

# The Voice

LOCAL JUDGES  
talk about  
Miami's crime  
problem



Pages 12-13

Catholic Archdiocese of Miami

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## Credits a matter of 'equity'

### Would give relief to working Americans, Reagan tells meet

#### • Unfair criticism, page 12

CHICAGO (NC) — To the cheers of Catholic educators President Reagan unveiled his proposal for tuition tax credits April 15, saying the credits were "a matter of tax equity" for working class families.

Reagan's proposal, which is still in draft form and will be sent to Congress in a few weeks, would give parents tax credits for half the tuition paid for each of their children in a non-public grade or high school.

The credits would be phased in over a three-year period, with maximum credits of \$100 per student in 1983, \$300 per student in 1984 and \$500 per student in 1985 and beyond.

"I BELIEVE that working Americans are overtaxed and underappreciated, and I have come to Chicago to offer relief," Reagan told the annual convention of the National Catholic Educational Association.

Tuition tax credit supporters greeted Reagan's tax credit proposal enthusiastically and gratefully.

The proposal "marks a major development in the effort to obtain justice for thousands of families

struggling to defend their right to freedom of choice in education," said Father Daniel F. Hoyer, general secretary of the U.S. Catholic Conference, public policy arm of the U.S. bishops.

Father Hoyer said non-public schools "are supported at great financial sacrifice by people whose taxes help pay the cost of the nation's public schools."

Reagan, whose speech was interrupted by applause more than 30 times, emphasized that his tuition tax credit proposal — promised during the 1980 election campaign — would not aid the rich and would be especially beneficial to minorities and the poor.

"I WOULD LIKE to think we are offering help to the inner city child who faces a world of drugs and crime, the child with special needs, and families who still believe the Lord's Prayer will do less harm than good," he said.

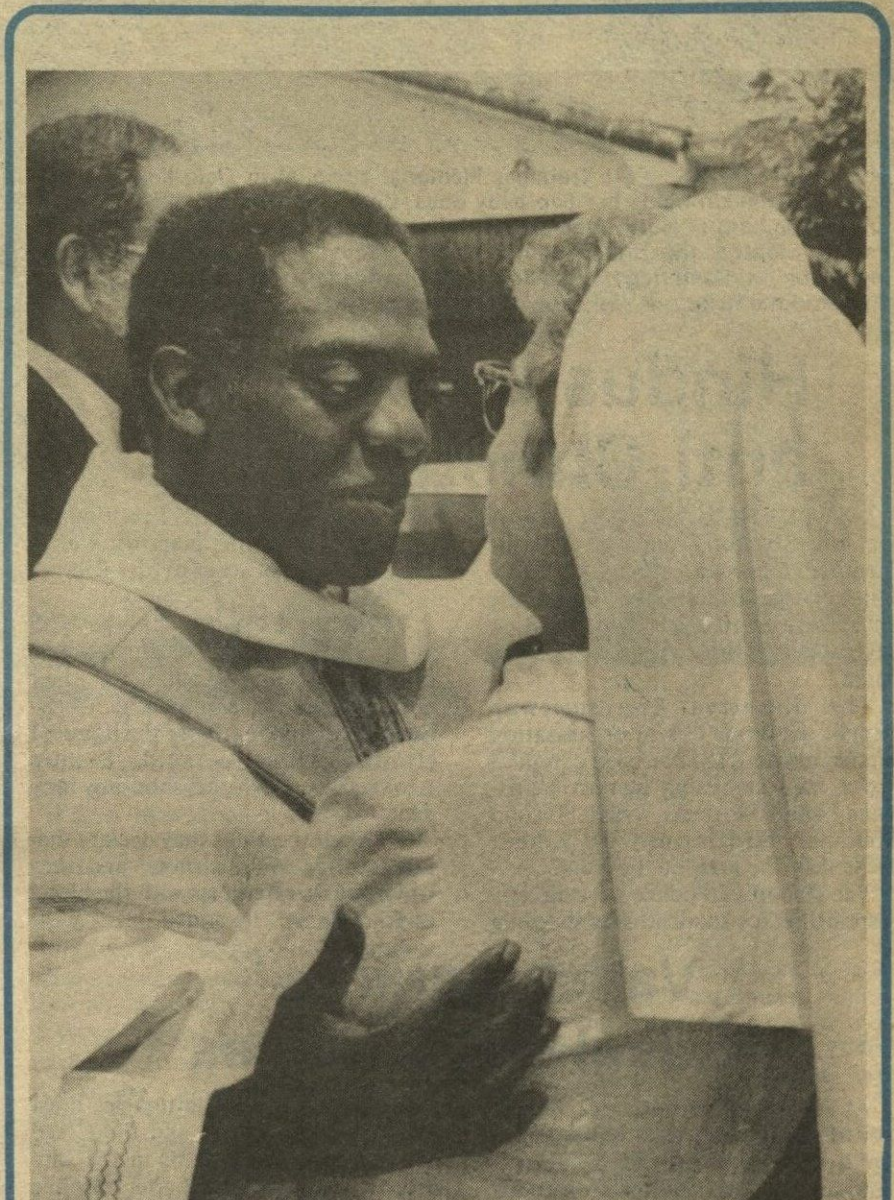
Families with adjusted gross incomes of more than \$75,000 would not qualify for the credits. Families with incomes between \$50,000 and \$75,000 would receive only partial credits.

While the mood in the convention hall for the most part was joyful, Reagan also found himself face-to-face with elements of the Catholic anti-war movement.

Perhaps as many as 100 to 150 people, many wearing purple ribbons symbolizing opposition to nuclear war, stood in protest during the speech.

Their presence prompted Reagan to depart from his prepared text to say that he shared their desire for peace.

(Continued on page 4)



### A priest at last !

Father Sergio Carrillo, Bay of Pigs veteran and long-time dreamer of the day he would become a priest, is warmly greeted by a nun only minutes after being ordained in St. John the Apostle Church, Hialeah, after 20 years of waiting. See story on page 20. (Photo by Ana M. Rodriguez)

#### THE INNER VOICE

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## 'Vision' of schools is praised

By NC News Service

CHICAGO (NC) — Catholic educators at their annual convention attended by 15,000 heard Holy Cross Father Theodore M. Hesburgh say that "most of us can trace our own religious and cultural alliance to that of our family but, in larger measure, it has been weakened or strengthened by our education."

Without Christian education, "it is highly unlikely that sufficient people will be formed in the manner that will insure the continual growth and expression of the kingdom of God,"

Father Hesburgh, president of the University of Notre Dame, said in his address on "The Catholic Church and Education."

FAITH IS NOT expressed in a vacuum, he continued. A person cannot give what he does not have and faith must involve "much more than the simple message of the Gospel — somehow it must encompass one's culture and worldview, one's values and visions for humanity, one's dreams and hopes for the future."

Father Hesburgh praised Reagan, saying that every president had to find his own set of priorities and he

thought it was high time for tuition tax credits to be considered in the whole political process.

Futurist Robert Theobald quizzed Catholic educators on whether education today is preparing young people for tomorrow. A majority indicated that it was not, but said they felt the NCEA convention could do something to change that.

"Our educational system was designed to turn out people who would take orders," Theobald said. "Now, nobody can survive unless they can think for themselves."

"IF WE WERE to treat children as

twice as bright as we think they are we would solve half of our educational problems tomorrow morning," Theobald continued. "We must understand that the whole system of education is obsolete — we divide everything into nice tiny little pieces. We have to learn to think in new ways."

He encouraged the educators to trust the children they work with and said it was easy if they looked at what they were doing — enabling people, with God's help, to run their own lives and make better and better choices as they grow older.

# News at a Glance

## Knights of Malta open second clinic

LOS ANGELES (NC) — The Knights of Malta, an organization of Catholic Religious and lay people, have opened a second free clinic for the poor in Los Angeles. Located in Our Lady of Talpa School in the city's densely populated Hispanic east side, the clinic already has a waiting list of 300 patients. The Knights of Malta also have established a clinic that serves senior citizens in the central city. According to Cardinal Timothy Manning of Los Angeles, who dedicated it, the clinic provides a reaffirmation of the church's responsibility for the poor. "We have to do it with our own hands and hearts — not let somebody else do it with our money," he said.

## Nun Coalition opposes Hatch

CHICAGO (NC) — The National Coalition of American Nuns has announced opposition to the Hatch amendment on abortion currently pending in Congress. "While we continue to oppose abortion, in principle and in practice, we are likewise convinced that the responsibility for decisions in this regard resides primarily with those who are directly and personally involved," the organization said in a statement. The group also cited the varying way states enact and enforce laws affecting the common good as another reason to oppose the Hatch measure. The National Coalition of American Nuns is an organization of 1,800 religious women "dedicated to studying, working and speaking out on issues related to human rights and social justice" and is headquartered in Chicago.

## Catholic demonstrators jailed

WESTBORO, Mass. (NC) — Six Catholic peace demonstrators, backed by Bishop Bernard Flanagan of Worcester, Mass., were jailed on charges of trespassing at Westboro's General Telephone Electronics plant in a Good Friday demonstration against nuclear weapons. The GTE plant is the research and development center for the command, control and communication system for the nuclear-warhead MX and Minuteman III missiles. Five of the six demonstrators, all connected with Mustard Seed, a Catholic workers' house serving the poor in Worcester, refused bond and remained in jail until they were arraigned Easter Monday. The sixth accepted bail to serve as an outside communications link for the group. They were ordered to appear in court May 11.

## Vatican hints at cancellation of trip

VATICAN CITY (NC) — Vatican sources privately hinted April 16 that a war between Great Britain and Argentina over the Falkland Islands could cancel Pope John Paul II's trip to Britain. The visit to England, Scotland and Wales, set for May 28-June 2, would make the pontiff the first pope to set foot on British soil. Several sources, preferring not to speak for attribution because of what one called the "speculative nature" of their remarks, told NC News that they felt the pope stands so strongly for peace that it would be "only logical for him not to pay a visit to a nation at war."

## Ten priests refuse to pay taxes

(Undated) (NC) — At least 10 U.S. priests refused to pay part of their federal income tax April 15 to protest American military expenditures and the nuclear arms race. There was no way to tell how many others may have done so without saying anything about it publicly. In Oakland, Calif., Father James B. Schexnayder, director of the Oakland diocesan permanent diaconate program, said he withheld half of his 1981 taxes. In Indianapolis, Father Cosmas Raimondi, associate pastor at a socially active parish, who was contacted at random by The Criterion, Indianapolis archdiocesan newspaper, said he was withholding half of his taxes. And in Pittsburgh eight priests held a press conference April 15 to explain their decision to withhold part of their taxes to protest "the militaristic priorities of the federal budget and to resist our country's obsessive participation in the arms race."

## Korean bishops defend priest

SEOUL, South Korea (NC) — South Korea's Catholic bishops have defended a priest jailed in connection with an arson case at a U.S. cultural center. The hierarchy's statement highlighted the growing split between President Chun Doo-hwan's military government and religious leaders, who accuse him of repression in the name of anti-communism.



TEST-TUBE TWINS — At Trafalgar Memorial Hospital in Oakville, Ontario, Catherine Rankin holds her two baby boys, Colin and Gregory, the first test tube twins born in North America. With her is from left, her husband Ian, Dr. Patrick Steptoe, the British doctor who perfected the in vitro fertilization technique in Cambridge, England, and Dr. Gregory Richmond-Peck, who delivered the twins. (NC photo copyright, 1982 Toronto Sun)

## Hindus blamed for anti-Christian riots

NEW DEHLI, India (NC) — A Catholic bishop and a Catholic member of Parliament have blamed a Hindu organization for fomenting anti-Christian feelings which led to several deaths and rioting in southern India.

The Rashtrya Swayamsewak Sangh, a militant Hindu organization known as the RSS, has been conducting a hate campaign against Christians and Moslems, said Bishop Marianus Arokiasamy of Kottar, located in the area of the riots.

The bishop said police were directly responsible for six deaths by shooting

into a group of Christians reciting the rosary, but this took place after anti-Christian provocation by the RSS.

"FOR 20 YEARS now the RSS have been making Kanyakumari district a testing ground for their ultimate aim of annihilating Christianity and making India the home of Hindus alone," said Bishop Arokiasamy after the shooting incident.

"In their meetings they declare that India is for Hindus alone and they will build their temples with the blood of Christians," he added.

## Vatican grants travelers privileges

VATICAN CITY (NC) — In an effort to improve spiritual services in a rapidly moving world, the Pontifical Commission for Migration and Tourism announced an expansion of special sacramental privileges for travelers.

The categories of travelers listed in the new decree issued April 15 include migrants, seamen and navigators, nomads, circus troupes, traveling business people, airport employees and in-flight personnel, air and ship passengers, tourists and pilgrims.

The decree also grants special faculties to chaplains working with people in these categories. It was approved by Pope John Paul II and signed by Cardinal Sebastiano Baggio, commission president, and Archbishop Emanuele Clarizio, pro-president.

THE DECREE grants to the categories of travelers a dispensation from the law on fast and abstinence but urges travelers to make "an adequate work of piety" and adhere to the law at least on Good Friday.

It also provides for plenary indulgences on certain feast days for those involved in sea or air travel. To receive the plenary indulgence,

granted only once, the traveler must recite the Our Father and the Creed for the pope's intentions in the ship oratory or airport chapel on the designated feast days.

The faculties granted to chaplains allow them to hear confessions "in any location," to use electric lamps instead of candles during Masses on board ships or planes, to administer confirmation in certain cases and to celebrate Mass twice on weekdays and three times on Sundays or holy days of obligation "if pastoral necessity requires it."

It also allows the Eucharist to be kept in ships or trailers, "in a place nevertheless secure and decorous."

### The Voice

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# Let women go--primate

**'A teenage boy came up and asked us if we wanted a taxi . . . The police quickly surrounded the boy, who looked very frightened and he was dragged off'**

—American priest visiting Poland

WARSAW, Poland (NC) — All the women interned under martial law should be released, said Poland's primate, Archbishop Jozef Glemp of Warsaw and Gniezno, at a Marian celebration in Warsaw April 18.

"We kindly request that our authorities release for the month of May, the month of the Madonna, all interned women," he told an applauding crowd of 30,000, the largest gathering in Poland since martial law was imposed last December.

Outdoor demonstrations have been banned under martial law, but authorities sanctioned the Marian celebration and closed the area to traffic for the event.

Meanwhile, U.S. priests returning to Rome from visits to Poland told of hardships they had seen.

"When I arrived back in Rome from Poland," said Father Robert Harahan, "the differences hit me right away. I noticed the fresh fruit in the store windows, the colors, the people laughing. I felt a sense of relief, as though something very heavy had just been lifted off my back."

The 33-year-old Father Harahan, a priest of the Archdiocese of Newark, N.J., was one of six U.S. student-priests living in Rome who left Italy April 8 for a week-long tour of Poland.

The prevailing mood among Poles, the priests said, is one of grimness.

"There is still an incredulity about what happened," they said. "Everyone in Poland, the government included, calls martial law a state of war; and the people are still trying to figure out who the enemy is and how a country could have declared war on itself."

"THE WHOLE TONE is grim," said Father Jerome Gabis. "There is very little noise, no humor and no laughter."



Emergency supplies from America are distributed in a grim Warsaw (NC photo)

"The day after Easter we went to a toy festival in Cracow," said Father Harahan. "It was a beautiful day and we thought this would be a nice thing to see. But it wasn't nice at all. Hundreds of parents were there with their children, but the place was quiet. There was no excitement, no life, no sounds of joy. And 15 policemen mingled with the crowd, with machine guns draped around their necks."

"For me," said Father Thomas Salemi, "the tone for the trip was set by an incident which happened as soon as we set foot in the Warsaw airport. A teenage boy came up and asked us, in a low voice, if we wanted a taxi. Apparently he wasn't supposed to speak to us. The 'approved' cab drivers must have told the police. The police quickly surrounded the boy, who looked very frightened as he was dragged off."

"That seemed symbolic to me. The government simply carts people away, whether it's Lech Walesa or a young boy. There's fear and terror, and they are very evident," Father Salemi said.

The feeling of repression, said the priests, is reinforced by the scarcity of

food. They spoke of supermarkets with rows of empty shelves.

"And that doesn't matter much anyway," said Father Gabis, "because the people don't have the money to buy even the food that is there."

"Every day the gap grows between what they earn and what they can buy with it," he added.

Polish custom dictates that "tombs of the Lord" be set up in each parish, containing a garden and a simulated sepulchre with a sheet draped over a representation of the body of Christ.

In several churches, the body of Christ was draped this year not with a white sheet but with the red and white Polish flag "to show that it was not only Christ's tomb, but that this year, it was Poland's tomb as well," said Father Wiczak.

In the cathedral of Wawel, said the priests, the flag of Poland was displayed, but with a border of black. In that same cathedral, a crucifix which is said to have spoken once to St. Hedwig, is now draped with a black net.

FATHER PODGORSKI told of one church in Warsaw where the priests saw the figure of Christ's body draped with a red and white flag with

a bullet hole through it and a Russian symbol next to the bullet hole.

"You have to understand the balance between suffering and faith in the Polish mind," said Father Harahan. "Suffering is not something new to them. It's been present in all of their history, and there are monuments to it everywhere: to those who died in the chambers at Auschwitz, to the workers killed in the shipyard at Gdansk in 1970, to Polish soldiers who died during World War II."

"And crucifixes dominate religious architecture. The Pole has it deep in his heart that suffering is part of the vocation of the follower of Christ," said Father Podgorski.

"But through all the suffering, Poles have never stopped praying," Father Podgorski added. "We saw churches during the middle of the day crowded with people who had stopped to pray quietly."

"They expect that something good will happen to them, even now," said Father Harahan. "It's not a simple wish or a blind hope. It's a part of their history. They've suffered before, they've prayed before, they've recovered before. They aren't sure how it will happen, but they really think they will do it again."

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# Tax credits a 'matter of equity'

(Continued from page 1)

"Whatever we're doing in Washington today in this regard is aimed at one purpose and one purpose only — to make war impossible and never again have to bleed a generation of young Americans." His final words were drowned out by applause.

Reagan administration officials said that at least initially the president's proposal would have only a small impact on the federal deficit.

Gary L. Jones, deputy undersecretary for planning in the Department of Education, said the 1983 revenue loss because of the tax credits would be only \$100 million and would increase to only \$600 million in 1984.

But even if Congress were to find acceptable the limited spending, the Reagan measure, the other big question in Washington these days is whether the proposal comes too late

for the current Congress, which by September will be itching to go home for the election campaigns.

Reagan administration officials insist it is not too late for the 97th Congress to enact tuition tax credits, despite the difficulty in getting any major new tax initiative through both the House and Senate.

Others, though, are not so sure. Sen. Robert J. Dole (R-Kan.), who as chairman of the Senate Finance Committee will have major control over the progress of the legislation, said he did not think the measure would reach the Senate floor before Congress adjourns. Moynihan said nearly the same thing.

Another major problem is that the Reagan proposal is not even its final version. It is only a "draft" which will be further refined in consultation with congressional leaders before formally being sent to Capitol Hill "in a few weeks."

## OPPONENTS OF tuition tax

## Tax credit proposal in brief

CHICAGO (NC) — Here in a nutshell is President Reagan's proposal for tuition tax credits announced at the National Catholic Educational Association convention in Chicago April 15:

- A tax credit for parents of up to \$100 per child in 1983 based on one-half of tuition paid. That means that if the tuition bill for one child is \$150, the maximum credit that can be taken for that child is \$75.
- The maximum credit per child rises to \$300 in 1984 and \$500 in 1985, again based on one-half of tuition paid. When fully implemented, therefore, an \$800 tuition bill per child yields a \$400 tax credit per child.
- No cash payments for low-income individuals who pay little or no tax. For such taxpayers, the credits could lower their tax to zero but would not bring them cash from the federal Treasury. (The credits, of course, could increase the tax refunds of taxpayers who had more tax withheld from their paychecks than they owed.)
- No credits for college tuition.
- No credits for taxpayers with adjusted gross incomes of \$75,000 or higher. Taxpayers with adjusted gross incomes between \$50,000 and \$75,000 get only partial credits based on a formula still to be determined.
- No credits for parents who send their children to schools which discriminate on the basis of race. The schools also must be private and non-profit.

credits were not pleased by the president's address.

Sen. Ernest Hollings (D-S.C.) called Reagan's plan "unconstitutional, unnecessary, unfair and unconscionable."

He said it violates the doctrine of

separation of church and state and "starts a new hemorrhage" of federal spending in the form of new tax expenditures.

## REAL TO REEL

This week, the program travels to Jamaica to see how a Catholic layman, Ferdinand Mahfood of Broward County, is making a significant difference in the lives of that country's needy. This feature is the first of a two-part series.

Also this week, the award winning local feature, "Creole Understood", which examines the Archdiocesan mission to the Haitian community, will be presented. Watch this Sunday at 10 a.m. on WCKT-Channel 7.

## Study of church councils

Church councils from 50 A.D. to Vatican II will be discussed in the next program of "Christianity — 2,000 Years", a Catholic TV series produced in Fort Lauderdale, to air April 28 at 7:30 p.m. and April 30 at 8:30 p.m. on Selkirk Cable Television, Channel 25. Bishop Robert Joyce will discuss with historian Joseph DeGance the reasons of the councils and their effects on the church.

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# President goes to school

GENEVA, Ill. (NC) — President Ronald Reagan taught a lesson in civics to eighth graders at St. Peter's School in Geneva — and they loved it.

Less than an hour after addressing the National Catholic Education Association convention April 15 the president hopped out of a Marine Corps helicopter in the St. Peter's Parish parking lot.

After greetings from Bishop Arthur J. O'Neil of Rockford, Ill., the president walked into the eighth grade civics class taught by Mrs. Deborah Bray. "I think the best thing to do is answer questions," Reagan said as he sat on the teacher's desk.

The eighth graders were ready.

**HE TOLD ONE** student worried about inflation that real progress has been made and the rate has been at 4.5 percent or less for the past six months. "It is very much under control," he said. "Now we're working on getting people back to work."

He said slowing the rate of recession and reducing taxation "will make it possible for the economy to expand," since industries would have more money available to invest in their operations.

Pupils' questions reflected current concerns and when asked about high interest rates the president said rates were up because people with money were afraid inflation will not stay down. "We're trying to convince them that isn't so," he said.

He told a little girl that air traffic controllers who had been fired would not be rehired because of the law and he answered a tough question from Kelly Griffin, "Can you explain Reaganomics so we can understand it?" she asked.

**THE PRESIDENT** smiled and said the term was not his. "I think that



President Reagan answers students' questions at St. Peter's School, Geneva, Ill. (NC Photo)

was coined by some of the people in the room," he said, waving to the crowd of photographers and reporters standing along the walls. He said recessions occur when government takes too much money out of the private sector. The president said the government is trying to reduce deficit spending to free money for the private sector. This money can be put to work and jobs will be created.

Resplendent in dress blues and white gloves, the Marine guards snapped to attention as the president boarded the helicopter. Reagan seemed in excellent spirits and came to the window of the helicopter to return the waves to the crowd. He kept waving until the helicopter was well above the

parish and on its way to his next destination.

The students were enthusiastic about the president's session with them.

Karen Smith, 13, said, "He's better than all the rest of the substitutes I've ever had. He taught me more than I knew about Reaganomics. He explained it in a real simple way."

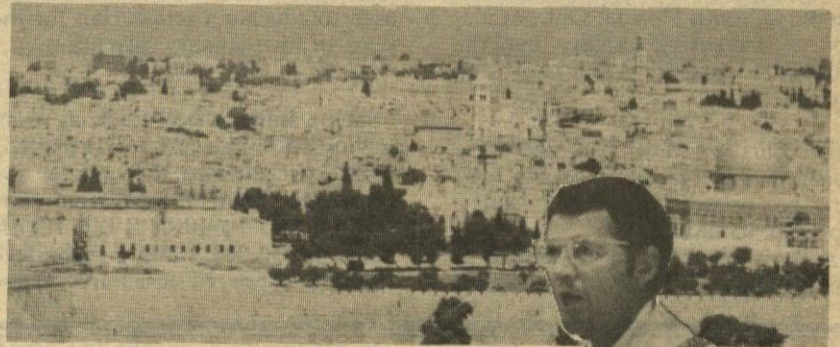
"**I THOUGHT** they were very, very good questions," Teacher Michael Shepard said. "I thought the

answers were very informative. I thought he put the questions to a level they could understand."

"It's once in a lifetime to see something like this," said 13-year-old Marci Sisco.

Edgar Crane, Geneva's mayor, said he believed Reagan chose his town and St. Peter's Parish for the visit because "we're a conservative, habitually Republican community, so he'll get as good a welcome here as any place."

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# The Eucharist and Panama

**My beloved:**

As I write this letter to you, Bishop Nevins and I are flying at 31,000 feet aboard an Air Panama plane somewhere over Cuba. We are on the way home from the Eucharistic Congress in Panama.

The Congress was sponsored by Bolivarian nations (those liberated by Bolivar — namely, Venezuela, Colombia, Peru, Ecuador, Bolivia and Panama). There were Cardinals, Bishops, and priests and lay delegates not only from those nations but from other parts of Central and South America and the Caribbean. We met Bishop friends from Cuba (the new Archbishop of Havana, Archbishop Ortega, and the Archbishop of Santiago de Cuba, Archbishop Meurice), Puerto Rico, the Dominican Republic, Haiti and Jamaica.

Each morning there was a theological conference on the Eucharist at the new campus of the Catholic University of Santa Maria la Antigua, and there were special celebrations of the Eucharist in various parts of the city, including one on Saturday for the English-speaking. There was a historic first time meeting of Bishops from a number of Episcopal Conferences from the area between Cuba and Curacao.

There was a significant meeting that brought together the National

Guard, leaders of various political parties, representatives of business and of labor for an address by the Papal Delegate to the Congress, Cardinal Rossi, on the teachings of our Holy Father on Christian social principles.

One of the participants in that conference is known to many Miamians, Ricardo Arias, who formerly lectured at our St. John Vianney Seminary and was acting President of Florida International University. He is now the head of the Christian Democratic Party of Panama and the President of a Conference of Christian Democratic Parties of the Latin American nations.

**The main event**

The main event each day of the week, however, was the Eucharist and the preliminary program held each evening at the new modern Panama Sports Arena. We were pleased that in the hot, humid Panama climate this building was air conditioned and enclosed from the frequent downpours. I was intrigued by the way the roof of the round building was supported by a tension ring.

Each evening would be dedicated to one of the participating nations, to one of the provinces of Panama and

to a particular theme, such as youth, marriage, the poor, vocations. In the preliminaries there were greetings to the Congress from the Ambassadors of the various nations, talks describing life of the Church in the various nations and sections of Panama, and typical songs and dances by young people wearing native costumes.

The Mass then followed with some thirty Bishops and three hundred priests as concelebrants. On one evening, 150 young people were confirmed, on another evening 3 Sisters made their religious vows.

It was a heartwarming experience to be among brothers and sisters from many Latin nations, all united in joyfully giving thanks to our dear Lord for giving us the Eucharist, "Jesus, Pan de Vida" ("Jesus, the Bread of Life") in the words of the Convention theme.

I was pleased that Bishop Nevins and I had accepted the invitation to participate in the Congress, to give a North American presence to this rally of our Latin brothers and sisters singing the praises of our Eucharistic Lord.

We stayed with the Vincentian Fathers of St. Mary's Parish in Balboa. They serve the Americans in the former Canal Zone but also have many missions for the Panamanians in Panama and in the interior. We

soon learned we were being identified as Father Kennedy's Bishops (he is now at St. Vincent's, Miami, but formerly served in Panama). We visited also Old Panama and saw the remains of the old Cathedral destroyed in the 1600's by Morgan's pirates.

**Engineering genius**

The visit also gave us an opportunity to become acquainted with the Panama Canal and to sense some of the sadness, if not bitterness, of the Americans there over the treaty by which this marvel of American engineering genius is being gradually turned over to the Panamanians.

Somehow, I had always thought of the Canal as being sort of a ditch dug through Panamanian Everglades, where the Pacific and Atlantic are only fifty miles apart. It wasn't until this visit that I became aware that the Canal runs through hilly country. The French had first attempted to construct it. They found the necessary depth of the cuts and the malaria insuperable and gave up. The Americans then came with an intriguing approach — instead of digging down to sea level, they would build a canal eight-five feet above sea level,

(Continued on page 9)

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Edward A. McCarthy  
Archbishop of Miami

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# DIVORCE

## Can be 'like death sentence' but Church is reaching out now

By Robert Wilcox  
Voice Feature Editor

Divorce can be a living hell. "It's like a death sentence," said one recent participant who, after 30 years of marriage, suddenly found herself alone. "It's even worse. There's the grief, the rejection. And then you have to live through it."

For a Catholic, the ordeal can be doubly traumatic.

"Separated and divorced Catholics tend to feel isolated and disconnected from meaning," says Pat Livingston, a counselor who conducted the Third Archdiocesan Conference for the Separated and Divorced here this past weekend.

"WHEN THEY get divorced they perceive themselves as having failed. Even stronger, they feel they have disobeyed the Church, that they are no longer part of the Church."

Two years ago, says Sister Agnes Goth, head of the Archdiocese's ministry to the separated and divorced, she met a Homestead woman who had been divorced 16 years and thought she could not take the sacraments. "All that time she had not been to confession or received the Eucharist."

(If a marriage is irreconcilable, the Church allows the couple to obtain a legal or "civil" divorce. Such Catholics can continue to participate fully in the Church and receive the sacraments. However, they are not permitted to re-marry anyone else as long as they are both living, as the sacrament of their marriage is still considered binding — if the marriage was valid to begin with. Individuals who think they might have grounds for annulments — a ruling that the marriage was never valid — should contact a parish priest for information.)

And there have been even worse situations: divorcees being driven from the Church by callous treatment in parishes, probably never to return, they said.

But such extreme reactions are on the decrease, according to both.

"THERE'S A movement in the Church to be pastoral to the separated and divorced," says Sister. It has come as a result of Vatican II, and apostolic exhortations such as Pope John Paul II's on the family. While emphasizing the sanctity of marriage, it shows compassion and understanding for the separated and divorced.

"The Church is saying, 'Come in and talk about it,'" says Pat, a divorced Catholic herself, and mother of three children. "We want to be a loving presence in your life. We don't want you to feel left out."

An example of this attitude, she said, was Saturday's program. Pat

talked on the problems of divorce and separation and how they could be alleviated. Although he had a busy schedule, Archbishop Edward McCarthy, and Auxiliary Bishop Agustin Roman, stopped by to welcome the 150 or so divorced and separated at the conference.

Pat spoke mainly on "burn-out" and "heartening." Burn-out is the mental and often physical exhaustion that divorces and separations cause.

**'There's a movement in the Church to be pastoral to the separated and divorced' as a result of Vatican II.'**

—Sister Agnes Goth

"IT'S THE RESULT of the chronic fatigue, sleep disturbance, increased smoking, drinking, use of tranquilizers, outbursts of temper, brooding, feelings of inadequacy, and all the other things that follow such trauma," she said. Sometimes it can manifest itself in actual physical disorder, such as ulcer, even heart attack, she said.

"They need to know what is happening to them," she said, "and how to move on."

That's where "heartening" comes in. "It's a reconnection with your heart. With me," she says, "it's reconnection with meaning, life, God. I call all of those 'the Deep.' People reconnect in different ways — music, art, literature, prayer."

The heartening sessions Saturday involved dancing and prayer. "We had clowns, and a girl came and did

clogging (a fast foot dance involving wooden shoes called clogs). It's very energizing.

"IT WAS AMAZING how people got into it. They kept saying, 'I can't believe how much energy I feel.' Then we went into a prayer service with music and scripture. I did a short homily and there was a liturgical dance. We had a good time, experiencing pleasure."

Nancy Vicari was one of the attendants. "I've been divorced three years and I'd come out a lot. But there was still a lot unhealed in me. And one thing I could not get over was what I had wanted my marriage to be.

"But I didn't know that — not until Saturday. I had still harbored this feeling against my husband for not being what my ideals had wanted him to be. Then it just went away right there. I finally understood what it was that had been causing my anger, my burnout. Now I have no anger. That was the whole point of the meeting."

Both Pat and Sister Agnes are involved with the North American Conference of Separated and Divorced Catholics, headquartered at Notre Dame University. It is the first and largest Catholic organization of its kind. It was started 11 years ago.



—Pat Livingston, counselor

ACCORDING TO 1978 statistics, says Sister Agnes, there are eight-and-a-half million divorced Catholics in the U.S. She thinks the proportion of divorced Catholics here in the Archdiocese might be higher because "this is a place people come to start over."

"In the last 10 to 15 years, there has been a real reaching out by the Church," says Pat. The Archdiocese of Miami, says Sister, has 10 active groups in parishes "giving support" to the divorced and separated. The groups meet regularly, offering speakers, social functions, even instruction in how to handle the new economic situation that the divorced and separated find themselves in.

"HERE IN FLORIDA we have special problems," says Sister. "So many are away from their parents. There's little family support. And you don't have the lasting friendships you had at home."

Also, she says, she has seen "great anger" at the Church amongst the divorced and separated "because of the rules and regulations."

"They feel that they did everything right and now the Church has these laws that you are condemned forever."

She says the groups are trying to show that "this isn't so." For instance, grounds for Church annulment have been broadened and the procedures made easier in recent years.

"There are many out there who remarry outside the Church who did not have to. They just don't know that they probably can get an annulment. We want the divorced and separated to come back."

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# Local News

## Farmworker problems

### Archdiocese priests, nuns reach out, urge trust

By Prentice Browning  
Voice Staff Writer

Farmers and farmworkers must trust and realize the need for each other.

This is one of the major points that the Archdiocese's Rural Life Ministry is promising as it approaches National Farm Worker Ministry Week (April 26-May 2), according to Rural Life Ministry Director, Msgr. John McMahon.

Ten priests and over 20 sisters are involved in rural ministry either working in various agencies of the church or with assigned parishes.

As concerned observers of social conditions part of their job is ministering to parishioners with employment problems just as crime and family problems are major issues in urban areas.

**BUT MSGR. MC MAHON** like many priests and nuns in Rural Life is more than just a concerned observer. As Chairman of the Employment Task Force Committee of the Governor's Advisory Council Msgr. McMahon is actively involved in working out problems between the three sectors represented on the council, the growers, the farmworkers, and the government.

Msgr. McMahon is described as "one of the pillars that I can go to for a rational voice" by council Chairman Wendel Rollason.

Msgr. McMahon says the committee is one of the few places that growers and farmworkers can at least talk about any topic.

One of the issues that are grappled with is child labor. Because farmwork is considered the 3rd most hazardous



Msgr. John McMahon talks with a worker at a South Dade labor camp. (Voice photo)

occupation in the U.S. and since children often miss school to work in the fields, he says that he doesn't like to see the family in a position where the children have to work. However, he adds, the growers say that many families say that they can't afford to work with them unless they bring the whole family.

One of the definite abuses on the part of growers in the past has concerned crew chiefs who have been known to pay workers in cash with sums less than they were promised. Even the basics that every

employee expects from his employer cannot be taken for granted, says Msgr. McMahon, who is working for legislation on crew chief registration and posted wages.

Although he doesn't describe himself as strictly a mediator, he sees his role as often "finding out what are the farmworkers saying and what are the farmers saying; let's get the facts."

"**YOU MAKE** sure that an unconscious act is not misinterpreted. Farmers, farmworkers, police — it's a volatile situation."

In calming passions, Msgr. McMahon says, "what we (the rural ministry) really try to put forth is the social teaching of the Church. We try to do it in universal dimensions emphasizing the rights and responsibilities for both farmers and farmworkers."

If anything, however, his strongest sympathy is with farmworkers who are denied a voice. "I think we have a certain credibility, but I think the growers pretty well know that we support collective bargaining (most farmworkers in Florida are not unionized)."

He would like to see "more structure" in the "antiquated" labor system in Florida.

**EVEN MORE** concretely the Archdiocese helped farmworkers during the last freeze by contributions of food and clothing. Fr. Juan Lopez of St. Ann's parish in Naranja is noted for working with Farm laborers organizations to create permanent housing for laborers.

Not all of the issues that Rural Life deals with are controversial as labor relations.

One of the "biggest emphasis" is on lay ministry, says the Rural Life director. Volunteers diminish towards the center of the state he says, where parishes are sometimes separated by over a hundred miles.

Although different offices of the Archdiocese have someone assigned to rural areas, with few volunteers and a general shortage of priests the lay ministry assumes a new importance.

There are programs for lay leadership development, "to get in touch with situations from a Biblical perspective."

"**THE BIBLE** says that God is the father so then we are all brothers and sisters. The action can be the same but the motivation is different."

Another aspect that rural ministers encounter in dealing with migrants and farm workers of a Mexican background and in recent years an influx of Haitian laborers is "popular religiosity."

Msgr. McMahon says "we want to demythologize" devotion to a particular saint "but that doesn't mean you have to sterilize."

"The urban community is more sacramental. Rather than putting down popular religiosity, we try to foster and promote it and use that as a lead in."



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# Eucharistic conference 'heartwarming' experience

(Continued from page 6)

and have locks on either end to raise the ships or lower them!

They accomplished this by damming a river to create what is now the second largest man-made lake in the world. So much of the Canal is not a canal, it is a lake. They acquired the Canal Zone not only as an area for servicing the huge operation and housing personnel and equipment, but also as an especially treated buffer zone to prevent malaria from reaching those using the Canal.

Bishop Nevins and I were invited to actually control the valves and in-

struments that permitted the Exxon Baltimore tanker to pass through the locks. The entire locking system and controls are exactly as designed in 1908, still in service. In the control area, there is a miniature of the locks that responds to the same controls as does the actual system, permitting the operator to know exactly the height of the water and the position of the huge seven-story high gates.

Each time a ship passes through the locks, 52 million gallons of water are consumed (enough to supply a large city for a day), but no other energy is needed. The ship is floated into a large container where the water is at

the same level as the Canal. A water gate behind it is then closed and the water is drained out of the container until it is at the same level as the ocean. Another water gate is then opened permitting it to pass out into the sea. (Actually, this is done in three steps — three locks — lowering the ship each time into an intermediate lower body of water.)

When a ship is raised 85 feet from the ocean to the Canal, the process is

reversed. I wouldn't recommend, however, that you take your ship through the Canal. Fees run from \$10,000 to \$90,000 (for the Queen Elizabeth). Of course, it would save you months of sailing all around the continent of South America, to say nothing of a huge fuel bill.

God bless you!

**Devotedly yours in Christ,  
Edward A. McCarthy  
Archbishop of Miami**

## Fr. Gill, jubilarian

The funeral liturgy was concelebrated April 14 in St. Timothy Church for Oblate Fr. Robert J. Gill who died April 12 at a local hospital following an illness of several months.

Auxiliary Bishop Agustin Roman was the principal celebrant of the

Mass for Fr. Gill who had assisted at St. Timothy for the past year and was a golden jubilarian. Concelebrating with the Bishop were parish priests and members of the Oblate of Mary Immaculate community.

Burial was in the Oblate Novitiate, Tewksbury, Mass.

## St. Catherine's schedules adult classes

St. Catherine's Adult Community Center, 9200 S.W. 107th Ave. will begin its second period of classes the week of April 26th with the following schedule: Dancercise, Tuesdays and Thursdays, 9:30 to 11 a.m.; International Cooking, Wednesdays, 9:30 to 11 a.m.; Flower Decorations, Wednesdays, 1 to 4 p.m.; Bridge Club, Wednesdays, 3 to 5 p.m.; Knitting and Crochet, Fridays, 9:30 to 11 a.m.; Fabric Painting, Fridays, 1 to 4 p.m.

Evening schedule: Wednesdays, 7 to 9

p.m., English as a second language; History of Religion (English); Christian Community (Spanish). Registrations will be the same days of each of the classes. For information call 274-3929 or 274-6333.

**The St. Juliana's Separated and Divorced Support group** will have a picnic at Bryan Park at the L.W. Bridge on April 29th. The box picnic will be at 6 and free concert will be at 7:30 p.m. Bring your family and a blanket. For more information call 655-4653 or 659-7178.

## Fr. Gross family grateful



ORLANDO — Florida Manor Nursing Home operated by the Church in Orlando has been receiving memorials for Father Thomas R. Gross, 54, officialis of the Diocese of Orlando, who died while saying Mass on March 20 in the manor chapel.

Father Gross, a Florida priest for 30 years and the first and only officialis in Orlando for the past 14 years, died of a massive heart attack.

Since his relatives reside in the Archdiocese of Miami, and have for years, he was buried in Hollywood, Florida, Memorial Gardens on March 23 at sunset.

Earlier that day, in Orlando, Bishop Thomas J. Grady of Orlando concelebrated with more than 140 priests and bishops the funeral mass

in St. James Cathedral. Bishop Grady spoke as did Baltimore's Archbishop William D. Borders, the first bishop of Orlando.

Grateful appreciation has been expressed by the family of Father Gross, for the many kindnesses extended to them.

His mother and sisters also expressed special thanks to the clergy, religious and laity for the many prayers, remembrances at Masses and memorial gifts for Father Gross.

## Drama at Barry U.

MIAMI — "The Insanity of Mary Girard" by Lanie Robertson is a one act drama concerning a woman committed by her vengeful husband in 1970 to an insane asylum. She was not insane.

The play is her story of poignant awareness of a fate over which she had no control and the demons thus generated by a suffering consciousness.

Performances begin at 8:15 p.m. Thursday, April 29; and Friday, April 30, in the Barry University Auditorium. Admission is one dollar in advance or at the door.

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## People must get i

### Two Catholic judges discuss South Florida

By Ana M. Rodriguez  
Voice Staff Writer

"It is no less evil that some criminals should escape than that the government should play an ignoble part."

Chief Justice Oliver Wendell Holmes, 1928

"We who labor here seek only the truth."

Sign on the courtroom of Thomas E. Scott, 11th Circuit Court of Florida

Everyday, in courtrooms throughout the nation, judges, prosecutors and defense attorneys juggle the evidence and the law to try to reconcile these two statements, guiding principles of the system of justice in the United States.

Criminals, for society's sake, must be arrested, tried, found guilty and punished according to the severity of their crime. But their rights must not be violated in the process.

At best, being fair and finding the truth in criminal cases, while protec-

ting the rights of the defendant, as well as the victim, is not easy. Sometimes, such as in the last few years in South Florida, it seems to be almost impossible.

Recent years have seen criminal courts overloaded — too few judges, not enough experienced prosecutors or public defenders, a dramatic increase in the numbers of those ar-

#### CRIME '82

rested. Supreme Court decisions such as Miranda have also stressed the importance of the rights of the defendant, forcing courts to throw out whole cases on technicalities.

Many times, in the public's view, this emphasis on the accused's rights leaves victims unprotected and allows the guilty to roam free. Critics say it is time to turn off the sympathy and get on with the punishment.

They call for less plea bargaining, a

term often synonymous in the public's mind with giving the criminal a break. They want stiffer sentences, more prison terms, perhaps even greater reliance on the death penalty as a deterrent.

#### Too many cases

Calling for these things is easy, and most lawyers, judges and police officers working in the criminal justice system would agree wholeheartedly that "something" must be done about crime.

But the answers aren't that simple or that easy to implement. As complex as the system is, so are its problems.

"The system is taxed," said Circuit Court Judge Thomas E. Scott, at 33 the youngest circuit judge in Dade County history and one of the youngest in Florida's history. Scott began his career on the bench two and a half years ago with the trial of former school superintendent Dr. Johnny Jones, followed that up with the gambling trial of former Miami city commissioner Neal Adams, and went on to try more than 40 murder trials before taking a break this year in civil court.

The tall, dark and handsome judge who moves like a whirlwind in the Dade courthouse halls said he is a profound believer in the criminal justice system of the United States, especially jury system, and his experience on the bench has not changed that. But right now, the system has problems.

"The criminal justice system works well provided it's not inundated with cases," Scott said. The situation in Dade County right now is that there are "too many cases and not enough experienced people to handle the cases."

Federal District Judge C. Clyde Atkins, a Catholic with almost 16 years of experience on the bench, tends to agree. "We're overloaded," he said. "We've had to sacrifice the civil cases" to comply with the 70-day speedy trial law for criminal cases.

#### Drugs a root cause

Both men spoke with *The Voice* about the problems, and possible solutions, recently. Although their experiences differ, one having spent many years in federal court, the other having had a brief but intense experience in state court, both judges agree that:

- the increase in crime has taxed the criminal justice system, from police to lawyers to courts to prisons, to the breaking point;
- drugs are at the root of most of the increase in crime;
- the tendency of the public toward "protecting" themselves with handguns has only made the crime problem worse;
- increased citizen involvement and understanding of the system, as



Senior District Judge C. Clyde Atkins (Voice photo)

well as an infusion of dollars for manpower from the legislature, are needed to correct the current inadequacies.

"You need experienced prosecutors, defense attorneys, police people and judges," said Scott. The federal government has already taken some steps to alleviate the situation in its courts, according to Atkins, by beginning June 1 to send groups of four visiting judges who will each spend a month in South Florida helping out with the increased caseload. The program is expected to continue for six to eight months.

Atkins, a small, energetic man who likes to measure his words carefully, said for many years the most often tried case in his court was interstate transportation of stolen vehicles. Most of the time, the defendants were 18-22 year-olds.

Today, he spends a good amount of time hearing the cases of a still young crowd, usually older than 22, arrested for possession, conspiracy to possess or conspiracy to sell illegal substances, mainly pot, cocaine and qualudes.

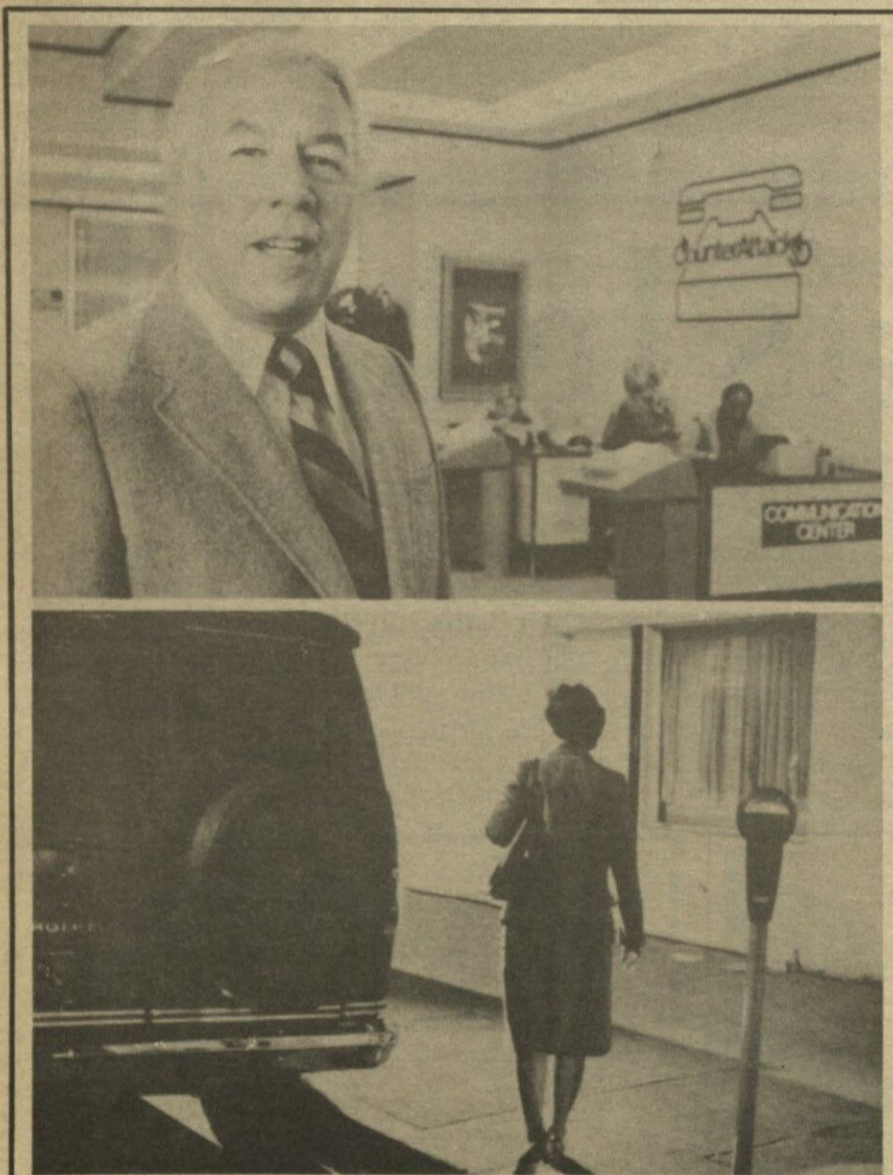
From his perspective, if you eliminate the drugs, you eliminate a substantial part of the crime.

"Citizens that you'd almost be surprised are involved in drug trafficking," Atkins said. "Many times they don't appear to be hardened criminals. Many times it's a one-time affair with them." Always, "the money that is available in drug activity" is what lures people to it.

Scott couldn't agree more. "Crime and drugs are absolutely interrelated. There's just no question about it. Robberies and burglaries are drug related . . . They're doing it in order to feed the habit."

Then there are the hundreds caught for possession or for buying a few ounces for pleasure. They "wreck themselves and their families," Scott said.

What's the solution?  
Stricter enforcement, according to



CRIME SERIES — A violent crime is committed every 33 seconds in America. Premiering May 2 on ABC, George Kennedy (top) hosts a new reality-based series, "Counterattack," which focuses on new approaches to fighting crime. Other segments feature prevention and self-protection (bottom) and audience participation tests on decision-making at the scene of the crime. (NC photos)

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## Pido a los jóvenes sigan las huellas de Sergio

dijo el Arzobispo  
en la ordenación de Carrillo

Por Ana M. Rodríguez

Ante cientos que halaban, empujaban y sudaban en un calor de 85 grados para recibir su bendición, Sergio Carrillo se convirtió en sacerdote, el primero de la raza negra, en ser ordenado para la Arquidiócesis de Miami.

El abrazo tumultuoso y colectivo que recibió después de su ordenación sólo sirvió para hacer el tanto tiempo esperada realización del sueño de toda su vida, más memorable para el diácono Carrillo, cubano de nacimiento, de 48 años de edad, quien peleó en 1961 en la gesta de Bahía de Cochinos, pasó dos años de prisión en Cuba y luchó económicamente y contra la discriminación en Estados Unidos.

El Arzobispo Edward McCarthy, presidiendo, los Obispos Auxiliares Agustín Román y John Nevins, los rectores de los Seminarios St. John Vianney y St. Vincent de Paul y unos treinta hermanos sacerdotes de la arquidiócesis estuvieron presentes en la ceremonia que tuvo lugar en la abarrotada Iglesia St. John the Apostle en Hialeah, donde Sergio Carrillo sirvió como diácono durante los últimos seis meses.

Un hermano del nuevo Padre Carrillo, llegado en 1980 por la vía del Mariel, observaba la ceremonia desde el banco del frente y llevó al altar los dones para el ofertorio. Sus padres y cinco hermanos y hermanas más aun están Cuba.

—Sergio está viendo como su sueño se hace realidad después de muchos años, — dijo el Arzobispo McCarthy en su homilía — Su familia, aunque separados físicamente, hoy están unidos a nosotros en este gran gozo. Muchos de sus amigos de la Brigada 2506 (quienes pelearon en Bahía de Cochinos) están también aquí hoy, respaldando a Sergio en su nuevo compromiso, su compromiso con la justicia y la libertad a través de su ministerio en la Iglesia.

El Arzobispo señaló que la Arquidiócesis ordenaba un sacerdote más en el momento en que por lo menos necesitaba otros 500 para aliviar la escasez en el Sur de Florida. Expresó su esperanza de que la ordenación de Sergio estimularía a otros jóvenes a seguir sus huellas.

—Que triste sería si aquellos que pelearon por la libertad y la fe, si aquellos que dejaron su patria para ser libres, permitieran que el materialismo de su nueva tierra y la indiferencia hacia la religión, les quitara esa misma fe por la cual ellos



pelearon tan valientemente, — continuó el Arzobispo McCarthy.

—Necesitamos más sacerdotes como Sergio. Yo invito a los jóvenes de Miami, especialmente a los jóvenes cubanos, para que sigan las huellas de Sergio en este muy especial ministerio, el sacerdocio de Cristo Jesús, — concluyó el Arzobispo.

Afuera, después de la ceremonia,

los jubilados feligreses de St. John, se aglomeraron alrededor del recién ordenado sacerdote, por una buena media hora, pidiéndole su bendición, la primera como sacerdote, abrazándolo y besándolo.

El entusiasmo hizo que uno de los feligreses hiciera la siguiente observación:

—Tratan de tocarlo como si fuera

el "árbol milagroso" del South West. — Hacía referencia al árbol podado en Jueves Santo y al cual cientos de personas acudieron después que un hombre anunció que la savia del árbol le había curado la ceguera.

La parroquia a donde el Padre Sergio Carrillo será asignado será anunciada por la Arquidiócesis próximamente.

**Devotamente suyos...**

## ¡Qué hermosa experiencia nuestra visita a Panamá!

Amados míos:

Cuando les escribo esta carta, el Obispo Nevins y yo estamos volando a una altura de 31,000 pies a bordo de un Air Panama sobre algún lugar de Cuba. Regresamos del Congreso Eucarístico de Panamá.

El Congreso fué auspiciado por las naciones bolivarianas (aquellas liberadas por Simón Bolívar: Venezuela, Colombia, Perú, Ecuador, Bolivia y Panamá). Habían cardenales, obispos, sacerdotes y delegados laicos, no sólo de esas naciones sino de otras partes de Centro y Sur América y del Caribe. Encon-

tramos a los amigos Obispos de Cuba (el nuevo Arzobispo Ortega de La Habana, el Arzobispo Meurice de Santiago de Cuba), Puerto Rico, República Dominicana, Haití y Jamaica.

Cada mañana había una conferencia teológica sobre la Eucaristía en el nuevo campus de la Universidad Católica de Santa María la Antigua, y había celebraciones especiales de la Eucaristía en varias partes de la ciudad, incluyendo una el Sábado para los de habla inglesa.

Hubo una histórica reunion, por primera vez, de Obispos de Conferen-

cias Episcopales del area comprendida entre Cuba y Curacao.

También hubo una significativa reunión que reunió a la Guardia Nacional, dirigentes de varios partidos políticos, representantes de los negocios y del trabajo para oír un discurso del delegado del Papa al Congreso, Cardenal Rossi, sobre las enseñanzas de Nuestro Santo Padre sobre Principios Sociales Cristianos.

Uno de los participantes en esa conferencia es conocido de los miamenses, Ricardo Arias, quien ofreció conferencias en nuestro Semi-  
(Sigue en la pág. 3A)

# Hablando de... el 'amorímetro'

Por Rev. P. Arnaldo Bazán



¡Qué genial sería que a alguno se le ocurriese inventar un aparato para medir el amor! Yo lo llamaría: el amorímetro.

Así se acabaría la contadera de cuentos y las mil y una palabras bonitas que se han inventado para hacer creer lo que no es.

Porque! miren que la gente miente tratándose de lo que sienten por los demás!

¿Se imaginan Uds. lo que ocurriría cuando en el momento más acaramelado de la confesión de amor la muchacha (o el muchacho), sacara disimuladamente el amorímetro y se lo colocara al otro en la espalda, midiéndolo así la intensidad del amor real que tiene?

¡Cuántos mentirosos quedarían cogidos!

Estoy segurísimo que si alguno logra inventar un aparato así tendría compradores por montones, aunque no dudo que aparecerían también muchos dispuestos a arrancarle la cabeza.

Lo malo es — ¿o lo bueno? — que el amor no es como la fiebre, susceptible de ser medida. Precisamente por su carácter espiritual, al amor hay que identificarlo por sus manifestaciones externas.

De todos modos, que nadie vaya a creer que no existe el amorímetro. Muy cierto que no se trata de un aparato ni algo por el estilo, pero es real y puede ser utilizado en cualquier momento.

Fue Jesús quien nos enseñó el uso del amorímetro cuando por nosotros consintió en ser clavado en la cruz para hacer realidad sus palabras: "No hay amor más grande que éste: dar la vida por sus amigos" (Jn 15,13)

¿Cuántos de los que se llenan la boca para decir "palabras de amor" son capaces de algo semejante?

En la práctica diaria estamos viendo que lo que impera es el egoísmo, pues muchas de las expresiones de aparente amor lo que esconden es el desenfrenado deseo de utilizar al otro para beneficio propio.

Lo que ocurre, en realidad, es que exigimos del otro pruebas de su amor antes de estar nosotros dispuestos a ofrecerlas.

Infinidad de mujeres han caído en la trampa cuando los que creían muy enamorados les han pedido una demostración de sus sentimientos. Eso era todo lo que ellos buscaban. Satisfechos sus apetitos han zafado el cuerpo y ¡si te he visto no recuerdo!

¡Qué gran momento para exigir una demostración recíproca de mutuo respeto a fin de que el amor se desarrolle y eche raíces capaces de detener cualquier avalancha!

"Es fuerte el amor como la muerte... las aguas torrenciales no podrán apagar el amor ni anegar los ríos" (Cantar de los Cantares 8, 6-7)

El amor al que se refiere la Escritura no puede ser, ni mucho menos, el que sólo está basado en el interés sexual o material, porque está

demostrado que sobre ese simple cimiento no se llega a ningún lado.

¿Quién podría soportar por mucho tiempo al que sólo sabe exigir y no es capaz de aportar nada?

El verdadero amor tiene que demostrarse con hechos. "Obras son amores que no buenas razones". ¿Cómo podríamos concebir que una persona que ama haga sufrir al otro?

Ni por un momento dudo que uno de los más grandes sufrimientos morales que puede soportar el ser humano está relacionado con el amor, cuando éste, por ejemplo, no es correspondido o se ve interrumpido por la muerte.

Pero es imposible aceptar que el amor no produzca felicidad cuando nace en dos corazones que se reciprocamente mutuamente. En ese caso tampoco hay dudas de que existe la mejor posibilidad de disfrutar el gozo más sublime que pueda experimentarse sobre la tierra.

¿Qué busco del otro?

Indudablemente, sea en el amor o la amistad, es legítimo esperar una compensación en el encuentro y la comunión. De lo contrario vendría la frustración.

Pero el auténtico amante sólo encuentra el gozo al unísono con la persona amada. De tal manera han fusionado sus sentimientos que son de entrambos las alegrías y las tristezas.

El caso típico del egoísmo en las relaciones entre un hombre y una mujer se da en la prostitución. Allí existe

una condición: doy para que me des. Esta misma situación se repite en todas aquellas uniones en que no hay amor sino interés en recibir algo del otro.

No vayamos a creer, sin embargo, que el amor total y pleno se consigue como por casualidad. Todo lo contrario, es producto de un esfuerzo que ambas partes involucradas han puesto para lograr el éxito.

Por eso es que no puede concebirse un amor que no cueste lucha y sacrificio, y toda unión que se base en la irresponsabilidad y el relajamiento está condenada a fracasar.

Llegar a la posesión de un amor verdadero supone haber conseguido la victoria sobre el fiero egoísmo que nos impulsa a exigir todo del otro sin entregar nada a cambio. El amor es, precisamente, lo opuesto: Estar dispuesto a entregarlo todo sin esperar nada.

Cuando dos personas llegan a este punto es que son realmente capaces de comprometerse a una comunión duradera. Sólo entonces pueden prometer que serán fieles, uno al otro, en las alegrías y en las penas, en la salud y la enfermedad, todos los días de su vida.

Pero ¡qué difícil es llegar hasta aquí y, sobre todo, perseverar! Porque si el esfuerzo no se continúa, a la larga ese gusano empecinado y tenaz del egoísmo ganará la batalla.

¿Vale la pena tanto esfuerzo?

Creo que esta pregunta tiene que contestársela cada uno mirando hacia Cristo clavado en la cruz. Es la hora de aplicar el "amorímetro" y ver si el amor que tengo califica para seguir adelante.

Cuando dos personas se han comprometido a poner la felicidad del otro por encima de la propia es muy difícil no tener éxito. Cualquier crisis, por grande que sea, podrá superarse con un amor al que "ni las aguas torrenciales pueden apagar."

## San Luis de Monfort

ABRIL 28

Luis Grignon de la Bachelerye nació en Enero 31 de 1673 cerca de Rennes, Francia. Fué educado en el Colegio de Santo Tomás y en el Seminario Mayor de San Sulpicio en París, siendo ordenado sacerdote en 1700.

El Padre Luis deseaba engrosar el número de los misioneros en tierras extranjeras y buscó consejo con su director espiritual. Este le convenció que, en lugar de ir al exterior, debiera unirse a un grupo de sacerdotes dedicados a la predicación en misiones internas en Francia.

El Santo Padre Clemente XI, en Junio 6 de 1706, le animó y le confirió el título de "Misionero Apostólico", después de lo cual dedicó su actividad misionera a las diócesis occidentales de Francia. Su gran anhelo fué crear una comunidad de sacerdotes y hermanos misioneros junto a otras dos de monjas y hermanos dedicados a la enseñanza de los niños pobres.

San Luis amaba fervorosamente a Nuestra Señora y por ello gustaba de tener procesiones en su honor. Escribió mucho sobre la Virgen María. Algunos de estos tratados son: "El Secreto de María", "El Secreto del Santo Rosario", "Verdadera Devoción a la Virgen María" y "Los Amigos de la Cruz".

Estimuló a muchísima gente a



ofrecerse a sí mismos como "esclavos de amor" en forma de total consagración a la Santa Madre de Dios. A la hora de su muerte sus seguidores eran sólo unos pocos hermanos y hermanas, pero pronto las tres órdenes que fundara florecieron y se conocieron como "Misioneros de la Compañía de María", "Hijas de la Sábida" y "Hermanos de San Gabriel". Fué canonizado en Julio 20 de 1947 por Pío XII.

## El IV Festival de colores en St. Michael

El "tremendo" Festival anual "De Colores", del movimiento Cursillos de Cristiandad, tendrá lugar en los terrenos de la Iglesia St. Michael, 2987 Flagler Street, Miami, los días de Abril 29 a Mayo 2.

Este IV Festival De Colores está planeado para ser mejor que nunca antes, con mas diversiones, aparatos de entretenimiento y una mayor variedad de comidas típicas latinoamericanas. Además, los premios de la rifa son fabulosos: imagine, un terreno para construir su casa, para el propósito que usted quiera, vivirla, veranear o alquilarla; un auto Escort nuevo, del 82 con muchos extras y por último un

crucero de tres días a Nassau.

También, como atracción adicional y conveniente, los tickets para los "rides" pueden ser adquiridos con anticipación a precio reducido. Ahorre y compre ahora tantos cuántos sus niños de 1 a 90 años puedan necesitar. Hágase las cosas fáciles comprando un par de talonarios cada semana. Y recuerde que así ayuda a Cursillos en la construcción de su centro de apostolado, la nueva Casa de Emaús.

Para pedir papeletas y tickets pueden llamar a los teléfonos 553-3352, 885-6671 y 595-4466, o directamente en la Revista Ideal, 2472 SW 8 Calle.

## Centro Comunitario de Adultos Parroquia St. Catherine of Sienna

### Clases Diurnas

Gimnasia Ritmica, Martes y Jueves 9:30 a.m.

Arreglos Florales Jardinería, Miérc. . . 1 a 3 p.m.

Cocina Internacional, Miérc. 9:30 a.m.

Club de Bridge, Miércoles 3 a 5 p.m.

Tejido, Viernes 9:30 a.m.

Pintura Textil, Viernes 1 a 4 p.m.

### Clases Nocturnas

Miércoles de 7 a 9 p.m.

Inglés como 2do. Idioma  
Historia de la Religión, en inglés  
Comunidad Cristiana, en español  
Dirección: 9200 SW 107 Avenida, Miami.

# 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.

## Trataron en Managua de evitar asistencia de fieles en Semana Santa

**Managua, Nicaragua. (NC)** — Grandes multitudes de católicos llenaron las iglesias de Managua durante los servicios religiosos de Semana Santa y unos 100,000 fieles participaron en la procesión por las calles, tradicional en Viernes Santo, a pesar de los esfuerzos del gobierno para mantener a los obreros en su trabajo y fuera de las iglesias.

"Fue una verdadera demostración de fe", dijo el Padre Bismark Carballo, Director de Comunicaciones de la Arquidiócesis de Managua. "La fe religiosa que reunió a estas gentes

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.

parece más fuerte que ningún obstáculo."

La junta sandinista había decretado, bajo estado de emergencia a mediados de Marzo, que los nicaraguenses no podían tomar libres los días festivos de Semana Santa este año, como es tradicional, y que en su lugar debían concentrarse en mantener los niveles de producción.

La emergencia fue declarada porque el gobierno consideraba "una real y evidente amenaza de invasión" de los Estados Unidos en alianza con seguidores exilados del ex-dictador Somoza.

# Cumplió 90 años y aún hace rosarios

Por Jeanine Jacob

**Sarasota (NC)** — La Sra. Frances Alexander no se sorprendió al oír un telegrama de congratulación del Presidente y la Sra. Reagan, leído en la fiesta de su 90 cumpleaños celebrada en la Iglesia Santa Marta de esta ciudad.

— Después de todo — dijo ella — yo le envié a él un rosario.

La Sra. Alexander ha hecho más de 10,000 rosarios, 36 "rummage sales" y otras atracciones para su parroquia Santa Marta. La viuda de 90 años ha vivido en Sarasota los últimos 25 años habiendo dedicado todo el tiempo a su parroquia, a su fraternidad y a la Sociedad de Hacedores de Rosarios, a todas ingresó en 1957 cuando se mudó a esta población.

El Rvdo. P. Jerome Carosella, párroco de Santa Marta y principal celebrante en la Misa honrando a Mrs. Alexander, la llamó "una personificación del espíritu de la Liga de Santa Marta" y dijo que los sacerdotes y los fieles de la parroquia esperaban gozar muchos años más de sus arreglos florales, sus rosarios y su arte culinario. Este año el total de los fondos obtenidos por Frances a través de



Sra. Frances Alexander

sus "rummage sales" alcanzó la suma de \$33,800. Pero la señora Alexander además preparó el almuerzo para los trabajadores voluntarios de esas ventas.

Frances aun hace alrededor de 400 rosarios al mes. Ella misma, antigua presidenta de la Asociación de Hacedores de Rosarios de Santa Marta, a menudo ayuda en la distribución de los mismos que el club obsequia en escuelas, hospitales, hogares de ancianos y hasta en funerarias.

## Devotamente suyos... (Viene de la pág. 1A)

nario St. John Vianney y fué Presidente de la Universidad Internacional de la Florida. Ahora él es el cabeza del Partido Demócrata Cristiano de Panamá y Presidente de la Conferencia de Partidos Demócrata Cristianos de las naciones latino-americanas.

El principal evento de cada día de la semana, sin embargo, fue la Eucaristía y el programa preliminar tenido todas las noches en la nueva y moderna Panamá Sports Arena. Nos sentíamos muy complacidos de que en el húmedo y caliente clima de Panamá este edificio tuviera aire acondicionado y que estuviéramos a cubierto de los frecuentes chubascos. Me intrigó la forma en que el techo de este edificio circular era sostenido por un anillo de tensión.

Cada noche era dedicada a una de las naciones participantes, a una de las provincias de Panamá y a un tema particular, tales como la juventud, el matrimonio, los pobres, las vocaciones. En las preliminares, hubo saludos al Congreso de los embajadores de las varias naciones, charlas describiendo la vida de la Iglesia en varios países y secciones de Panamá, y canciones y danzas típicas por grupos de jóvenes en trajes nativos.

Después la Misa, en la cual celebraron unos treinta obispos y trescientos sacerdotes. Una noche fueron confirmados 150 jóvenes, otra noche hicieron sus votos religiosos tres hermanas.

Fué una emotiva experiencia hallarse entre tantos hermanos y hermanas de tantos países latinos, todos unidos en gozosa acción de gracias a nuestro amado Señor por darnos la Eucaristía, "Jesús, el Pan de Vida", palabras del tema de la Convención.

Estaba muy contento de que el obispo Nevins y yo hubiéramos aceptado la invitación para participar en el Congreso, de brindar la presencia norteamericana a esta reunión de

nuestros hermanos y hermanas latinos cantando las alabanzas de nuestro Señor Eucarístico.

Fuimos alojados por los Padres Vicentinos en la Parroquia de Santa María, en Balboa. Ellos sirven a los americanos en la antigua Zona del Canal pero también tienen muchas misiones para los panameños en la ciudad y en el interior.

Pronto nos dimos cuenta de que eramos identificados como los Obispos del Padre Kennedy (quien ahora está en St. Vincent en Miami pero antes sirvió en Panamá). También visitamos el antiguo Panamá y vimos las ruinas de la Catedral Vieja destruida en los años 1600s por los piratas de Morgan.

La visita también nos dió oportunidad de familiarizarnos con el Canal de Panamá y sentir algo de la tristeza, sino amargura, de los americanos de allá sobre el tratado por el cual esta maravilla del genio ingeniero americano gradualmente se está devolviendo a los panameños.

Siempre pensé, en alguna forma, que el canal era una especie de zanja cavada en los everglades panameños, donde el Pacífico y el Atlántico estaban a solo 50 millas uno de otro. No fué hasta esta visita que comprendí que el Canal corre a través de terreno elevado. Primero fueron los franceses los que intentaron construirlo pero encontraron la profundidad de los cortes necesarios y la malaria insuperables y desistieron.

Entonces vinieron los americanos con una intrigante solución: en lugar de cavar a nivel del mar, harían un canal 85 pies sobre el nivel del mar y tendría esclusas en cada extremo para subir o bajar las naves. Lograrían esto conteniendo las aguas del río con diques para crear lo que es ahora el segundo lago más grande del mundo hecho por el hombre. De modo que una buena parte del canal no es un canal, es un lago.

Adquirieron el canal no sólo como un área para servir las enormes operaciones y alojar al personal y el equipo sino también como una zona preventiva especialmente tratada para evitar que la malaria llegase a los que usaban el canal.

El obispo Nevins y yo fuimos invitados a controlar las válvulas e instrumentos que permitieron al tanquero Exxon Baltimore pasar a través de las compuertas. Todo el sistema de compuertas y controles, los mismos diseñados en 1980, están aún en servicio. En el área de controles hay una miniatura de las esclusas que responde a los controles al mismo tiempo que el sistema real, permitiendo al operador conocer exactamente la altura del agua y la posición de las enormes compuertas de siete pisos de altura.

Cada vez que un barco pasa por las esclusas, se usan 52 millones de galones de agua (suficiente para un día en una ciudad grande), pero no

usan ninguna otra energía. El barco se lleva a un gran compartimento que está al mismo nivel que el canal, entonces se cierra la compuerta que está detrás y el agua se extrae de la esclusa hasta que alcanza el nivel del océano. Otra puerta se abre permitiéndole pasar al mar. (Realmente, esto se hace en tres etapas, tres esclusas, bajando el barco cada vez a una masa intermedia de agua más baja.) Cuando la nave es elevada a 85 pies, del océano al canal, el proceso es al revés.

Yo no recomendaría, sin embargo, que usted pase su barco por el canal. Las tarifas van desde \$10,000 hasta \$90,000 (para el Queen Elizabeth). Desde luego, ahorraría meses de travesía alrededor del continente Sur Americano, sin contar la enorme cuenta del combustible.

¡Que Dios les bendiga! Devotamente suyos...

Edward A. McCarthy  
Arzobispo de Miami

### CEMENTERIO CATOLICO

*Our Lady of Mercy*

11411 N.W. 25 Street  
Miami, Florida

LA PIETA

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Por lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para nommentos de su preferencia.

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

*Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, FL 33152*

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_

# Nueva y poderosa prueba de la fecha del Sudario de Turin

*Los círculos sobre los ojos son monedas de la época de Pilato*

Durham, N.C. (NC) — El doctor Alan D. Whanger, siquiatra geriátrico y profesor de la Universidad de Duke e investigador del Sudario de Turin, la sábana que se cree envolvió a Cristo después de la crucifixión, dijo que una nueva técnica fotográfica revela que las impresiones redondas que se muestran sobre los ojos del "hombre del sudario" son monedas de la época del gobernador de Palestina Poncio Pilato acuñadas en el año 29 A.C.

El poner monedas sobre los ojos del cadáver era una costumbre judía de entonces.

El estudio del Doctor Whanger, según sus palabras, confirma la investigación independiente del Padre Francis L. Filas, S.J., profesor de Teología de la Universidad Loyola de Chicago, quien anunció en 1979 que eran monedas emitidas en tiempos de Poncio Pilato, cuando reinaba Tiberio como emperador de Roma, los redondeles sobre los ojos del hombre muerto del sudario.

Este reporte de los Whanger, (la señora Whanger asiste al doctor) fue dado a la publicidad en Abril 8 próximo pasado, y el Padre Filas emitió una declaración al respecto cuatro días más tarde.

El Dr. Whanger identificó la moneda sobre el ojo derecho como un "lepton" de Pilato y la del ojo iz-



quierdo también de Pilato pero conocida como el "lepton de Julia", acuñada en honor de la madre del gobernador. El lepton es una moneda de muy poco valor, algo así como 3 centésimas de un centavo americano.

Las monedas usadas para la identificación pertenecen a la colección del Padre Filas, quien las había prestado al Dr. Whanger y a su esposa Mary para sus investigaciones. Un experto analista de monedas, "William Pettit, estudió las monedas" del padre Filas "esta primavera y también ofreció el mismo resultado", dijo el sacerdote.

Con la ayuda de un proceso de computadoras que mejora la percepción de la imagen al eliminar el confuso fondo de las fibras del tejido, los Whanger hallaron 74 puntos de coincidencia entre las monedas del Padre

Filas y aquellas que aparecen en el sudario. Para identificación solo bastan 14 puntos de coincidencia, como en la verificación de las huellas digitales, dijeron los Whanger, y los "leptons" del Padre Filas y las monedas del sudario casaban casi perfectamente.

Las imágenes de las monedas proveen una "poderosa evidencia" de que el hombre crucificado del sudario murió entre los años 29 y 70 de la época de Cristo, según Whanger, quien agregó que después del año 70 los hebreos no usaban las monedas romanas en sus funerales porque el imperio romano había tratado de destruir la cultura judía. Otros expertos han calculado que Cristo murió entre los años 29 y 36 de esa época.

El Padre Filas dijo que sus investigaciones, tanto como las de los Whanger, han demostrado que la "falsificación del sudario es del todo imposible"; la autenticidad del paño ha sido por largo tiempo investigada.

"Ningún falsificador podría haber sido capaz de imprimir en el sudario las imágenes de dos diferentes monedas, con características poco comunes, halladas en la Palestina de Pilato", afirma el Padre Filas y agrega:

Los últimos descubrimientos "sitúan el Sudario de Turin en el tiempo de Poncio Pilato en la Palestina, exactamente en el año 29 de la era cristiana, para ajustarse al año más históricamente probable de la muerte de Jesucristo, el año 30 de la era cristiana. ¿Qué otra cosa puede ser el sudario sino el paño fúnebre de Jesucristo?"

## Acto para honrar a la Urban League por su labor entre los hispanos

La Srta. Ileana Menéndez, Presidente de la United Cuban American Assoc. Inc. y miembro de la Urban League of Greater Miami, invita a todas las instituciones cívicas, religiosas, sociales y culturales del exilio, así como a los municipios y a toda la comunidad hispana a que asistan al acto cívico que se efectuará el 23 de Abril, al salir esta edición, a las 8 de la noche en los salones de la Asociación de Médicos, Clínicas y Hospitales Anexos (PACHA), situada en 2742 SW 8 Calle, y que preside el Dr. Manuel Campo, en reconocimiento a la labor realizada por la Urban League of Greater Miami en pro de los nuestra comunidad hispana.

La Urban League creada para beneficio de las minorías negras, ha compartido generosamente sus fondos con nuestras minorías hispanas por lo que se estima de justicia mostrarle el merecido agradecimiento.

### LA RESURRECCION LLEGARA A POLONIA

Polonia (NC) — La historia de Polonia es un viacrucis, dijo Mons. Joseph Glemp, arzobispo de Varsovia y Gniezno, durante un sermón de cuaresma en la iglesia de la Santa Cruz. Pero como en la resurrección del Señor, "no podemos dudar que vendrá también para nosotros." Habló de las penalidades de la ley marcial y de los prisioneros políticos. Poco después predicó también en la catedral de San Juan al culminar una peregrinación de la patrona, Nuestra Señora de Czestochowa.

## Gobierno de Guatemala promete libertad a la Iglesia

Por Zoila Reyes  
(NC Corresponsal)

Guatemala — Los obispos de Guatemala, después de reunirse con los miembros de la junta militar que gobierna la nación, declararon que ellos habían obtenido "la promesa de que la Iglesia Católica era libre para llevar a cabo su misión y que el regreso del personal de la Iglesia ahora en exilio estaba siendo

### "Jesús Liberador", curso del SEPI Abril 26-Mayo 8

El Instituto Pastoral del Sureste (SEPI) ofrece el curso "Jesús Liberador y Su Comunidad de Fe" por los Padres Enrique San Pedro y Virgilio Elizondo. El curso está acreditado por Barry University para dar 3 créditos. También se puede asistir sin créditos. Comienza el lunes 26 de Abril hasta Mayo 8, 1982, de Lunes a Viernes 7:30 a 10:30 p.m. Sábado 1 de Mayo de 9 a.m. a 5 p.m. El costo es \$22.50 sin créditos y \$60.00 con créditos.

St. John Vianney College Seminary, 2900 S.W. 87 Ave., Miami, FL 33165. Información: María Luisa Gastón, 223-7711.

estudiado por el gobierno".

El Obispo Próspero Penado, de la diócesis de San Marcos, dijo que "se nos ha asegurado que la Iglesia tiene garantizada la realización de su trabajo". El Obispo Penado es Presidente de la Conferencia de Obispos de Guatemala. La reunión de los Obispos con los funcionarios del gobierno tuvo lugar el 31 de Marzo.

Varios días después el gobierno dió a la publicidad un programa provisional en el cual no hace mención de "garantías para la Iglesia Católica." Sin embargo una comisión especial continúa en la preparación de un programa definitivo más detallado. El programa provisional promete "absoluto respeto para los derechos humanos".

El Obispo Penado, sin embargo, advirtió que la Junta espera que "los sacerdotes desarrollen su labor de acuerdo con su misión religiosa solamente" y sobre esta base "ofrecen garantías de que el trabajo de la Iglesia no será en ningún momento limitado".

La Iglesia mostró su preocupación por las persecuciones de que fué objeto en pasados gobiernos, en las personas de los sacerdotes, religiosas y el personal laico que trabaja para ella.

Por otro lado, la preocupación del gobierno sobre ciertas actividades de

la Iglesia ha nacido de que varios sacerdotes y trabajadores laicos se habían unido a las guerrillas. El Obispo Penado aseguró que la Iglesia desaprueba estas actitudes que son la causa de la actual presión en la realización de las actividades puramente religiosas.

El General Rios Montt, hermano del Obispo de Escuintla, Mons. Mario Rios Montt, les dijo a los obispos que "deben dar a Dios lo que

es de Dios".

"Yo creo que las intenciones de la Junta," dijo Mons. Penado, "están expresadas en su declaración de que es un gobierno para el pueblo, con la ayuda de la Iglesia". El 90% de los 7 millones de habitantes de Guatemala son católicos profesos.

Maldonado, quien preside el Ministerio del Interior y su departamento de Inmigración, dijo: "Debemos tener alguna relación estructural con la Iglesia por la cual podamos compartir responsabilidades en gobernar el país."

## Un aniversario más de Encuentros Familiares

El Encuentro Familiar #92, que será efectuado en Mayo 1 y 2 próximo, coincide con la celebración del XI Aniversario de Encuentros Familiares.

Hace 11 años se celebró el Primer Encuentro Familiar en la Parroquia Sts. Peter y Paul de Miami al cual asistieron 45 adultos y 41 jóvenes. Hoy Encuentros Familiares cuenta más de 6,000 las personas que han pasado por esta hermosa experiencia de armonía familiar, entre adultos y jóvenes de 11 a 20 años.

Al finalizar el Encuentro Familiar #92, el 1 y 2 de Mayo en el Colegio de Belén, 500 SW 127 Avenida, se ofrecerá la Misa Familiar Comunitaria comenzando a las 6 de la tarde, concelebrada por los Rvdos. PP. Francisco Pérez Lerena, Pedro Cartaya y Eddy Alvarez, todos de la Compañía de Jesús.

Todas las familias de Miami están invitadas a celebrar con nosotros este XI Aniversario de Encuentros Familiares.

## Involved

### s crime problem, suggest ways to beat it

Atkins, more personnel for federal, state and local drug investigations, and stiff sentences for those caught. In his courtroom, he said, a substantial number of violators "get jail time. I haven't put anybody on probation in a long time."

In drug cases especially, Atkins said "probation may be inappropriate. It induces other people to come into it. You need to develop a respect for the law. The realization that if caught they're going to receive some prison time is a deterrent."

But the problem needs to be solved in other ways, he stressed, the most important of which are cutting off the supply and stifling the demand. "Apparently, there's a big demand," Atkins said. "They wouldn't have the value in this country if there wasn't such a demand for them."

He said the federal government should try to enter into a treaty with Colombia, the country where most of the cocaine and marijuana come from, that would "eliminate the manufacture and exportation" from there. "If you could stop the source of supply . . . that would be a very substantial means of thwarting or deviating this cocaine activity."

#### Armed citizens don't help

Guns, according to both Scott and Atkins, are another problem.

"Personally, I think handguns are a menace and elimination of them would cut down substantially the homicides," Atkins said.

"I think guns are interrelated to crime completely," added Scott. He recalls many cases where "there wouldn't have been a crime if the person hadn't had access to a gun."

These, he stressed, are not criminals but ordinary citizens, such as an elderly man who shot at two teenagers after they shattered the glass window of his gas station one night. He paralyzed one for life and killed the other.

"I had to sentence a 60-year old man who had no prior convictions to 30 years in the state penitentiary, minimum. He probably wishes he had not had access to the gun," Scott said. "Then he's sorry for the rest of his life but that's too bad," he added. The law says he did not act in self-defense.

Some are quick to point out the unfairness of a system, where career criminals who know the ropes have a better chance in court than Joe Blows who make one mistake.

Scott says if each part in the system performed its task well, such unfairness would not exist. When criminals go free on a technicality, it's because someone, at some point in the system, also broke the law and deprived them of their rights. Jurors are admonished in any criminal trial, "If you fail to follow the law, there will be a fatal miscarriage of justice. I believe in that," Scott said.

#### Individual rights protected

"We live by a constitution. The constitution has articulate rights that each individual possesses. I swore to uphold the Constitution of the United States and the constitution of the state of Florida . . . If we fail to follow the law, we are no better than

Scott said the solution is not that simple.

Regarded as a tough judge who has in the past not wavered at sentencing offenders to die in the electric chair or serve long prison sentences, Scott calls himself "a fair judge," who tries to fit the punishment to the crime.

**'Crime and drugs are absolutely interrelated. There's just no question about it. Robberies and burglaries are drug related . . . They're doing it in order to feed the habit.'**

Circuit Judge Thomas E. Scott

the criminal who has violated the law himself."

"I sometimes believe they (people) don't understand the system as much as they should," Atkins agreed. "The Constitution was designed to protect the rights of the individuals." If a case is well-prepared, the guilty won't go free.

Plea-bargaining, a process which allows defendants to plead guilty to only a few of the charges against them, or to a lesser offense, and be sentenced without going to trial, is another much-criticized innovation.

Atkins said his experience is that this usually happens when the government has a strong case, but it doesn't mean the defendant goes unpunished.

He and Scott vehemently agree that "it does expedite the movement of the cases and the fellow goes to jail," in Atkins' words. Were plea bargaining not allowed, state judges, according to Scott, would be forced to try as many as 40 or 50 criminal cases a week, by any standard an impossible load.

"Plea bargaining is essential, it is necessary and the state system cannot survive without it," Scott said. "It avoids the necessity for a trial and both sides walk out satisfied," much as when civil cases are settled out of court.

Both judges accept pleas in open court and Scott said he ensures that the rights of the victims are "protected as best we can," by giving them an opportunity to challenge the plea if they so desire.

Even without plea bargaining, many criticize judges for giving light sentences to hardened criminals. Atkins cites figures which dispute that, showing that 90 percent of those arrested and tried in South Florida federal court for conspiracy to import marijuana, for example, are sentenced to prison terms, an average of 52 months. The average nationwide is 33 months in prison for about 52 percent of those arrested.

#### Citizen involvement needed

Yet no matter how many citizens clamor for stiffer penalties, though,

away.

Citizen involvement in reporting crime and testifying against those arrested is essential. A better understanding of the criminal justice system and the willingness to serve as jurors are also important.

Both judges stressed that involvement does not mean packing guns. Scott, who has had threats made against his life, said, "I fear crime but I'm here in Dade County and I'm staying and I'm doing my job, because it has to be done." People should "be witnesses and come to court and give testimony and be inconvenienced because it's your job."

Ultimately, crime in the streets will go away when people begin to see it as something more than good guys versus bad guys, as something that, like everything else, begins and ends — in the home, according to Scott.

"If you want to stop crime, it starts right in the home and schools and in the churches and synagogues, by teaching children traditional values, values such as honesty, respect, duty and honor. If those children are ingrained with that in the homes, in the schools and in the churches and synagogues, we would eliminate crime."

## Alcohol, crime go together like a gun and a bullet

By Fr. Michael Hoagan, OSA  
Catholic Community Services

The observance of Civic Responsibility Sabbath this past weekend by the churches and synagogues in Dade County warrants a look at the close relationship between alcohol and crime.

Indeed, alcohol is a frequent component in crime statistics in the United States. One half of all homicides and one third of all suicides are alcohol related, resulting in 11,700 deaths a year.

Two thirds of all assaults and felonies are committed by persons under the influence of alcohol. Almost half of the 5.5 million yearly arrests are related to the misuse of alcohol. In cases of child abuse, alcohol is a contributing factor in over half the cases.

The role alcohol, our legal drug, plays in sexual assaults is just now being studied. In one southwestern state, 50 percent of all the convicted rapists had been drinking prior to the rape, and 35 percent were considered alcoholic. Another study of men involved in child molesting found half

were drunk when the crime was committed and one third were alcoholics.

One half of all North American policemen killed while on duty are killed in the course of investigating family disputes. Alcohol is virtually a universal element in any family squabble reported to the police.

Drunkness accounts for 1.4 million arrests nationally; disorderly conduct and vagrancy, often euphemisms for drunkenness, account for 665,000. These crimes and misdemeanors cost the taxpayers around \$100 million a year in arrest, trial, and jail fees. As more states adopt the Uniform Alcoholism and Intoxication Act, which decriminalizes alcohol misuse and mandates treatment rather than punishment, these arrests will go down.

That law, known as the Myers Act in Florida, has been in effect locally several years. It has been said that were the drug alcohol discovered today, it would most likely never be approved by the United States Food and Drug Administration!

# Matter of Opinion

## Bigotry and illogic on tax credit plan

Here we go again.

All you have to do is mention tax credits and the secular press jumps in with alarmist cries full of incorrect figures, false logic and verbeage that borders on bigotry.

The Miami Herald, for instance, refers to Reagan's tax credit proposal as a "giveaway" and repeatedly uses that term in an editorial. The term not only betrays false logic, but smacks of a familiar useage as applied to welfare or food stamps when helping the needy is resented by certain quarters. The Herald, of course would not use that term against food stamps, but pours it on against aid to non-state schools, displaying an irrational bias against such schools as Catholics' and others.

As for the logic, the word "giveaway" implies taking something from one pocket and then grandly giving it to someone else. This is probably the most fundamental blind spot these

### EDITORIAL

secular writers are afflicted with — the inability to face and admit in print the fact that *Catholic and other parents pay these tax dollars into the federal coffers like everyone else* and have a right to some benefit from those dollars.

The Herald says if Reagan's plan goes through "other tax payers will have to pay \$1.5 billion more to Uncle Sam" (emphasis ours).

What do they mean? Would we not also pay those additional taxes along with everyone else? And could it not also be argued that just a slight improvement in Pentagon efficiency would make up the revenue difference instead of continuing to discriminate against religious and other schools?

Further, the United States Education Dept. planners say the added revenue cost of the current Reagan plan would be \$100-600 million per year, not an exaggerated \$1.5 billion.

There is also the thinly veiled bias implied in the word "exclusive" as applied to "private" schools.

Bull.

Overall, private schools take in all the economic sectors, all religious or none, paying and non-paying indigents, inner-city and deprived — the same as the government-run schools.

Then the Herald editorial has the audacity to call tax credits a "subsidy" to private schools at "public expense." Do Catholics or others stop being members of the "public" if they send the children to non-government schools? Do they stop paying the same taxes as everyone else?

The fact is, the situation is just the reverse of the Herald's logic.

Non-government schools were here first. The Founding Fathers attended them. The Colonists and early Americans went through them and paid for them. *Later*, the government began establishing schools and taxing everyone to pay for them, including those Americans who still sent their children to the first schools.

Of course we support public schools as absolutely essential and good for America. And of course it doesn't really matter which schools came first, but perspective on that helps to make



'Over my dead body!'

it clear that generations of Americans who use non-government schools while at the same time paying taxes for the government schools are, in fact, the ones who are doing the subsidizing. Catholic schools alone have relieved this nation's taxpayers of literally billions of dollars worth of education because of their privately-paid system of schools. All we are asking now is a part of our education tax dollar be returned to us as is done in virtually every other Western democracy in the world.

Maybe what the U.S. bishops should do if this tax proposal fails to go through is get mad enough to close down the nation's Catholic schools — and any other systems that will join in — and force those "other" taxpayers to come up with the extra billions of dollars that would then be needed — and maybe a few secular editorial writers would have their blind spots removed.

## Letters to the Editor

### Chick comix refuted

To The Editor:

It has once again come to my attention that more and more non-Catholics are becoming anti-Catholic due only to the (mis)information published by Chick Publications. Recently, Gary Metz did extensive research into the person of Alberto Rivera — Chick's only "source" of information in these publications — and published his finding in "Christianity Today" and "Cornerstone"

magazines. They revealed Rivera to be a fraud. Well, this article is now available in booklet form (on a donation basis for quantities less than ten) from:

Jesus Peo le USA  
4707 W. Malden  
Chicago, Ill. 60640

Ask for The Alberto Story.

I hope people who are for the truth will protest this "literature" where found and make use of this article where possible.

James C. Elliott  
Jupiter

### Celibate priesthood should be optional

To The Editor:

Regarding Priestly Celibacy still the way (April 2, 1982.).

No one would deny the value nor beauty of priestly celibacy. They would question the law of celibacy. It is the law and not celibacy as such that is under question today. Only

optional priestly celibacy, freely chosen, would give true testimony to the kingdom.

Celibacy is a gift to man by the Spirit. Can a man made law (church law) tell the Spirit to whom he must give this gift? It seems not.

Most theologians today would agree that a vocation to the priesthood and the charisma of celibacy are different, and not necessarily linked together.

Thomas W. Verhoeven  
Stuart



# The problem of faith and obedience

Many, many times we priests have heard someone say, "Father, I'd become a Catholic today, but I just can't accept . . ." And usually the person adds just one doctrine or more likely one moral matter. Here are a few very obvious examples.

One man told me in a low, confidential tone that we actually had the means at hand to fill our churches. I smiled and said, they were already filled. What we needed was more priests to open many new parishes in Florida.

He passed that by without comment and in an even lower voice went on, "You've got to ride with the times. This is 1982. If the church lifted its ban on birth control and divorce you wouldn't have an empty seat anywhere!" I was thinking, while he spoke, of our zealous, never-resting archbishop suddenly raising the need of new churches to fifty and the need of more priests to staff them.

The second person was a well educated lady who frequently attended Mass and in some churches found the music inspiring and the liturgy uplifting. She, too, was ready to knock on the rectory door for permanent admittance to the church, except for one thing — the Holy Eucharist. She said, and it was quite simple to believe, that she had read considerably on all religions, but she kept coming back to the whole "structure" of the Roman Catholic Church. (Apparently she had not been reading the NCR in the past since she didn't hesitate to use that bad word, "structure".) She said the Eucharist cannot be harmonized with her logical deductions. All she sees is bread. She finds no evidence that the Body and Blood, soul and divinity of Jesus Christ is truly present there, as we odd Catholics believe. She was a very nice lady, and as she was leaving in a bit of a hurry before promising to call me for a further discussion, I confided in her that I myself could not harmonize the Eucharist with my logical deductions. She frowned and got in her car.

**THE THIRD PERSON** had a problem with confession. He played golf now and then with a priest, but even apart from that, he felt that confession to another human being was degrading and unnecessary.

The Gospel after Easter about Thomas, the



By Msgr. James  
J. Walsh

doubter, made me think of these people again. Thomas had the same problem really. The problem of faith and obedience. Thomas, who later enriched the faith-lives of people in various parts of the world was by nature a very stubborn man and while he must have badgered Christ with endless questions about his "logical deductions", still just one doctrine kept him from sharing the faith community of the apostles. He could not, he would not accept the claim that a man was dead and came back to life unless he could verify the marks of the nails and spear and saw it laid out clearly for himself.

Nothing shy about Thomas. He had heard in the past all that the others had. He had seen the miracles, he had listened to Jesus predict that he would die and rise again. That very day of the Resurrection, he heard the women state that the tomb was empty.

Our Lord did something he never does. He didn't do it really for Thomas so much as for us. He accepted the hard terms of the unbelieving apostle and gave him his proof.

**THOMAS KNELT** and adored him. But what else could he do? When you see right before your eyes positive, unmistakable proof, you can't be called a believer. Only a fool would refuse to accept the evidence of his eyes and senses.

No wonder Christ in his gentle way rebuked Thomas. He didn't bless him. But he blessed all those in the centuries to come — far removed from the time of Jesus — because they did not SEE and yet BELIEVED.

He blessed all those, including the great minds

of the ages, like Augustine, Basil, Bernard, Thomas Aquinas, Albert the Great, St. Teresa, and so on, who would understand that faith is the acceptance of something you cannot prove with the feeble, emotional, changeable logical deductions of our puny little minds. How many unbelievers in their younger years over the centuries put into writing their firm list of unbelief only later to repudiate it and either come to faith or to a new list.

We accept the prohibitions against divorce and birth control not because we can deduce they are best for our lives in the long run and, therefore, for society, but because they are constantly reaffirmed by the Vicar of Christ who has been appointed to speak in his name. I would much, much rather accept his interpretation of Christ's mind on any subject, even mud pies, than the much more infallible pronouncements of our pathetic padre Andrew Greeley, who seems to be so firmly caught in the web of the world Christ warned about.

And the Eucharist? What credit would I deserve if each little host I hold up when I say, "This is my body" suddenly changed into a miniature form of Jesus. What room is left for faith? But read St. John's chapter 6th and then go to the Last Supper accounts of any Gospel and you will see the role faith plays. And our refined lady who objected to the Eucharist because of "logic", how in the world can she accept the Blessed Trinity or sanctifying grace or the Incarnation, etc., on the basis of logic? It's only Faith.

**AND CONFESSION.** Read St. John's account of Christ's first visit after the Resurrection to the apostles. Immediately he applies Calvary's merits and gives them the power to apply them, "Whose sins you shall forgive, they are forgiven them . . ." He was talking to men, who themselves had to go to confession. And so did that golfing friend of the man above who could not tell his sins to a man but could tell his psychiatrist even more intimate things.

Faith! There is no substitute for it. (Msgr. Walsh is pastor of St. Agnes Church in Key Biscayne)

## 'Amiability' doesn't put food on the table

Recently, the news media reported how President Reagan heaved sandbags side by side with workers in flood-ravaged Fort Wayne, Ind. Such action, apparently aimed at demonstrating the president's concern for people faced with calamity, is all well and good.

However, tossing sandbags around does nothing to solve the problems of the poor. Some observers, for instance, estimate that 10 million U.S. citizens are suffering today because they have been thrown out of work.

Reagan may have the best of intentions, but good intentions do not solve problems.

President Lyndon Johnson once said that a vital economy is essential to American well-being, "especially the well-being of the poor." Since 1964, when Johnson signed the Economic Opportunity Act, the United States has spent billions on the needy poor.

**JOHNSON'S PROGRAM** may be called a magnificent success. It managed to bring the percentage of the elderly-poor in America down from 18 percent in the mid-1960s to 13 percent in 1980.

It seems to be an article of faith for Reagan, however, to make budget cuts which almost certainly will affect a large segment of poor Americans. His administration is ready and willing to enact budget cuts that will push millions of needy Americans well below the poverty line, reversing gains made by Johnson in his successful



By Fr. John B.  
Sheerin, CSP

war on poverty.

Reagan certainly is a folksy, earnest, amiable president; but this does not put any food on the tables of the hungry poor. He expresses confidence that he will narrow the gap between the rich and the poor. The American public, however, has good reason to suspect that nothing will come of it.

On the contrary, the poor and others concerned about them are vehemently protesting the direction Reagan is going.

On the occasion of a recent \$250-per-plate dinner for the National Conference of Christians and Jews in New York, 10,000 demonstrators protested the president's policies both at home and abroad. Reagan was understandably dismayed by the chorus of criticism and remarked: "Today I'm accused by some of trying to destroy government's commitment to compassion and to the needy."

**THEN HE ADDED:** 'Like FDR (President Franklin D. Roosevelt), may I say I'm not trying to destroy what is best in our system of humane, free government. I'm doing everything I can to save it.'

Speaking with reporters after a radio broadcast from the Oval Office in the White House, Reagan repeated his assurances that tax cuts, like budget cuts, eventually would bring about economic recovery.

The general public is sensitive enough, however, to realize that Reagan has created the impression of favoring the rich over the poor; that his programs for increasing investment and production seem aimed at making the rich richer than before. Many citizens, on the other hand, dislike the idea of casting the working poor adrift since so many live on the edge of poverty.

Some of Reagan's political friends say that his personal credibility is still intact. However, some scholars of the presidency think the polls are beginning to indicate that Reagan is being pushed toward retirement.

Eighteen years ago, Johnson carried the war against poverty to Appalachia, one of the poorest areas in the country, filled with jobless mine workers, sick and undernourished children.

Johnson is no longer with us but we do have before us the ugly sight of sickness and disease in many parts of poverty-stricken areas in the United States. (NC News Service)

## Two views of Jesus

This month I happened to catch two reports on Jesus that pointed out once more the impact this man of Nazareth has made.

The first was an account of a new book on Jesus, "The Holy Blood and The Holy Grail," which, in essence, characterizes Jesus as a "fraud."

The second was a talk given in my area by Dr. John Heller of the New England Institute of Ridgefield, a scientist who

king, he would be remembered only in history books. In that case, he would have been too obscure or uninteresting a person for modern authors in search of money to get excited about.

**CONTRAST THAT** view of Jesus to the real one who said, "My kingdom is not of this world." It is easy to see the extent to which the British authors would diminish Jesus with their ordinary earthly scenario.

The real Jesus preached a message radically different from all the pragmatic teachings of the past. Jesus said the gate to the good life — and immortality — is love, and he holds the ticket.

Then, in listening to Heller, I received a quite different picture of Jesus from that presented by the British authors. Heller began his remarks by saying that he and the other scientists, who worked to determine whether the shroud is authentic or a fake, started their work convinced that it was a forgery.

However, by the time they completed their tests, the scientists had come to the conclusion that the image definitely "was not a forgery," had not been made artificially and was not due to abnormal body chemistry.

Heller commented, "Our arrogance was replaced by a large dose of humility."

**AT THE SAME TIME**, the scientists could not determine whether the image actually is that of Jesus. So the mystery continues.

Heller said the shroud will undergo more testing, specifically a Carbon 14 dating process as soon as the bishop of Turin (where the shroud is housed in the cathedral) gives permission.

But for Heller personally, this final test of authenticity is not necessary. "The image of the crucified man did the job for me," he said.

I thought it was interesting that the British authors would attempt to capitalize on Jesus' name while taking away his message. The scientist, on the other hand, who might be expected to scoff at mysteries, affirmed that Jesus cannot be defined in ordinary mortal terms. (NC News Service)



By Antoinette Bosco

has studied the Shroud of Turin, the linen cloth which bears the imprint of a crucified man. Many people believe the image is Jesus. But, to date, this has not been proven conclusively.

The book, according to its British authors and publisher, presents a "plausible hypothesis which makes coherent sense." Does the following account of Jesus make "coherent sense" to you?

**THE AUTHORS** claim they discovered secret parchments in a church in southern France, showing the existence of a secret society called the "Priore de Sion." The society's mission is to protect the alleged royal descendants of Jesus and prepare the way for them to gain world power.

The authors' hypothesis is that Jesus married Mary Magdalene and had children with her. Then, with his sympathizers, he staged the crucifixion and resurrection and survived into old age somewhere in the Holy Land.

Mary Magdalene, meanwhile, managed to get to southern France with their children. In France, Jesus' bloodline mixed with that of the Franks and started the Merovingian dynasty of the early Middle Ages.

Next to the real Jesus, in my view, that's a dull story. What's more, if Jesus were just another misplaced earthly

## The state of homilies

It was a quarter of a century ago that the editor of a Catholic magazine invited me to write an article on a layman's view of the Sunday sermon. When I completed an honest expression of my own opinion, the editor returned the article and told me that what he wanted was a hard-hitting criticism of Sunday sermons. My own article had not been without criticism, for there were inadequacies that could not be ignored, but it was not the kind of an attack the editor had wanted. He asked me to re-write the piece with a more

Because of this, I do not claim my own particular experiences can contribute to a general conclusion but I do have a more varied experience than most lay Catholics and what I have experienced is not without some relevance.

In the last four weeks, at the time I am writing this, I was at Sunday Mass in Wyoming, Florida, Indiana and Washington, D.C. At every one of these Masses, the homily was well-prepared, had real thought content, was directed to the needs of the people and was presented with skill and force.

During the last year, I would guess I've heard at least 30 different priests present Sunday homilies. Not all of those homilies were of equal merit but I did not hear a single homily that I judged not to have been prepared. This is not without significance. There was a time that I frequently heard homilies that I knew had been unprepared, rambling presentations of thoughts that occurred to the homilist while he was speaking.

**I THINK THERE** has been a significant change in attitude of priests towards homilies. Because I know there can be particular experiences in situations across the country that prevent making a general statement, I'll not claim a universality for this but my own experience does suggest that priests are taking the responsibility of the homily seriously and preparing the homilies they give.

Yet the surveys do show a dissatisfaction with homilies. I think this may come because of expectations. Even homilies that are well-prepared, that offer real thought content, that attempt to meet the needs of the people, may not succeed in satisfying the expectations of the people. The people are hungry for something they may not often get even from conscientious priests. I would not put them down for this, nor should priests consider this as any thing other than a challenge that they do more.

But I think it is unfair to put down priests as professionally incompetent if they do not satisfy all of the expectations of the people. It seems to me that homilies are being taken seriously, that priests are preparing their homilies, and that this is a significant improvement. (Dale Francis is editor of the Washington Catholic Standard)



By Dale Francis

vigorous attack on Sunday sermons. Since I write what I believe, not what someone else thinks I should believe, that was the end of that.

There has been an acceleration in recent months on criticism of the quality of Sunday homilies with the suggestion that priests are generally professionally incompetent in this important area of their priestly responsibility. This has been bolstered by the results of surveys that show that a majority of Catholics, particularly younger Catholics, are dissatisfied with the quality of homilies. I do not doubt the results of the surveys, I do have some doubts about the basis for the judgments made by those who have been surveyed.

**I AM ALSO** aware that whatever can be said about the quality of homilies, either in praise or in criticism, can be verified by diverse experiences. There are those who are fortunate enough to be in parishes where homilies are well-prepared and well-presented and there are those who are unfortunate enough to be in parishes where homilies are poor. But I really doubt that general conclusions can be reached on the basis of particular experiences.

## Finding an effective punishment

**Q. Last Saturday night I broke the rule and didn't get home until long after midnight. My parents were worried and very angry. They grounded me for a month. I think grounding a guy is a dumb punishment. What good does it do? (Pennsylvania)**

**A.** Apparently you agree that you deserved some punishment for breaking the rule and causing distress to your parents. It seems you're objecting to the kind of punishment.

Can you talk the problem over with your parents? If you think it would do some good, show them this column and then be prepared to offer a couple of specific suggestions.



By Tom Lennon

Some parents have found that constructive punishments are more effective than routine ones like grounding. Although they require time and ingenuity, they can have positive long-range effects or maybe lead the child to develop new interests.

Theresa made three expensive long-distance phone calls without asking permission to do so.

"**MY FATHER** was really angry," says Theresa. "For a punishment I had to read Time magazine from cover to cover every week for a month."

"I don't like reading about politics and stuff like that, but now I think I know more not only about politics, but also about new books, art and a couple of new movies," Theresa explained.

"It was a good experience for me, and I'll probably read more about politics every now and then."

Ben, who is 17, had a bad habit of leaving the key in the ignition when he drove the family car. His father seemed unable to cure him of this serious fault.

One Saturday night Ben drove to a party just five blocks away from home. About 11:00 p.m. Ben's father walked over to the house where the party was. Ben had parked the family car about half a block away and left the key in the ignition.

**NO ONE HEARD** Ben's father driving the car away. He took it home and put it in the garage.

Not a pleasant punishment. Ben sweat a lot but never again did he leave the key in the ignition after parking.

If your parents simply don't care for inventive punishments like these and want to stick to grounding, perhaps you could turn grounding into something constructive.

For starters, check out the variety of books in your public library and see whether there are any that — while you're grounded — could turn a dull Saturday night into an unusually interesting one. (NC News Service)

## Teacher's view of problem children



By Dr. James  
and Mary  
Kenny

Dear Mary: I read with interest your column about the little boy who behaves very well at home but is a behavior problem at school. As a former second-grade teacher, I'd like to comment.

The problem you describe is seen rather frequently by teachers. A child who behaves well at home "blows up" at school.

This generally happens when the parents (especially the father) are quite strict at home. The child receives much discipline, but few outward signs of love from the parents. At school the fences are down, so to speak, and the child really acts up.

I suggest that the parents look at their own behavior. Are they very strict? Are they pleased that the child is "under the thumb"?

Is the child allowed to play freely about the

house or is he restricted to certain areas at all times? Is he punished decisively for the common silliness or forgetfulness of childhood?

Do his parents, especially the father, ever hug the child, read to him, kiss him, spend time alone with him, horseplay with him, etc.?

Children who are allowed to be children at home and who receive an abundance of love and attention from their parents, and yes, discipline but not rigidity, are seldom behavior problems.

Teachers of children who are behavior problems need to touch the disruptive child, smile at him, give him positive attention and in general make up for the lack of homeward love.

This does not mean that the parents do not love the child, but that they try to show the child (whether consciously or not) that obedience is what counts in their home. Period.

A child learns to love himself and control himself when love is what counts in the home. — Pennsylvania.

Thanks to this reader for her thoughtful letter. She raises several good points.

The tasks of family and of school are different. We expect families to nurture and schools to provide formal education. Sometimes, however, the tasks overlap or even get reversed.

A warm and sensitive teacher nurtures young pupils or develops friendships with older students.

Conversely, parents become tutors or seek outside tutors for the child who needs extra help.

SUCH HELP MAY be temporary. For example, when a child and teacher have personality differences or when a child cannot adjust well to a certain teacher's style of teaching, parents might be needed for extra help and support during one school year.

Other times the home-school overlapping may be long term. When a child learns a bit more slowly than his peers or needs help regularly on a one-to-one basis, parents might help throughout all or most of the child's school years.

When problems arise, teachers can blame parents for failing to nurture while parents blame schools for failing to teach. How much better if we can call on others to help in our respective tasks.

Both parents and teachers can pick up some of the slack when our individual efforts are less than successful. Then, by cooperating rather than blaming, we develop two groups, schools and homes, able and willing to help each other. The ultimate winners in such a situation are, of course, the children.

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

## Family and Evangelization

By Terry and Mimi Reilly

As we reflect upon Pope John Paul II's Apostolic Exhortation "Familiaris Consortio," it's difficult to decide where to begin. We selected the beginning topic of evangelization since it is the overall priority of our Church.

The Pope makes a challenging and direct statement when he writes, "The future of evangelization depends in great part on the Church of the home. This apostolic mission of the family is rooted in baptism and receives from the grace of the sacrament of marriage new strength to transmit the Faith, to sanctify and transform our present society according to God's plan."

Do we really believe that our family is a Church? Isn't the parish or the Archdiocese our Church? I really haven't met too many Catholics who look at their families and say, "We're the domestic Church; the littlest community of God." The Fathers of Vatican II told us we are; Pope Paul VI told us we are; Pope John Paul also refers to us as the domestic Church and adds "The Church of the home" to this description. Do we really care if our family is a Church? What difference does it make?

Most of us have often considered the Church as "authority," which she certainly is; as a part of that, we regard the Church as the Pope, the bishops and so on. What we most often forget is that we are all the Church too, even to the extent that our family is a special Church within the larger Church! Who does the evangelizing? We'd

probably say the Church does, and we're right — God has given us believers the power to go out and tell the Good News, but for most of us that meant we family people were to receive it from the priests and sisters. We were not to be the evangelizers, that wasn't our job — that was the Church's job! Maybe if we're the Church as Pope Paul VI and John Paul II say, we have to evangelize too?

If the larger Church is an evangelizing community, is the family an evangelizing community

too? If so, who is evangelized, and how? Pope John Paul states that a Christian family who accepts the Gospel and matures in Faith becomes an "evangelizing community." He quotes Pope Paul VI in asserting the prophetic call to families in be-

ing evangelized while at the same time being evangelizers, "The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families and of the neighborhood of which it forms a part."

Most of us parents can see the responsibility of evangelizing our children; can we accept our children bringing the Good News to us? Somehow we either think we are supposed to have all the answers or to delegate the evangelization of our children to someone else. Never do our children evangelize us!

Not too long ago, we were celebrating our Weekly Family Night. Each of us was to remember the most warm family experience in the past three months. John is not yet able to write, so we asked him to draw a picture. He decided to draw a crucifix. When his turn came to share his warmest family experience, he started to explain Jesus on the Cross. One of the other children asked Johnny what the connection was with the crucifix and a warm family experience; as John pointed to his picture, he said, "If it wasn't for this we wouldn't have our other warm feelings." Little John brought all of us a little closer to the Lord that night. He went out to us and told us the Good News!

Our "little Church of the Home" is just like the larger Church of our parish, diocese, and world in that all need to be evangelized and to evangelize. None of us, nor any of our communities of faith are ever beyond receiving the "Good News." We

cannot deliver "Good News" unless we are receiving it on a regular basis. No one or no community is beyond being evangelized, whether it be child,

parent, or grandparent. All of us are called to evangelize even to the extent that entire families are called to evangelize other persons and other families.

Families are where it all begins. Pope John Paul sees that vision when he asks families to "evangelize their cultures." No wonder he sees the future of evangelization being dependent on the Church of the Home.



### PRAYER FOR RESPECT FOR ALL HUMAN LIFE

Heavenly Father,  
your cosmic gaze focused on dust  
and you fashioned in your image  
and likeness  
every man and woman:  
give us, we beg you, a keen eye  
to recognize that image  
so that respect for all human life  
becomes our way of life.  
Grant this through Christ our Lord.  
Amen.

Committee for Pro-Life Activities  
National Conference of Catholic Bishops  
1312 Massachusetts Ave. N.W.  
Washington, D.C. 20005

Drawing by David A. Sampson Atlanta, GA



**DONATED FLAG** — Sister Clare Agnes, director of the Bon Secours Senior Center, 860 N.E. 126th Street, North Miami, accepts a flag from Gene Hetrick, Worshipful Master, donated by North Shore Masonic Temple #277. The Center, which is sponsored by the Sisters of Bon Secours and Villa Maria Nursing and Rehabilitation Center, provides day care to elderly residents of North Miami.

## Our Lady of Mercy builds new church

More than 350 people and 30 priests including local civic leaders attended groundbreaking ceremonies for Our Lady of Mercy's new church and parish center on the site located at S.W. 24th Ave. and S.W. 16th Dr. in Deerfield Beach.

The new structure will contain approximately 11,320 sq. ft. and will provide usable flexible space for the Sunday Liturgy and for a social hall. There will be a small chapel for the Blessed Sacrament to be used for daily Mass. Small weddings and funerals, special liturgies and just quiet meditation.

Additional rooms will include a CCD office, sacristy, and a multi-purpose room for meetings, etc. A folding wall (recessed when not in use) can be drawn to provide 8 classrooms for the CCD program.

This new structure will be Phase 1 of an over-all master plan that eventually will include a permanent Church and Priests' residence.

# It's a Date

### Bazaars

The St. Vincent de Paul Church of Miami at 2000 N.W. 103rd St. is holding a one day mini-bazaar on May 2nd from 1 p.m. to 6 p.m. Raffle. White elephant and other booths, also plenty of home made dishes.

Miami Right to Life is sponsoring a garage sale on May 1 from 9 a.m. to 3 p.m. at 1268 S.W. 20th St., in Miami. Proceeds will be used in pro-life activities.

St. Martha's Women's Club is having a flea market on May 1 from 9 a.m. to 6 p.m. at 180 N.E. 19th St. Blankets, small furniture, clothing, pots and pans, books, electrical appliances, shoes, jewelry, etc.

The Women's Club of Ascension Church, Boca Raton, will hold a rummage sale on April 24th from 9 a.m. to 3 p.m. in the parish hall. Donations of clothing and miscellaneous items may be left at the parish hall on April 23 from 9 to 3 p.m. For information call 997-7470.

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# Society to celebrate St. Vincent de Paul Day

National St. Vincent de Paul Day will be celebrated on Sunday, April 25, 1982. The Society of St. Vincent de Paul is an international, Catholic, charitable agency organized to provide person-to-person assistance to the needy. At the present time, the Society has 750,000 members engaged in charity in 112 countries. In 1981, more than 200,000 families were helped in the United States.

The most well-known work of the Society in Miami is the operation of

## "Morality in Media" requests Decency Day support

The Morality in Media of Palm Beach County is again appealing to the ministers, priests and rabbis of Palm Beach to join the service clubs and other organizations in the observance of their annual "Decency Days" which will be held the week-end of April 24th-25th.

the St. Vincent de Paul Store where clothing and household goods are sold at nominal cost or given without charge to the poor. Less well known is the downtown Senior Citizens Center which provides hot meals served daily to as many as 200 indigents. In addition, members of the Society distributed in excess of \$140,000 to individuals or families in distress for food, clothing, medicine and funeral expenses, among other needs.

The Society of St. Vincent de Paul

in Miami will convene on May 2, 1982, at the Church of Notre Dame d'Haiti to report on the success of this commemoration. At this time, particular attention will be given to the plight of the Haitian refugees in Miami. The Society has supported the moral right of these Catholics in our community to freedom. Last year almost \$10,000 and a substantial amount of food and clothes were given to aid the Haitian refugees in the parish of Notre Dame d'Haiti.

## NCCW to celebrate Catholic Women Sunday

The National Council of Catholic Women will celebrate April 25, 1982 as Council of Catholic Women Sunday throughout the United States, to mark the Feast of its Patroness, Our Lady of Good Counsel. Mary, chosen by the founders of NCCW over 60 years ago, remains the perfect model on which members depend

Petitions will be available at the church doors to be signed by concerned citizens in protest over the spread of pornography.

Morality in the Media is appealing to the U.S. Attorney General William French Smith of the Dept. of Justice in Washington to adopt a policy of vigorous

enforcement of the federal anti-obscenity laws.

State Attorney and County Prosecutor David H. Bludworth has stated also that he intends to take very strong action against pornographers in Palm Beach County.

for guidance and counsel in their programs of prayer, study and action initiated by NCCW Commissions and Committees and implemented by members in local, parish, diocesan, state and national affiliates.

A Federation representing some 10 million Catholic women throughout the

U.S., NCCW will continue this year its emphasis on the study and implementation of the International Year of the Aging, the 80's-Decade of the Family, and its active support of Catholic Relief Services which coordinates the supply of medicine, food, clothing to all peoples in need throughout the world.

## Charismatic 'healing' retreat in May

Deaf people from the Archdiocese of Miami will be able to participate in a two-day Charismatic healing retreat to be conducted by Fr. Edward McDonough here in May.

Fr. James Vitucci, director of the Archdiocese's Ministry to the Deaf, will provide simultaneous translation in sign-language for the English speaking deaf all day Saturday, May 15, and until noon Sunday, May 16.

The retreat will be held at St. Brendan Catholic Church from 9 a.m. to 6 p.m. each day. For those who do not speak English, simultaneous translation in Spanish will also be provided. The cost is \$2 for headsets, which must be reserved in advance by writing to: Hispanic Catholic Charismatic Renewal, P. O. Box 350206, Miami, FL 33135.

The retreat is free and open to the public.

## Stabat Mater to be performed at St. Clement

St. Clement's Church in Ft. Lauderdale will be holding a performance on April 30th at 8 p.m. of the Stabat Mater by Rossini with the North Broward Community Chorus and the Chamber Orchestra of Ft. Lauderdale.

Program includes

works by Vivaldi and Vaughn Williams. Tickets are \$2 for a single, \$5 for family with 3 or more. Concert will be at the church, N. Andrews Ave. at 29th St. Mail and phone reservations. Call 556-5877 or 763-7455. Tickets available at church rectory.

### Meetings

Catholic Daughters of America, Court Palm Beach #780 is inviting all visiting members to come to their meeting, which is held the first Wednesday of every month at 2 p.m. at St. Juliana Cultural Center. If interested in membership call 655-1809 or 848-7271.

Lay Carmelites meet May 1 at Villa Maria Nursing Home, in North Miami at 2 p.m. Visitors welcome. Phone 635-6122.

The Third Order of Carmelites will meet at 1:30 p.m. on April 25 in the library of St. Joan of Arc Catholic Church, 370 S.W. 3rd St., Boca Raton. For further information call Joan Hoffman at 392-1950. Mass at 12:15 before the meeting.

### Potpourri

St. Juliana's Separated and Divorced Support Group will be holding a "Picnic and Concert in the Park" on April 29th at

Bryan Park at the L.W. Bridge. Box picnic at 6 p.m. and a free concert at 7:30 p.m. Bring your family and a blanket. For more information call 655-4653 or 659-7178.

The Community of the Living Word Prayer Group will host a talk by Fr. Donald Walk in St. Ann's Parish Hall, 439 9th Ave. S. Naples Fla. Time: 7:30 and 9 p.m. Fr. Walk, spiritual director of Miami Dade North Campus, is an expert on healing power of the scriptures.

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# Emotion in the depths of liturgy

By Katharine Bird  
NC News Service

A few years ago, a couple I'll call Jane and Jeremiah Jones, the parents of six children, made a momentous decision. They invited the four children of close friends to join their family circle.

These courageous parents acted out of pity and love when their friends, first the husband and then the wife, died of cancer within a five-year period.

Naturally, the Joneses spent many nights thinking over the many implications of taking this action. They also seriously considered the financial and emotional costs in terms of their own children and family life.

The Joneses also talked the idea over at length with close friends in their parish, including a compassionate Holy Cross priest and a religious sister. Finally, the Joneses had innumerable conversations with the children's mother during the several years of her long illness.

Making the decision to become foster parents was very difficult for the Joneses. Speaking simply in rational terms, they correctly perceived that taking on the care of four more children would considerably complicate their family life. But they also knew that their offer could be a lifeline for the orphaned children.

In making this decision, the Catholic couple listened to both intellectual and emotional appeals. Both were important. But without ques-



In "The Spirit of the Liturgy," Father Romano Guardini wrote, "The liturgy as a whole is not favorable to exuberance of feeling. Emotion glows in its depths, but it smolders merely, like the heart of the volcano, whose summit stands clear and serene against the quiet sky." (NC photo)

tion the couple's strong feelings for the four children played a mighty role in the final decision.

**THE EMOTIONS** are powerful forces in life. Often enough, emotions give us the impetus and the courage to make decisions.

Even Jesus is portrayed in the New Testament responding to the stimulus of strong emotions. In one striking New Testament scene, Jesus

storms into the temple and sweeps it clean of moneylenders. In this situation, we get a strong sense that Jesus is propelled by strong feelings.

Is it any marvel, then, to discover that Christianity speaks to our emotions as well as our intellect? A perceptive writer in the 1930s pointed this out in some books well worth recalling today.

In "The Church and the Catholic," Father Romano Guardini wrote that "Christianity is a passionate endeavor" in which people become acquainted with a being who "leaves us breathless," a being who draws us close.

Father Guardini, who died in 1968, was quite aware that Christianity appeals to the intellect — to the mind. But he cautioned that a religion which is "merely intellectual imprisons us in an empty dead world of concepts." The Italian-born priest was convinced that Christians need to be in touch with the "luxuriant life" of creativity and feeling.

"Side by side with reason and on an equal footing with it stand the will, creative power and feeling," Father Guardini said. The problem for Christians, in his view, is to work out the proper relation between concepts and intuition, theory and experience, being and action. Father Guardini thought Christians should be able to blend the emotions and the mind together in their practice of religion.

**THE PRIEST** carefully detailed the ways in which liturgy, which he called an art, appeals to the emotions, as well as the mind. Writing in another short book, "The Spirit of Liturgy," Father Guardini told how the liturgy is "full of deep feeling, that is intense sometimes even vehement."

Yet he was careful to warn people not to associate liturgy with volcanic emotional appeals. He wrote: "The liturgy as a whole is not favorable to exuberance of feeling." There is emotion in the liturgy, he wrote, but it is emotion that is under control.

"Emotion glows in the depths (of liturgy)," Father Guardini continued, "but it smolders like the fiery heart of the volcano whose summit stands out clear and serene against the quiet sky."

I Believe ...  
We Believe

know  
your  
faith

By Father John Castelot  
NC News Service

The activity of Jesus throughout the first eight chapters of the Gospel of Mark provoked one question: "Who is this man?"

His activities themselves could have provided the answer for one enlightened by the insight of faith: He is the Messiah of God.

However, faith could not come until the story had been finished. Thus the answers were confused.

For some, Jesus was a threat to the establishment. For others he was an embarrassment. For people in general he could have been any one of the messianic figures associated with the anticipated day of the Lord.

**FOR THE CHRISTIANS** of Mark's day — after the resurrection — Jesus was the Messiah. And this is the answer voiced by Peter in the name of the disciples in answer to Jesus' questions. However, like many of Mark's Christians, Peter did not really understand the true meaning of messiahship.

Chapter 8:27-9:1 is central to Mark's Gospel. It is the climax of the first part and the beginning of the second part which opens with the words, "He began to teach them."

In the first part of Mark's Gospel, there was little actual teaching. Now the time has come for Jesus to make perfectly clear, and not in parables, the exact nature of his mission: that it involves suffering and death.

- The first part of the Gospel was marked by three reactions of different groups to the activity of Jesus.

- The second part of the Gospel will be punctuated by three predictions of Jesus' passion (8:31; 9:31; 10:33-34).

Each is followed by a misunderstanding and an instruction — not an instruction about the role of Jesus, but an in-

struction on the demands of discipleship.

In each prediction of the passion, Jesus refers to himself as the Son of Man, the humble instrument who follows God's way. His way is not one of dazzling triumph — not what the popular mind expected in a Messiah.

**THIS PASSAGE** is of paramount importance for Mark. He has composed it carefully to bring into sharp focus his teaching about the cross. Tradition furnished Mark with several bits of material. But the passage also reflects the actual post-resurrection situation which Mark was addressing.

The base of the passage seems to have been a confession of Peter, a dialogue between him and Jesus, and an instruction on discipleship.

Peter's violent response to the prediction by Jesus of suffering shows clearly that he does not understand in what sense Jesus is the Messiah.

For Peter the Messiah was to be a powerful conquering hero, not a suffering Son of Man. This was simply unthinkable!

And if it were true, it would mean that the followers of Jesus would have to accept suffering too, and Peter was having no part of that!

But that was just what Jesus meant. Therefore, Jesus rebukes Peter for judging not "by God's standards but by man's." Like the tempter in the desert, Jesus says, Peter is trying to divert Jesus from his God-given mission. Jesus calls Peter a "satan," a stumbling block.

Jesus tells the disciples that if they really want to be followers of his, they must walk loyally the same path of selfless love. Paradoxically, this is the only way that they will find self-fulfillment, authentic humanity in this life and eternal life in the hereafter.

Mark adds a final assurance from Jesus that some disciples will live to see God's reign "established in power."

Who is  
this  
man?

**I Believe**

**... We Believe**

# The heart does matter

By Neil Parent  
NC News Service

*"I don't know enough," replied the Scarecrow cheerfully, in the classic film, "The Wizard of Oz." "My head is stuffed with straw, you know, and that is why I am going to Oz to ask him for some brains."*

*"Oh, I see," said the Tin Woodman. "But, after all, brains are not the best things in the world."*

*"Have you any?" inquired the Scarecrow.*

*"No, my head is quite empty," answered the Woodman, "but once I had brains, and a heart also. Having tried them both, I should much rather have a heart."*

In a sense, people are fortunate in not having to choose between brains and a heart. God has wonderfully provided us with both. But, in another sense, that choice is one of life's continuing tasks.

While our intellect and emotions are at their best when working in close harmony, frequently one gets the upper hand over the other. The common saying, "Love is blind," grew out of countless human experiences where reason was clouded by feelings.

Thinking and feeling must be kept in balance in our faith life. But in today's atmosphere of scientific analysis and intellectual rigor, it may be that we do not take our emotions seriously enough. Unlike the Tin Woodman, we may tend to choose brains — and strict scientific demonstrations — over heart.

**CATHOLICS PLACE** heavy emphasis on the rational underpinnings to faith. Theology, the study of God and his relation to the world, plays an important role in the life of the church and the personal faith of many believers. Theology is faith seeking understanding.

But emotions play an important role too. Emotions are not some sort of adjunct to life, nice to have in moments of joy, but bothersome most of the time.

Emotions are the very breaths of our soul, the stuff of which much poetry and art are made.

Emotions are part of who and what we are. God speaks to our emotions as well as to our mind.

- Have we experienced joy? God was there Psalm 34:6.

- Have we cried? God has seen our tears — 2 Kings 20:5.

The understanding of God we get from Jesus is not based solely on what Jesus said, but also on how he acted and felt. Jesus' expressions of anger, compassion and sorrow provide us with insight into God's way of relating to us.

And our own feelings are a rich way of experiencing God's presence in our lives.

**PART OF GROWING** humanly as well as in faith is to discover our capacity for feeling. We want to savor our emotions as precious pearls of life that speak to us of ourselves and of God. In one of the classical methods of meditation,



Along the yellow brick road, fear grasps the Tin Woodman, Dorothy and the Scarecrow, played by Jack Haley, Judy Garland and Ray Bolger, in this scene from the classic film, "The Wizard of Oz." The Scarecrow was on his way to Oz to ask the Wizard for a brain but the Tin Woodman said he would much rather have a heart. Unlike these two, we don't have to choose between a brain and a heart because God has provided us wonderfully with both. (NC photo)

one is encouraged to read the Scriptures and then to reflect on his or her feelings about the passages. One's feelings are seen as important in discovering how God is speaking to us. They can serve as clues to how God may be acting in our lives.

Of course, Christian rituals — their signs, symbols and music — appeal to our emotions as well as our minds. What makes liturgy so powerful is that it appeals to us as whole persons.

When people speak of their reactions to a particular liturgy, they invariably describe their feelings. This indicates that people want to be touched through liturgy. In short, they seek a religious experience that reaches the heart as well as the mind.

Each time I get a whiff of incense, I am taken back through a thousand Masses, through past

moments of prayer and worship. It is all there again, the feelings of doubt or anxiety, of joy or sorrow, in which I approached God and he approached me.

**OUR FEELINGS** are important, too, because they can motivate us to put our faith into action.

Emotions, of course, are not infallible. History is filled with examples that tell how people of faith can be misled by strong feelings that were not tested against reason.

I like to think of St. Teresa of Avila as a saint who illustrates how faith appeals to both the emotions and the intellect. Popularly acclaimed as a doctor of the church for her writings in spirituality, she also was a mystic who gave God full entry into her life through her feelings.

Let St. Teresa be a model for us!

# A priest at last!

**Bay of Pigs veteran fulfills life-long dream before hundreds in Hialeah**

By Ana M. Rodriguez  
Voice Staff Writer

Before hundreds who pushed and shoved and perspired in the 85-degree heat just to receive his blessing, Sergio Carrillo became a priest Saturday, the first black to be ordained for the Archdiocese of Miami.

The tumultuous collective embrace he received after his ordination only served to make the long-awaited fulfillment of his life-long dream more memorable for the 48-year old Cuban-born Carrillo, who fought at the Bay of Pigs in 1961, spent two years in a Cuban prison and then struggled economically and against discrimination in the United States.

Archbishop Edward McCarthy, Auxiliary Bishops Agustin Roman and John Nevins, the rectors of St. Vincent de Paul and St. John Vian-



Newly-ordained Fr. Sergio Carrillo gives his blessing to Auxiliary Bishops Agustin Roman and John Nevins, kneeling before him outside St. John the Apostle Church in Hialeah. A few minutes before, Archbishop Edward McCarthy had received Fr. Carrillo's first blessing. (Voice photo by Ana M. Rodriguez)

ney seminaries, as well as nearly 30 brother priests from the Archdiocese were on hand for the ceremony, which took place before a packed St. John the Apostle Church in Hialeah, where Carrillo has served as a deacon for the past six months.

Fr. Carrillo's brother, who arrived in the 1980 Mariel boatlift, watched the ceremony from the front pew and took up the offertory gifts. His parents and five other brothers and sisters remain in Cuba.

"Sergio is watching his dream come true after many years," Archbishop McCarthy said during the homily. "His family, although separated physically, today is united with us in this great joy. Many friends from the brigade 2506 (who fought at the Bay of Pigs) are also here today

backing Sergio in his new commitment, his commitment to justice and

**'We need more priests like Sergio. I ask the young people of the Archdiocese, especially the young Cubans, to follow Sergio's steps in this very special ministry, the priesthood of Jesus Christ.'**

—Archbishop Edward McCarthy

liberty through his ministry in the Church."

The Archbishop noted that the Archdiocese was ordaining one more priest at a time when at least 500 more were needed to alleviate the shortage in South Florida. He said he hoped that Carrillo's ordination would encourage other young people to follow in his footsteps.

"How sad it would be if those who fought for freedom and faith, if those who left their homeland to be free, allowed the materialism of their new land and the indifference toward religion to take away the very faith for which they fought so valiantly," Archbishop McCarthy continued.

"We need more priests like Sergio. I ask the young people of the Archdiocese, especially the young Cubans, to follow Sergio's steps in this very special ministry, the priesthood of Jesus Christ," he concluded.

Outside, after the ceremony, jubilant parishioners from St. John mobbed the newly-ordained priest, for the better part of a half hour, asking him for his blessing, coming up to him and hugging and kissing him.

The enthusiasm led one parishioner to observe, "They're trying to touch him as if he were the miraculous tree."

Hundreds of Cubans had filed past a tree in Little Havana pruned on Holy Thursday after a man claimed the sap issuing from it cured his blindness. By week's end, the sap no longer flowing, the owner had the tree completely removed.

Fr. Carrillo's parish assignment will be announced by the Archdiocese later.



Hundreds mobbed Fr. Carrillo outside the church after his ordination ceremony, all wanting a hug, a kiss and his blessing. (Voice photo by Ana M. Rodriguez)