encierro en otra ciudad pese a peticiones de su esposa Danuta Walesa. El gobierno ofreció a principios de marzo el exilio a los 3,000 detenidos desde que impuso la ley marcial en diciembre, pero muy pocos se han acogido a la oferta. Los arrestos continúan, como la detención en Czestochowa, sede del santuario mariano, de cuatro jóvenes disidentes que según la policía tenían equipo de imprenta y grabaciones de programas radiales extranjeros.

VOTOS CONTRA VIOLENCIA E INJUSTICIA

Colombia (NC) — Aunque el Partido Liberal mantuvo el control del congreso en las elecciones del 14 de Marzo con un 58 por ciento de los 4.8 millones que dió el recuento (los conservadores ganaron más de 2 millones, el resto favoreció a dos partidos izquierdistas), se encuentra dividido para las presidenciales de

mayo entre el candidato oficial Alfonso Lopez Michelsen y el senador Luis Carlos Galán, cuyo grupo disidente obtuvo más de 600,000 votos. En Febrero los obispos habían exhortado a la ciudadanía a votar contra la violencia y en favor de candidatos dispuestos a corregir la injusticia social, luchar contra el crimen y superar al terrorismo.

DEBATE SOBRE DOCTRINA SOCIAL DE LA IGLESIA

Vaticano (NC) — El nuevo secretario de las Naciones Unidas Javier Pérez de Cuéllar dirá el discurso de apertura de un debate sobre la doctrina social católica patrocinado por la Comisión Pontificia de Justicia y Paz en Abril. Incluye las encíclicas desde Rerum Novarum (1891) hasta Laborem Exercens (1981).

LEY UN POCO MAS JUSTA CON LOS INMIGRANTES

Washington (NC) — Un proyecto de ley sobre inmigración sometido por el senador Alan Simpson (R.Wyo.) y el diputado Romano Mazzolli (D.Ky.) descansa en tres propuestas: cumplir la ley, dar amnistía y aplicar sanciones, según los primeros en estudiarlo. Por su parte Donald Hohl, subdirector de Sericios de Migración y Refugiados, US Catholic Conference, y su agente en San Francisco James Hoffman, han dicho que parece bastante justo; consideran que es prematuro apoyarlo oficialmente. El proyecto es compasivo en cuanto da más facilidades para legalizar la situación de muchos inmigrantes y refugiados, que las reformas propuestas por la administración, si bien incluye restricciones estrictas a la hora de solicitar trabajo. En cambio excluye la idea de "obreros invitados" que Reagan había propuesto y fue criticada por muchos, los mexicanos también.

"DOY GRACIAS A DIOS PORQUE FUI OBRERO"

Leghorn, Italia (NC) — Durante su visita a una fábrica en Leghorn, el Papa Juan Pablo II notó las dificultades que sufre el mundo laboral, y subrayó la importancia consiguiente de los sindicatos. "Considero una gracia de Dios el haber sido obrero, pues me ha permitido conocer a fondo este mundo," agregó refiriéndose a su trabajo en la juventud en una planta de Polonia. "Es una existencia llena de profunda humanidad, no exenta de debilidades, una vida simple, difícil, dura y digna de todo respeto."

El Centro Hispano necesita un local

El Centro Hispano Católico, que brinda asistencia a niños preescolares y a los ancianos, especialmente ancianos incapacitados, está buscando un local en el "downtown" para reemplazar el que ahora ocupa junto a la Iglesia Gesu en NE 2da. Calle.

Desde que la Arquidiócesis de Miami anunció la decisión de demoler

el edificio que ahora aloja a la Escuela Gesu debido al alto costo de las reparaciones que necesita, los administradores del programa para niños y ancianos han tratado infructuosamente de hallar un nuevo local donde prestar sus servicios.

Si alguien tiene o sabe de algún local apropiado al caso, por favor llame al teléfono 754-2444.

Archdiocese of Miami

Fiscal accountability



Charities (and others)



25 de marzo de 1982

A los sacerdotes, religiosos y fieles de la Arquidiócesis de Miami:

Tengo el agrado de presentarles hoy un amplio Informe Sumario de la Revisión de Cuentas de la Administración Central de la Arquidiócesis de Miami. En un espíritu de responsable administración y rendición de cuentas, les presento este Informe Económico.

Como ustedes ya saben, el sur de la Florida es una de las áreas de más rápido crecimiento de los Estados Unidos. Nuestra Arquidiócesis está haciendo toda clase de esfuerzos para mantenerse en consonancia con el rápido crecimiento del sur de la Florida. En cierto sentido, somos también una Diócesis Misionera. Tenemos muchas misiones rurales a la vez que grandes áreas urbanas. El futuro de la Iglesia de nuestra comunidad de la Florida depende de la juventud de hoy, lo que se refleja en nuestros gastos para la educación. Es la más importante de nuestras inversiones para el futuro.

Nuestros programas pastorales para el desarrollo espiritual de nuestro pueblo son también un compromiso esencial de la Iglesia. Es nuestro compromiso con Cristo evangelizar, vivir el Evangelio y llevar a Cristo y sus enseñanzas a los demás.

Las múltiples necesidades de servicios sociales se han incrementado grande-

mente en los años recientes. Es la Misión de la Iglesia dar testimonio de Cristo y de sus enseñanzas. Nuestro amor a Dios se mide por nuestro amor a los necesitados. Debemos ver a Cristo en el rostro del pobre, del anciano, del enfermo, del subnormal.

El continuo apoyo generoso de ustedes a la Iglesia en la Arquidiócesis de Miami es evidencia del amor que tienen a Dios y a los semejantes. Nuestra fuente primordial de ingresos es el apoyo realista semanal de una multitud de fieles católicos que aman a la Iglesia y comprenden su propósito de servir a Dios y al prójimo.

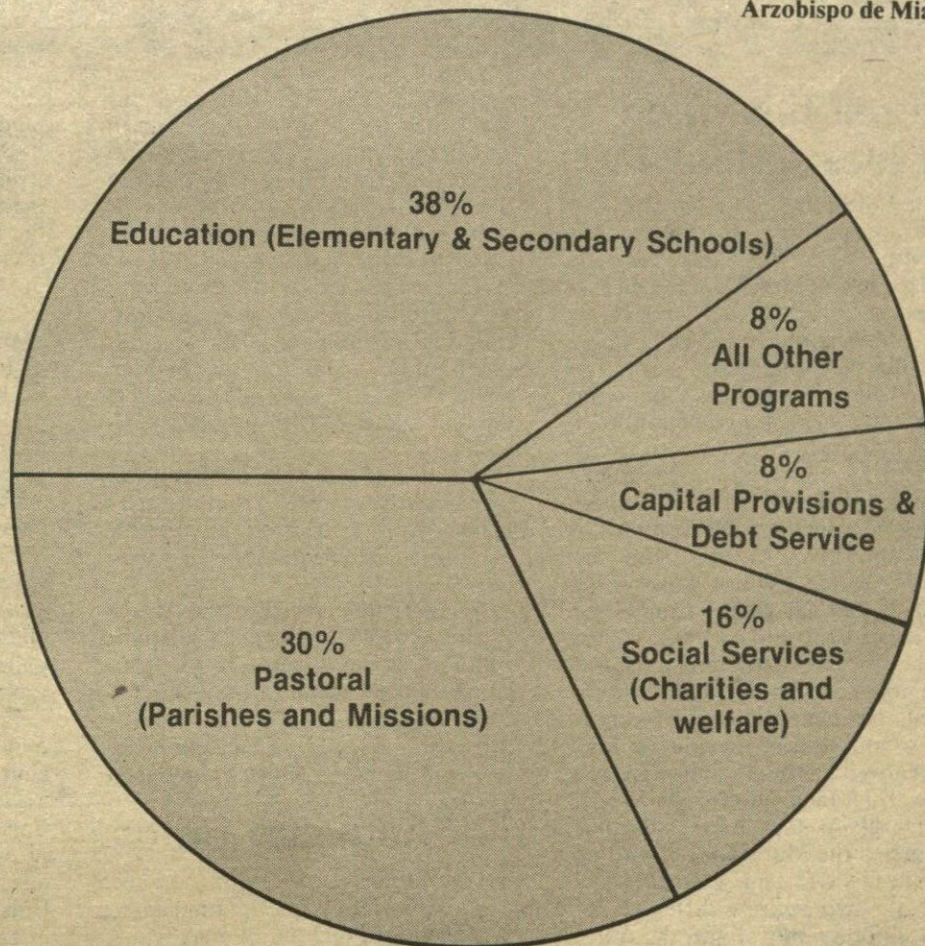
Les agradezco sinceramente su lealtad y generosidad con la Iglesia.

Con saludos personales y los mejores deseos sinceros de que tengan una Pascua de Resurrección gozosa y bendita, me profeso

De ustedes devotamente en Cristo,
Edward A. McCarthy
Arzobispo de Miami

COMBINED EXPENDITURES & COMMITMENTS TWELVE MONTHS ENDED JUNE 30, 1981

EXPENDITURES (By Function)		%
Education — Elementary & Secondary Schools	\$24,450,841	38
Pastoral — Parishes, Missions	19,096,342	30
Social Services — Charities	9,880,531	16
Archdiocesan Administration — Chancery	1,988,796	3
Religious Personnel Development — Seminaries	1,698,442	2
Cemeteries	923,400	2
Archdiocesan Newspaper — The Voice	556,234	1
Capital Provisions		
Extraordinary Plant Repairs & Replacements	964,000	2
Purchase of Future Parish/Agency Sites	2,000,000	3
Debt Service — Parishes & Agencies	2,133,812	3
Total	\$63,692,398	100%



included such
ures as we con-

resent fairly the
ocese of Miami
and the current
then ended, in

conformity with generally accepted accounting principles applied on a consistent basis.

The examination referred to above was directed primarily toward formulating an opinion on the financial statements of the Central Financial Office of the Archdiocese of Miami taken as a whole. The supplementary data included in Schedules 1 through 5 are presented for supplementary analysis purposes and are not necessary for a fair presentation of the financial position and

results of operations of the Central Financial Office of the Archdiocese of Miami. The supplementary data have been subjected to the same auditing procedures applied in the examination of the basic financial statements and, in our opinion, are stated fairly in all material respects only when considered in conjunction with the financial statements taken as a whole.

Peat, Marwick, Mitchell & Co.
Miami

Matter of Opinion

The first step for El Salvador

Perhaps there is still hope for El Salvador.

To their credit, the common people of that country ignored threats from the left and turned out in droves to express themselves at the polls.

That they opted for center or rightist politics, the politics of order and enterprise, is a harsh rejection of the leftist tactics there.

armed effort to overthrow a government and then expect to walk freely into elected office of that same government even as you continue blowing up buses and roads.

The people there are fed up with fighting. They want a chance to get the economy moving and want the dignity of voting their beliefs, something non-existent in Cuba and Nicaragua.

However, the ball is now in the court of

EDITORIAL

No, the elections were not perfect, but they appear to be a reasonably democratic expression, given the less than perfect situation there. The leftists did not participate, claiming that it would endanger their lives. There may be some truth to that, especially given the record of ruthlessness of government forces against insurgents or alleged supporters. And we have criticized the Salvadoran government and the U.S. involvement on that point.

On the other hand you cannot mount an

the newly elected officials and the business establishment that is allied with the right wing coalition now to be in power. Will they simply re-establish the standard Central American theme of keeping most of the money in the hands of a few? Or will land reform and jobs be given priority within the newly established mandate?

The United States must push human rights and genuine economic justice in the new order, or next time the people may decide the left is all that's left.

To anonymous writers

Notice to anonymous letter writers: Save yourself the trouble. We do not even read what you write.

We always glance at the signature first to see whom we are reading. If there is no

signature, we lose interest.

Such letters are almost invariably filled with un-Christian blatherings that even the author is unwilling to stand behind. That is why those missives quickly hit the waste can.

Letters to the Editor

Falwell fills need for alternative TV

To the Editor

In response to Prentice Browning's: "Alternative Broadcasting" in the March 5 issue of The Voice:

If Tom Osborne and Greg Schmidt are really trying to create a way for the Catholic Church to respond to the media ministries, in my opinion, they aren't going to do it by criticizing others or by coining clever phrases.

Gregory Schmidt says: "Twenty-five per cent of the contributions the Moral Majority get are from the Catholic sector. We're looking to gain back that audience." Could it be that these contributors respect Dr. Falwell's views and feel a moral obligation to join him in fighting against the deplorable moral conditions of our times? Like it or not, Jerry Falwell has made a difference in this world. Incidentally, does Mr. Schmidt claim that these contributions are to the Moral Majority or to Dr. Falwell's Old Time Gospel Hour, which are two entirely different activities — one political and the other religious?

The evangelists of the "Jerry Falwell mold" seem to be enjoying a loyal, generous following. Dr. Falwell was not created by the Moral Majority. The Old Time Gospel Hour has gained an army of dedicated followers for him. Not many religious leaders address moral issues as for-

thrightly as Dr. Falwell does in his preaching and teaching. Dr. Falwell encourages young people who attend Liberty Baptist College to go out into the world and be giants for Christ. These young people have the will and desire to serve God. It seems that the "Jerry Falwell mold" is here to stay.

As altruistic as Mr. Osborne's attitude is regarding the Haitians, his observations regarding the Haitian dilemma are too simplistic, considering that many entered this country illegally.

It is nice to know that Alternative Broadcasting plans to promote interfaith social and "mainline" theological values, whatever they may be.

If Alternative Broadcasting has a Christ-centered message, Christians will underwrite it even if the programs happen to be in the "Sunday morning ghetto."

Charlotte Leidy
North Palm Beach

No Anglican Unity

To the Editor:

The Voice story concerning Anglican-Catholic unity may cause some to think that such unity is close. As an ex-Episcopalian, a former vestryman and member of a diocesan convention for several years, I can see very little basis for such thoughts.

There is an irreconcilable difference between the basic Catholic doctrine concerning the Eucharist and the beliefs held by Anglicans traditionally

and by large numbers of them in modern times. The "Articles of Religion, as established by the Bishops, the clergy, and the laity of the Protestant Episcopal Church in the United States of America, on the twelfth day of September in the Year of Our Lord, 1801" contains the following statements:

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions."

"— the sacrifices of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

Both of these statements are contained as historical documents of that church in its prayer books published as late as 1977, and though most Episcopalians would probably not express their beliefs in such terms today, I find no statement that the Episcopal Church has officially disassociated itself from the positions set forth.

During my years as an Episcopalian I saw nothing to indicate that the majority of Episcopal Bishops, Priests, or Laymen held views consistent with Catholic doctrine concerning the Eucharist. Those "high Churchmen" who held views on the Eucharist approaching

Catholic teaching were in a rather small minority of Episcopalians. Their views and corresponding actions were generally tolerated but were most definitely not those of the majority of Episcopalians. I have seen nothing in the secular or religious press concerning any significant change in this situation.

and others too numerous to mention, I believe we deceive ourselves if we think that real unity is imminent. I think we have to settle for long and determined prayer and effort, adhering carefully to Vatican II's Decree on Ecumenism.

Embry G. Scott
Naples, Fla.

Salvador Editorial

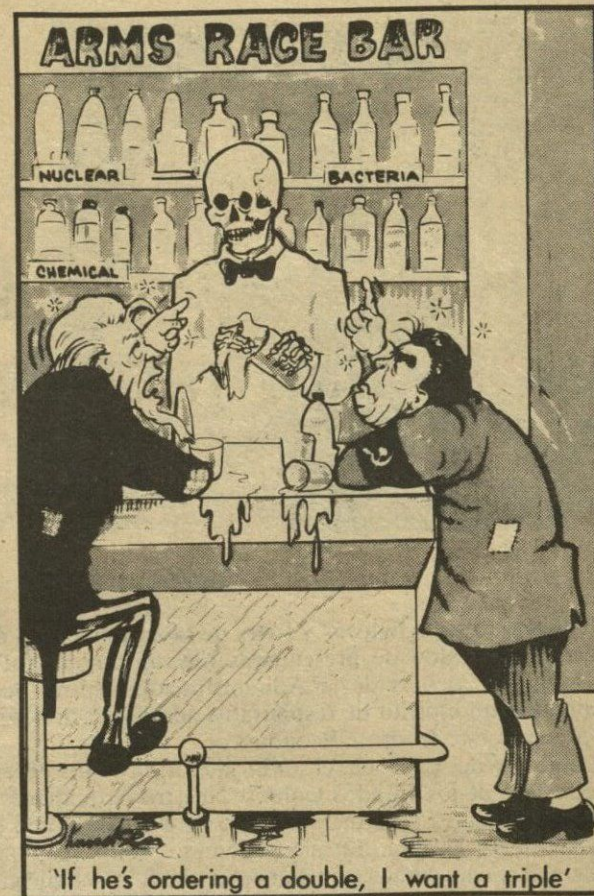
To the Editor:

I hasten to congratulate you for the outstanding Editorial about the El Salvador situation written by Fr. Andrew Greeley which was published in the March 19th issue.

In my opinion Fr. Greeley "hit the nail on the head" and in spite of the fact that I read everything published about El Salvador and Central America, this is by far the best analysis of the problem I have ever seen.

I hope we all remember Fr. Greeley's remark in the next to last paragraph which was, "When the Leninists come to power, there will be no hope of change."

Donald A. Pruessman
Miami



Why do we suffer in life?

The problem of suffering in our lives never faces us more starkly than in these awesome days of Holy Week when our gaze is riveted on Jesus, the Man of sorrows. No one need remind us that the year round the problem of pain is there, now in this form, now in that.

There is no escaping it. Today is miserable, yesterday was beautiful. Some years, we rejoice with relief, are relatively more free of pressure and heartache than others. We have come to learn that if we are sensible we leave the future alone. It has a variety of clouds still in formation. How foolish to think now they will turn black and tip over on me.

Suffering is the law of life. Some try to ignore this. Some run from it. Much of the drug problem



By Msgr. James J. Walsh

THE LORD God gave man this order, "You are free to eat from any of the trees of the garden

"Suffering is the law of life. Some try to ignore this. Some run from it. Much of the drug problem is escapism, such as Belushi's seems to be. His would appear to be another case of one who 'has everything' — that awful phrase saturated with materialism — but inwardly is poverty stricken."

is escapism, such as Belushi's seems to be. His would appear to be another case of one who "has everything" — that awful phrase saturated with materialism — but inwardly is poverty stricken.

IT IS normal to complain about the suffering of life. Why indeed is it like this? Why can't we be born and live and die without this constant threat of physical, mental or spiritual pain? Why must we be born in pain and usually die in it? Why must all of life in between, from the cradle to the grave, be portioned out never with the certainty that tomorrow will come, never assured that this moment's relief will be edged out by grief?

Why? Go to the first book of the Bible, Genesis. A man and a woman did indeed once know perfect natural happiness. No pain. No expectation of death. Gifts of body and soul beyond our understanding.

And then the most stupid thing on earth — war! If it is the height of folly for nation to war against nation, how utterly senseless it is for the creature to rebel against his creator!

except the tree of the knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die."

Satan used the deceptions we are all familiar with in our lives. "You certainly will not die. No, God knows well that the moment you eat of it, your eyes will be opened and know what is good and what is bad."

The first of his billion tricks, and we fall for them constantly. God kept his word.

"BECAUSE YOU listened to your wife and ate from the tree of which I had forbidden you to eat, Cursed be the ground because of you.

In toil you shall eat its yield

All the days of your life . . .

By the sweat of your face

Shall you get bread to eat,

Until you return to the ground

From which you were taken;

For you are dirt,

And to dirt you shall return."

To put it somewhat stuffily, suffering then

became "a state of disorder produced in life by sin." All that we find so common such as evil thoughts, evil deeds, evil words became part of Adam and Eve's existence, and, therefore, ours.

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

LATER THE prophets in teaching the chosen people stressed the moral elements in the doctrine of atonement and helped Israel understand that "the catastrophes that befell it were God's judgment . . ."

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

This is what the Gospels are full of — the suffering Lord. Without guild of any kind, perfectly united with his Father, Jesus predicted his own suffering as necessary for the redemption of the human race. "He began to teach them that the Son of Man had to suffer much . . . be put to death and rise three days later."

After his resurrection, the Acts of the Apostles reported how Peter had given a summary of it all.

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

THIS WAS constantly Paul's theme to all his potential converts. "All that a Christian must suffer here on earth is nothing in comparison to this future glory." Paul spoke of one goal in life — eternity, heaven.

Yes, we do indeed suffer in body, mind and soul. We suffer the pain of temptation, the grief of sin, weariness and torment in the body. None of it makes any sense at all, unless we remember man started the war which is sin. Christ brought peace and reconciliation through his death and resurrection. (Msgr. Walsh is pastor of St. Agnes parish in Key Biscayne.)

Crime: What's the answer?

Crime in the streets is as old as the streets themselves. It is not something new, but it certainly is becoming more and more ingenious and picturesque.

Young criminals are becoming more inventive, devising new forms of violence at a precociously early age. According to reports, many of today's whiz kids begin their criminal careers at the age of 13.

In earlier days, young criminals frequently reformed and became contrite and penitent. Today, however, reformation and rehabilitation are considered pointless and old-fashioned by many of them, out of step with the rhythm of the times.

According to a series of articles in the New York Times, rehabilitation was once a dignified term. Today, however, many young criminals do not want to be reformed.

AMONG SOME of the experts, the emphasis on rehabilitation is being questioned today.

The chairman of the sociology department of City College, New York, aided by several colleagues, reviewed more than 200 studies of rehabilitation programs used both in prison and in the community among young people and adults.

The panel concluded that, with a few isolated exceptions, no rehabilitation effort had kept those who participated in it from returning to crime,



By Fr. John B. Sheerin, CSP

according to the report.

Even President Lyndon B. Johnson's project of a Great Society has little or no impact on the crime problem. In Kansas City, Mo., experiments revealed that tripling the number of police cars on patrol did not have any measurable impact on crime rates.

And the New York Times articles showed fairly conclusively that rehabilitation programs have proved to be a case of frustration. Despite the great expense and effort of such programs, their results have been a great disappointment.

SOME OBSERVERS say that the core problem in fighting juvenile crime lies in developing a sense of responsibility in the young criminal. Yet, thus

far, such projects for young criminals have proved to be failures.

The House of UMOJA in Philadelphia takes in gang members, gives them a say in setting their own rules, helps them adjust to jobs and outside life and has negotiated peace agreements between warring gangs.

Similar homes have operated in New York and other cities. But, while they do seem to help some individuals, they have had no great impact on the crime rate.

Again young members of minority groups often sense that they are victims of discrimination with poor hopes of rising on the ladder of success. Often, unfortunately, they are excluded from the mainstream of cultural and economic life. Needless to say, some turn to crime.

WHAT IS the answer to the crime problem? The confidence of some experts in the effectiveness of rehabilitation efforts is obviously dwindling. But the crime problem is very real — for both the criminal and the victims.

Society is groping for ways to confront this problem. As it does, it is crucial that we do not lose confidence in the human dignity of all those involved. The answer will not be found by stripping offenders of their human worth. (NC News Service)

Opinion

On becoming older in the U.S.

Old age may be coming back into style. At the very least, being old in the United States seems to be entering a new era. No longer are the traditional stereotypes about senior citizens holding true, in every case.

Beth Solto, writing for Georgetown Population Control, observed that people turning 65 now differ considerably from those who entered the ranks of senior citizenship just a few years ago. She noted: The new entrants differ "not only in



By Antoinette Bosco

age but in life histories, experiences, attitudes and preferences."

If attitudes concerning old age are changing, at least some of the credit belongs to a friend of mine, Lou Cotton, a man almost 80 now who has been speaking out for older people.

HE BECAME a spokesman for the elderly after becoming upset at the way senior citizens were being treated. By way of illustration, he told me of a personal experience — where a much younger person, someone 25, condescendingly patted him on the head.

Cotton became a voice crying in the wilderness. He authored a syndicated column for people 60 or more years old. Now Cotton understands from the inside out what the problems and interests of growing older are.

Later, after receiving letters from older people from all

over the country, Cotton became the author of a book called, "Elders in Rebellion — a guide to Senior Activism," published in 1979 by Doubleday.

The example set by many older persons is contributing to a change of attitude. The notion of age is being defined by the many people today who remain active and vibrant long past the age of 65. Many are staying healthy longer and, in many cases, are better educated than ever before.

In addition, the percentage of people in the United States who are more than 65 is rising every year. John Barbour has written: Every day in the United States, some 5,000 people celebrate their 65th birthday. By the year 2000, 16 percent will be more than 65. This compares with 11 percent who were more than 65 in 1982.

THE REVOLUTION in thinking concerning the aging person has several implications.

To begin with, now that they no longer are forced to retire at age 65, many people are remaining on the job. Also, more people, even when they do retire, want to stay actively involved. Therefore, many are taking up a second career or part-time work in their chosen field as consultants.

Many older persons offer freely of their talents in a variety of volunteer activities. A man I know is very interested in issues of social justice, especially in connection with feeding the hungry of the world.

OTHERS WORK in senior power groups and take a special interest in what is happening on the federal scene today. These people speak out vocally to protect their interests in Social Security and Medicare.

Many older persons are leading satisfying lives visiting family and children and spending a fair portion of their time traveling. (NC News Service)

Finding a favorite saint

A fellow who is writing an article on the favorite saints of different people phoned to ask me about my favorite saint. His call came on the day we were putting out the paper, I asked him to call me back the next day when I could have had time to think about it.

I needed time to think about it. Mary is my favorite of all but then that's true of most Catholics. The writer probably wanted another saint than the Blessed Virgin. Before I became a Catholic I admired St. Francis of Assisi, as I think many who are not Catholics do. When Father Thomas McDonald was ready to receive me into the Church he noted that neither of my given names were names of saints. Choose



By Dale Francis

a saint's name, he told me, and I chose St. Francis. So I'm officially Francis Dale Lyman Francis, giving me the name of the little man from Assisi on both ends.

When I got the welcome news I was going back to the States a few months after the end of World War II, I went to say good bye to my friend, Bishop Apollinaris Baumgartner of Agana, Guam. He asked me if I'd been confirmed. When I said I hadn't, he confirmed me. I chose the name of St. Peter Claver because I had been committed from my youth to the cause of justice for Negroes and I knew of the work for Black people of St. Peter Claver.

AS THE years have gone by I have come to study the lives of many saints and to add them as my favorites. One of the most beautiful things about the Church, I think, is the way we are together, those of us on earth and those in Heaven or on the way to Heaven. But when I came right down to it, I knew my favorite saint had to be my friend, St. Benedict Joseph Labre.

He seems so appropriate to our times. He was, while he lived on earth, a rootless man, never finding his vocation, never having a real home, but he became a man rooted in his devotion to the Eucharist. He spent his days kneeling before the Blessed Sacrament and there he died. We live in a world in which change is so rapid that people are rootless, no longer anchored to values of the past. Catholics are often drifting and there is for us what St. Benedict Joseph Labre discovered, we can root ourselves in love of the Eucharist and our faith will be always firm.

But there's a story I want to tell you that will tell you why I know St. Benedict Joseph Labre is my special friend. I was in Rome to cover the Second Vatican Council. It was a busy time, there were always meetings, briefing sessions. But I wanted to visit the church where St. Benedict Joseph Labre had died. I wasn't even sure of the name of the church, St. Maria del Monte or something like that. I asked where I could find it but either nobody I asked knew or I didn't make myself clear.

SO IT came the morning I was to leave Rome and I regretted I hadn't found that church. The limousine to the airport was due in less than two hours. I was staying at The Forum Hotel, a small hotel on the edge of the Forum. I had time to go to Mass next door to the hotel, as I had every morning.

The Mass began and I was deep within it. We came to the sanctus and then something happened. I rose and left the church. Never in all of my life had I ever done anything like this and I had no idea of why I was doing it then. Outside it was raining. I walked up a street, kept walking, making turns, going on, getting soaked by the rain. I don't know how long I walked, it was as if in a dream, perhaps for 10 or 15 minutes, and in the middle of a block, there was a door, leading into a church. I went in, the Mass was at the sanctus, exactly where I left it.

I knelt in a pew at the side, when Communion came I went forward and received, returned to my place and there for the first time saw I was kneeling beside the tomb of St. Benedict Joseph Labre.

Is there any wonder that when asked my favorite saint, I gave the name of my friend, St. Joseph Benedict Labre? (Dale Francis is editor of the Washington Catholic Standard)

Budget troubles

Q. I never seem to have any money. Please tell me what to do. (Michigan)

A. Welcome to the club! My friends and I never seem to have enough money either. In some ways this is a fairly normal situation, but it's made worse these days by inflation and unemployment.

Presumably you either can't get more work or are too busy with school to take on an additional job. So you have to find a way to make-do with what money you have.

It might be well for you to spend some time checking your spending habits.



By Tom Lennon

1. Do you frequently buy things on impulse and realize two days later you don't really care all that much about the item you purchased?

2. **WHAT DO** you spend your money on? Try making as complete a list as possible of the purchases you have made in the past month. Were all the purchases you made necessary? Which items might have been eliminated?

3. Give some thought to planning your purchases well ahead of time. Give careful consideration to what is necessary and what is not. Adults, caught in the money crunch just like you, are doing this type of planning with greater frequency.

4. Consider whether you have hang-ups on trends and styles. Do you always have to shell out money on the latest game or gizmo? Do you have to have the very latest in shoes or T-shirts or hair styles?

Such purchases often are linked with impulse buying and well deserve budget cutting.

5. **ARE THERE** any other ways to trim your spending? Instead of a movie next weekend, could you and your date merely nibble potato chips and get to know each other better through the art of conversation?

6. Instead of buying the latest record album or cassette, could you check your public library to see whether it's already available there in the "non-reading material section."

Some people think the money crunch may get worse in the years ahead. And some people are talking about a simpler lifestyle. This, of course, involves what we've talked about before, "Saying no in a yes society."

Keep in mind that the advertising persons and the makers of commercials want you to say yes to every desire, yes to every greedy impulse.

IF YOU are inventive enough to say no and to find ways of enjoying life and being happy on a tight budget, you are fortunate. Saying no won't bother you.

You may well be something like those people Jesus spoke of when he said, "Happy are the poor" in the Gospel of Luke.

What's there for kids to do? Lots!

One of our columns about a 13-year-old girl who picks on her younger brother prompted a response from a reader in Iowa.

Many children act, our reader suggests, because of some simple lacks: They are tired, they are hungry, they have nothing constructive to do. In



By Dr. James and Mary Kenny

addition, 13-year-olds need to feel that they belong and that they are needed within the family.

Our reader suggests a myriad of things which children can do which are useful and fun and which contribute to a sense of importance and belonging. If you have ever wondered what children might do besides watch television, try this suggestion list from our reader:

Children are often tired after a full day of school. Schedule a rest period immediately after school before they go on to other activities.

HUNGER. TRY to get children to eat a decent breakfast. Have a nutritious snack ready right after school: sandwiches, fruit, pudding, milk.

Duties. Children can be very helpful around the house. The secret is to schedule time carefully. Don't be afraid of lists and charts. Schedule time for chores, homework, rest, television, free time, night prayers. Allow time for snacks or treats, and let the child plan, prepare and serve a surprise treat — particularly nice after doing chores.

Outside activities. Some children have too many, but one or two are good for a child. These include band, Scouts, 4-H, sports, lessons, music.

Quiet time with the parent is important. Every parent and child should make some time to talk privately. Sometimes big sisters or big brothers can be valuable confidants for adolescents.

CONTRIBUTE to others. Read to or help an elderly relative or neighbor. Find news or an article of interest to the family and share it at mealtime.

Belonging to the family. Parents can share with the child what they do at work. To the extent that the child can understand, they can share family finances, how they budget, make purchasing decisions, pay taxes.

Activities for children:

1) Learn to knit, crochet or do needlepoint. The child who really knows these skills can then teach

them to others.

2) Learn new words from the dictionary. The family might learn one new word per day.

3) Activities need not be expensive: make popcorn balls, candy, scrapbooks, photo albums, candles.

4) Have a plant or two and learn to care for it. In the spring plan and raise a garden or at least a few flowers.

5) Have a pet, perhaps one which can be kept in the child's room. Gerbils, fish and birds are popular as well as dogs and cats.

6) With parents' help, use your favorite colors to plan and redecorate your room.

7) Get a foreign pen pal and exchange letters.

8) Start a secret pal group through the parish. Send holiday and birthday greetings and small gifts to a secret pal, and reveal secret pals at the end of each year.

Television can be used to combat boredom, but its passive setting can destroy initiative. Parents should lead the way in planning time and in providing an active growth environment.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, Ind. 47978) (NC News Service)

Lent and family life : Stage 6

The sixth stage in family life is no stranger to most of us. The **empty nest** has been praised, maligned, feared, and enjoyed, depending upon a couple's preparation for and anticipation of it.

Women usually experience this stage before men who often have 5 to 10 years of work left or, if not, enjoy the anticipation of being freed from a lifelong 8-5 work schedule. As I wrote last week, if the couple has made an effort to prepare for this time before it arrives, they have a much smoother shift into the lifestyle this stage brings.

But even with preparation this stage can surface some surprising and unpleasant feelings. The most common and overwhelming reaction is that of uselessness. Many couples report loss of a sense of self-worth when they no longer have useful work in the marketplace or home to give them purpose and gratification.

OUR CULTURE plays into and emphasizes this loss because we equate a person's worth with his or her work. Instead of applauding leisure and encouraging self-esteem after retirement, we wonder how people will "fill their time" and we ask them what they do all day. We imply that life without work is meaningless rather than rewarding and they come to believe it.

Within the family at this time, other tensions can surface. If parents are disappointed in the outcome of their children or the work on which they've devoted their life, they can become bitter.



By Dolores Curran

"I spent \$50,000 on my kids' education," said one 60-ish father, "and not one of them cares about getting a decent job."

Other empty-nest parents complain about grown children who have abandoned the faith after their lifelong efforts to be models of faith to them. Others are shaken over divorces, job shifts, and attitudes of grown offspring.

Couples best able to weather the empty nest are those who 1) have prepared for it; 2) continue to see self-worth even if they aren't working; 3) interact with their grown children as friends rather than as parent/children; 4) recognize the limits of parenting, accepting that how the children mature is in God's hand, not theirs; and 5) develop a faith life congruent with the empty nest.

IT'S AT THIS point that we see couples volunteering for church work in droves. They are

our best resource in family ministry. They enroll in adult ed courses, do retreat work, whatever. They're free to really spend some time together in meaningful church work.

I know a retired accountant who works on his parish books while his wife keeps the parish scrapbooks up to date. Another couple became a deacon-couple and opened up an inter-parish library. A group of empty nest mothers have set up a "Mother's Day Out" in their parish. On Fridays they come in to baby-sit, read and teach tot religion classes for any pre-schoolers mothers drop off that day. They love it and the young mothers love it even more.

Empty nest parents can utilize Lent to focus on the present rather than the past and on these questions: Can we accept life with all the joys and disappointments God has given us? If not, can we do something concrete like counselling, prayer or a retreat to gain this acceptance? Can we face dependency on one another? Are we looking toward the future with its predictable illnesses and aloneness with fear? Can we talk about it? How can we develop a deeper prayer life to help us face it?

This stage can be painful and joyful. I've seen couples who have begun this stage with emptiness and bitterness redevelop a relationship with each other and God that brings them a peace and acceptance they have not experienced in earlier, "happier" times of family life. (Alt Publishing Corp.)

Family Night

By Terry & Mimi Reilly
OPENING PRAYER

THEME: Something to Think About
Lent continues moving towards Palm Sunday, which is April 4th. This week take the time to contemplate the mystery of what Palm Sunday means. Jesus, knew in His heart that many of the people who were shouting "Hosana" on Palm Sunday, would be the same people who five days later would be shouting "Crucify Him!" Why are we so

fickle? How often do we make good intentions only to find later we actually do the opposite?

ACTIVITY IDEAS Young families

Materials: bible, paper, scissors, tape and crayons. Cut out two crowns from the paper. Discuss symbols for an earthly king, then color them onto one of the crowns. Now discuss symbols for Jesus, our heavenly king and then color those symbols onto the second crown. Some examples that might be for the earthly crown — guns, money; for the heavenly crown

— a dove for peace, a heart for love, do be creative, there are so many symbols. Plan to use the two crowns as a center piece at the dinner table during this week before Palm Sunday.

Middle Year and Adult Families

Materials: bible, sheet of paper, pencil. Look up the following scriptures and list on the paper reasons why the Jews may have wanted Jesus for their king: Mark 9:36-37 then John 12:17-29 then Matthew 14:25 then Matthew 14:15-21 then Mark 7:33-35. What are some of our reasons for wanting Jesus to be our

king? Make a list and discuss them.

SNACK

Make a kingly treat, what might it be?

ENTERTAINMENT

Have a role play, pretending a king and his court. Take turns so more than one person can have the chance to be king.

SHARING

1. This lent has meant to me__
2. Share a time you remember feeling like a king and then when it ended.
3. Share a moment someone felt close to Jesus.

Scriptural Insights

PALM SUNDAY

Readings: Isaiah 50:4-7 Philippians 2:6-11; Mark 11:1-10

By Fr. Richard Murphy, O.P.

Lent has sped quickly by, and again we find ourselves on the threshold of Holy Week. With the help of the Scriptures, we reverently open the doors of our mind to the heroic events which took place during the first Holy Week. On the surface, it was a week of suffering, humiliation, and death; in reality it was the majestic climax of a life that had begun a few decades before at Nazareth and Bethlehem.

God speaks to us through the Bible, revealing to us the plan God had worked out for our salvation. The plan is familiar to us by repetition, but it is thrilling nevertheless. Guided by the church and the stately liturgy of Holy Week, we penetrate more

deeply each year into the mystery of God's love.

THE PASSION of Jesus which we now approach is the story of redemptive suffering. The prophet Isaiah had been favored with a glimpse of this awesome mystery, and it is to him that we owe the unforgettable portrait of the Suffering Servant of the Lord.

Isaiah's words were fulfilled in Jesus Christ, who identified Himself with the Servant. "I am come to do the will of my Father," We sometimes overlook the courage of Christ as He unflinchingly advanced toward the cross and its attendant sufferings.

Confident in His Father's love, he bravely bore the insults and abuse,

right up to the end. And by His stripes, we were healed.

What Jesus did was all the more remarkable because He was the pre-existent divine Son of God. Paul explored this mystery for the Philippians, telling them how Jesus "emptied Himself" of the glory that was His rightful due in order to be able to accept death upon a cross.

St. Mark tells us about Jesus' triumphal entry into Jerusalem the Sunday before He died. Riding a humble donkey, borrowed from a sympathetic follower, He approached the Holy City. There were shouts about His head, and palms and cloaks beneath His feet, for a brief while.

FROM TIME immemorial, palms

have been the symbol of victory. What is often forgotten is that victory has to be purchased, and often at great price, and seldom without a struggle. Martyrs are depicted with palms in their hands, but we should not forget that they were martyrs, first.

Holy Week is a time to take a closer walk with Jesus. We admire Him for His courage, humility, and generous acceptance of suffering. His sufferings were for us sinners who need to be healed.

Now it is our turn to match, in what little way we can, the love and courage and patience and generosity of heart of Christ Jesus the Lord.

Alt Publishing Corp.

'Father, your homilies are booooooring!'

Q. How does one tell a Catholic priest his homilies are as boring as Hades? Does an adult congregation have to be told that an Epistle to the Philippians was written to the people of Philippi?

For attention-getters do we have to be shown an apple or a banana? On various Sundays we have had a man's hat, a flashlight, a picture of a lamb "who also looks like a victim," and U.S. currency ("money to burn"). (California)

A. I'd like to bet \$10 that for most priests who read this, the first gut reaction will be: "You're damned if you do and damned if you don't."

I realize what you're saying, having been subjected myself to some awfully condescending and childish talks in my life. But with all the wailing about the quality of unprepared homilies today, I think you have to at least give your priest credit for trying.

As a parish priest who wants to meet the minds and hearts of a whole rainbow of people on Sunday morn-



FR. JOHN DIETZEN

ings, I can assure you that any priest who exercises the time and ingenuity on his homilies that yours does, would welcome greatly whatever critiques and suggestions you might offer.

I and most other priests, I believe, deeply appreciate such reactions from our parishioners. Feedback on his homilies is one of the things a priest needs most and receives least. Sometimes it is difficult to implement these suggestions, for one reason or another, but we're grateful for them anyway.

So tell the priest how you feel. He

may or may not be able to do anything about it, but I bet he thanks you.

Q. I have a friend whose daughter is pregnant and not married. She and her boyfriend do not wish to marry until they finish high school in about a year. Can she have the baby baptized in the church without being married? Also, can she give the baby the father's name even though they are not married? (Louisiana)

A. It is possible for children of unmarried mothers to be baptized.

However, several requirements must be met before the priest could baptize the child as a Catholic.

I would strongly advise your friend's daughter to think twice before naming the baby after the father. They're still awfully young, and much can happen in the next year, or before they decide finally whether or not to marry.

To answer your question, however, the laws are generally very liberal about names. One may choose nearly any name one wishes for himself or for a child as long as the choice does not injure the rights of others.

State laws do differ in a few instances, however, so the girl involved should check with a lawyer, and with the boy involved, before she acts.

Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.

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LA PIETA

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consideration could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our grounds, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

For complete information send this coupon to:
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Catholic Service Bureau gets a name change

The Catholic Service Bureau, Inc., has officially changed its name to Catholic Community Services, Inc.

Monsignor Bryan O. Walsh, Executive Director, said that during the recent accreditation self-study, it became apparent that Catholic Service Bureau did not adequately describe the purpose and work of the agency. Since the purpose of the agency is the providing of services under Catholic auspices to the community, the name Catholic Community Services was chosen.

Regional offices of the agency are also undergoing a name change to communicate better what services they offer. The Catholic Service Bureau's Miami Region became Catholic Family and Children's Services with branches in several areas of

the community.

Services for the Elderly in Dade County will now be Catholic Services for the Elderly.

The other regional offices in Broward, West Palm Beach and Collier counties will also be known as Catholic Family and Children's Services.

The agency, which is the social service department of the Catholic Archdiocese of Miami, administers 44 programs in the southeast counties of Florida. It celebrated the 50th anniversary of its founding last November. During its 51 years, it has been known as the Catholic Welfare Bureau, the Catholic Charities Bureau, the Catholic Service Bureau and now the Catholic Community Services, Inc.

'Deathtrap' only 'fair'

• DEATHTRAP

A washed-up playwright (Michael Caine) contemplates murdering an up-and-coming one (Christopher Reeve) and stealing his play in this competent if uninspired movie version of Ira Levin's Broadway comedy-thriller. It drags, and the

heroes inadvertently rescue a girl (Rae Dawn Chong), who is more culturally advanced. Under her influence, they too become more humane and sensitive, learning to laugh and even to fall in love. A great deal of intelligence and research has been lavished on this film and the writer and director have avoided anything that smacks of the anachronistic. The scenery is extraordinary — awesome, sometimes overwhelming, rather than pretty. The simple story, however, is just not worth the effort expended on it. It is an interesting movie but not compelling. The violence, though strong, is relatively restrained, but the sexual activity, lacking a serious enough context, veers over into the objectionable, and the U.S. Catholic Conference has classified it O — morally offensive. The Motion Picture Association of America has rated it R — restricted.

CAPSULE MOVIE REVIEWS

ending is weak, but the performances are first-rate and make it fair entertainment. Because aberrant sex figures in the plot and there is a flow of verbal obscenities and profanities, it has been classified A-III — adults, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it PG — parental guidance advised.

• PERSONAL BEST

Two female track stars (Mariel Hemingway and Patrice Donnelly) carry on a homosexual affair in this dull, unbelievably crude and relentlessly simpleminded movie written and directed by Robert Towne, which might have been better titled "Chariots of Mire." Much nudity. The U.S. Catholic Conference has classified it O, morally offensive. The Motion Picture Association of America has classified it R, restricted.

• PORKY'S

Sex-obsessed adolescents cavort at a Florida High school during the Eisenhower era. An extended dirty joke made even more offensive by some ill-advised stabs at seriousness. The participants seemed to have made up the script as they went on. One of the most witlessly vulgar movies of recent memory, with much nudity, graphic sexuality and an almost non-stop flow of verbal obscenity. The U.S. Catholic Conference has classified it O — morally offensive. The Motion Picture Association of America has rated it R — restricted.

• QUEST FOR FIRE

Three warriors (Everett McGill, Ron Perlman and Nameer El-Kadi) set out in search of fire to sustain the life of their tribe after a marauding band of Neanderthals have extinguished their own fire in this prehistoric adventure. The three

On being human

The Judeo-Christian concept of service to God and neighbor, and its positive application in education, entertainment and government, is examined this Saturday, April 3 on CHRISTOPHER CLOSEUP at 9 a.m. on WCIX-TV (ch. 6).



RETURN OF A HERO — Hector Elizondo (left) stars as a U.S. Army psychiatrist who counsels a Vietnam War hero (Damien Leake) in a dramatization of a true-life story, "Medal of Honor Rag," airing on American Playhouse, Tuesday, April 6 at 9 p.m. on WPBT, Channel 2 in South Florida.

Good story bears re-reading

THE REBEL ANGELS, by Robertson Davies. The Viking Press (New York, 1981). 326 pp., \$13.95.

Reviewed by Patricia B. Hoffman
NC News Service

Who are the "rebel angels"? They are the angels who, when expelled from heaven, dedicated themselves to teaching and improving the human race. There are several characters in Davies' new book who might qualify for the title.

The scene is the Canadian College of St. John and the Holy Ghost (called "Spook" by its familiars), and the story is told in alternate chapters by two narrators. The first is the enigmatic Maria Magdalena Theotoky, a graduate student writing on Rabelais. She is not only very learned and sensationally beautiful, but half gypsy, a combination which leads to further complications. The other narrator is the Rev. Simon Darcourt, professor of Greek, who is planning to write a book about his colleagues. This involves a great deal of investigation, not to say snooping.

THE ELABORATE plot, which defies any brief description, deals with academic skullduggery, and Davies is very funny about it. There's

a missing manuscript which drives one of the characters literally mad in his attempts to find it. Rich helpings of folklore, philosophy and magic crowd the pages of the book.

All sorts of peculiar characters prance through it. Meet Ozy Froats, former football star, now ready for the Nobel Prize. His research? Analysis of human types through examination of their excrement. Or John Parlabene, unfrocked monk, who deals in drugs, blackmail and religious discussions. All these people and subplots are served up in a highly spiced and complicated blend, culminating in a very strange murder.

Very rarely does the pace slow down, and only when the author grows too professorial. One may, perhaps, not wish to know quite as much about the Gnostics as Davies tells us. The assorted odd bits of information, however, more than make up for any temporary loss of interest. One wonders just how often the writer is fooling the reader. Do gypsies really marinate violins in the very finest horse manure to restore them?

Davies has produced a very entertaining book, written with great gusto and considerable style. It's a robust treat for the novel reader who wants

something more than a slick, easy-to-read story that is instantly forgotten. A most unusual novel and one that will bear re-reading.

Catholic Services executive is honored

Glender Carter Williams, Assistant Director, Catholic Community Services, Broward Region, has been honored by being selected Social Worker of the Year by the Broward Chapter of the National Association of Social Workers.

Mrs. Williams also serves as Coordinator of the Family and Children's Services department of the agency. She is on the clinical faculty of Barry University, and is actively involved with the Urban League of Broward County.

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NEW RECTORY — The Church of the Resurrection of Our Lord, in Dania, recently had a groundbreaking ceremony for a parish administration center and rectory. Pictured are (left to right) Mrs. Ada Conti, Rev. Raoul Poirier, Robert Conner of Conro Construction, Tom Sette, Pres. of the Dania Chamber of Commerce (breaking ground), Richard Baker, architect, Fr. Joseph O'Connor O.S.A., pastor of Resurrection church and associate pastor Fr. Joseph Spinelli O.S.A.

Ministers form religious ed program

MIAMI SHORES — Ministers from several Miami churches attended a workshop on the Barry University campus Thursday, March 25, to help formulate a new educational program for religious leaders.

The proposed program includes plans for degree programs, certification programs, seminars, and special courses in scripture, homiletics, communication, counseling and

guidance. Among the program special features are individual schedule planning, credit for work experience, use of tape recording and other media to make the project provide the greatest potential value to all participants.

The program registration will be disclosed soon, and classes will begin in May. All ministers, and other interested persons are welcome.

It's a Date

Easter Events

Camillus House is holding a free Easter/Passover Dinner at 10 a.m. on April 10 at their address, 728 N.E. 1st Ave. in Miami. Volunteers can pick up free food for shut-ins.

The St. Juliana's Separated and Divorced Support Group will sponsor an "Easter Egg Hunt" on April 11 from 3 to 4:30 p.m. at St. Juliana's Catholic Church, 4500 S. Dixie, W. Palm Bch., for the children. For more information call 655-4653 or 659-7178.

St. Kieran's Church located on Mercy Hospital grounds at 3605 S. Miami Ave. is inviting everyone to attend Easter Sunrise services on April 11 beginning at 5:45 a.m.

Entertainment

St. Paul of the Cross Church, 10970 State Rd. #703 in N. Palm Bch. will present Jesus Christ Superstar on April 1-4 at 8 p.m. Admission free. Public invited.

Speakers

St. Catherine of Siena, 9200 SW 107th Ave. in Miami is scheduling a talk on teenage sexuality on April 5th at 7:30 p.m. for parents and teenagers. The speaker will be Fintan Muldoon, Director, St. Vincent's Hall in Miami. This talk is designed to help parents and teenagers deal successfully with the area of teenage sexuality.

St. John Fisher Church in West Palm Beach is hosting a talk by State attorney David Blutworth on April 12th at 8 p.m. at the parish hall, 4001 Northshore Dr. Blutworth will speak on how to eliminate adult book stores and movie houses from Ft. Lauderdale. For more information call Sharon Walsh at 848-1842.

Meetings

The Dominican Laity, Third Order of St. Dominic on April 4th, Barry University.

The Secular Franciscans changed their meeting day to April 18th at 1 p.m. at St. Bernard Church.

Fr. Goggin's silver jubilee

In the words of St. Francis of Assisi "— for it is in giving that we receive," The Rev. Thomas J. Goggin, Pastor of St. Ann Church, summarized the most rewarding experiences of his twenty-five years as a priest. Saturday April 17 will mark Father's Silver Jubilee. A Mass of Thanksgiving will be celebrated at 5:00 P.M. at St. Ann's to be followed by a dinner at the Naples Beach Club Hotel.

Father said "They have been the happiest years of my life. When you can help people and make them happy, there is nothing more rewarding"

Father Goggin was one of the first pastors in the Archdiocese of Miami to recognize the changing role of women in the Church. He welcomed women as Directors of Religious Education, Lectors, Eucharistic Ministers, Altar Girls, members of the Parish and School Advisory Councils. He said "Women are here

to stay — who knows — twenty years from now there may be married clergy and women priests."

As the community grew, missions were established in North and East Naples and Golden Gate, all served by Father Goggin and his Associate.

The dream of a Catholic High School for Collier County became a reality under the chairmanship of Father Goggin who is now chairman of the Pastoral Board of St. John Neumann High School in Golden Gate.

In addition to his parish duties, Father is the Archbishop's representative in S.W. Florida; Regional Director of the Catholic Service Bureau, now known as Catholic Community Services; Spiritual Director of St. Vincent de Paul Society and Moderator of the West Coast Deanery of the Council of Catholic Women of which St. Ann's C.C.W. is a member.

Barry tuition raised

MIAMI SHORES — The Barry University Board of Trustees has approved a 1982-83 fiscal year budget providing tuition and fee increases of varying amounts.

The approved budget also includes funding and planning for a four-pronged effort to provide student jobs on and off campus.

Tuition rates for the fall 1982 term

are as follows:

Full time undergraduate \$2,200 (up 8.64% from 2,025).

Part time undergraduate 150 per credit hour (up 7%.)

Graduate (all programs) 160 per credit hour (up 6.67%.)

Continuing Education 75 per credit hour (up 7.1%.)

Broward County Catholic Separated and Divorced will meet April 14 at 7:30 p.m. at St. Anthony Parish Hall, in Ft. Lauderdale.

Potpourri

The Dade Catholic Singles Club will hold an "April Fools" House Party at 8 p.m. April 3rd at 8830 SW 42nd St. Admission is \$3. All Catholic singles ages 20-39 are welcome for more information call Frank 553-4919.

St. Lukes Legion of Mary Particians is inviting Catholics to attend and participate in a discussion every 1st Tuesday of the month at 2 p.m. in the social hall, 2892 S. Congress Ave. in Lake Worth. The topic for April 6 will be "The phenomenon of the loss of faith." For more information please call Beverly Alm at 439-7824.

Our Lady of Lourdes Academy is inviting all 1972 graduates to gather during the Memorial Day weekend, May 29 and 30 for a class reunion. Pat Ward is chairperson of the event. She can be reached at 251-6903 after 6 p.m.

The Cenacle Retreat House in Lantana will be holding a Holy Week Retreat for religious and laity on April 7th-11th. Conducted by Rev. Robert Perry, Dominican theologian the atmosphere of the retreat

will be one of silence, prayer and reflection. For more information or reservations call Sr. Helen Tiemann at The Cenacle, 582-2534.

The Marionettes will hold a garage and plant sale on April 3 and 4 from 10 a.m. to 4 p.m. outside Knights of Columbus grounds 13300 Memorial Hwy., N. Miami.

The Ladies Auxillary of the Knights of Columbus, Holy Spirit Council, 2118 SW 60 Terr, Miramar (1 blk west 441 directly behind Sonny's Bar B Q Restaurant) will hold a Fun Time Party Bingo on the evening of Tuesday, April 13th at 8 PM — Prizes and refreshments for all. Grand prize for the evening will be a one day cruise to Grand Bahama Island for 2. Party open to the public. For information call 961-3647.

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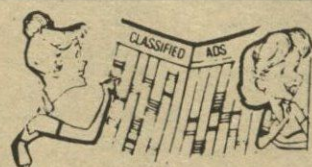
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By Dolores Leckey
NC News Service

Michele Murray died seven years ago.

A wife and the mother of four children, she was a poet, a novelist and a literary critic. For the last several years before her death at the age of 40, she was book editor of "The National Observer." She once described herself as a woman in love with literature.

I met Mrs. Murray more than a dozen years ago at a Fourth of July Mass. Then, over a picnic supper we discovered some things in common. We both grew up in New York City, in ghettos of sorts: I in an Irish neighborhood in Queens, she in a Brooklyn Jewish enclave.

MRS. MURRAY became a Catholic while studying Old Testament literature at The New School in New York.

The two of us found various common patterns in our lives.

We had chosen to work, to study, to bear children, to run households; and we believed that there were links among the patchwork-quilt shapes of our lives. There were frustrations in our complex commitments, but we admitted to being warmed by them.

Mrs. Murray best expressed her stance toward life in her long and profound introduction to a work she edited, "A House of Good Proportion: Images of Women in Literature," a collection of poems and fiction about the various stages of a woman's life.

She wrote, "There is no self that reads and another self that moves through the rooms of a house, but only the single self unfolding from one action to another, from making beds to reading Tolstoy."

She was steeped in imagination. Grateful for this gift, she offered it to others through her literary work. She wrote: "We cannot see ourselves as the people we wish to be until we perceive the wished-for life and self in our imagination. The imagination giveth life."

How did she exercise her gift? Every morning after the older children were off to school, Mrs. Murray and 4-year-old Matthew settled down for several hours of writing. Her big desk and Matthew's small desk dominated their dining room.

THE MORNING was Mrs. Murray's freshest time; she was alert and aware, and she gave this time to her art. (Her friends knew not to phone during this period.) Afternoons were for errands and carpools, cooking and talking with children.

In the evening she and her husband read — from Dante to Walker Percy.

When cancer struck swiftly and thoroughly, Mrs. Murray drew on her imagination to continue with her life-giving routine. There were poems to be written and books to be read.

The rituals of her days were interrupted by operations and chemotherapy, but the threads of the rest of life were always picked up.

The week she died, (she knew she would not live until Friday), she chose with care and deliberation her final acts. Cooking was symbolic of nurture, a part of creative domesticity which she valued as much as her writing. And although she herself could no longer eat, she prepared a final meal for her family.

TWO DAYS before her death she called a priest who had been close to her, especially dur-

COPING...

The art of living and dying



A widowed father comforts his son. The day Michele Murray died she asked her husband to play her favorite Mozart records and to read to her the psalms of her childhood. She died, gently and purposefully, with the same clarity of meaning that informed her life. (NC photo from KNA)

ing the months of living with cancer. She wanted to be anointed, she said, while she was still conscious, so she could fully savor the sacrament.

"Would you come right away," she asked him? He did, of course. And later at her funeral Mass we all could see that he was filled by her. It made her seem close at hand, almost tangible.

During the last week of her life on earth, Mrs. Murray wrote a book review. The book was about death as an impetus to discovering life in all of nature: "Pilgrim at Tinker Creek," by Annie Dillard.

When these chosen acts were accomplished, Mrs. Murray spoke with each of her children and sent them off to school. Alone with her hus-

band, she asked him to play her favorite Mozart records, and to read to her the Psalms of her childhood.

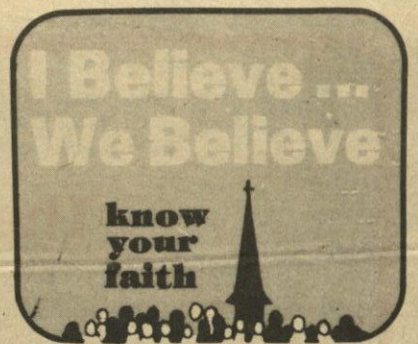
In this way, she died, gently and purposefully, with the same clarity of meaning that informed her life. Her dying was of a piece with her living, and it is this wholeness that remains so fresh in my memory.

Whenever I think about her, or pray for her, I am drawn to a contemplative mood. It is as if I hear her say, "Live each day artfully, consciously, with fidelity."

And I grow more hopeful that it is possible that my dying, too, may have those same qualities.

...WITH GRIEF

Tom's gift



By Father James A. Black
NC News Service

The doctor had confirmed Tom's worst fears. Only a few weeks remained in his life. The disease which had ravaged Tom's body had spread and a cure was out of the question now.

Father Bob came in to visit just after the doctor had left, and Tom shared the verdict. For a long time, Tom just looked at the cross which Father Bob had placed in his hand.

"I no longer just believe," Tom said. "Now I understand what Christian life and death are all about."

THE HARDEST part for Tom and his wife would be telling their five sons. The children seemed so young to have to face life without their father. It was agreed that the family would be told when they all were together on Friday.

It went fairly well, actually. Tom urged his family to pull together — they could handle this if they could accept the good that it would bring. They all prayed and talked and cried together. Tom asked to speak with each son individually, to share with each one his own special love, and his pride in being their father.

The next few weeks were frustrating. Tom was out of the hospital, but pretty much confined to bed at home. He moved only with difficulty. Yet, throughout his suffering Tom really believed that he was a lucky man.

"If I handle this right," he thought, "people around me will be able to see the presence of the Lord."

It was important to Tom to share with others what he himself believed: God really cared about



Lots of people rally around immediately following a death but it is also important to be present throughout the bereavement process, to stay in touch for 6, 9 or 12 months afterwards. (NC photo)

his people, and was with them in their suffering.

THE NIGHT before his death, Tom asked Father Bob to watch over the boys after he died. It was his way of letting Father Bob know how important those sons were to him.

On Saturday, all the family was home. Tom's sisters came in from out of town. The family prayed together several times during the day. It was during one of these prayer sessions that Tom died.

The members of Tom's family rallied around one another. They gathered around the table and prayed the Lord's Prayer.

Then in a beautiful gesture of trust in the Lord, they shared the sign of peace with one another, knowing that even in this difficult situation the Lord was present.

The funeral was concelebrated by half a dozen priests, before a packed church. The boys read all the scripture readings and prayed the Prayer of the Faithful, just as Tom had requested.

He had planned much of his own funeral in his final days: the role of his family, the choice of pallbearers, even much of the music.

It wasn't so much a funeral as it was a triumphant send-off to a man of faith — a man who had shared that faith not only with his family, but with his friends as well.

The members of Tom's family still have the gift he gave. Tom's death made each of them much more aware of the presence of the Lord in their own lives.

Faith was Tom's ultimate gift to his family and to all of us who knew and loved him.

By Father John J. Castelot
NC News Service

Jesus is in gentile territory when Mark's Gospel presents a second interpretation of the Lord's feeding of the multitude.

In this account, Mark brings Jesus from Tyre to the Sea of Galilee by an implausible route. It would be like saying, on a broader scale, that he went from Minneapolis to Lake Michigan by way of Duluth and Detroit.

Mark clearly is more interested in theology than geography.

In this gentile setting — the 10 cities, to the east of Galilee — Mark first tells of the cure of a deaf and mute man (Chapter 7:31-37).

In the story, echoes are heard of an Old Testament passage from the book of Isaiah. It looked forward to a messianic age: "Then will the eyes of the blind be opened, the ears of the deaf be cleared; then will the lame leap like a stag, and the tongue of the dumb will sing" (Isaiah 35:5-6).

THE CURE of the deaf and mute man reveals to the gentile world that Jesus is the messiah. And, even though Jesus had told the people not to tell of it, they "proclaimed it" (Chapter 7:36). The term used here for the word "proclaimed" is the same technical term used to denote the preaching of the Good News by the early church.

Proclaiming Jesus means proclaiming the Good News. The crowd's reaction to this one miracle is astonishing. It sums up the enthusiasm with which the gentile world greets the Good News.

In this gentile setting, Mark now moves on to the feeding

of the 4,000 with the seven loaves. The original event must have been handed down in more than one version.

But this is not a second feeding miracle; that is indicated by the disciples' perplexed reaction. If the disciples already had witnessed one such miracle, they would hardly ask: "How can anyone give these people sufficient bread in this deserted spot?"

- Mark's first interpretation of the feeding, (6:34-44) with strong Old Testament overtones, would have been more at home in a Jewish-Christian community.

- The present interpretation would be more at home in a gentile church.

But the story line is exactly the same.

THE EVENT recalls the significance of the Eucharist — how the Lord nourishes his people. Again, it is followed by a crossing of the lake.

But there are interesting differences. For example, in the first version of the story there were five loaves. But here there are seven. The number seven symbolizes universality: Christ is now reaching out to all people.

The eucharistic overtones — overtones of the Lord's Supper — are prominent.

The strong gentile flavor of this version of the story comes through even in the word used for the "baskets" used to gather up the leftovers after everyone had eaten.

In Chapter 6 the word "cophinos" indicated a type of wicker basket used among the Jews. Here another word, "spyridas," occurs; it referred to a large basket in common use among non-Jews.

The inclusion of this gentile interpretation of the feeding of the multitude expresses a conviction that the hospitality of Jesus now reaches out to feed all people.

Loaves, fishes, once more

Heeeere's Joey!

Third grader stars daily on Cincinnati radio

CINCINNATI (NC) — For a radio personality Joey Mastrullo is very unassuming.

The third grader from Our Lady of Victory School in Cincinnati seems genuinely unaware that anyone outside his family tunes in to WLW radio in the morning to hear what "That kid Joey" is going to say to announcer Gary Burbank.

Burbank, WLW's wacky morning announcer, thinks the boy's name should be mounted in lights.

During Burbank's show listeners get an audio assault of parodies of local and national personalities and news. Because of Joey's on-the-air ease and quick wit, listeners have assumed he was just another fictitious character. But he's not, Burbank assures them. "Joey's his own person."

WITH TOUSLED blond hair and wide blue eyes, young Mastrullo is a low key, soft-spoken eight-year-old. He's not quite sure why people like the produce man at the grocery ask for his autograph. The fact that Our Lady of Victory's principal, Fran-



Joey Mastrullo, also known as the "Synonymous Kid" (NC photo)

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ciscan Sister Rita Brink, let him sing a song on the PA system after hearing his rendition on the radio was a big deal, but he seems unaware that thousands of people may have heard him

sing in on the air.

He calls the station every morning at 7 o'clock. Burbank said he has developed so much confidence in Joey's spontaneity that there is little

question he'll be able to go on the air. "I just don't worry about what he'll say. Usually we talk about it first, but if he says something else it's always good," he told the Catholic Telegraph, newspaper of Archdiocese of Cincinnati.

Among other things, Joey has plugged Catholic Schools week — during which he sang a Brazilian folk song, "Mama Pequita," in honor of Grandparents' Day — talked about his quest for potholes (another Burbank gag) and told jokes under the

alias "Synonymous Kid."

He emphatically identifies himself as a third grader at Our Lady of Victory every morning. And with good reason, Joey said.

"I LOVE school. I love everything about it but going home." He likes reading and film strips and class activities.

Joey had met his radio pal only once, at Christmastime during the Cincinnati Zoo's "Holiday Happening." Burbank was one of the celebrities reading children's tales at the event. Joey admitted he had been anxious that the man who treated him with such interest on the radio each morning might not be friendly in person.

Not so. "He's a nice guy. But he's old," he said. "He acts like he's in his 20s but he's really 44."

The youngster's life has changed in small ways since becoming a radio regular, according to his mother. Now he wakes up at 6 a.m. to hear Burbank come on the air. He makes his bed, gets dressed and eats breakfast as he waits for the 7 o'clock news when he calls the station.

HIS SISTERS Jennie and Aimee aren't overjoyed their mother wakes them up earlier than usual to hear their brother on the radio, he said, but they're getting used to it.

Joey said his career goals have shifted a bit also. Whereas he's wanted to grow up and work like his father at Procter and Gamble and "know the secret to making Ivory Soap float," now he hopes he can fit in a career in radio also.

"I don't know," he pondered with a seriousness beyond his years. "But I have to make up my mind before I'm 20 so I can get a good education."

What is a good sermon?

By Hilda Young
NC News Service

What is a good sermon?

A good sermon is one I hear even when my 7-year-old is dropping a ball bearing on our hardwood pews.

A GOOD SERMON is more interesting than what my 3-year-old is doing with the songbooks.

A good sermon lasts about 10 minutes: A tremendous sermon lasts about seven.

A good sermon has something in it I can tell my neighbor who quit going to church several years ago.

A good sermon rarely begins with the words, "As we all know, the latin root of the word . . ."

A GOOD SERMON makes my husband forget he's timing it on his digital watch.

A good sermon does not necessarily assume all of us heard the readings. Sorry, but I had to pull Mikey out from under the pew in front of us and settle a debate between Johnny and Marie about who would be allowed to place the envelope in the collection basket.

A good sermon tries to have something to do with the lives we live, not the lives we think we wish we lived.

A GOOD SERMON lingers over into Monday and Tuesday "meditations" over vacuuming, laundry and even car pools.

A good sermon is more fascinating than counting the Stations of the Cross, studying the row of tiles or balancing the checkbook.

A good sermon is one of the most important gifts the church can offer its faithful.

the Saints *by Luke*

JOHN BAPTIST DE LA SALLE WAS BORN IN RHEIMS, FRANCE, IN 1651. HE ATTENDED A SEMINARY IN PARIS, BUT AFTER HIS PARENTS' DEATH HE LEFT TO LOOK AFTER HIS BROTHERS AND SISTERS. A FEW YEARS LATER HE RETURNED TO HIS STUDIES AND WAS ORDAINED.

JOHN WAS ASKED TO ASSIST IN TWO SCHOOLS IN WHICH THE TEACHERS WERE TRYING TO EDUCATE THEIR PUPILS FREE OF CHARGE. HE DIRECTED THE TEACHERS FOR FOUR YEARS, AND THEN DECIDED TO SPEND HIS LIFE WITH THEM. HE GAVE AWAY THE LARGE FORTUNE HIS PARENTS HAD LEFT HIM. HE AND THE YOUNG MEN THEN TOOK VOWS TO WORK AS TEACHERS ALL THEIR LIVES, AND THIS WAS THE BEGINNING OF THE CONGREGATION OF THE BROTHERS OF THE CHRISTIAN SCHOOLS, KNOWN TODAY AS THE CHRISTIAN BROTHERS.

JOHN INTRODUCED NEW METHODS OF EDUCATION. HE DIVIDED THE STUDENTS INTO GRADES AND STARTED THE FIRST NORMAL SCHOOL TO TRAIN TEACHERS. HE ALSO STARTED HIGH SCHOOLS AND TECHNICAL SCHOOLS WHERE CHILDREN MIGHT LEARN TRADES. HE IS CALLED THE "FATHER OF MODERN EDUCATION," AND PATRON OF EDUCATORS. JOHN DIED AT ROUEN IN 1719. HE WAS CANONIZED IN 1900. HIS FEAST IS APRIL 7.

ST. JOHN BAPTIST DE LA SALLE

