Psychiatrist to be ordained at Cathedral Saturday

By ARACELI CANTERO
Voice Spanish Editor

When South Florida's newest Catholic priest is ordained in St. Mary Cathedral at 11 a.m. Saturday, March 18, he will answer to either "Father" or "Doctor."

Archbishop Edward A. McCarthy will confer the sacrament of Holy Orders on Dr. Sergio Garcia Miro, 41-year-old psychiatrist, who came to Miami in 1961 from Cuba.

On the eve of his ordination to the priesthood, he is confident that "As a doctor I can help people, and as a priest I will be able to help in an additional way."

He admits that he had thought about becoming a priest since his youth when he studied in Cuba at schools conducted by Jesuit Fathers. "But I wasn't sure," he recalls, "and they advised me to wait until I was. So I went ahead with my training and practiced for a year to see if I still wanted to be a priest, knowing I could always use my medical training in the priesthood."

The son of Dr. and Mrs. Armando Garcia Comesana had completed three years of medicine when he left Havana, where his father was professor of cardiology at the University of Havana.

After arriving in Miami he was a resident counselor, for a time, at Camp Matecumbe, now known as Boystown, but then one of several centers, operated by the Catholic Archdiocese for Unaccompanied Cuban Children.

He then went to Spain where he completed medical studies at the University of Madrid in 1965. Returning to Dade County he worked at Baptist, Cedars of Lebanon and St. Francis Hospitals, before enrolling in the psychiatric program conducted jointly by Jackson Memorial and the Veterans' Administration Hospitals with the University of Miami. Three years later he was licensed by the State of Florida and was appointed staff psychiatrist at the University of South Florida in Tampa.

Five years ago he entered St. Vincent de Paul Major Seminary, Boynton Beach, for studies in Theology. For the past year he has served as a deacon at St. Mary Cathedral.

Following ordination the newly ordained priest will be guest of honor at a reception in the Cathedral hall. He will celebrate his First Mass at 3 p.m. Sunday, March 19 at the Cathedral.

By ARACELI CANTERO
Voice Spanish Editor

The new Office of Lay Ministry should not be seen as a threat, but as support to the apostolic and pastoral activity already existing in the Archdiocese. Archbishop Edward A. McCarthy told members of the Council of the Laity meeting for the first time last Saturday in the Family Enrichment Center.

Called by the Archbishop himself to assist him on matters related to the Diocesan lay apostolate, the newly formed council includes 26 lay members and a dozen priest consultants.

Earlier this year, representatives of diocesan organizations had been invited to submit names for the formation of the Council. Others were invited to volunteer their services. They met all day Saturday, March 11, to reflect upon the Council's role in raising general awareness of the mission of the laity and of serving as an advisory body to the Office of Lay Ministry.

"Our concern here should be one of stimulating ministry in the Church and outside the Church," the Archbishop said during his introductory remarks, making clear reference to the Chicago Declaration of Christian Concern.

Issued last December by a group of 47 Chicago area Catholics, the declaration stated that the role of the laity in the Church is being devalued by certain movements that, the signers say, have a clericalizing effect, e.g., the emphasis on Church ministries for lay people.

In general, the Chicago statement expressed regret at what signers felt was lack of appreciation for the laity's role of acting upon the world through their everyday positions in life: "I believe that the laity belongs in both places," Archbishop McCarthy commented.

But this very little was discussed during Saturday's meeting about the laity's role in society. The reflection was centered in on the newly established Office of Lay Ministry and its formation program.

Some Council members questioned the need of creating specialized training for lay ministers and pointed out the danger of creating another elite in the Church that might separate the people from the community.

They advocated official recognition to the hundreds of committed laity already ministering in apostolic movements and parishes, some of which may not be able to interrupt their ministry in order to fulfill training requirements as set by the new office.

The Archbishop pointed out that some forms of ministry do require specialized training and some sort of planned placement, so that all areas of need may be covered. He explained how ministry in the early Church belonged to every member of the Body, and was later on and for centuries accumulated on the priests.

"We see ministry as emerging from the Sacrament of Baptism but there is yet very little theology on the subject," said Dr. Mercedes Scopetta, Director of the Office of Lay Ministry and Chairman of the Council. "We see ministry as the (Continued on Page 3)
21 Members of clergy observe jubilees

"Just say I'm glad to be alive," said Msgr. Jeremiah P. O'Mahoney, a priest for 64 years, one of 21 members of the clergy who will observe jubilees this year. Most of them have lived and ministered in Miami for 50 or more years of ministry during the Mass of the Holy Chrism at 6 p.m., Monday, March 20 in St. Mary Cathedral.

Archbishop Edward A. McCarthy will be the principal celebrant of the Mass during which priests of the Archdiocese will renew their commitments. Candidacy ceremonies of those to be honored are:

- Msgr. Jerome Reddy, 65, of St. John Bosco (Brooklyn, N.Y.)
- Msgr. Edward Dalmau, 60 years, retired (Biscayne College, Miami)
- Father Francisco Fernandez, 63 years, retired (St. Jude, Havana, Cuba)
- Father Cyril M. Hudak (St. Catherine of Siena, Miami)
- Father James J. Walsh, 60 (Cardinal Gibbons High School, Miami)
- Father William O'Looney, retired (Ireland)
- Father Jeremiah P. O'Mahoney, retired (St. Jude, Rome)
- Father Angel Pagan (St. Mary, West Palm Beach)


The senior clergy to be honored are:

- Msgr. O'Mahoney, retired (St. Edward)
- Msgr. Jerome Reddy, 65, years, retired (St. Jude, Rome)
- Bishop Francisco Fernandez, 63 years, retired (St. John Bosco, Miami)
- Bishop Edward Dalmau, 60 years, retired (Pepin, Avianas, Cuba)

Golden Jubilarians: Msgr. John O'Looney, retired (Ireland); Msgr. Frederick Stenger, retired (Loy, Highland Beach); Father John F. Leary, O.M.I., retired (St. George).

Silver jubilarians: Father Daniel Barrett, V.E. (St. Kieran); Father Cyril M. Hudak (St. Catherine of Siena); Father Louis Roberts (St. John Vianney Seminary); Father Leonard Stachura (Our Lady of Mercy); Father George Cardona, S.P. (Mercy Hospital); Father Romanul Dunne, S.A. (Sacred Heart); Father Daniel Fagan (St. Elizabeth); Father Jose Izquierdo, S.J. (Biscayne College); Father Charles Laferty, OSA, (Biscayne College); Father Louis McIntyre, TOR (Little Flower, Hollywood); Father Louis Nobile (Cardinal Gibbons High School); Father Joseph O'Connor, OSA (Resurrection Church); Father J. Chester Schwab (St. Stephen, Dominican). Seminarians to have ceremonies of Candidacy are John A. Barrow and Sergio Carrillo, for the Archdiocese of Miami, and Angel Pagan for the Diocese of Arciebo, P.R.

Jubilarians and their backgrounds in brief:

**MSGR. JEROME REDDY**

Born in Brooklyn, N.Y. and ordained May 13, 1913 at St. John the Baptist Church there, Msgr. Reddy has been assisting at St. Jude parish, Jupiter, since 1956. In addition he has assisted in Sacred Heart parish, Lake Worth; and at St. Mary Hospital, West Palm Beach. REV. FRANCISCO FERNANDEZ

A native of Cardenas in the Province of Matanzas, Cuba, Father Fernandez del Moral was ordained in Havana on Sept. 5, 1915. From 1963 to 1969 he served as chaplain at the Sacred Heart Residence in Miami and for the past nine years has been assisting at St. John Bosco parish, Miami.

**THE MOST. REV. EDWARD DALMAU, C.P.**

A member of the Congregation of the Passion for 60 years, Bishop Dalmau was ordained to the episcopacy in 1935 as Bishop of Cienfuegos in Cuba. A native of Cuba, who was ordained on Oct. 30, 1915 in Rome, he took refuge from the Castro regime as a guest of Archbishop Cardinal P. Carroll, in South Florida in 1960 and until 1965 served as chaplain at the novitiate of the Sisters of St. Joseph, Jensen Beach. He was then assigned as assistant to the residents of the Pennsylvania Retirement Home. Following his resignation as Bishop of Cienfuegos, he was named Titular Bishop of Theuli.

**MSGR. JEREMIAH P. O'MAHONEY, P.A.**

Pastor of St. Edward Church, Palm Beach, from 1949 to 1971 when he was named Pastor Emeritus, Msgr. O'Mahoney was formerly director of the Newman Club, University of Florida, and Archdiocesan Director of the Society for the Propagation of the Faith. In 1985 he was named an assistant to the U.S. Supreme Court. He was ordained June 2, 1928 in Washington, D.C. and has been assisting in St. George parish, Fort Lauderdale since 1975.

**MSGR. FREDERICK R. STENGER**

Ordained on Sept. 22, 1928, Msgr. Stenger served in the Archdiocese of Miami late in 1976 and has, since that time, assisted in St. Lucy parish, Highland Beach. He is a native of Chicago, Ill.

**REV. DANIEL BARRETTE, V.E.**

A veteran of 64 years as a missionary in Africa, Father Barrett is a native of Brunoa, County Kerry, Ireland, who was ordained on June 17, 1915 at St. Colman Cathedral, Newry, County Down. Spiritual Director of the Miami Curia, Legion of Mary, he was an assistant pastor at Corpus Christi Church for three years prior to his present assignment as Vicar Econome of St. Kieran parish.

**REV. CYRIL M. HUDAK**

Ordained May 30, 1963, Father Hudak is a native of Wilkes-Barre, Pa. and came to South Florida in 1962. Following assignments as assistant pastor in the parishes of St. Matthews and Holy Spirit, he was named administrator of St. John Fisher, West Palm Beach, in 1966. Since 1966 he has been an assistant pastor of St. Catherine of Siena parish.

**REV. LOUIS C. ROBERTS**

Born in Key West and ordained March 3, 1953 in St. Matthew Church, Jacksonville, Father Roberts' first parochial assignments were as assistant pastor in the parishes of Holy Family and St. Rose of Lima. He was pastor of St. Thomas the Apostle parish for four years and then served as assistant at St. John the Baptist Church. The priest-scolar has served as assistant pastor of Curley High School and principal of Msgr. Pace High and Immaculate-deLaSalle High. Other assignments included director, Aquinas Student Center and to the faculties of Cardinal Gibbons High and St. John Vianney Seminary, where he is presently Academic Dean.

**REV. LEONARD STACHURA**

A native of Chicago who was ordained to the priesthood on Aug. 22, 1943 in Topeka, Ill. Father Stachura served as an assistant pastor in St. Joan of Arc parish from 1970 to 1979 when he was named an assistant at St. Gregory Church. In 1974 he became administrator of Our Lady of Mercy parish, Deerfield Beach.

**REV. GEORGE CARDONA, S.P.**

Born in Spain, Father Cardona was ordained in Barcelona on May 30, 1953. From 1966 to 1976 he was a member of the faculty at Cardinal Gibbons High School. One year ago he was appointed a chaplain at Miami's Mercy Hospital.

**REV. ROMANUS DUNNE, S.A.**

A priest of the Congregation of
Archbishop Edward A. McCarthy will be the Celebrant at the 11 a.m. Mass in St. Mary Cathedral on Palm Sunday, May 15. John J. Donnelly, rector of St. Mary, will be the Homilist.

Deacons of the Mass will be William Zandi (Gospel) and Hector Gonzalez. Carlos Macia will be Cross Bearer and David Smith (both of St. Vincent de Paul Seminary) will be Book Bearer. Acolytes will be Gerardo Garcia and Paul Deegan of St. John Seminary. Mitre and Crozier Bearers will be two Cathedral servers; and a member of St. Mary Cathedral and a member of the Archdiocese Council of Catholic Women will serve as lectors.

MOTHER OF GOD HOLY WEEK schedule

The Archdiocese has announced the dates of Holy Week. The Mass of Chrism and the Liturgy of the Word will be celebrated Monday, March 20, at 6 p.m., at St. Mary Cathedral. Abp. Edward A. McCarthy will be Celebrant and Homilist. Concelebrants will be Bishop George A. Doran of the Diocese of Lakeland and Bishop John M. McManus of the Diocese of Orlando. Deacons will be: A. Navarro, Deacon of Mass; Roger Lund, Deacon of Oil of Chrism; William Zandi, Deacon of Oil of Sick; Thomas Sheha, Deacon of Oil of Catechumens; Jorge Perales, Deacon of Balsam; Permanent Deacon Rafael de los Reyes, Deacon of Ciborium; Hector Gonzalez, Deacon of Water; Yates Harris, Deacon of Wine.

On Maundy Thursday, March 23, Abp. Edward A. McCarthy will be Celebrant. A priest representative from the Diocese of Orlando will be the Homilist. Deacons will be Roger Lund (Gospel) and Permanent Deacon Rafael de los Reyes: Cross Bearer, Sergio Carrillo (St. Vincent); Book Bearer, Gary Wiseman: Acolytes, Cathedral servers; Mitre, Crozier, Incense Bearers, Eduardo Blanco and D. Silver, St. John Seminary; and Lectors will be from St. Mary Cathedral.

Good Friday services will be conducted at the Cathedral at 1 p.m. Abp. Edward A. McCarthy will be the Celebrant and Msgr. John McMahon will be Homilist.

Deacons will be Thomas Sheha (Chant) and Jorge Cristancho (Eucharist); Cross Bearer, Robert Stevens (St. John Seminary); Book Bearer, Bruce Wood; Mitre Bearer, Pablo Alvarez; Acolytes (Crozier), Cathedral servers; and Lectors, one high school student and one representative of St. Mary Cathedral.

Lay Office is support, not threat

(Continued from Page 1)

actions performed by the people who are the Church," she said.

"We would like to go beyond the dichotomy of clergy and lay. We want to urge all to become active and engage into their own and proper ministries," she commented.

Her Office has now developed pilot groups of ministry formation which involve about 70 candidates. These candidates applied to the program either individually or sponsored by an organization of parish. Upon completion of the two year training they will go back to serve in the sponsoring organization, or will be placed by the Office according to diocesan needs.

"But we are still in an experimental stage, and we plan to develop other formation models that may incorporate what already exists in parishes and apostolic movements," Dr. Scopetta explained.

Council members then broke into small groups for further discussion and later on presented their ideas in a general session.

Among other things they recommended: incorporation of social doctrine and philosophy in the curriculum and use of laity in teaching staff, recognition of people already ministering, and creation of formation teams that may offer workshops in parishes, thus helping to create groups of para-professionals in parish ministry.

The group also cautioned that the formation become too academic and about the danger of duplicating and not using what is already available.

Some agreed that candidates in the Lay Ministry program should be people already with experience in ministry, not looking for an 'ego trip' and ready to walk with Christ in poverty of spirit, without forsaking their lay vocation.

They expressed the importance of maintaining good lines of communication with the parishes. "In fact it would have been a mistake to call this meeting and ignore the priests or the representatives of groups already active in the Archdiocese, a council member remarked.

"I am deeply appreciative of your cooperation and of the way this meeting has developed," the Archbishop said before leaving.

"I want to assure you that we want in no way to replace but to foster and promote what is already happening. We have already discovered many people involved in ministry, who are also anxious to receive some form of specialized training," he said.
Funeral Liturgy offered for the father of 2 nuns

The Funeral Liturgy was offered Monday in St. Rose of Lima Church for Victor A. Keller, father of two nuns, and pioneer member of the lay apostolate, who died at 79 after a long illness.

Retired 13 years ago as an inspector for the Otis Elevator Co., Keller was formerly an active parishioner of St. Mary Cathedral, after coming to Miami in 1925 from Indianapolis. Until his illness he was a member of St. Rose Ushers Club and the Young At Heart Club.

Survivors include his wife, Hermandine; two daughters, Sister Margaret Victor, S.S.J., principal, St. Juliana School, West Palm Beach; Sister Margaret Jeanne, S.S.J., principal, St. Stephen School, West Hollywood; a son, Victor J., Hollywood; three grandchildren, one great-grandchild; a step-son, Thomas Daily, Washington, Ind.; and two sisters, Mrs. Esther Osterheimer and Mrs. Beatrice O'Brien, both of Indianapolis.

Burial was in Our Lady of Mercy Cemetery.

Raphael frescoes damaged slightly

VATICAN CITY—(NC)—Two frescoes by Raphael were damaged recently in the Vatican while restoration work was being done on them, Vatican spokesman Father Romeo Panciroli said.

The frescoes, he said, were “The Creation of Adam and Eve” and “Adam and Eve at Work.”

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Scripture, parish life top interests at ‘townhall’ meets

A keen interest in the Scriptures and participation in parish life are two of the concerns the people in the “townhall” meetings have expressed, according to Father Donald Connolly, Archdiocese Holy Year coordinator.

“We now have a large team of Sisters evaluating the results of the parish discussions on the Holy Year themes,” he said.

The initial results indicate that very serious consideration was given by all the participants. They have provided a number of recommendations for the future growth and health of the Church.

“SO FAR,” said Father Connolly, “the primary concern that has been stated is their desire to grow in an understanding of the Scriptures and to participate more fully in parish life.”

He stressed that these were preliminary findings and based only on the first-week-of-Lent discussions on the theme of Faith. Results from subsequent weeks are still coming in and being compiled.

The first preliminary figures compiled from general parish findings indicate that 63 per cent feel very strong in their faith, said Father Connolly.

What sustains them most in their faith? Sixty-five per cent said Mass and the sacraments. Sixty-seven per cent also said their personal relationship with God sustained them.

A SIZEABLE percentage, he said (34 per cent) indicated a desire for a return of traditional devotions such as benediction and novenas.

Earlier in the week Archbishop Edward A. McCarthy and Father Connolly spoke to the recently formed Council of Laity.

Father Connolly pointed out that the idea of a Holy Year did not come suddenly to the Archbishop. He told the lay people that Archbishop McCarthy had been studying the theology of holy years as well as the needs of the people for a long time.

“He had all his homework done,” said Father Connolly.

One fundamental problem the Archbishop saw was the breakdown of the family. He explained that the family concept was seen to include the Church as family, the parish as family and other groups as family. So the idea of a Holy Year was to have these “families” reflect on their needs and concerns and plan ways to fill those needs.

“I NEED practical ideas for programs to fill your needs,” Father Connolly added.

Emphasizing the lay aspect of the Church today and the Holy Year in particular, he said, “You are an inspiration to the priests. Years ago it was so lonely with the priests doing so many things alone.

“But now the laity are helping to carry the torch,” he said.

Mass of Resurrection offered for Judith Audie

A Mass of the Resurrection for Judith F. Audie was celebrated by Msgr. Peter Riley with Father Leo Austin, concelebrant, at Little Flower Church, Coral Gables.

Mrs. Audie was a former chairwoman of the International Affairs Commission of the Miami Archdiocesan Council of Catholic Women. She was involved in activities at St. Theresa’s parish for over 15 years. She served as vice-president of St. Theresa’s Home and School Association as well as vice-president of the Little Flower Junior Woman’s Club.

Mrs. Audie was also appointed by the City of Coral Gables Commission to the Civil Preparedness Board. She was a member of the Christoper Columbus High School Booster Club and a member of the Florida Association of Brown University.

She is survived by her husband, Joseph, her children, Mary Ann Sley, Joseph Jr., Alice, Peter, Michael, Thomas, James and Jeanne, her mother, Carmen Palermo and her husband Mario, her brothers and sister, Hector Figueroa, Enrique Figueroa and Elizabeth Martinez, all of Venezuela.
21 Clergy note jubilees

(Continued from Page 2)

the Friars of the Atonement, Father Dunne was ordained on March 11, 1983 at Greymoor, Garrison, N.Y. a native of Brooklyn, he came to the Archdiocese of Miami a year ago and has been assisting at Sacred Heart parish, Lake Worth.

REV. DANIEL FAGAN
New assistant pastor in St. Elizabeth parish, Pompano Beach, Father Fagan was ordained June 21, 1955 at All Hallows College, Dublin, Ireland. Born in Ballydurr, County Meath, Ireland, he served as an assistant pastor at Holy Family Church from 1975 to 1977.

REV. JOSE M. IZQUIERDO, Serr. Ordained for the Society of Jesus on July 15, 1963 in Santander, Spain, Father Izquierdo has been a member of the faculty at Belen Preparatory School since 1964. He was awarded Master of Arts Degrees in Philosophy and Theology at the Pontifical University of Comillas, Spain; and understands and speaks French, and Spanish.

FR. BARRET FR. FAGAN FR. HUDAk FR. LAFERTY FR. O'CONNOR FR. ROBERTS FR. SCHWAB

VERY REV. CHARLES P. LAFERTY, O.S.A.
A member of the Augustinian Fathers of Villanova, Pa., Father Lafferty was a native of Philadelphia, Pa. who was ordained in Washington D.C. on June 6, 1953. Formerly a member of the faculty at Nativity High, Philadelphia; and at St. Nicholas High, New York City, where he served as principal, Father Lafferty is presently Vice-President of Academic Affairs at Miami's Biscayne College as well as Religious Superior of the Augustinian Fathers stationed there.

REV. LOUIS McINTYRE, T.O.R.
Born in New Kensington, Pa., Father McIntyre was ordained in Altoona, Pa. on May 16, 1983 as a member of the Franciscan Fathers, The Order Regular. Since 1972 he has been assisting at Little Flower Church, Hollywood; and formerly served at St. Luke parish, Lake Worth.

REV. ANGELO NOBILE
Ordained on May 30, 1963 in Chattanooga, Tenn., his native city, Father Nobile came to the Archdiocese of Miami in 1976. Since that time he has been a member of the faculty at Cardinal Gibbons High School and also assists at St. Ambrose Church, Deerfield Beach. He has a Master's Degree in Education awarded him at Memphis State University, and speaks Italian as well as English.

REV. JOSEPH X. O'CONNOR, O.S.A.
Now assistant pastor at St. Peter's Church, Lake Worth, Father O'Connor is a native of Lawrence, Mass. who was ordained on Dec. 21, 1983 at the Augustinian College, Washington, D.C. He came to the Archdiocese of Miami last year and has a Master's Degree in Religious Education from Catholic University of America.

REV. J. CHESTER SCHWAB, O.M.I.
Pastor of St. Stephen Protomartyr Church, West Hollywood, which is administered by his order, the Oblate Fathers of Mary Immaculate, Father Schwab assumed his pastoral duties in August of 1975. Born in Sheldon, N.Y. and ordained on June 1, 1983 in Washington, D.C., he also serves as chaplain of the Catholic Daughters of America, Court Infant of Prague. He has a Doctorate in Philosophy from Catholic University of America.

Ex-head of Serra still works hard for vocations

By GEOFFREY BIRT
Palm Beach County, Correspondent

BOYNTON BEACH—Internationally known and tireless worker for both men and women's vocations, Samuel D'Anna, K.H.S., a New York lawyer, has come to reside here in retirement.

But it is no "quiet retirement" for Sam D'Anna—as he prefers everyone to call him—since he is working harder than ever in the Lord's vineyard, helping find and nurture vocations to the priesthood, and the Religious life.

Sam's labors are being funneled, as always, through the Serra International organization. In a 15-year span D'Anna, a tall, handsome, physically very fit still youngish man now in his 67th year, was elected Serra's international president and traveled extensively throughout the world promoting vocations.

On arrival in Palm Beach County with his wife, Mildred, slightly more than a year ago, he immediately transferred his New York Serra membership to the Palm Beach Chapter of Serra Club. He points out that the Serran motto is "Always go forward—Never go back." His own motto is "Sentire cum Ecclesia." (Think with the Church).

With other Serra members, D'Anna's main objective at this time is to establish, with the help of all the pastors, and parish committees to promote interest in vocations.

Radical feminists attempt to blowup Catholic office

ROME—(NC)—As women across Italy commemorated Woman's Day March 8, a radical feminist group tried to blow up Catholic marriage counseling office in Bologna, and a Catholic women's group declared its opposition to abortion.

Thousands of women participated in marches and meetings around the country. Demonstrators expressed opposition to "woman as object," "marriage as a profession," "pornography," and "black advertising," and "black work"—a reference to the non-unionized, non-regulated, illegal, low-paid piece-work that is widespread in Italy. Much of the "black work" is done by women working at home.

In Bologna, police explosives specialists dismantled a time bomb with 50 grams (about two ounces) of TNT that was packed in a beef keg and placed outside the Catholic Lay Center.

Resurrection Church, Dania, which is administered by the Augustinian Fathers of Villanova, Pa., Father O'Connor is a native of Lawrence, Mass. who was ordained on Dec. 21, 1983 at the Augustinian College, Washington, D.C. He came to the Archdiocese of Miami last year and has a Master's Degree in Religious Education from Catholic University of America.

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Fr. Ray Brown set at seminary

Priests and seminary students of the Province of Florida are invited to a series of four talks by noted Scripture scholar Father Raymond Brown at St. Vincent de Paul Major Seminary, Boynton Beach, April 5-6. The themes of the talks, at 10:30 a.m. and 2 p.m., each day, is “How the Early Church Came to Understand Jesus.”

The general public is invited to a lecture Wednesday, April 5, at 7:30 p.m., when Father Brown will speak on “Other Sheep Not of This Fold.”

For further information call Father Gerald Grace at the seminary 732-4464.

Pope has flu, cuts audience

VATICAN CITY—(NC)—The flu has caused Pope Paul VI to cancel his weekly Wednesday general audience of March 15.

But the 80-year-old pope is to appear at the window of his apartment overlooking St. Peter’s Square to greet and bless the crowd there.

The pope is in generally good health. His only serious physical problem is arthritis of the knee which often makes walking painful for him.

Roadside Reminder: A rugged tree along a rural road in Maryland carries a crudely lettered but meaningful message for Christians everywhere.

How long can we meaningfully say that all men are created equal while the innocent unborn are sacrificed to personal whim...—Florida Bishops Pastoral on Abortion-1972.

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Fred C. Brink, 754-2651 has all the details.
March of Dimes move held sham

WASHINGTON—(NC)—A report that the March of Dimes is ending its support of genetic screening programs is a tactic meant to discredit pro-lifers and to increase pressure on Congress to approve federal funding for such programs, according to pro-life leaders.

At the same time, a March of Dimes spokesman denied that the organization is abandoning its support for the programs.

The funds cutoff was first reported last December, but leaders of the U.S. Coalition for Life and the March for Life said the media ignored the story until Sen. Jacob Javits (R-N.Y.) introduced a measure to increase federal support for genetic screening and counseling on Feb. 27.

For several years, many pro-lifers have been critical of genetic counseling and screening programs, believing that they can be used to influence decisions about abortion. The March of Dimes has been one of the major funders of genetic screening programs, which can provide information about the risk of genetic disorders for children.

Randall Engel of Export, Pa., president of the U.S. Coalition for Life, and Nellie Miss Gray, whose March of Dimes last year, called the cutoff designed to make pro-lifers appear the villains in having stopped programs which could benefit the public.

Mrs. Engel said that while the story was meant to suggest funding of genetic counseling and screening was ended, funding levels are in fact higher than ever and the programs are more accessible than ever to the public.

"Things don't happen by accident," Mrs. Engel said, pointing to the Feb. 27 introduction of Sen. Javits measure for passage of the Javits measure.

Arthur J. Gallway, March of Dimes vice president for public relations, confirmed that his organization would lobby for passage of the bill, but said cutbacks in the agency's own genetic screening programs were minimal.

There are currently 82 projects receiving $2.5 million from the March of Dimes, Gallway said, and next year's figure is expected to drop to 80 projects and $2.2 million.

"That's not a sign of any alteration in our posture. Our support of research will continue unabated," he said.

The organization regularly reviews and phases out some of its projects, he said.

Asked about right to life leaders' charges that there is an orchestrated campaign to generate support for the Javits Bill, Gallway said, "Somebody's behind it—we're not." In addition, said Gallway, "We've denied that the phase-out is a result of pressure from right-to-life groups."

Under existing legislation, the federal government is spending $4 million a year, and will up the total to $10 million a year for the next three years should the Javits measure be enacted.

Miss Gray, whose March for Life seeks to increase support for various pro-life measures, said her principal concern now is "to assure that testimony from right-to-life doctors and specialists is presented to the Senate."

Miss Gray, an attorney, pointed to the wording of the Javits measure, "The Genetic Disease Amendments of 1978," which says, in part, "appropriate arrangements will be made for referral and treatment of genetic conditions identified."

"Treatment," said Miss Gray, "means 'kill the kid.'"

Genetic screenings is do mainly through the technique called amniocentesis, in which a needle is inserted into the womb of pregnant woman. Fluid from the amniotic sac which surrounds the developing fetus is withdrawn through the needle, and cells of the fetus are analyzed for signs of abnormality.

Since there is no treatment available for conditions such as Down syndrome (mongolism), sickle cell anemia and Tay-Sachs disease, children found to be afflicted with the conditions are almost always aborted.

Msgr. James T. McHugh, director of the U.S. Catholic Bishops' Committee on Pro-Life Activities, has defended amniocentesis and the March of Dimes. It is wrong, Msgr. McHugh has said, "to condemn a diagnostic technique because of the evil use made of the information which it renders. In reality, amniocentesis is a morally neutral technique, but it may derive a moral specification from the intention of those who use it."

Benedictine Father Paul Marx, director of the Human Life Center at St. John's University, Collegeville, Minn., said center officials were "dismayed" by Msgr. McHugh's stand. He pointed out that in 1974, of 62 fetuses identified as defective by physicians using amniocentesis, 46 were aborted.

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Miami, Florida / THE VOICE / Friday, March 17, 1978 / Page 7
Lithuanian retreat
Father Vincent Andrulis, M.I.C., of Sacred Heart Church, Homestead, is conducting a spiritual renewal retreat for Lithuanians of the Archdiocese of Miami at St. Francis de Sales Church, Miami Beach. Conference talks, Liturgies and hymns will be in Lithuanian.

Annual fiesta
St. John Fisher Church, West Palm Beach, will hold its 12th annual Fiesta Sunday, March 19, from 11 a.m. to 5 p.m. Games, prizes, handicrafts, white elephant booth, cake sale, and international foods are featured. All profits will go toward the new parish hall and rectorcy.

Reflection days
A Day of Reflection will be held at the Dominican Retreat House Tuesday, March 21, 9 a.m., to 2 p.m. Father Joseph Brown, C.S.S.R., will preach. Theme is, “I will make you a light to the nations that my salvation may reach to the ends of the earth.” (Is. 49:6) For reservations contact Sr. Elizabeth Ann, 238-2711.

Holy Week retreat
For the first time, Our Lady of Florida Passionist Monastery Retreat Center, N. Palm Beach, will offer a Holy Week retreat open to all Christians. Beginning March 23, the retreat will conclude early Easter morning. For reservations call 626-1301.

Abp. Sheen on tape
The Coral Gables Council, K. of C., will play two hours of tapes on the “Passion and Death of Our Lord,” by Archbishop Fulton J. Sheen Wednesday, March 22, at 7:30 p.m., at council headquarters, 270, Catalonia Ave. The evening is free.
and that seems to be many judging by The Voice's It's A Date column, away with a winning thoroughbred. A valuable thoroughbred which wins Sweepstakes Race at Gulfstream. So, Club St. Patrick's Day celebration today the first time that the winner of an St. Patrick's Day dinner-dance Saturday, Irish dinner, songs, jigs and games. Taylor & Co., sponsor of the event, actual race will be given away. In over 35) first birthday party Saturday, March 18. John O'Muncey is chairman.

Palm Beach

ST. FRANCIS OF ASSISI Ladies Guild, Riviera Beach, said luncheon-dessert party at Father Bonney Memorial Hall Saturday, March 18, at noon.

HOly SPIRIT Friendship Club, Lantana, Day at Gulfstream Wednesday, March 22. Buses leave church parking lot at 10:30 a.m. For reservations call Frances Ambrose at 580-5042.

Broward

CAThOLIC WIDOW and Widowers Club St. Patrick's Pot Luck Dinner today (Friday) at 6 p.m., at Knights of Columbus Hall, 3721 N. Andrews Ave., Fort Lauderdale. For information call 484-3061 or 771-9976.

LAUDERDALE Catholic Singles Club (ages 21-35) Kid's Day at Easterline Park Saturday, March 18, at 1 p.m. For reservations call 921-8004.

ST. ROSE OF LIMA Women's Club will have a Seder Sunday, March 19, at 6 p.m., prior to Holy Thursday Liturgy. Families asked to bring a covered dish. For information call Mrs. Elena Kurosad at 734-3211.

EPIPHANY Church Woman's Club "Stop E.R.A." coffee and letter writing session at the home of Mrs. Peggy Brodeur, 5865 SW 85 St., Thursday, March 23, at 9:30 a.m.

information call Ed Nadad at 484-5904.

OAKLAND PARK Council, K. of C, St. Patrick's Day dance in the Council Hall, 3721 N. Andrews Ave., Fort Lauderdale, Saturday, March 18, at 8 p.m. Live band. For reservations call Jim Kelley at 772-9706 or George Penrod at 771-0570.

OUR LADY OF HEAVEN Senior Citizens Communion-breakfast Sunday, reservations call Lou Nicklis at 972-4560.

Parish-sponsored Day at Gulfstream, and that seems to be many judging by The Voice's It's A Date column, away with a winning thoroughbred.
Annual carnival time for migrant children

Over 100 workers travelled to the South Dade Labor Camp to turn an ordinary day into a festive carnival day for more than 100 migrant children and their parents.

"This was our second year at the camp," says Beverlee McLaughen, Archdiocesan Council of Catholic Women representative for Farm Laborers South. "And when we get volunteers to share in the day it means they have to bring all their own equipment, including their own tables, because we only have an open recreation field to use."

The three Dade ACCW deaconry chairman, Jean Hilderbrandt, South; Pat Deloro, Central; and Kitty Necolettos, North: received enthusiastic cooperation from all their councils for activities, all free, which included snow cones, pin art, ring toss, bean bag games, fish pond games, and the list could go on and on.

The "Fantasy Combo," a group of five boys from St. Louis spent the whole day playing music for the youngsters. Many of the teenagers from St. John and St. Brendan CYOs, along with Epiphany Girl Scout Troop 115, went around dressed as clowns. Also working with the ACCW women were members of St. Louis Scripture Study Group and Golden Agers.

Father William Davidson of St. Brendan and Father David Russell of St. Louis joined in helping to make the second annual carnival a success.

"The prizes," Mrs. McLaughen says, "may not be the biggest or that fantastic but, all the children get a lot of balloons and little toys and you would think, from the smiles on their faces, that these were the greatest gifts in the world.

"To give an idea of the kind of cooperation we get," Mrs. McLaughen notes, "last year I walked into the Christopher Bookshop and started talking about the carnival. Peg McKuthins took my phone number and called me later to say that she and her husband and daughter would provide all the snow cones for the day."

Vanilla pudding was a popular treat at the S. Dade Labor Camp carnival.
Neighbors

by Michael Novak

In American political theory, much attention is paid to the two extremes: the state and the individual. But as for the institutions that protect the individual from the state, that nourish the individual, and that mediate between the individual and the state, there is a strange and damaging silence. No concept in political programming has been more neglected than that of "mediating institutions."

It is wrong to think that "society" is composed only of politics and the state. On the contrary, mere politics and centralized state action left to themselves are invariably dehumanizing. The communal side of human existence is realized in multiple institutions.

"Society" is a complex net of smaller institutions. But other social institutions also spring from the inventiveness and the neediness of human beings: neighborhoods, unions, voluntary associations of all sorts, school systems, cultural organizations, corporations, clubs, committees, etc.

Among these, neighborhoods (like parishes) play a special role. Under modern conditions, most of us work far from our homes. For this reason, perhaps, we have neglected the hidden but continuing importance of neighborhoods to a full and satisfying human existence.

Although many of our satisfactions come at the place of work, still, those whose homes are near our own play a disproportionate share in creating the actual texture of our daily lives. If the neighborhood stores, churches, schools, parks and other amenities are particularly good, our lives seem especially blessed.

If our neighbors are friendly, helpful, and reliable, we gain countless humble benefits. The presence of a bakery—with fresh bread and other specialties—may all by itself seem to raise our standard of living by 10 percent. A good cheese shop, a wine store, a newsstand, a library—how much small institutions add to the satisfactions of daily life. A supply of good babysitters and lawn cutters, and perhaps of handyman, painters, carpenters, and the like, may be worth thousands of dollars in pleasure and security.

On the contrary, when a neighborhood begins to "deteriorate," how unpleasant life becomes. Sourness and hostility greet us in the street. Muggings and robberies raise the level, if not of fear, then of silent distrust. The closing of the bakery, or the cheese shop, or the specialty store reduces us, once again, to Wonder Bread and Velveeta. The lack of neighbors who care for their homes, the disappearance of imagination and intelligence and pride, the disintegration of quiet peace and trust teach us—perhaps for the first time—how powerful, useful, and sweet a good neighborhood is.

What makes the difference between a "good" and a "deteriorating" neighborhood? It appears to be something spiritual, above all—the presence or absence of a spirit of self-respect, self-worth, and fellow feeling. Social theorists need to learn to graft oneself into the living texture of others in an organic way. Social theorists need to learn how to live together means learning how to graft oneself into the living texture of others in an organic way. Social theorists need to learn more about what makes some neighborhoods work and others deteriorate. The many roles of banks and of economic institutions are obviously basic. But the capacities of citizens to take care of themselves and to unite effectively with their neighbors may be even more basic.

Most of the nation's 50 million Catholics are children of successful urban and rural neighborhoods over the last 50 years. We are preeminently "neighborhood people." If we do not show originality and creativity in analyzing and revitalizing the concept of neighborhoods, who will?
St. Vincent de Paul 
Apostle to the poor

by Fr. John J. Castelot

Most Catholics are familiar with the St. Vincent de Paul Society, dedicated as it is to charitable works. But they do not know much about the man in whose honor it was founded (by Frederic Ozanam in Paris, 1833). The Society reflects the kind of person St. Vincent became, for he was not always conspicuous for his altruism. He began as a peasant, became a well-to-do and self-serving cleric, and ended as an apostle of charity to the poor people from whom he had sprung.

He was born in a little village, Pouy, now renamed in his honor, in April, 1581. His parents, who had seven children, worked a small farm. The Father, however, realized that Vincent was temperamentally and intellectually equipped to profit from formal education. He enrolled him in the school of the Franciscan Recollets at Dax. Vincent finished his studies at the University of Toulouse and was ordained a priest in 1600.

This was a rather heady situation for a boy who had known little of this world and its comforts, and he reacted by seeking out and working a small farm. The Father, however, now renamed in his honor, in April, 1581. Vincent and subsequently to others that all his former confessions had been sacreligious and that, but for Vincent, he would have entered eternal life in this sad state.

Madame de Gondi was horrified and frightened; she felt personally responsible for the welfare of her people. Vincent was shaken, and this was the beginning of a profound conversion. He had no need of the counsels' urging to preach to the people in the church of Folleville and he was so successful that he had to call in the Jesuits of Amiens to help him hear the general confessions.

He developed an increasing awareness of the scandalous state of the French peasantry. Meanwhile, at Father de Berulle's insistence, he became pastor of Chastillon-les-Dombes, where he effectuated several spectacular conversions of fallen Catholics. From there he went to Paris, where he was named official chaplain to the galley slaves, to whom he preached.

The countess offered to establish a fund for a continuous mission among the poor. Vincent was reluctant to take charge, but eventually, he saw her way. She persuaded her husband to help her found a group of missioners for the peasants and others in country districts.

The archbishop of Paris gave over the College des Bons Enfants for the use of the new community and Vincent moved in April, 1625.

In 1633, the little company was given the priory of St. Lazare, which became their headquarters. They are known as Lazarists, although their official title is Congregation of the Missions and their popular name in this country is Vincentians. Their chief work is the giving of missions, but they are also active in the running of seminaries.

Vincent sought every possible means of aiding the poor and distressed, whether materially or spiritually. He set up groups in each parish to assist the poor and sick, and from this movement there came, under the leadership of St. Louis de Maurillac, the Sisters of Charity. He was responsible for the establishment of several hospitals for the sick, founded one for galleys slaves in Marseilles.

His love for God and people became an irresistible driving force. Under its impulse he accomplished daily miracles far beyond his natural resources. Nor was opposition lacking. He put up with reversals, disappointments, misunderstandings. This he did with amazing equanimity, for on his own avowal and that of others, he had a bad temper. His control it made him warm, considerate, consummately loving. His zeal kept pushing till the last, in spite of increasingly poor health. Typically, he died, not in bed, but seated in his chair, on Sept. 27, 1660, at age 80.

Social conc.

by Fr. Alfred McBride, O.Praem.

The combination of a new spiritual emphasis with, the emergence of a new form of social need created the involvement of the Church in social concern. The new spirituality called for good works. The population explosion of the urban poor in the 17th and 18th centuries summoned the Church to social concern.

Reformation Protestants had stressed justification (or salvation) by faith alone. Counter-Reformation Catholics upheld justification in terms of good works. Trent's decree on justification motivated Catholics to think of spiritual growth as a matter of intense personal activity. Thus the spiritually alive Catholic would combine a striving for self-control and virtue with a passion for the good works of mercy and charity.

Trent balanced this with an attention to the grace of God. Despite the flurry of good works, meditations and asceticism by Christians, God, in a sense, did it all. He developed an increasing awareness of the scandalous state of the French peasantry. Meanwhile, at Father de Berulle's insistence, he became pastor of Chastillon-les-Dombes, where he effectuated several spectacular conversions of fallen Catholics. From there he went to Paris, where he was named official chaplain to the galley slaves, to whom he preached.

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Concern in Inner City

The great influx of people into urban areas during the past three decades has led to problems of inner-city living. Social, economic, and cultural changes have led to a decline in the quality of life for many residents. The process of urbanization has brought about a new form of poverty, characterized by a lack of resources and opportunities. The Church has responded to these challenges through various initiatives, such as neighborhood revitalization programs and the provision of emergency housing. These efforts aim to improve the living conditions of those in need and to build stronger communities.

Tithing Concept

Fr. Joseph M. Champlin

At the beginning of this year I outlined a sacrificial effort of tithing program we introduced at Holy Family parish just prior to Advent. I would like now to offer readers a review of its remarkable and inspiring results over the initial six weeks.

G.F. Lenzi, a layman from near Detroit, voluntarily conducted our educational sessions. With strong convictions about tithing developed over two decades of successful experiences covering nearly 500 United States and Canadian parishes, he does not hesitate to ask the people for 10 percent of their gross income. Half of that goes to their parish, the other half to God's poor served by the various charitable causes which today seek donations, e.g., the Red Cross, United Fund, home and foreign missions.

That approach involves a real decision for the Lord. A Christian first looks at his salary or pay check, decides how much God will receive, then keeps the rest for his or her own use. Because tithing represents a bigger bite of the income than most Catholics have generally given, this procedure involves a risk, demands a sacrifice and requires a trust in these words of Jesus:

"Stop worrying. than over questions like, What are we to eat, or what are we to drink, or what are we to wear?

You heavenly Father knows all that you need. Seek first his kingship over you, his way of holiness, and all these things will be given you besides" (Matt. 6:31-33).

The actual tithing concept finds strong Old Testament support.

"Each year you shall tithe," we read in Deuteronomy (14:22). The prophet Malachi promises special rewards for those who give the first 10 percent to God. "Bring the whole tithe into the storehouse...and try me in this, says the Lord of hosts:

Shall I not open for you the floodgates of heaven, to pour down blessings upon you without measure?" (3:19).

How many of our parishioners have committed themselves to the tithing concept?

There is no way of evaluating that, since the gross income remains as private, personal matter, as does the total contribution for the Lord's poor, that other five percent of one's tithe.

Still, a significant number substantially increased their offerings.

At this point, 56 percent of our registered envelope holders have pledged $36.30 per Sunday.

Have individuals experienced heaven's floodgates opening and God's blessings without measure?

It is easy to tell, but here are a few incidents related to me.

A wife and mother, struggling with her husband to make ends meet as they raise a large family, made a sacrificial pledge and received an unexpected raise that week.

A bank teller in her early 20s offered the Lord a similar gift and Monday morning found her salary had been increased by more than that amount.

A chemist, critical at the outset of this program, remarked: "I balked, I fought, I finally bought the idea and I have been blessed."

A high-level management person priced his Sunday donation. Later, at Christmas, his company presented him with a surprise 70 percent bonus. He and his wife talked the matter over and then wrote out a check to the parish for $476.10 percent of the corporation's gift.

The tithing project at Holy Family has two additional benefits: we are paying all our bills on time and have made tentative plans for using outside income (the summer bazaar and annual dance) to help the Lord's poor.

Baroni, a priest of the Washington, D.C., and a national and international figure in social work, was ap- lanted in the Department of Interior in 1977 to be a lawyer for national and intaional associations and city government. In the Department of Interior, Baroni has advocated a type of education which, while multi-ethnic in nature, assures children of the richness of their own identities.

As executive director of the Office of Urban Affairs for the Archdiocese of Washington, Baroni has founded several non-profit housing groups including the Urban Rehabilitation Corporation to habilitate housing with federal funds. In 1970, he founded the Washington-based National Center for Urban Ethnic Affairs. This center has helped channel millions of dollars in grants to local communities throughout the country. In 1974, Msgr. Baroni was named Time magazine one of the 200 rising young leaders in the United States. He has been. called "the symbol of the neighborhood movement."

Baroni is a vital, energetic man with a busy yet gentle disposition. He draws dozens of pictures as he explains the configuration of some city neighborhood. Washington newspaper reporters are fond of pointing out that he walks around his office in his stocking feet. He has a glibly spoken voice that keeps repeating that society must get its tensions out into the open to be mediated and that the Church must be where humanism is or it is nowhere.

One magazine journalist said Msgr. Baroni had the mission of bringing new into the capital's faceless bureaucracy. And yet he is a man whose zeal makes connections between the distinctions of people in such a way as to give hope rather than to deny it.
Emphasize Holy Week in home

By TERRY and MIMI REILLY

As Holy Week is upon us, I not only look back over Lent but also look forward to this whole week, especially Holy Thursday, Good Friday and Easter Sunday. As I reflect on it, those three days commemorate so many things: Holy Thursday, the first Eucharist and celebration of the Priesthood, the agony in Gethsemane, Good Friday, the crucifixion and death of our Lord; and Easter, the most glorious feast of our Lord rising from death. WOW! No wonder it's called "Holy" Week. These critical parts of our Lord's life occurred in such a short period of time and the eternal meaning to each of them is more than the mind can comprehend.

We have a number of ways we try to commemorate these in our family. Holy Thursday Mass, the observation of the institution of the Eucharist, is particularly meaningful for us. Usually our family experiences a "seder" meal on Monday, Tuesday or Wednesday of Holy Week. The "seder" is the Passover meal celebrated by Jewish people in reflection of the angel of death "passing over" families who had the blood of the lamb on their doors while in Egypt. The Last Supper was on Passover, and the "Lamb of God" still saves us but now from eternal death. With this in mind Holy Thursday Mass has special significance. It's also the time when we celebrate the priesthood.

In the center of our dining room table there is a box covered with a purple cloth and a crown of thorns sitting on the top. They are made of the crucifixion thorn which we picked up in Arizona. Everyone sometime sees it, they shudder at the realism of that graphic illustration. Our children, too, begin to realize the suffering our Lord endured for us; even to reflect on just one aspect of the Passion such as the crown of thorns. Somehow we seem to put ourselves above all that "suffering." We seem to think that it really wasn't all that bad. Even when we pray the Stations of the Cross we often don't really think of details. We need to truly reflect on the life and particularly the agony, suffering and the crucifixion. We make a cardboard which is also in our dining room, we made a little cave from plaster and stones. It sits as an open cave during Holy Week and until 3 p.m. on Good Friday. At 3 p.m. we place a large stone over the opening and share a short prayer. On Easter morning we move the stone away from the opening and cheer. It may sound a little unusual but it does help all of us to have more insight into the mystery of the death and resurrection of Christ.

Easter Sunday and the Easter bunny is kind of a struggle for me, much as Santa Claus is to Christmas. It's unfortunate that we as parents' place more emphasis on finding eggs and candy that the Easter Bunny hid than of enjoying a Christ centered celebration of His resurrection. But how do we break away from all that? As a parent, it isn't easy! Maybe we can still retain some of the eggs and candy and bunnies and new clothes for Easter Mass. We really need to tie it all in with the Resurrection. Eggs and baby chickens and baby bunnies signify new life—maybe the new life Jesus gives us. The candy is just a nice way of saying our fasting is over so let's have a little feast—but the same is true with a big Easter Sunday dinner. It's really beautiful when you think of wearing your best clothes on Easter too. In other words all the "things" we do on Easter have some significance. We need to explain to our families that these all somehow relate to Christ, otherwise they can be a great distraction.

We encourage you to take full advantage of the opportunities that your parish has for you during Holy Week. It's a time to really allow the whole family to grow, realizing more and more, the significance of each part of the entire week. It is our prayer that you have a blessed and meaningful Holy Week and a celebration filled Easter.

—by Terry Reilly

THEME: Christ's suffering

OPENING PRAYER: Dearest Jesus, tonight we gather once again in your name for our "Family Night." Bless us this evening as we dwell with you eternally. Amen.

LESSON

• Young Family: Materials: Large piece of cardboard, old newspapers, scissors, blue, red crayon. Activity: Cardboard cross. Cut cardboard into a large cross, together look through the newspapers to find pictures of suffering, or of violence. Cover the entire cross with the pictures just prepared. The completed cross may be hung in the family dining area all during Holy Week. Ask each member of the family to remember a time when he physically or mental pain and have him try to relive that moment, sharing it with the rest of the family. Each of us has suffered in some way. It might only be a scraped knee or it may as serious as a death or critical illness. Have each share and then have him draw a red heart somewhere upon the cross to add his own suffering to that of our Lord's.

• Middle Years and Adult Family: Materials: Bible. Read aloud Mt. 27:11-54. After a few moments, each may share with the others what the Scripture meant to him personally this evening and also a moment from the past when he experienced tremendous suffering, physically or mentally. He also may share what it was like to see someone he loved suffer deep pain. How are our own sufferings united to the crucified Christ?

SNACK (optional): Fasting is suggested.

ENTERTAINMENT: The family should also be altered to reflect Christ's Passion. This would be an ideal time for the family to plan their activities for Holy Week. Families are encouraged to actively participate in the observances that parishes provide. These unique community experiences at the parish level should provide an enriching experience for the whole family. The sacrament of reconciliation can provide members of the family with a uniquely meaningful insight during this time.

SHARING: Share the experience of making peace with someone with whom you were not at peace (see lesson for last week). Some may share when they felt especially close to God during the past week. Share struggles and joys.

CLOSING PRAYER: Spontaneous (prayer jar). Scripture: Phil 2:6, 9. Lord's Prayer. Suggested prayer: Most Holy Jesus, thank you for this evening and our family's sharing. Tonight we tasted but a small portion of your suffering for us. O Lord Jesus, thank you for giving your life so that we might have life eternally with you. Help our family to make this Holy Week more meaningful through prayer, fasting, and our attendance at our parish Holy Week services.

We praise you now and forever. Amen.

Family Night

DIARIO DE RAMOS

19 de marzo de 1978

Celebrante: Durante esta semana el Señor nos invita a entrar de nuevo en el misterio de su muerte y resurrección. Nos llama a vivir más profundamente el misterio de la salvación.

LECTOR: Nuestra respuesta será: Señor, afíznanos nuestra fe.

LECTOR: Al contemplar a Jesús en su entrada triunfante en Jerusalén, recibamos como Mesías y búsquemos seguirle hasta su Resurrección: oremos: Señor, afíznanos.

LECTOR: Sea esta semana tiempo de experimentar el misterio salvífico del amor de Cristo hacia nosotros, y de participación sincera en la liturgia de estos días santos, oremos: Señor afíznanos.

LECTOR: Pidamos al Espíritu Santo para que nos haga conscientes de nuestra vocación: llamada del Señor a ser miembros santos de su Iglesia, oremos: Señor, afíznanos.

LECTOR: Que la fe que celebramos esta semana se traduzca en testimonio de...
Home. All youth should meet in the parking lot at 2:15 p.m. Group in Lantana will visit patients in Atlantis Convalescent.

BOYS NORTH ALL STARS IN CAL BASKETBALL
Include Mike Keeney, Eben Morales and John J. Hearn, St. Rose of Lima; Robert Cates and Juan Amortegui, Our Lady of Perpetual Help; Lulu McAlpin, Nelly Robles, and Nanette Suarez, St. John the Apostle; Katrina Kavanaugh and Terry Mejides, Immaculate Conception; Lisa Priscal, and Cathy Burkett, St. Patrick; Shelly Pagan and Yvonne Costa, St. James; and Colleen Appleton and Renay Rojas, Holy Family.

The Broward County Science Fair concluded this week with students from Catholic schools taking top honors in many divisions. A total of 500 exhibits from 80 schools competed for recognition.

For the second year in succession, Shirley Renuart, a sophomore at Cardinal Gibbons High School has been named overall finalist for her project, "Hydrologic Study of Oxygen Depletion by Effluents of Urban Wastes." Shirley also won the top Audubon Award and, through the Broward Youth Fair, a $500 scholarship for outstanding science exhibit and $250 top homemaking award.

Scott Jones, an eighth grader at St. Elizabeth School, was selected as the outstanding middle school exhibitor with the project, "Invertebrate Immuno- globulins as a New Source of Antibiotics." Third place overall went to sixth grader Daniel Renuart of St. Paul the Apostle for, "Effects of Remedies on Acetylsalicylic Acid."

Scott and Shirley have also been selected as the two students representing all middle and high schools from Southeast Region of Florida in competition to read their literary and experimental papers before the Junior Academy of Science. Deborah Bizarro of Cardinal Gibbons has been named first alternate for the competition at Orlando April 14.

Of the following winners, first-place exhibits in middle and high school will be competed in the Florida State Sciences and Engineering Fair April 18 at Nicolle:


Middle School: Scott Jones, first place, biochemistry, St. Elizabeth; Jennifer Jones, second, earth science, St. Elizabeth; Daniel Renuart, health and medicine, St. Paul the Apostle.

Elementary School: 2-grade life—Mike McGinn, first place, St. Elizabeth; 3-grade life—Elizabeth Shaw, first, James Milford, second, Kristine Cunningham, third, Andrew Distrucci, honorable mention, St. Elizabeth; 3-grade physical—Jacqueline Cannavan, first, Little Flower; 4-grade life—Kristina Porraro, second, St. Elizabeth.


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Special Awards: Audubon award—Shirley Renuart, first, C

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By TOM FILIPPELLI

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They came; overcoming flat tires, hurricane-force winds, a delay at a military base and up to 10 hours of driving. From all parts of Florida, 90 youths and adults came to Camp San Pedro for the second Florida Youth Conference.

Theme of the weekend was, “Oh God! Jesus Who?”

The second annual State youth conference is now called the All-Florida youth conference.

Co-sponsored program on youth ministry set

At last! A program to help establish viable youth groups in every parish. A program involving the varying dimensions of Youth Ministry—teen to teen, teen to adult, adult to teen.

A Program for Adults and Young Adults—the opportunity for an in-depth study of Youth Ministry, of youth culture and psychology and to develop parish programs.

A Program for Teenagers—to help them develop their peer ministry potential and exercise it in their own programs.

The committee consists of the Department of Schools, Religious Education and Youth Activities.

The program will be given twice. On Mondays, beginning April 3, at St. Thomas Aquinas High School, Ft. Lauderdale; and on Wednesdays, beginning April 5, at Immaculata-La Salle High School, Miami. Time 7:30-10 p.m. Cost $5.00 for teenagers, $15 for adults.

For information call C.Y.A. Office or C.C.D. Office.

All the participants agreed the conference was successful in achieving its goal of providing a time for spiritual growth. It was through the collaborative efforts of all five dioceses that the weekend went so well. A special note of recognition goes to the Cursillo men and women of the Orlando Diocese who prepared all the meals for the conference and supervised the physical set-up and clean-up.

Becker Funeral Home

Ron E. Becker
Funeral Director
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1444 S. Federal Hwy.
Deerfield Beach

The theme of the Mass was, “A Journey of 1,000 Miles Begins with a Single Step.”

Ana Marie Flynn, Archdiocesan vice-president from West Palm Beach, delivered the homily. Ana Marie spoke of the journey of repentance and forgiveness. She said, “If I am going to have faith that says I’m ready to be God’s child, I have to be willing to turn off the light in order to experience forgiveness.”

The Sunday prayer service brought to focus the ideas that were shared during the weekend. Each participant was given a candle and a bag of salt as symbols that they are to be the light of the world and the salt of the earth in spreading Christ’s word in their own diocese.

Participants from the Archdiocese of Miami were: Tom Filipelli, Sister Jovanna and Frank DiMarzio from the Orlando Diocese; Ralph Tugwell, youth director, Pensacola-Tallahassee; Marianne Nelson, staff member of the Diocese of St. Petersburg youth office.

Miami Archdiocesan youth participated in the second annual All-Florida youth conference.
No decision is easy. It only looks that way when you're young. As you get older, the decisions become more complex.

—Vilian, in "Coma"

Young or old, the decisions aren't very complex in "Coma." Michael Crichton's new film, which deals several pressing medical ethical problems (organ transplants, hospital errors), takes the right to life, the definition of death) into a conventional, if occasionally suspenseful, horror show.

Writer-director Crichton now seems confirmed in an unfortunate career pattern.

Public Television starts annual auction with art

The 13th annual WPBT-Channel 2 AUCTION — "The Most Public Game in Town" — gets underway March 19, and continues through April 9. The first two days are devoted exclusively to art (paintings, sculpture, graphics, etc.) and after that everything is up for bids.

The sale of more than 900 works of art have so far been received— with more to come. Seven hundred pieces were juried earlier this month by John Shock, who are more distant to the University Art Gallery; Fred Cummings, Director, Detroit Institute of the Arts; and Henry Hope, former Director, Indiana University Art Museum. Cash prizes totaling $5,100 will be awarded by Channel 2.

Art will be on display at Channel 2 studios from 11 a.m. to 9 p.m. Saturday, March 25, and Sunday, March 26, so the public can make their selections for on-air bidding, which take place Friday, March 31, and Saturday, April 1—the days devoted exclusively to art.

Each year AUCTION raises a large part of Channel 2's operating budget. And each year the station's North Miami facilities are jammed with volunteers—2,000 strong—who solicit and process merchandise for the on-air sellathon. The volunteers include everyone from high-schoolers to senior citizens cooperating in a massive community effort.

The boards, decorated in the AUCTION's colors: red, blue, and yellow, are divided between art, gift certifices, clothing for the whole family, household furnishings, assorted items valued at $50-500, underwriting, and one for big-ticket items valued at $750 and up, and up, and up, such as an antique 1950 Chevrolet valued at $4,900. "Happening" board where out-of-the-ordinary items—the five-foot salamander, dates with celebrities, window-washing services, and even tickets to the moon—are up for bids.

More than three dozen telephone operators accept bids and keep the boards jumping as one item after another comes under the gavel. Ready for bids are: cruises on Norwegian Caribbean Lines and a Windjammer; trips to Las Vegas; Rio, Lima, Caracas, Curacao, and Montego Bay — and even yacht charters.

"Coma" has some blank gaps

by James Arnold

"bad operations" in a large Boston hospital. Apparently healthy young people, including her best friend, have inexplicably suffered "brain death," and undergo routine surgery. At first the problem is blamed on random bad luck—in a large number of operations, a small percentage of failures is bound to occur. But ultimately Bujold uncovers a complex conspiracy to "murder" patients and then sell their organs to needy recipients for astronomical fees. The question is whether anyone will believe her story before the bad doctors get the heroine on the operating table.

Early on, a murky moral climate is established. There is the detached impersonal syndrome of the assembly-line medical routine, the "M.A.S.H."-type banter in the operating room, and her live-in boy friend, an ambitious resident (Michael Douglas, in his first film role), light bitterly over household chores and priorities. (She is clearly a strong-minded career woman, acutely aware of her status in a male-dominated environment).

The unlucky friend is in the operating room for a therapeutic abortion. (The surgeon announces that fact to her team, then says, "I don't run her life"). As Bujold checks out various hospital departments, she runs into a male technician and breaks in on a couple of lab specialists making im-promptu love behind the test tube cabinets.

A friendly maintenance man back at the hospital is executed when he is wet-mopped with a giant generator—a sizzling scene—and we're off into Hitchcockland. "Coma" is, arguably, almost a straight version of Mel Brooks' "High Anxiety," with its wicked medical plot against patients. Bujold is pursued by an assassin through an empty medical school (she finally buries him in a cascade of frozen cadavers), and later, when she tries to escape from the creepy sanitarium. She has to crawl along the plumbing ducts over an ultraventilant-it room full of comatose patients suspended by ceiling wires and monitored by computer. This "slumber room" is the film's most chillingly memorable image.

The story has several puzzling gaps. For one, we never really learn who is involved in the conspiracy and who is simply among the many red herrings. And the fake-profound dialog fails to clarify the nature of the Enemy. Is it society, with its wishy-washy morality and lack of will to make ethical choices? Is it medicine, which has become an omnipotent modern priesthood? Is it simply human greed?

Crichton has apparently discovered two laws. One, if technology can go wrong, it will. Two, if there is a possibility of corruption, it will happen. The implications of both are more disturbing than his movie. (A-3, PG)
We hear a lot about the bad things in society, the breakdown of the family, drugs, violence, preoccupation with sex and other such indicators of a troubled people.

And while these are problems that do need to be focused on and dealt with, it is good from time to time to be reminded that this nation does still have a strong central core of average normal people interested in home and family as well as wholesome forms of entertainment and hobbies.

Probably one of the best ways to judge the character of a nation is to look at its reading habits. The Gallagher Report last month listed the circulation of America's largest selling magazines and-surprise!—nowhere in the Top Ten was there a Playboy or a Hustler.

Number One, not surprisingly, was TV Guide. Everybody in all walks of life wants to know what's on the tube tonight.

Number Two was the perennial Reader's Digest, with its strong human interest appeal.

Q. A booklet on confession says—but doesn't explain—that laymen used to hear confessions in the Catholic Church. The book has an imprimatur, but I bet someone that this was never done. Who is right?

A. Strange as it seems, confession to laymen, or to monks or others who were not priests, was quite common for monks or others who were not confession to laymen, or to have this function in the Eastern churches. During the Middle Ages, it was more and more limited to the priest or the bishop. One ecumenical council said that confession should be made by each Catholic to "his priest" at least once a year. Much later, the Council of Trent decreed that only confession to a bishop or priest fulfills the requirements for the sacrament of Penance.

Q. My niece's boy is married outside the Church. They tried to arrange to be married by the priest, but it took too long, so they were married at her Protestant church.

A. As a Catholic, you are not married at a Protestant service. It should have been arranged to be married by the priest, with the permission of the authorities of the Church, so that there could be a valid marriage and a blessing by the Church. It is important to have a legitimate marriage, as well as a blessing, for the couple's spiritual well-being.

Q. A couple of times recently, I have seen people (in one case a priest) bow toward the altar of the Blessed Sacrament instead of genuflecting. Can you tell me who do this? Shouldn't we genuflect if we really believe in the presence of Jesus in the Blessed Sacrament?

A. The practice of bowing to the altar instead of genuflecting is not uncommon. It is a sign of reverence and respect for the Blessed Sacrament. It is important to show respect for the presence of Jesus in the sacrament, and this can be done in a variety of ways, including bowing or genuflecting. The important thing is to respect the presence of Jesus in the sacrament and to express reverence and faith in his presence.

Q. What is the main purpose of the Eucharistic Congress?

A. The main purpose of the Eucharistic Congress is to celebrate and give thanks for the sacrifice of Jesus Christ, who gave his life for the salvation of the world. It is an opportunity for Catholics to come together to reflect on the importance of the Eucharist in their lives and to renew their commitment to living a life of faith and service. It is also an opportunity for Catholics to witness to the good news of salvation for all people.
How should we deal with death?

Holy Week has a unique way of drawing us into a reflective mood about the more serious things of life. If it doesn't, we are not really tuned in to the rhythm of the awesome events of this week.

Good Friday, if we slow the pace and hold still for a few moments, inevitably must make us think of death. Not only the death of Jesus, but our own. In fact, we are precluded from this. We can rather easily imagine other people dying, but it is difficult, even in imagining, seeing ourselves not a part of this earth. And yet, sooner or later, and soon at the latest, it will be our turn, and that we have died.

Part of our reluctance to reflect on death is traced to a normal reaction. We usually connect death with pain and suffering and being a burden on others. We fear, and rightly so these days, the enormous expense of being sick for an extended period in a hospital.

There's also the abiding, reasonable fear of the unknown. What does the book Life After Life and much of the writing of Dr. Elizabeth Kubler-Ross has helped considerably, not to remove the mystery of death, but to ease some of the fear of it.

Yet, the Christian who has been raised on biblical concepts of mercy in this life and justice in the next, has other questions shrouded in the unknown. How do I really stand with God? Have I deceived myself? Did I turn my back on the light of self-knowledge, a grace of God? Have I substituted for it the shadow of my own self-assurance?

One of the urgent reasons at any time, whether ill or in good health, to make effective use of the sacrament of reconciliation and of Holy Communion is to gain more of the light of faith and the strength of fortitude.

A certain fear of death is healthy and even necessary. "We should deal with death," Augustine said, "as we deal with God. That is, as we love God, yet still fear him, so we should fear death, yet still love it...We can look on it with peace, because of what it promises."

Many people nowadays have had their beliefs with a deeper sense of the presence of Jesus in the soul find themselves at time actually looking forward joyfully, not morbidly, to union with the Lord and the whole world of God, so far beyond our imagining.

Some push away the thought of death because they are uneasy with God now. There's been a break in their friendship. They realize it. There's no denial of it. They are going to make it all up. But not just yet. They will break with whatever the evil is, but not now. Before death, well before it, grace will be theirs again.

For the man or woman of faith, first, we live in a time of sudden death, when one goes from perfect health to death in a moment in an accident. When Jesus called the rich farmer, who built those huge, beautiful barns, a fool, he was not condemning him because of his wealth or the use of his wits. He was a fool beyond the telling because he acted as if he was going to live forever and wallow in his greedy satisfactions. "You fool, this day your soul is demanded of you."

Secondly, if one is in the habit of letting death be soft and quiet, death-bed conversion one is asking for odds in the supreme gamble which Nick the Greek would never give. Most people nowadays are so fogged by the sedation, so irratified with the fuzz around them, so bone weary from the efforts made to save their life, the last thing they feel like doing is digging up the evil of the past and carefully setting it straight. I often heard, as a hospital chaplain, these last words spoken by a dying person: "Father, don't bother me now. Come later." And there was to be no later.

Isn't the only death-bed conversion in the Scripture that of the Good Thief? "Lord, remember me when you come into your kingdom." Good Friday's ray of light in the midst of all the darkness was the true understanding of death gave us. More than that, it offered us the ability, by God's grace, to accept death with peace and joy.

The appearance of a corpse, especially in this day of magic cosmetics, is very misleading. There is death, of course, in the sense that the soul has been separated from the body. The spark that animated us, the principle of life has disappeared.

However, there is no annihilation of the person. The soul is just now really beginning to live its potential, while the body decays. In the soul, there is no loss of consciousness. (Notice in all these current books on "after-life" there is a stress on consciousness and light.) Once freed of the body, the soul is more keenly aware of the reality of God. The body has been like a prison for many years. Now free, the intellect is sharpened, the will to go for all eternity...towards God or away from it. Towards the source of happiness or away from it.

God's judgment is not spoken to a lifeless body which has lost hearing, and is incapable of being united with him directly. But the soul finds a new capacity for truth and love and fulfillment, undreamed of in this life.

No wonder all of our prayers we pray for a happy death. We say in the Hail Mary, "Pray for us sinners now and at the hour of our death. Amen."

Rank and file Dems form life lobby

Ellen McCormack, the first Right to Life candidate for President, isn't campaigning much these days but her spirit lives on within the Democratic Party.

The Long Island, N.Y., mother of four, founder of a pro-life organization known as Women for the Unborn, felt back in 1975 that the Democratic party wasn't listening to both sides of the issue now found elements who had previously refused to give it to the people via TV commercials. They were required to do so under the Carter campaign platform. They met with a Carter family in 1976. A Democratic leader decided to bring the issue to the people via the presidential primaries. To do that you need a candidate. Ellen decided to run.

For the first time ever, millions of Americans heard the pro-life message from Ellen and Boston's Dr. Mildred Jefferson via TV commercials. TV stations and networks who had previously refused to give both sides of the issue now found they were required to do so under the FCC's Fairness Doctrine, for political candidates. People all over the country raised money for the campaign with phone and door-to-door sales.

The result surprised everyone. Not only did the effort recruit thousands of new volunteers for the Right to Life cause, but several states sent elected McCormack delegates to the Democratic National Convention.

When they arrived, many of the McCormack delegates and others held a caucus to discuss a proposed pro-abortion plank in the party platform. They met with a Carter aide who promised that it would be removed, only to learn later that it had been left in after strong pro-abortion lobbying. The group formally organized under the name Democrats for Life, and vowed to fight off this anti-abortion platform. At the national Young Democrats convention in Miami, McCormack, a hospital chaplain, these last words spoken by a dying person: "Father, don't bother me now. Come later." And there was to be no later.

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Vaticano explica silencio impuesto a sacerdote sobre homosexualidad

WASHINGTON (NC)—La visión del sacerdote John J. McNeill S. J. en su libro "La iglesia y el homosexual", y sus declaraciones públicas sobre la cuestión han causado "falsas esperanzas" entre los católicos homosexuales y han confundido a la comunidad en general, dijo la Congregación Vaticana sobre la Doctrina, en una carta en la que impone silencio al sacerdote.

El texto de la carta, enviada el pasado mes de junio al Preposito General de la Compañía de Jesús, Padre Pedro Arrupe, fue enviado por la congregación vaticana al archivo de noticias católicas, NC, el pasado 6 de marzo, para publicación en "Origina".

La carta ordena al Padre McNeill que cese sus declaraciones públicas orales o por escrito, sobre el tema de la homosexualidad y pide que se retire el "imprimio potestas" o permiso eclesiástico de su libro "La iglesia y el homosexual" publicado en 1976.

Dicho libro afirma que "no existe probada obligación moral de abstenerse de relaciones eróticas, eticamente responsables, con homosexuales", y que por tanto las normas eclesiásticas deben aceptar tales relaciones como legítimas, "afirma la citada carta.

Al tomar tal posición, dice el Vaticano, el libro "clara y abiertamente advoca una posición moral sobre la homosexualidad que es contraria —tanto en teoría como en la práctica— a la tradicional y presente en la enseñanza de la Iglesia.

A despecho el "imprimio potestas" concedido al libro, por el sacerdote Jesuita Padre Eamon Taylor, superior provincial del Padre McNeill, la Congregación Vaticana afirma que dicho permiso de publicación "no injustamente indicaria que el contenido del libro ostentase de acuerdo con la enseñanza de la Iglesia, y exento de peligro en cuanto a su puesta en práctica.

"Esto no es, en la citada carta, el caso del libro del Padre McNeill", añade la congregación. El Padre Taylor concedió el "imprimio potestas" para permitir la discusión del tema entre 'intelectuales' y 'expertos' en el campo de la teología moral" y no para una más amplia diseminación, según explica la citada carta.

Por su parte, el Padre McNeill afirmó en su libro que "era importante para mí que el libro fuese introducido y aceptado en la corriente de la reflexión y debate católico".

"La iniciación del Padre Taylor, al conceder el 'imprimio potestas', no coincide con el propósito y actuación del Padre McNeill," dijo la oficina vaticana, al declarar también que las "apariciones públicas del sacerdote en varias ciudades de los Estados Unidos, continúan siendo fuente de escándalo, tanto por las falsas esperanzas que se les da a los católicos homosexuales como por la confusión que causan en la comunidad general ".

Según fuentes informativas, el Padre McNeill, que ha cancelado su conferencia en la conferencia para el congresso nacional de Dignity, organización para homosexuales católicos, ha aceptado la orden del Vaticano.

P. Greely a educadores de la fe

"Fomenten capacidad de maravilla"

WASHINGTON (NC)—En este mundo de burocracia e industria, los profesores de religión deben ayudar a los estudiantes para que preserven su capacidad de maravilla, afirmó un sacerdote-sociólogo ante un congreso de educadores de la fe en Washington.

El Padre Andrew Greely señaló lo que el considera necesario para poder enseñar religión efectivamente.

"El educador de la fe no es alguien que descubre una nueva verdad, sino una antigua, y en el proceso se descubre él mismo", dijo el maestro "debe proteger la experiencia de gracia de una precipitada y demasiado intelectual racionalización".

Para el Padre Greely, "la religión es básicamente algo basado en la experiencia y no en la razón.

"La dimensión cognitiva queda algo alejada de la experiencia, dijo, añadiendo que "la religión se originó del misterio... la quinta esencia del origen de la religión es el asombro, la capacidad de maravilla". Solo después de la inicial experiencia religiosa es que la gente "comienza a reflexionar y teologizar."

"Nos gusta maravillarnos," dijo el sacerdote, "porque maravillarse significa que pasan y pasarán cosas maravillosas."

Los profesores de religión deben "ayudar a la gente a reconocer la experiencia religiosa en el vivir de cada día, ya que estas experiencias son asequibles a todos, son signos de gracia, que no necesitan una plataforma espectacular para ser experimentadas."
No queremos suplantar sino apoyar labor apostólica realizada

Acercamiento ecuménico pero no a intercomunión

... Por todo el mundo, hombres y mujeres de ambas confesiones (católica y anglicana), clero y seglares, rechazan la desunión, dijo el arzobispo de Canterbury, Dr. Donal Coggan y primado de la Iglesia Anglicana, al cerrar recientemente las celebraciones de la Semana de la Unión de las Iglesias, celebrada en Londres.

En su predicación, el arzobispo anglicano continuó: "Católicos han recibido la comunión de manos de sacerdotes anglicanos y viceversa. No sólo lo he visto, sino que he participado yo mismo: en Oceanía y en otros partes del mundo. Esto me ha emocionado profundamente.

El prélado anglicano hizo confesión de las faltas cometidas por su Iglesia hacia el catolicismo, pidiendo perdón por la postura de "suspicacia, de frialdad, incluso de desprecio, que nos ha caracterizado durante quince o veinte años y que quizás existe todavía hoy.

La palabra del primado anglicano no representan novedad en sus trayectoria unionista. En su visita al Vaticano en 1977, dio a conocer su deseo, de que "la intercomunión sea cada vez más frecuente, con o sin el consentimiento de las autoridades superiores." La Curia Romana reaccionó entonces publicando en el periódico Vaticano L'Osservatore Romano, una respuesta en que advirtió que puesto que no se había restablecido el Acuerdo sobre la Comunión y la predicación de las iglesias, la enseñanza de los apóstoles sobre la fe debemos anunciar, sobre las estructuras necesarias al servicio de la misma, no podía realizarse aún la participación conjunta en la Eucaristía.

Por su parte el Cardenal Hume, arzobispo católico de Londres, reaccionó a las palabras del Dr. Coggan durante la semana de la unidad, diciendo que "ya había hecho fa sol de postura aunque no pueda com-

A su vez el Cardenal aceptó la invitación para pronunciar una alocución, también histórica, ante el Sínodo Anglocano reunido en Londres. Fue calorosamente recibido por los prelados anglicanos y se dirigió a ellos subrayando cuatro cuestiones que afectan al hombre actual, ya sea que pertenezca a la Iglesia Católica romana o a la anglicana: los temas fueron: dignidad humana, relaciones raciales, pornografia y desarme.

"Estamos en una comunión parcial — señaló el cardenal Hume—. No hemos llegado a la plena comunión que debe ser nuestra meta definitiva."

"..." También recaló que se debía huir de la tentación de la insularidad y mirar a la Iglesia de todo el mundo, coincidiendo en esto con los recientes comentarios del Delegado Apostólico de su Santidad en los Estados Unidos Arz. Jean Jadot, quien dirigiéndose a un grupo interesado en la formación continuada del clero afirmó que a veces los católicos mantienen cierta mentalidad de "barrio" permaneciendo encerrados en los problemas propios.

Permite ‘intercomunión’ limitada Arquidiócesis de Kentucky

Las nuevas normas de la diócesis de Louisville exigen que para que otros cristianos bautizados reciban la Eucaristía en la Iglesia Católica deben:

• "Tener fe en el Sacramento según lo entiende la Iglesia Católica:"
• "Experimentar una seria necesidad espiritual por recibir la Eucaristía:
• No tener acceso por un prolongado período de tiempo a un ministro de su propia comunidad de fe:
• "Pedir el Sacramento de su propia iniciativa:
• Estar en disposición de recibirlo y comportarse como cristianos.

Otra de las revisiones de las nuevas normas indica que ministros no católicos pueden predicar en templos católicos, mientras la predicación va en los templos de los cristianos, y con permiso de la Oficina Diocesana. Tal permiso no es necesario en el caso de celebraciones litúrgicas que no incluyen la celebración de la Eucaristía.
Viernes Marzo 17 de 1978

La VOZ
PERIODICO CATHOLICO
ARCHIDIOCESE DE MIAMI

Comienza Semana Santa


La Misa de los Santos Obispos que incluye la renovación del compromiso sacerdotal, tendrá lugar el lunes 20, a las 6 p.m. también en la catedral. Será principal celebrante y predicará la homilía el Arzobispo y le asistirán varios sacerdotes que celebran el aniversario de su ordenación.

El Arzobispo también será principal celebrante de la Misa de Jueves Santo en la Catedral, a las 8 p.m. y de los servicios de Viernes Santo a la 1 p.m. en la Catedral.

Ministerios laicales a primera reunión de Consejo de Laicos

"No queremos suplantar sino apoyar labor apostólica realizada"

Por ARACELI CANTERO

La nueva Oficina de Ministerios Laicales no quiere sustituir sino apoyar a la labor apostólica y pastoral que ya existe en la Arquidiócesis, afirmó el Arzobispo Edward McCarthy ante el Consejo del Laiado que se reunió por primera vez el sábado, en el Centro de Enriquecimiento Familiar.

Convocado por el Arzobispo para asistirle en cuestiones del apostolado seglar arquidiocesano, el nuevo consejo está formado por 26 laicos representando a organizaciones diocesanas interesadas en participar, y 12 sacerdotes en calidad de consultores. El grupo se reunió para reflexionar sobre sus papel de concientización sobre la vocación de los laicos y de cuerpo asesor a la Oficina de Ministerios Laicales.

"Nuestra meta es fomentar el ministerio laical dentro y fuera de la Iglesia," dijo el Arzobispo en sus palabras introductorias. Hizo referencia a la reciente "Declaración de Christian Concerns", documento firmado por 20 obispos de la Diócesis de Cleveland que afirma que los firmantes firman que el papel del laica en la Iglesia se está devaluando. Dicho documento argumenta que esa valoración se está llevando a cabo con la nueva tendencia de movimientos clericalizantes que fomentan ministerios eclesiales entre los laicos.

En general la declaración indica que no se valora el papel del laicado y su misión en el mundo a través del ejercicio de su trabajo y profesión.

"Creo que el laicado tiene un papel dentro y fuera de la Iglesia," comentó el Arzobispo McCarthy.

Pero la reunión del sábado no llegó a tratar el tema de los laicos en la sociedad, ya que la reflexión quedó centrada en la Oficina de Ministerios Laicales y su programa de formación.

Durante la discusión, los participantes cuestionaron la necesidad de crear programas de formación especializada y señaló el peligro de crear un grupo elite y separado de la gente.

"Nuestra meta es fomentar el ministerio laical en el mundo a través del ejercicio de su trabajo y profesión," dijo el Arzobispo.

Corresponsabilidad implica más que toma de decisiones

HOLYOKE, Mass. (NC) - La corresponsabilidad implica mucho más que la toma de decisiones, afirmó el Padre Robert Kennedy ante un grupo de católicos de Nueva Inglaterra.

Durante la Convocación en Holyoke, Mass., el experto en derecho canónico afirmó que "cada uno de nosotros tiene un papel, ya sea aportando ideas, datos, tomando decisiones o evaluando las decisiones hechas.

"Estamos abiertos a sugerencias y planeamos otros modelos que utilicen las posibilidades de formación ya existentes," dijo.

Pero la reacción de falta de participación de los fieles es la misma estructura parroquial y no la labor del párroco, añadió.

MUCHOS PÁRROCOS SIENTEN FRUSTADAS POR EL CAMBIO EN LA ESTRUCTURA PARROQUIAL.

El concepto de la co-responsabilidad está arraigado en la vida de la Iglesia, según dijo el sacerdote. "Cada persona participa en el sacerdocio de la Iglesia y debe ejercitar su ministerio sacerdotal al servicio de todos."

La meta del proceso de toma de decisiones en la Iglesia es que esta refleje su comunidad y su misión en el área de decisión.

"Debemos mantener y profundizar nuestros valores - como comunidad - porque vivimos en una sociedad moderna cuyos valores son superficiales," añadió.

El obispo de Steubenville también recomendó a los párrocos que traten de desenterrar los talentos del laicado.

"El sacerdote no posee todos los talentos y debe descubrirlos en el pueblo y edificar sobre ellos."

Psiquiatra cubano a ordenarse sacerdote

Tendrá lugar a las 11 de la mañana del sábado 18 en la Catedral de Sta. María la ordenación sacerdotal del cubano, Doctor Sergio Garcia Miro, médico psiquiatra de 41 años, en los Estados Unidos desde 1961.

"Creo que como médico puedo ayudar a la gente, pero como sacerdote podré ayudar de modo especial," dijo el doctor Garcia Miro.

El Via Crucis Pablo VI en TV

El próximo Viernes Santo, 24 de marzo, el Canal 23 de Miami transmitirá el tradicional Via Crucis del Santo Padre. Como de costumbre, el Via Crucis tendrá lugar en el Coliseo en el corazón de Roma Imperial.

La cadena hispana Spanish International Network (SIN) hará la transmisión simultánea a todos los Estados Unidos.

El Via Crucis comenzará a las 3:00 P.M. hasta las 4:30 P.M. el Viernes Santo por WLTV Canal 25.