

## Easter messages

### Archbishop: reach higher for answers



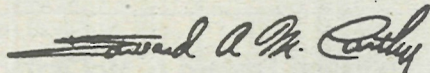
I offer joyful greetings on this Holy Feast when we celebrate Jesus' Resurrection from the dead. The Resurrection is not only the splendid proclamation of the Divinity of Jesus Christ. It proclaims as well the love of God the Father for each of us.

He sent His only Son to die for our sins and rise for our justification as a pledge of that love.

Easter proclaims the Church which Jesus established to communicate and witness to God's love throughout the ages. It proclaims that our own lives are destined to have a happy ending in the eternal heavenly embrace of the divine loving Father.

The world today vainly seeks happiness in drugs, alcohol, greed and indulgence. It needs to reach higher, to rediscover Easter.

I invite all who are not at peace, whose hearts are restless, who are alienated from the Lord and His Church to come home for Easter. (Devotedly yours, page 3.)

  
Edward A. McCarthy  
Archbishop of Miami

### Pope: let holy day change hearts



VATICAN CITY (NC) — Pope John Paul II urged that Easter be experienced not merely as a "sentimental memory" but as an event that changes human hearts and civilization. He spoke from his window overlooking St. Peter's Square.

The pope said Holy Week should be a time of "prayer, silence and meditation," leading to the joy of Easter.

"The Son of God's passage from life to death and from death to resurrection cannot be reduced to a simple historic or sentimental memory. The Easter mystery should leave a path in the hearts and in the very ground of civilization," the pope said.

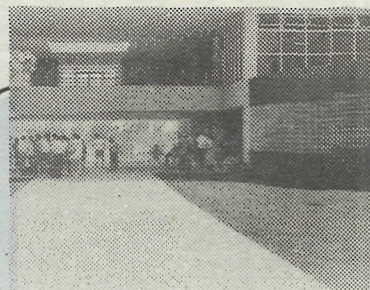
Earlier, more than 200,000 youths from around the world gathered in the square and heard the Pope challenge them to consider the "stupendous discoveries" in this electronic world, both "splendid and threatening" as the millenium draws to a close. He urged them not to bring guns and destruction across the threshold into the third millenium. (Story, page 5).



### Nuns of The '80s

A look at the faith-filled women who are changing S. Fla.

Pages 13-15



### 'Schola juris'

St. Thomas U. opens first Catholic law school in southeastern U.S.

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**NEW VICAR** — Archbishop Joseph T. Ryan, left, is congratulated by John J. O'Connor of New York after Archbishop Ryan's installation as military vicar. Archbishop Ryan is the first full-time head of the nation's military Vicariate. (NC photo from UPI).

## Gov't. protects handicapped babies

NEW YORK (NC) — The government stepped in to protect handicapped newborn infants because often physicians do not, Dr. C. Everett Koop, surgeon general of the United States, said. Koop said that in his lifetime the attitudes of physicians and health care workers have shifted from the Hippocratic standard of protecting all life to emphasis on "quality of life." Also being considered, he said, is not only the individual's quality of life but how it might affect the quality of life of family members and others. "Somebody has to step in," he said. Koop said if he were still in private practice he might dislike government regulations on treatment of babies born with handicaps.

## Court approves private nativity

WASHINGTON (NC) — By a split decision the U.S. Supreme Court March 27 ordered a New York community to make public land available for a privately sponsored nativity scene at Christmas time. The 4-4 decision was issued without a written opinion, and the lack of a court majority meant that it sets no legal precedents but applies only to Scarsdale, N.Y., where the issue had been raised. The decision meant Scarsdale must allow religious groups that request it to set up nativity scenes in a public park in the center of town. Justice Lewis F. Powell, who had missed the case's oral argument in February, did not vote.

## Cdl. Bernardin fights abortion funding

WASHINGTON (NC) — Cardinal Joseph Bernardin of Chicago, head of the U.S. Bishops' Committee for Pro-Life Activities, has urged the House Foreign Affairs Committee to reject a foreign aid proposal that would reopen U.S. funding of groups engaged in abortion activities. The proposed language would consider abortion simply a matter of "family planning," the cardinal said in a letter to the congressional committee. This is "in stark contrast with a well-established federal policy excluding abortion from the definition of family planning," he said.

## Pope condemns violence in So. Africa

VATICAN CITY (NC) — Pope John Paul II expressed concern March 27 over the outbreak of violence in South Africa sparked by the March 21 police killing of 19 blacks. "I wish to particularly remember the numerous victims of the grave disorders registered in South Africa, where violence has once again been unchained by the social tensions existing in that country," he said at his weekly general audience.

## Hong Kong bishop visits China

VATICAN CITY (NC) — Bishop John Baptist Cheng-Chung Wu of Hong Kong arrived in China for a one-week visit, Vatican Radio reported. The Jesuit-run radio station said he was the first Catholic bishop of Hong Kong to visit China since the 1949 Communist revolution. China considers British-ruled Hong Kong part of China and has reached agreement with Britain for the gradual transfer of rule over Hong Kong. Bishop Wu's visit is part of China's opening to the rest of the world, including the Catholic Church, said Vatican Radio.

## Italy approves concordat

By Sister Mary Ann Walsh

ROME (NC) — Italy's Chamber of Deputies officially removed Catholicism as the state religion March 20, approving by an overwhelming majority an agreement between the Vatican and Italy governing religious affairs.

The agreement, or concordat, declares church and state to be "independent and sovereign."

The Chamber of Deputies vote marked the final step in the approval of the concordat, which took 15 years to negotiate. It was signed by Vatican Secretary of State Cardinal Agostino Casaroli and Italian Prime Minister Bettino Craxi.

Cardinal Casaroli and Craxi also signed an agreement which worked out financial details of the concordat including the eventual elimination of state subsidies for clergy salaries by 1990.

The new concordat, which replaces one signed by Pope Pius XI and Benito Mussolini in 1929, makes religious

instruction in state schools optional and gives civil authorities the right to review church marriage annulments.

It also acknowledges the "particular significance of Rome for Catholicism" but drops the reference to "the sacred character of the eternal city."

Under the new treaty the church retains the right to perform its pastoral mission, the right to oversee dioceses, priests and other institutions, freedom to establish schools and the right to minister in public institutions and the armed forces. The treaty also protects church buildings and calls on church and state to work together to protect Italy's historical and artistic treasures.

Under the financial agreement of the concordat, the Italian government will permit Italian taxpayers to deduct up to the equivalent of approximately \$1,000 annually from their taxable income for donations made to the church.

## CRS in Ethiopia gets boost

NEW YORK (NC) — Ethiopia has agreed to a plan that will allow Catholic Relief Services and other relief agencies to begin feeding programs in rebel-controlled areas, CRS Director Lawrence Pezzullo said. He said CRS did not yet have details of the plan, which was recently worked out by U.S. government officials, but that it presumably would mean Ethiopian willingness to make "safe passage" agreements with the rebels. "I don't know how you would do it without the rebels," he said.

## Polish priests talk politics — gov.

WARSAW, Poland (NC) — Poland's Catholic priests have increased their use of churches for political speeches, government spokesman Jerzy Urban said March 26. "I have a big file on political speeches by priests," he said. "Yes, they have continued, and there has even been an intensification of such regrettable events. But it is only a small group of priests who are stubbornly trying to change the church into a place where political statements are made and where hatred and intolerance are propagated."

## Bishop opposes aid to contras

CHARLOTTE, N.C. (NC) — Bishop John F. Donohue of Charlotte has joined other North Carolina religious leaders in opposing U.S. aid to the "contras," counterrevolutionary guerrillas fighting the leftist Sandinista government in Nicaragua. In a letter to U.S. congressmen from North Carolina, the bishop said that by funding the contras "the United States threatens Nicaragua's lifeline and forces the government to look elsewhere for assistance." Letters from Bishop Donohue and seven other religious leaders in North Carolina sought votes in Congress against a Reagan administration proposal for resumption of U.S. aid to the contras.

## New rules planned for Carmelites

VATICAN CITY (NC) — The Vatican Congregation for Religious and Secular Institutes will consider the teachings of the Second Vatican Council in designing a new set of constitutions for the world's cloistered Carmelite nuns, a congregation press statement said. The statement said Pope John Paul II decided to have the congregation write the constitutions because of his concern for the nuns. The Vatican action is unusual because Religious usually write their own constitutions, then submit them to the Vatican for approval. The pope's decision followed a dispute among the Discalced Carmelites over the fundamentals of the constitutions.

## Archbishop vows not to drink

ST. PAUL, Minn. (NC) — Archbishop John R. Roach of St. Paul-Minneapolis was fined \$445 and sentenced to 38 hours in jail after pleading guilty to a charge of driving while intoxicated. Archbishop Roach, arrested Feb. 21 near Lindstrom, Minn., told a March 25 press conference he had been building up "a kind of dependency" on alcohol. He said he has not had a drink since his arrest, does not intend to drink and drive again, and has been receiving counseling as an outpatient.

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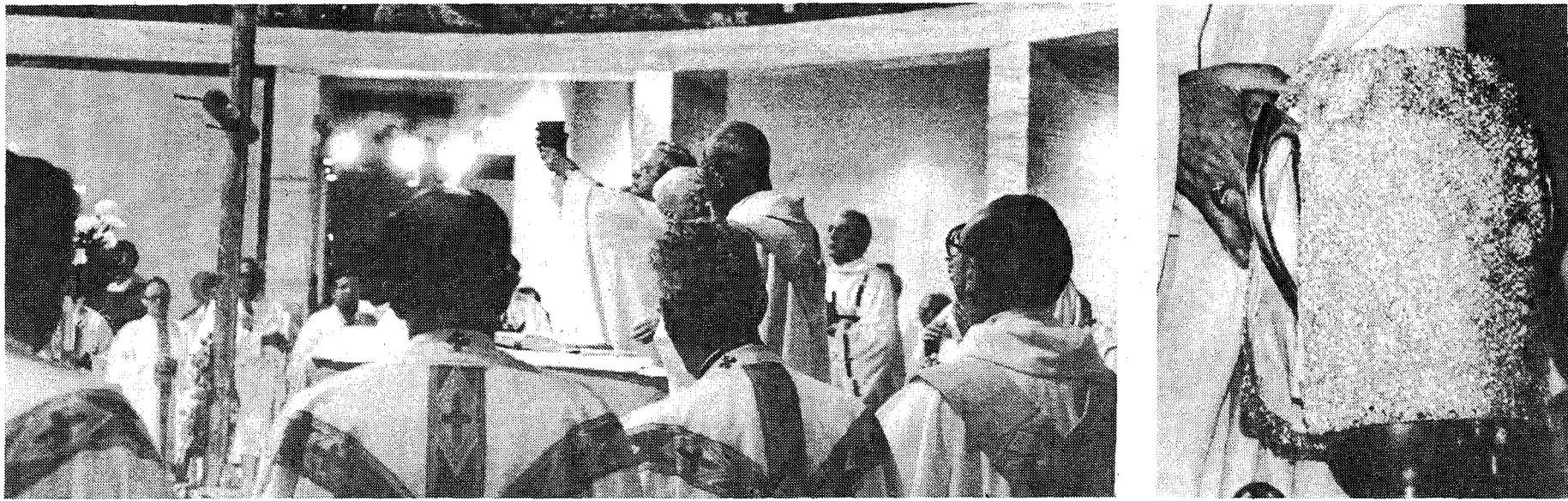
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## Mass 'celebrates' priesthood

By Prent Browning  
Voice Staff Writer

It was one of the first gatherings of priests from the new, reduced-in-size Miami Archdiocese and Archbishop Edward McCarthy felt a special feeling of comradery among the clergy present.

The Mass itself was an occasion of renewal as the Chrism Oils which are used in baptisms, confirmations, dedications of churches and consecrations were blessed by Archbishop McCarthy.

Several hundred priests and

deacons packed into the sanctuary of St. Mary Cathedral Monday night for the annual Chrism Mass.

The clergy all renewed their priestly vows and watched as Archbishop McCarthy blessed the Holy Oils, carried in three vessels, one for the Oil of the Sick, one for the Oil of Catechumens, and one for the Oil of Chrism, by making the sign of the cross and symbolically blowing across the top of the vessels.

Archbishop McCarthy said later that the ceremony was a positive confirmation of what he feels is a new

spirit of "zeal, earnestness and commitment" that he observed in talking to priests throughout the Archdiocese.

Many of the priests at Monday night's ceremony had gathered two weeks earlier at the funeral of Fr. Richard Sanders, a priest dedicated to helping the poor in the Immokalee area. Hundreds of migrant workers and friends gathered to pay homage to Fr. Sanders and Archbishop McCarthy felt that the Chrism ceremony, like Fr. Sanders' funeral,

was a "celebration of the priesthood."

At the Mass the Archbishop quoted from the pope's Holy Thursday message where the pope addressed the need of ministry to the young.

The pope, the Archbishop said, referred to the Gospel text of a young man approaching Jesus to ask what he could do to be saved.

The Holy Father, he told the priests, urged that this easy access to Jesus be imitated by the priesthood and that they should always be accessible for young people.

## A fantasy on bigotry

I am flying high again. This time I am returning from a Conference in Atlanta of representatives of Spanish-speaking from the dioceses throughout the Southeast Region of the United States. It was a beautiful rally of people who intensely love the Lord and are making every effort to bring that love to their brothers and sisters through the III Encuentro (Third National Rallying of Catholic Hispanics of the United States).

For want of anything better, I am thinking of the offensive antics of the press and some radio talk show hosts who disparage the Catholic faith we love so much. As I do, my blood pressure is climbing faster than the plane as it takes off.

When I see an editorial cartoon such as one that appeared here recently or read some editorial comments about Catholics or listen to some talk shows, I suspect that some of these media people may have an eye on my episcopal chair. By their absolute and authoritarian statements and intolerance of differing viewpoints, they pontificate better than any self-respecting Bishop.

As the airplane reaches the higher altitudes, I become a little more lighthearted and even lightheaded. I begin to fantasize. I begin to reflect on the editorial cartoon I would like to draw if I had the talent.

I would put one of these pontificating media fellows on my chair. He would have a large water head because he thinks he knows it all. And a jerky knee to symbolize his knee-jerk reactions.

But then it occurs to me it would be more appropriate to locate him on a high chair. The high chair would indicate that he still needs to grow and mature in his sense of community and professional responsibility, his sensitivity to dividing a community.

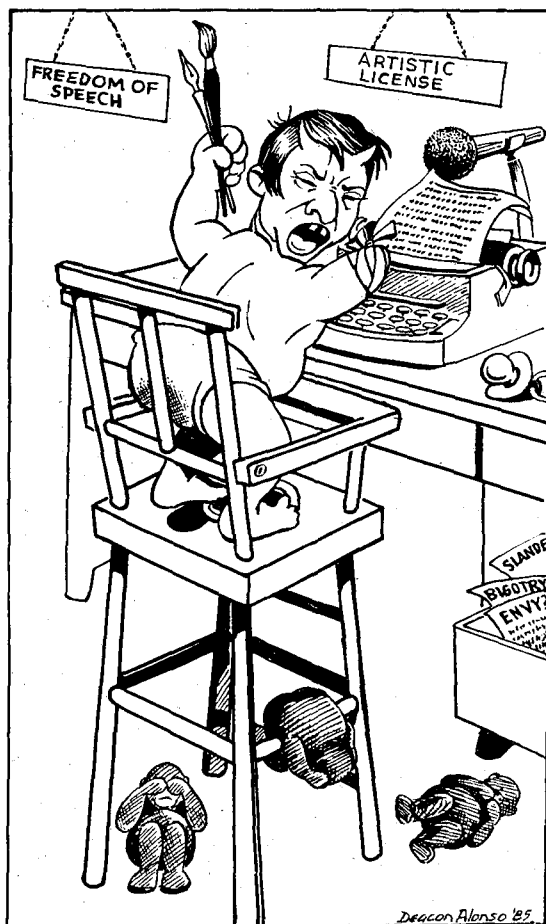
Perhaps this little fellow who has gotten fat on indecency should have wet pants, for at times his tantrums seem to grow from some personal problem. Perhaps he has an anti-Catholic rash on his little rear end. He needs a change.

I think I would have him surrounded by a fence to indicate his safe anonymity, his protection from accountability. The slats of the fence would bear the over-used words "Artistic License" and "Freedom of Speech."

At the feet of the high chair would be aban-

doned and scattered building blocks indicating his lack of constructive attitudes. There would also be the abandoned three-monkey doll, bearing the words "Hear no evil, see no evil, speak no evil."

There would also be a ruptured feather pillow indicating the little fellow's failure to understand



the harm that can blow through a community, like unretrievable feathers in the wind, when mistrust and false suspicions of one's fellow citizens are created in the media.

I think I would have the little fellow shaking with fear to represent his paranoia about the Catholic Church. He would have only one working arm — the left, of course. His right hand would be crippled and unable to report anything

Devotedly Yours



good about the Church or the community.

He would have a black patch over one eye indicating his myopia and inability to see things in perspective.

He would also be wearing a hearing aid since he does not seem able to listen, he is no longer in touch, he has not heard of all the good things happening in the Catholic Church, the \$100 million saved the South Florida taxpayers by the parochial school system, the \$20 million social service program, the health care programs, the strengthening of community life through a sense of civic responsibility and religious motivation, nor has he heard that in our new ecumenical world offending one faith offends all faiths.

At his feet would be Pavlov's dog, for he is programmed to react automatically when any Catholics speak up. Automatically he declares that insulting the Church is simply exercising freedom of speech which must be held sacred.

He does not seem to be programmed to acknowledge that Catholics as well have freedom of speech and should have the right to protest insults, as should community political leaders when a large segment of their people are being insulted.

His impaired hearing causes him to confuse issues. When people speak up to defend themselves, he hears the word "censorship."

So much for fantasy. We really should not take seriously these little fellows who like to throw pebbles at the Church, even though their mischief is offending something we hold very, very sacred. The Church has been around 2,000 years before them and it will be around many thousands of years after them.

Positive, responsible criticism is, of course, welcome. We admit we make mistakes. That is why we have the confessional that the little fellow does not like to talk about.

Peace be with you and with them.

Devotedly yours in Christ,

*Edward A. McCarthy*  
Edward A. McCarthy  
Archbishop of Miami



# Study: Catholic high schools academically good and not elitist

WASHINGTON (NC) — Catholic high schools are academically healthy and are not elitist, according to a study by the National Catholic Educational Association.

The preliminary results of the study, "Catholic High Schools: A National Portrait," refute the myth that Catholic schools are highly selective and admit mostly white upper-middle-class students, according to Michael J. Guerra, executive director of the NCEA secondary school department and associate project director.

At a recent press conference in Washington Guerra called it a mistake "to say public schools accept everyone who comes and private schools accept only those people they want to accept."

The findings "will be good news to many — particularly educators whose memories stretch back to the 1960s when Catholic high schools were popularly viewed as second-class, second rate, and a pale copy of what good education was all about," the study said.

Catholic educators at the press conference reiterated the major points of last year's preliminary report:

- More than 80 percent of Catholic high school students subse-

quently enroll in colleges, compared to 50-60 percent of public high school graduates.

- Sixty-five percent of students come from families with less than \$30,000 annual gross income.

- More than 18 percent of the students are members of minorities; 11 percent are non-Catholic.

- Teacher turnover is high. Fifty-four percent of Catholic high school

teachers.

In an interview before the upcoming NCEA convention, Guerra said that while the first stage of the study was "to describe what the Catholic high school looks like, the second half, which is in progress, will be a detailed analysis of the school's impact on low-income families."

Guerra will report on his latest research at the 1985 NCEA convention,

according to the report, but many face financial problems because they try to keep tuition costs down so that low-income students can attend, Guerra said.

"The only solution," according to Guerra, "is to broaden the base, to get support beyond parents and students." He suggested tuition tax credits, vouchers and "support from society at large" for Catholic schools.

The report showed that in 1962, 69 percent of Catholic teachers were priests or Religious while today they make up only 23 percent of the faculty.

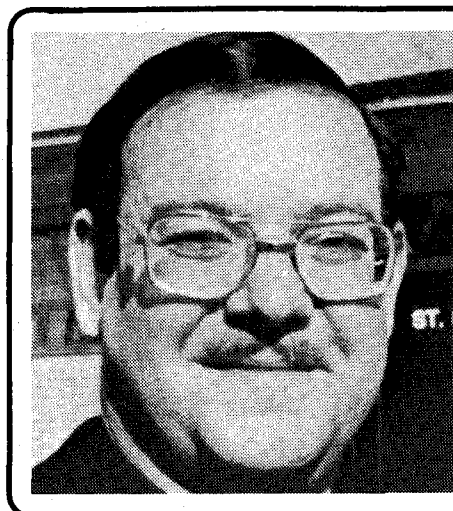
The study also noted that the average starting salary of a beginning Catholic high school teacher is \$11,121, compared to \$14,045 for a beginning public school teacher.

"It's fair to conclude compensation is not the prime motivation in Catholic schools," Guerra said in the interview.

The higher turnover of teachers in Catholic high schools is a mixed blessing, he added. Staff members tend to be younger, adding "zeal" to the community but "it is difficult to build an institution" made up of teachers with little experience.

Guerra speculated that Religious who teach "may represent the stable core" in Catholic schools. If so, that could be a problem as the number of Religious continues to drop. It is projected that by the 1990s Religious will make up five percent of the teaching staff, Guerra said, so "we will need to develop a more stable faculty."

The NCEA study also found that education of handicapped students "is not a high priority in most Catholic high schools" and that fine arts "appears to be a low priority."



## Priest wins million dollars

...But Father Joseph Faraone, 37, associate pastor of St. Patrick Parish in Yorktown Heights, N.Y., who won the \$1.7 million New York lottery, plans to donate about half the winnings to the new church and most of the rest to Catholic Relief Services for African drought relief. (NC photo)

teachers have five years of teaching experience or less, compared with only eight percent of public school

to be held April 8-11 in St. Louis. The final report is scheduled to be released in January 1986.

The researchers studied data in 14 categories from 910 Catholic secondary school principals to prepare the 254-page report. Father Robert J. Yeager was project director of the study, which was funded by the Ford Foundation.

Catholic high schools tend to require rigorous graduation requirements in science, math, English, history and social studies but do not offer as many technical or vocational courses as the public schools do.

The schools are economically effi-

## Food bill backed

WASHINGTON (NC) — A coalition of anti-hunger groups, including the National Conference of Catholic Charities, April 1 urged passage of a new, \$1 billion legislative proposal to feed the hungry.

The Comprehensive Nutrition Assistance Act of 1985 would provide funds for lunches for poor children in public and parochial schools, the Women, Infants and Children pre-natal and childhood nutrition program, special food supplies to the low-income elderly, food stamp reforms, and other food and hunger-related projects.

At a news conference by Father Thomas J. Harvey, executive director of the NCCC, said the food stamp program serves only 57 percent of those eligible and

the WIC program less than 33 percent of eligible needy.

Father Harvey said he backs the bill because it "seems to be a very real attempt" to help society's least fortunate. "The broken, vulnerable, discriminated-against aren't being represented," he said.

Some 15 percent of the nation's people live in poverty, he added, and young, unemployed workers who held jobs until older industries failed and single parents are flocking to church soup kitchens in record numbers.

Father Harvey also said the Leland bill would use such existing agencies as schools, day care centers and other facilities to help the hungry and thus keep administrative costs down. "It just makes economic sense," he said.

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There is Section 8 for these units. First 300 persons who meet the initial eligibility requirements may pick up pre-application material **IN PERSON ONLY** at 9 a.m. on April 8, 1985, at Minnotte Hall, 8625 Byron Avenue, Miami Beach

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Para calificar, es necesario: 1) Poder vivir independientemente, o sea, sin necesidad de cuidado o ayuda profesional; 2) Haber cumplido 62 años o más, excepto si está incapacitado y 3) Tener entrada limitada — \$8,800 al año para personas solas, \$10,500 para matrimonios. Los requisitos se verificarán con terceras personas.

Existe "Sección 8" para estas viviendas. Las primeras 300 personas que califiquen bajo estos requisitos preliminares pueden recoger planillas de pre-aplicación yendo *personalmente* el 8 de abril, 1985, a las 9 a.m. al: **Minnotte Hall, 8625 Byron Avenue, Miami Beach.** ¡FAVOR NO LLAMAR POR TELEFONO! Igualdad de oportunidad en viviendas.

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## Polish mag says Pope is hostile

WARSAW, Poland (NC) — The Polish weekly magazine Polityka has published an article criticizing Pope John Paul II's World Day of Peace message and accusing him of being hostile to Polish authorities.

Polityka said the Vatican had increased "certain dangerous tendencies, clearly convergent with the Cold War trend in the policies of the U.S. government."

The article said parts of the Polish-born pope's Jan. 1 peace message, which included remarks about the "tyranny" of systems emphasizing class struggle, contained "many euphemisms typical of contemporary anti-communist literature."

Polityka also said Pope John Paul's Christmas Eve address to several Poles visiting the Vatican was "directed against the constitutional separation of church and state which is binding in Poland."

Earlier this year, Polish authorities censored an edition of L'Osservatore Romano, the Vatican newspaper, which contained the Dec. 24 and Jan. 1 messages.



**Easter gift**

A pilgrim gives a big Easter egg to Pope John Paul II during the pope's weekly general audience. (NC / UPI / Reuter photo)

## Pope to youth: Peace, not guns

VATICAN CITY (NC) — Waving palm and olive branches, an estimated 200,000 youths gathered in St. Peter's Square Palm Sunday and heard Pope John Paul II urge them to be witnesses for peace.

"What will be the future of man in this electronic world of stupendous discoveries, splendid and yet at the same time threatening?" the pope asked.

Christ is indispensable to the world of the second millennium, now drawing to a close, the pope said in his Palm Sunday homily.

"Shout this to all humanity," he told his enthusiastic congregation. And shout it "particularly to all your peers in the context of International Youth Year."

The March 31 event was part of the Vatican's "Christ Our Peace" celebration of the U.N. International Youth Year.

Many of the youths, ranging in age from 16 to 25, traveled from distant points of the globe to join the celebration.

They included more than 600 teenagers from U.S. dioceses, including the archdioceses of New York, Boston and Los Angeles and the dioceses of Rockville Centre, N.Y.; Green Bay, Wis., and Phoenix, Ariz.

*'Be peace workers (working for something) much richer than the mere absence of war (and) committed to the building of a truly fraternal society.'*

The peace celebration, which included cotton candy, balloons and multi-colored banners, began March 30, when the youths met with the pope outside St. John Lateran Basilica.

"We don't want to cross the

threshold of the third millennium bringing guns and destruction behind us," the pope said.

"Be peace workers," he urged, working for something "much richer than the mere absence of war" and "committed to the building of a truly fraternal society."

"It was neat to be at St. John Lateran with so many young people facing the issue of peace as a personal and not a political process," said Greg Wood of Dallas. "I think it's important that the church appeal to the energy of young people and that peace be centered in on Christ."

Charlene Couden of the Diocese of Green Bay, Wis., said she found a sense of peace at the meeting, which attracted not only Catholics, but delegations of Buddhists from Japan and groups from Orthodox churches.

"I felt a sense of worldwide unity — a spiritual feeling," she said afterward at a prayer vigil for English-speaking youths at St. Clement's Basilica. The vigil was led by Archbishop John Foley, formerly of

Philadelphia, who heads the Pontifical Commission for Social Communications.

While some Americans complained that they felt lost in the predominantly Italian crowd and during lengthy addresses in Italian, Ms. Couden said she felt challenged.

"I enjoy trying to communicate even when it's difficult," she said. "If we can do that we can solve other worldwide problems."

During his worldwide travels, the pope has met with young people and urged them to take responsibility for peace. In the past three months he emphasized the theme in two major documents: his Jan. 1 World Day of Peace message and his 63-page apostolic letter to youth, released by the Vatican March 26.

In his speeches at St. John Lateran and St. Peter's, the pope again praised technological advances but warned that spiritual values and concern for the suffering in society are lacking and that, despite advances, the world is threatened.

### Nicaraguan bishops offer to mediate

VATICAN CITY (NC) — The Nicaraguan bishops have reiterated their offer to mediate between the Sandinista government and U.S.-backed guerrillas. "Convinced that violence never solves the root cause of any problem, we manifest our willingness to be mediators in an internal dialogue," they said in a March 25 statement.

The full text of the 10-paragraph statement was published in the March 30 issue of the Vatican newspaper, L'Osservatore Romano.

The mediation offer "should not be interpreted as taking a political position in favor of any party or ideology," they said.

In April 1984 the bishops also offered to mediate.

In nearby El Salvador, Catholic bishops have mediated two meetings between the government of President Jose Napoleon Duarte and guerrilla forces.

### Ugandan bishops condemn rights violations

KAMPALA, Uganda (NC) — Uganda's Catholic bishops have condemned human rights violations in their country and expressed concern about forced exile, family breakups and social exclusion because of religion and politics.

"We are thinking of those who are being held in detention without trial, whole groups of those whose homes have been destroyed, those whose crops have been stolen and those who have been forced to seek shelter in other parts of the country as displaced persons," the bishops said.

In the pastoral letter, the bishops said there was still suspicion, distrust and rivalry among some Christians.

"During the centenary celebration and its preparations, we need to recall that the Catholic martyrs died together with their Protestant brothers," they said.

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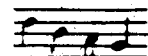
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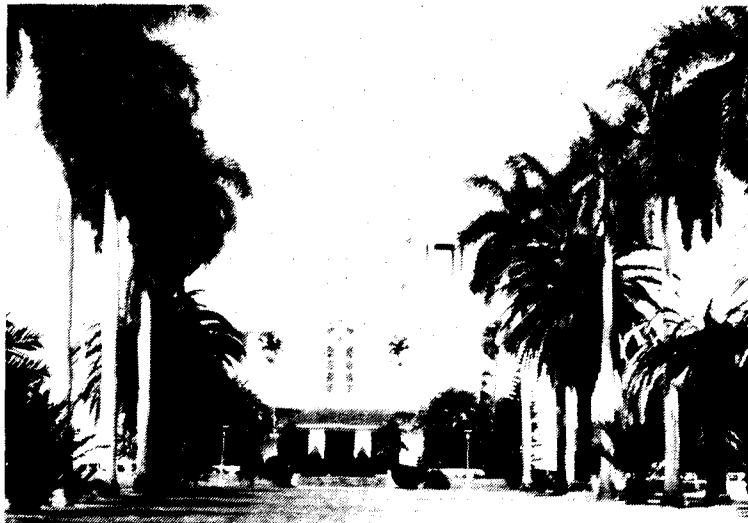
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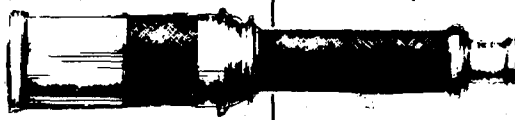
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## God's law and man's meet

### St. Thomas University dedicates law school

By Betsy Kennedy  
Voice Staff Writer

In an atmosphere of gaiety and excitement at dedication ceremonies, the new St. Thomas University Law School was called a place where the law of God and the law of man would be blended.

To a casual observer, the dedication of the Nicholas H. Morley School of Law might have seemed traditional in every respect.

***'Its soul, the noble calling in orderly human relations that will be pursued here, the noble study of law spiritually enriched, the pursuit of order that is at the root of peace'***

—Abp. McCarthy

There were plaudits and platitudes and plenty of speeches. Ladies wore their most impressive dresses and hats. Mass was concelebrated by Archbishop Edward A. McCarthy, Archbishop Pio Laghi, the Vatican's U.S. representative, Bishop John J. Nevins of Venice, Father Patrick O'Neil and a number of priests from the Archdiocese. Other VIPs were on hand too, like Nicholas H. Morley, the prominent Brickell Avenue developer who helped make the

school a reality, and Dade Mayor Steve Clark.

Fr. O'Neill, president of St. Thomas, didn't even have any bang-up surprises in store like he did the day of the law center groundbreaking when dynamite was used instead of a shovel.

He didn't need to. Something out of the ordinary happened on March 24th in the atrium of the new law center. Excitement was transmitted by the crowd. Catholics, Jews and Protestants who were gathered side by side in folding chairs shared a sense of pride and accomplishment that united them. Their voices soared with heartfelt feeling during the liturgical prayers and songs. It was as if everyone knew this was no ordinary building; it is the only Catholic law school in the Southeast and more — it is a building where lawyers will be trained to serve their fellow man without failing to first serve God as the highest authority.

In his homily Archbishop McCarthy summed up what everyone seemed to be feeling and expressed his own expectations for the future of the law school.

#### Root of peace

"It is not so much bricks and mortar that we dedicate today, not the building but its soul, the noble calling in orderly human relations that will be pursued here, the noble study of law spiritually enriched, the pursuit of order that is at the root of peace." He urged future jurists to meet the



Archbishop Pio Laghi, papal representative to the U.S., concelebrates Mass in the Morley Center of the new Catholic law school. (Voice photo by Betsy Kennedy)

challenge set forth by the Augustinians who founded St. Thomas University and to make certain that Morley does not become "just another school."

"It must be true to the covenant with God, the higher law of which today's liturgy speaks... 'I will place my law within them and write it on their hearts...' It must be distinctive, significant and unique in creating an atmosphere and experience that conveys the ideals of a system that recognizes a supreme law giver..."

Human law must never disassociate itself from obedience to divine law and establish its own standards of morality, said the Archbishop. Otherwise law can become blasphemy, as in the case of abortion.

The St. Thomas jurist is obligated to "go beyond justice to build in his professional relationships a civilization of love that makes him a steward

who is uniquely caring for his client, uniquely committed to integrity and sensitivity in all his relationships, public spirited, both the advocate and peacemaker, the motivated constructive force in our society."

A law student must also be wary of being enticed by a secular world that emphasizes consumerism, indulgence and a passion for acquiring material possessions. Therefore, he must not just confine himself to the study of torts, constitutional law or the myriad other subjects required to receive a law degree, but "he must be imbued with a passion for justice that is found in our Judeo-Christian tradition and rooted in the dignity of each person..." the Archbishop said.

#### Troubled world

Secular humanism has invaded law, and "man rather than God has  
(Continued on page 16)

## A promise for life

By Ana Rodriguez-Soto  
Voice News Editor

On behalf of South Florida's Catholics, Archbishop Edward McCarthy has made a promise to women in trouble: We'll help you say no to abortion.

"To give even greater credence to our pro-life position," the Archbishop said, "we pledge to assist every woman of any faith — or no faith — who is in financial need and chooses life for her child rather than death by abortion."

The announcement was issued during the Archdiocese's annual Pilgrimage for Life and Mass of reparation for the sins against human life. March 24 also was the eve of the feast of the annunciation, when the Church commemorates the Virgin Mary's own pro-life choice in accepting her destiny to become the mother of Our Lord.

As if to punctuate the solemn nature of the promise, the Archbishop preceded his announcement by lighting a perpetual flame for the unborn on the grounds of Annunciation Church in Hollywood.

"We've been (helping women) all along," said Fr. Daniel Kubala, director of Respect Life for the Archdiocese, "but we're making it public (now). If it's a financial reason they're going for an abortion, we'll help them."

***'We pledge to assist every woman of any faith — or no faith — who is in financial need and chooses life for her child rather than death by abortion.'***

— Abp. McCarthy

The Archdiocese administers one live-in facility for unwed mothers, St. Vincent Hall, and a clinic, St. Vincent Hall Outreach, which provides pregnancy tests, prenatal care, delivery and counseling services to needy women.

In addition, five Respect Life offices in Dade and Broward counties provide free pregnancy tests and medical referrals, along with distributing baby cribs, clothes and financial assistance to women who ask for help.

Respect Life volunteers also staff 24-hour hotlines in each of the Respect Life offices. Combined, the offices handle about 100 cases a week.

The Miami Archdiocese's an-

nouncement closely parallels similar ones made recently by the Archdioceses of New York and Boston.

The lighting of a perpetual flame for the unborn was a project of Annunciation Parish's Respect Life Committee, and the fulfillment of a promise made by Fr. Michael Quilligan, pastor, more than a decade ago.

In the early 70s, while he was assigned to Immaculate Conception parish in Hialeah, Fr. Quilligan told Fr. Kubala that he would light such a flame at the first parish where he was appointed pastor.

Last July, he took over at Annunciation, and less than a year later, the flame has been lit.

"It's very symbolic that it should be lighted at the parish of the Annunciation," Fr. Quilligan pointed out.

He explained his reason for doing it. "Life is sacred, life is beautiful... If we lose regard for human life, we might as well forget about everything else."

The day before the lighting ceremony, a band of 15 people, including Fr. Quilligan, Fr. Kubala and Respect Life volunteers, had carried the flame from the main Respect Life office in north Dade to Annunciation Church, a four-and-a-half mile walk.

During the concelebrated Mass the next day, Fr. Kubala urged pro-lifers

### Respect Life Hotlines

Here are the 24-hour numbers of Emergency Pregnancy Services, a ministry of the Archdiocese of Miami's five Respect Life Offices:

**North Dade:** 653-2921;  
**Hialeah:** 883-2229;  
**Coral Springs:** 753-0770;  
**South Broward:** 963-2229; and  
**South Dade:** 233-2229.

to cultivate a "love" mentality rather than a "siege" one.

If winning is emphasized above all else, he said, "it will only make it easier for others to call us fanatics."

"You are only a small minority... a solitary voice crying in the wilderness. But our faith is anti-statistical," Fr. Kubala said, reminding his audience that Christianity began with one man who was put to death and a band of twelve disciples who often failed to live up to God's expectations.

"Just work (your) little corner of the vineyard, light a candle instead of cursing the dark (and) leave all the results in the hands of God," Fr. Kubala said. "We shall overcome with love, we shall overcome with prayer."



# Panama bishop: Nicaragua following Cuba's path

By Ana Rodriguez-Soto  
Voice News Editor

Speaking in Miami this week, a Central American bishop criticized Nicaragua's Sandinista government as Marxists who betrayed the 1979 revolution and are intent on following the model of Cuba.

Archbishop Marcos McGrath of Panama also called for an infusion of committed Christians into the political and economic arenas, saying they are needed to fill the gap between the ultra-capitalist and Marxist alternatives.

"I think if there had been political leaders formed in Christian thought in Nicaragua, it wouldn't have had the takeover by Marxist forces," Archbishop McGrath told *The Voice* after speaking at a luncheon sponsored by the University of Miami's North-South Center.

He said that in the opinion of Central America's bishops, the Sandinista's have betrayed the Nicaraguan revolution by usurping power from the broad-based coalition that overthrew the late Anastasio Somoza.

"The same thing occurred in Nicaragua — in our judgment — as occurred in Cuba," said Archbishop McGrath. "There's no doubt that (the Sandinista) model has been a Cuban model."

The archbishop also warned against a pro-Sandinista "propaganda" campaign being waged by a small, well-financed sector of Nicaragua's Catholic Church.

"A certain small minority of Catholics in Nicaragua have linked themselves to the Marxist interpretation of liberation theology and have been giving it a lot of publicity and

propaganda throughout the world," Archbishop McGrath said. "They're confusing a lot of people."

"Unfortunately, with good intentions, a lot of religious groups are financing (this campaign), sending money to those organizations," he said. "The churches in Central America, particularly Nicaragua, don't have any money to mount their own campaign."

*'If everybody who speaks for social justice is called a Communist, we're in a bad way. On the other hand if we can't recognize a Communist when we see one, we're also in a bad way.'*

— Abp. McGrath of Panama

He cautioned against hasty judgments by Americans on Latin American conflicts.

"One has to discern, one has to discriminate," Archbishop McGrath said. "If everybody who speaks for social justice is called a Communist, we're in a bad way. On the other hand, if we can't recognize a Communist when we see one, we're also in a bad way."

In other parts of his low-key, comprehensive presentation, the archbishop, son of a Costa Rican mother and American father, traced the roots of Central America's present problems to "poverty, a poverty revealed

in unjust economic systems."

"The tragedy of the (Nicaragua) situation is we don't learn our lessons," he said. "There has to be much more attention paid to social reform" and to "urging Christian people to take an active part in social development and political action."

Referring to El Salvador, he predicted that the guerrilla forces, now largely dominated by Marxists, "will not take over ... if there's sufficient social conscience, Christian conscience, to work for economic and social reforms for all the people."

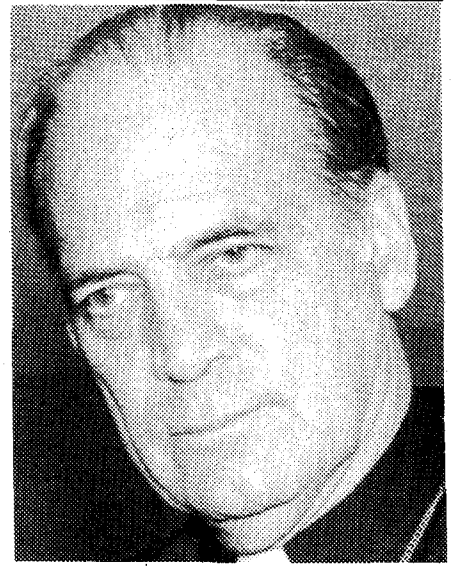
He stressed that military victory won't solve the basic problems in El Salvador or any other Central American nation. Neither will the "quick" solutions offered by Marxist revolutions, which are "tempting" alternatives for many in Latin America.

"It's much slower to build up a social economic process of democracy," Archbishop McGrath said. But the Catholic Church insists in "pointing out that there is a ... pluralistic path which can be followed which does not involve individualistic rejection of all social justice and doesn't involve, certainly, the implementation of Marxist principles."

The Church also will continue to insist, he said, on its "right (and) duty" to speak out for justice and in defense of the poor.

"We insist time and time again that religion must have a bearing on politics," Archbishop McGrath said.

However, the Church cannot take partisan political stands, so it is up to Christians "who are conscious of their mission to incarnate (the Gospel) ... into political formulas and



Abp. Marcos McGrath of Panama: Also participated in discussion of U.S. bishops' letter on the economy (see opposite page)

economic measures."

It is in this area that the Church "is lacking," Archbishop McGrath told *The Voice*.

"We've been training people for their Christian lives personally and in their families, but haven't been encouraging them to study morality in their specific area," the archbishop said. "That's what's required."

"Obviously, being a Christian and having Christian principles doesn't involve having the same political solutions," he said. "There's room for forms of socialism for Christians and room for forms of capitalism for Christians. What we can't have is a capitalism which is entirely materialistic and entirely individualistic, and we can't have a socialism that's entirely materialistic and deterministic."

Asked if the Church's frequent calls for justice have abetted political unrest in Latin America, Archbishop McGrath said "to some degree" they have. In the majority of cases, however, the Church has been a "moderating influence... the element that in most of our countries has kept things from going further awry."

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# Bishops talking

## Is anyone listening? Economy pastoral discussed at FIU conference

By Prent Browning  
Voice Staff Writer

Could it be that at a time when the Catholic Church has shown the most willingness to comment on American society and government there are few people really listening?

Several church leaders and economists speaking at a recent public policy forum agreed that far from there being too little separation between church and state, the values cherished by religion and those held by government and society in general are coming more and more into direct conflict.

The all day forum at Florida International University's Bay Vista campus addressed the topic of the U.S. bishops first draft of a pastoral letter on the U.S. economy and was co-sponsored by the university and Catholic Community Services.

Speakers included Archbishop Marcos McGrath of Panama, Msgr. Bryan O. Walsh, director of Catholic Community Services of the Miami Archdiocese, Dr. Gar Alperovitz, director of the National Center for Economic Alternatives, and several leaders from the fields of labor and journalism.

Members of the banking and financial community were invited but did not attend.

The draft of the pastoral letter includes recommendations for welfare reform, self-help programs for the poor, and federal job creation programs.

At a roundtable discussion in the afternoon Msgr. Walsh said he was told at a conference in 1970 attended by Latin American bishops "not to send missionaries down here but go

back and Christianize the rest of the U.S."

"You people don't understand," Msgr. Walsh said the American religious responded, "we don't tell the government what they should do, what the business community should do."

Recent pastoral letters on peace

stratification or conflict, said Dr. Antonio Jorge, professor of Political Economy at FIU.

"This is in contrast to the power oriented, self-centered, if you want, egoistic, profit maximizing motivations," he said, that is the basic interest of the secular business world.

More alarm bells were rung about a

### Comments sought from parishioners

In order to receive feedback from the first draft of the bishops letter on the economy Archbishop Edward McCarthy has asked pastors throughout the Archdiocese to have parishioners fill out questionnaires. The survey forms contain statements from the first draft asking the respondent if he or she agrees or dis-

agrees and to what degree.

Parishioners were chosen to cover a range of groups within the Archdiocese — single, parent, teenagers, and married couples.

On April 16 the respondents will meet at St. Thomas University to discuss the results with Archbishop McCarthy.

and the economy show a shift in this attitude by the Catholic hierarchy. However, this new emphasis on social as opposed to materialistic values in business and government is not always shared by the church's own laity, much less the world in general.

"The document is going to challenge the basic assumptions by which Catholics have lived their lives," said Msgr. Walsh about the pastoral letter on the economy.

"It will lead to confrontation and a close examination of conscience and many people will have difficulties," he said.

Not only does the pastoral letter show that the motivation of the church is fundamentally different from U.S. society in general but it also invokes the ideal of a world where there is no economic class

collision course between the Church and the federal government by Jo Anna Wragg, an associate editor of *The Miami Herald*.

From her viewpoint as a journalist, she said, she sees that bishops are addressing *how* social concerns can best be addressed, but the Reagan administration is debating "whether any social conscience content should be in its national economic policy."

By the proposal for a flat tax rate the government is showing that it is considering whether any social values should be applied in governing the country, she said.

"What they are saying is that the government's role in the economy should be absolutely neutral, and the government should not care if any individual takes \$10,000 and spends it for a cruise around the world as op-

posed to taking that \$10,000 and giving it to a charitable cause."

The bishops' pastoral letter couldn't come out at a better time, she said, when increasingly all that is heard in Washington as a yardstick to measure success of social initiatives is "is it efficient or is it productive?"

Archbishop McGrath, who gave a keynote address, said the problem with the pastoral letter is that it is "a more developed social ethic in a less ethically oriented world."

He also said he was concerned about "who is listening" to the message of the letter.

Archbishop McGrath, who grew up in Panama but graduated from Notre Dame University, was critical of the "isolationism" of the U.S. and hoped that the pastoral letter would put more emphasis on how the U.S. economy affects third world countries.


"Is it too much to speak of a curtain of ignorance surrounding the United States regarding the rest of the world? Americans on the whole are provincial because of the size and self containment of the country."

Archbishop McGrath also said that he found the pastoral letter "often heavy and bookish" and it "doesn't have enough of a pastoral tone." A certain repetitiousness is responsible for the excessive length of the letter, he said.

He also hoped that the letter would refer to Pope John Paul II's encyclical on labor which he regards as an excellent contribution to social teaching, grounded in a strong biblical foundation.

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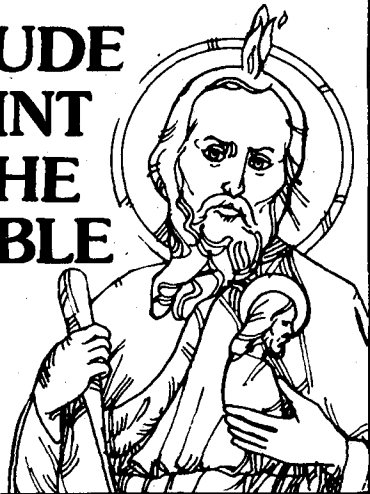
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# Local priests celebrate...

This year, 24 priests in the Archdiocese of Miami are celebrating anniversaries of their ordinations. In addition to the six who are celebrating 50 years in the priesthood, and the 18 who are celebrating 25 years, two other men are commemorating 70 years of service to the Lord and His people. All were honored during the annual Chrism Mass at St. Mary Cathedral, celebrated the Monday of Holy Week.

## Most. Rev. Eduardo Dalmay,

Bishop Dalmay was born in 1893 in Havana, Cuba, and ordained a priest for the Congregation of the Passion in 1915. In 1935, he was elevated to Bishop of the Diocese of Cienfuegos, Cuba. Since 1960, when he fled from the Communist forces in his homeland, he has resided in the Archdiocese of Miami, serving as chaplain at the novitiate of the Sisters of St. Joseph, Jensen Beach, and chaplain to residents of the Pennsylvania Retirement Hotel. He is currently retired and living in Miami.

## Rev. Francisco Fernandez del Moral

Fr. Fernandez del Moral was born in the province of Matanzas, Cuba, in January of 1891 and ordained in Habana, Cuba in September of 1915. In 1960, he arrived in Miami, and served as chaplain of Sacred Heart Residence until 1969. Now retired, he lives in Miami and still celebrates Mass daily at St. John Bosco Church.

## Golden Jubilarians

### Rev. Miguel De. Arrillaga

The son of Tomas and Agapita Laramendi, Fr. de Arrillaga was born on April 23, 1912 in Villabona, Spain. He attended Guizpuzcoa and Vitoria seminaries in Spain and was ordained for the diocese of Vitoria on November 10, 1935.

Fr. de Arrillaga came to Miami on May 15, 1962 as assistant at Little Flower, Coral Gables. He was immediately active in directive posts for the Cursillo Movement.

His other assignments include St. Agnes, Sts. Peter & Paul, Corpus Christi, Immaculate Conception, St. Raymond, Our Lady of Divine Providence, the Shrine of Our Lady of Charity and St. John Bosco, where he currently resides.

### Rev. Samuel J. Delaney

The sixth and last child of Jeremiah Delany and Mary Dever was born on April 5, 1903 at Sea Isle, N.J. Entering the Holy Ghost seminary at Cornwell Heights, Pa., he made his profession at Ridgefield, Conn. on July 17, 1930. He was ordained a priest at St. Mary's Seminary, Norwalk, Conn. on December 10, 1935.

His first assignment was to Tanganyika, British East Africa. For the next 11

years he served the Church of Africa as a member of the first religious congregation to make an organized effort at Africa's conversion, by building a church, school and 35-bed hospital. He amazed the British with an engineering feat that blazed a full road through the jungle to his Kilomini Hospital, 6,000 feet above sea level.

Back in the U.S. he gave retreats and was a pastor in Arkansas and Louisiana. After 31 years as a Holy Ghost Father, he requested incardination in Miami. He served on Miami Beach, Naples and San Marco Island, before returning to his beloved black people at St. Francis Xavier in Miami. He is presently associate at St. Thomas Apostle.

soon became a byword. Fr. Garnsey served as associate at Blessed Trinity and St. Louis, St. Joseph on Miami Beach and St. Edward, Palm Beach.

He is the founder of Bethesda Manor in Miami, a residential program for the detoxification of polydrug abusers. His work among alcoholics is a local legend. He is presently residing at St. John's Nursing Home, Fort Lauderdale.

## Rev. Jan Januszewski

Born in Sadki, Poland, Fr. Januszewski was ordained to the priesthood at Poznan for the Archdiocese of Gniezno on June 15, 1935. He served five years in his native Archdiocese. On August 26, 1940, he was arrested by the Gestapo at the

Queen of Heaven Parish in North Lauderdale.

## Rev. Francis Reinberg

Monsignor Reinberg was born June 1, 1909 in Chicago. He studied at St. Lawrence Seminary in Mount Calvary, Wisconsin and transferred to Quigley Seminary in Chicago. Due to sickness which interrupted his studies, he contacted the Archbishop of Santa Fe, who accepted him. Continuing studies at St. Gregory Seminary in Cincinnati and Mount St. Mary of the West Seminary in Norwood, Ohio, Fr. Reinberg was ordained on June 2, 1935.

After a year and a half of parish work in the Archdiocese of Santa Fe he was appointed to teach at the Minor Seminary in Albuquerque. This "pro-tem" assignment lasted 28 years. In 1956 Archbishop Edwin V. Byrne appointed Reinberg financial administrator of the Archdiocese, and 11 years later pastor of Holy Rosary Parish in Albuquerque. In 1974 he requested a lighter load and was given a small Indian parish at Isleta, New Mexico, among the Pueblo Indians.

In June, 1977, he retired and moved to Pompano Beach near St. Elizabeth Parish.

## Silver Jubilarians

### Rev. Ronald K. Brohamer

The son of Joseph Brohamer and Martha Rignette, Fr. Brohamer was born on May 15, 1932 in Rockford, Illinois.

His ecclesiastical studies were done at Sacred Heart Seminary in Detroit and St. John's, Plymouth, Michigan. He was ex-cardinated from the Diocese of Lansing on July 27, 1959 and ordained at St. Mary's Cathedral, Miami, on June 4, 1960.

Parochial assignments as assistant were at St. James and St. Brendan, St. Francis Xavier (Ft. Myers) and St. Gregory. Fr. Brohamer served as administrator of St. Paul (Arcadia), St. George and St. Matthew. In June 1978 he was named pastor of St. Matthew and later of St. Clare (North Palm Beach). Presently pastor of Holy Rosary, Perrine, he is a member of the Archdiocesan Building and Realty Commissions and also the commission on Worship and Spiritual Life.

### Rev. Ignacio Carbajales

Fr. Carbajales was born in Havana, Cuba on Christmas Day 1932. He studied in the Minor Seminary in Havana from 1949-53, then joined the Carmelite Fathers and was sent to Spain for philosophy. From 1956-61 he studied in Rome, where he received a Licentiate in Theology. Ordained for the Carmelites in 1960 he was appointed school principal and professor of theology in Spain from 1961-64. In 1964 he went to Cuba as pastor of Sancti-Spiritu parish.

Arriving in Miami in 1972, Fr. Carbajales was appointed associate pastor of Immaculate Conception, Hialeah. In 1974 he was named associate pastor of St. Patrick, Miami Beach where he continues to serve the Church of Miami.

### Rev. Thomas A. Clifford, O.P.

Fr. Clifford was born in Boston, Mass. on September 10, 1929 to Thomas J. Clifford, Sr. and Mary C. Hurley. He attended Boston College High School, and graduated from Boston College with a Bachelor of Arts in 1953.

Entering the Dominicans, he took degrees of Bachelor, Licentiate, and Lectorate in Sacred Theology, and was ordained in Washington, D.C. on June 16, 1960. For five years, he was Campus Minister at the U. of Miami and while there obtained an M.A. in Philosophy. He taught philosophy at St. Stephen's (Dominican) College, Dover, Mass., and did Campus Ministry at the U. of Virginia. There he suffered a stroke and was incapacitated for two years. In 1976 he became Campus Minister at Barry University. For the last two years he has taught philosophy full-time at Barry.

### Rev. Donald Connolly

Born in Boston, Fr. Connolly began his studies for the priesthood at St. Mary's, Baltimore. He took an M.A. in history at Catholic U. and was ordained for Miami at St. Catherine Church, Norwood, Mass. on May 26, 1960.

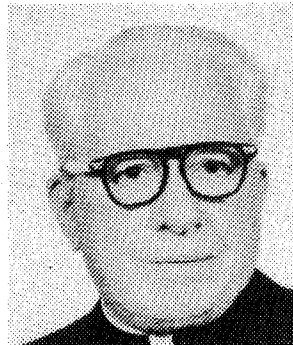
His priestly career has been varied and challenging. In addition to parish work at St. Anthony and St. Brendan, he was a hospital chaplain, served as secretary to Archbishop Carroll, high school principal and spiritual director, and professor at Barry College. He also taught homiletics at Boynton Beach and while there founded St. Thomas More parish.

From 1967 to 1970 he coordinated the National Catholic Office of Radio and Television for the American Bishops and was official advisor to major networks. A member of the National Academy of Arts and Sciences, he presently resides at St. Patrick's on Miami Beach.

70  
Years



Bishop Dalmay



Fr. Del Moral

## Golden



Fr. Delaney



Fr. Garnsey



Fr. Januszewski



Fr. McDonough

### Fr. Ross Garnsey

Fr. Ross Garnsey, son of Frank Garnsey and Jennette Manson, was born in Clayton, N.Y. on August 28, 1907 and baptized privately the same day. He studied at Wadhams Hall College and St. Augustine Seminary, Toronto, Canada.

Fr. Garnsey was ordained for the diocese of Ogdensburg, N.Y. on the 30th of May, 1935. He fulfilled numerous assignments both as associate and pastor in the Ogdensburg Diocese, inspiring many with his profound knowledge of Scripture.

On June 25, 1960, Fr. Garnsey arrived in Miami and began assisting the late Fr. Bob Brush at Visitation parish. His facility in both family and alcohol counseling

Church of St. Ignatius, Wronow, where he was serving as pastor. He survived the concentration camps of Sachsenhausen and Dachau and was liberated by the American Third Army on April 29, 1945. After two months of recuperation, he served as a chaplain in a number of Displaced Persons Camps in the British Zone of Germany.

On December 8, 1950, Fr. Januszewski received an affidavit from Archbishop Joseph Hurley and was called to the Diocese of St. Augustine, arriving in the See City on July 18, 1951. He has served in nine parishes from Jacksonville to Key West. At the present time he is pastor of St. Justin Martyr Church, Key Largo.

### Rev. Francis E. McDonough

Fr. McDonough was born on September 5, 1909 in Rutland, Vermont and baptized one week later in St. Peter's Church. He attended parochial grammar school, Rutland public high school, St. Michael's College in Vermont and the Grand Seminary, Montreal. He was ordained in the Basilica of St. James, Montreal on June 15, 1935, and celebrated his first solemn Mass at Christ the King Church in Rutland. For the next 35 years — 29 of them as pastor — he served as a parish priest in the Burlington Diocese.

He was director of Publicity and Information for the Burlington Diocese for ten years.

In 1958, encouraged by Bishop Robert F. Joyce, Fr. McDonough founded and chaired, for ten years, the first Diocesan Liturgy Commission. He also founded the first New England Regional Committee of the National Liturgical Conference.

In 1969, due to poor health, he came to Florida. He now ministers at Our Lady

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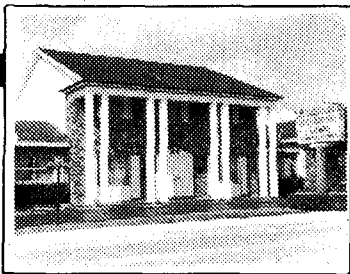
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# ...ordination anniversaries

## Rev. Sergio Figueredo, S.J.

At Cienfuegos, Cuba, October 17, 1931, Fr. Figueredo was born to Domingo Figueredo and Virginia Fernandez.

He studied at the Colegio San Estanislao in Havana, the Gregorian University in Rome and St. George's Hochschule, Frankfurt, Germany.

He took his Licentiate in Philosophy at the U. of Comillas, Spain. Following his profession in the Society of Jesus, and his ordination on July 30, 1960, at Loyola in Spain, he obtained a Licentiate in Theology from the College of the Immaculate Conception in Montreal. Later he obtained an M.A. from St. Mary's, Halifax, Canada.

His priestly years have been spent in the classroom. Presently he teaches at Belen in Miami.

## Rev. John T. Finnegan, Jr.

A priest of the Archdiocese of Boston on loan to St. Vincent de Paul Seminary, Boynton Beach, Fr. Finnegan was born on Nov. 28, 1928 in Jamaica Plain, Mass., the son of John T. Sr. and Alice McManus.

He studied at Manter Hall Prep., Cambridge, Mass., Holy Cross College and St. John's Seminary, Brighton.

Ordained on February 2, 1960 at Holy Name Cathedral by Richard Cardinal Cushing, Fr. Finnegan went to Rome and obtained a Doctorate in Canon Law at the Lateran in 1964. He taught for 15 years at both Pope John XXIII Seminary and Weston School of Theology. Pastor of St. Ann's, Boston, and a pro-synodal judge of the Tribunal, he came to Miami on loan. In addition to seminary classes, he has offered illuminating seminars on the New Code to priests, religious and laity.

## Rev. Raymond Geisser, O.S.A.

Fr. Geisser was born February 1, 1925 at Riverside, Rhode Island. An Army Veteran of the 313 Infantry, he was ordained June 4, 1960 at the Shrine of the Immaculate Conception for the Augustinian Friars.

He taught at Villanova University in

Pennsylvania for six years. He has been in Miami since leaving there and presently is teaching at St. Thomas University. In addition to priestly ministry, he is a professional engineer.

## Rev. John W. Glorie

When Msgr. Glorie was ordained by Archbishop Carroll in St. Anthony's Church, Fort Lauderdale on May 21, 1960, Joseph Brunner (d. 1970) was called to priesthood beside him.

Msgr. Glorie went on to graduate work in Special Education at Catholic Univer-

sity, Coconut Grove, he supervised the building of the beautiful school. He is presently pastor of Little Flower, Coral Gables.

In addition to helping establish the Marian Center in Opa-Locka, Msgr. Glorie served as coordinator of Children's Services for the Catholic Welfare Bureau. For many years he has served the entire community as director of Boystown of Florida.

## Rev. William Gunther

Fr. Gunther was born in Pittsburgh, Pennsylvania on September 20, 1933, to

1951, he attended St. Thomas Seminary in Bloomfield, Connecticut; St. Bernard, Cullman, Alabama; and St. Francis, Loretta, Pennsylvania. He made his theological studies at St. Mary's in Roland Park, Baltimore. He was ordained by Bishop Coleman F. Carroll on June 4, 1960.

Assignments include Our Lady Queen of Martyrs, Fort Lauderdale; St. Mary's Cathedral, Miami; St. Monica, Carol City; chaplain at Mercy Hospital, Miami and Church of the Little Flower, Coral Gables. On October 4, 1968, he was appointed founding pastor of St. Charles Borromeo, Hallandale. As pastor of St. Vincent, Margate, he supervised the building of the new church and the De Paul Center.

## Rev. Vicent J. LeGere, S.M.A.

Born June 15, 1934 in Athol, Massachusetts and reared in Dorchester, Fr. LeGere graduated from Queen of Apostles Seminary, Dedham, Massachusetts and joined the Society of African Missions. At Catholic University he received his Licentiate in Sacred Theology. After ordination on February 2, 1960 by Richard Cardinal Cushing, he went to Rome for two years at the Gregorian University. In May, 1974 he received a Certificate of Advanced Educational Specialization from Boston College.

Following a year on the faculty of Queen of Apostles Seminary in Washington, D.C., Fr. LeGere did three and a half years missionary service in Liberia, West Africa — two years as president of Maryland College of Our Lady of Fatima. Recalled to Dedham as assistant director of Vocations for the Society of African Missions, he later became director and subsequently was named rector of Queen of Apostles College and Seminary, Dedham. At Tenafly, New Jersey he became superior of the S.M.A. Provincialate.

He is presently associate pastor at St. Coleman Church, Pompano Beach.

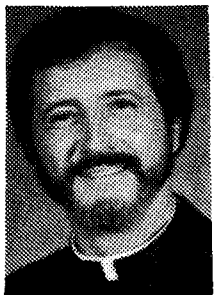
## Rev. Daniel Madden, O.P.

Michael Joseph Madden and Cecilia Agnes Ward, the parents of Fr. Madden, were born in Galway, Ireland and came to Chicago, where Fr. Madden was born on September 29, 1931.

DePaul in Chicago granted him a

(Continued on page 12)

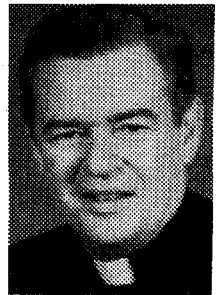
## Silver



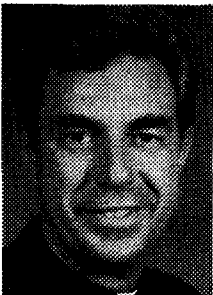
Fr. Brohamer



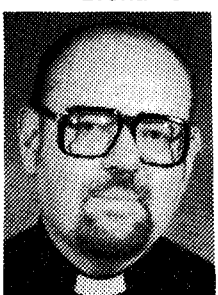
Fr. Carbajales



Fr. Connolly



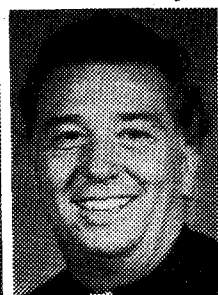
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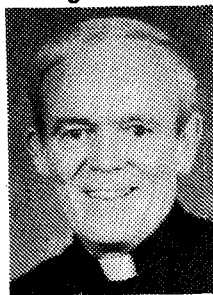
Fr. Gunther



Fr. Murnane



Fr. Olszewski



Fr. Clifford

sity. His first parish assignment was to St. Anastasia, Ft. Pierce, presently in the Diocese of Palm Beach. Then he returned to the site of his ordination, St. Anthony's, Corpus Christi, Miami was his next assignment, followed by his first pastorate at St. Timothy. As pastor of St.

Clarence T. Moroney and Anna Marie Pirt. After the death of his father, his mother married William F. Gunther and the family moved to Tennessee. Fr. Gunther completed two years of high school at Montgomery Bell Academy in Nashville, and completed his high school at St. Patrick in Miami Beach. Graduated in

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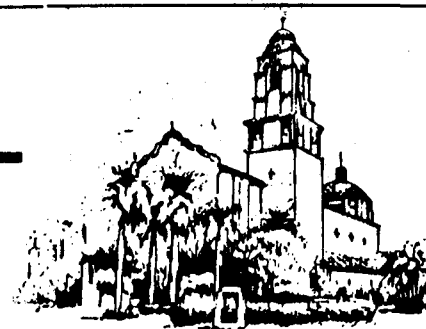
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# Priests celebrate jubilees

(Continued from page 11)

Batchelor in Management and Accounting prior to his entering the Dominican Novitiate at Winona, Mn., in 1953. Seminary studies were made at Aquinas Dominican Colleges in River Forest, Ill, and Dubuque, Iowa.

He was ordained in Dubuque on June 3, 1960. In addition to periodic courses in psychiatry, he received the degree of M.S. at the University of Ottawa. He did his Doctorate in Theology at St. Paul in the same city.

Since 1973 he has been in Miami at Barry University, part-time in Campus Ministry and full-time professor of Religious Studies. He has also lectured and preached extensively throughout the Archdiocese.

## Rev. Patrick J. Murnane

Fr. Murnane, son of Sean and Mary Murnane, was born on January 28, 1934 at Newmarket-on-Fergus, Ennis, Co. Clare, Ireland. He is a graduate of St. Patrick Seminary, Thurles, Co. Tipperary, where he was ordained for the Diocese of Miami on June 12, 1960.

He served as assistant at St. Juliana, St. Coleman and St. Anthony. Named pastor of St. Helen, Fort Lauderdale in October of 1968, he supervised the building of the church, school, hall and rectory. He was actively involved at the Diocesan level on the Pastoral and Evangelization Councils and Catholic Community Services. He was Dean of North Broward for ten years.

## Rev. Edward T. Olszewski

Fr. Olszewski was born in Detroit, Michigan on April 17, 1933, and attended parochial schools in Detroit and Hamtramck. In 1952 he entered Sacred Heart Seminary, completing his studies in philosophy at St. Mary's College in Orchard Lake. He attended St. John's Theological Seminary in Plymouth, Michigan, and was ordained on June 3, 1960 at Blessed Sacrament Cathedral. While in Detroit he served as pastor and associate pastor, and director of the Catholic Deaf Association. He taught and was in administration of elementary and high school programs. Foster care programs and group treatment programs for adolescents, plus extensive counseling in community organization and research in the inner city of Detroit filled out his ministerial profile.

In 1976 Fr. Olszewski came to Miami to continue his education and took a Master of Social Work Degree from Barry University in 1978 plus Doctoral Studies at Nova University in Public Administration. Incardinated in 1980, he has been associate pastor of St. Matthew, Hallandale and St. Mary Magdalene, Miami Beach. Presently he is associate pastor of St. Joseph, Miami Beach.

## Rev. Restituto Perez, O.P.

Born on May 29, 1933 at Papatrigo (Avila), Spain to Jose Perez and Aurelia Gutierrez, Fr. Perez has six brothers and two sisters.

Esopus, on the Hudson River, in New York State and was ordained at Mt. St. Alphonsus Seminary, Esopus, on the Feast of Our Lady of Perpetual Help, June 19, 1960.

First stationed at Our Lady of Perpetual Help, Tampa, as assistant for seven years, he was later named pastor for six years. Since February, 1974, he has been on missions, based in Opa Locka. He was recently named associate vicar for Spanish-speaking religious.

## Rev. Mark Santo, O.S.M.

Fr. Santo is a native of Milwaukee, Wisconsin, where he was born on June

and six years afterwards was ordained at Mary Immaculate Seminary, Northampton, Pa.

Fr. Trzeciecki has served as a parish priest, pastor, seminary rector, student director, retreat master, high school and university instructor, hospital and prison chaplain and vocation director in ten different houses of his community in the Eastern Province. He also earned his master's at St. John's University, Brooklyn, New York.

Currently he serves as director of the Pre-Theology Program as well as the director of Apostolic Works and assistant spiritual director at St. John Vianney Seminary in Miami.

## Silver



Fr. LeGere



Fr. Madden



Fr. Perez



Fr. Piedra



Fr. Trzeciecki

Joining the Friars, he did Philosophy at the Dominican House of Studies at Avila. In 1957 he was sent to the Dominican House of Studies in Dubuque, Iowa for the theological studies. He was ordained there on June 4, 1960. In 1967 he earned a B.S. in Psychology at the University of Santa Tomas in Phillipines. He taught there at San Juan de Letran College from 1962-67. In 1967 he came back to the U.S. as associate pastor of St. Pius in Chicago, thence to Our Lady of Perpetual Help, Tampa, and finally in 1983 to St. Dominic's in Miami where he is presently assigned.

## Rev. Ruskin Piedra, C.S.S.R.

Fr. Piedra was born of Cuban parents and raised in Manhattan. He studied at the Redemptorist Seminary, North East, Pennsylvania, and made his novitiate at Ilchester, Maryland. He did Theology at

13, 1933, the son of Lyle Santo and Margaret Hannon.

Graduating from St. Francis H.S. in Milwaukee, he entered the Servite Seminary at Granville, Wisconsin, and did Philosophy at Our Lady of of Benburb in Ireland.

Ordained for the Servites at Nativity Church in Chicago, he taught at St. Philip's H.S. Parochial ministry took him to Ironton, Mo., Chicago and Detroit.

He first became involved with Prison Ministry at the Federal Penitentiary, Milan, Mich. He came to Miami in 1980, assisted at St. Francis Hospital and is presently director of Prison Ministry for the Archdiocese.

## Stephen Trzeciecki, C.M.

On June 29, 1932 Fr. Trzeciecki was born to Anthony and Ann Trzeciecki the fourth of five children. Twenty-two years later he made his vows as a Vincentian

## Rev. Mario Vizcaino, Sch.P.

Born in Havana, Cuba, on August 20, 1934, Fr. Vizcaino joined the Piarist Fathers and was ordained in Rome on May 1, 1960. His American citizenship dates back to 1971.

Holding degrees from the Gregorian and Catholic University of America, most of his priestly life has been spent in education.

He continues to serve as director of SEPI (South East Pastoral Institute). Besides philosophy and religion at Cardinal Gibbons High School in Fort Lauderdale, he was instructor of theology at the Calasanctianum in Rome. He also taught at the College of Notre Dame of Maryland and F.I.U. in Miami.

Fr. Vizcaino has been counselor and master of clerics with the Piarists as well as spiritual director at St. John Vianney. He is director of the Regional Office for Hispanic Affairs for the Southeast.

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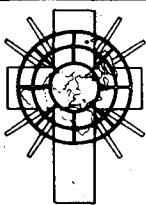
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# Today's nuns

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By Betsy Kennedy  
Voice Staff Writer

Sr. Jeanne once donned a musty white boa and a dress from a theatrical trunk and sang such a pretty tune that Barry University netted more than \$500,000 in contributions.

Sr. Peggy used to be a liturgical folk-singer and was raised a Protestant. Then she bumped into the Sisters of Bon Secours and fell in love with their lifestyle and dedication to the sick.

Sr. Margaret pedals her bike around a large parking lot almost every day, but she chalks up a lot more miles imparting smile therapy to patients at Mercy Hospital. She is 67-years-young.

Meet just a few of the 600 nuns who work tirelessly in the Archdiocese of Miami every day, taking up crosses for

*'We used to have to chant our office three times a day... Now... my prayer life comes from a strong internal desire.'*

—Sr. Jeanne

those who are too weak to carry them, dispelling ignorance and spreading the Good News.

Although they still abide by the fundamental vows of their religious life — obedience, poverty and chastity — their professional vistas are more varied and exciting than ever before.

They are no longer confined behind convent walls or relegated to work solely in teaching or nursing. They are administrators, campus and prison ministers. They are no longer seen and not heard.

Although some orders are still more traditional, preferring to follow pre-Vatican II mandates, and others lean toward progressive and individualized lifestyles, the sisters share a common bond. Each in her own special way and within the framework of her community changes the world.

The Voice interviewed sisters from four different orders to get better acquainted with the ladies behind the veils, to put them just for a moment into the spotlight. What we discovered may surprise you.

### Sr. Jeanne O'Laughlin

Like Muhammad Ali, Sr. Jeanne O'Laughlin, O.P., an Adrian Dominican nun, doesn't know the meaning of the word defeat.

When she took over as president of Barry University just three years ago, everyone told her she was jumping into the ring with the odds against her. But Sr. Jeanne soon proved that God was in her corner. She brought the college from the red to the black and then raised more than enough money to meet a new \$10.8 million annual budget.

When she was attacked by a thief on the back steps of her own home she again showed her fighting spirit. She was down but not out. From her hospital bed, where she lay with two black eyes, a broken bone beneath one eye and later brain swelling, she talked

turkey to potential contributors and caught up on paperwork.

She was soon back at work in her elegant but inviting office at Barry, putting in 14-16 hour days. She forgave her assailant but accepted the gift of a rare Chinese dog from a department store to use for her protection.

Her faith in God has never wavered in the 25 years she has spent in service as a Dominican, she says emphatically, but she is glad Vatican II came about. It has made her relationship with God more creative and spontaneous.

“We used to have to chant our office three times a day. The prayers were



Barry University President Sr. Jeanne O'Laughlin: Pushing education to fight ignorance (Voice photo / Betsy Kennedy)

‘Charlie Brown’ is by her feet every day at the office.

And while it is questionable whether the often-snoozing pooch could offer a robber anything more than a wet kiss, Sr. O'Laughlin (who admits she was never a dog lover) “would never give him up for anything — he grows on you.”

The incident, she says, made her more aware of her vulnerability and left her open to some public criticism. But it strengthened her convictions about her lifestyle and made her feel an even more urgent need to do her best every day.

### Information about orders

Adrian Dominicans (Sisters of St. Dominic). Founded in the 12th century by St. Dominic. Contact Sr. Mary Mullins O.P. 757-3700

Sisters of St. Joseph. Founded in 1866 in Lepuy, France by a Jesuit priest. Contact the convent at 285-2078 or Mercy Hospital, 854-4400, ext. 2716.

Daughters of St. Paul. Founded in Italy in 1915. Contact the bookstore at 573-1618.

Sisters of Bon Secours. Founded in 1824 in Paris as a health care order. Contact Sr. Marie Lucille at 891-8372.

sometimes said out of endurance and not out of communion with God. It has to do with internal motivation instead of external mandates. Now I feel I am much more dynamic and giving because my prayer life comes from a strong internal desire,” she says.

Vatican II has also empowered her to be more aggressive and effective in her efforts at expanding Barry.

The college's \$10.8 million budget includes \$10 a day to feed and house each of the 350 students on campus and \$2.4 million to pay faculty and staff. Scholarships also take a big chunk out of the budget. That requires Sr. Jeanne to do a lot of singing for her supper.

Her songs must have been heard in heaven because she has become quite successful as a fund raiser. She spends 70 percent of the time at barbecues, socials, dinners, meetings and dealing with the press. She has been a guest speaker in churches of nearly every denomination. And she thoroughly enjoys it.

“My initials, O.P., stand for order of preachers and I make use of this calling,” she says.

“But people are still surprised that a religious woman is out doing the things I do... it is a normal reaction.”

Although religious life has changed for the better, there are still some customs which are throwbacks to the days of silence and total convent life, she says. “Sisters don't speak out very much because people jump on every word they say. We're always afraid of condemnation or misunderstanding on the part of the listener.”

She is sympathetic to sisters who “have equal talent and ability” to be

ordained to the priesthood but are frustrated in the call. “Immediately people say you are a bad person and against the pope if you speak out about it.”

She is adamantly opposed to abortion but favors a dialogue between the Vatican and women religious on such issues. Yet she is opposed to the approach used by a group of religious men and women who recently signed an ad in the *New York Times* stating that there is a diversity of opinion on abortion within the Catholic Church.

If Sr. O'Laughlin has one problem, it is that she takes on everyone else's problems.

It was the president who arranged for the funeral when the school's 43-year-old security chief died, and the president who then came up with clothes for his mother to wear to services. It was the president who helped a clerk get an advance on a paycheck and advised a student what to do when his parents were against his career goals, said an article published in 1982 by *The Miami Herald* about Sr. O'Laughlin.

It has always been that way for the woman with the kind eyes.

When she was in junior high she climbed aboard a streetcar in Detroit. A black woman boarded with her four children. The car suddenly jolted forward, hurling two of the children to the floor. Sr. O'Laughlin scooped them up and told the concerned mother that she would hold them.

“A gentleman came up and spit on me,” she remembers. That night she asked her father, Tom O'Laughlin, why it happened. He told her the man acted out of ignorance.

“I felt something in me at that moment. I knew ignorance was bad. I wanted something to eliminate that terrible thing and the only way you got over ignorance was education.”

### Sr. Peggy White

When Sr. Peggy gives you a hug, you know you've been hugged. She wraps her arms around you and the love just

*'Each in her own special way and within the framework of her community changes the world.'*

floats out like a helium-filled balloon. When she says, ‘have a nice day,’ you know that it will be a little nicer because she came along.

At age 34, the articulate — and sometimes very outspoken — sister is a member of the congregation of the Sisters of Bon Secours at Villa Maria Nursing Home.

She is in charge of mission services, which means she must make certain that the philosophy of the health care sisters is fully integrated into the facility and all of its functions.

The position is a very responsible (Continued on page 14)



# Modern nuns work overtime

(Continued from page 13)

one, because it entails dealing with life and death decisions about the patients and trying to meet the needs of the families while maintaining adherence to staff policies.

So the bubbly sister takes a break now and then to walk through the nursing home halls and spoon out some affection to her favorite patients.

One of the pertinent issues she is tackling is bio-ethics, which deals in part with a patient's right to die by refusing treatment.

"It has to do with Catholic teaching. The highest value we have is not life, but our relationship with God. Sometimes this is best served by letting go of life," Sr. Peggy says.

*"When the laity comes into its own, it's going to demand that we re-shape our thinking about vocations."*

—Sr. Peggy

When a patient is surviving by reliance on machinery, it is Sr. Peggy's job to keep an open dialogue with patient's family, doctors, friends and sometimes lawyers.

"It is really tough when a patient comes up to me and says, 'I want this naso-gastric tube removed from my mother's nose (this tube feeds patients when they can't feed themselves). I try to make them feel relaxed and calm. Then I talk over the alternatives.'"

To protect the rights of patients, the hospital has instituted a human values committee which is currently entrenched in developing policies on this issue. Sr. Peggy is in charge.

Such duties are a long way from playing guitar and performing as a folksinger, muses Sr. Peggy. But it was music that led her to God and the religious life.

She began writing liturgical songs for a church while attending the University of New Hampshire. At that time she wasn't Catholic. Her parents, both Protestant, teased her when she showed



Sr. Peggy Whitneck of Bon Secours / Villa Maria Nursing and Rehabilitation Center: Sharing laughter with patients such as Jack dePaoli helps her get away from stress of dealing with ethical questions of life and death (Voice photo / Betsy Kennedy)

an interest in Catholicism.

'The next thing we know, you'll become a nun,' they said.

"It wasn't so much that I was drawn at first to religious life. I was attracted to a specific community, the Sisters of Bon Secours," says Sr. Peggy.

She is delighted with the new doors that have opened up for her community since Vatican II.

"The provincial (the head of all the sisters in the U.S.) no longer makes decisions on how we will live on the local level. This doesn't mean we can do anything we want to. But sometimes it calls for a deeper kind of obedience when you must abide by local group

decisions instead of just sitting back and doing exactly what someone tells you... It places the responsibility on you."

Because Bon Secours is a small community, the vocations crisis has not hurt the order, observed Sr. Peggy. She believes the key to future vocations in the Church is the laity.

She finds it frustrating waiting for changes to take place, although she believes St. Maurice in Ft. Lauderdale and St. Louis in South Miami are at the forefront of the lay movement in the Church in South Florida.

"When the laity comes into its own, it's going to demand that we re-shape our thinking about vocations. It's going to demand catechesis, and formation," she says.

Sr. Peggy is outspoken about what she feels are the troubled areas of parish management.

"Some priests think the parish is the goal instead of the means to help

neighborhoods. Instead it should enlist and train laity to go out and minister in the world. She suggests establishing programs and structures to provide an opportunity for laity to live a Christian life — by coming to the aid of those who cry out in poverty and suffering.

"We must ask ourselves, how can we fight the affluent mentality? How can we teach people to be discerning and sensitive to their impoverished brothers and sisters?"

Questions like these make Sr. Peggy's life in a religious order rewarding and stimulating, she says.

"I enjoy questions because they make me seek answers — I enjoy ambiguity. One of the most thrilling things about being a sister is watching the evolution and change that takes place in the world and sensing God's presence in it all."

Although she is in full agreement with all Church doctrines, Sr. Peggy says she is "a feminist in perspective."

"I think women have a vital role in the Church in the world. I am an advocate for them claiming that role. I think eventually there will be women priests, but there is a much broader issue involved. Nothing will be solved by making them priests."

She believes it is a matter of reversing "the second class status" of women in the Church today.

"In the meantime they must search and find a place where they can effectively fulfill their ministry."

*'Our superior is the mouthpiece of God. And we don't question God.'*

—Sr. Barbara Marie

others. They get insulated. We need a bleeding of boundaries between the parish and the world. What is the purpose of the parish if it's not to reach out?"

She thinks it is not solely the role of the church to entice people into comfortable church jobs in their own neigh-

## Sisters Joanne Mary, Mary Joan and Barbara Marie

Although the three sisters who are members of the congregation of the Daughters of St. Paul may know each other for only a few months, they share



Through the Daughters of St. Paul Bookstores, door-to-door visits and a far-reaching communications ministry, Srs. Barbara Marie and Mary Joan help spread the Good News to South Floridians (Voice photo / Betsy Kennedy)



# for Kingdom in S. Fla.

a deep loyalty and understanding that many blood-related families will never know.

Sr. Barbara Marie came to Miami after serving in Boston, Louisiana and New York. Like the others, she can be transferred at any time. Sr. Joanne Mary has already been transferred.

But in their order, a decision by superiors is not questioned.

"Our superior is the mouthpiece of God. And we don't question God," says Sr. Barbara Marie.

Sr. Joanne Mary, a nun for 30 years, explains that the sisters move between 22 different convents from coast to coast. "Wherever we go we find ourselves at home. God's doors are open to us."

In her lifetime, the Italian nun has seen the world induce many people away from their faith.

"The world has a lot to offer but when we think of Jesus dying for us on the cross and the eternal life to come, there is so much we receive in return for our sacrifices."

*"We don't have to travel in pairs. We can see our families when we need to... We receive more affirmation and recognition than we ever did."*  
—Sr. Margaret

A jovial, but intensely committed woman, Sr. Joanne Mary feels that religious life hasn't really changed, but the way it is lived has changed.

"We still take our vows of chastity, obedience and poverty. Our calling from the Lord never changes."

According to Sr. Mary Joan, members of religious orders must continually strive to set positive examples. Not enough teachers, parents and religious members put an emphasis on the beauty and fulfillment of religious life.

People don't answer the call to serve God sometimes because they lack a solid enough prayer life to back them up, observes Sr. Joanne Mary.

The prayer life of the Daughters of St. Paul is as vital and nourishing to them as food and drink.

They spend one hour in adoration of the Blessed Sacrament, three hours of prayer and an hour at daily Mass.

When they're not reinforcing their good works through conversation with God, they're out on the street spreading his word to homes, factories and businesses by distributing literature.

The Daughters of St. Paul use the communications media to spread the teachings of the Church. The local order, represented by only six sisters, operates a book store at 27th Street and Biscayne Boulevard.

The sisters send out their message via video, radio, TV and the mini-media which encompasses the distribution of two-track tapes for catechetical purposes. Two weekly radio shows are broadcast — one on WOCN-AM in Miami (the Spanish speaking station) and the other on English speaking WEXY-AM in Ft. Lauderdale. The programs focus on the biographies of great men and women, scriptures and instructions on the faith.

All of the printing and technical work for the materials is produced in the novitiate house in Boston and then shipped to the 24 local bookstores across the United States.

The Biscayne Boulevard store houses more than 3,000 books and audio visual productions, most the Daughters' own publications.

The order is self-supporting and pays for its own air time on the radio. It is totally reliant on benefactors for survival.

Sisters are not allowed to speak out on major issues that affect the church and they must dress in full habit, with ankle-length dresses.

"If we are going to bring God to people, we must show them God in our way of life," says Sr. Mary Joan.

After Vatican II, the only change their founder made was to add an extra half-hour to schedules for prayer.

So, in the meantime, Sr. Margaret kept up her intimacy with God at home. She knelt each night at a small altar in her bedroom. She was a quiet child, but inside, something was moving her heart and just wouldn't set her free.

"I had plenty of time to change my mind. I spent six months in the postulancy, received the habit and spent three more years before taking temporary vows. After 6 years, I took perpetual vows."

Sr. Margaret is a Miami-grown Catholic. She attended Gesu school and received her B.S. degree at Barry College. She taught in seven or eight different cities throughout Florida,

dozens of patients, ministering to every need that might pop up.

She might talk to a dietitian about a patient's complaints, sit and hold the hand of someone in pain, bring them some inspirational reading material, recite prayers, or give a pep talk on the Holy Spirit.

But it's not just patients who get healthy doses of Sr. Margaret's medicine. She is known and liked by cafeteria workers, doctors, nurses and janitors.

She is in many respects "a traditional" sister. She believes in the value of prudence.

"Charity is God's favorite virtue," is one of her favorite adages.



Sr. Margaret logs hundreds of miles with daily visits to patients at Mercy Hospital — her ministry could be called "smile therapy" (Voice photo / Betsy Kennedy)

Sr. Mary Joan says there is a lot of evil transmitted through the media today and sometimes it seems what the Daughters do through their communication campaign is a drop in the bucket.

"But we have to keep on fighting bad press with good press," she says. It may be working.

These days, more and more people are coming into the store looking for inspirational religious reading, according to the sisters.

The order, too, is receiving more inquiries than it ever did about vocations. There are currently 70 novices in training and more come each year.

"I believe there will be a return to deeper spirituality in this country. There are hundreds of young people out there who are thirsting to find Christ. We merely need to plant the seed," says Sr. Mary Joan.

## Sr. Margaret

Secretly, her father prayed that one of his children would join a religious order. When Sister Margaret made her final vows and joined the Sisters of St. Joseph, he was thrilled.

"He was very active in the church with the Knights of Columbus, the St. Vincent de Paul Society and work as a church usher. My mom was busy raising eight children," recalls Sr. Margaret.

Raised in a home where faith was the focal point, she felt a calling to serve God at age 12. At that time, the Sisters of St. Joseph required a young woman to wait until age 17 to become a postulant.

grades first through sixth.

She remembers what it was like in her early days in religious life, when total and absolute obedience was required.

"Obedience to the Holy Spirit became like a seed growing in me. When you rebel against obedience you rebel against your growth. Then things don't go well for you."

After teaching in Puerto Rico, she came back home to Miami. It took her a while to stop missing the people of the Caribbean country.

In 1971 she returned to her beloved Gesu where she worked for three years as director of Religious Education and another seven years as religious coordinator.

Then she found Mercy Hospital. She worked for two summers as a volunteer with the 15 other sisters there and she knew she had found her home.

To prepare for hospital work, she was sent to Methune, Massachusetts to take a clinical pastoral education course from the Sisters of Bon Secours in that city.

It didn't prepare her for how much she would love the patients.

"I rarely know what time it is because when I'm with them, I'm totally absorbed."

"I find that a lot of people's illnesses are spiritual. So we try to help heal them spiritually, emotionally and psychologically."

Although Sr. Margaret is 67, she looks and behaves much younger.

"I'm never sick, I believe it is because my mental attitude is so good," she says.

During the course of a day, she sees

Yet she feels the sisters have benefited by the great strides made in individual freedom.

"We don't have to travel in pairs. We can see our families when we need to. We aren't kept confined anymore. Even more importantly, we receive more recognition and affirmation than we ever did."

If a sister in her order wants to confer with superiors about her career, she is encouraged to do so, explains Sr. Margaret.

The first step is to consult with her superior general. Then the superior and the council gather to pray over the request. The sister, too, spends time in prayer.

The decision is made when all involved feels the will of God has been fulfilled.

The Sisters of St. Joseph have the option of wearing a habit or street clothes. At Mercy, they wear a blue suit and a blue veil.

When asked what her predictions are regarding the future of religious vocations, Sr. Margaret replies there are no simple answers.

"If we try to speak of the future in regard to ministry and evangelization the task can be overwhelming. But it can also become grace. We are called to discipleship... this comes with the acceptance of God's love through grace."

And with that answer, she walks softly but quickly down the hospital halls, a small figure in blue, with a crucifix shining from a spot over her heart.



## New law school

(Continued from page 7)

become the center of the universe, he continued." "The abandonment of discipline and a sense of moral integrity and responsibility is one of the greatest failures of our times," he said.

According to the Archbishop, St. Thomas School of Law can make an impact on this problem. "With its unique philosophy (it) has a contribution to make to a troubled world — to give the right direction to the forces modern man has awakened, to deal with the tensions disturbing our world that are rooted in the fundamental tensions of the human heart, to proclaim the good news of today's Gospel..."

In his closing remarks he recited a prayer to St. Thomas More, patron of lawyers and of the Archdiocese Lawyer's Guild, lord chancellor of England under Henry VIII, and asked aspiring jurists of "any faith and religious tradition" to use the words as an inspiration and creed for their work:

"Pray that for the greater glory of God and in the pursuit of his justice, I may be able in argument, accurate in analysis, strict in study, correct in conclusion, candid with clients, honest with adversaries, faithful in all details to the faith. (St. Thomas), sit with me at my desk and listen to my clients' tales and read with me in my library, and stand beside me in court,

so that today I shall not in order to win a point, risk losing my soul."

Following the Mass, Archbishop Pio Laghi joked that Bishop Nevins, who was celebrating the 6th anniversary of his ordination as bishop, had come down from Boston to 'heaven,' (referring to Miami). The archbishop also evoked laughter from the audience when he said it was necessary to build a Catholic law school in Miami because he always had to travel to New Orleans or Washington, D.C. to go to one in the past.

Expressing his agreement with Archbishop McCarthy, he said that students at the Morley law school can help bring about peace in the world through their dedication and love.

The law school has been conducting classes since November and enrollment is currently 174 students. The accreditation process will take approximately one year.

The school has students from 60 different countries and many have traveled a great distance to attend.

Fr. O'Neill said he asked a few of them why they chose the St. Thomas campus and Morley.

"They wanted to be schooled in the Catholic tradition, in an environment that would have a positive impact on their lives — and they wanted to be educated by professors who are lovers of the faith."

## Seminary receives \$500,000 gift

BOYNTON BEACH, FL — Dr. and Mrs. H. Edward Wrapp put their treasure where their hearts are last Tuesday evening when they presented a gift of \$500,000 as a part of the Seminary Endowment Fund, to Father Felipe J. Estevez, Rector, St. Vincent de Paul Regional Seminary, Boynton Beach.

"He believes deeply in the work that the seminary has done and is doing," says Father Estevez, explaining why a man who has given so much of himself in time and talent would also invest his treasure.

Dr. Wrapp, a retired University professor, has been actively involved with the seminary for the past several years. He serves on the Seminary Administrative Committee, and teaches a course in parish management, bringing 35 years of practical business experience and teaching expertise into his classroom. He was the first recipient of the St. Vincent de Paul Award for priestly formation.

"He does a superb job," says Rev. Christopher J. Schreck, Academic Dean. "He has introduced innovative ideas into his course — progressive theories for parish management developed from a series of actual case studies. I hope he publishes them; they will be useful to the theological world."

Dr. and Mrs. Wrapp presented their gift during "Opportunity '85," the seminary's second annual Benefit Banquet. Some 400 prominent Catholics, representing the six dioceses served by St. Vincent de Paul Regional Seminary, responded to Fr. Thomas F. Foudy's invitation, issued in the name of the Bishops of Florida and the Seminary Community.

Proceeds from the dinner (approximately \$40,000) will provide tuition assistance for Latin American seminarians.

## Priest celebrates 25th

Fr. Walter J. Dockerill, pastor of St. Rita Parish in Wellington, Diocese of Palm Beach, Florida, celebrated the silver anniversary of his ordination with a celebrated Mass recently at St. Rita.

Joining Fr. Dockerill for the occasion were Fr. Ronald Pusak, pastor of St. Augustin Church in Miami, and Fr. Wallace McGowan, associate pastor at St. Louis Church in Miami.

Fr. Dockerill was ordained at St. Mary Cathedral in Miami on Feb. 6, 1960 by the late Bishop Coleman Carroll of the Archdiocese of Miami. He has served as first director of CYO (Catholic Youth Organization) for the Archdiocese, as well as pastor of St. Mark Parish in Boynton Beach.

Ed Boyle... President

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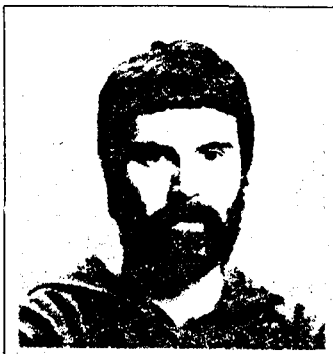
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## J.S. Bach

### The man who 'incited devotion'

By Judith Wyatt  
Religious News Service

ALLENTOWN, Pa. (RNS) — Amid all the brouhaha over Bach this year, resulting in more than 500 celebrations worldwide for the 300th anniversary of his birth, lies one simple, salient fact.

Johann Sebastian Bach was, first and foremost, a musician of the church, dedicated to music that, in his own words, should "incite the listeners to devotion."

We may revel in the complexity of Bach's music, marvel over the genius who produced such sublime sounds, wonder at the ever fresh and inventive reach of his imagination. But it is the motivation behind the notes; the inspiration of faith that is at the core of his music, an inspiration that seems to have been ignored as concert after concert of his music is presented.

Bach himself would not have it so. Were he hovering over all these festive occasions, he might indeed be astounded. Bach rather humbly considered himself as a simple workman, a musician whose music was intended to fulfill the specific needs of the church. He'd been born into a family that had already produced a long line of Bachs who dutifully, faithfully served the church.

**'It is the motivation behind the notes, the inspiration of faith that is at the core of his music'**

The Bach family was prominent among the musical professionals of his day, so much so that the name became synonymous with musician. By the time Johann Sebastian Bach came along, there already had been Bachs filling positions of Kantor of Kapelmeister throughout Germany for at least 100 years. It was a family network that supported and perpetuated itself. If there was a position open for a church musician somewhere in Germany, the Bachs rallied to have their man in. If any Bach were to reveal an inclination toward becoming a musician, his position and purpose was, in a sense, predestined and secure.

Johann Sebastian Bach showed more than an inclination — he demonstrated an attraction to music that was striking. Born into a musical family, he was no doubt taught by relatives. More often than not, however, he sought, insatiably, his own musical education. He would tramp on foot for miles to hear a celebrated organist, copy scores for hours on end in order to learn technique and composition, and he surrounded himself with studies of the violin, clavichord, and organ.

#### Stubborn and Uncooperative

Initially, when Bach was in his 20s, he was known primarily as an organist. He was so talented that not only could he play with virtuosity he could also design, build and repair organs. Bach's first positions at Arnstadt, Mulhausen and Weimar were as a church organist and chamber musician. It was during this time in the early 1700s that his virtuosity at the organ inspired him to produce a wealth of composition for the instrument, an amount unequalled by any other composer.

However, in spite of his fame as an organist, many of his compositions were not well received. His employers criticized him for writing harmonies and chorale improvisations that confused the congregation. He was accused of being stubborn, superior, abrasive and uncooperative, descriptions that come down to us through some of the outraged memoranda he would periodically receive.

Bach didn't seem to care. He went on writing what he wanted, playing the organ when and where he could, and dealing with employers and congregations too nearsighted to appreciate his genius. When he was passed over for a promotion from Konzertmeister to Kappelmeister at Weimar



Where Bach previously concentrated on organ works, at Cothen his inspiration was the ready availability of fine musicians and the necessity to produce music for entertainment. While this may have been musically satisfying for him, the attraction would soon pale.

After six years at Cothen, Bach found that the prince needed his services less and less. Oddly enough, the musical Prince Leopold married a young woman who detested music. Bach saw the end of his days as court musician, and at the same time was growing nostalgic for the church. He began to seek employment elsewhere, and soon discovered that St. Thomas Church in Leipzig needed a Thomaskantor. Bach wanted the job so much that even when Prince Leopold's young wife died in April of 1723, Bach would not reconsider and stay at Cothen. His musician's mind could not ignore his growing devotion to the church. In May of 1723, he was installed as Thomaskantor at St. Thomas Church in Leipzig, beginning a 27-year tenure until his death in 1750. It would be his most prolific and creative period as a composer.

#### 'I Worked Hard'

The requirements at St. Thomas, many of them imposed by Bach himself, were stiff. He had to write music for the weekly Sunday services. He was also overseer for the choirs and instrumentalists for four other churches in Leipzig. Bach had to supervise the boy's choir at St. Thomas, teach them music, singing, and Latin, see that they behaved themselves (which they frequently didn't), and also act as church organist.

For extra income he provided music for funerals and weddings, and he was often called upon to compose for special town celebrations. The sheer volume of work required of this one man seems insurmountable. That he could produce the quality and quantity of music he did is nothing short of phenomenal. Yet Bach's summation, particularly of this period of his life, was simple and to the point: "I worked hard," he said.

## Budget cuts endanger state's children

#### Florida Catholic Conference

Thousands of needy children in this state are threatened by a deadly squeeze. Looming over them are drastic reductions and caps in health, nutrition, child welfare, and other assistance benefits at the federal level.

Here at the state level they are faced with the Governor's current budget proposal, which falls short of meeting the most urgent needs by \$25 million. Given the enormity of the problems in our state's child welfare system and the recent scandals regarding abuse, we had eagerly anticipated the Governor's budget proposals and had expected some bold initiatives. Most of the needs of dependent children in this state have been completely overlooked or underfunded in the Governor's budget proposal.

Whatever happened to his promise that the needs of the children of Florida would be thoroughly attended to during the upcoming session?

In the AFDC program, which is the only state

cash assistance for 190,000 children, no increases are included for 1985. A small five percent increase in the payment is included effective January 1, 1986. This amounts to an increase of 11 cents a day for each child. No increase in the standard of need is included.

In the area of foster care and adoption, where there are very critical needs for increased staffing, recruiting, and training, as well as adequate payments for care, no funding has been included.

In the area of health services, expansion of the services to include high school students was not included, nor were the increases in primary health care. Expansion of services in the perinatal programs is next to minimal.

In the area of mental health, services to emotionally disturbed children and disabled youth are woefully underfunded.

A great tragedy is unfolding for over 100,000 farmworkers and their children who have been swamping our migrant ministries and all of our

church agencies with pleas for assistance since the winter freeze.

From Homestead to Fort Myers, Belle Glade, Apopka, and Winter Haven, there is a great emergency in our state.

The proposals to reduce the federal deficit now pending in Congress include massive reductions in the availability of funds for needy children, the primary source of funding for child welfare in Florida. Among these are a three percent cap on the growth of Medicaid, which would have the disastrous effect of eliminating the expected Medicaid expansion covering several hundred thousand more Florida children next year. Many changes are proposed in AFDC eligibility, and there are drastic reductions in the funding. Programs in child nutrition and Title XX day care are in jeopardy.

On behalf of the children in Florida, we urge the President and our congressional leaders to protect them from these drastic reductions. The future for thousands of children is at stake in the decisions that they will make.



# Editorial Page

## War and peace and Easter again

At this Easter when Christians the world over are celebrating a historical event — the Resurrection — which changed the course of the world, it is sad to note that some things have not changed enough.

After the Resurrection, Jesus' words to his troubled Apostles were "Peace be with you." Yet, through the centuries, peace has eluded humanity too much of the time. Even among Christians over the centuries there has been fighting, sometimes pervertedly in the name of religion — the Crusades, the various feudal conflicts, the great world wars.

Sometimes these conflicts occurred with religion's cooperation, and sometimes with its passive acquiescence. The worst seem to

### Voice Editorial

occur when religion — regardless of which kind — is bound up hand in hand with the government and its worldly struggles.

In past centuries, the connection of religion and government was a natural result of moral authority being codified in government edict. Kings and cardinals combined their authorities into a moral order to regulate society. It all seemed reasonable centuries ago, and perhaps would have been if all those in power were true practitioners of morals and virtue.

But having seen the corrupting influence of power, modern man has realized the necessity of separating church and state. Thus, the church may be free to fulfill its own role of teaching and infusing society with values from the people upward rather than attempting to impose it through the government.

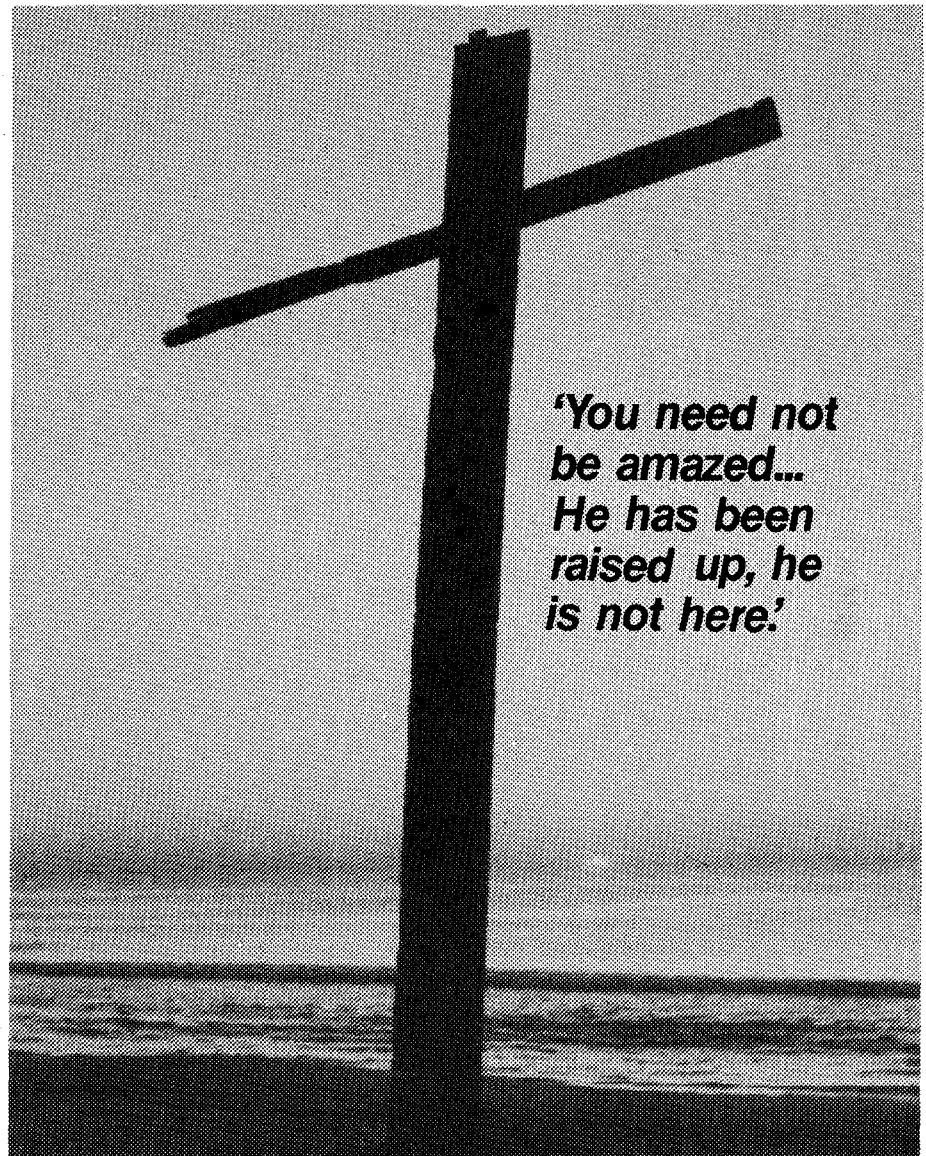
The most recent historic trend in the last few decades, then, is for the Christian churches to act as society's conscience, criticizing the worldly rulers, sometimes paying the price in blood.

We have seen the churches' role in the civil rights movement of the 60s and 70s and to a degree in opposing the Vietnam War. For years, the Church in Latin America has moved away from government coziness to press hard for the rights of the poor. In this country, the U.S. Bishops have spoken out forcefully on racism, economics, nuclear war, right to life and other issues, frequently in conflict with government policy. And currently, the churches are raising Cain over South Africa's racism.

Individuals may not always agree with the precise approach of the Church on a particular issue, but the point is, the Church is attempting to bring a moral perspective into public policy and into the consciences of each of us. It is a kind of renaissance and some day, we predict, will be seen as an important historical development.

Yet, on this Easter it is sad to see part of the world locked in the most medieval of conflicts. Tens of thousands are dying in a fanatical and senseless war between Iran and Iraq, virtual children dying in God's name.

The Ayatollah Khomeini not only wages war, he loves it, as he



**'You need not be amazed... He has been raised up, he is not here.'**

sends boys to the slaughter:

"War is a blessing for the world and all nations. It is God who incites men to fight and kill.... A religion without war is an incomplete religion. If His Holiness Jesus — blessings upon him — had been given more time to live, he would have acted as Moses did, and wielded the sword. A prophet is all powerful. Through war he purifies the earth. Thanks to God, our young people are now, to the limits of their means, putting God's commandments into action. They know that to kill the unbeliever is one of man's greatest missions."

It is hard to believe such obscenity could be spoken in this day.

But on this Easter weekend we can take some hope in the words of another religious leader this week, Pope John Paul who, addressing 20,000 youth, urged them to be a force for peace, leaving guns behind, following the Prince of Peace into the 21st century.

Let us hope that the preacher of peace will have a greater influence on the world than the prophet of death, as this nuclear millennium comes to a close.

## Letters

### Why not have a woman cardinal?

To the Editor:

*Time's* cover story on the Church (2/4/85) reached my desk on the day Sr. Mary Bridget Flaherty was named new Chancellor of the Archdiocese of San Francisco, the first such appointment in any major American diocese.

I am sure that for millions of readers throughout the world the essay entitled "WOMEN: SECOND-CLASS CITIZENS?" came as a timely reminder that, hopeful as some recent episcopal decisions have been, much still needs to be done.

I find it embarrassing that, while society at large is increasingly placing women in positions of the highest responsibility, we clerics are still debating whether a woman can be an altar server and bring the cruets to the priest at Mass.

While in general the new Code of Canon Law no longer distinguishes between lay men and lay women (whatever one can do, the other can also), Canon 230 limits the commissioning of lectors and acolytes to males only. It is interesting to note that at the Congress of Presidents and Secretaries of National Liturgical Commissions in Rome three months ago several bishops' conferences criticized the church's refusal to permit women to be thus commissioned. The New Zealand bishops said they do not use the liturgical rites of the installation of acolytes and readers "because of the pastoral harm which would be caused by a discrimination which we are unable to defend

theologically."

The Church declares herself not empowered to ordain women to the priesthood because Christ did not and because women do not mirror his maleness. The Church has nothing to fear from the truth, and her position is stronger when she encourages serious historians, theologians and Scripture scholars in their studies and research.

But the sharing of decision-making powers need not wait a solution to the ordination impasse. Is it really farfetched to suggest that if women cannot become priests, let them become cardinals? Historically ordination was not a prerequisite for the cardinalate. The last cardinal who was not a priest at the time of his elevation was Card. Giacomo Antonelli (1806-1876).

Is it unreasonable to wish that some day there might be women to represent over half of mankind in the pope's council and even to help elect the pope of all? The requirement (since John XXIII) that every cardinal must be a bishop need not be a hindrance: the cardinalate is not an evangelical category, and a purely ecclesiastical law can be changed by the same authority that first made it.

Perhaps our ecclesiology is stronger than our Christology. In the Latin Creed we say of God's Son "et homo factus est" ("and he became man") and not "et vir factus est" ("and he became a male").

Fr. Larry N. Lorenzoni, S.D.B.  
San Francisco

### Catholic Church is media football

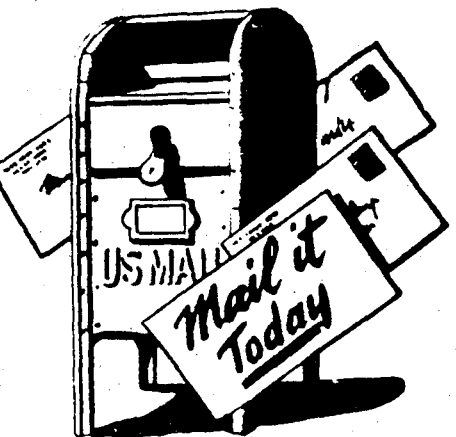
To the Editor:

I am outraged at the news media and the articles that they either write or broadcast on the radio and television against our Catholic Church. We have become the media's football!

An example of this is a recent article in the Sunday News/Sun Sentinel of Ft. Lauderdale. It is the most derogatory article I have heard in a long time. What these news people are taking advantage of is a situation within the Church whereby we are having some differences.

I know that I am only one voice in the laity but many other Catholics feel that it is about time that the priests, the nuns and the laity of this country stand up and back up Our Holy Father. He is NOT teaching us as they do things in Poland, or in Italy. He is teaching us how to stay within the right track of the Catholic doctrine no matter what... He is showing us that love without discipline is no love but permissiveness.

It is not easy to follow Christ but then it was not easy 2,000 yrs. ago. The Lord himself said it: "Either you are with me or against me, no middle road, no compromising with what suits you and you and you and myself! The Lord did not come to change the Law but to fulfill it. Let us not take advantage to present it the way we want but the way it is. Red is red and white is white so is sin and disobeying the Holy Father a sign of arrogance, of pride the worst of the seven capital sins... The sin of Satan.



Rita Ryan  
Third Order Discalced Carmelite  
Miami

# Sunday Mass obligation

Hubie Brown coaches the New York Knicks professional basketball team. During the long early fall until late spring season that task, demanding as it is in itself, carries with it an added enervating burden — constant travel all over the United States.

This means frequent absences from home, weary airplane flights, irregular hours for sleep or meals and all the disconnectedness which comes from such an itinerant life-style.

Brown has endured an additional cross during the present season. Three of his front-line players suffered injuries which eliminated them from play during the entire year and his star performer also missed many games because of a serious ankle sprain and muscle pull. As a result, despite his acknowledged brilliance as a coach, the team dwells in last place and Hubie Brown experiences the frustration of losing contest after contest.

In February a break in the schedule provided him with a free long weekend. He took that opportunity for a four-day holiday in Puerto Rico with his



BY FR. JOSEPH M. CHAMPLIN

tion and that additionally necessitated discovering a church nearby, perhaps a parish offering the Eucharist in English. Here was another reason to excuse themselves from the effort.

In fact, however, the coach and his wife walked nearly a mile from their hotel to Stella Maris Church and actively participated at the 9:30 a.m. Sunday liturgy celebrated in English by a Franciscan priest from New York.

Why did they interrupt their well-deserved, yet abbreviated holiday for Mass? Was it an inner

even to pose them. My guess, however, is that like most of us their motives, conscious and unconscious, were a mix of all three possibilities — inner need, life-long formation and Church law plus perhaps a few other factors such as habit and curiosity.

After the Second Vatican Council some leaders rather strongly urged elimination of the Sunday Mass obligation, arguing that people's participation at the Eucharist should flow from a personal desire rather than in response to a Church law. I never agreed with that recommendation and expressed opposition to it in this column a decade ago.

We obviously hope for the ideal situation in which all come to Mass simply out of a wish to worship and without the impetus of an obligation (the delightful experience of those popular Thanksgiving Day liturgies). But in the real world of daily living we seem to need rules or laws which remind us of important responsibilities and motivate our weakened human nature to carry them out.

The revised and recently published Code of Canon Law does just that. Canon 1246 states: "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the Church..."

The next canon details these responsibilities: "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass; they are also to abstain from those labors and business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord's Day, or the proper relaxation of mind and body."

An earlier section also contains several canons (897-899) which succinctly describe the dignity of the Eucharist and thereby offer reasons behind the Church's precept of Mass obligation on Sunday.

*'The coach and his wife walked nearly a mile from their hotel to Stella Maris Church and actively participated at the 9:30 a.m. Sunday Liturgy celebrated in English by a Franciscan priest from New York.'*

wife, even though it required flying all night after a game in Portland, Oregon to his New Jersey home and then on to San Juan for the vacation.

With hardly more than a few hours available for rest and re-building in the island sun, there must have been a temptation for them to skip Sunday Mass. Moreover, they were in an unfamiliar loca-

need to worship God? Was it the Catholic college education and training both received at Niagara University? Was it the Church's law which imposes an obligation upon members to participate at a eucharistic liturgy each week?

I am not well enough acquainted with the Browns to know the answer to those questions or

# The irrepressible Brother Mathias

It is this year that Brother Mathias Barrett, founder of the Brothers of the Good Shepherd, arrives at 85 years, having been born in Waterford, Ireland, on St. Patrick's Day, 1900, the last year of the 19th century.

The years have slowed the step and dimmed the eyesight but Brother Mathias is the same irrepressible, incurably optimistic, searcher for ways to help the least of those among us. He has been 69 years in religion, ever since when as a 16-year-old he was allowed to join the Brothers of St. John of God in Ireland and was sent to Lyons, France, to work among the physically and mentally handicapped.

I had a letter from Brother Mathias the other day. He recalled that it was 31 years ago that I had first written about him and his work. I heard about him first from another great man of the Church in the United States, Father Gerald Fitzgerald who founded Via Coeli at Jemez Springs, New Mexico, more than 40 years ago, to help priests with problems. Father Gerald wrote to me about 1950 telling me to be on the watch for this Irishman who had come to be with him and would be doing great things. It was only a few years later, moving around the country, that I began to see the work of Brother Mathias and the Brothers of the Good Shepherd he had founded.

So I've written often of Brother Mathias and the Brothers of the Good Shepherd through the years. The letter that came the other day asked me to write about something dearest to his heart and I



BY DALE FRANCIS

will before this column is ended. There is not room in this column to tell the whole fascinating story of the life of Brother Mathias. Some day I am sure that story will be told in books. It is filled with the drama that comes when life is thrown open to the Holy Spirit.

The House of Representatives of the State of New Mexico has passed a resolution in which it said it "most highly commends Brother Mathias of the Brothers of the Good Shepherd for his dedicated, devoted, untiring and loving work for and with the homeless, the sick, the elderly, in fact, with anyone in need."

The same could be said in Louisiana, Florida, Ohio, Pennsylvania, Delaware, California, Missouri, Canada, Ireland and England — for the work of the Brothers of the Good Shepherd is carried on in all of these states.

Not long ago I read an article about Brother Mathias that said he was this country's Mother

Teresa. It's a nice thought and justified in that both are dedicated to service to Christ by serving the least of those among us but the comparison would never have occurred to me.

Mother Teresa is a quiet woman, in manner and voice, and her great service seems to come almost out of a meditative solitude. Brother Mathias is a whirlwind of an Irishman, bubbling with ideas. Even sitting still he's running. He's a juggler of dreams. Plans for the future come tumbling from his agile mind, trippingly over his Irish brogue.

I've visited Oznam Inn in New Orleans, Camillus House in Miami, and what has impressed me most about those centers for the homeless of the Brothers of the Good Shepherd is that they don't just provide a bed and food but a dignity for those who come to them.

The Brothers of the Good Shepherd care for the retarded and here it is I have a special reason for gratitude. My son Guy lived with the Brothers of the Good Shepherd in Ohio from his 16th birthday until his last illness.

Brother Camillus Harbinson is Superior General of the Brothers of the Good Shepherd now — a great and caring man who has brought skill in organization and administration to solidify the community. And what was it Brother Mathias asked of me? "Please ask for more vocations," he asked "for we have need of men animated with the fervent spirit of faith and love for all of Christ's poor needy." Those moved to do so can write to the Generalate, Box 260, Momence, Ill. 60954.

## Time capsules

### Taking his despotism pure

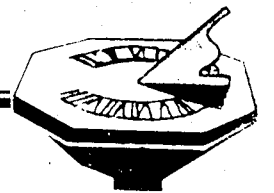
- The following were Colonial adages:
- Laziness travels so slowly that Poverty soon overtakes him.
  - The heart of a fool is in his mouth, but the mouth of a wise man is in his heart.
  - Nature has wisely furnished us with two ears and one tongue; a most useful lesson if rightly applied.
  - No man was ever glorious, who was not laborious.
  - He's a fool who makes his doctor his heir.

\*\*\*  
In 1855, Abraham Lincoln wrote to his friend James Speed:  
"As a nation, we began by declaring that 'all men are created equal.' We now read it 'all men are created equal except Negroes.' When the Know-Nothings get control, it will read, 'all men are created equal except Negroes, foreigners and Catholics.'  
"When it comes to this, I will prefer to emigrate to some country where they make no pretense of

loving liberty — to Russia, for instance, where despotism can be taken pure and without the base alloy of hypocrisy."  
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According to officials at Trinity Church, in the heart of Wall Street financial district, attendance at weekday services is up 100% from last year. Furthermore, Wall Streeters are coming in to seek ministerial advice. But despite the surge in attendance and interest, the church official noted, contributions are not keeping pace.

By Frank Morgan





## Living poetry

I'm one of those lucky people who have cousins by the dozens. They are the great branches of the extended family who remind us that we are eternally connected to others.

Even if I don't see certain cousins too often, when we get together the love and excitement that surfaces makes for a joyful time.

That's how it is with me and my cousins Theresa and Nick Cavallieri. Like me, they have six children — now young adults. What the Cavallieri's have done with their family life is not seen too often these days. They have set up a family restaurant business that is exactly that — a family operation.



BY  
ANTOINETTE  
BOSCO

Theresa, Nick, Dominic, Frankie and Michael are the cooks. Antoinette and Vinnie are waitresses and Tony is the host at their restaurant in Albany, N.Y.

What the happy customers don't know, of course, is the hidden price that Nick paid for this accomplishment. This man, who worked night and day to get his own restaurant business, in another time, another place, might have been a poet.

I first met Nick in the 1950s. He was young, early 20s, and had just arrived in the United States from Italy. He was going to marry Theresa, my beautiful young cousin.

Nick had wanted to go to college in Italy and had begun studies to become a teacher. But economics forced him to come to America.

I was already a writer back then. Somehow, Nick broke through his shyness to show me some of his poems. They were in English — he had learned the language literally overnight. They showed the soul of a man who believed in God, in honor, in love and in life.

I encouraged him to write, but he had little time. He had to earn a living and save money for his marriage, and soon after, for his family. He did this by working as a cook in a restaurant. Having such a large family made supporting a family the priority.

Yet Nick never completely gave up the need of his soul to express his thoughts in poetry. In recent years a few of his poems have been published in local newspapers.

I often wonder how much must be locked inside people like Nick who carry out their responsibilities — at the price of giving up a certain dream. But is it giving up a dream, or really finding a different form for the poetry in one's soul?

To look at the devotion of this family, I marvel at what I see: a wife who loves her husband enough to have put him first for more than a quarter of a century; children who are co-workers, responsible, caring and faithful to the family.

Nick may not have been able to follow his dream of teaching and writing. But with Theresa he has composed a living poem, one that expresses the qualities — like fidelity and unselfishness — that make a man noble.

And Nick has helped me to understand better why the United States is vigorous. It was built by men and women like him, who came as strangers but quickly made the land their home. They were willing to labor and adapt their dreams so as to endure — individually and as part of a nation.

Only a small amount of my cousin Nick's poetry is on paper. The bulk of it is alive. It resounds in the sign over the door of his restaurant — Cavallieri's, a family place.

(NC News Service)



## Love amid the nitty-gritty

**Q. I want to get married someday, and I would like you to write something about how I can begin preparing for marriage. (Tennessee)**

**A.** One night recently my guest for dinner was a 35-year-old divorced father of one child. Only briefly did he speak of his marital problems, but his few words linger in my mind.

"It was 'The Me Generation,'" he said. "She focused entirely on all that she wanted, and I guess maybe I did some of that too. It's the 'me' thing, the selfishness, that will make any marriage a hell."



BY TOM  
LENNON

This young man's words point to an important way of preparing for marriage: combat any selfish tendencies you have. This is best done by developing further the loving qualities you already possess.

Try to do this especially in the area of family living right now. The skills in human relations that you cultivate today will stand you in good stead when you are married, for marriage is simply another name for family living.

This may cast a new light on how you treat and deal with your mother, father, brothers and sisters.

All of you live at close range with each other. All of you likely encounter incidents of thoughtlessness, insensitivity, annoyance, forgetfulness and even sheer stupidity.

These incidents test one's love and require forbearance and high skill in the difficult art of forgiveness.

But family love and married love require more than simply putting up with the faults of others.

They require a spirit of generous giving. A loving heart will lead a person to rake leaves sometimes without being asked, or to set the table for supper, or to straighten up one's room regularly.

Love is good at volunteering, at speaking encouraging words, at being tactful and at spreading good cheer and good feelings.

However, we don't develop those love skills in a day or a month. They come to us slowly as we struggle through the frictions and unexpected occurrences of daily family living.

And sometimes, when just about everything seems to go wrong, you may feel that you don't have a speck of love in your heart. You may feel like giving up on your family and yourself.

Such crises occur in marriages too, and the partners feel like giving up on each other. They may even stand facing each other as seeming strangers and think, "Can this be the person I married?"

When such troubled times occur in your family living now, struggle to hang in there and keep on loving, no matter how hard it may be to forgive.

Your love will grow and you will be preparing in one of the best ways possible for the sacrament of matrimony, one of God's best gifts to women and men.

(Send questions or comments to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)

## Human imperfection

There is something in every one of us that craves perfection. We want to resolve every conflict; heal every wound and solve every problem. When bad things happen, we always find a way to blame ourselves for not doing enough. We don't like being merely human; we really want to be more like God, and that kind of pride can lead to self-torture.



BY FR.  
JOHN CATOIR

To combat this tendency, there are two sentences I think you should memorize and repeat to yourself regularly: 1) "I don't have to be God," and 2) "I am intrinsically loveable."

**I don't have to be God.** Jesus did that for me. He did it for all people, of all times. In spite of the fact he was "true God and true man," He suffered pain, humiliation and defeat. He was victimized by jealousy, envy, greed, pride and hatred, just as we are. He didn't manage to convert everyone to His way of thinking. He didn't heal every wound or resolve every conflict. He couldn't even retain the loyalty of Judas, a chosen friend.

In light of all this, who are we to complain? We are good human beings, and God only asks that we try to be better. Since all charity begins with self-acceptance, it is wise to accept one's limitations and thank God in all circumstances for His grace and support.

The second idea follows from the first and for some is equally hard to accept.

**I am intrinsically loveable.** You may not feel that you deserve God's love, but He gives it anyway, not because He has to but because He made you and He loves you. You are attractive not because of your looks or importance, but because you belong to Him. You are loveable because you are His child.

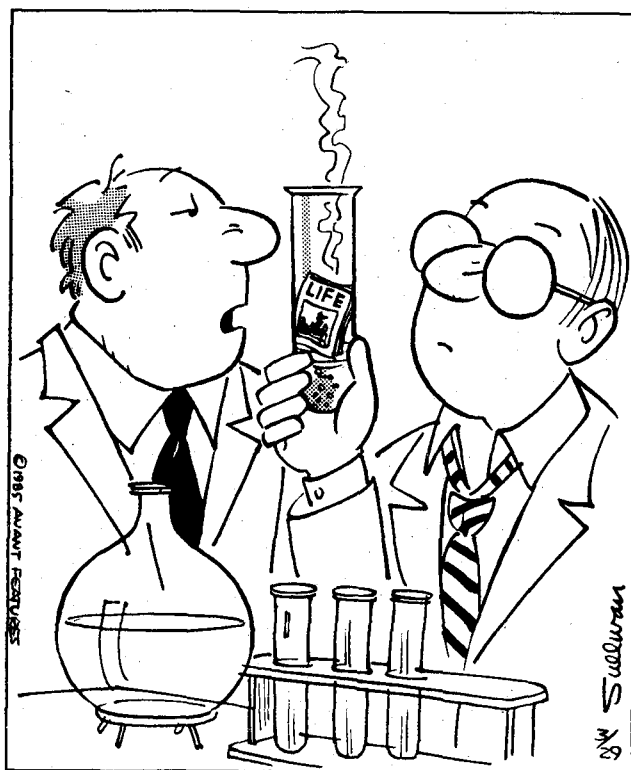
We are all sinners, and the Lord knows it. By His own words, He came not to condemn but to save. He reaches

out to the dishonest politician, the childmolester, the transvestite, the adulterer, even the murderer. Certainly He reaches out to you. He knows your heart and He forgives. He wants you to look upon yourself as intrinsically loveable.

When you realize in the depths of your heart that **you do not have to be God** and that **you are intrinsically loveable** in spite of your shortcomings and unfulfilled dreams, then "the peace of God which surpasses all understanding" can truly begin to fill your spirit. Listen to His love and be at peace.

"Be still, and know that I am God." (Ps. 46:10)

For a free copy of the Christopher News Notes, "Wonderful, Marvelous You," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.



"NICE WORK, OSGOOD, BUT THAT'S NOT THE KIND OF LIFE WE HAD IN MIND."

## Dealing with college drinking

**Dear Dr. Kenny:** Our son attends a small college about 300 miles from our home. We just received a call from the dean of students who told us that our son damaged about \$500 worth of furniture in the dorm last weekend while drinking. The dean went on to say that our son has been drunk most weekends during the past semester. My wife and I are very upset. He was never a drinker in high school. Do you think he has a serious problem? What should we do to help him? (New York)

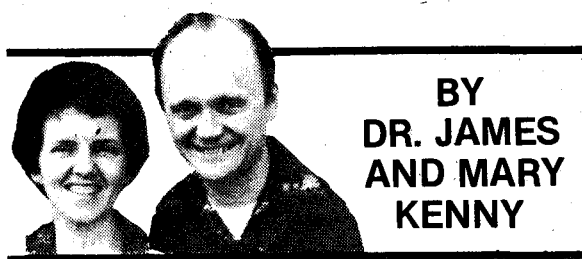
Unfortunately, alcohol abuse is a common problem on college campuses, both at large and smaller colleges. While the colleges are understandably somewhat protective of the unpleasant information, research shows that on many campuses, one-third to one-half of the students are "bombed" every weekend.

Property damaged can be high at the ongoing parties. Colleges are trying to find ways to make the students responsible for the damage they do.

Why do students who have not been drinkers in high school suddenly fall into such a pattern of regular abuse? Several reasons are obvious.

Availability of alcohol is a primary reason. Despite laws against underage drinking and despite college attempts to limit its availability, students have moved their parties to their private rooms.

Teen-age rebellion is probably another reason. Away from home for the first time, some want to act independently, in a way that violates society's



BY  
**DR. JAMES  
AND MARY  
KENNY**

norms and laws.

A further problem is that drinking is well accepted and encouraged among the students themselves. While underage drinking may violate society's norms, it is right in line with the norms in many teen groups.

What can a parent do? Most parents have far more power over their teens' behavior than they think or choose to exercise. Money is the parents' most powerful means of control.

You hold the purse strings. Be sure that you are not underwriting your son's drinking habits.

Do not pay for the damage he does. Part of his growing up is learning to accept financial responsibility for his behavior. If he has no money, then let him work out his own arrangements with the college officials or face the consequences.

Write your checks directly to the college for his room, board and tuition and to the bookstore for

his textbooks.

Monitor the money you provide for miscellaneous and living expenses. If he continues to drink, I would stop sending him money. That's not harsh; that's just common sense.

Cooperate with the college officials. You are both on the same side in trying to limit or stop excessive drinking. They may require some work on campus as a penalty. Support them. Don't try to excuse your son or get him off due to your embarrassment or an overly protective love of your son.

An alcohol education program would be a good idea. Many colleges have Alcoholics Anonymous groups which meet on campus. If not on campus, there is surely an AA group nearby. AA has one of the best records for dealing with alcohol abuse and dependence.

Continue to love your son. While you may tighten your money supply in your own version of "toughlove," notice his other accomplishments and good qualities. Don't put him down for his troubles. Do what you can to control the drinking but continue to be available to your son. This may be a good time for a campus visit, complete with mom's baked goods and a meal together. Good luck!

**Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 872, St. Joseph College, Rensselaer, Ind. 47978.**

(NC News Service)

## Healing in the family

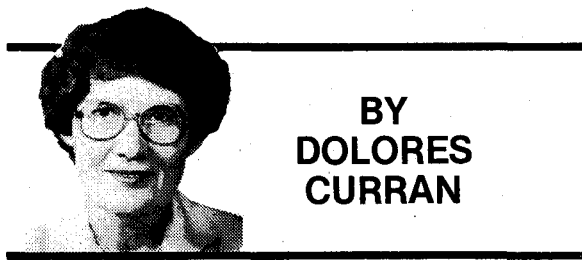
At the close of a recent talk, one woman related a familiar situation in her parish, the old story of a traditionalist-renewalist split. What pleases one group upsets the other. The pastor, trying to be sensitive to both factions, treads a shaky middle ground.

But one group has decided to get rid of him by circulating a letter of grievances and gathering signatures to send to the Bishop. Genuinely concerned, the woman said, "We used to have a pleasant parish, but now people feel as if they have to choose up sides, like we're enemies. What can we do to heal this rift?"

Her question touched a common experience in the audience. We discovered we shared a universal longing to belong to a worshipping community that loves one another. We want a parish of peace and togetherness — a home where we all fit.

But Catholics belong to a geographical church. Priests are assigned to us and we often find ourselves with a pastor who feels differently about how Christianity should be lived out in our personal and church lives.

**WE MAY FEEL** strongly about celebration of liturgy and draw a celebrant who says a Mass that doesn't touch us. At the same time the person next to us in the pew might be delighted. We may want the parish to get involved in social issues but mention of them angers others who feel the parish should stick with Mass and religious education and leave issues like Central America to the do-gooders.



BY  
**DOLORES  
CURRAN**

What we fail to recognize is that the parish is like a family. It is made up of a diversity of individuals. The healthy family respects differences and learns to deal with them through conflict resolution, compromise, and collaboration. And most of all, love. Because we love each other, we know we can disagree and still be family to one another.

The same should hold true in the parish family. While we may not agree with fellow parishioners, we must be sensitive to their feelings and respect their right to these feelings without judging them. Most important, we need to begin to focus on healing and on those issues that unite us rather than those which divide us.

If I were pastor of that woman's parish, I would call some evenings of open listening in which laity are encouraged to state their feelings. I would set three

rules: people can say whatever they want; nobody has to defend what he or she says; and everyone gets to talk once before anyone gets to talk twice. I would continue these sessions until everyone has had a chance to vent.

**I WOULD CLOSE** each session with a prayer service for reconciliation and healing. I would ask for volunteers who will meet and come up with ways of meeting some of everyone's needs: occasional renewal and occasional traditionalist liturgies, for instance.

I would preach on what divides us and what unites us and on ways to resolve conflict. In other words, I would face the situation head on as we must in the family. I would call parishioners' attention to the fact that we teach children about reconciliation but become examples to the contrary.

I would add prayers for reconciling and healing parish hurts and differences at each Sunday liturgy. And once a month I would hold an evening liturgy of healing which those who really care about having a loving parish family would help plan.

I would stop ignoring the pain of division or trying to deal with it alone. The problem belongs to the parish, not just the pastor. Those who are divided own the problem, not just Father. But Father has to acknowledge the problem and call the family together to resolve it, just as parents must. Isn't the parish family worth it?

(Alt Publishing Co.)

## Family Nights

### Opening prayer

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

### Lesson

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

#### Young Family

Theme for the evening is white. **Materials:** 1 tall candle (cost 25¢), sprig of greens, or flower for each member of the family and empty jar or vase to hold the greenery, old pictures of each one's baptism (if available) or a special remembrance

of that day.

**Activity:** The baptismal pictures may be shared for all to see and together try to relive the different historical moments of each family member's baptism. Next, form a procession with each one holding his sprig of greens or flower to symbolize his new life in Christ. Then light the white

candle which is to be held by the father or household head. The room may be darkened to better show up the light of the candle, the symbol for the risen Christ in our midst. While proceeding single file to the prepared party table, sing together, **ALL THE EARTH PROCLAIM:**

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

1. Serve you the Lord, heart filled with gladness,

Come into his presence singing for joy.

4. Enter his gates bringing thanks-

giving,

O enter his courts while singing his praise.

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

#### Middle Years Family

**Materials:** 1 white candle, Bible. Begin with lighting the candle, "Christ's presence with us" and singing **ALL THE EARTH PROCLAIM** (see above). Read aloud, Mt 28:1-10. What a moment it was for those women!

There is no attempt to describe the Resurrection in any of the Gospels for there were no eye-witnesses. We are called for a response of faith and a commitment, therefore, to all that Christ spoke and to the example of his life; yesterday we did respond in faith, through the renewal of our baptismal promises. Together try to recall what was said yesterday and share feelings and ideas about the different promises and also the pro-

fession of faith. "Celebrate!"

#### Adult Family

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

### Closing prayer

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



# Scriptures

Sunday, April 7, 1985

## Easter Sunday

Readings: Acts 10:34, 37-43; Colossians 3:1-4; John 20:1-9

### Resurrection recurs each day

**BACKGROUND:**

The Acts of the Apostles actually continues the gospel story. It reports those episodes in the lives of the better-known apostles, Peter

those events in Jesus' life recorded with that need to tell future generations in mind.

The epistle to the Colossians supplies the brief second reading. It underscores the Lord as first in every Christian life and decision, and that his place is in hearts filled with obedience and love.

In the third reading, St. John's gospel relays the excitement of that first Easter. It is not difficult to picture Mary Magdalene's wonder, nor to imagine the half-fearful, half-hopeful Peter and John. The tomb was empty!

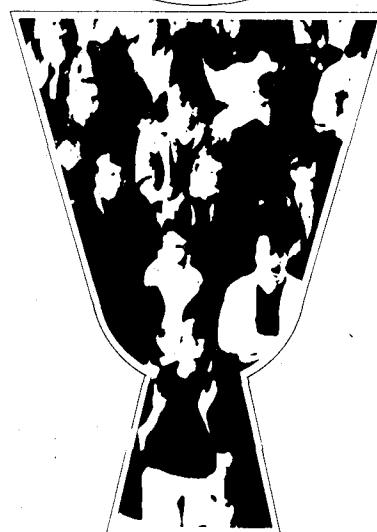
death. That belief was central to the apostolic faith. No accident impelled holy writers 20 centuries ago to add it to the manuscripts that modern readers see as the New Testament.

Their faith added that belief to what was written. It was the affirmation of their faith in Jesus as Lord and God.

Easter's second reading, while very short, is unusually important to the total picture painted by the liturgy of the Word. Resurrection is simply not history; it is profoundly personal and recurring each moment of each day.

It brought grace and hope that still refresh human hearts and inspire human wills.

Moreover, all who love the Lord are united in Jesus. Their rejection of sin is their victory even on earth. In obeying God, they are free. That may require self-denial, suffering, and pain, as was Jesus' experience, but the reward is everlasting victory and life. That is resurrection.



BY FR. OWEN CAMPION



and Paul, and in the experience of the infant church.

Certainly the early Christians felt whatever was written in Acts was important to their belief, for one chief reason for the written New Testament was to capture for the future ideas that otherwise would have died as witnesses and apostles passed from the scene.

The resurrection was among

**REFLECTION:**

The first and third readings for Easter's daytime Mass are largely didactic. They teach. They report as crisply as would a newspaper writer today the event of the Lord's resurrection, its impact upon three most trusted followers, and how it was remembered several generations later.

From the perspective of Easter 1985, those passages reinforce the ancient belief that Jesus rose from

# Penance helps the spirit grow

**Q. I recall reading in your column about a change in the Easter duty for Catholics but cannot remember what the change was and how it affects us**

to our present liturgical calendar, that season extends from the beginning of Lent to Pentecost (not, as formerly, Trinity Sunday).

Obviously almost everyone who is a practicing Catholic receives Holy Communion much more frequently than that. The regulation recalls days some centuries ago when reception of the Holy Eucharist fell off so seriously that the church felt it had to make a regulation requiring Communion at least once a year. Happily that has changed.

Contrary to what many Catholics say they were taught, there is no requirement to receive the sacrament of penance as part of the Easter duty, except in case of serious sin when confession of course would be necessary for Holy Communion (Canon 989).

That confusion is compounded by the fact that those who learned the "six precepts of the church" in the past will remember that one of these precepts was "to confess at least once a year." Even then, however, this

obligation held only when there was a serious sin to confess.

If you need a reminder, refer to the old Baltimore Catechism which was

only when there is a mortal sin.

Quite obviously, however, this does not reflect a wholesome spirituality, and is not at all what the church

*'Lent is a time to receive penance humbly and with a sincere acknowledgement of our constant need for God's mercy...'*

for decades before Vatican II the most authoritative expression of beliefs and practices of American Catholics. In the chapter on penance was the question, "What is meant by the commandment to confess our sins at least once a year?"

The answer: "By the commandment to confess our sins at least once a year is meant that we are strictly obliged to make a good confession within the year, if we have a mortal sin to confess."

Thus, in the past as well as today, if we are going to stick by the "rule," even annual confession is required

recommends. The sacrament of penance has larger and deeper purposes than simply to make oneself worthy of Holy Communion. It is a sacrament in its own right, which places one in a unique relationship with God as the forgiving Lord.

Thus, while it is not part of our Easter "duty," Lent is clearly one of the appropriate times of the year for every Catholic to receive this sacrament humbly and with a sincere acknowledgement of our constant need for God's mercy and healing of our sinfulness.

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BY FR. JOHN DIETZEN


**this year. Is there still an "Easter Duty" or is it up to us? (Pennsylvania)**

A. Since the beginning of Lent I have received a number of inquiries similar to yours. Apparently many Catholics are confused about the same thing.


One law of our church still is that Catholics should receive the Holy Eucharist some time during the Easter season (Canon 920). According

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## 'It's only a movie...'

### Do films demoralize our kids?

By Michael Gallagher

NEW YORK (NC) — One night my wife and I had a friend over to dinner. He happens to be a doctor, and right in the midst of dessert, his beeper started to go off.

The incident got me to thinking. What am I? A critic.

Do critics wear beepers? No.

Why not? Because nobody needs a critic in a hurry. Many would argue that nobody ever needs a critic.

Why, moreover, should an organization like the U.S. Catholic Conference evaluate movies and television programs when it has so many more important things to do? Isn't that sort of thing a throwback to the bad old days of the Legion of Decency?

After all, entertainment is just entertainment, isn't it? A movie is just a movie. A television show is just a television show.

A recent letter, though disturbing, suddenly made me realize critics from the USCC are needed. In fact, I felt like the Dutch boy with his finger in the dyke holding back a flood.

The letter is from the mother of a 13-year-old boy who attends a Catholic school. The boy went to a class Christmas party at his teacher's home. Also in attendance was a priest from the parish.

The boy told his mother that they all settled down in front of the television set and saw a Home Box Office presentation of "Friday the 13th, Part 3." In case you are not familiar with the film, it's an R-rated movie replete with gore and violence and a bit of sex and nudity thrown in for good measure.

The boy's mother was furious — furious once she found out about it, that is. This took some time because her son hesitated to tell her. The truth



**POIGNANT STORY** — Cher and Sam Elliott star as bikers Rusty and Gar in "Mask," the true story of a teenage boy who is badly deformed from a genetic defect but is helped by his mother's fierce support. The USCC says Cher is excellent in the role of the loyal mother but the story takes a "benign" view of the life style of a motorcycle gang. (The rating is A-IV, adults, with reservations).

came out when he was afraid to sleep in his own room.

If everything happened the way the boy told it, and I believe it did, the attitude of the priest and the teacher is indefensible.

They were thinking, I'm sure, that it was only a movie and not to be taken

seriously. But they were wrong.

I'm sure neither of them would disagree that exposure to good ideas, good stories and good example has a beneficial effect on the young.

Yet how could they not believe the corollary: that bad ideas, bad stories and bad example have a harmful ef-

fect — especially when the bad is presented, as it usually is, with much more force and much greater frequency?

This is the kind of split vision that affects so many, parents and teachers included, perhaps because facing the truth would disturb them too much.

Let me give another example. This one has to do with a public grade school whose enrollment is at least 50 percent Catholic.

A boy was hit by a car on the way to school and his leg was injured. The

*'This is the kind of split vision that affects so many people, parents and teachers included, perhaps because facing the truth would disturb them too much.'*

boy was not popular. He was, as somebody's daughter explained later to her parents, a "nerd." When the accident was announced over the public address system, class after class cheered.

Children tend to be cruel because they haven't learned pity. Years ago, however, such a response would have been unthinkable.

Who would deny that all those hours of viewing vividly depicted violence on television and in the movies and seeing "nerds" ridiculed in all the "Animal House" clones did not contribute to this shocking display of cruelty?

And so the U.S. Catholic Conference concerns itself with evaluating popular entertainment in the midst of what seem to be far weightier concerns.

After all, what good will it do to write pastoral letters if the bishops are addressing people whom the popular media have de-Christianized?

Gallagher is on the staff of the U.S. Catholic Conference Department of Communication.

## The Gandhi of South Africa

HOPE AND SUFFERING

By Desmond Tutu (William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1984, Pp. 189 \$10.95)

Chosen by the Catholic Book Club as its January, 1985 selection, when this volume of his sermons and other significant writings was compiled, Desmond Tutu was General Secretary of the South African Council of Churches; on February 3, 1985, he was installed as the first black Episcopalian Bishop of Johannesburg.

Bishop Tutu, the Gandhi of South Africa, has had a most interesting career and is well-known throughout the world for his leadership in the struggle for non-violent liberation in South Africa. After being twice nominated for the Nobel Peace Prize, he was awarded it in 1984.

As the Nobel Committee noted, Tutu stands in the middle of a divided society, ever willing to reconcile but never willing to compromise moral principles. In special words, the Committee stressed the non-violent struggle for liberation to which Bishop Tutu

belongs, a struggle in which black and white South Africans unite to bring their country out of conflict and crisis.

The title is well chosen for the themes of hope and suffering are intertwined on every page. Again and again Desmond Tutu teaches: "If God be for us, who can be against us? However his hope is never separated from the realization that freedom and justice can't be attained without anguish and suffering."

"Hope and Suffering" reiterates Tutu's steadfast refusal to back down in the crusade for liberation in South Africa. "Our Lord has tried to weld us into a family, people of different races, who demonstrates, however feebly and fitfully, what this beautiful land can be. If only we could begin to treat people as persons created by God in his image redeemed by Jesus Christ and sanctified by the Holy Spirit. What a wonderful land it would be and we believe it will happen."

At his episcopal installation the bishop defended his political activism and promised to continue it.

These writings are divided into

four chapters: Introducing South Africa, Liberation as a Biblical Theme, Current Concerns and The Divine Intention. Just as they vary in length, they vary in worth. The address given at the University of Natal, Durban, August 6, 1981, "What Jesus Means to Me" is outstanding.

"That is what Jesus says to me — God believes in you ... you and I are, despite all appearances to the contrary, princes and princesses together with Christ."

Bishop Desmond's submission to the judicial inquiry known as the Eloff Commission: "God's purposes are certain. They may remove a Tutu, they may remove the South African Council of Churches, but God's intention to establish His Kingdom of justice, of love, of compassion will not be thwarted. We are not scared, certainly not of the Government, or any other perpetrators of injustice and oppression, for victory is ours through Him who loved us ... Who can separate us from the love of Christ?"

Reviewed by Fr. Hugh J. Nolan, Ph.D., St. Isaac Jogues, Wayne, Pa.

## He is risen

"30 Minutes with Father Michael Manning" airs on Sundays at 8:30 p.m. and Wednesdays at 9:30 p.m. on Eternal Word Television Network on Channel 9. Here are forthcoming highlights:

**April 7:** "Christ the Lord is Risen." This program uses the format of the liturgy to celebrate Christ's resurrection, stressing viewer participation.

**April 14:** "Justice and Peace Series, Part I." The first of 6 programs on the issue of justice and peace. Fr. Manning interviews Fr. Paul Steidlmeier, S.J., professor of social ethics at the Pontifical Gregorian University in Rome.

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# What's Happening



**FIRST FLOAT.** Catholic Community Services entered their own float in the St. Patrick's Day parade this year, something they hope to do every year. The green, white and gold float designed by CCS staff expressed the virtues of faith, hope, and charity.

## St. Thomas leads 'Miami Nice' campaign

Bill Doyle turned New York's tourism industry around with his "I Love New York" Campaign.

Now it's Miami's turn.

Bill Doyle, Executive Vice-President of Gerson Friedlich Graf and Doyle in New York, the man who developed "I Love New York" for the Commerce Department, was the keynote speaker at St. Thomas University's 2nd Annual Tourism Symposium, "Miami Nice," on March 27th in St. Thomas University's Convocation Hall.

The symposium featured speakers from around the country, including New York and Hawaii, who have developed successful systems for delivering service in their home states.

So, St. Thomas announced details of its training program the university's Tourism Division will offer to train Miami's taxi drivers to be courteous, or specifically to be "Miami Nice."

St. Thomas has copyrighted "Miami Nice," so that proceeds generated through the program will go into a non-profit fund at the university to allow St. Thomas to fund its service-training programs.

## Stella Maris House to accept applicants

Stella Maris House, 8638 Harding Ave., Miami Beach will be accepting applications for this six story, 136 unit apartment building. The building consists of efficiencies for single persons, one bedroom apartments for couples, and apartments adapted for the handicapped.

Eligibility is subject to third party verification.

Applicants must be able to take care of themselves and their dependents, be 62 years of age or older and not be handicapped, and be living

Earlier this month, Fr. O'Neill, St. Thomas' President, prepared a spaghetti dinner for taxi drivers at the airport to show the university's support for these "front-line troops" in the tourism industry.

## Entrance exams slated for Mercy Nursing School

Entrance examinations for the Mercy Hospital School of Practical Nursing will be held in the hospital on April 8th from 9 a.m. to noon. Classes will begin in September.

The school has been in operation since 1981, graduating eight classes of practical nurses. The program is one year in length, divided into three 16 week trimesters of study.

## Remember them

The following is a list of priests who died in the month of April: Rev. Timothy M. Carr, April 1, 1973; Rev. Daniel Sanchez, April 2, 1976; Msgr. Jeremiah P. O'Mahoney, P.A., April 7, 1980; Rev. Robert P. Brennan, April 23, 1961; Rev. Joseph Nolan C.S.S.P., April 26, 1982; Rev. George C. Bucko, April 30, 1971.

on a limited income (single person \$8,800 per year or couple \$10,050 per year).

There is Section 8 for these units.

The first 300 persons who meet the initial eligibility requirements may pick up pre-application material at 9 a.m. on April 8th in person only at Minnotte Hall, 8625 Byron Ave. in Miami Beach.

Please do not phone and no applications will be accepted before April 8th. No one will be permitted to line up prior to April 8th at 7 a.m.

## Catholic singles conference

Catholic singles ages 18 to 30 are invited to join their peers at the first South Florida conference designed specifically for young adults, April 26 - 28 at the Konover Hotel on Miami Beach. Sponsored by the Archdiocese of Miami's Office of Campus and Young Adult Ministry, the "What's Love Got To Do With It?" weekend will include dining, dancing, prayer and a series of workshops designed specifically to meet the needs of single young adults.

Topics to be discussed include sexuality, relationships, life choices, putting love into action and finding room for God. A

Friday night concert by Christian musician John Michael Talbot, formerly of the rock-and-roll group "Mason Proffit", will kick-off the weekend. Facilities for the handicapped will be provided.

Keynote speaker will be Rick Miller-Haraway, director of Youth, Young Adult and Campus Ministry for the Diocese of Raleigh, NC.

Registration for the full conference, which includes the fee for the concert and the Saturday night banquet and dance, is \$60. For information and registration call 757-6241. Ext. 196.

## Testimonial dinner for Msgr. Pace principal

William J. Hennessey, principal of Msgr. Edward Pace High School for 17 years will be honored at a testimonial dinner on May 11 at the Sheraton Bal Harbour Hotel in Miami Beach.

The dinner for Fr. Hennessey is a black-tie affair with anticipated attendance of 500 people. The price per ticket is \$100 or a table of 10 for \$900.

Those attending will embody the full facet of Fr. Hennessey's involvement over the years: the Archbishop, the governor, high ranking officials from the various

local and South Florida municipalities, the lead administrators in the diocesan educational community, representatives from our 46 feeder parishes, the presidents of our local universities, as well as our faculty, alumni, and parents of the current student body.

Advance reservations required. Seating is limited. Reservation deadline for space in the program is April 12. Send your requests and congratulations to Msgr. Edward Pace High School, 15600 N.W. 32nd Ave., Opa Locka, FL 33054; Attention: Program Consultant, Testimonial dinner.



**SCHOOL GROUNDBREAKING.** The entire kindergarten and first grade of the new, small St. Agatha school turned out this Saturday along with a large crowd of clergy and parishioners to witness the groundbreaking for the new St. Agatha school in Miami. The entire school, which will contain classrooms for kindergarten through 8th grade is expected to be completed in 1990. Laying the cornerstone were (from left) associate pastors Fr. Salvador Planas and Fr. William Messick, auxiliary bishop Agustin Roman and pastor Fr. Armando Balado.

## Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each

week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

## It's a Date

### Single/divorced/widowed

**Catholic singles weekend** on April 26-28 at Konover Hotel in Miami Beach for singles 30. Dining, dancing, prayer. Registration for information and registration, call 757-6241, ext. 196.

**Dade Catholic Singles' Club** will have a party on April 20th. Dance contest and raffle for the best '60s costume. For more information, call Michael Haya at 226-4274 or Maria Alvarez at 446-6851.

**Andrews Separated and Divorced** will April 10th at 8 p.m. in the St. Andrews of Library, 9990 N.W. 29th Street, Coral Gables. Sr. Agnes Gott will be speaking on upcoming retreats for the separated and divorced. Members and guests are welcome. Bowling Friday 8 p.m. at Holiday Springs. Call Vince 5-3177 or Michelle at 753-4139 for more information.

**Catholic Widowers Club of Hollywood** hold its monthly meeting-social April 13 at City Social Hall, 700 Chaminade Drive, Hollywood. This will be a covered dish supper music and games planned — gentlemen for further information, please phone Joan 508 or Dora 431-8275 after 7 p.m.

### Meetings

**Blessed Sacrament Women's Club** meeting will be held April 9th at 8 p.m. in the church hall.

**Queen of Peace Fraternity of the Secular Franciscan Order** will meet April 14th at St.

Richard Parish Center, 7500 S.W. 152 Street, Miami. Formation will be at 1 p.m., Benediction at 2 p.m., followed with the monthly meeting and fellowship. All professed members of the Third Order of St. Francis of Assisi and all those aspiring to membership are invited. Visitors are welcome.

**Pax Christi**, an international Catholic peace organization, meets each month at St. Thomas University, 16400 N.W. 32 Avenue. The next meeting will be held from 9:30 a.m. until noon on April 27th. For details, call Larry O'Toole at 374-1987.

**Catholic Daughters of the Americas**, Court Holy Spirit #1912, Pompano Beach, will hold regular business meeting April 12th, 2 p.m., at St. Elizabeth's Gardens.

### Festivals

**St. John Fisher Catholic Church** will hold their 19th annual fiesta on April 14th from 11 a.m. to 5 p.m. in the parish center at 4001 North Shore Drive in West Palm Beach. Games, prizes, food, handicrafts, boutique.

**The Church of St. Benedict**, Hialeah, will hold its spring festival April 18-21, with rides, booths, games, international food, entertainment and many prizes. It will be held on parish grounds, 701 West 77th Street, Hialeah. Phone 558-2150.

**St. Stephen's Catholic Church**, 2001 S. State Road 7, Miramar, is holding its annual Mardi Gras Carnival April 18-21 on the church grounds. Super rides, games, prizes, Ronald McDonald Show and all kinds of foods,

especially Spanish dishes and Italian zeppola's and sausage sandwiches.

**St. James Church** will hold its annual Spring Festival April 18-21. Rides, foods of all kinds and games for both young and old on April 18 and 19 from 5 to 11 p.m. and April 20 and 21 from 1 to 11 p.m. Located at N.W. Fifth Avenue and 131st Street, North Miami.

### Spiritual renewal

**Women of the Light** will hold their monthly Bible breakfast at the Holiday Inn, Ft. Lauderdale North, 4900 Powerline Road, April 20, 9-11:30 a.m. Scripture, personal sharing. Reservations in advance by April 16. Cost is \$7. Call Nancy at 752-3008 or Lila at 753-2037 or Sharon at 721-8486.

**The Cenacle** in Lantana will hold an evening with bereaved parents on April 10th from 6:30 to 10 p.m. Time to share and reflect for those who have lost a child. Dinner served. Offering \$10.

**The Dominican Laity**, Third Order of St. Dominic will have their reception and profession on April 28th at Cor Jesu Chapel at Barry University. The members will meet in Thompson Hall at 10 a.m. for the blessing and pinning of the roses.

### Entertainment

**Barry University** announces its annual spring concert April 14th, presented by the Barry University Concert Choral and Show Choir.

Works by Barber, Handel, Pachelbel and Wagner. The concert begins at 8:15 p.m. Admission free. Broad Center for Performing the Arts.

**The Barry University Theatre Dept.** will present a comedy, "Feiffer's People" on April 19 and 20 at 8:15 p.m. in the Broad Center for the Performing Arts. Brief comedy sketches and "playlets." For ticket info, call 758-3392, ext. 223.

### Porpourri

**The Pastoral Center**, 9401 Biscayne Blvd., will be the location of a Yom Hashoa Service in the atrium on April 17th at 11:30 a.m. A day of world-wide remembrance of the Nazi holocaust.

**Mother of Christ Church** is presenting the Live Stations of the Cross at Bent Tree Elementary School at 4861 S.W. 140 Avenue, Miami, April 5th at 8:30 p.m. in Spanish and 7 p.m. April 6th in English.

**St. John the Apostle Council of Catholic Women** will sponsor a games party on Sunday, April 21 at 7 p.m. in St. John's Parish Hall, 451 East 4th Avenue, Hialeah. Tickets are \$4 at the door and \$3.50 pre-sale. For additional information and/or tickets, call 888-7259.

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**5A-NOVENAS**

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Jude for prayers answered.  
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answered. Publication promised.  
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Thanks to St. Jude for special  
favor received. Publication  
promised. Nick & Marie

Thanks to Holy Spirit, St. Jude  
for prayers answered. Pub-  
lication promised. J.A.K.

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answered. Publication promised.  
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Thanks to St. Jude for needed  
miracles. Publication promised.  
GERRI

Thanks to Holy Spirit & St.  
Jude for prayers answered.  
Publication promised. M.G.L.

Thanksgiving to St. Jude for  
prayers answered.  
L.C.

**5A-NOVENAS**

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. N.L.C.

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. A.J.E.

**PRAYER TO THE HOLY SPIRIT**  
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**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. R.C.S.

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer 3 consecutive days. This prayer must be published immediately after the favor, only your initials should appear at the bottom. B.C.

**5A-NOVENAS**

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

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# know your faith



Through human history, water has been synonymous with life — too little water meant famine. However, when uncontrolled, water could mean death.

## Water! Water! Life!

Why is this symbol so important?

By Father John Castelot  
NC News Service

Water is not plentiful in Israel. Wells are few and far between, rainfall unpredictable.

Modern Israel employs technological expertise to bring the waters of the Lake of Galilee into homes. But in biblical times such technology was unknown.

No rain falls from April to October. In the rainy season precipitation can be abundant or minimal. Before the modern era people had to preserve whatever

*'Before the modern era, people had to preserve whatever rain did fall in cisterns for use throughout the dry months.'*

rain did fall in cisterns for use throughout the dry months. Carefully and with painstaking labor the hillsides were terraced to hold the moisture that ensured good crops.

Of course, if the rainfall was meager, the crops suffered and so did the people. It was a simple matter: no rain, no food — famine and gnawing hunger.

No wonder water came to be such a powerful symbol in the culture. Water literally meant life.

That is why the symbolism of water — life-giving water — pervades the church's Easter Vigil,

the celebration of life's triumph over death.

The account of creation in the first reading of the Easter Vigil tells of God's triumph over the primeval waters, bringing order out of chaos.

Another story of creation, in Genesis 2:4, also was pervaded by

water imagery. It pictured a great river flowing through God's garden and branching out to form the four great rivers known to the author. This headwater issuing into life-giving streams symbolized the superabundance of God's favor to all humanity.

The reading from Exodus tells

how the Israelites, escaping Egypt, crossed the sea, another instance of control of the waters. For water could be destructive; in the mythology of ancient times it symbolized evil, chaos.

When controlled, water was beneficial; when uncontrolled, it could sweep away rather than sustain life.

In another Easter Vigil reading the Lord says, "All you who are thirsty, come to the water!" Through the resurrection of Jesus God has conquered death and brought life to humanity, a life surpassing even the wonder of natural life.

It was this life Jesus spoke about in his dialogue with the Samaritan woman at the well. When he promised to give her "living water" she became terribly excited.

In the ordinary idiom, "living water" meant the fresh running water of a stream. The thought of having such a copious supply of this marvelous liquid running through her yard fired her imagination.

But Jesus used the expression "life-giving water" to refer to his teaching and his gift of the Spirit, the vivifying, energizing spirit of God himself.

The Easter liturgy celebrates the glorification of Jesus. Through his death and glorification Jesus was empowered to pour forth for us the life-giving treasures of water and blood.

Life has conquered death. Light has overcome darkness.

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Can you help Betsy Bunny find these Easter words hidden in the puzzle?

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CANDY  
CHICK  
CHOCOLATE  
CROSS  
EASTER EGG

FAST  
GOOD FRIDAY  
JELLYBEAN  
LAST SUPPER  
LENT  
LILY  
PALM  
RESURRECTION  
SUNDAY

## An Easter pursuit

By Theodore Hengesbach  
NC News Service

Easter brings memories of colored Easter eggs, the return of spring, family celebrations. But it also is a time when people remember the empty tomb, the women hurrying at dawn to anoint Jesus' body, the bewildered guards, the appearances of the risen Lord to his disciples.

Here is a little quiz just for fun that asks: How well do you remember all the details in the

biblical accounts of the resurrection? This quiz is based on Matthew 28; Mark 16, 1-8; Luke 24, 1-49; John 20-21, 14.

Take a minute to try your hand at this Easter pursuit. And then — no matter what! — take another minute to re-read the four biblical passages just cited.

1. Who was the first to see the risen Jesus, according to Matthew and John?

- a. Mary, Jesus' mother;
- b. Peter;

- c. John;
- d. Mary Magdalene.

2. How was the stone blocking the entrance to the tomb moved away, according to Matthew?

- a. by an earthquake;
- b. by Jesus when he rose from the dead;
- c. by an angel;
- d. by Joseph of Arimathea.

3. Who made up the story that Jesus' disciples had come and stole his body from the tomb?

- a. the guards;

# Easter

## The night to remember

By Father John Gurrieri  
NC News Service

"This is the night" — when most Christians lose every fear of the haunting darkness of childhood which never leaves our psyches.

"This is the night" — when the ghosts and ghostly visions of sleeplessness are replaced by the joyful wakefulness of expectation.

This night is Easter. The expectation is of the Resurrection.

"Night truly blessed when  
"heaven is wedded to earth...  
"Most  
blessed of all nights,  
"chosen by God to see Christ  
"rising from the  
dead!"

The night is the Easter Vigil. The poetry is from the Easter Proclamation — the Exultet — sung by the deacon with the joy of an eyewitness of Christ's rising, of the stone before the tomb being thunderously rolled away to make way for the procession of the risen Lord into a world both unbelieving and struck by fear that one who has died a cruel and miserable death now lives, and lives forever.

The Easter Vigil celebrates in the most lavish manner possible the central mystery of Chris-

*'The Easter Vigil is our greatest vigil, our highest form of expectation and perhaps the only human expectation we are certain will be fulfilled.'*

tian faith: the saving death and resurrection of the Lord Jesus Christ.

In the darkness of night, with no illumination of any kind, the church gathers around a pile of sticks and charcoal, ready to kindle a fire and to light a candle, prepared to proclaim and to move in procession proclaiming, "Christ our light!"

Perhaps no other liturgical ritual in our Roman Catholic tradition is so powerful as the fire, incense, candle and candlelit procession of the Easter Vigil. Certainly no other liturgical feast is organized in what appears to be such a complex structure.

For sure, no other liturgical solemnity takes as long as the Easter Vigil! We Roman Catholics, so habituated to brief, sober and simple rites, completely lose our heads liturgically during the Easter Vigil.

Why this departure from our usual ritual sobriety? Christ is risen and this is the night on which he rose from the dead!

The Easter Vigil is really four liturgies united by one common mystery.

- It is a liturgy of light. The resurrection is proclaimed in every possible sign, symbol or metaphor of light. Our Christian faith is described as "enlightenment" and sin is named darkness.

- It is a liturgy of the word. The assembly hears as many as nine readings from the Scriptures, retelling God's compassionate love from the first day of creation to the end of the world.

- It is a liturgy of baptism and initiation into the mysteries of Christ. Men and women are baptized, confirmed and received into the Eucharistic community. This liturgy abounds in signs: the symbol of water, destructive and life-giving; the symbol of oil, soothing and consecratory; the gesture of laying on hands, priestly and confirming in strength.

- It is the liturgy of the Eucharist, the sacrificial banquet in which the very death and resurrection are made present to sanctify and

renew the assembly.

The Easter Vigil is all this and more! When the priest lights the new Easter candle, he expresses the hope that wells up in our hearts: "May the light of Christ, rising in glory, dispel the darkness of our hearts and minds."

The Easter Vigil is our greatest vigil, our highest form of expectation and perhaps the only human expectation we are certain will be fulfilled. It is the celebration of the hope that is never disappointed.



- b. the chief priests and elders;
  - c. Pontius Pilate;
  - d. Herod.
4. According to Mark, who did the women tell that Jesus had risen from the dead?
- a. John;
  - b. Peter;
  - c. Mary;
  - d. They said nothing to anyone.
5. John tells of a race by two of Jesus' disciples to see the tomb. Name the two disciples.
6. Who won the race to the

- tomb?
7. The risen Jesus was mistaken by some as:
- a. a visitor to Jerusalem;
  - b. a spirit;
  - c. a gardener;
  - d. all of the above;
  - e. none of the above.
8. Which one of the disciples refused to believe that Jesus had risen from the dead until the nail prints in his body were seen?
- a. Thomas;
  - b. Nathaniel;

- c. Peter;
  - d. Matthew.
9. How did Jesus demonstrate to the disciples that he was really alive?
- a. He told them to touch him;
  - b. He prepared breakfast for them;
  - c. He ate some broiled fish;
  - d. None of the above;
  - e. All of the above.
10. Name two of the women who visited Jesus' tomb on that first Easter morning.

- Answers:
- 1. D. Matthew 28, 1 and 9; John 20, 14f.
  - 2. C. Matthew 28, 11-13.
  - 3. B. Matthew 28, 11-13.
  - 4. D. Mark 16:8.
  - 5. Peter and the disciple (John) whom Jesus loved. John 20, 3-4.
  - 6. John. John 20, 3-4.
  - 7. D. Luke 24, 18 and 37; John 20, 15.
  - 8. A. John 20, 25.
  - 9. E. John 20, 21 and 21, 9-14; Luke 24, 39.
  - 10. Mary Magdalen. Matthew 28, 1; John 20, 9-12; Luke 24, 42-43.
  - Mary the mother of James. Mark 16, 1; Luke 24, 10.
  - Salome. Mark 16, 1.
  - Joanna. Luke 24, 10.
  - "Other women." Luke 24, 10.



## Recipes for a well-loved holiday

By Diane Moogan

Easter Sunday has always been a well-loved holiday in our family and one with several long-standing traditions. Of course, coloring Easter eggs is one and another is our version of an egg hunt, a game where our kids have to search for their Easter baskets. On Easter eve, we'd fill their baskets with candy and hide them. My husband Tom would then make up little cards for each of our three boys containing a poem giving clues to the location of their

### BRAIDED EGG BREAD

1/2 cup warm water  
2 pkgs. dry yeast  
1-3/4 cups warm milk  
2 tbsps. sugar  
1 tbsps. salt  
3 tbsps. melted butter  
4 eggs  
6-1/2 cups all purpose flour  
6 hardboiled eggs

Dissolve yeast in warm water and add the next four ingredients plus three eggs and one yolk (reserve egg white). Add two cups flour and mix until smooth then add an additional

*'As time went on it became more difficult to find hiding places challenging enough for our kids, and out of the reach of the dog...'*

Easter candy. The cards, signed "E. Bunny" would be on their pillows when they awoke and their search would always buy us another 20 minutes sleep on Easter morning.

Now hiding the baskets was easy the first few years — inside the clothes dryer, top shelf of the linen closet, behind the TV, etc. But as time went on it became more difficult to find hiding places challenging enough for our kids and out of reach of the dog. Fortunately we recently moved to a bigger, older house and a whole new supply of hiding places. And even though Tom no longer has to disguise his handwriting for the "E. Bunny" clues and our oldest son now pays the youngest to find his basket for him, it's still a tradition we have fun with and one our kids will pass along to theirs someday.

If you've indulged in some traditional Easter artistry this week and colored enough eggs for a mile-wide omlet, here are some recipes that'll help put them to good use. This first one is for braided egg bread, a traditional Easter item in many Italian homes.

cup at a time until soft dough is formed. Knead on floured board 8-10 minutes and place in a greased bowl (turn once to coat). Let rise one hour or until doubled. Punch down, divide in half (for two breads) and separate a half into six pieces.

Roll each into 18-inch long rolls and braid three of these together. Twist two more rolls together and place atop braid, pinching ends together and tucking under braid. Place three colored, hardboiled eggs between twists. Divide last roll of dough into three pieces and wrap around each egg as to nest them in the dough. Brush with beaten egg white, cover and let rise until doubled in size and bake at 375 degrees for 25-30 minutes. Repeat procedure with other half of dough.

Here's a traditional Polish recipe called Easter Nest Coffee Cake that is a popular feature of the Swieconka — an ancient Polish custom of bringing food to Church on Holy Saturday to be blessed.

### EASTER NEST COFFEE CAKE

1 pkg. dry yeast in  
1/4 cup warm water



**BUNNY HUG** — Five-year-old Tiffany Beasley of Rockledge, Fl. and her Easter present, a rabbit named "Sweetie" spend an egg-citing Easter morning becoming friends. (NC photo from UPI-Reuter).

1/2 cup milk  
1/4 cup each shortening and sugar  
1 tsp. salt  
3 cups all-purpose flour  
1 slightly beaten egg  
frosting, coconut, etc.

Dissolve yeast in water. Mix next four ingredients until sugar dissolves and stir in one cup flour. Add yeast, egg and beat well. Stir in remaining flour until soft dough is formed. Knead for 8-10 minutes and place in a greased bowl, turning once. Cover and let rise one hour.

Punch down, divide in thirds, cover again and let rest for ten minutes. Form 1/3 of dough into six "egg" shapes and place close together in center of greased baking dish. For the "nest" shape, form remaining dough into two 26-inch ropes, twist together and coil around "eggs." Seal ends, cover and let rise in warm place until doubled in size, then bake in a 375 degree oven for 15 minutes. Cool and decorate, i.e., tinted coconut for nest, different colored frostings for "eggs," etc.

## the Saints *by Luke*

### ST. BERNADETTE



**S**T. BERNADETTE SDOUBIROUS WAS BORN OF A POOR FAMILY JAN. 7, 1844, IN LOURDES, FRANCE. ONE DAY, GATHERING STICKS, SHE SAW A BEAUTIFUL LADY CLOTHED IN WHITE AND BLUE WITH ROSES ON HER FEET AND A ROSARY HANGING FROM HER ARM. HER MOTHER, UPON HEARING OF THIS, BECAME UPSET, AND MANY QUESTIONED THE GIRL'S SANITY. ON 18 DIFFERENT OCCASIONS SHE REPORTEDLY SAW "THE LADY," ONE TIME BIDDING HER TO "DRINK OF THE FOUNTAIN." THE CHILD LOOKED AROUND BUT SAW NONE, SUDDENLY WATER SPRANG UP AND FLOWED OVER THE ROCKS. ONE TIME BERNADETTE BEGGED: "O LADY, TELL ME WHO YOU ARE." REPEATING THE REQUEST FOUR TIMES; EACH TIME THE VISION GREW BRIGHTER AND THE LADY REPLIED: "I AM THE IMMACULATE CONCEPTION." THE CHILD KNEW THEN THAT SHE WAS THE MOTHER OF GOD. THE FAME OF THESE VISIONS GREW, DRAWING GREAT NUMBERS OF PILGRIMS. MANY MIRACLES AND CURES CAME ABOUT. OUR LADY TOLD BERNADETTE, "I CANNOT PROMISE YOU HAPPINESS IN THIS LIFE, BUT ONLY IN THE NEXT." BERNADETTE ENTERED A CONVENT, SPENDING HER LIFE AS A HUMBLE NUN. SHE SUFFERED MANY DISEASES BUT WAS NEVER KNOWN TO COMPLAIN. SHE DIED AT AGE 35, IN 1879. HER FEAST IS APRIL 16.

## Parish double-talk

By Hilda Young  
NC News Service

Columnist Art Buchwald started out this year with a delightful commentary on the previous year's "big lies." He mentioned such untruths wielded during 1984 as "It's impossible. Our computer never makes a mistake." Or how about, "Our delivery man will be at your door before noon."

If we are going to be honest, I thought, we in the church use a few questionable phrases ourselves from time to time:

"There's no one at the rectory to handle your call at this moment; please leave your name and number and we will return your call as soon as we can."

"This meeting will only last half an hour."

"We rarely talk about financial needs of the parish from the pulpit, but today we have to make an exception."

"Today's sermon is short and to the point."

"If Jesus were alive today he would vote Republican."

"If Jesus were alive today he would vote Democratic."

"I don't want you to feel guilty about this, but..."

"You will find this adult education series stimulating and informative."

"This is a one-time collection."

"We will schedule CCD classes with holidays and family schedules in mind."

"I'm from the parish renovation pledge committee and I'm calling to thank you for your regular support of the parish."

"If you don't have time to help repaint the parking lot lines next week, it won't be held against you."

"The primary purpose of our weekly bingo night is to provide recreation for some of our older parishioners."

"You are going to enjoy singing this song."

"You can start the meeting at 8 p.m. sharp. The chairs will be set up and ready for you."

"Because you all know the third and fifth commandments, I will speak only to the sixth."