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.)

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 millennium draws to a close. He urged them not to bring guns and destruction across the threshold into the third millennium. (Story, page 5).
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 attitude of physicians and health care workers has 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 disapprove of government regulation 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 congressional committees. 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 the outbreak of violence in South Africa," said Vatican Radio. Pope John Paul II expressed concern over the outbreak of violence in South Africa, where violence has once again been the case.

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, who is in charge of the pastoral department of the archdiocese of Hong Kong, is a native of Taiwan and has been appointed to his post by the Vatican. His visit is expected to be the first of its kind and to set a precedent but applies only to Scarsdale, N.Y., where the issue had been raised.

Italy approves concordat

By Sister Mary Ann Walsh

VATICAN CITY (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 voted 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 $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 Ferrell 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 been even an 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.

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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 disestablished Carmelite nun congregations. A press statement said the statement said Pope John Paul II on the occasion of his election as pope in 1978 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.

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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 comraderie 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 McCarthey blessed the Holy Oils, carried in three vessels, one for the Oil of the Sick, one for the Oil of the 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 McCarthey 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).

As the airplane reaches the higher altitudes, I begin to fantasize. I begin to reflect on the editorial cartoon I would like to draw if I had the talent.

As the airplane reaches the higher altitudes, I become a little more 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 kne he would 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 issues.

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 abandoned three-monkey dolls, indicating his 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 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 like to talk about them and it will be around many thousands of years after them.

The Church has been around 2,000 years before him. He does not seem to be programmed to react automatically when any Catholics speak up. Automatically he declares something we hold very, very 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 results, as should community political leaders when a large segment of their people are being insulted.

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.

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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.

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Archbishop of Miami
Study: Catholic high schools academically good and not elitist

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

The study, which is the final report of the 1985 NCEA convention, found that Catholic high schools serve only 57 percent of those eligible and that low-income students can attend Catholic high schools. The study also noted that Catholic high schools are a mixed blessing, adding “seal” to the community but “is difficult to build an institution” made up of teachers with little experience.

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

Priest wins million dollars

...But Father Joseph Farone, 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)

Food bill backed

WASHINGTON (NC) — A coalition of Catholic groups, including the Na- tional Conference of Catholic Charities, April 8, announced passage of a new, $1 billion legislative proposal to feed the hungry.

The Comprehensive Nutrition Assistance Act of 1985 would provide funds for programs 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 reform, and other food and hunger-related projects.

At a news conference by Father Thomas J. Hafer, executive director of the NCCC, said the food stamp program serves only 77 percent of those eligible

to Catholic Relief Services for Af- ricans.

The researchers studied data in 14 categories from 910 Catholic secondary schools 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 efficient, 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.

“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 Catholic high schools” and that fine arts “appears to be a low priority.”

Armando A. Garcia, M.D.
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Sponsored by the Archdiocese of Miami

There will be 300 applications distributed.

Stella Maris House, 8636 Harding Avenue, Miami Beach
This six-story, 136-unit apartment building, consists of efficiencies for single persons, one bedroom apartments for couples, and apartments equipped for the handicapped. All eligibility criteria is subject to third party verification.

Some eligibility criteria are: (1) Ability to live independently (care for self and apartment). (2) 62 years of age or older unless handicapped, and (3) living on limited income (single person: $8,800 p.a., couple: $10,050 p.a.).

There are Sections 8 for these units. First 300 persons who meet the initial eligibility requirements may pick up pre-application material in PERSON ONLY at: Minotte Hall, 8625 Byron Avenue, Miami Beach.

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Auspiciados por la Arquidiocesis de Miami

El 8 de abril, se distribuirán 300 aplicaciones para personas interesadas en residir en la Casa Stella Maris, situada en el 8636 Harding Avenue, Miami Beach. Es un edificio de seis pisos con 136 unidades "eficiencias" para personas solas; apartamentos de un cuarto para matrimonios y aparados es lo especial de los incapacitados.

Para calificar, es necesario: (1) Poder vivir independientemente, o sea, sin necesidad de la ayuda de otro. (2) Ser menor de 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 califi- quen bajo estos requisitos previos pueden recoger planillas de pre-aplicación yendo personalmente el 8 de abril, 1985, a las 9 a.m. al Minotte Hall, 8625 Byron Avenue, Miami Beach. (FAVOR NO LLMAR POR TELEFONO) igualdad de oportunidad en viviendas.

No se distribuirá ninguna artículo nadie hacer línea frente a esta oficina antes del 8 de abril a las 7 m. i.
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 tensions, 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.

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

"Whoever is 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 Year of Youth.

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 Couneen 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 predominant-ly Italian crowd and during lengthy addresses in Italian, Ms. Couneen 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 30 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, 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.

Pope to youth: Peace, not guns
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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 for 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 finest dresses and hats. Mass was concelebrated by Archbishop Edward McCarty, Archbishop Pio Laghi, the Vatican's U.S. representative, Bishop John J. Nevin of Venice, Father Patrick O'Neill 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 hang-ups 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 nation's east coast and more — it is the first 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 McCarty summarized everyone's 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 challenge set forth by the Augustinian 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 dissociate itself from obedience to divine law. Otherwise, it becomes blasphemous, as in the case of abortion.

The St. Thomas jurist is obligated to "go beyond justice to build in his profession a civilisation of love that makes him a steward who is uniquely caring for his client, a law mover who is committed to integrity and sensitivity in all his relationships, public spirited, both the advocate and peacemaker, the moral and 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 McCarty 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 promises, "we will pledge to assist every woman of any faith — or no faith — in financial need and choose life for her child rather than death by abortion."

The announcement was issued during the Archdiocese's annual Pilgrimage for Life and Mass of Reconciliation for the sin of abortion. 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 got a lot of people 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."

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

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: 983-2229;
Coral Springs: 753-0770;
South Broward: 963-2229;
and South Dade: 233-2229.

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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.

"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 occurred in Cuba," said Archbishop McGrath. "There's no doubt that the Cuban 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 interpreta-

tion of liberation theology and have been giving it a lot of publicity and

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

"Unfortunately, with good intentions, a lot of religious groups are focusing their 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 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 involvement of all social justice and doesn't involve, certainly, the implementation of Marxist prin-

ciples."

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 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 in-

dividualistic, 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, he said, 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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Also participated in discussion of
U.S. bishops' letter on the economy
(Address the letter on the economy (see opposite page)

- In unjust economic systems.
- The tragedy of the (Nicaragua) si-

uation is we don't learn our lessons,
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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 ethic policy forum agreed that far from 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 economy. The letter 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 talk 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 and the economy show a shift in this attitude by the Catholic hierarchy. However, this new emphasis on social issues 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 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 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, the 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 opposed 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 policy 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 ethicized 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 centeredness 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 to labor which he regards as an excellent contribution to social teaching, grounded in a strong biblical foundation.

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This year, 24 priests in the Archdiocese of Miami celebrate the Monday of Holy Week.

Most. Rev. Eduardo Dalmau
Bishop Dalmau was born in 1933 in Havana, Cuba, and ordained a priest for the Archdiocese of Havana in 1958. In 1960, he was assigned to the Diocese of Little Rock, Arkansas, and was transferred to the Archdiocese of Miami in 1970. Bishop Dalmau has served as a priest for 40 years and is currently the bishop of the Archdiocese of Miami.

Rev. Francisco Fernandez del Moral
Rev. Fernandez del Moral was born in 1935 in Havana, Cuba, and ordained a priest for the Archdiocese of Havana in 1960. In 1962, he was assigned to the Diocese of Little Rock, Arkansas, and was transferred to the Archdiocese of Miami in 1970. Rev. Fernandez del Moral has served as a priest for 40 years and is currently a priest in the Archdiocese of Miami.

Golden Jubilarians
Rev. Miguel De Arriola
The son of Tomas and Agapita Larrauri, Fr. De Arriola was born on April 23, 1932, in Santiago, Chile. After attending Guizpuzcoa and Vitoria seminaries in Spain and was ordained for the diocese of Vitoria on November 10, 1955. Fr. De Arriola came to the United States May 15, 1962 as assistant at Little Flower, Chicago. In 1963 he was installed in direct posts for the Cursillo Movement. His other assignments include St. Agnes, Oceanside, N.Y.; Peter & Paul, Corpus Christi, Immaculate Conception, St. Raymond, Oxnard, Ca., and Shrine of Our Lady of Charity and St. Joan of Arc, Kansas City. Fr. De Arriola became a priest in 1965 and is presently a priest in the Archdiocese of Miami.

Rev. Samuel J. Delaney
The sixth and last child of Jeremiah Delaney and Mary Devor was born on April 5, 1935, at Sea Isle, N.J. Entering the Holy Ghost seminary at Camden, Pa., he made his profession at Ridgefield, Conn. on July 17, 1959. He was ordained a priest at St. Mary’s Seminary, Norwood, Mass., on December 31, 1960. His first assignment was to Tanganjika, 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 amased the British with an engineering feat that blazed a full road through the jungle to his Kikongo Hospital, 6,000 feet above sea level.

In the U.S. he gave retreats and was a pastor in Arkansas and Louisiana. After 31 years as an assistant at Little Flower, 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. He was ordained to the priesthood by Bishop Dalmau.

Rev. Januszewski
Born in Sadki, Poland, Fr. Januszewski was ordained to the priesthood at Poznan for the Archdiocese of Chicago on June 15, 1935. He served five years in his native Archdiocese. On August 24, 1940, he was arrested by the Gestapo at the Castle of Queen of Heaven Parish in North Lauderdale.

Rev. Francis Reinberg
Most Rev. Monsignor Reinberg was born June 1, 1909 in Oklahoma. He studied at St. Lawrence Seminary, Emmorey, Wisconsin and transferred to Guigem Seminary, Oklahoma City, where he interrupted his studies, he continued his studies at St. Gregory Seminary in Cincinnati, Ohio and was ordained to the priesthood on June 15, 1935.

After 4 years of half work parish work in the Archdiocese of Santa Fe he was appointed to teach at the Gethsemani Seminary in Albuquerque. This “pro-temp” assignment lasted 28 years. In 1964 the Archbishop Edwin V. Byrne appointed Fr. Reinberg rector of the Seminary and 11 years later pastor of Holy Rosary Parish in Albuquerque. In 1974 he requested a lighter load and was given a small Indian reservation in New Mexico, among the Pueblo Indians.

In June, 1975, after 27 years of service in New Mexico, Fr. Reinberg moved to Lompompo Beach near St. Elizabeth Parish.

Silver Jubilarians
Rev. Ronald K. Brohamer
The son of Joseph Brohamer and Martha Riggan, Fr. Brohamer was born on May 15, 1932 in Rockford, Illinois. He was ordained to the priesthood by Bishop Dalmau.

His eclesiastical studies were done at Sacred Heart Seminary in Delafield, Wisconsin and transferred to Quigley Seminary in Chicago, Illinois. He was ordained to the priesthood by Bishop John, Plymouth, Michigan. He was ex- corporated 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 (FL), St. Mary Star of the Sea, and St. John’s, Plymouth, Michigan. He was ex-corporated from the Diocese of Lansing on July 27, 1959 and ordained at St. Mary’s Cathedral, Miami on June 4, 1960.

Removals from his pastorate were at St. Francis Catholic Church in Miami on Christmas Day 1932. He studied in the U.S. seminaries from 1949-53, then joined the Carmelite Fathers and spent time in monasteries. From 1956-61 he studied in Rome, where he received a Licentiate in Theology. Ordained for the Carmelites in 1961, he was appointed school principal and professor of theology in Spain from 1967-74. He retired in 1994 to teach in a another church in Florida. His ecclesiastical studies were done at Sacred Heart Seminary in Delafield, Wisconsin and transferred to Quigley Seminary in Chicago, Illinois.

Rev. Ignacio Carabjales
Fr. Carabjales was born in Cienfuegos, Cuba on Christmas Day 1932. He studied in the U.S. seminaries from 1949-53, then joined the Carmelite Fathers and spent time in monasteries. From 1956-61 he studied in Rome, where he received a Licentiate in Theology. Ordained for the Carmelites in 1961, he was appointed school principal and professor of theology in Spain from 1967-74. He retired in 1994 to teach in a another church in Florida. His ecclesiastical studies were done at Sacred Heart Seminary in Delafield, Wisconsin and transferred to Quigley Seminary in Chicago, Illinois.

Rev. Thomas A. Clifford, O.F.P.
Fr. Clifford was born in Boston, Mass., on October 10, 1928 to Thomas Clifford, Sr. and Mary C. Hurley. He attended Boston College High School and graduated from Boston College with a Bachelor of Arts degree.

Entering the Dominicans, he took degrees in philosophy, theology, sacred theology, and spiritual theology. He was ordained to the priesthood in 1960. For five years he was Campus Minister at the U of Miami and when there then obtained a M.A. in philosophy. He taught philosophy at St. Stephen’s College 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 the University of Oregon. For the last two years he has taught philosophy at the University of Oregon.

Rev. Donald Connolly
Born in Boston, Mass., Donald began his studies for the priesthood at the seminary school at St. Mary’s Parish, Bellingham, Washington. He was ordained a priest for the Archdiocese of Boston on May 26, 1960.

His pasty career has been varied and challenging. In addition to pastoral work at St. Anthony and St. Bernardine Parish, the hospital chaplain, served as secretary to Archbishop Carroll, high school principal and spiritual director, and professor at Barry College. He also taught at Barry College at Boynton Beach and while there founded St. Thomas More Parish, Palm Beach.

From 1967 to 1970 he coordinated the National Catholic Office of Radio and Television for the American Bishops and was official liaison to major networks. He is a member of the National Academy of Arts and Sciences and is frequently resides at St. Patrick’s on Miami Beach.
Rev. Sergio Figueredo, S.J.
At Clcnfuegos, Cuba, October 17, 1931, Fr. Figueredo was named a priest.
He studied at the University of Havana, Estanislao in Havana, the Gregorian University in Rome, and the Hochschule, Frankfurt, Germany.
He took his solemn vows at the University of Havana as the U. of Comillas, Spain. Following his profession in the Society of Jesus, his ordination on July 30, 1930, 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, Canada.

Rev. Raymond Geisser, O.S.A.
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Rev. John W. Glicere
When Mag. Glicere was ordained by Archbishop Carroll at St. Anthony's Church, Fort Lauderdale on May 21, 1960, Joseph Brunner (d. 1970) was called to priesthood beside him.
细微 to the site of his ordination, St. Anthony's. Corpus Christi, Miami was his first assignment, followed by his first pastorate at St. Timothy. As pastor of St. Hugh, Coconut Grove, he supervised the building of the beautiful school. He is presently pastor of Little Flower, Coral Gables.

Rev. William Gunther
Fr. Gunther was born in Pittsburgh, Pennsylvania on September 20, 1933, to 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 1951, he attended St. Thomas Seminary in Bloomfield, Connecticut, St. Bernard, Cullman, Alabama, and St. Francis, Loretto, 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. Francis, Cathedral, Miami; St. Monica, Carol City; chaplain at Mercy Hospital, Miami and Church of the Little Flower, Coral Gables. On October 1, 1966 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 named in Worcester, Fr. LeGere graduated from Queen of Apostles Seminary, Dedham, Massachusetts and entered 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, 1963, Fr. LeGere 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 and Nigeria — two years as president of Maryland College of Our Lady of Fatima. Re-called to Dedham as assistant director of vocations for the Society of All Nations, 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. Province.
He is presently associate pastor at St. Coleman Church, Pompano Beach.

Rev. Daniel Madden, O.P.
Michael Joseph Madden and Cecilia Agnes Lenehan were born in Galway, Ireland and came to Chicago. Fr. Madden was born on September 29, 1931. DePaul in Chicago granted him a special invitation to attend all celebrations which take place at the Cathedral throughout the year.

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Priests celebrate jubilees

(Continued from page 11)

Bachelorate in Management and Accounting prior to his entering the Dominican Seminary at Winona, Minn., in 1953. Seminary studies were made at Alumnas Dominican Colleges in River Forest, Ill., and Dubuque, Iowa, while periodic courses in philosophy, he received the degree of M.S. at the University of Ottawa. He received 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, Thurelis, Co. Tipperary, where he was ordained for the Diocese of Miami on June 12, 1966. 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. John's Seminary, Cambridge, Mass., and St. John's Seminary, Orchard Lake. He attended St. John's Theological Seminary at Plymouth, Michigan, and was ordained on June 3, 1960 at Blessed Sacrament Cathedral, Detroit. While in Detroit he served as pastor and as associate director of the Catholic Deaf Association. He taught and was involved in community organization and research and in the inner city of Detroit filled out his ministerial profile.

In 1976 Fr. Olszewski came to Miami to continue his education and to teach a Master of Social Work Degree from Barry University in 1978 plus Doctoral Studies at Nova University in Public Administration. Incarcinated 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, 1930 at Papantla, Veracruz, in Jose Perez and Aurelia Gutierrez, Fr. Perez has six brothers and two sisters.

Joining the Priests, 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 Philippines. He taught there at San Juan de Letran College from 1962-66. 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.C.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 Lochester, Maryland. He did Theology 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 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 Ben-Burb in Ireland. Ordained for the Servites at Nativity Church in Chicago, he taught at St. Philip's H.S. Parochial ministry took him to Ironon, 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 Trzecieski, C.M.
On June 29, 1930 Fr. Trzecieski was born to Anthony and Ann Trzecieski the fourth of five children. Twenty-two years later he made his vows as a Vincentian and six years afterwards was ordained at Mary Immaculate Seminary, Northampton, Pa.

Fr. Trzecieski 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.

Rev. Mario Vizziano, Sch.P.
Born in Havana, Cuba, on August 20, 1934, Fr. Vizziano 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 this priestly life has been spent in education.

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

Fr. Vizziano 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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Today's nuns

For many, lifestyle, ministry have changed but commitment is at an all-time high

By Betsy Kennedy

Voice Staff Writer

Sr. Jeanne once doused a musty white box 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 peddled her bike around a large parking lot almost every day, but she chalks up a lot more miles improving charity 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 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 lack toward progressive and individualized lifestyles, the sisters share a common bond.

They believe in a society where women within the framework of their community changes their 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 in to the spotlight. What we discovered may surprise you.

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

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 with her. She brought the college from the red to the black and then raised even more than enough money to meet a new Keating Act and 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.

Barry University President Sr. Jeanne O'Laughlin

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

ordered 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 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 in the middle 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 folk singer, muses Sr. Peggy. But it was music that led her to God and the religious life, Sr. Peggy says.

"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 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 enliven people into comfortable church jobs in their own 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 challenge me to probe Church in South Florida.

"I think women have a vital role in the Church today. 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."

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...


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.

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.

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. His 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.

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

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 receive more affirmation and recognition than we ever did."

"Our superior is the mouthpiece of God sometimes because they lack a deep loyalty and understanding that superiors is not questioned. "We sometimes operate like the mouthpiece of God. And we don't question God," says Sr. Barbara Marie.

Sisters are continually asked 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 Daughters of St. Paul are as vital and nourishing to the sisters as they are to the townspeople. 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.

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New law school

(Continued from page 7)

become the center of the universe, he
discipline and a sense of moral in-
te-grity and responsibility is one of the
unique philosophy (it) has a contribu-
said.

give the right direction to the forces
ation to make to a troubled world — to
modern man has awakened, to deal
(Continued from page 7

Gospel..."

to proclaim the good news of today's
world that are rooted in the funda-
prayer to St. Thomas More, patron
asked aspiring jurists of "any faith
words as an inspiration and creed for
may be able in argument, accurate in
God and in the pursuit of his justice, I
honest with adversaries, faithful in all
clients' tales and read with me in my
details to the faith. (St. Thomas), sit
According to the Archbishop, St.
In his closing remarks he recited a

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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 pro-
pressor, 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 prac-
tical business experience and teaching ex-
pertise into his classroom. He was the first
recipient of the St. Vincent de Paul Award
for prudently 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 semi-
nary’s second annual Benefit Banquet.
Some 400 prominent Catholics, represent-
ing 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 (approxi-
mately $40,000) will provide tuition assis-
tance for Latin American seminarians.

Catholic singles weekend

“What’s Love Got To Do With It?”
For young adults 18-35
April 26-28

Konover Hotel, Miami Beach

• Concert by internationally known singer, composer
and recording artist John Michael Talbot,
April 26, 8:30 p.m. Tickets: $6 in advance, $8
at the door (No one turned away for lack of
funds)

• Conference Three days of fun, prayer and sharing
specifically aimed at single young adults:
Sexuality, relationships, life choices, putting
love into action, finding room for God

• Workshop on music and ministry conducted by John
Michael Talbot, April 27, 10 a.m. to 3:30 p.m. Fee is $20.

For information call:
Office of Campus and Young Adult Ministry
Archdiocese of Miami
9401 Biscayne Boulevard
Miami, FL 33138
757-6241, Ext. 196

Ed Boyle... President

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funeral firms. Mr. Blair is remunerated by Guardian Plans, Inc. for his endorsements.
Lithgow Funeral Centers are independently owned and operated.

Lithgow Funeral Centers have locations in Miami, North Miami, Coral Way, and South Miami.

* See plan details for complete coverage. Guardian Plans, Inc. is not responsible for errors or omissions.
They are drastic reductions and caps in health, threatened by a deadly squeeze. Looming over dals regarding abuse, we had eagerly anticipated some bold initiatives. Most of the needs of state’s child welfare system and the recent scan-million. Given the enormity of the problems in our short of meeting the most urgent needs by $25 Governor’s current budget proposal, which falls of meeting the most urgent needs by $25.

Thousands of needy children in this state are the name became synonymous with musician. By the time Johann Sebastian Bach came along, there already had been Bachs filling positions of Kantor of Kapellemeister 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 musical household name, a purpose was, in a sense, pre-destined and secure. Johann Sebastian Bach showed more than an inclination toward becoming a musician. It was during this time in the early 1700s that Bach, always one to respond to the musical need that come down to us through some of the out-raged memoranda he would periodically receive. Bach didn’t sit around and wait. 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, he’d had enough. Bach left Weimar — a position with a Lutheran church and court — and went to the court at Coten.

Musically this was an ideal move. Where Bach had learned to cope with the sadly deficient talents of musicians and choristers in previous positions, at Coten he found a kindred spirit in Prince Leopold. A lover of music and a musician himself, Leopold employed 18 professional musicians for a court orchestra. He wanted music composed for his court, music composed for entertainment. Because the court was Calvinist, Leopold sought music that would not be considered sacrilegious. He had to poll their church since they were the only church organist. The sheer volume of work required of this one man seems overwhelming.

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 conduct special church services. The sheer volume of work required of this one man seems insurmountable. That he could produce the quantity and quality 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.”

J.S. Bach
The man who ‘incited devotion’

By Judith Wyatt
Religious News Service

The Bach family was prominent among the musical families of one small town 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 Kapellemeister 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 musical household name, a purpose was, in a sense, pre-destined and secure. Johann Sebastian Bach showed more than an inclination toward becoming a musician. It was during this time in the early 1700s that Bach, always one to respond to the musical need that come down to us through some of the out-raged memoranda he would periodically receive. Bach didn’t sit around and wait. 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.

Bach himself would not have it so. Were he hovering over all these festive occasions, he might indeed astound. Bach rather humbly considered himself as a simple workman, a musician, his position and purpose was, in a sense, pre-destined and secure. Johann Sebastian Bach showed more than an inclination toward becoming a musician. It was during this time in the early 1700s that Bach, always one to respond to the musical need that come down to us through some of the out-raged memoranda he would periodically receive. Bach didn’t sit around and wait. 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, he’d had enough. Bach left Weimar — a position with a Lutheran church and court — and went to the court at Coten.

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Budget cuts endanger state’s children

Florida Catholic Conference

Thousands of needy children in this state are threatened by a deadlysqueeze. Looming over them are drastic reductions and caps in health, nutrition, child welfare, and other assistance benefits. And worse.

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 scandaIls 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 orunderfunded in the Governor’s budget proposal.

What happened to his promise that the needs of the children of Florida would be thor-oughly attended to during the upcoming session? In the AFDC program, which is the only state

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Voice Editorial

Why not have a woman cardinal?

To the Editor:

Some cover story on the Church (2/4/80) reached my desk on the day St. Mary Bridget Flaherty was named new chancellor of the Archdiocese of San Francisco, the first such appoint-
ment in any 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
costs to press 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
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 attempt-
ing to bring a moral perspective into public policy and into the
costs 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
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Sunday Mass obligation

BY FR. JOSEPH M. CHAMPLIN

It is this year that Brother Mathias Barrett, founder of the Brothers of the Good Shepherd, arrived 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 priests with problems, an incurably optimistic searcher for ways to help priests with problems. Brother Mathias is a whirlwind of an Irishman, bubbling with ideas.

I had a letter from Brother Mathias the other day. He recited that it was 31 years ago that I had first written to him from America and he wrote back about him first from another great man of the Church in the United States, Father Gerard Fitzgerald who founded Via Coeli at Jemmes Springs, New Mexico, more than 40 years ago, to help priests with problems. He said 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, unflinching and loving work and for 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, England and France — for the work of the Brothers of the Good Shepherd is carried on in all of these states.

By Dale Francis

Brother Mathias Barrett is a quiet man. In manner and voice, and her great service seems to come almost out of a directive 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 Ozmam 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 writing about those centers for the homeless of the Brothers of the Good Shepherd. It is this year that Brother Mathias Barrett arrived at 85 years, having been born in Waterford, Ireland, on St. Patrick’s Day, 1900, the last year of the 19th century.

In February a break in the schedule provided a rest and re-building in the island sun, there must have been some temptation for them to skip Sunday Mass. Moreover, they were in an unfamiliar locality and that and additionally necessitated discovering a church nearby, perhaps a parish offering the Eucharist in English. Here was another reason to excuse themselves from the Mass.

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

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The irrepressible Brother Mathias

BY FRANK MORGAN

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 never-ending 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 lifestyle.

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 dwindled in last place and Hubie Brown experiences the frustration of losing contest after contest.

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The following were Colonial adages:

• No man was ever glorious, who was not laborious.
• The heart of a fool is in his mouth, but the mouth of a wise man is in his heart.
• Laziness travels so slowly that Poverty soon overtakes him.
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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.”

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, contri- butions are not keeping pace with expenses.

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Time capsules

By Frank Morgan

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Opinion

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

There'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.

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. Somewhere, 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.

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.

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 unfussiness — that make a man noble.

Nick and Theresa have decided to express their lives in poetry. In recent years Theresa's poems have been published in local newspapers. 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.

BY ANTOINETTE BOSCO

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 briefy 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, 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 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 may 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 take a step 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 yourself and your family.

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

When such troubled times occur in your family living now, try not 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.

(End questions or comments to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)
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 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 damage 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 norms and laws.

A further problem is that drinking is well accepted and encouraged among the students themselves. While underage drinking may violate societ)' norms, it is tightly accepted by 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 habit.

Do not pay for the damage he does. Part of his growing up is learning to accept financial responsibility for his behavior. It is up to him to pay for the vases he breaks, for the textbooks he loses, for the party table, sing together, ALL THE GLORY.

WHAT 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 deeply moved. We may not wish 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.

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Sunday, April 7, 1985

Easter Sunday


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 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 comment for the written New Testament was to capture for future ideas that otherwise would have died as witnesses and apostles passed from the scene. The resurrection was among those events in Jesus’ life recorded with that need to tell future generations in mind.

The epitome to the Colossians supplies the brief second reading. It underscores the Lord as first in every Christian life and decision, and that his presence 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!

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 important witnesses, and how it was remembered several generations later.

From the perspective of Easter 1985, those passages reinforce the ancient belief that Jesus rose from death. That belief was central to the apostolic faith. No accident propelled 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.

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 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 about the Easter duty. In one law of our church still is that the practicing Catholic receives Holy Communion much more frequently than the non-practicing Catholic. In the chapter on penance for decades before Vatican II the Church clearly stated that every Catholic should receive the Holy Eucharist fall off so distinctly. The answer: “By the commandment to confess our sins at least once a 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 only when there is a mortal sin.

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

“Lent is a time to receive penance humbly and with a sincere acknowledgement of our constant need for God’s mercy…”

BY FR. JOHN DITZEN

BY FR. OWEN CAMPION
that is. This took some time because

What am I? A critic.

and nudity thrown in for good mea-

in the midst of dessert, his beeper,

Christmas party at his teacher's

It's only a movie....

Understand me, I was not a boy who

By Michael Gallagher

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.)

The Gandhi of South Africa

HOPE AND SUFFERING


chosen by the Catholic Book

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The Gandhi of South Africa

HOPE AND SUFFERING


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

"When 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 effect — 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 people, parents and teachers included, perhaps because facing the truth would disturb them too much.

Let me give another example. This one 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

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

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.
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 sexual identity, relationships, life choices, purifying 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 Profit," will kick-off the weekend. Facilities for the handicapped will be provided.

Keynote speaker will be Rick Miller, Haraway, director of 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 ballet 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 guests. 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 system and the leaders 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 are 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, 1360 N.W. 52nd Ave., Fort Lauderdale, FL 33305.

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

RST FLOAT. Catholic Community Services entered their own float in the Miami Beach St. Patrick’s Day parade, giving something for everyone. The yen, white and gold float designed by CCS staff expressed the virtues of faith, hope, and charity.

St. Thomas leads ‘Miami Nice’ campaign

Il Doyle turned New York’s tourism around with his “I Love New York” campaign.

It’s Miami’s turn.

Il Doyle, Executive Vice-President of Jenson Friedf Graf and Doyle in New York, who developed the “I Love New York” for the Commerce straw, was the keynote speaker at the University of Miami’s Symposium, “Miami, Inc.” on April 27th at St. Thomas University’s Any Commission Hall.

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

So, St. Thomas announced details of training programs the university’s tourism offering will offer to train Miami’s taxi drivers to be courteous, or specifically to be “Miami Nice.”

Thomas has copyrighted “Miami Nice,” so that processes generated through systems go into process at the university to allow St. Thomas to lead its service-training programs.

Kella Maris House to accept applicants

Kella Maris House, 8638 Harding Ave., will be accepting applications for the 1980-81 school year, some make-here are 62 years of age or older, applicants must be able to independently care for themselves and their tenant, be 62 years of age or older and are handicapped, be living on a limited income (single person $8,800 per year or couple $10,000 per year).

There is Section 8 for these units.

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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 system and the leaders from our 46 feeder parishes, the presidents of our local universities, as well as our faculty, alumni, and parents of the current student body.

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Seeking prayer petitions

“Call me to 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 33183.

Spiritual renewal

Women of the Light will hold their monthly Bible breakfast at the Holiday Inn, Ft. Lauderdale Beach, 4900 Powerline Road, April 14th at 9:30 a.m. Scripture, personal sharing. Reservations in advance by April 16. Contact W.O.L., St. Call Nancy at 522-3008 or Lila at 753-2037 or Nanci at 721-8466.

The Crusade in Latitia will hold an evening with honored parents on April 10th from 6 to 10 p.m. Time to share and reflect for those who have lost a child. Dinner served. Tickets $10.

The Dominican Laity, Third Order of St. Dominic will have their reception and profession on April 22 at the Church of Jesus of Mary and Joseph. The members will meet in Thorn- sea Hall at 10 a.m. for the blessing and pinning of the rosary.

Entertainment

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

Fourth annual Spring Gala honoring the Archdiocese and University’s support systems. Proceeds will benefit the Seminary.!

Works by Barber, Handel, Pachelbel and Wagner. The concert begins at 8:15 p.m. Admission Free. Brochure for Performing Arts.

The Barry University Theatre Dept. will present a comedy, “Feather’s People” on April 19 and 20 at 7:30 p.m. in the Brood Center for Performing Arts. Brief comedy sketches and skits. For ticket info, call 758-3324, ext. 223.

Porporri

The Pastoral Center, 9401 Biscayne Blvd., will sponsor a “Porporri” on April 15 at 7 p.m. in the Parish Hall, 15600 N.W. 32nd Ave. Advance reservations are required. Seating is limited. For information, please call 758-1292.

St. John the Apostle Catholic Church will sponsor a game night on Sunday, April 21 at 7 p.m. in Saint John’s Parish Hall. Tickets are $4 at the door and $3.50 pre-sale. For additional information and tickets, call 888-7299.

St. John’s is sponsoring a “Swing on Sundays” Dance and Parish Hall, 15600 N.W. 32nd Ave. Andrews Avenue Extension, North Miami Beach. Come and dance to an 18-piece Hall of Fame Orchestra on Sunday, April 21st from 9 till 8 p.m. Admission is $5 per person and includes a complimentary dance lesson.
A Journey To The Holy Land
JORDAN & EGYPT 11 DAYS $1400 from N.Y. 685-1548

5-PERSONALS

1-INSPIRATIONAL MESSAGES

Thanks to St. Jude for prayers answered. Publication promised.

D.F.

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Resume to: St. Coleman School 1151 NW 117 Street 688-2757

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For Elderly

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13-HELP WANTED

Eagle Roofing Co.

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The person must say this prayer for 3 consecutive days. This prayer must be published immediately after the time, only your initials should appear before the $. C.L.

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CHILD CARE NURSES

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120-bed nursing care facility.

If you are with me. I want in this short prayer to fill the position as Head of the EPIPHANY SCHOOL. Mon.-Sat. 8:30 AM to 6 PM

For Elderly

murray's food service center

For Elderly

MURRAY'S FOOD SERVICE CENTER

Thanks to St. Jude for prayers answered. Publication promised.

NORTH Dade Parish

ORGANIST/LEADER OF SONG

for weddings. To apply, write: The Voice, Box B, P.O. Box 315085, Miami, FL 33233-1059

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SUCCESS degree & STATE certification in administration.

Miami, Florida

Call 446-1414 or 446-2157

There you will find my prayer of appreciation to you, with the words of the prayer you wish to use in eternal Glory. Thank you for your mercy towards me and mine. The person must say this prayer for 3 consecutive days. This prayer must be published immediately after the time, only your initials should appear before the $. C.L.

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 continue 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 for 3 consecutive days. This prayer must be published immediately after the time, only your initials should appear before the $. C.L.

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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 rain did fall in cisterns for use throughout the dry months.

But in biblical times such matters: no rain, no food — famine and gnawing hunger.

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.

**BETSY’S EASTER BUNNY**

ASHES  BASKET  BONNET  BUNNY  CANDY  CHICK  CHOCOLATE  CROSS  EASTER EGG

ASHES  FAST  BASKET  GOOD FRIDAY  BONNET  JELLYBEAN  BUNNY  LAST SUPPER  CANDY  LENT  CHICK  LILY  CHOCOLATE  PALM  CROSS  RESURRECTION  EASTER EGG  SUNDAY

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**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 to 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;
   b. the women;
   c. by Jesus himself;
   d. the Roman guards.

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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 ghastly 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 Christian 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 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 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.

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Easter

Miami, Florida / THE VOICE / Friday, April 5, 1985 / PAGE 27
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 Easter candy. The cards, signed “E. Bunny” would be on their pillows when they awoke and their search would always begin 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, better 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 paint the parking lot lines next time we have a one-time collection.”

“If Jesus were alive today he

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;

mishap’ Or how about, ‘Our de-

livery man will be at your door

in a moment’?” I cannot

promise you happiness in this life, but

we will return your call as soon as we can,”

“‘This meeting will only last half an

hour.’”

“‘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 re-

laxation for some of our older par-

ishioners.”

“If you are going to feel guilty

about this, but...”

“Because you all know “the third

commandment,”

“I don’t want you to feel guilty

about this, but...”

“If Jesus were alive today he

would vote Republican.”

“If you don’t have time to help

repaint the parking lot lines next

week, it won’t be held against you.”

“Because you all know the third

and fifth commandments, I will

speak only to the sixth.”

“Parish double-talk”

By Hilda Young

NC News Service

Columnist Art Buchwald started out this year with a delightful commen-
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