

# The Voice

Catholic Archdiocese of Miami  
April 9, 1982  
Vol. XXX No. 14  
Price 25c

'CRISTO' by Salvador Dali, a powerful interpretation of the Resurrection and, according to the Miami Main Library, the most requested painting in their files.



The women hurried along.  
The skies over Jerusalem  
were getting lighter...

(Continued on Back Page)

# Death penalty called 'simplistic'

WASHINGTON (NC) — Sentencing criminals to death is a simplistic solution to crime, a U.S. Catholic Conference official told Congress.

Msgr. Francis J. Lally, USCC secretary for social development and world peace, urged instead a "comprehensive approach" to the problems of violence, including elimination of social inequities, implementation of effective rehabilitation programs, greater assistance to the vic-

tims of violent crime, and gun control.

"While the prevalence of violent crime in our society underscores the need for effective measures to prevent crime . . . we believe that effective and humane alternatives can be developed without resorting to such simplistic practices as capital punishment," the USCC official said.

The USCC is the public policy arm of the U.S. bishops

**MSGR. LALLY'S** remarks came in

testimony prepared for a House subcommittee considering reinstatement of capital punishment at the federal level. Approximately 35 states already have death penalty laws for state crimes.

He said the death penalty leaves no room for reform and there is no proof that capital punishment has a deterrent effect, the bishops said. And while punishment "is in some cases a valid means of rectifying transgressions against society," the bishops maintained that retribution "does not require or justify the taking of life, even in cases of murder," Msgr. Lally said.

The priest noted that the bishops believe capital punishment has several "inherent difficulties." Among those are:

Elimination of any opportunity for rehabilitation or "creative compensation";

The "special horror" that the wrong person might be executed because of mistaken identities;

Delays in execution which cause

"extended periods of anxiety and uncertainty about the very possibility of life itself and the necessity of reorienting one's life";

Anguish for the criminal, his family and his executioners in the actual use of the death penalty;

"Unhealthy" and inordinate publicity currently drawn to each execution, and

The "stark truth" that application of the death penalty is unfair and discriminatory, since a disproportionate number of death row inmates are poor and non-white.

"Those who are well off can avail themselves of the legal talent to present their case in as convincing a light as possible," Msgr. Lally said.

Msgr. Lally also emphasized concern for the victims of violent crimes and said that society should provide victims, at a minimum, with financial, medical and psychological assistance.



**ELECTION OBSERVERS** — In San Miguel, El Salvador, Fr. Theodore Hesburgh, president of Notre Dame University, and Rep. John Murtha (D-Pa.) visit a polling place on their helicopter tour of San Miguel and Morazon Provinces as members of the official team of United States observers.

## Bolivian bishops mediate strike

LA PAZ, Bolivia (NC) — The Bolivian bishops asked the government and the nation's key labor movement to avoid further bloodshed after troops in Cochabamba killed several workers striking for jobs, food and curbs on inflation.

The military junta said five demonstrators were killed over the weekend. Church and human rights groups gave a count of 20.

Some 20,000 persons had marched through the streets of Cochabamba before bullets and tear gas scattered the demonstrators. There were similar marches in other cities after

the Central Obrera Boliviana called for a 48-hour nationwide strike for March 20 and 30. In spite of the violence at Cochabamba, the strike took place.

"WE CALL in the first place on government authorities, to ask them to exhaust all means to bring relief to the harsh situation of so many families in need, and to meet the legitimate demands of the workers at various levels of society," the steering committee of the Bolivian Bishops Conference said after an emergency meeting at Oruro.

## Spanish Court pardons abortionist

BILBAO, Spain (NC) — A court invoked economic hardship in acquitting nine women from the working-class district of Basauri charged with having illegal abortions, and recommending pardon for Julie Garcia, the woman who performed them. The case of the "Bilbao 11" has been in the news for three years. At the start of the trial, hundreds of women, including actresses, journalists and women in the labor ranks publicly declared they had had abortions. Prominent male politicians, writers and others backed their protest.

## News at a Glance

### Reagan attacks weapons freeze

WASHINGTON (NC) — Facing what political analysts called a groundswell of American sentiment for an immediate nuclear weapons freeze, President Ronald Reagan counterattacked March 31 with a proposal to "reduce nuclear weapons dramatically," but only after the United States has overcome the Soviet Union's "definite margin of superiority." Reagan reiterated the administration's position that the United States currently faces a strategic "window of vulnerability" because of massive Soviet weapons buildups in the past several years which were not matched by the United States.

### Catholic membership subject of talks

NEW YORK (NC) — Catholic membership in the Middle East Council of Churches is currently the subject of official talks, said Gabriel Habib, the council's general secretary. In a press conference at the Interchurch Center of the National Council of Churches, Habib said the Catholic Commission on Ecumenical Relations was representing all Catholic churches in the region, except the Coptic Catholic Church, in the talks. The MECC is talking directly to the Coptic Catholic churches about membership, he said. Habib said the committee representing the MECC would meet in May and that a joint meeting with the Catholic commission might be possible next year.

### Authority is leadership, says archbishop

LONDON (NC) — Authority is leadership, not discipline or command and obedience, said Archbishop Derek Worlock of Liverpool, England, in a lecture in London April 1. He said he expected that the approaching papal visit to Britain would do "an enormous amount" to get rid of popular misconceptions about papal authority. Archbishop Worlock spoke about the idea of authority in the church as expressed in the recently published reports by the Anglican-Roman Catholic International Commission. He said the one authority of the Lord was mediated in the church through many different levels of leadership.

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**Archbishop Edward A. McCarthy**  
President, The Voice Publishing Co., Inc.

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# Archbishop's Easter Card

I offer prayerful, joyous greetings to you on this great feast when we celebrate our redemption. This is the day the Lord has made! On this day we give joyful thanks that Jesus Christ died for us and rose from the dead. He paid the price of our sins. He won for us a share in His divine life to transform our miserable worlds. He opened Heaven to us. Let us rejoice and be glad. On this joyous day let us recommit ourselves to be faithful disciples of Jesus, and faithful members of His Church.



Archbishop McCarthy blesses holy oil during solemn Chrism ceremony. (Voice photo by Prentice Browning)

## Priestly joy at Chrism Mass

By Ana M. Rodriguez  
Voice Staff Writer

In a solemn ceremony full of ritual and pomp, the priests of the Archdiocese of Miami Monday said "I do." Once more they committed themselves to serving the people of

God in South Florida and heard their chief shepherd urge them not to 'water down' their identity as priests.

Bright sunlight filtered through the stained glass windows of St. Mary Cathedral as the priests, more than 150 of them, processed into the

soothing coolness inside. Those celebrating their 25th and 50th years in the priesthood followed, with Archbishop Edward McCarthy, Auxiliary Bishops Agustin Roman and John Nevins and retired Bishops Paul Tanner, Robert Joyce and Thomas

McDonough behind them.

Archbishop McDonough, just retired from Louisville, Ky., is formerly from the Archdiocese, and was auxiliary bishop of St. Augustine.

Also present were 13 men who formally declared their candidacy for the priesthood and the permanent diaconate.

**THE CATHEDRAL'S** organ, flutes and guitars, as well as the voices of the choir from St. Vincent de Paul major seminary in West Palm Beach, blended to make the occasion even more solemn and joyous.

It was the Archdiocese's annual Chrism Mass, held only once a year on the Monday of Holy Week, to bless the Holy Oils which will be used in baptisms, confirmations, dedications, the conferring of Holy Orders and the anointing of the sick.

The Mass is also a special time when priests recall their vows and renew their promises to serve and "be faithful ministers" of the Good News.

During the homily, Archbishop McCarthy recalled Pope John Paul II's exhortations to priests throughout his pontificate, and prayed that "the manner, the style in which you exercise your ministry will always reveal clearly your vision of ministry in the name of Jesus, your joyful spirited commitment to the priesthood that has been entrusted to you."

(Continued on page 8)



The Holy Oils, each in its own receptacle, are prepared for blessing by the Archbishop. The ceremony, an ancient one in the Catholic Church, is performed only once a year, usually on Monday of Holy Week. (Voice photo by Prentice Browning)

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**LIGHT OF CHRIST** — Our Lady of Divine Providence parish will celebrate Our Lord's Resurrection with a very special Paschal Candle this Easter. Brought here from Mexico, it measures four feet in length, weighs about 50 pounds and, at its base, exhibits the flags of all the countries which the South Dade parish's faithful represent. Admiring her decorating work, above, are Sr. Paula Cervantes, director of Religious Education at Divine Providence, and Fr. Ernesto Garcia-Rubio, pastor.

# Hesburg: not one threat seen in Salvador vote

NOTRE DAME, Ind. (NC) — Elections in El Salvador were "a clear repudiation of the guerrillas' claim that they represent the will of the Salvadoran people," Holy Cross Father Theodore M. Hesburgh, an official election observer, said March 31.

"It was one of the most exciting days of my life — although we were getting shot at all day," Father Hesburgh, president of the University of Notre Dame, added at a news conference on the Notre Dame campus.

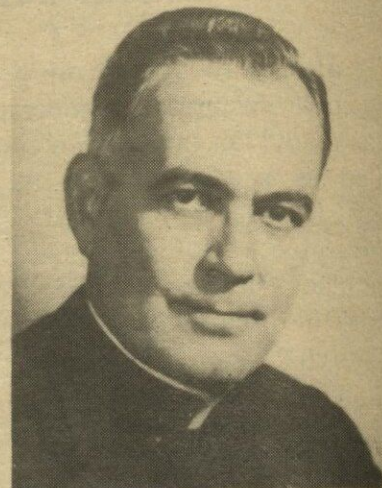
The priest was a member of the delegation sent by the United States to observe the elections. The delegation was headed by Sen. Nancy Kassebaum (R-Kan.).

Father Hesburgh, who visited several cities by helicopter on election day, said he found that the voting was fair.

"I DIDN'T HAVE one person tell me they'd been threatened by the government," he said. "Not a single person told me that he thought the election was rigged."

He added that while no one on election day would predict who would win, voters often told Father Hesburgh that "the people will win."

Father Hesburgh described an interview with one waiting voter who told him, "They can't kill us all."



Fr. Hesburgh

He added, "That was expressed again and again and again at every voting table."

He also mentioned that the day before the elections he had had a meeting with Bishop Arturo Rivera Damas, apostolic administrator of the San Salvador Archdiocese. He said Bishop Rivera had the best prediction about the election when he said, "Tomorrow, all the people will vote with their feet."

Asked whether the United States should continue its support for the El Salvador government should the government become controlled by the right, Father Hesburgh said:

"I DON'T MAKE U.S. policy, but clearly the word is out: if you're thinking about a military solution for the problem of El Salvador, forget it. The people have shown that they want an end to the violence."

He also said that in one small town where his helicopter stopped he encountered a funeral procession with no priest. After introducing himself to the mother of the man to be buried, Father Hesburgh said he prayed the Our Father and Hail Mary.

The mother opened the coffin for Father Hesburgh, prompting him to think that he had seen the "quintessence of violence."

## Priest gets apology after 'quack' call

WASHINGTON (NC) — Rep. Thomas F. Hartnett (D-S.C.) has apologized to Father Thomas Duffy, vicar general of the Charleston, S.C., Diocese, for using the term "quack" to describe the priest.

The congressman made the apology in a letter to Father Duffy, a copy of which was sent to *The Catholic Banner*, newspaper of the Charleston Diocese.

When Hartnett invited Secretary of State Alexander Haig to address the St. Patrick's Day banquet of the Hibernian Society in Charleston, he

told Haig "there'll be a quack down here who'll probably be complaining" about the society's whites-only membership policy.

Father Duffy subsequently wrote to the secretary of state to ask him to cancel the banquet appearance. Haig gave the address.

In his letter to Father Duffy, Hartnett suggested that the priest, a long-time civil rights activist, "try a new approach."

Recalling that they both learned at Bishop England High School that "prayer can move mountains," Hart-

nett said, "If a mountain can be moved through a small thing like prayer, perhaps the social consciousness of a community could be moved."

The congressman suggested that the priest change his practice of leading people "to the courthouse, to the state hour and to the jailhouse and lead them to the church house."

"We need you, father," Hartnett said. "We need you to help those of us who feel the need for some spiritual guidance. I beg you not to abandon that part of your ministry which is so vital and so necessary for the salvation of souls."

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# Accept 'reality' in Israel, Pope pleads

VATICAN CITY (NC) — Pope John Paul II opened Holy Week April 4 with a strong and direct appeal to Israelis and Arabs to seek reconciliation "in the land of Jesus," and to accept the realities on both sides.

The pope also defended the "legitimate aspirations" of West Bank Arabs.

Speaking to a Palm Sunday crowd of more than 100,000 gathered in St. Peter's Square, the pope said in his Angelus message: "On this Sunday of the passion of the Lord, my gaze turns in a particular way to the land of Jesus, to Palestine, where he taught us love and died so that humanity might have reconciliation."

The pope said that the land where Christ walked has now seen "for tens of years, two peoples opposed in an antagonism which until now has been incredible."

"EACH OF THESE peoples," the pope continued, "has a history, a tradition, a proper frame of events which seem to make a settlement difficult."

The pontiff lamented the "four bloody wars and a terrible sequence of sorrows and hardships" in the Middle East and recalled the recent violence between Jews and Arabs on the West Bank of the Jordan.

At least six Arab youths were shot and killed in separate incidents in late March during Palestinian-led demonstrations on the West Bank and Gaza.

"Again this past week," said the pope, "new sorrowful episodes have taken place on the West Bank, with dead and injured, while the anxiety and the insecurity of the population grow, a population which yearns for a situation in which its own legitimate aspirations are recognized and affirmed."



SINAI SIGN — A dove of peace created by an Israeli artist "flies" on the sand as crews remove equipment near Yamit, a town settled by Israeli citizens in Sinai, now being turned over to Egypt. (NC photo from UPI)

From his apartment window the pope asked the large crowd of pilgrims bathed in the sunlight of the square below, "Is it unrealistic, after so many delusions, to hope that one day these two peoples, each accepting the existence and the reality of the other, might find a way to a dialogue which would allow them to arrive at a fair solution in which both could live in peace and in their own dignity and freedom, mutually pledging themselves to toleration and reconciliation?"

## Pope to visit Portugal

VATICAN CITY (NC) — Pope John Paul II will visit six Portuguese cities during a four-day visit to the predominantly Catholic nation May 12-15, the Vatican announced April 2.

The schedule of the papal trip lists a variety of meetings with church and civic groups, including factory and farm workers, the nation's bishops, government leaders and pilgrims to the nation's famed Marian shrine at Fatima.

Pope John Paul's 24-hour visit to Fatima May 12-13 will mark the 65th anniversary of the first apparition of Mary to three shepherd children in 1917 and the first anniversary of the attempt on the pope's life in St. Peter's Square last year.

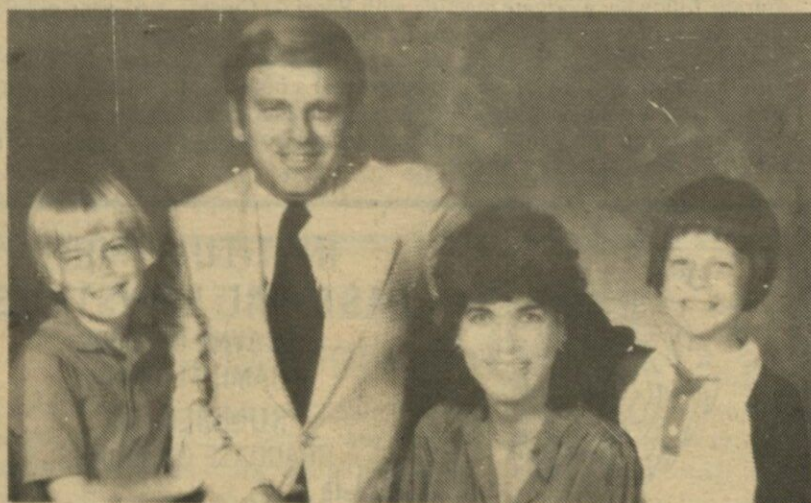
The pope has thanked Our Lady of Fatima several times for saving his life after the assassination attempt.

Pope Paul VI made a one-day trip to Portugal 15 years ago, on May 13, 1967, to visit Fatima on the 50th anniversary of Mary's apparitions there.

It will be Pope John Paul's 11th foreign trip since his election to the papacy in October 1978.

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# 'End these crimes' — N. Ireland bishop

LONDONDERRY, Northern Ireland (NC) — Bishop Edward Daly of Derry has appealed to the people of his diocese to end the murders that have plagued the city.

In a pastoral letter issued at Masses on Sunday, April 4, Bishop Daly noted that there had been "three cold and callous murders" in the past week. One of the victims, he said, was an off-duty policeman coming from his place of worship the previous Sunday in the company of his two young sons.

The others killed were two British soldiers shot outside St. Eugene's Catholic Cathedral in Londonderry on April 2.

"IT DOES NOT matter whether the victim is a soldier, police officer or civilian," the bishop said. "It does not matter what his religious or political viewpoint might be: the taking of a human life, as it has been taken in Derry this week, is murder. It cannot be called by any other name. All those who claim to follow

Christ have a responsibility to do everything they can to prevent these murders taking place.

"In recent weeks, a succession of decent families in Catholic areas of the city have been held hostage in their own home while ambushes were prepared. These families were terrorized and terrified, parents were humiliated in their own homes before their own children by people and organizations who dare to describe themselves as 'defenders of the community.' These people or organizations do not defend this community. They have persecuted, terrified and demoralized this community. The vast majority of the Catholic community wants nothing to do with them. They fundamentally disagree with and reject their sinful activities. The members of the Catholic community here are among their most vulnerable victims."

**THE BISHOP SAID** that those "who believe in the sacredness of human life have a Christian respon-

sibility and obligation to make known anything that they may have seen or heard that might have any connection with the murder, whoever the perpetrator or victim might be. I feel

bound by this obligation. All of us must feel bound by it. The enormity of the sin of murder must overrule any political or other reservations that people might have."

**"I hope you'll pray that the Lord will smite him, hip and thigh — that he shall destroy him quickly and utterly."**

## Bob Jones calls Haig Catholic bigot

GREENVILLE, S.C. (NC) — The chancellor of Bob Jones University has accused the State Department of "Catholic bigotry" for refusing to allow the Rev. Ian Paisley into the United States.

The chancellor, Bob Jones Jr., son of the school's founder, also urged students April 1 to pray to God "destroy" Secretary of State Alexander M. Haig Jr., a Catholic.

Jones called Haig "a monster in human flesh and a demon-possessed instrument to destroy America."

Mr. Paisley, the militant Northern Irish Protestant clergyman and politician, had been scheduled to speak at the fundamentalist Christian school in Greenville.

He was denied permission to enter the United States because, according to the State Department, his presence would be "prejudicial to the public interest."

Jones, referring to Haig at a university chapel service, said, "I hope you'll pray that the Lord will smite him, hip and thigh, bone and marrow, heart and lungs and all there is to him, that he shall destroy him quickly and utterly."

A State Department spokesman denied that Mr. Paisley was refused permission to enter the country because of pressure from U.S. Catholics, as Jones and other Paisley supporters have asserted.

Last December the State Department revoked Mr. Paisley's visa after being asked to do so by 130 members of Congress.

## Chicago diocese hit in big music suit

CHICAGO (NC) — A U.S. appeals court has ruled against the Chicago Archdiocese by reversing the decision of a lower court which had dismissed a \$1.5 million copyright infringement suit brought by F.E.L. Publications of Los Angeles.

The U.S. Court of Appeals for the

Seventh Circuit ruled in Chicago on March 25 that F.E.L.'s annual copy license "is a reasonable and flexible tool for dealing with the unique problems associated with the Roman Catholic liturgical music market."

The annual copy license "gives copyright holders protection and compensation and it allows individual parishes to produce custom-made hymnals at a reasonable cost," the three-judge panel said. The judges said the annual copy license "was not developed in a vacuum; it grew out of a history of copyright infringements, and was designed to protect musical copyrights in a market where infringement is not easy to detect and harder to prevent."

F.E.L. had alleged that the archdiocese had infringed on 21 federal copyrights to liturgical hymnals and songbooks owned by F.E.L. Copyright is the exclusive legal right to make copies.

Peter Foote, director of communications for the Chicago Archdiocese, said: "The archdiocese has referred the matter to its attorneys for study and possible appeal."

### OFFICIAL

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

**THE REV. RICHARD SOULLIER** — to Archdiocesan Director of Pilgrimages to the National Shrine of the Immaculate Conception in Washington, D.C., effective March 19, 1982.

**THE REV. JOSE M. PAZ** — to Archdiocesan Director of the Apostolate of the Sea, effective March 19, 1982.

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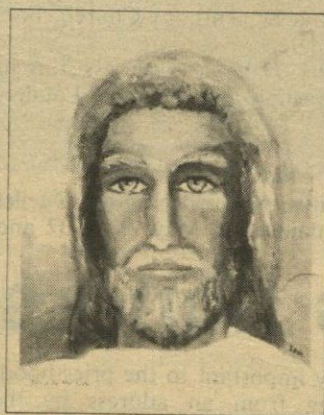
## Hialeah student wins in speech



Elisa Furmanick, an eighth grader at St. John the Apostle School in Hialeah, recently won first places in the local and zone divisions of an

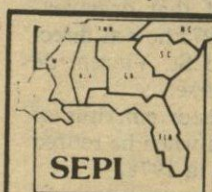
oratorical contest sponsored by the High Noon Optimist Club. Furmanick competed with students from

other local schools and will participate in the regional (South Florida) competition which is scheduled for late April. The 13-year old also serves as vice-president of St. John's Student Council and represented the school at this year's Dade County Youth Fair.



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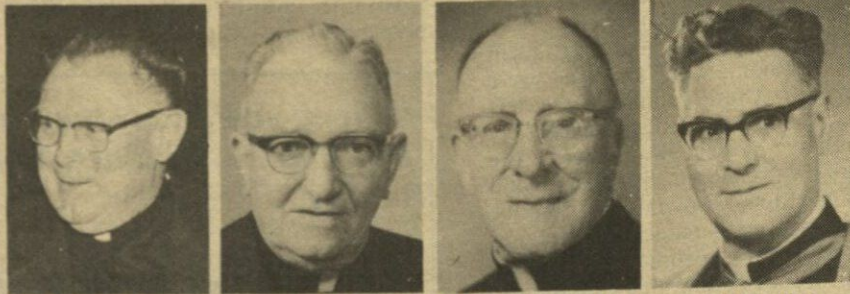
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# 19 priests celebrate...

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Fr. Gill

Msgr. Harrington

Fr. Ouellet

**Msgr. Peter Reilly, J.C.D.**  
Ordained June 12, 1932 in his native Ireland, Monsignor Reilly attended Catholic University of America and became one of the first priests in Florida to earn a degree in Canon Law.

His first parochial assignment was as an assistant at St. Patrick Church, Miami Beach and from 1942 to 1944 was pastor of Holy Spirit Church, Lake Wales. He subsequently served as pastor of St. Margaret Church, Clewiston and while there began construction of St. Philip Church Belle Glade. In 1949, following his appointment as pastor of St. Francis Xavier Church, Fort Myers and its mission of St. Ann in Naples, he supervised the enlargement of the first Church of St. Ann. From 1949 to 1950 he was pastor of Holy Rosary parish, Jacksonville.

In 1952 Msgr. Reilly returned to South Florida as pastor of St. John the Apostle Church, Hialeah, where he supervised additions to the school and convent. On Feb. 11, 1960 he was appointed pastor of Little Flower Church, Coral Gables, where, under his direction, substantial improvements were made to St. Theresa school and convent, as well as to the parish property. In 1962 he was elevated to the rank of Monsignor.

Msgr. Reilly, who has served in various positions at the archdiocesan level, was director of the Miami Council of Catholic Men, a member of the archdiocesan School Board, the Personnel Board, Liturgy Commission, of which he was chairman for three years. He also was a member of the staff of the Matrimonial Tribunal, a parish priest consultant, an archdiocesan consultant and director of the Extension Society Lay Volunteers in South Florida. In 1968 he was cited by the national office of Catholic Relief Services in recognition of 25 years of dedicated service on behalf of that organization. From 1958 to 1972 he was director of the Society of St. Vincent de Paul in the Archdiocese.

He was named pastor emeritus of Little Flower Church when he retired from active ministry in 1978.

### Fr. Robert J. Gill, O.M.I.

Ordained to the priesthood for the Oblates of Mary Immaculate, Father Gill was ordained June 14, 1932 in Washington, D.C.

The former rector of the Oblate Minor Seminary in Buffalo, N.Y. also served as rector of the Oblate College, Washington, D.C. from 1946 to 1948. He was provincial of the Oblate Fathers stationed in Japan for 13 years and then was named mission procurator. In 1970 he returned to the U.S. as assistant at Annunciation Church in Crestwood, N.Y.

From 1976 to 1981 he assisted at Assumption Church, Pompano Beach and since 1981 has been assisting at St. Timothy Church, Miami.

### Father Charles B. Haefner

A native of Chicago, Father Haefner was ordained to the priesthood for the Diocese of Superior in Wisconsin on May 30, 1932.

Since retiring to South Florida in 1971 Father Haefner has been assisting at San Marco parish, Marco Island.

Prior to coming to the Archdiocese of Miami he was a hospital chaplain from 1953 to 1955 in Superior and from 1955 to 1970 was the pastor of parishes in Clear Lake and Eagle River, Wis.

### Msgr. Daniel B. Harrington

Born in Butte, Montana, Monsignor Harrington was ordained to the priesthood for the Diocese of Helena on Dec. 8, 1932 in Rome.

He came to the Archdiocese of Miami late in 1975 following his retirement from active ministry and assisted at St. Anthony Church, Fort Lauderdale.

Since 1977 he has been assisting in St. Sebastian parish, Fort Lauderdale.

### Fr. Aurele Ouellet

A native of Quebec Father Ouellet was ordained on May 21, 1932 and

was vicar at River-du-Loup and St. Jean Baptiste in Quebec until 1941 when he was assigned as chaplain of Catholic Syndicates.

In 1960 he was named pastor at East Broughton, Quebec and two years later assumed his duties as pastor of Notre Dame de Grace there. In 1965 he returned to the parish of St. Jean Baptiste.

Since coming to the Archdiocese of Miami in 1978 Father Ouellet has assisted in St. Vincent de Paul and St. Martha parishes, Miami.

### Fr. Martin J. Cassidy

Born in County Mayo, Ireland, Father Cassidy was ordained on June 2, 1957 at Kilkenny, Ireland.

His first parochial assignment was as an assistant in Immaculate Conception parish, Hialeah. He subsequently served in the same position at the parishes of St. Anthony, Ft. Lauderdale and St. Monica, Opa Locka, before being appointed administrator of St. Catherine Church, Sebring and St. James Mission, Lake Placid, in 1965.

Two years later he was reassigned as administrator of St. Kieran Church, Miami. He became pastor of St. Francis of Assisi parish, Riviera Beach, in 1970 and four years later was assigned as pastor to St. Gregory Church, Plantation, where he still serves.

From 1963 to 1970 Father Cassidy was assistant Archdiocesan Director of Lay Retreats. From 1978 to 1980 he was a member of the Senate of Priests. He also served as chaplain in the Apostleship of the Sea and was a member of the Human Relations Commission.

Presently he is a chaplain of the K. of C. Council No. 5971 in Plantation and Archdiocesan Coordinator of the Health Affairs Commission.

**Msgr. T. Noel Fogarty, V.G.**  
Born in County Galway, Ireland, Msgr. Fogarty was ordained to the priesthood on June 2, 1957 at St. Peter's College, Wexford.

His first parochial assignment was for one year as an assistant pastor at St. Mary Magdalen Church, Sunny Isles, and during that period he was also a member of the faculty at Notre Dame Academy, Miami.

From 1958 to 1960 he was assistant pastor at Epiphany Church, South Miami and a teacher at Christopher Columbus High School. In 1960 he was transferred to St. Mary Cathedral. He was active in the Lay Retreat Movement from 1959 until 1966 and for five years directed the program. Following a brief assignment at St. Brendan parish as administrator, Msgr. Fogarty was appointed administrator of St. Bartholomew Church, Miramar. During his nine years there he directed the building of the parish church and school and also served as chaplain at the S. Florida State Hospital. He became director of the Archdiocesan Union of Holy Name Societies in 1966 and served in that position three years.

Msgr. Fogarty became pastor of St. Rose of Lima Church in 1971 and a few months later was named Chancellor of the Archdiocese where he served, in addition to pastoral duties, for six years. He is a member of the Archdiocesan Real Estate Board, School Board, Seminary Board, Pastoral Advisory Allocation Committee, Administrative Council, and is a consultant of the Archdiocese. For 10 years he has been a Vicar General of the Archdiocese.

### Very Rev. Thomas J. Goggin, Vicar Forane

Ordained April 7, 1957, Father Goggin served his first parochial assignment as an assistant pastor at Epiphany Church, South Miami.

He was subsequently an assistant pastor at the parishes of Holy Redeemer, Miami; St. Juliana, West Palm Beach; Our Lady Queen of Martyrs, Fort Lauderdale; and St. Coleman, Pompano Beach, before being assigned as administrator of St. Raphael parish, Lehigh Acres, now in the Diocese of St. Petersburg.

From 1957 to 1959 Father Goggin was a member of the faculty at Archbishop Curley High School and from 1958 to 1970 was a notary in the Diocese of Miami Tribunal. While serving at St. Raphael Church he was also director of the Catholic Service Bureau, Naples as well as spiritual moderator for the West Coast Deanery of Holy Name Societies.

In 1967 he was named pastor of St. Gabriel parish, Pompano Beach, where he served until June 15, 1971 when he was named pastor of St. Ann Church, Naples. Coincident with this appointment he was appointed a member of the Archdiocesan Building Commission, Archdiocesan Director of the Catholic Service Bureau of Collier County and Vicar Forane of the West Coast Deanery.

He is also an Archdiocesan Consultant, a member of the Pastoral Ad-

(Continued on page 9)

## Chrism Mass honors priests

(Continued from page 3)

"WE NEED always resist the tendency to be mechanical," the Archbishop continued, "to be functionaries in discharging our duties. Faith, commitment is a contagion. It is contracted only by contact with those who are bearers of the contagion, who are infected. That needs to be the shepherds, the priests."

Archbishop McCarthy echoed the words of the Pope in urging priests to "resist the temptations to 'water down (their) identity,' to tone it down or confuse it with other identities."

He also stressed that celibacy is ex-

remely important to the priesthood. Quoting from an address by the Pope, the Archbishop said, "The Church needs the witness of celibacy freely accepted and lived in faith by her priests, for the sake of the kingdom."

Then, after the renewal of priestly promises and acceptance of candidates to the diaconate, the Archbishop proceeded to the most solemn part of the ceremony, the blessing of the oils:

- Oil of the Sick, olive or vegetable oil to be used in the anointing of the sick;

- Oil of Catechumens, olive or vegetable oil to be used at baptism;

- Oil of Chrism, olive or vegetable oil mixed with balm to be used at baptism, in confirmation, at the ordination of priests and bishops and in the dedication of churches and altars.

After Communion, as about 100 friends, relatives and co-workers, lay and religious, looked on, the priests of the Archdiocese filed out.

It was evening now. Refreshed, renewed, filled with the joy of the Spirit and the nourishment of the Eucharist, they returned to their parishes, their ministry, their people.



## !Aleluya, Cristo ha resucitado!

Por Robert Wilcox  
(Del staff de The Voice)

### La resurrección es real

Las mujeres andaban presurosas. El cielo sobre Jerusalén estaba aclarando y ellas no querían ser sorprendidas.

Llevaban especias. Porque no hubo tiempo antes del anochecer del Viernes, Jesús tuvo que ser sepultado sin el obligado lavatorio y unción, ellas decidieron hacerlo por su cuenta lo antes posible después de pasado el descanso sabático.

Su otra preocupación era la piedra. Sabían cuán grande era y se preocupaban sobre como podrían moverla. Aunque ellas eran tres, no tenían las fuerzas de los hombres.

María Magdalena iba delante. Al llegar a la tumba se detuvo. Las otras hicieron lo mismo. ¡La piedra había sido movida!

¿Cómo pudo haber sido?, se preguntaban. ¿Estuvo alguien aquí antes que nosotras?

No podían aún comprender el significado de lo que veían.

Entraron cautelosamente. Otra sorpresa. ¡El sepulcro estaba vacío! Todo cuanto vieron fueron los paños mortuorios. Los Evangelios no son uniformes en el recuento de la resurrección, pero todos están de acuerdo en que el cuerpo no estaba allí.

Ellas debieron permanecer allí por algunos segundos, tratando de imaginar que había pasado. Aunque Jesús había hablado de Su resurrección, no lo habían asimilado. Sólo cuando fueron avisadas por una misteriosa presencia que apareció repentinamente en la tumba pudieron comprender: "¡El había resucitado!"

Entonces recordaron y corrieron. Ni siquiera los discípulos creyeron al principio. Pero una vez que apuraron su llegada allí y vieron la evidencia, también ellos recordaron.

¡Cristo ha resucitado! El pecado ha sido pagado! La muerte ha sido derrotada!

Es un maravilloso y esperanzador mensaje, el alma y el corazón de la fe cristiana. Y la fe, según los teólogos, es lo que lo hace real.

Pero ¿hay, además de fe y teología, una razón para creerlo? ¿Los Católicos, los Cristianos de todas partes, en estas Pascuas Floridas tienen alguna razón más allá de la fe para creer que la resurrección currió?

Los teólogos gustan de enfatizar que tal pregunta no es realmente importante. No obstante, hay evidencia, histórica, aun empírica, de la resurrección. Y para el feligrés común, el laico que lleva su familia a la Misa Pascual y luego vuelve al duro realismo de las calles de la ciudad, ello puede sostener su fe.

Esta evidencia tiene cuatro puntos. Primero, los Evangelios, los cuatro



Oleo de "La Resurrección" pintado por Perugino en el siglo XV.

libros del Nuevo Testamento que dan testimonio de la resurrección. Aun entre los académicos seculares son, históricamente aceptados, recuentos de hechos reales que sucedieron en el

tiempo de Jesús. La última edición de la Enciclopedia Católica dice: "Los Evangelios son información digna de crédito de la impresión que causó Jesús en sus discípulos. Recientes

## Mensaje de Pascua Florida del Arzobispo McCarthy

"Ofrezco a ustedes mis devotos y alegres saludos en esta gran festividad en que celebramos nuestra redención. ¡Este es el día que el Señor ha hecho! En este día damos gozosas gracias porque Jesucristo murió por nosotros y se levantó de entre los muertos. "El pagó el precio de nuestros

pecados. El ganó para nosotros una participación en Su vida divina para transformar nuestro miserable mundo. El abrió el Cielo para nosotros. Regocijémonos y estemos alegres!

En este día redediquémonos todos a ser fieles discípulos de Jesús y fieles miembros de Su Iglesia.

estudios sobre la transmisión oral entre los judíos durante ésta época presta fuerte apoyo a la confiabilidad y autenticidad de los materiales transmitidos . . ."

Fueron escritos, entre 65 y 100 años después de Cristo, por personas que fueron testigos o tuvieron estrecha relación con los hechos.

La arqueología también ha atestado sobre la exactitud histórica de los Evangelios. Un visitante en Galilea sólo necesita un Nuevo Testamento en sus manos para ser precisamente conducido alrededor del hermoso lago. Jesús predicó en Capernaum y usted puede ir allí y ver con sus propios ojos las pequeñas chozas cubiertas con los peces y las cruces de los primeros cristianos pintadas en las paredes.

Es de estos históricamente confiables Evangelios de donde obtenemos los hechos que circunstancialmente nos dan un misterio que se mantendría en cualquier corte legal:

- La tumba estaba vacía. Nadie jamás ha disputado esto.

- De haber sido el cuerpo meramente robado o revivido (una débil teoría pero a veces propuesta) seguramente las autoridades, tratando de acallar los rumores de resurrección, la habrían expuesto a juicio.

Pero ellos no pudieron. En su lugar, recurrieron al soborno pagándole a los guardas del sepulcro para que dijeran que los apóstoles habían venido y se habían llevado el cuerpo de Jesús.

El soborno no hizo bien alguno. La creencia en la resurrección se regó como fuego en la pradera. En realidad, el celo por la fe que exhibían los primeros cristianos no tiene paralelo en la historia, excepto quizá en el caso del Islam. En las crecientes multitudes — multitudes que eventualmente edificaron la más grande religión sobre la tierra — ellos predicaron su fe, dieron testimonio de ella y murieron por ella en las mas inconcebibles formas.

Tal entrega no brota de rumores o evidencias vagas. Usualmente viene de un conocimiento personal y una creencia en algún incidente único tan poderoso e impactante que las vidas tocadas por él cambian de un día al otro y, como fué el caso de los primeros cristianos, infundiéndoles el coraje y el conocimiento para soportar el fuego, el maltrato, ser consumidos por las fieras y todas las torturas a que los primeros cristianos fueron sometidos.

Ver a Cristo en el cuerpo glorificado en que El apareció después de la resurrección, como dice el Evangelio que lo vieron los apóstoles, pudo haberles infundido

(Sigue en la pág. 4A)

# Hablando de... "¿armas tomar o armas dejar?"

Rev. P. Arnaldo Bazán



A mi modo de ver, el gobernador de la Florida, Bob Graham, ha hecho muy bien en vetar un proyecto de ley que hubiera permitido a los ciudadanos llevar legalmente armas de fuego ocultas en los vehículos.

A la hora de redactar estas líneas no puedo saber si el Congreso estatal ha de aprobar, de todos modos, la controversial pieza legislativa.

Es muy cierto que, en este asunto, hay muchos puntos a discutir y no es fácil determinar qué es lo mejor y lo peor. Pero en un mundo conmocionado por los arranques de violencia las armas sólo pueden empeorar las cosas.

En mi opinión, los ciudadanos no deberían portar armas en modo alguno, a no ser en un caso de absoluta necesidad o estricta emergencia.

Hasta los servidores del orden público tendrían que distinguir entre horas de servicio y tiempo libre, pues nunca deja de constituir un peligro el tener un arma a la mano en un instante de furor o excitación.

Aunque no creo haya estadísticas al respecto, estoy seguro que una gran cantidad de muertes podrían haberse evitado de no existir esa facilidad para poseer armas de fuego. Los fatales momentos en que una persona pierde todo control de sí mismo son más frecuentes de lo que uno se imagina.

No podemos olvidar, además, que el consumo de alcohol es francamente

elevado en este país, lo que influye, en gran manera, para que, en una situación conflictiva, el que tiene un arma pueda hacer un mal uso de ella.

Para poseer un arma de fuego se requiere un mínimo de equilibrio psicológico. Se supone que los miembros de las instituciones de orden público son aceptados después de pasar exámenes adecuados. Aún así es imposible asegurar que, en un mal momento, no van a hacer uso indebido de las armas que se les han confiado para proteger a los inocentes sin tener que, necesariamente, disparar en contra de los malhechores.

¿Qué seguridad tenemos si a los ciudadanos se les amplían las posibilidades, no sólo para comprar un arma de fuego, sino para portarla o tenerla a la mano durante todo el día?

A los conductores de vehículos se les examina, si no psicológicamente, al menos sobre sus aptitudes para manejar y sus conocimientos de las leyes de tránsito. Esto se hace, sobre todo, porque se supone que la conducción de vehículos puede constituir un serio peligro público — como de hecho ocurre — cuando se ponen al timón personas irresponsables o bajo los efectos del alcohol o las drogas.

El llevar o tener cerca un arma de fuego es un peligro potencial que no podemos desdeñar. Los viejos decían: "Las armas las carga el diablo". Y creo que tenían toda la razón.

La cantidad de armas que se encuentra en manos de los ciudadanos y, sobre todo, la gran facilidad que actualmente existe para conseguir un arma, sea legalmente o por canales clandestinos, impide saber si los que las llevan las tienen para cometer delitos o para defenderse de los malhechores.

Nadie lleva un letreiro en la frente que nos asegure su inocencia, pues andan por ahí muchos criminales, capaces de todo, con unas caras de ángeles que confunden a cualquiera.

El que lleva un arma, por otro lado, no está más protegido que aquel

que no la lleva. En mi opinión todo es un problema mental, pues hay personas que "se sienten seguras" cuando pueden acariciar el gatillo de una pistola o un revólver.

Esto tiene que ver con ese "complejo machista" que tantas personas, y no solamente latinas, padecen. Andar con un arma para algunos resulta una forma de ocultar sus miedos, por aquello del refrán: "Dime de qué presumes y te diré de qué careces".

Se han dado muchos casos de personas que han sido asesinadas pese a llevar un arma a la cintura, pues el factor sorpresa es el determinante en la mayoría de los casos.

Si un delincuente sabe, o simplemente sospecha, que su presunta víctima lleva un arma, tendrá más esmero en hacer bien su "trabajo", e irá dispuesto a lo peor en caso de encontrar resistencia.

Sabemos de cantidad de crímenes que se han cometido a sangre fría, con absoluta impunidad por parte de sus perpetradores, ya que hay "profesionales" que estudian la operación a realizar con toda la minuciosidad que el caso requiere. La víctima no tiene tiempo de decir "ni esta boca es mía", menos de poder alcanzar el arma en la que tanto confiaba.

Lo correcto; lo razonable; lo verdaderamente civilizado sería que dejáramos de emular a los vaqueros de las películas del Oeste y termináramos de una vez por comprender que no podemos guiarnos por la ley de la selva; ya que en selva es que estamos convirtiendo a nuestras ciudades, pobladas — digámoslo con dolor —, de fieras peligrosas y bestias dañinas.

Es comprensible que el ciudadano honrado se sienta preocupado por la falta de seguridad ante tantos asesinatos, violaciones, robos y delitos de todas clases.

Pero, ¿podremos evitarlos armando a cada vecino de la ciudad?

Lo que hace falta, más que nada, es aumentar el número de los guardianes de la ley y cerrar el cerco a los delincuentes con medidas efectivas que protejan las vidas, la integridad física y los bienes de los ciudadanos.

Si cada uno pretendiera tomar la justicia por su mano, entonces, ¿para qué sirven las instituciones del Estado?

La proliferación de armas, así lo creo, es un remedio peor que la enfermedad que queremos combatir, pues muchos se están aprovechando, precisamente, de la facilidad para conseguir armas, creando el terror en la sociedad.

Yo gritaría por todo lo contrario, de modo que pudiéramos definir más fácilmente a los delincuentes. Si el poseer un arma — aparte de los casos legalmente permisibles —, fuera un delito, creo que el mal podría ser combatido con mejores posibilidades de éxito.

NO MULTIPLIQUEMOS LAS ARMAS, SINO AYUDEMOS A EXTERMINARLAS.

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## Ordenación Sacerdotal en St. John Apostle

El próximo Sábado 17 de Abril a las 11 a.m. recibirá el Orden Sagrado del Sacerdocio el Rev. Sr. Sergio Carrillo, quien sirve en su ministerio diaconal en la Parroquia St. John the Apostle, Hialeah, y en cuya Iglesia será la ceremonia de ordenación.

Sergio celebrará su Primera Misa, ya ordenado, en su amada parroquia de San Juan Bosco el mismo Sábado 17 a las 8 de la noche.

Rogamos a todos los fieles a asistir a la ordenación de este nuevo sacerdote y muy querida persona por sus grandes dotes humanas y sus dones espirituales. Que se llene St. John y que se abarrote San Juan Bosco! para así decirle a Sergio cuando le queremos. ¡Que el Señor Jesús le acompañe siempre en su ministerio!

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# "El celibato aún es el camino", dice el Papa

a los sacerdotes; y también que a través de su atuendo muestren al mundo su ministerio.

Las manos de los asistentes reunidos en la Plaza de San Pedro se extienden para tocar al Papa Juan Pablo II quien los saluda en su audiencia pública semanal durante la cual habló del celibato sacerdotal y saludó a grupos de Quebec y de la Universidad de Chicago.

Washington (NC) — En un mensaje por el Jueves Santo dirigido a los sacerdotes el Papa Juan Pablo II defendió fuertemente el celibato sacerdotal y sugirió que cualquier relajamiento de las reglas de la celibacía darían prioridad a las flaquezas humanas sobre el amor de Dios.

El el mensaje dado a la publicidad en Abril 1ro., el Pontífice reconoció con pena la crisis en las vocaciones y en la identidad sacerdotal que la Iglesia ha venido encarando en los últimos quince años. Y repudió las "voces del mundo" que piden "olvidar la tradición y la herencia de la soltería en el sacerdocio" como solución a la escases de vocaciones, respondiéndoles que "la real solución a la crisis está en la fe y la confianza en el amor de Dios".

"¿Debemos disminuir nosotros este amor?", pregunta el Papa. "¿No lo hacemos cada vez que por flaqueza humana decretamos que las demandas que este amor exige deben ser renunciadas?"

"¿Es permisible dudar que Cristo encenderá en la almas cristianas, especialmente en los jóvenes, no sólo el deseo del sacerdocio sino también la disposición para aceptar el don de la celibacía por causa del Reino de los



Cielos, de lo cual generaciones completas de sacerdotes, en el pasado y en el presente de nuestra Iglesia Católica, han dado pruebas?"

El Papa indirectamente atacó a aquellos que objetan el requerimiento de la Iglesia del celibato para sus sacerdotes.

"¿Es apropiado", continuó preguntando "continuar, en oposición a las voces del reciente concilio ecuménico (Vaticano II) y del Sínodo de Obispos, declarar que la

Iglesia debiera renunciar a sus tradiciones y a su herencia?"

"¿No es en cambio nuestro deber de sacerdotes vivir nuestro compromiso con generosidad y gozo, ayudando con nuestro testimonio y con nuestra acción a propagar este ideal?"

El mensaje del Papa a los sacerdotes fue su carta anual por el Jueves Santo, día en que se celebra el "cumpleaños" del sacerdocio. Contrario a sus pasados mensajes en esta fecha, éste fue escrito en forma de oración sobre el sacerdocio, en unas 2,500 palabras "dictadas por la fe y nacidas de mi corazón", la cual el Papa desea, y pide a los sacerdotes, sea vista como una "meditación compartida".

La mayor parte de la plegaria consiste de pensamientos celebrando los regalos espirituales del sacerdocio y meditando sobre el lugar central de la Eucaristía, la predicación y la oración en la vida sacerdotal.

Pero además de meditación el mensaje se dirige a específicos puntos de controversia actuales. Además de los temas del Celibato y de la crisis de vocaciones, incluyó cuestiones de identidad clerical y vestuario aleja-

miento del sacerdocio y tendencias secularizantes.

Sobre la identidad del sacerdote como Predicador de la Palabra de Dios, Ministro de los Sacramentos, sirviente del Pueblo de Dios y confesor, dijo: "Que no se halle sitio en nuestras almas para esas corrientes de ideas que restan importancia al ministerio sacerdotal".

Rogó que los sacerdotes sean salvados de "afligir" al Espíritu Santo "por lo que muestre en sí como un deseo de esconder el sacerdocio personal ante los hombres y evitar los signos exteriores del ministerio".

Sobre los alejamientos del ministerio sacerdotal igualmente rogó que los sacerdotes no agraven al Santo Espíritu "por cualquier cosa que al final pueda llevarle a la tentación de alejarse, bajo el pretexto del "derecho a la libertad".

"La plenitud y riqueza de nuestra libertad", añadió, esta en darse a sí mismo a Dios y "aceptar con gozo el don del sacerdocio." Rogó también que los sacerdotes no aflijan al Espíritu Santo "por causa del secularismo y por desear a cualquier precio conformarse a la mentalidad de este mundo."

## San Isidoro de Sevilla

ABRIL 14



San Isidoro nació en Cartagena, España. Tuvo dos hermanos y una hermana, Leandro y Fulgencio, ambos obispos y Florentina, monja. Todos son santos.

Cuando niño Isidoro se desanimó porque falló en sus estudios y huyó de la escuela. Más tarde volvió y con el tiempo vino a ser uno de los hombres más cultos de su tiempo.

Isidoro fue gran influencia en la conversión del dirigente de los seguidores de Ariano y libró a España de tal herejía. Después se convirtió en ermitaño pese a los ruegos de sus amigos. Al morir su hermano, quien era Arzobispo de Sevilla fue ordenado para ocupar la sede.

Como maestro, pastor, escritor, fundador y reformador viajó por toda España y otros países. Fue también elegido para presidir el IV Concilio de Toledo.

Isidoro rigió su diócesis durante 37 años. Murió en Sevilla el 4 de Abril del año 636 y 16 años después fué declarado Doctor de la Iglesia.



## Artículos Religiosos y de Regalos

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## Gran Festival de Primavera en San Benito

El Festival de Primavera de la Iglesia de San Benito, Hialeah, tendrá lugar del 22 al 25 de Abril, 1982 con Carruseles, Kioscos, Música, Juegos, Comida Internacional, Entretenimientos y muchos valiosos regalos.

El sábado, día 24, a las 8:00 P.M. se efectuará la Tradicional Subasta de varios valiosos artículos. También habrá una Gran Rifa de un carro Ford "Thunderbird" del 82'.

No se pierda estos días de regocijo para toda la familia mientras ayuda a su Iglesia.

La recaudación se empleará para amortizar la deuda de nuestra Iglesia. Este Festival tendrá lugar en los terrenos de la Parroquia, 701 West 77th St., Hialeah.

Para información sobre tickets para los "rides" y las papeletas para el auto llamar cuánto antes al teléfono 558-2150.

## Asamblea de Liturgistas Hispanos

CHICAGO — El Instituto de Liturgia Hispana, grupo de liturgistas hispanos de todas partes de los Estados Unidos, celebrará su Cuarta Asamblea Nacional en Los Angeles, California del 16 al 18 de abril de este año 1982.

Todos aquellos, tanto sacerdotes, religiosos como laicos, que trabajan en el área de la liturgia y ministerio a hispanos en todas las diócesis de los Estados Unidos están cordialmente invitados a asistir y a formar parte de este Instituto.

El Instituto de Liturgia Hispana goza del apoyo del Secretariado Nacional de Apostolado Hispano de la Conferencia Católica de los Estados Unidos y del apoyo y la colaboración del Comité de Liturgia de los Obispos de los Estados Unidos. El Instituto está colaborando al presente en un proyecto de estudio de la estructura de la Misa (*Misterio de Fe*) para explicarlo a todas las comunidades hispanas de los Estados Unidos que estén interesadas en participar en el mismo. Entre los planes de la agenda está la presentación por parte de Mons. Ricardo Ramirez, C.S.B. (San Antonio); Reporte sobre *Misterio de Fe* proyecto y la Comunidad Hispana; Constitución de Instituto.

La IV Asamblea Nacional del Instituto de Liturgia Hispana tendrá como sede el Centro Claretiano de Los Angeles, California. Para más información sobre esta conferencia, favor de escribir o llamar al Padre Peter Garcia, 1531 W. 9th Street, Los Angeles, CA 90015, tel. (213) 388-8101 (ext. 276). Para más información sobre el Instituto: Padre Arturo Pérez, 3210 South Union Avenue, Chicago, Illinois 60616; telefono (312) 842-4900.

## Misa de Crisma en la Catedral St. Mary



Durante la Misa del Crisma, que se celebra el Lunes Santo, presidida por el Arzobispo Edward McCarthy y concelebrada por gran número de sacerdotes tiene lugar la ceremonia de la bendición de los Santos Oleos. Esta liturgia se celebra una vez al año y es de antiquísima tradición en la Iglesia. Los oleos son presentados al obispos en grandes y hermosos receptáculos para la bendición. (Foto de Prent Browning)

## Habrán Audífonos en conferencia carismática del P. McDonough

Las personas que deseen traducción instantánea en la Conferencia Carismática del Padre Edward McDonough que tendrá lugar en Mayo 15 y 16, 9 a.m., en la Iglesia vieja de St. Brendan, 8725 SW 32 Calle, deben solicitar su audífono con tiempo enviando cheque por \$2.00 a Renovación Carismática Católica

Hispana, P.O.Box 35-0206, Miami, Fla. 33135.

Al separar su audífono envíe una nota junto con el cheque escribiendo en letra de molde su nombre, dirección completa, teléfono y grupo de renovación si pertenece a uno. (No es necesario ser de grupo alguno) para detalles llamar a 325-1388 o 649-8043.

## Aleluya, ha resucitado . . . (Viene de la pág. 1A)

tal fidelidad. Lo que también pudo haber pasado a los que vieron el cielo y la fe de los primeros mártires, algunos de ellos poseyendo la experiencia personal de los eventos de la resurrección.

Un reciente visitante en la Arquidiócesis de Miami, el Padre Regis Duffy, profesor de Holy Name College, Washington, dijo aquí a los sacerdotes que legiones enteras de romanos morían, después de su conversión, por el Cristianismo. "¿Cómo pudo haber sucedido esto?", preguntó. Antes de su conversión, les dijo, "sus vidas hacían que "Penthouse" se pareciera al Catecismo Holandés."

El tercer punto es relativamente moderno, por lo menos en términos de su validez. El Sudario de Turín, la antiquísima y misteriosa pieza de lino que se cree haya sido dejada en la tumba la mañana de la primera Pascua de Resurrección y que parece haber existido por 2,000 años. Pero sólo en los últimos tres años ha sido puesto a pruebas por los científicos y por lo tanto ganado una sólida medida de validez.

Lo que tiene en su superficie es la sorprendente, hasta ahora inexplicable, imagen de un hombre crucificado, torturado y mutilado en la forma exacta en que el Nuevo Testamento dice que Jesús fue castigado. La imagen tiene calidad fotográfica, algo jamás visto antes en un paño, el cual posee además otras cualidades hasta ahora sólo vistas en fotos tomadas de galaxias y estrellas distantes.

No se ha probado que el sudario

haya envuelto a Cristo. Pero hay una creciente masa de evidencias que sugieren que si lo envolvió, incluyendo la creencia en su autenticidad de muchos científicos de primer plano. Si ellos están en lo cierto, entonces el mundo tiene una tremenda y tangible evidencia de la resurrección: un paño mostrando las señales del misterioso y quizá incognoscible proceso, así como un retrato de como era Cristo y lo que El sufrió.

El cuarto punto es la parasicología. Esta es una ciencia relativamente joven de lo paranormal; de clarividencia, habilidades síquicas y en general, de esas cosas que como los milagros parecen desafiar las leyes del mundo material y con esto — afirman la existencia de una dimensión no síquica, la que los Cristianos pueden denominar fácilmente como el mundo desde donde vino la resurrección.

Por más de cien años los parasicólogos han estado estudiando las visiones de personas moribundas, probando sujetos en percepción extrasensorial, pasando por el tamiz los trucos de los magos para separarlos de los raros, pero verdaderamente inexplicables eventos, que los Cristianos llaman "milagros".

Aun la evidencia de la moderna física, cuna de la ciencia, debe tenerse en cuenta aquí. Ella enseña que la base fundamental de toda realidad es una misteriosa substancia y una fuerza llamadas partículas atómicas y "energía". Esta energía procede en formas que a veces desafía todas las leyes físicas.

Los parasicólogos solo han sido aceptados dentro de las organiza-

## Seminario para Divorciados y Separados en

El Family Enrichment Center de la Arquidiócesis de Miami, ofrecerá un Seminario para todas aquellas personas Divorciadas y Separadas Católicas con deseos de aprender una nueva forma de conocerse a si mismas y de utilizar sus propios recursos en la planificación de una vida nueva.

La Dra. Elisa Azcui, graduada de la Escuela de Psicología de la Universidad de Villanueva, y de Pedagogía y Filosofía de la Universidad de La Habana, con más de 20 años de experiencia, brindará una serie de conferencias que tratarán de Ajustes Personales, Cambios y planificación para una vida nueva.

El Seminario tendrá lugar en la Iglesia de St. Agatha, 1111 S.W. 107 Ave., Miami, por seis lunes consecutivos, comenzando el día 26 de Abril y terminado el día 31 de Mayo de 1982. de 8:30 a 10:30 de la noche.

El costo del Seminario será de \$10.00 por persona; la matrícula es limitada por lo que deben llamar para inscribirse lo más pronto posible al Family Enrichment Center, teléfono 651-0280, donde la Sra. Elaine Marrero Syfert les dará toda la información necesaria.

## "Tus pecados te son perdonados"

### DIAS DE SANACION

**Abril 17 de 9:00 AM - 6:00 PM.**  
Conferencista: Rvdo Padre Roberto DeGrandis SSJ. Lugar: Iglesia de Little Flower (cafetería), 2701 Indian Mound Trail, Coral Gables. Auspiciado por: La comunidad La Vid. Inscripción gratis; se servirá almuerzo a precio módico. Para información llamar al 552-0246.

**Abril 18 de 9:00 AM - 6:00 PM.**  
Conferencista Rvdo. Padre Roberto DeGrandis, SSJ. Lugar: Antigua Iglesia de San Brendan, 8725 S.W. 32 St. Auspiciado por la Comunidad La Vid. Inscripción gratis; se servirá almuerzo a precio modico. Para información llamar al 552-0246.

ciones científicas oficiales en la última década. Pero la aprobación del estudio de fenómenos que no pueden verse o medirse, por ejemplo en una probeta, es evidencia del puente que ahora existe entre la ciencia y la religión; puente que ayudaron a construir la física y la parasicología.

Así fue posible para un hombre de Iglesia, Leslie D. Weatherhead, escribir: "La Resurrección, que la ciencia materialista tiende a rechazar, puede verse ajustada en categorías que están sólo empezando a ser comprendidas. Y aquellos que, con base en la vieja ciencia lo rechazarían de entrada, pueden, según la nueva ciencia (parasicología) se extiende, encontrar la creencia . . . no sólo posible sino compulsiva."

La fe por si es ciertamente suficiente para creer en la resurrección. Pero Dios también ha creado, para quienes pudieran quererlo, evidencia "sólida" de Su trabajo en Pascua Florida.

# ...golden, silver jubilees

(Continued from page 8)

visory Board of *The Voice* and spiritual advisor of the Naples District Council, St. Vincent de Paul Society.

## Fr. Patrick S. McDonnell

Father McDonnell was born, studied for the priesthood and was ordained in his native Ireland.

Since coming to South Florida he has served as an assistant in the parishes of Epiphany, South Miami; Sacred Heart, Lake Worth; Little Flower, Hollywood; and St. Sebastian, Fort Lauderdale.

In 1961 Father McDonnell was appointed supervising principal of St. Thomas Aquinas High School, Fort Lauderdale and the following year was reassigned as supervising principal of Bishop Verot High School, Fort Myers. Coincident with this appointment he became administrator of St. Cecilia Church, Fort Myers. While serving on South Florida's west coast he was assistant director of the CYO West Coast Deanery and moderator of the Holy Name Society in that area.

After earning a Master of Arts degree in Education at Notre Dame University, he was named Superintendent of Archdiocesan High Schools in 1965 and was in residence at St. Rose of Lima Church, Miami Shores. In 1967 he was appointed supervising principal of Immaculate-LaSalle High and was resident at St. Michael the Archangel parish.

Prior to assuming the pastorate at St. Jerome Church, Fort Lauderdale, in 1969 he served for a short period as Vicar Econome at St. George parish, Fort Lauderdale. He became administrator of St. Timothy Church, Miami, in 1972 and in 1974 was named pastor of St. Mary Star of the Sea Church, Key West, as well as supervising principal of Mary Immaculate High there. He also was chaplain of the local K. of C. Council.

Since 1976 Father McDonnell has been pastor of St. Clement Church, Fort Lauderdale, and is also moderator of the North Broward Deanery of the Miami Archdiocesan Council of Catholic Women.

## Rev. Patrick C. Slevin

A native of Armagh, Ireland, Father Slevin was ordained on June 16, 1957 in Dublin.

He served his first parochial assignment as an assistant pastor at St. Anthony Church, Fort Lauderdale and coincident with this appointment was a member of the faculty and acting president at Cardinal Gibbons High School, Fort Lauderdale.

In 1960 Father Slevin was transferred as an assistant to St. Francis Xavier parish, Fort Myers and after one year was named administrator of

## SILVER JUBILARIANS



Fr. Cassidy



Msgr. Fogarty



Fr. Goggin



Fr. McDonnell



Fr. Slevin



Fr. Boned

St. Margaret parish, Clewiston where he was also assistant director of West Coast Deanery CYO. From June 1961 to 1966 he was administrator of St. Thomas the Apostle Church, Miami. He served as chaplain of the Coral Gables Council, K. of C. and moderator of the South Dade Deanery Holy Name Society.

Father Slevin assumed his duties as the Bishop's Representative to Catholic Hospitals in South Florida in 1963 and in 1966 was appointed pastor of St. Michael parish, Miami, while retaining other assignments. From 1966 to 1971 he was moderator of the Miami Diocesan Council of Catholic Nurses and in the same interim was spiritual director of the Archdiocesan Catholic Physicians Guild.

In 1969 he became pastor of Holy Family Church, North Miami and two years later assumed the pastorate of St. Lucy Church, Highland Beach. Since 1976 he has been pastor of St. Jerome Church, Fort Lauderdale.

## Fr. Enrique Boned

A native of Spain Father Boned was ordained October 20, 1957 at Matagalpa, Nicaragua.

He has been an assistant at Immaculate Conception Church, Hialeah, since 1981.

## Rev. Vincent P. Boney, C.P.

Born in Mt. Vernon, N.Y. Father Boney was ordained to the priesthood for the Congregation of the Passion on May 3, 1957 at Union City, N.J.

Prior to taking graduate studies at Catholic University of America the Passionist priest served in the mission band of his congregation for one year in the Diocese of Springfield. Following graduation from Catholic University which awarded him a Master of Arts degree in Greek and Latin, he joined the faculty of Holy Cross Seminary, Dunkirk, N.Y. In 1963 he became a member of the faculty at Holy Cross Seminary, W. Hartford, Conn. In 1968 he was appointed associate retreat director for his order in the New York and Boston area. In

(Continued on page 10)



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# 19 priests celebrate jubilees

## SILVER JUBILARIANS

(Continued from page 9)

1971 he was awarded a Master of Arts degree in education and pastoral counseling at Iona College.

Father Boney is presently stationed at Our Lady of Florida Retreat House, North Palm Beach.

### Fr. Brocard M. Connors, O. Carm.

Born in Irvington, N.Y. Father Connors was ordained to the priesthood for the Order of Carmelites on April 28, 1957 in Rome.

From 1957 to 1958 he was an instructor in Latin and the History of Philosophy at the Whitefriars House of Studies, Auburn, N.Y. He was then assigned to St. Albert's Junior Seminary, Middletown, N.Y. where he taught religion and Latin. From 1959 to 1961 he was on the staff of Mt. Carmel Seminary, Williamstown, Mass. Returning to St. Albert Seminary he served as assistant superior in addition to teaching Latin and Social Studies. From 1962 to 1965 Father Connors served as treasurer and property manager at Mt. Carmel. Until 1969 he was a full-time instructor in Religion and Social Studies and in addition was chaplain and varsity baseball coach.

Father Connors has a Master of Arts degree in Dogmatic-Systematic Theology from St. Louis University and a lectorate in Sacred Theology earned at Collegio Internazionale di S. Alberto, Rome. He has been a member of the faculties at Nativity High, Pottsville, Pa.; Mt. Carmel High School, Auburn, N.Y.; Regina High, Hyattsville, Md.; and St. John College High, Washington, D.C.

He is presently a member of the faculty at Pope John Paul II High School, Boca Raton.

### Fr. Michael J. Devaney, O.M.I.

A native of Buffalo, N.Y. Father Devaney was ordained to the priesthood for Oblates of Mary Immaculate at the Shrine of Immaculate Conception, Washington, D.C. on June 8, 1957.

He joined the faculty of Bishop Fallon High School in Buffalo shortly



Fr. Connors



Fr. Devaney



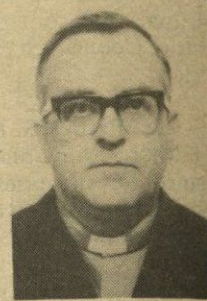
Fr. Doherty



Fr. Escala



Fr. San Pedro



Fr. Villegas

after ordination and from 1960 to 1964 was an assistant at St. William Church, Tewksbury, Mass. He also served in a similar position for a short time at Holy Angels Church, Buffalo.

Father Devaney was a student chaplain to Christian Brothers and a member of the Oblate Mission Band before coming to Hollywood in 1968. Until 1974 he was an associate pastor at St. Stephen Church. He was named administrator of Mary Immaculate Mission, West Palm Beach in 1974 and in 1978 became pastor when the mission was established as a parish.

He is a member of the advisory committee of pastors for *The Voice* and is an auditor for the Matrimonial Tribunal.

Father Devaney is the celebrant of the Mass for Shut-Ins televised weekly on Channel 5, West Palm Beach.

### Fr. Edward C. Doherty, O.S.A.

Born in Lynn, Mass., Father Doherty was ordained for the Augustinian Fathers on June 8, 1957 at the Shrine of the Immaculate Conception in Washington, D.C.

From 1958 to 1960 he was stationed at Msgr. Bonner High School, Drexel Hill, Pa. and then served his first parochial assignment at Good Counsel Church, Staten Island, N.Y. From 1961 to 1978 he was a member of the faculty at Villanova University and then served in Rome for one year at the Colegio Santa Monica.

Father Doherty joined the faculty at Biscayne College three years ago.

### Fr. Rafael Escala

Ordained July 7, 1957, Father Escala is a native of Manzanillo, Cuba who arrived in the Archdiocese of Miami early in 1977.

He served as pastor at the Cathedral in Santiago de Cuba from 1957 to 1961 and two years later became vice chancellor in the Diocese of Higüey, Dominican Republic. Coincident with that appointment he served in the parishes of San Dionisio and San Jose and was rector of the National Shrine of Our Lady of Altigracia. In 1976 Father Escala was appointed pastor of San Antonio of La Victoria Church in Santo Domingo.

Now spiritual director at St. John Vianney College Seminary, he has served as an associate pastor at Our Lady of the Lake Church, Miami Lakes; and at St. Monica Church, Opa Locka. He has been active in the Cursillo movement as both assistant director and director and serves as well in the Archdiocesan Matrimonial Tribunal as an advocate.

Father Escala is the author of homilies for Pueblo Pub. Co., New York under the title Palabra de Dios. While in the Dominican Republic he authored a pamphlet entitled "Formacion Catolica No. 1." He is also the author of many articles on pastoral liturgy and lay movements.

### Fr. Robert G. Kenny

A priest of the Diocese of Rockville Center, N.Y., Father Kenny was ordained June 1, 1957.

He served as an assistant pastor for eight years at Our Lady of Victory Church, Floral Park, N.Y. and for two years was chaplain at LaSalle Military Academy in Oakdale, N.Y.

In 1967 he was appointed chaplain at the Nassau Co. Home for the Aged and Infirm where he served until 1970 when he became assistant pastor at St. Therese Church, Montauk, N.Y. From 1973 to 1977, when he came to South Florida, Father Kenny was assistant pastor at St. Mark Church, Shoeham, N.Y.

In the past five years he has assisted at St. Joan of Arc parish, Boca

Raton; St. Elizabeth Church, Pompano Beach; St. Anthony Church, Fort Lauderdale; and St. Mark Church, Boynton Beach.

### Enrique San Pedro, S.J.

Born in Havana, Jesuit Father San Pedro was ordained March 18, 1957 in Manila.

During post graduate studies in Rome he was awarded a Licentiate in Sacred Scripture at the Pontifical Biblical Institute and also studied at Innsbruck University, Austria which conferred on him a Doctorate in Sacred Theology.

From 1965 to 1975 Father San Pedro was professor of Old Testament Studies at St. Pius X Pontifical College in Dalat, Vietnam. During that time he also served for five years as vice-dean of studies. From 1972 to 1974 he was director of St. Francis Xavier Student Center in Hue, Vietnam.

Since coming to the Archdiocese of Miami in 1975 he has been a member of the faculty at Belen School, Miami; and the Seminary of St. Vincent de Paul, Boynton Beach.

### Fr. Hernando de Jesus Villegas, C.M.F.

A native of Colombia, Father Villegas was ordained to the priesthood for the Claretian Fathers on Sept. 8, 1957 in Manizales, Colombia.

He served parochial assignments in parishes staffed by his order in Colombia and Ecuador and was a member of the faculty at the Colegio Espiritu Santo in Guayaquil, Ecuador.

Father Villegas came to the United States in 1978 and until 1980 was an associate pastor in Holy Angels Cathedral in Gary, Ind.

After coming to the Archdiocese of Miami in 1980 he was an associate pastor at St. Brendan Church and is presently assigned to St. Michael the Archangel Church, Miami.

(Compiled and written by Marge Donohue, Archdiocese Coordinator of Public Information)

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# Keys parish finds way to build, save dollar\$

**BIG PINE KEY** — President Ronald Reagan would have been proud.

When the people of St. Peter's Church in Big Pine Key decided they needed a new, bigger parish hall, they also made up their minds it wouldn't cost them more than they could afford. So instead of taking out a mortgage, they donated their labor and got local businesses to provide construction materials at cost and to donate their expertise.

In 10 weeks, the 3000-square-foot facility was completed. Appraised at \$183,000, the cost of building was only \$50,000. The best part is that it's already paid.

At a dedication Mass March 30, concelebrated by Archbishop Edward McCarthy and 15 priests from other

parishes of the Archdiocese, pastor Fr. Eugene Quinlan congratulated his parishioners and thanked them for their "tremendous" response, which he called a rarity in these times.

According to Fr. Quinlan, the youngest to help in building the hall was a nine-year old child, and the oldest an 83-year old. The hall's new kitchen was donated by the St. Peter's Ladies' Guild.

The new hall has a seating capacity for 290 people and can accommodate 255 at a sit-down banquet.

During the dedication, a 100-year time capsule was blessed, containing the history of the parish, the names of the volunteers who worked on the parish hall, their pictures, and pictures of the different stages of construction. The time capsule was embedded in the cornerstone.



Edward Troha, who designed the new parish hall and donated 10 weeks of his time to supervise its construction, receives a very special award from pastor Fr. Edward Quinlan and Archbishop Edward McCarthy during a banquet celebrating the hall's completion.

# We can house Haitians USCC expert tells INS

With the Archdiocese of Miami conducting funeral services for drowned Haitians Saturday, the United States Catholic Conference has again offered to provide housing and employment for 2000 Haitians still being detained in Krome Ave.

In a letter to Alan C. Nelson, director of the Immigration and Naturalization Service, John E. McCarthy, director of the Church's Washington office for refugees, said, "I believe the day has come to end this practice of detention. It is somewhat akin to the blot on our national conscience when like practice was carried out against those of Japanese ancestry at the start of World War II."

MEANWHILE, Nelson testified in Miami that the U.S. was not discriminating against Haitians in detaining them and interdicting their vessels at sea.

Nelson, who testified March 31, was the first witness for the defense in a federal court class-action suit seeking the release of Haitians at the Krome camp and throughout the U.S.

He told the court that the detention policy is applied equally to all un-

documented aliens and that no time limit has been set for detaining Haitians.

Msgr. Bryan Walsh, director of Miami archdiocesan Migration and Refugee Services, testified in mid-March that INS discriminates against Haitians and that until 1980 political asylum was routinely granted to any

Cuban, no matter how he arrived, but was denied to Haitians.

On March 28, 21 Haitians drowned off Palm Beach, Fla., when a 49-foot freighter from Nassau capsized and broke up in high winds and seas.

The bodies of 16 of them will be

buried Saturday at Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. 7.

Interment will follow an ecumenical service at 10 a.m. in St. Clement Catholic Church, 2975 N. Andrews Ave., Fort Lauderdale.

By George:  
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# Matter of Opinion

"THE MEASURE of Satan's power has been fulfilled, but other terrible things are imminent. Yet it was for the sake of sinners that I was handed over to death, that they might return to the truth and sin no more, and inherit the spiritual and immortal glory of justification in heaven."

—The Freer Logion,  
Mark, Chapter 16



## Letters to the Editor

### Mass aboard ship

#### To the Editor:

Reference Mrs. Helen Eshbach's recently published letter regarding the Carnival Cruise Lines' refusal to allow Father Clune to say Mass aboard the Carnivale on Ash Wednesday, I feel it is only fair to the Carnival Cruise Lines to tell you of my very recent experience.

On a March 6-13 cruise on the Tropicale (Carnival Cruise Lines) Father Hickey from Kendall offered Mass on five of the six days we were on the ship, and each day's bulletin

listed the time of the Mass that day. Being able to attend daily Mass was definitely one of the highlights of our cruise.

Violoa J. Barret  
West Palm Beach

### Church oppression in Nicaragua

#### To The Editor:

After reading Father Andrew Greeley's editorial on El Salvador published in the March 19th issue, I believe that you may be interested in

publishing this letter in order to give your readers some information about the current situation in Nicaragua as regards the status of the Church.

Although much of our media states that the Sandanistas have not hampered the activities of the Church in Nicaragua, not much is made of the fact that Archbishop Obando y Bravo has been barred from giving his Sunday morning homily via television, a time-honored practice until last year. I believe that all of your readers will agree that the curtailing of the Archbishop's access to the peo-

ple is a police state reaction to his criticisms of the regime listed below:

1. In November, 1981 he said that Nicaragua is governed not by the Junta but by the Cubans.
2. At a meeting in Bogota, Colombia, on November 16, 1981, the Archbishop charged that the key positions in Nicaragua are occupied by men close to Castro.
3. He said that the Sandanista regime was totalitarian and Marxist-Leninist.

Donald A. Pruessman  
Miami



# Looking at death with a smile

Would you agree that Easter Sunday is the one day of the year when the much-avoided subject of death becomes stimulating and pleasant? I am sure you would, and, to put it mildly considering how so many try to by-pass even the remotest idea of death, this is most unusual.

No one (although in late years there is much improvement here) wants to bring the matter of death into the refreshment hour conversation. Certainly in the past, one would have been considered a bit pixilated to contemplate the angel of death standing between the bride and groom as they pronounced their vows at the altar or hovering over the form of a newly baptized baby or taking a place with the gigglers at a birthday party.



By Msgr. James J. Walsh

reality of what Jesus Christ actually did when he suffered, died of his own free will and rose again from the death has never really touched their hearts or, for that matter, gotten beneath their

you have unfinished business with the Lord. If the soul's ledgers do not balance and you have been walking past the confessional instead of going in, you better in that case develop quickly a severe case of the jitters. Because death in that setting is a fearsome thing.

But in years past, it was just our custom to fear death, as if we were supposed to. Death seems such a powerful victor. We see what once was a magnificent body already a foul thing, decaying, cosmetized to preserve some illusion of a restful sleep for a few hours, but becoming rapidly the most repulsive looking object on earth.

Wasn't this true of Jesus, too? As his battered, bloodless body was laid in Mary's arms, perhaps everyone at the foot of the cross was sure death was the victor once again, except his Mother.

But then on Sunday the cold body of Christ began to be warm again with life, the heart began to beat, the blood to flow, the fingers and eyes moved, and the union of the spiritual and the physical was complete, but now in a glorified body which could no longer decay or be destroyed.

The tough Roman soldiers are history's best witnesses that Jesus walked away from the tomb. They were bribed to spread the legend that his body was stolen.

And then into the world there came for the first time a new attitude towards death. The first Christian martyrs, so sure death was the door to eternal life with Christ waiting for them on the other side, went joyfully forward, singing in triumph, and called their death day their birthday into eternity.

The Preface puts it so beautifully in the Easter Mass, "In Christ the Lord, the hope of a happy resurrection has shone upon us, so that those, whom the certain fate of dying renders sad, may be consoled by the promise of future immortality . . . Life is changed, not taken away . . . Christ in dying has destroyed our death, and in rising has restored life to us."

Christ's death on Calvary meant the death of death, once and for all. So united with Jesus in doing his will, in obeying his church which speaks for him, we can look on death with a winsome smile, without panic or despair, for He did come back to tell us about life after this life. (Msgr. Walsh is pastor of St. Agnes parish in Key Biscayne.)

**"Jesus is the only Person in the history of mankind who died and came back to tell about it. That's a definition of Easter. That is why death suddenly has become a joyful thing, and since Vatican II, the church has said 'Let's proclaim that from the housetops.'"**

And yet all of that was indeed in a very real sense true. Death is never more, to use the worn out phrase, than a heart beat away.

**BUT DEATH AND** Easter? It's like ocean and waves, salt and pepper, grass and green. Where there is one, there is the other. Death has, of course, the central place in the gloriously happy feast of Easter, and we regard it with calm, peaceful hearts, and realize if it was not there, we have no reason whatever to be here — on earth!

To turn the meaning around a bit, let us stress that death is not out of place in the pomp and majesty of the Easter liturgy, when the altars are never more beautifully decorated and the organ peals out its most joyful notes.

Why? Digress slightly for a moment. You know from the past the caricature of the well-beefed man, broad smile on his face, cigar jutting out of his mouth, picture of smugness and the caption, "Life after death? Get out of here. No one has ever come back to tell us about it!" Far fetched? Not in the least. There are actually many Church-going Christians who hold that even now. The

skin. Incredible, but true.

Jesus is the only Person in the history of mankind who died and came back to tell about it. That's a definition of Easter. That is why death suddenly has become a joyful thing, and since Vatican II, the Church has said, "Let's proclaim that from the housetops. Put away the black vestments, the dirges, the mournful hymns, all the dreadfully sad signs, as if we had no hope of another world beyond the grave. Let's celebrate the joyful victory of each of us in Jesus as he conquered death.

I remember reading in Father John Burgraff's stirring article about death that a 16 year old girl, dying of leukemia, pressed the hand of the priest who had baptized her and been her spiritual director through school. She managed to muster the slightest of smiles and whispered to him, as she saw his grief stricken face, "Father, don't be afraid!"

**IF NOTHING** else had done it, that advice put the poor priest right smack in the middle of thinking of the Church today. Don't fear death, unless

# The hanging of Leo Frank

For 70 long years, an innocent man, Leo Frank, carried the brand of a convicted murderer. Frank, a Jewish factory superintendent, was on the books as the brutal murderer of employee Mary Phagan, a 14-year-old girl in Marietta, Ga., in 1913.

Now, in 1982, a new account of the events surrounding the murder and the conviction and lynching death of Frank has been revealed, thanks Alonzo Mann, who says he was an eye witness to some of the events surrounding the murder.

According to Mann's testimony, given to two Tennessee reporters, the real murderer of the young girl was a factory janitor, Jim Conley, not the Jewish superintendent. Mann, who was Frank's 14-year-old office boy at the time of the murder, asserts he was afraid to tell this version of the story at the time because Conley had threatened to kill him if he dared to speak to anyone about the murder.

**OVER THE** long years, Mann states that he would have been willing to tell his story but no one ever approached him. He tried to talk occasionally to relatives and to a reporter but was rebuffed or told to remain silent.

Mann's story strikes the reader today as all the more horrifying because the 1913 case quickly developed into an ugly example of anti-Semitism as the Georgia community became inflamed dur-



By Fr. John B. Sheerin, CSP

ing Frank's trial. A wave of anti-Semitism was wash over Georgia and mobs swarmed to the courthouse every day screaming, "Kill the Jew."

Frank was sentenced to hang but Governor John Slaton commuted the sentence to life in prison in 1915. This commutation roused a furor of protest. The mob wanted no less than death for Frank.

Armed mobs roamed the streets carrying guns, hatchets and dynamite. Finally, a group of 75 men calling themselves the Knights of Mary Phagan broke into the jail where Frank was imprisoned and then hanged the handcuffed Frank from a tree.

Because of the unreasoning wave of hatred against Jews, half the 3,000 Jews in Georgia left

the state; others stayed behind locked doors.

The case led to a rebirth of the Ku Klux Klan in Georgia but also led to the formation of the Anti-Defamation League of B'nai B'rith.

**TODAY WE** often think of the Ku Klux Klan as a harmless coterie of exhibitionists but the anti-Semitism that swept through Georgia at the time of the murder was horrible to behold. That intolerance is still with us in various shapes and forms.

Like Jesus, Frank was hanged from a tree. Whenever anti-Semitism runs riot we can be sure that it will break out in violence.

Today, the Klan seems to be losing its appeal. Occasionally we hear rumors that the Klan is burning crosses here and there. I presume the crosses symbolize the fiery treatment that the Klan thinks is necessary to purge those regarded as enemies of America.

Anti-Semitism first emerged in America many decades ago and its fires have been fanned by campaigns in which Jews were marked out as targets for discrimination. When the full story of the Klan is finally told we will have to cry shame on the mobs that burn crosses.

Our sincere hope is that the Klan will have a happy death or find the grace to live a new and better life. (NC News Service)

# Opinion

## Shared homes lower costs

If you're alone and supporting yourself on one income, and you need housing today, you're up against some tough times in most areas of the country.

The sad facts of life are that rents eat up more than half of one's salary, utility expenses move ever upward and heating costs are out of sight.



By Antoinette Bosco

Things aren't so great for the homeowner who's alone either. Owning a home grows increasingly expensive with taxes rising all the time. When a major repair is needed, how does the single homeowner cope — especially a person on a fixed income, or a single parent with uncertain child support?

Logically, if people in both situations could be matched, their housing problems might get solved. In some communities today, this is being done.

**THE CONCEPT** is called "home-share": People looking for a decent place to live and reasonable rent are matched with people who would like to have someone share expenses in their home or apartment.

What's new about this? Haven't people always been able to place an advertisement in the paper and find a tenant for an empty room?

Unfortunately, that's a fishing expedition. You don't know who's going to respond. Single people, particularly women or older people, feel vulnerable about strangers entering their homes.

The home-share concept introduces a third person,

someone who screens applicants and weeds out inappropriate tenants for particular single people.

On Long Island, the human development office of the Diocese of Rockville Centre, and St. Elizabeth's Church in Huntington, joined several other agencies and groups to set up Care and Share, a clearinghouse that matches people for shared living quarters.

**THE IMMEDIATE NEED** behind the service was to alleviate the effect of high housing costs on individuals with limited incomes. Some situations call for more than a business arrangement, however, and the service attempts to meet these needs as well.

Some people want a tenant who can become part of an extended family — such as a grandfather figure or someone who can join in meals and conversation.

An elderly woman needed someone to help with home chores. The clearinghouse found her a tenant who agreed to take responsibility for the maintenance chores she couldn't handle.

Care and Share works on a personal basis, with a staff person asking prospective tenants and homeowners such basic questions as: Do you smoke? Do you have pets? Will you have overnight guests? Do you play a stereo in the late hours? Will you share meals? Who takes out the garbage?

Care and Share reports an 80 percent success rate. But the real success has to be measured in intangibles. How much stress is alleviated when people find they have a roof over their heads and can meet other bills as well?

How much loneliness fades away when people don't have to eat dinner alone? How much security is restored?

This concept did not begin as a religious concept. But it surely shapes up as a very human — and Christian — concept. I see it paralleling the blueprint for living promoted by Jesus.

I would paraphrase the Lord this way: "I needed a house, and you let me share yours . . ."

(NC News Service)

## A difference in emphasis

Some weeks ago, I wrote a column in which I said that making friends for the pro-life cause, convincing them of the rightness of the cause, is finally of greater value than political clout.

In one paragraph of that column, I mentioned the National Pro-Life Political Action Committee and the list of nine members of Congress it will seek to defeat next year.



By Dale Francis

Dominican Father Charles Fiore, founder and chairman of that committee, has written to the newspapers that carry this column a letter twice as long as my column. Obviously I cannot, nor do I have any desire to, respond to Father Fiore's letter. We are united in our intention to promote the cause of human life, we differ in emphasis. Because I hope the cause succeeds, I wish him and his organization well. I would say my original column gave primary emphasis to positive presentation of the pro-life position and in what is offered as a response to me there are phantom responses. For example, he denies his organization ever used the terms "hit list" or "targets," but I never said that it did.

**I WILL COMMENT** on just one thing he wrote and that because I think there is something important to be understood. He wrote in his letter: "His contention that 'the pro-life movement has succeeded primarily because it has made friends,' and not by attaining and using 'political clout,' implies that the abortion scourge in our society is the result of mere misinformation, rather than of political action years ago by abortion proponents. Hasn't he read Dr. Bernard Nathanson's 'Aborting America' which details the political strategies (including anti-Catholicism) of the abortion lobby? Doesn't he remember the state-by-state legislative battles of 1965-70 to 'liberalize' abortion laws?"

Since through this syndicated column and through my writings in national Catholic newspapers, I was very much involved in defense of pro-life in those legislative battles, I obviously do remember them. But it is a mistake to believe that the pro-abortion battle began in the legislatures.

A quarter of a century ago, virtually all Americans were opposed to abortion. Against such an attitude, there would have been no change to legislate in favor of abortion. But in the late 1950s and into the 1960s, there began a concentrated propaganda campaign to change those attitudes.

I was at the time editing a publication that required that I read some 150 publications. I discovered similar articles appearing in a wide variety of publications — general publications, those directed to women, men's magazines, literally dozens of publications were carrying articles about the terrible plight of young girls, victims of incest and rape and how their only recourse was to murderous illegal abortionists.

**THIS WAS** no plea for legalization of abortion but rather it was a conditioning of minds to see abortion as an acceptable alternative. This propaganda campaign continued over several years, broadening sometimes to include mothers whose health might be destroyed, leaving other young children motherless, if a child was born. But never was there any suggestion in the popular publications that abortion on demand was the eventual aim. That I did find, however, in more scholarly publications.

The fact is that it was not in the legislatures that the abortion proponents succeeded in bringing about the abortion scourge in our society but in what was surely a carefully planned propaganda campaign to change the thinking of Americans. While it was happening, I wrote about it. I sent a letter to all of the bishops early in the 1960s, warning of what was underway. I'm not surprised the warnings were not listened to — who would have believed in 1962 such a thing would happen?

I repeat my thesis: effective political and legislative action must be preceded by the persuasion of the majority to the rightness of your cause. As abortion proponents used this principle to bring about evil, so the proponents of the cause of human life must use it to bring about the eradication of that evil. (Dale Francis is editor of the *Washington Catholic Standard*)

## Four-letter words

Q. My parents nag me a lot about using what they call "bad language." But I can't see anything wrong with pig talk. It's a way of expressing what you honestly feel. Do you think the use of four-letter words is so wrong? (Iowa)

A. Last winter in the locker room of a local health club, a man about 40 years old used the pig language you mention in a way that was at once comical, pathetic and sick.

Every third word was a four-letter word. The repetition was literally



By Tom Lennon

monotonous. He seemed handicapped, unable to speak in the way people normally talk in a social situation.

His coarseness stood out. His poverty of vocabulary suggested he was a king-size dumbo.

**HE WAS, OF** course, an extreme case. I'm not comparing you with him. But that man shows what can happen if cussing becomes a habit, a verbal way of life.

Pig talk as you call it, pollutes the air and coarsens the speaker and the atmosphere. Such language tends to desensitize a person and the home he or she lives in.

These four letter words do not make a person tough, or sophisticated or grownup; they make him or her crude.

It is quite possible to express oneself honestly without using pig talk. In fact, feelings are likely to be put into words much more intelligently and accurately if a person doesn't use this kind of language.

Some people who take up the habit of cussing early in life find it almost impossible to eradicate the habit later on. But I know of two men who each raised seven children without ever using such mild terms as "hell" and "damn," or exclamations like "Oh, God!"

**LIFE WITHOUT** four letter words is possible.

St. Paul gives this guidance: "Since you are God's people, it is not right that any questions of immorality, or indecency, or greed should even be mentioned among you. Nor is it fitting for you to use obscene, foolish or dirty words. Rather you should give thanks to God" (Ephesians 5:3-4).

And in a more positive way St. Paul also asks us to "not use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you" (Ephesians 4:29)

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.) (NC News Service)

## Never give up on children

Dear Mary:

For the most part I really enjoy your column. However, you have given advice which I cannot accept because I feel the basic premise is wrong.

"Imagine treating your daughter as you treat one of your best friends," you say. My own feeling is, I select friends who have values similar to my own and uphold the same type of morality.

If my own family (grown children) turn their backs on these values or downgrade them by

Our views are really not contrary to yours. We have suggested repeatedly that:

- 1) When children reach 18, they are adults;
- 2) Adults are free to make their own decisions and they are responsible for those decisions;
- 3) While parents are responsible for raising a child to adulthood, they are not responsible for raising a child who has reached adulthood.

**WHEN PARENTS** and grown children clash on values, lifestyle or behavior, parents cannot tell the grown child how to behave (that's his decision), but parents can ask the child to live elsewhere.

We do differ, I think, on our approaches to young adult children (ages 18-25).

First, we hold that young adults are still growing and developing, searching for values they can make their own. We don't give up on young adults who behave in ways contrary to our values. We watch and wait.

Second, differences in behavior do not always signify rejection of values. For example, two behaviors which most disturb parents are sexual activity outside marriage and smoking pot.

Suppose your adult child tells you that smoking pot together with his friends is for him a time of deep sharing, developing and cementing friendships. You need not condone his behavior. At the same time you can recognize that he is seeking

close relationships with other people, a value he might well have learned from you, the parents.

**THIRD, WE** do think that friendship demands some tolerance of behavior different from our values.

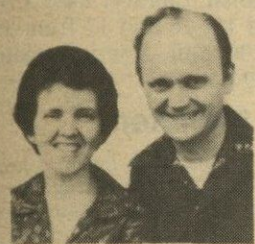
This is an imperfect world. Our friends sometimes make choices which we would not make such as divorce, living-in with a partner, cheating so as to get paid for work not really performed, collecting money and not reporting it so as to avoid taxes. We grieve, but we do not reject them as friends.

Finally, we would hold that a parent-adult child friendship is a very special one. If lifestyle differences are too great, we would ask children to leave the house. But the door remains open to them.

When do you completely give up on kids and throw them out forever? We would say never.

We are pleased to inform our readers that "Happy Parenting!" a collection of about 100 of our columns on parent-child relationships, has been published by St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. It is available from the publisher at \$5.45, plus \$1.00 shipping charge.

(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)



By Dr. James and Mary Kenny

words or action, why would I choose these people to be my friends? We really don't have much in common anymore!

If the children (18 and up) throw out all or most of the parents' values, then I say throw out the children for there is no firm basis for a strong relationship. —Massachusetts

## Easter: the coming together in hope

A joyous Easter to all. It's the time of year and the time of faith that gladdens our hearts and puts hope into our lives and families. Behind us we have cold winters, viruses, and Lent. Ahead we have gardens and flowers, long sunsets and the sounds of children playing outside, graduations and new beginnings.

I don't have to stretch far to talk about the relationship between Easter and the seventh and final stage of family life — **the coming together of**

that their gratification at seeing values and traits so painfully inculcated in their own children showing up in their grandchildren. "Tell others not to judge their failures with their grown children too quickly," they said. "When we see how our children are trying to pass on the same values we tried to, we realize that we did a pretty good job, although we didn't think so at the time."

This seventh stage has a triple focus. Parents can look back at their lives and work with a degree of completion and satisfaction if they don't focus on their failures. Some do and that's sad because there are failures and droughts in every life. Focusing on them merely invites depression and despair.

**THOSE IN THIS** stage of life are also entitled to enjoy the present bondedness of generations, experiencing for the first time the reality that we are all links in the generations of humankind. They realize that they are an important part of their children's and grandchildren's future. Without their efforts, prayers, and hope, the succeeding generations would be much different. They have put their stamp on future peoples.

A third focus is that of looking ahead to a time when they will be parented by their children. How able they are to permit and even invite their children to help them make decisions regarding their lives, housing and health makes a big dif-

ference in how they enjoy this state of family life. If they accept the inevitability of dwindling energy and eventual death with hope, they will continue to serve as models for those who follow. If they approach old age and death with fear and bitterness, that, too, is the model they leave.

I was struck by this reality while reading *The Selected Letters of Ernest Hemingway*. His father committed suicide when Hemingway was young and he struggled with this his entire life, which ended with his own tragic suicide before he reached the age of sixty. Other factors entered in, of course, but the model was there and his constant references to it during his lifetime tell us he was never really able to overcome his father's way out.

**THE 7TH STAGE** shows us the coming together of generations, the acceptance that one's life will end while new life begins. It's the Easter story made human.

In our spiritual life as in our human life, we experience the coming together with our heavenly father, a hope of reunion with our own parents and grandparents who have gone to God, and an opportunity to prepare for this eventual homecoming. Without Easter we could not have this hope. Without family we could not anticipate this reunion.

Easter, spring, family, hope — all are linked together in this time of life. (Alt Publishing Corp.)



By Dolores Curran

**generations.** It's this stage when couples become grandparents, with all the joys and promise of new children and old satisfactions. Just as the sober and reflective days of Lent end, so do the tedious trials of earlier times in family life give way to looking forward to pleasures of enjoying others without attendant responsibilities of rearing them.

I met a couple during Lent who shared with me

### OPENING PRAYER:

Dear Lord, most weeks have seven days but Holy Week seems to have more. You were a king on Sunday. Thursday, you shared your body and blood and are betrayed. Friday, you suffered and died and Saturday, you slept in Joseph of Arimathea's tomb. Oh Lord, what a week this is for us your people. Teach us Lord, this week, teach us. We love you. Amen.

### THEME:

Something to think about. All of Lent has been building to this

sacred, holy week. For us Christians, it is the most beautiful and meaningful week of the entire year. Holy Week invites us as individuals and as a family to walk with Jesus in joy, in sorrow, in agony and in pain, and ultimately in triumph and glory. Join Him in his unique journey this week, holy week, 1982.

### ACTIVITY IDEAS:

**Young Families.** The Last supper and Cross. Play dough recipe; 1 cup flour, 1 cup salt, slightly under 1 cup of water as it's needed. Food

coloring may be added if it's desired. Share about the last supper Jesus had with his friends. Have the family make little cups and loaves of bread using the play dough. Then make a cross. Allow to dry and use them as reminders of Jesus, during holy week.

**Middle Year Families.** Gather from the house signs that represent portions of holy week to different family members. Examples: dice, hammer, nails, wood, wine, bread, thorns, towel for Veronica's veil. Place them on a table and reflect on

the entire week. Each person share what sign they most relate to and why. Read aloud Mark 15: 1-15, do you think Jesus was the innocent victim of circumstances or was He really in control of the entire situation? What would you have said if you had been Jesus before Pilate?

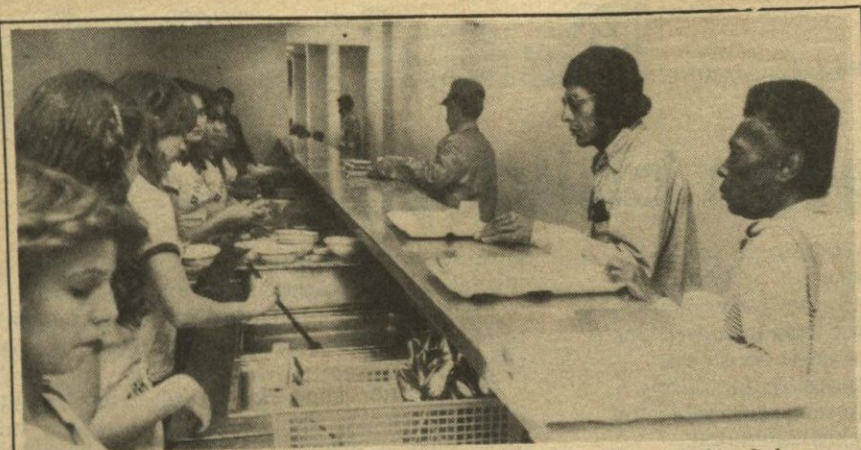
**Adult Families.** Read aloud Christ's Passion, Mark 15:1-39.

### SNACK

A little bread and grape juice or wine, in memory of Jesus.

(Contributed by Terry and Mimi Reilly.)

## Family Night



"Wouldn't it be great for the hungry to feed the hungry?" CYO director Tom Valerius said last week.

That's exactly what happened Saturday afternoon as teenagers from a St. Catherine of Siena youth group completing a 30 hour fast, served food at Camillus House, a downtown shelter for needy men.

The teenagers raised over \$2,500 by obtaining sponsorship for the planned

ed famine. Almost half of that sum will be contributed to World Vision International for hunger relief and the remainder will be contributed to local charities.

Youth leader Valerius thought it would broaden the group's appreciation of the reality of hunger if they visited Camillus House where over a hundred unemployed lined up for an afternoon meal.

### Patrician club wins awards

For the third year in a row, the Miami Archdiocesan council of Catholic Women, Central Dade Deanery, has awarded the Patrician Club of St. Patrick Church an award for the most outstanding affiliation in all the commissions. The club also received first place awards in family

affairs, legislation, and organizational services. Caroline Pollard, president of the Patrician Club, said the club received these awards at the annual spring deanery meeting which was held at St. Brendan's Church. Moderator of the MACCW, Central Dade Deanery, is Fr. James Murphy, pastor of St. Patrick Church.

## It's a Date

### Social clubs

**The Lauderdale Catholic Singles Club** (ages 21-35) is inviting single people to their next social event. Please contact Paul Ervin at 473-0749 or Rose Marie Esposito at 472-2971. Please call between the hours of 6 and 10 p.m.

**The Greater Hollywood Catholic Widows and Widowers** will hold a social on April 18 from 4 to 7 p.m. at Nativity Church Parish Hall, 700 W. Chaminade Dr., Hollywood. Live music, refreshments. Members \$2, Guests \$3. Call 987-4493.

**The Memorare Society**, a social club for Catholic Widows and Widowers, will hold their monthly meeting at St. Thomas Church school library on April 16 at 8 p.m. Welcoming new members. Call 274-0244.

### Meetings

**Catholic Daughters of America**, Ct. Maria Regina 2022, April 13 at 10 a.m., Our Lady Queen of Martyrs, Ft. Lauderdale.

**The Legion of Mary**, Regia meeting, 1:30 p.m. April 18 at the Legion House.

**Father Solanus Guild**, April 18 at 2:00 p.m. at Blessed Sacrament Hall, 1701 East Oakland Park Boulevard, Fort Lauderdale.

**Catholic Daughters of America**, Court Holy Spirit #1912, April 16, 1:15 p.m. at St. Elizabeth Gardens, Pompano Beach. Mass follows.

**Amnesty International** will hold an organizing meeting on April 14 at 8 p.m. in Room 303 of the Nova Law Center, 3100 SW 9th Ave., Ft. Lauderdale. The

meeting will formally launch a Broward County adoption group which will work toward the release of prisoners of conscience around the world.

### Festivals

**The Church of St. Benedict**, Hialeah, will hold its spring festival April 22-25 with rides, booths, games, international food, entertainment and many prizes. On April 24th at 8 p.m. there will be an auction and drawing for a 1982 Thunderbird. The festival, the proceeds of which will pay off the debt of the church will be held on parish grounds, 701 W. 77th St. in Hialeah.

**St. Gregory Women's Guild** will hold their 2nd annual "Festival of the Arts" Garden Party on April 18 from 1 p.m. to 6 p.m. on the grounds of St. Gregory Church, 200 N. University Dr., Plantation. The afternoon of the "Performing Arts," open to the public, free of charge featuring the Sunrise Symphonic Pops Orchestra, the Plantation Community Chorus, Strolling Strings, Dixieland Jazz Combo, soloists, and a dance and rock group. There will be an art exhibit by local artists and craftsmen plus children's entertainment and surprises.

### Spiritual renewal

**The La Vid Community** will hold "Days of healing" on April 17 and 18. April 17 it will be held at Little Flower Cafeteria in Coral Gables from 9 a.m. to 6 p.m. On April 18 it will be held at the same time at St. Brendan Church. The lecturer both days will be Fr. Robert DeGrandis. Inscription will be free and lunch will be served at an economic price. For more information you may call 552-0246.

## Conference for Separated and Divorced

An entirely new and unique format is planned for the **THIRD ARCHDIOCESAN CONFERENCE for Separated and Divorced** — "Rejoice in the Lord; Burnout and Heartening," which will be held on Saturday, April 17th at Holy Family Parish Hall, 14500 N.E. 11th Avenue, N. Miami from 12:00 to 6:00 p.m.

Patricia Livingston, counselor, consultant, international speaker,

will examine causes, signs and remedies for disheartening. Prayer and play as sources of heartening will be emphasized and experienced through music and clowning, stories and dance, private reflection and discussion.

For brochures, information and reservations, contact: Sr. Agnes, Family Enrichment Center, 18330 N.W. 12 Avenue, Miami. Phone: 651-0280. \$8.00 per person.

## Learn-To-Read needs volunteers

Learn To Read Volunteers of Miami will sponsor two workshops to train tutors to teach adult speakers of a second language to read English. Emergency English for Refugees at the Biscayne College Haitian Adult Development Education Program,

130 N.E. 62 St., Miami, 6:30 p.m. to 9:30 April 13 and 14; and English for Speakers of Other Languages at West Dade Regional Library, 9445 Coral Way, April 15, 16 and 17 from 9:00 a.m. to 3:00 p.m. For information call 759-0794.

## Training Day for Eucharistic Ministers

A training day for Eucharistic Minister candidates will be held at St. Peter Church, 5130 Rattlesnake Hammock Road, Naples on Saturday, April 17 from 10:00 a.m. until 3:00 p.m. Registration fee is \$4.00 per person and should be included with letters of registration and recommendation. Pastors should send these letters, no later than Wednesday, April 14, to Rev. James F. Fetscher, Ministry of Worship and Spiritual Life, Archdiocese of Miami, 7506 N.W. 2nd Avenue, Miami, FL 33150 (or call 757-0898 or 757-6241, Ext. 241 or 242 and register by phone, following it up with your letter). The

registration fee includes lunch. Checks should be made out to the Archdiocese of Miami.

"Ticket to Heaven," a motion picture about cults and their effects on young people, begins playing April 16 at the Grove Cinema, 3199 Grand Avenue, Coconut Grove. Critically acclaimed and highly recommended by members of different religious denominations, the story is adapted from the book *Moonwebs*. For more information and group rates call 446-5352 or 446-5355.

## Potpourri

**St. Vincent Hall Auxiliary** will hold a Silver Tea on April 18th from 2 p.m. to 5 p.m. at St. Vincent Hall, 3675 S. Miami Ave., Miami. All parishes are welcome. For further information contact Betty Townsend at 238-4702.

**St. Kieran Church** will hold a garage sale on the church grounds on April 17 and 18. St. Kieran is located at 3605 S. Miami Ave. (near Mercy Hospital).

**St. John the Apostle C.C.W.** will hold a game party in the parish hall, 479 E. 4th St. in Hialeah on April 13 at 7:30 p.m. Prizes. Refreshments. Advance tickets are \$2. For information call 887-3964. Proceeds to go to "Under 21" Covenant House.

**Serra Club of Broward County**, noon April 14, Ft. Lauderdale Inn, 5750 N. Federal Hwy., Ft. Lauderdale, Fla.

**St. Luke's Church** in Lake Worth has scheduled Natural Family Planning Classes for April 27, May 4, May 11 and May 18. Babysitters will be available. For pre-registration call Cathy O'Connor at 439-8544.

**The Ladies Auxiliary of the Holy Spirit Council 6032**, Knights of Columbus, will hold a fun time Bingo party at the council hall, 2118 S.W. 60 Terr., Miramar, on April 13 at 8 p.m. For information call 987-1784.

### Dinner/Dances

**St. Jude's Church** in Tequesta will hold a "Hobo Night Dinner and Dance" at the St. Jude Parish Hall on April 24th. Hobo stew will be served from 6:30 to 7:30. A live band, the Palmares will provide music for dancing until midnight. Prizes for most creative Hobo costume. Raffle. Tickets \$7. For information and reservations call 746-3942.

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Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.  
Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised.  
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# Being number 2

## Does it mean we're failures?

By Katharine Bird  
NC News Service

In the oscar-winning "Chariots of Fire," championship runners Eric Liddell of Scotland and Harold Abrahams of Britain, are pitted against each other. Both men, training for the 1924 World Olympics in Paris, intensely want to win. Coming in second isn't good enough.

Abrahams makes it clear that he covets a gold medal. Winning for the glory of Cambridge University and Britain is his main aim. To attain his goal he puts everything else aside, even his developing relationship with the actress he eventually marries.

Liddell, on the other hand, juggles his devotion for running with his work as a Congregationalist missionary. For a time he tilts toward racing, letting his religious work slide in order to pursue his ambition to win glory for God by running.

But, when the 100-metre race he is favored to win in the Olympics is scheduled for the Sabbath (a day he feels he can't race because of his strict religious beliefs), Liddell is forced to choose between his religion and his duty to the Olympic team.

"Chariots of Fire" tells a riveting story. Aside from its marvelous entertainment value, however, it provides several lessons in how to deal with failure and disappointment.

**IT ILLUMINATES** the narrow dividing line that often exists between winning and losing. In one closely fought race, Liddell and Abrahams

come in first and second, with Liddell the winner.

When the line between winning and losing is that close, we may need some perspective in order to evaluate what really is happening.

It can be painful to come in second or third when one was really hoping to take first place. But does coming in second constitute a failure? Maybe, such "failures" often belong in the ranks of disappointments which don't reflect negatively on our individual talents.

Coming in second may be an indication that we are talented in a particular area and ought to put these gifts to work again and again.

When we are disappointed by something, how can we cope with it? Sometimes we can begin by reviewing some of our current approaches to daily life to see if any changes ought to be made. We may decide changes are needed; or we may decide we were on the correct course all the while.

During the years of child-rearing, parents occasionally feel paralyzed by their seeming failures with children.

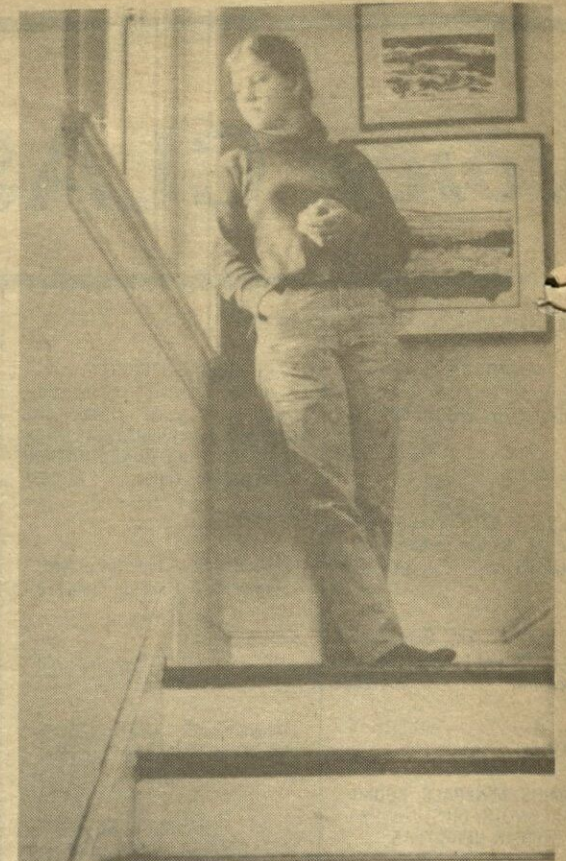
**ONE MOTHER** reported feeling undone by her 17-year-old son's refusal to take school seriously. He was flunking a couple of classes and skipping school.

The son was strongly influenced by peers who did not value education and whose parents gave them little direction. The mother feared her son was embarking on a course which would seriously limit his options in life later on.

Initially, the mother felt she was failing as a parent. Then, after consulting the boy's school counselor, she decided to make some changes in the way she was handling her son.

She altered her work hours in order to arrive home earlier in the afternoon. She tightened up on her son's schedule. For example, her son's Sundays would be reserved for homework and family activities.

Were the mother's efforts a success? That remains to be seen, for the situation is still in process. But, regardless, the situation was one in



Disappointments sometimes force us to stop and ponder the course our life is on. In the face of disappointment, we may decide to try harder or we may decide it's time to take a new approach. (NC photo)

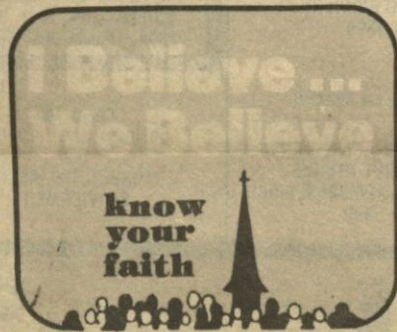
which the mother's sense of disappointment became a challenge to take action.

The mother keeps in mind a previous experience. Several years ago, a daughter at the age of 18 seemed headed for disaster. But over the course of a year, after long conversations and much compassion on the mother's part, the daughter's behavior changed greatly.

Though it is small comfort in dealing with her son, the mother realizes situations can look different with the perspective of time.

Failure and disappointment are facts of life most people must deal with sometime.

But, Christians carry hope into situations of disappointment. Their hope offers a special perspective.



By Father John Castelot  
NC News Service

The sequence of events after Mark's second version of the feeding of the multitudes with the few loaves and fishes (Chapter 8), is strikingly similar to the earlier account: a lake crossing, a conflict with religious leaders, an instruction to the disciples, a return trip, and, finally, healing activity.

In the second series, however, there is a decided emphasis on those — including disciples of Jesus — who do not recognize who Jesus really is.

Mark has the disciples and Jesus land in Dalmanutha, an unidentified town. There, some Pharisees demand that Jesus perform a sign to authenticate his mission. For the reader of the Gospel, this is simply amazing.

**JESUS HAS** been accomplishing all sorts of miraculous deeds: feeding a vast multitude with a little bit of food; curing the daughter of the Syro-Phoenician woman. His cure of a man who was deaf and mute elicited a response of utter amazement from the crowds.

Still, from their point of view, these people were not being completely unreasonable. It is as though they were asking for a definitive sign. And it is significant that they ask for "some heavenly sign," some cosmic portent that would defy explanation and clearly mark Jesus as God's messianic agent.

Jesus responds with an exasperated sigh. If they do not yet understand what he has been doing, there is nothing further he can do for them.

Jesus likens them implicitly to the "age," the generation of Israelites who hurled the same challenge at Moses in spite of all the wonders they had already seen.

At this point, the rift between Jesus and the authorities is widening beyond repair. Mark's notice that Jesus "left them" implies more than a physical separation.

**ONCE AGAIN** Jesus and the disciples journey across the lake, heading now for Bethsaida. This trip is the setting for an even more amazing display of blindness, this time on the part of Jesus' own followers.

It begins with the seemingly casual remark that "they had forgotten to bring any bread along; except for the one loaf they had with them in the boat."

In the Christian context that one loaf, of course, is Jesus, the all-sufficient loaf, the eucharistic loaf.

It is downright astonishing that the disciples should be concerned with their lack of bread when he who had just fed 4,000 people was with them.

Here Mark uses a saying of Jesus which seems abrupt and confusing: "Keep your eyes open! Be on your guard against the yeast of the Pharisees and the yeast of Herod."

Yeast was a common symbol at that time for corruption and evil. Jesus is warning his disciples not to blind themselves to his significance.

**BUT THE DISCIPLES** are already blind, incredibly so. They don't even understand the warning and think he is talking about their lack of bread.

As exasperated with them as with the doubting religious leaders, Jesus fires seven sharp questions at his followers, questions which imply that they are as bad as "those outside."

"Have you eyes but no sight? Ears but no hearing?" Jesus asks. After recalling the two versions of the feeding miracle, Jesus concludes with one sad query: "Do you still not understand?"

In the context of the Gospel, perhaps these questions are also addressed to Mark's community of Christians, at least to those members who, in spite of all the evidence, still do not understand the implications of the Lord's eucharistic presence in their midst.

They have the "one loaf" that really counts and are still insecure and fearful!

## Looking for signs

**I Believe ... We Believe**

**Courage of the imperfect**

By Neil Parent  
NC News Service

Although he is generally acclaimed one of the greatest U.S. presidents, Abraham Lincoln was dogged by failure most of his adult life.

At the age of 23, Lincoln was defeated in his first attempt to secure election to the state legislature of Illinois. Shortly thereafter, the store that he and another young man purchased on credit failed. Later still, while serving in the legislature, he was twice defeated for the role of speaker.

Lincoln even promoted an internal improvement project which turned out to be impractical and almost bankrupted his state.

**WHEN LINCOLN** moved to Springfield, Ill., in 1837 to begin a law partnership, he was so poor that he made the journey on a borrowed horse and carried all his personal belongings in his saddle bags.

In 1846 Lincoln was elected to the U.S. Congress, but failed to gain any distinction there and later withdrew from politics. When he attempted to run again for public office in 1858, he was defeated for the U.S. Senate by Stephen A. Douglas.

Yet, in spite of these repeated failures — or, perhaps, because of them — Lincoln came back two years later and defeated Douglas for the presidency.

Some of Lincoln's biographers see his failures and sufferings (which included the death of his mother when he was only 9), as events which helped mold his character and enabled him to be the outstanding leader that he was.

There is something very appealing about Lincoln's story. He is someone born in poverty who, without benefit of formal education, struggled against all manner of odds and failures to achieve his nation's highest office.

What is more, he excelled at his responsibilities during the most severe crisis his nation ever faced.

It is ironic, then, even among people who benefit from Lincoln's legacy of courage and determination, that failure and disappointment are so often scorned. Today, it appears, success is everything: Winning is a must. Losing, as a prominent professional football coach once said, "is worse than death."

There is also a tendency to identify success with wordly achievements. How much heed is paid to accomplishments of the inner person, to growth of soul, mind and character? But Lincoln was a great man apart from his success in the



At times the difference between failure and success is slight. Like the track star who has given it his best shot only to lose by a step, most of us become acquainted at some point in life with coming in second. (NC photo)

presidency. The presidency merely allowed him to demonstrate the inner strength, the depth of thought and feeling that were forged through his many disappointments.

**THANKFULLY**, God does not view failure the same way that many of us do. God's love for us is not conditioned upon success. In fact, Jesus turns failure into success. In the Beatitudes, Jesus lauds those who haven't experienced success by standards of the world: Theirs is the kingdom of heaven.

And his own "failure," his rejection, crucifixion and death as a common criminal, turns into the success of resurrection and redemption.

As Christians, of course, we don't walk around looking for ways to fail. Quite the contrary. We want to

achieve success in seeking the kingdom of God and building up society.

Nonetheless, failure is an inescapable fact of life. And failure hurts. Therefore, we must either learn to live with it and grow from it, or we will succumb to it. Should we succumb, in the words of Robert Frost, we would have "nothing to look backward to with pride and nothing to look forward to with hope."

Fortunately, most people will have had some successes in life's course, and those successes will give them courage to go ahead and try again. And try we must for discipleship calls for us to strike out boldly in the footsteps of Jesus.

**CHRISTIANS** are to proclaim the Gospel, model Jesus' ways and pur-

sue his goal of establishing God's kingdom.

But such activities inevitably lead to failures or disappointments. They are pursuits which extend beyond our reach and defy our creatureliness. They call for us to seek the divine while being limited by the human.

The Christian who actively seeks justice and peace in this world may not feel like a total success. What matters, however, is that the effort be made. Success is God's work: Trying is ours.

In the effort of trying and even more in the pain of failing, we can realize how great our potential for growth is. These intense moments of struggle and courage call forth our best efforts and deepest faith. They are the moments in which we find God as well as ourselves.

Christians must retain always the courage to be imperfect.

# Resurrection

## Evidence, reason support faith in it

(Continued from page 1)

... and they did not want to get caught.

They carried spices. Because there had not been time before evening on Friday, Jesus had been buried without the required washing and anointing, and they had decided to do it on their own as soon after the Sabbath — Saturday — as possible.

Their other concern was the stone. They knew how big it was and they worried how they would move it. Although they were three, they did not have the strength of men.

Mary Magdalene was in the lead. Reaching the tomb, she stopped. So did the others. The stone had been moved!

How could it be? they wondered. Had someone been there before them?

They did not yet understand the significance of what they saw.

Cautiously, they entered. Another surprise! The tomb was empty! All they saw were grave clothes. The Gospels are not uniform in their recounting of the Resurrection. But they all agree that the body was gone at this point.

They must have stood there a few seconds, trying to figure out what had happened. Although Jesus had spoken of his resurrection, it had not sunk in. Not until they were told by a mysterious presence that suddenly appeared in the tomb did they comprehend: He is risen!

Then they remembered. Then they ran out.

Even the disciples did not believe at first. But upon rushing there and seeing the evidence, they too remembered. Christ has risen! Sin is paid for. Death defeated!

It is a wonderful hope-filled message, the heart of Christian faith. And faith, according to theologians, is what makes it real.

But is there, in addition to faith and theology, a reason to believe it? Do Catholics — Christians everywhere on this Easter — have reason beyond faith to believe that the resurrection occurred?

Theologians like to emphasize that such a question is not really important. Nevertheless, there is historical, even empirical, evidence of the Resurrection. And to the ordinary parishioners — the laymen and laywomen who take their families to Easter Mass and then walk back out into the hard realism of city streets it can bolster their faith.

This evidence is four-pronged.

### Gospel evidence

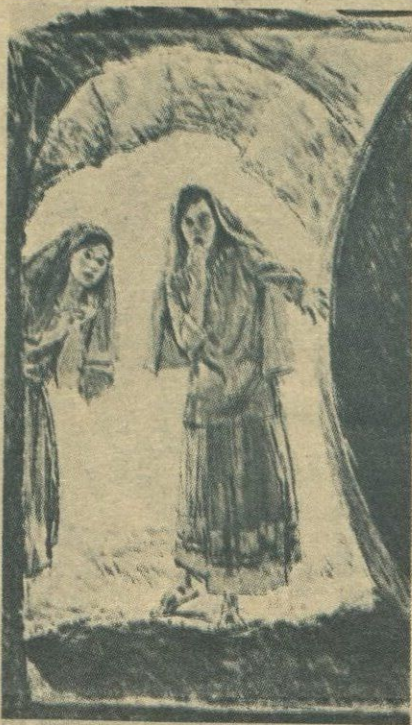
First are the Gospels, the New Testament books, which give witness to the Resurrection. Even by secular scholars, the Gospels are historically accepted accounts of real events that happened in Jesus's time.

The latest edition of the Catholic Encyclopedia says the Gospels are "quite reliable records of the impression Jesus made on His disciples. Recent studies on oral transmission

among the Jews during this period lend very strong support to the reliability and authenticity of the materials transmitted."

They were written between 65-100 A.D. by people who either witnessed or had close association with the events.

Archeology has also attested to the historical accuracy of the Gospels. A



that lives touched by it change overnight, and — as was the case with the early Christians — they were instilled with the courage and knowledge to endure the fire, battering, consumption by wild beasts, and all the other tortures to which the early Christians were subjected.

Seeing Jesus in the mysterious spirit-flesh body that he appeared in

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visitor to Galilee needs only a New Testament in his hand to be accurately guided around the beautiful lake. Jesus preached at Capernaum, and you can go there and see with your own eyes the small hovels at Capernaum covered with the fish and cross graffiti of the early Christians.

It is from these historically reliable Gospels that we get the facts that circumstantially give us a mystery that would hope up in any court of law:

- The tomb was empty. No one ever disputed that.

- Had the body been merely stolen or resuscitated (a weak but sometimes advanced theory), surely the authorities, trying desperately to quell the rumors of resurrection, would have produced it.

But they couldn't. Instead, they had to resort to bribery — paying the two sepulchre guards to say the apostles had come and taken Jesus.

### Early zeal

But the bribery did no good. Belief in the Resurrection spread like wildfire. In fact, the zeal for their faith exhibited by the early Christians — which is the second prong — is unparalleled in history, except, perhaps, in the case of Islam. In leaping and mounting numbers — numbers that eventually built the largest religion on earth — they preached it, attested to it, died for it in the most unspeakable ways.

Such commitment does not stem from hearsay or loose evidence. It usually only comes from personal knowledge of and belief in some core incident so powerful and impactful

after the Resurrection, as the Gospels say many of the Apostles did, could have instilled such commitment. The same is true of being witness to the zeal and faith of the early martyrs, some of whom possessed first-hand knowledge of the Resurrection events.

A recent visitor to the Archdiocese of Miami, Fr. Regis Duffy, a professor at Holy Name College, Washington, told priests here of entire Roman legions dying, following conversion, for Christianity. "How could it have happened?" he asked. Prior to their conversion, he said, "their lives made *Penthouse Magazine* look like the Baltimore Catechism."

### Mysterious Shroud

The third prong is a relatively modern one, at least in terms of its validity. The Shroud of Turin, the ancient and mysterious linen cloth believed to have been left in the tomb on that first Easter morning, appears to have been in existence for 2000 years. But only in the last three years has it been tested by scientists and thereby gained a strong measure of objective validity.

What it has on its surface is astounding — so far, inexplicable image of a crucified man who has been tortured and mutilated in just the way the New Testament says Jesus was scourged. The image is photo-like. Nothing like it on a cloth has ever been seen before. And it possesses further properties that have only, so far, been seen in pictures made of distant stars and galaxies.

The shroud has not been proven to have wrapped Christ. But there is a convincing and growing body of evidence suggesting that it did, including the belief in its authenticity of many first-rate scientists. If they are right, then the world has strong tangible evidence of the Resurrection — a cloth bearing the images of that mysterious and perhaps unknowable process, as well as a graphic picture of what Jesus looked like and what he suffered.

The shroud is bloody and painful, but if it is authentic, it is first-rate scientific evidence of today's Easter message.

### Parapsychology

The final prong is parapsychology. This is the relatively young science of the paranormal; of clairvoyance, psychic abilities, and, in general, of those things which, like miracles, seem to defy the laws of the material world, and in so doing, affirm the existence of a non-physical dimension, which Christians can easily point to as the world from whence the Resurrection came.

For over 100 years, parapsychologists have been recording the visions of dying persons, testing subjects for extra sensory perception, sifting spirithoaxes and magician's tricks from the rare but truly unexplainable event — events Christians sometimes call "miracles."

Even the evidence of modern physics — the bedrock of science — must be taken into account here. It shows that the underlying foundation of all reality is a mysterious substance and force variously called atomic particles and "energy." This energy behaves in ways that sometimes defy physical law.

It has only been in the last decade that parapsychologists have been admitted into official scientific organizations. But that sanction of the study of phenomena that cannot be seen or measured, for instance, in a test tube, is evidence for the bridge that now exists between science and religion — a bridge that parapsychology and physics have helped build.

Thus it is possible for Churchman Leslie D. Weatherhead to write, "The Resurrection, which materialistic science tends to reject, may be seen to fit into categories we are only at the beginning of understanding.

"And those who, on the basis of old science, would reject it out of hand, may, as the new science of (parapsychology) extends, find belief . . . not only possible, but compelling . . ."

Winter turning into spring is, of course, another evidence that resurrection is real, as are, in their own way, the mysterious metamorphoses of caterpillar into butterfly, even night into dawn.

Faith alone is certainly sufficient to believe in the Resurrection. But God, has also created for those who might want it, "hard" evidence of His Easter work.

— Robert Wilcox  
Voice Feature Editor