ABCDF Again Tops Goal

Parish collections...Pg. 16

For the second year in suc-
cession the Archbishop’s Charities
Drive has gone over the top. The goal
was $3,000,000, and as of March 31,
almost $3,400,000 had been pledged.
This represents a 12 percent gain
over the goal. Last year there was an
18 percent increase over the goal of
$2,700,000.

ARCHBISHOP MCCARTHY
said exceeding the goal of the
Chariies Drive “fills me with a
profound sense of gratitude and
deep pride in the priests, religious
and faithful of the Archdiocese. Our
success reveals that we are growing
as a community of love committed
to living the Gospel.

As your Archbishop, I marvel
at the continuing generosity of our
people and their dedicated spirit of
service. It is with a feeling of
exhilaration that I experience how
the priests, religious and laity are
ever-willing, in their various
ministries, to respond to the call for
help of those who are in need of the
corporal and spiritual works of
mercy.

“In these days of economic and
spiritual crisis, the demands are
ever-increasing. Your magnificent
support will help us to respond to real
needs in a tangible way. My heartfelt
thanks, admiration and affection go
out to all who have made this year’s
ABCD a glowing success...”

Msgr. Jude O’Doherty, Arch-
bishop’s Coordinator for ABCD,
was jubilant over the results and
praised the General Chairman,
Attorney Don R. Livingstone, the
Pastoral Committee and Regional
Chairmen.

Msgr. O Doherty said:

“THE RESULTS OF THE 1979
Archbishop’s Charities Drive tells
the story of the success of this year’s
Campaign. I believe we can be proud
of the accomplishments of our
people—of their response to the
needs of the growing Church in South
Florida, of the continued generosity
of our Catholic community and the
selflessness and tirelessness of our
priests in general and our pastors in
particular.

“Only their combined zeal and
concern can bring about such results
as we witness year after year.”

The ABCD Pastoral Committee
included: Msgr. William F.
McKeever, Fathers James Con-
naughton, John C. Mulcahy, An-
thony Mulderry, Isidore Vicente,
James E. Quinn, Martin J. Cassidy,
Leonard Puisis and Neil J. Plem-
ning.

Regional Chairmen were: Frank
J. McDonough, Dr. Ernest Vasso,
George Mickwee, Horacio Castillo
Jr., William P. Shaughnessy, James
J. Ward, Dr. Moses Hernandez,
Charles Lants, Thomas Woolbright
and Judge James T. Carlisle.

The ABCD was organized
through Frank Nolan, Director of
the Archdiocesan Development
Office.

Some of the programs to benefit
from the drive will include that of
assistance to unwed mothers, senior
citizens, migrant farmworkers,
dependent and retarded children, the
handicapped, alcoholics, those with
marriage problems and other families
in distress.

“If you really think about it,”
Livingstone said earlier in the
campaign, “the opportunity to give
is also a gift from God. Giving,
especially giving to the ABCD, is
loving your neighbor which every
Christian has the need and the right
to do. In a sense, the ABCD is the
bottom line for Catholics: ‘When
everything is said and done, Lord,
this is what our faith really means to
us,’” he said.

Smiles greeted the final figure of the ABCD campaign
this year as Msgr. Jude O’Doherty writes the numbers
for Archbishop McCarthy, center, Frank Nolan, develop-
ment director, Don Livingstone, lay chairman and Msgr.
John O’Dowd, coordinator of the Development office.

“A Solemn Pontifical Mass of
Chism will be held at St. Mary’s
Cathedral on Monday, April 9 at 5
p.m.

The Mass also will be in
celebration of the Golden Jubilee of
two priests and the Silver Jubilee of
two other priests. All clergy in the
Archdiocese have been invited to
attend, as well as the public.

ARCHBISHOP McCarthy has
pointed out that the Mass of Chism
is being used in a special way to
honor the Jubilarians and to which
the People of God in the Archdiocese
are also being urged to attend to
express their thanks and pray in
unity with the Jubilarians.

Chism is a mixture of pure olive
oil and balm or balsam. It is blessed
by the Archbishop during Holy Week
and is used in the administration of
Baptism, Confirmation, Holy Orders,
and at the Ordination of bishops. It is
also used in the consecration of
churches, altar stones, chalices,
patenes, the solemn blessing of bells,
and the blessing of baptismal water.

The two elements together signify a
“fullness of grace”.

In 1971 the Congregation for
Divine Worship sent a directive to
the bishops permitting the use of
other oils, such as vegetable, seed, or
cocnut oils, in place of the
traditional olive oil. Permission was
given that oils could be blessed
at other times than at the Mass of
Holy Thursday.

All the people of the Archdiocese
are therefore invited to this Mass of
Chism also honoring the priest
Jubilarians. Archbishop McCarthy
will be joined at the Mass by his new
Auxiliaries, Bishops John J. Nevins
and Agustin A. Roman, as well as
many of the priests and religious of
the Archdiocese.
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Archdiocese to honor 16 priest jubilarians

Abp. Edward A. McCarthy will honor 16 priests who will observe golden and silver anniversaries of their ordinations during a special Mass at 5 p.m., April 9 at St. Mary Cathedral.

Offered only once each year, the Mass of Chrism is traditionally a time when holy oils used throughout the year in rites of baptism, confirmation, ordination and anointing the ill are blessed.

In addition to honoring the two golden jubilarians (50 years) and 14 silver jubilarians (25 years), all South Florida priests are invited to renew their commitments at the Mass. Auxiliary Bishops Agustin Roman and John Nevins will cocelebrate with the Archbishop.

The two priests of 50 years are Msgr. Robert Delmege of Naples and Father Damian Reid, C.P., of the Passionist Monastery, North Palm Beach. Msgr. Delmege, who assists in St. Ann Church, Naples, is a native of Cleveland where he was ordained April 2, 1929 in St. John Cathedral, and is a retired priest of the Diocese of Youngstown, Ohio.

Ordained in 1929 for the Congregation of the Passion, Father Reid is a native of Jersey City, N.J., who served as first retreat director at Our Lady of Florida Retreat House when it opened in 1962. For the first 12 years of his priesthood he was rector at Holy Cross Seminary, Dunkirk, N.Y. From 1941 to 1969 he preached retreats at various retreat houses conducted by the Passionist Fathers throughout the country. For a time he was associate editor of The Sign, a national magazine.

The five jubilarians from Palm Beach County include Fr. Reid, Fr. Robert Nilon, S.J., pastor, St. Ann Church; Fr. William J. Bolt, who assists at St. Joan of Arc Church, Boca Raton; and Fr. Lawrence F. Lyons, a member of the Society of St. Edmund and member of the faculty at St. Vincent de Paul Seminary, Boynton Beach and Fr. Robert E. Dunn of Holy Spirit Church, Lantana.

Jean-Father Nilon began his service in the Archdiocese of Miami in 1960 when he was assigned as assistant pastor at St. Mary Star of the Church, Key West. From 1965 to 1967 he was administrator of the same parish and for the next two years was an assistant at Gesu Church in downtown Miami.

Father Nilon also served as an assistant in St. Ann parish prior to being appointed pastor.

Fr. Bolt came to South Florida in 1978 and assists at St. Joan of Arc parish, Boca Raton.

Ordained for the Diocese of Manchester in 1954 he is a graduate of the University of Baltimore and St. Mary Seminary Baltimore.

Msgr. Bryan O. Walsh, internationally known for his program of aid to unaccompanied Cuban children, and chairman of the Public Trust which operates Jackson Memorial Hospital, leads the list of jubilarians from Dade County.

Ordained on May 23, 1954 at LaLeche Shrine, St. Augustine, Msgr. Walsh, Archdiocese of Miami Director of Catholic Charities, has been associated with social service work since 1955 when he was named Diocese of St. Augustine assistant director of Catholic Charities.

The 48-year-old Irish born priest has served almost his entire priesthood in South Florida, has been an assistant pastor in the Vicar for Religious, Father Edwards is a native of Dallas who has a Doctorate in Sacred Theology, since 1977.

Msgr. Robert Delmege
Golden Anniversary

Fr. John Edwards, S.J.
Theology from the Gregorian University, Rome.

Fr. Thomas J. Mahony, O.S.A., a member of the faculty at Biscayne College, came to South Florida in 1969 and has an M.S. degree in Biology earned at Catholic University of America. He is a native of Chester, Pa.

Fr. Fernando Lopez, S.J., assistant priest at Gesu, is chaplain at Jackson Memorial and the Veterans Administration Hospitals. A former faculty member at Belen School, he has a PhD as well as a Licentiate in Sacred Theology.

Fr. George Barry, S.J.
has been an assistant at St. Patrick Church, Miami Beach, since last year. A graduate of Johns Hopkins University, he has a Masters of Arts degree and a Licentiate in Sacred Theology.

Four Catholic priests serving in Broward County will observe their anniversaries:

Fr. William Cashman, pastor, Little Flower Church, Hollywood; Fr. James E. Quinn, pastor, Nativity Church, Hollywood; Fr. John J. McAtavey, chaplain, St. Joseph Residence, Fort Lauderdale; and Francis X. McCarthy, assistant pastor.
By CHARLES C. STARR

"I'm glad you came. Before you leave I want to give you a few pieces of literature that might interest you.

A few pieces. Not exactly. Before I left the home of Michael Clear in West Palm Beach I had 160 copies of the pamphlet, "Prayer is Power", 32 copies of the pamphlet, "A Thankful Heart", 8 assorted booklets on the Blessed Virgin Mary, an autographed copy of Rose Kennedy's autobiography, photos, pamphlets, and..."

WHAT I LUGGED to my car was only a small fraction of the holy cards, pictures of famous people and inspirational material that Michael Clear has stored everywhere: on top of the washing machine, refrigerator, in cartons, boxes, ashtrays, and under sofa cushions.

Clear is a pamphlet-evangelist. He got hooked 62 years ago at the age of 22 and he hasn't stopped since.

"I was in St. Thomas Aquinas Church in Brooklyn," Clear recalls, "and I picked up a pamphlet—I don't remember which one— and I guess I got inspired."

The inspiration that Clear got in that Brooklyn church has touched countless thousands of people from all over the world. As a dining room attendant at the Breakers Hotel in Palm Beach, Clear was responsible for room service. He always made a point of nestling an inspirational card among the breakfast china of the world's wealthiest.

HE ALSO SENDS, at his own expense, thousands of religiously-oriented materials to the streets of Louisville, New Rochelle, and to anyone that asks. He even has a bank in Palm Beach for distributing the pamphlet "Make Someone Happy Today", that he supplies to his creditors.

His creditors are likely to find, in between the statement and his check, a little piece by Cardinal Mindszenty, "To Mothers Everywhere."

"Before I die," Clear said, "I want to establish a church for Cardinal Newman High School for literature. Also, I would like to see my home made into apartments and the money go to the retarded and orphans."

Clear's wife, Azilda, died two years ago. "She was my dining room captain-right with me all along," he said.

CLEAR'S NIECE, however, rolls her eyes and gives a deep sigh. She remembers Azilda fighting mountains of pamphlets in every room of the house. The fever has cast her family too, she says, but her husband and son "will never get into this the way he does. They just don't like all the clutter."

Perhaps one of the proudest remembrances Clear has of his long career as a pamphlet-evangelist is the signature of Andre Gromyko. When the Soviet Ambassador to the United States was visiting here in the late 40's, Clear asked him for his autograph.

"See there," Clear points to the autograph, "his signature on a pamphlet about the Blessed Mother, and right next to the imprimatur."

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Theme of Charities
Community and Family Life

By MARIE A. SALAZAR

In the years to come the Catholic Church must not only concern itself with survival in a society which is becoming increasingly hostile to its ideology but must seek to contribute to the enrichment of human life by presenting an alternative based on community and family life.

In order to accomplish this task the church is striving to meet challenges in the areas of accountability, delivery of social services, social advocacy, reinforcement of Catholic identity, and a "grassroots" approach that will give the parishes greater involvement than they have had in the past.

"LET THERE be no false impression, we come to our local community as a church with a task of advancing the welfare of man on this planet," said Monsignor Bryan O. Walsh at the Florida Catholic Charities Conference held in West Palm Beach at Our Lady of Florida Monastery — March 29 and 30.

"The crowning glory of the Catholic Church for the last 200 years has been the delivery of social services," Msgr. Walsh said. "Now is the time to turn around and leave it to the government. If we do, we loose a great deal of our authority in helping our neighbors through credibility of social advocacy. By shedding this role we would also contribute to the disappearance of social fiber in our society. This in an area of concern because the voluntary social service agency in the U.S., is in trouble and could be extinguished in the future. We have the ability to develop this area so that a position of strength can be maintained when dealing with funding sources. "Delivery of social services must be on the highest order arising from a world view of Christ," Monsignor Walsh said.

AN AREA THAT has been neglected in the past, but which offers the greatest potential for growth in the future within the Catholic Movement is social advocacy. Through social advocacy the base for social action can be established.

Traditionally the church has not done much in this area. One of the reasons for this is the migration of Catholics to the suburbs.

One of the speakers, Director of Parish Outreach Jerome Ernst from the National Conference of Catholic Charities in Washington, D.C. addressed that concept. "It is a conversion back to basic values starting at the parish, or "grassroots" level," Ernst said. "It involves helping one another and addressing the underlying needs in community life. We want to change people's values so that they respond to human need rather than economic ones."

He said that in this system, Ernst said, "we have created classes of people who are on the margins of our society—the old, children, welfare people and minorities. In this concept abortion and euthanasia are very much accepted."

The search to create new values to offer an alternative to the system in which we live will take concentrated effort of many within the Catholic Movement. It will involve the local priests as never before and will call for greater degree of accountability and management.

It will call for great faith and love, perhaps summed up best by Archbishop McCarthy, "Works of love and charity are essential to the Church but so are causes; we have to deal with social justice because the Church is the spokesman for those in need. We have to identify what we are doing as essential work of the Lord."

"Works of love and charity are essential, but so are causes. A highlight point in the address given by Archbishop Edward McCarthy to the conference members.

Co-Sponsored by the National Conference of Catholic Charities - Parish Outreach, the 2-day annual meeting was held at Our Lady of Florida Monastery in North Palm Beach.

American Savings now has a 24-Hour Automatic Teller at the North Miami Beach Office, 1899 N.E. 163rd Street.

163rd Street is one of the busiest shopping, dining and entertainment areas in South Florida. It's just the kind of spot where you might find yourself in need of extra cash.

All you need to do is open an American Savings Canada Account at any American Savings office and our 24 Hour Automatic Teller is yours to use, whenever you choose. 24 hours a day, 7 days a week, 52 weeks a year.

American Savings 24-Hour Automatic Teller at 163rd Street. It's working right now.

Where people keep coming back for more.
Jubilarians to be Honored

Next week the priests of the Archdiocese will gather together at the Cathedral for the Mass of Chrism who will be blessed and distributed as part of the Holy Week Rite.

That Mass will also be a celebration honoring the Priest Jubilarians of the Archdiocese who between them have given 450 years of ministry to the Church. Of special note is the 50th anniversary of the Ordination of Msgr. Robert D. Delmege, retired priest of the Archdiocese who still helps out in the Naples area, never forgetting his vocation to serve the people.

Anniversaries are normally a part of life's routine. In civil society we are likely to receive a performance gift after so many years of service to a corporation or other business institution. Within the Church, however, priest anniversaries have a special meaning to us and simply because priests are special—not so much in the sense of privilege, but in what they are—other Christs and dispensers of the Sacramental gifts.

So it is fitting that the diocese honors the two Golden Jubilarians and the Silver anniversaries of fourteen other priests. We honor them for their spirit of service in preaching the Gospel, conferring the Sacraments and administering to us in so many ways through the organization of charities and social services.

We therefore say thanks to the Jubilarians, and to all their priestly confreres, offering up prayerful best wishes for a continuing fruitful ministry in the vineyards of the Lord.

Moral Principle

There are those who insist on forcing a prefabricated wedge between technology and morality. Salt II, they say, is a political-military issue only. The accident at Three-Mile Island, however, forces the moral issue because the present course of the Government and the power industry may well be suicidal. The possibility of killing untold numbers of people by gradual and pervasive genetic assault through radiation is a moral issue.

This possibility has been emphasized by knowledgeable and passionate voices for years. Groups like the Three-Mile Island Alert have been persistently warning us of the possible wast of life through constant doses of radioactive pollution. Their motto is “Active today... or radioactive tomorrow.” The Union of Concerned Scientists has joined the chorus of protests against nuclear power.

The usual response to these critics from those who belong to the Nuclear Power Fraternity has been one of either dismissal or ridicule. The critics were to be regarded as misguided zealots of panic-causing fanaticism. The current scrambled messages from various segments of this fraternity concerning the Three-Mile Island accident seem to argue for zealously, even fanatically, protected vested interests...

The moral principle involved is that the future of civilization depends essentially on our present human control of technology such as nuclear energy. Tomorrow's world is being shaped by today's choices. As Pope John Paul warned in his recent Encyclical: "The man of today seems to argue for zealously, even fanatically, protected vested interests..."

Q. Because of some actions that have taken place in our area recently a number of us Catholics wonder about the rule that forbids priests to marry. Can priests now marry and still be active priests? Has there been any change in the church on this matter?(Mo.)

A. No, there has been no change. The church’s policy and practice that its priests be unmarried is the same now as it was before Vatican Council II.

Through a process called laicization, a process handled directly by pope and his administration in Rome, priests may ask that they return to the lay state—in other words they become again, in effect, laymen in the church. For awhile during the past 15 years or so, this process was simpler and faster than it had been. Pope John Paul II temporarily halted it, however, a few months ago, pending study on how such cases should be dealt with in the future.

Just as a baptized man always remains baptized even if he later chooses to call himself Christian, a man is always an ordained priest even after he is laicized. For several reasons, the church does not allow him to serve as a priest (celebrate Mass, hear confessions, etc.) except in the most serious emergencies, such as if a dying person needs the sacraments.

While a celibate priesthood remains the rule in the Latin rite, certain other rites of Catholics had an still have married priests. Generally these rites are smaller and in other parts of the world, so the ordinary American Catholic would never encounter them.

Q. A Catholic friend of mine was buried during the past few days, but there was no Mass. She was taken from the hospital to the cemetery for something called a committal service, which lasted about 10 minutes. In our city, Catholics are always taken to church for Mass before burial. Why wasn’t she? Is this something new? (Calif.)

A. In our country, as in most of the rest of the world, the celebration of the Eucharist is nearly always a part (in fact, the central part) of the funeral rite for Catholics. For one reason or another, however, it does occasionally happen that Mass is omitted at that time, and that the funeral proceeds from the mortuary directly to the cemetery. Such a plan is explicitly provided for in the official "Rite of Funerals.

However, whenever the Mass is not part of the burial rite itself, the eucharistic celebration for the deceased person should take place without the body, either before or after the funeral.

You are aware, of course, that someone who is known as a Catholic might not have a Catholic burial at all if he has, in some significant way, rejected the church and his membership in it during his lifetime.

(questions for this column should be sent to Father Dietzen; 1113 W. Bradley, Peoria, Ill. 61606.)

Can priests marry and still remain active priests?

By REV. JOHN DIETZEN

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Stations of Peace

To the Editor: Behind as we have Novenas for Christ's mother, how would it be to have the Stations of the Cross one night a week to pray for peace. If possible, it could be said by one of the laymen who give out Communion. I am sure that a lay person would only be too glad to give up one night for this good cause. I have said the Stations for a good many years and have been blessed with a large family. I have never been out of work and happily married for over fifty years. When I start the Stations I ask God's blessing and when I finish, I thank him for the blessings that I have received.

Name withheld
St. Andrew's Towers
Coral Springs
Many Americans will find it difficult to understand the first encyclical letter of Papa Jan Pawla. It is nevertheless one of the most important documents to come out of Rome this century and confirms what many of us Vatican watchers have suspected: The Catholic church has decisively entered a new era.

Although "Redemptor Mundi" is less opaque stylistically than most encyclicals, it still suffers from the style which affects the encyclical, as a literary genre. You've got to be plugged into the nuances of Catholic doctrine and debate to catch everything that is being said. Furthermore, unlike most papal documents it was clearly written word for word by the pope himself. This gives it a more personal tone and more human color, but it also imposes on the document the flavor of a philosophy professor giving a lecture. To aggravate the problem, Jan Pawla's philosophical stance, called Personalism, is one with which many Americans are not familiar.

The letter is definitely written from the perspective of Eastern Europe; concern about the right of freedom of worship ("Statement of Religious Freedom from the Second Vatican Council by the American Jesuit John Cody") is something that has little impact on this country where long ago it was decided that socialist governments cannot do anything to religion and it didn't make any difference to us.

No one here really cares about religious persecution in Lithuania and no one even knows about the savage persecution currently going on in Ethiopia and Mozambique. It is part of socialist "nation building" and is none of our business—so argue many Americans, especially of a liberal cast of mind.

Plainly the American press is generally comfortable that the hot issue in the church is sexual; the pope barely alludes to such instances. "It's mostly about human rights," one reporter who has me in despair exclaimted, "and the right of free speech is a big issue these days."

In a country where "human rights" went from being a campaign slogan to a foreign policy crusade to a public relations hypocrisy in less than two years, such concern about human rights is understandable, if not admirable.

Still, "Redeemer of the World" is a crucial encyclical for three reasons:

1) It is perhaps the most intelligent encyclical ever written. Most papal documents are drafted by committees that turn out abstract, bland and theoretical writing. Jan Pawla's letter may be deep, but it reveals a powerful intelligence with extraordinary grasp of the relevant scholarly literature of many different disciplines. It's written in the language that balances precision, the careful qualification, the respect for other sciences in addition to theology. Previous Rome documents praised such respect. "Redemptor Mundi" practices it. The Vatican will never again be able to get away with sloppy documents written by some poorly trained Roman theologian or Parisian economist (in the case of one of Paul VI's less successful endeavors) who has read a few books.

2) Unlike his predecessors Jan Pawla does not give answers. Rather, he engages in the more difficult and more necessary task of asking questions. The typical papal encyclical described the state of the world using a simplified terminology, then reached gradually into some textbook that provided the church's "answers" on God. But this Pope, the only one that would listen to the church; its problems would be solved. Jan Pawla will have none of this. He rather challenges the dignity of the individual person, holds out a vision of a world based on respect for that dignity, describes the enmity of the Sunday and then calls on Catholics and all humans of good will to rally to the defense of the person.

SUCH A STRATEGY will be profoundly disappointing to many Catholics, both of the left and the right, who have it was was considered a detailed papal answers—backing their own positions, of course. It is now clear within (in Mexico), that the new pope is not going to dispense us from the hard work of creating the practical policies and programs necessary to defend the dignity of the person. No longer will we be able to pray magic solutions. FURTHERMORE, Jan Pawla not only preaches respect for freedom; he practices it.

3) Finally, historians of the future will have little question that "Redeemer Mundi" touches on the most critical problem of our time: the overwhelming rage of the human spirit of Eastern Europe; concern about the right of freedom of worship ("Statement of Religious Freedom from the Second Vatican Council by the American Jesuit John Cody") is something that has little impact on this country where long ago it was decided that socialist governments cannot do anything to religion and it didn't make any difference to us.

I was startled and a bit saddened to hear a child of my acquaintance describe Easter as "the time when all the religious programs are on TV." I suppose I shouldn't complain when Jesus of Nazareth pre-empts something like Three's Company but I do regret it when it replaces the old and the beginning of a new season, one that signified an end to Lent.

That's one reason Easter was memorable. How does one convey the pride of self-discipline to today's children who have never been immersed in the cultural support of Lent?

But Easter meant more than just the end of Lent. It signalled spring, it meant spring housecleaning, "getting things ready" for Easter, as my parents used to say. "Thirteens" included a room by room excavation and airing of furniture and goods, from sputtering last year's potatoes in the cellar to anointing and re-storing Grandma's trunk in the attic.

My role in the housecleaning pictures was not considered attractive duty. While the boys hawked things out and my sisters helped sort things inside, I was usually assigned the job of dusting the clothing, a skill so foreign to today's children that when we brought back old rug beater back from an estate, one of mine exclaimed, "Look at that old-fashioned guitar." We had a vacuum cleaner and carpet sweeper but once a year it was considered necessary to hang all our rugs on the long clotheslines and beat the winter out of them.

Easter's signalling of spring meant taking down the storm windows and putting up the screens, putting away the winter coats and long stockings, storing boots and taking the weather stripping out from around drafting doors. It meant seed catalogs, baby chickens, and the planting of potatoes on Good Friday. It meant buying a new hat or redecorating an old. Easter wasn't a day, it was a season, one that signified an end to the cold and the beginning of a new season.

Every family should have some traditions that make Easter Sunday special to them. With the Polish, it is their blessing of the food basket on Holy Saturday. The Italians bake bread with whole eggs imbedded in it. In my childhood, we searched for eggs in early morning, went to Mass in new hand-me-downs, and had a big family dinner—hardly original.

But the strongest memory is ours alone. In mid-afternoon, we went with my dad from field to field as he blessed them with the new holy water. In every field, he bent down and crumbled some earth between his fingers, a gesture as natural to a farmer as kicking the tires of a car is to a teenager. It was a warm and special time for us...we seven children trekkling alongside him as he explained what was going to be planted where and when. We stopped and said a prayer together as he blessed each field.

A little memory, maybe, but a powerful one. That's why Easters need to be special. That's why we as families have to keep them special. They can never be mere re-run. They must always be new beginnings with strong meaning in the past.
Archdiocese honors priests

(Continued from Page 3)

Fr. W. Vincent Cashman

St. Elizabeth Church,
Pompano Beach.

A native of Ireland,
Father Cashman came to
South Florida in 1969 and
served as an assistant at St.
Stephen Church, West
Hollywood until 1982 when he
became administrator of St.
Bede Church, Key West.
From 1964 to 1970 he served
as administrator in
Assumption parish, Pompano
Beach; St. Stepha parish;
and Blessed Trinity Church,
Miami Springs. Prior to his
present assignment he was
pastor of St. Luke Church,
Lake Worth.

Father Quinn is a native
of Philadelphia who came to
the Archdiocese of Miami in
1961. He has served as an
assistant in Little Flower
parish, Hollywood; and as
administrator of Sacred Heart
Church, Punta Gorda; St.
Timothy parish, Miami; and
in Nativity parish. He has also
been associate Catholic Youth
Director and Director of
Catholic Action for the
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Fr. James E. Quinn

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Our Profit Goes To The Poor
Lent is time to sort out our beliefs

By FATHER JAMES V. SCHALL

One morning as I was listening to music on the radio, the music was interrupted by an unusual advertisement. The K-Mart chain had a charming ad for its photo developing services. The scene was a store, a clerk and a little boy. The clerk gave the child the pictures he had developed for him. They were all overexposed. The kindly clerk told the boy not to worry because one only has to pay for the good shots.

Then he told him he could take them over. “What were they of, anyhow?” he asked.

“Angels”, lisped the boy.

“Angels?” the salesman wondered.

“Yes, girl angels, and dog angels, and cat angels,” came the astonishing answer.

“How come you didn’t take any boy angels?” the bemused clerk inquired.

“Because I didn’t see any boy angels,” the little boy muttered with perfect logic.

As Lent reaches its climax, I think, we should be careful to sort out what we see and what we do not see, what we believe and what we do not. For unless we understand precisely what is involved in the final drama of Lent, we shall miss seeing what is really there, miss the cosmic scale of what we are about, miss its personal relationship to us.

ON WEDNESDAY of the fifth week of Lent, we read in the office from a sermon of St. Augustine, who died in 430 A.D. and is still perhaps the most influential Christian bishop who ever lived. Augustine, thus commented on the Psalms: “God could give no greater gift to men than to make his word, through whom he created all things, their head and to join them to him as members, so that the word might be both son of God and son of man, one God with the Father, and one man with all men.”

When we read these lines today, they seem especially remarkable since the most serious intellectual struggle going on within the church is precisely over who this Jesus was. Our mental photos of him are often not what they were supposed to be. The scene was a store, a clerk and a little boy. The clerk gave the child the pictures he had developed for him. They were all overexposed. The kindly clerk told the boy not to worry because one only has to pay for the good shots.

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During this week, Passion Week, the emphasis shifts from ourselves, our sins and fasts, to something outside our own inner lives, to a climactic drama whose outcome we believe, determines who we are. Each human person relates directly to God the Father. This is who we are, whatever he age, condition, place, circumstances. And the reason for this is, as Augustine said, because of the gift of this word to us. The incredible vastness of this belief is difficult even to begin in a short season of 40 days to think about, but the passion means more than anything else, perhaps, will tell us what we confront.

Without the realization of who is the central figure in the passion, Christianity means nothing. Without this word that connects us in his own drama to the whole of creation, including our own unique existences, and to the Father, we are unredeemed and unexplained.

Various ages in the history of Christianity have tended to overstress Christ’s divinity or his humanity, sometimes both. We struggle to make Christ look absolutely like a man, which he does. We want, sometimes it seems, to hint that just any man or woman could have been “chosen” by the Father to do what Christ did. We suggest this to stress our own significance, our own work and culture. We find it difficult to believe that out of our own resources we cannot create, evolve, all we need, including perhaps transcendence itself.

PASSION WEEK, then, begins our specific liturgical recalling of the drama of the execution of a man during the Roman occupation of Palestine under Pontius Pilate. Many were executed similarly, some even justly. This execution is not different because it is an execution. It is different because we know who is being executed, what his death means to us as persons, to the cosmos, to the Father.

Down the ages, it has been easy to picture this scene and see no Son of God there, a photograph mentally of merely another man. What all Lent has been is a preparation for us to see really who was there. Of him, St. Augustine concluded his sermon: “Himself unchanged, he took to himself our created nature in order to change it, and made us one man with himself, head and body. We pray them to him, through him, in him, and we speak along with him and he along with us.” We shall indeed be asked, “Who do we say this man was?” We are Christians to the extent that we see in him, as Augustine said, “no greater gift to man.”
Commitment trigger boredom?

By Beryl Newman

It is laughable to imagine anyone seriously suggesting that Christian commitment might be responsible for boredom. The whole thrust of the Gospel is that commitment to the word of God is precisely the answer to the purposelessness and emptiness in which boredom takes root.

Of course, boredom is the direct opposite of commitment. Yet we do hear of Christians complaining of being doomed to a boring marriage because of their religious belief, for instance, or of being trapped in some tedious occupation because of a religious vow, of becoming joyless because of stricter moral standards than common in our society, of religious observances deteriorating into the hum-drum.

But the idea that such boredom could be allied to our commitment indicates not only a confusion of thinking, but a misapprehension of the nature of commitment. The fact is that boredom and commitment are contradictory terms.

One does not grow bored with something to which one is committed. It is simply not possible. It is possible, on the other hand, to be bored when we do not believe in what we are doing or why we are doing it, or see it as something added to our lives that is less important than our real purpose in life.

Students, for instance, may become bored with classes because they are not convinced that their subjects bear sufficient relationship to what they perceive as their future calling. Married persons may complain of boredom when they lose sight of the real meaning of marriage, or have never really appreciated its spiritual dimensions or what is present in the marriage as it is lived day-to-day.

We may then speak of commitment when it is no longer existing. We seem to be using the word more loosely and more loosely. Sometimes people undertake certain tasks, assume certain roles, adopt certain lifestyles, less from conviction of the rightness of such a course than from the need to adapt to what they believe is expected of them, or what will enhance their reputation, prestige and so on. We are, unfortunately, all vulnerable to the temptation to impress others.

Often we refer to commitment and sometimes speak of being stuck with it. But that is not commitment in the religious context. Christian commitment is not something imposed or obligatory. It can be entered into unwillingly. It is the willing bondage of oneself to the way of Christ that the teaching of the Gospels in whatever circumstance of life we find ourselves.

It is living with a vision. A vision of Christ crucified and resurrected; of Christ suffering on mankind and transcending the human dimension. If there is not at least a hint of such a vision, there cannot be commitment.

A rather obscure research scientist was once asked if his lifelong dedication to work where progress was almost imperceptible and failure common, had not been tedious—if, in fact, he had not grown bored with it.

"I have never given boredom a thought," he replied. "There have been times when I have been tired to death, exhausted. But bored? Never..."

He was far too involved in the intensely challenging process of probing the limitless complexities of life and its mysteries. Even the most trivial data were imbued with significance because of their relation to the whole.

"I may never make a great breakthrough," he continued, "But what I do lays foundations for others, steps on which they can advance. It all builds toward an end that most of the time is hidden from us.

He lived with and worked toward a vision of the day when man would understand all there is to know of life he worked out of the darkness into the light of hope. Christians, too, are involved in the exciting revelation of the mysteries of life and for us the vision is even more important. We are concerned not only with the visible aspects of life but its spiritual source and end.

And we need to search out that vision and, finding it, renew and refresh it from time to time so that when we speak of commitment we will realize to what we are committed as Christians. That is why a knowledge of the Scriptures, prayer and spiritual reading are so important to us.

If we are bored in our so-called apostolates, it is not because of commitment but the lack of it. And then the problem is not so perplexing. Our question is not self-defeating. There is always an answer to the boredom of lack of commitment.

--- a children's story

By Janaan Manternach

One day Jesus and his disciples were crossing the Sea of Galilee in a fishing boat. It was soon after Jesus had fed the huge crowd with a few loaves and fishes.

Jesus and his friends had just had an argument with the Pharisees. The Pharisees were good men, devout Jews, but they felt Jesus was breaking God's law. So they kept asking Jesus for argument with the Pharisees. The Pharisees were good men, devout Jews, but they felt Jesus was

But even the disciples with whom Jesus had shared so much did not understand. Like the Pharisees, they, too, wanted more signs.

As they sailed across to the other shore, Jesus and his friends were silent. The disciples knew Jesus was disappointed with them. They had seen him go up to lepers, whom everyone else avoided.

They had seen how kind he was with people and how compassionate he was with anyone who was suffering. They had seen him heal, forgive, comfort, strengthen, encourage, teach. What he taught people about God's love could be seen in his own care for everyone in need. If anyone was close to God, Jesus certainly was. If God was with anyone, he surely was with Jesus.

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"No hay oposición entre fe y ciencia", el Papa

CIUDAD DEL VATICANO—(NC)—Su Santidad Juan Pablo II ha reafirmado la doctrina del Concilio Vaticano II que reconoce la libertad para la investigación científica, que ha subrayado que no existe oposición entre la fe y la ciencia.

El Papa se dirigió en francés a los miembros de la Sociedad de Física de Europa. La Iglesia "desea fomentar la justa libertad de vuestra investigación según sus objetivos y métodos propios y siguiendo la autónoma e independiente" de la ciencia, reconoció por el Concilio Vaticano II, dijo el Papa.

"La ciencia es en sí misma algo bueno, ya que es conocimiento del mundo que es bueno, creado y mirado por Dios con satisfacción, según leemos en el libro del Génesis: 'Dios vió que todo lo que había creado era bueno'.

El pecado original no ha alterado completamente esta nuestra bondad y es un modo de compartir el conocimiento del Creador. Constituye por lo tanto, un primer grado de parecido entre el hombre y Dios, un acto de respeto hacia Él," dijo el Papa Juan Pablo II.

"La Iglesia desea fomentar la justa libertad de vuestra investigación según sus objetivos y métodos propios y siguiendo el derecho de la verdad de Dios en su bondad primera. El conocimiento del conciencia procede seguidamente de los métodos de rigor absoluto y permanece fiel a su objeto de investigación, y si la Escritura se lee según las directivas de la Iglesia, 'no puede existir la oposición entre la fe y la ciencia,' dijo el Papa.

Juan Pablo II dijo que la Iglesia enseña que existe conexión entre la fe y la ciencia. "Uno de los fundadores de la ciencia moderna, Galileo, escribió que 'La Sagrada Escritura y la naturaleza ambos proceden de la Palabra Divina'.

Si la investigación científica procede según los métodos de rigor absoluto y permanece fiel a su objeto de investigación, y si la Escritura se lee según las directivas de la Iglesia, "no puede existir la oposición entre la fe y la ciencia," dijo el Papa.

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La Sábana Santa donde descansó Jesús

Unos científicos de la NASA, actuando por su cuenta y con las técnicas avanzadas para el estudio del espacio, llegaron a sacar hace cosa de 3 años, sorprendentes conclusiones sobre la Sábana de Turín, o Sábana Santa que probablemente envolvió el cuerpo de Jesús en su tumba.

En sus investigaciones, los científicos de la NASA descubrieron que sobre los pañados de Cristo habían sido colados dos objetos que se asemejaban a pequeños botones.

Pero, ¿qué botones? En aquella época no se fabricaban.

A través del analizador de imagen VP-8, los norteamericanos deciden someter el rostro de Jesús impreso en la Sábana Santa a un riguroso examen y reproducción en relieve.

Y el primer gran resultado fue la aparición —sobre cada uno de sus párpados— de dos objetos redondos.

Aunque estaba claro que aquellas formas circulares —explicaron los científicos de la NASA— tenían que corresponder a otros tantos objetos, posiblemente metálicos o de cerámica, decidimos apurar todas las posibilidades y alternativas.

Y, tal como sospechábamos, todas estas alternativas fueron cayendo en el mismo aspecto.

Aquellas señales en cada párpado no eran deformaciones en el proceso de formación de la imagen. Tampoco fueron causadas por una reacción local biológica, química o térmica.

El VP-8 señalaba con claridad que aquellos "círculos" sobre cada uno de los párpados de Cristo eran metálicos. Y de una circunferencia casi perfecta.

Esta identificación, por otra parte, concuerda con la antigua costumbre de enterramiento de los judíos, en la que se colocaba un "lienzo de hilo". Cristo, ya que pudo haber llevado de alguna clase de moneda. Proponemos que puede tratarse de un identificación detallada sin comprarle un lienzo de hilo.

No está "allanado", sino —acústico— se colocaban objetos metálicos sobre los párpados de Cristo, ya que el "lienzo" pudo estar firmemente envuelto cuando este apostol, en el momento de su muerte, pudo colocar objetos metálicos sobre los ojos de Jesús.

UN VENDAJE DESCONOCIDO

Pero el VP-8 reservaba nuevas sorpresas a los hombres de la NASA. Por ejemplo la existencia de un vendaje por debajo de la barbilla de Jesús.

Así lo ha demostrado el formidable descubrimiento de la "tridimensionalidad". Parece ser que dicho vendaje fue utilizado en el enterramiento de Jesús porque el color del rostro parece colgar sobre el borde de algún objeto invisible. Al parecer, un vendaje utilizado para mantener cerrada la boca.

Además, este vendaje invisible parece dividir una larga barba.

Y lo más estremecedor de este nuevo hallazgo es que —tal como había sido escrita— las páginas de San Juan a la hora de referirse a la colocación del "sudario" y del lienzo cuando este apostol, en compañía de Pedro, contemplaron por primera vez el sepulcro.

En su espléndido libro "El último reportero", el gran especialista en la Sábana Santa, el misionero don José Luis Carreno, hace ya un extenso análisis de las palabras de San Juan, en su mayor parte mal traducidas y poco interpretadas.

Siguieron paso a paso los versículos del "Código Alejandrino" —que data de los principios del siglo V—, en el marco de nuestros hallazgos. Y el rostro de Jesús pone de manifiesto que algunas de las palabras de San Juan no han sido traducidas con exactitud.

LA AUTENTICA TRADUCCION

En su estudio reproduce algunos de estos versículos, cuya traducción auténtica es la siguiente:

"Salieron, pues, Pedro y el otro discípulo y fueron al sepulcro. Corrian los dos juntos, y el otro discípulo se adelantó velozmente a Pedro y llegó primero al monumento y, agachándose, ve los lienzos allanados. Pero no entró. Llega, pues, Simón Pedro siguiéndole y entró en el sepulcro y contempla los lienzos allanados y el sudario que estuvo sobre la cabeza de él, no, al igual que los lienzos, allanados, sino el contrario, enrollado en su propio lugar. Entonces, pues, entró primero el sepulcro y vio y creyó (Jn. XX, 3-8).

¿Qué significa esto? Muy sencillo. Los apóstoles vieron los lienzos "allanados".

Esta es la traducción de la palabra griega "keimena". Y allanados quiere decir "vaciados", "yacentes" o "desdichados". Es decir, como si aunque el cuerpo que había permanecido envuelto durante treinta y seis horas se hubiera "esfumado" y los lienzos que en el códice se denominan "otthonia" (o "se vinieron abajo") al faltar aquel cuerpo que los había sustenido.

Estas matizaciones, por supuesto, resultan de gran trascendencia. Los lienzos, en definitiva, no tienen nada que ver con el sudario. Porque este último —según se desprende de la traducción del citado códice— era tan sólo una especie de "pañuelo" que servía para amarrar la cabeza de Cristo, evitando así que se le abriera la boca. Y en el Evangelio de San Juan se expresa con claridad que ese "sudario" no estaba "allanado", sino al contrario— "enrollado" en su propio lugar... Es decir, que había quedado bajo el lienzo y en la misma posición en que se encontraba enrollado, como los pañuelos que se colocaban antes para el dolor de muelas, cuando sujetaba la cabeza del Señor.

Los lienzos, en fin, no estaban "tirados" por el suelo, tal y como nos señalan algunas traducciones. Si esto hubiera sido así, Juan, en lugar de creer en la Resurrección de Cristo, habría pensado, lógicamente, que alguien se había llevado el cuerpo de su Maestro.

Pero estas importantes precisiones se han visto ahora confirmadas a través de un sendero tan inesperado como el de la alta tecnología espacial. El VP-8 de la NASA —a través de traducciones y problemas lingüísticos— pone de manifiesto que la imagen de la Sábana Santa refleja la existencia de un "pañuelo" o "sudario" enrollado sobre sí mismo, alrededor de la cabeza de Jesús, evitando así la separación de sus mandíbulas.

La ciencia —una vez más— demostró que todo cuanto se nos dijo en relación a aquel formidable "lienzo" es cierto.
**Elegido un cubano Secretario de la CLAR**

**Bendicen terrenos para San Joaquín**

Casi acabados de consagrar obispos, Monsenor John Nevin y Monsenor Agustín Román comenzaron el trabajo duro. Sustituyeron el solidez por el casco protector y el báculo por la pala, para ayudar al padre Emilio Martín en la bendición y construcción de la memoria futura del edificio para la parroquia de San Juan Bautista en South Miami.

Durante años, los fieles de la parroquia han celebrado la Eucaristía en un local del vecino centro comercial, rodeados de la algarabía de los comercios, de alrededor. Pronto contarán con un templo propio, como les dijo el obispo Román, “será reflejo del lindo templo que son Ustedes, porque veo en las caras que son una linda comunidad.”

**Comienza Semana Santa**

**Vía-Crucis por las calles marcará los sufrimientos de un barrio**

JERSEY CITY, N. J. (NC)— Para relacionar los sufrimientos de Cristo a los sufrimientos del vecindario, los residentes de la sección de Calefate en Jersey City, han organizado una original proce- 

**Discursos del Papa en México, publicados en español por la BAC**

**MADRID, España— (NC)—La casa editorial espa- 

**Miami, Florida / THE VOICE / Friday, April 6, 1979 / Page 13**
La parábola de los talentos le ganó $6,000

BOSTON, (NC) — Los delegados de la Federación Nacional de Consejos Sacerdotales propusieron en su reunión de mediados de marzo que los obispos de Estados Unidos efectúen reuniones como las de Puebla, México, para hacer frente a la problemática de los abortos latinoamericanos. En las reuniones se debatirán temas como la moral, la justicia social y los derechos humanos. El objetivo es fomentar la unidad y el compromiso con la causa de la vida. La Federación ha recibido el apoyo de los obispos de América Latina y el Caribe, quienes han expresado su disposición a participar en estas reuniones.

Piden celebración en diciembre del Día Mundial del Niño no-Nacido

En cartas dirigidas al Papa Juan Pablo II, obispos y dirigentes de organizaciones pro-vida expresaron su deseo de que el próximo Día Mundial del Niño no-Nacido se celebre en diciembre. En su petición, solicitaron que el Papa promueva la vida desde la concepción hasta la muerte y que se establezcan firmes respuestas a las preocupaciones y retos que enfrentan las familias en el mundo actual. Las cartas fueron enviadas a la Secretaría de Estado del Vaticano, a la Curia y a todos los obispos de la República de Estados Unidos.

Piden sacerdotes un Pueblo para USA

En una carta dirigida a los obispos de la Nación, una organización de la vida sostenida por la Iglesia católica, piden la creación de un nuevo Pueblo para los sacerdotes en el país. La carta señala que los sacerdotes necesitan un espacio propio para desarrollar su ministerio pastoral y educativo, que se distinga de la sociedad contemporánea. La organización sugiere que este Pueblo podría ser un lugar donde los sacerdotes pudiesen vivir y trabajar en paz, recargándose espiritual y pastoralmente.

También la santidad en la política

En una entrevista con el programa de noticias “Notre Dame”, el cardenal Arzobispo John Quinn, Presidente de la Conferencia Nacional de los Obispos norteamericanos, declaró que la santidad es un valor fundamental en la vida política. El cardenal afirmó que los políticos deben buscar la santidad en sus decisiones y acciones, y que esto no debe ser visto como una contradicción con el cargo político. También destacó la importancia de la oración y de la formación espiritual en la vida política.

La parábola sobre nombramiento de obispos

Por ARAECELI CANTEBO

La parábola de los talentos es un texto que se encuentra en el Nuevo Testamento y es conocida por su simplicidad y su profunda enseñanza. Según la narración, un hombre divide sus talentos entre sus criados y luego sale a viajar. Cuando regresa, evalúa el rendimiento de sus criados, premiando a aquellos que han invertido eficientemente los talentos y castigando a los que los han malgastado.

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"Street Bishop" gets results

By FATHER JOSEPH M. CHAMPLIN

Father Howard Hubbard's appointment as bishop of Albany, N.Y. surprised many outside, but few within that diocese.

In his late 30s then, he was the youngest shepherd of any flock in the United States.

Bishop Hubbard's initial months in the episcopal ministry have confirmed how much the Holy Spirit works in and through the church's complicated and secret selection process.

PRIOR TO this nomination, people called Father Hubbard the "street priest" because of his simple lifestyle, unassuming character and dedicated service to the area poor.

Bishop Hubbard spoke to the priest, Religious and lay leaders of our Syracuse Diocese in the fall during an "Affirmation Day." His dynamic address impressed the audience and stood in sharp contrast to his quiet, soft-spoken approach for personal conversation.

First, the youthful shepherd urged participants, all leaders, to be true facilitators of ministries, recognizing that every initiated Christian has a special gift and thus a unique ministry for building up the church.


"The task of the priest in the parish ministry has been compared to the conductor of an orchestra. It is his function to translate the vision of the composer into a harmonious blend of sounds from a great variety of instruments, many of which he himself is unable to play. And even those he can master he now delegates to others, so that collectively the effort excels his individual contribution. The conductor succeeds when he stimulates the best performance from each player and combines their individual efforts into a pattern of sound, achieving the vision of the composer. The best leader is one who can develop the talents of each staff person and coordinates all their efforts, so that they best complement each other and produce a superior collective effort.

Secondly, he recommended a simpler lifestyle for all of us more identified with common men and women so that we could relate to them better.

Thirdly, Bishop Hubbard suggested we spend less time in renovating structures, more time with people. He contended that people are fed up with bureaucracy and wish to be accepted as persons. Encountering needless red tape, struggling through mounds of paper work, feeling like a number for the computer, today's citizen yearns to be treated as a person. That is true for citizens both of the state and the church.

Priests in the United States are increasingly frustrated by a multiplication of meetings they now are expected to attend. Committees, sub-committees, ad hoc committees and advisory committees all have their importance and role.

But the man who entered the priesthood to visit the sick, rejoice with young lovers, listen to the troubled, bury the dead and comfort the bereaved, among other activities, often discovers he is so weary and debilitated by repeated, lengthy meetings he has no time or drive for these other labors.

To take a census of homes, counsel the recently divorced, sit by a dying person, his side, and help a family through their loved one's death and burial requires hours and energy.

Perhaps America's priests must say "no" to some committees, meetings in which they are window dressing, the expected on-lookers, but not active, vital participants. Instead of attending such functions, they might consider going out into the vineyard for more one-on-one pastoral work.

Zacchaeus - the tax collector

By FATHER JOHN J. CASTELOT

The story of Zacchaeus the tax collector, told only by Luke (19, 1-10), is a delightful one, composed with unobstrusive artistry and not without a touch of visual humor.

The story line is simple enough. Jesus, on his way to Jerusalem, was passing through Jerico. He had just restored sight to a blind man, and, not surprisingly, had attracted quite a bit of attention. In fact, he was so surrounded by people that it was difficult to see him. But the chief tax collector of the area was determined to get a look at him. Like the blind man, he too "wished to see" (Luke 18,41). Unfortunately, he was short and, even when he stood on tip-toe, his view was blocked. But resourceful by nature, he figured out a way to satisfy his curiosity.

JUST UP AHEAD, directly in his line of March, he spotted a sycamore tree, not very tall as trees go (a Zacchaeus of the tree family), but big enough for his purpose. Quickly he ran ahead and scrambled up. In all likelihood he was not very athletic (was he fat as well as short?), and the running and climbing, made no easier by his flowing garments, left him panting and perspiring (Jericho is sub-tropical). Just as he was congratulating himself on his cleverness and catching his breath, Jesus passed directly beneath him, looked up and said: "Zacchaeus, hurry down. I mean to stay at your house today." Hurry down? He had just hurried up.

Completely surprised and delighted at his extraordinary good luck, he scrambled down, none too gracefully, and welcomed Jesus to his house. However, the hostile grumbling of the crowd dulled the edge of his happiness. In their eyes he was, by reason of his profession, a "sinner" of the type with whom the "better" people did not associate. As so often happens, everyone began to murmur against Jesus: "He has gone to a sinner's house as a guest."

THE NEXT VERSE (Luke 19,8) is, in the opinion of some scholars, Luke's unique contribution to the narrative. For one thing, Zacchaeus addresses Jesus by his post- resurrection title, "Lord." Be that as it may, the verse adds considerably to the psychological drama: Zacchaeus stood his ground and said to the Lord: "I give half my belongings, Lord, to the poor. If I have defrauded anyone in the least, I pay him back fourfold."

One is reminded immediately of Luke's parable of the Pharisee and the tax collector, which he has just recounted in the preceding chapter. A tax collector was a hero, with the Pharisee being rejected precisely because he had bragged to God about his good works: "Last twice a week. I pay tithes on all I possess" (Luke 18,12). But what a difference. Zacchaeus was not boasting, he was rather naively stating the plain facts, facts which did not make him a saint but did contradict the crowd's low opinion of him.

FOR ALL HIS cleverness, he was quite uncomplicated and transparently honest. He didn't deny being a crook, he didn't deny that he had cheated...
### Parish collections for ABCD

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(Continued on Page 11)
St. Ann Class of '44 reunion

St. Ann’s Class of ‘44 will hold a 35th reunion April 19-20, 21, opening with an evening at the Musicana. Friday night will feature an informal gathering at the home of Mr. and Mrs. Raymond W. Farmer, Jr. on Palm Beach Street, West Palm Beach. Saturday night festivities include attending Mass at St. Ann’s Church followed by a dinner-dance at the Hilton Inn on Palm Beach Shores.

All but 4 of the 40 member class have been notified and a large turnout is expected. The 4 unlocated members are: Hall Adams, whose father was a high ranking officer at Morrison Field during World War II, Thomas Anderson, Dorothy and Phillip Phillips. If anyone knows where they are they are asked to notify Mrs. A. R. Roebuck, Jr., 350 Colonial Road, West Palm Beach, phone 586-2674.

DADE COUNTY
Curly High School student flea market April 7 at the school grounds, 300 NE 50 St.

St. Kieran’s Palm Breakfast April 8 from 11-12 p.m.
Adults $3, kids $1

Healing Prayer Workshop at St. James Cathedral, Orlando, April 8-9, lead by layman Ted Horsey and Judith Sheall, a clinical psychologist. Call Dick Rupp of Orlando 305-622-7704, or the St. James Prayer Group.


The Memory Society will meet at St. Louis Church center April 20 at 8 p.m. Special welcome to widowers.

Call 274-0244.

BROWARD COUNTY
St. Matthew Women’s Club meeting April 10 at 7:30 p.m. in Home Federal Bldg.
St. Bernard Women’s Guild meeting April 10 at 6 p.m. in the parish center.
St. Anthony Home and School Assn gathering April 10 at 8 p.m. in the parish center.
St. Francis Women’s Assn meeting April 10 at 7:30 p.m. in the center.
St. Francis of Assisi meeting April 8 at 7:30 p.m. and 1:30 p.m. in the parish center.
Adults $2.25, kids $1.25

Church of the Annunciation will show a movie, “Brother Sun, Sister Moon,” about St. Francis of Assisi, April 1 at 1, 4, and 8 p.m.
Donation $1 and $2.

Ancient Order of Hibernians social with Irish and American dancing April 7 at 8:30 p.m. in meeting rooms, 300 SW 25 St., 2 per person
PALM BEACH COUNTY
St. Francis of Assisi spaghetti dinner April 8 in school hall, 3:30-7:30 p.m.
Adults $3, kids $1.50, tots free.

St. Ann’s class of 44 reunion April 19-20, Call Hanlon Garner, 842-3060
Mary Immaculate luncheon fashion show April 28.
Models, designers needed.

NOW THERE ARE TWO CEMETERIES IN HOLLYWOOD

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987-7885

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Provincial Office, Dept. 7J
St. Edward’s University
Austin, Texas 78704

TWO CEMETERIES ARE AVAILABLE:
GARDENS NORTH
SUITE 402 6600 Taft Street
HOLLYWOOD, FLA.

GARDENS SOUTH
SUITE 402 5800 Taft Street
HOLLYWOOD, FLA.
Burial Mass celebrated for Mother Mary Caritas

A Mass of Christian burial was concelebrated by Archbishop McCarthy and several priests April 2 for Mother Mary Caritas Rogers, OSC, foundress of Christ the King Monastery, Delray Beach.

She died March 29 at the age of 82 in the 51st year of her Religious profession.

Mary Hope Rogers, the only child of Anna Burns and John Rogers, was born in New York city on August 17th, 1896.

At age five, Mary's father died. Shortly thereafter, she and her mother moved to Brooklyn, where Mary received her education. On completing her high school course, Mary pursued a secretarial career. As a young woman Mary developed a thyroid condition and eventually underwent major surgery. Her mother, who was suffering from cancer, died while Mary was hospitalized. Despite the shock of her mother's death, she regained her strength and turned her thoughts to responding to God's invitation to religious life. Having belonged to the Third Order of St. Francis, she applied to the Second Order, the Poor Clares.

On October 4th, 1926, Mary entered the Poor Clare Monastery in Bordentown, New Jersey. She received the holy habits of the Order of the Most Holy Eucharist. She made her first profession of vows on August 22nd, 1928, and Solemn Profession on October 7th, 1931.

Sister Mary Charitas served as Council Member, Mistress of Novices, Vicarress and finally, Abbess of the Bordentown Monastery.

During her second tenure as Abbess, she accepted the invitation of Bishop Coleman F. Carroll to make a Poor Clare foundation in the newly created diocese of Miami.

Mother, who normally remained in the background of things, had to step out of that role on coming to Delray. Much was asked of her by way of explaining contemplative life, and too, by way of attracting vocations. Mother labored, and God granted her strength and support from the laity.

In 1963, Mother suffered a heart attack. She then served as Vicarress and Novice Mistress in the growing Community. Many benefactors admired Mother's concern for them and their families never ceased to marvel at her ability to recall all that was entrusted to her prayers for them in times of need.

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REGISTRATION:
April 2 through May 3
FEES:
$14 per credit for Florida residents; $29 for non-Florida residents.

CAMPUS LOCATIONS

MEDICAL CENTER CAMPUS 950 N.W. 20th Street; Admissions & Registrar, Room 1201, Phone 547-1247
NEW WORLD CENTER CAMPUS 300 N.E. 2nd Avenue; Admissions, Room 1201, Phone 577-6790; Registrar, Room 1158, Phone 577-6770
NORTH CAMPUS 11380 N.W. 27th Avenue; Admissions, Room 1123, Phone 685-4261; Registrar, Room 1123, Phone 685-4443
SOUTH CAMPUS 1101 S.W. 104th Street; Admissions, Room 3105, Phone 596-1101; Registrar, Room 3135, Phone 596-1111.

For Spring/Summer Terms

FOR MOTHER'S DAY...AND EVERY DAY

...Our Love For You...

Our Lady of the Hills Camp...Is a Catholic Camp...For everyone!

Our Lady of the Hills Camp is situated on 250 acres, 50 acre lake, Olympic size pool, and tennis courts. The camp is owned and operated by the Roman Catholic Diocese of Charlotte, N.C. and is accredited by the American Camping Association.

Brochure or Information:
WRITE: Rev. John J. Mc Sweeney
Our Lady of the Hills Camp.
507 S. Tryon Street
Charlotte, N.C. 28202

“Twenty Fourth Season”

On top of the Blue Ridge Mountains of Western North Carolina, Hendersonville, a Catholic Camping Adventure for boys and girls, ages 7-16. Programs under the direct supervision of diocesan priests, Sisters, and Staff: Tennis, Children Liturgies, horseback riding, Ecology and Nature lore, Religious Education, golf, archery, water sports, drama, tutoring, sailing, and more... Special Counselor-in-training program for tenth and eleventh year high school students.

Dates: June 10th - August 17th (12 days, 3 and 6 weeks sessions).

Our Lady of the Hills Camp is sponsored by the Catholic laity. The laity increased and supported the Camp to the extent of entering it. During the Camp's 24 years of operation, many people have given to the Camp with an eye on its future. The Camp's reputation has grown and expanded. Many parents have been informed of the Camp's existence by word of mouth. The Camp serves as a Catholic Community. Many families never ceased to marvel at their child's ability to recall all that was entrusted to their prayers for them in times of need.
Parish collections for ABCD

St. John Vianney, Jensen Beach
Rev. Kevin MacGabhann, V.E.

St. Mary Mission, Indiantown
Rev. H. Frank O'Loughlin

St. Mary Cathedral, Miami
Msgr. John J. Donnelly

St. Mary Magdalen, Miami Beach
Rev. Gerald T. LaCerra

St. Mary Star of the Sea, Key West
Rev. Gerard T. LaCerra

St. Pius X, Fort Lauderdale
Rev. John F. McKeown

St. Raymond, Miami
Rev. Francis P. Dixon

St. Richard, Miami
Rev. Kieran Darcy

St. Robert Bellarmine, Miami
Rev. Nelson Fernandez

St. Rose of Lima, Miami Shores
Msgr. Noel Fogarty, V.G.

St. Sebastian, Fort Lauderdale
Msgr. Francis P. Dixon

St. Stephen, Miramar
Rev. J. Chester Schwab, O.M.I.

St. Thomas the Apostle, Miami
Rev. Christopher Konkol

St. Thomas More, Baynton Beach
Msgr. William Dever

St. Thomas the Apostle, Miami
Rev. J. Chester Schwab, O.M.I.

St. Vincent Ferrer, Delray Beach
Rev. John A. Skehan

St. Vincent, Margate
Rev. Michael Gigante, O.M.I.

St. William, Naples
Rev. Dominic O'Byear

these are parish totals which reflect both ABCD and the Campaign for a new high school building fund.

Barry College
Catholic Coeducational

St. Philip Benizi, Belle Glade
Rev. Paul Saghy

St. Pius X, Fort Lauderdale
Rev. John F. McKeown

St. Raymond, Miami
Rev. Francis X. Fenech

St. Richard, Miami
Rev. Rieran Darcy

St. Robert Bellarmine, Miami
Rev. Nelson Fernandez

St. Rose of Lima, Miami Shores
Msgr. Noel Fogarty, V.G.

St. Sebastian, Fort Lauderdale
Msgr. Francis P. Dixon

St. Stephen, Miramar
Rev. J. Chester Schwab, O.M.I.

St. Thomas the Apostle, Miami
Rev. Christopher Konkol

St. Thomas More, Baynton Beach
Msgr. William Dever

St. Timothy, Miami
Rev. Michael Gigante, O.M.I.

St. Vincent, Margate
Rev. William A. Gugeler

St. Vincent de Paul, Miami
Rev. William R. Grady, C.M.

St. Vincent Ferrer, Delray Beach
Rev. John A. Skehan

St. William, Naples
Rev. Dominic O'Byear

Visitation, Miami
Rev. John D. McGrath

Yankee Nights set by Knights

Knight of Columbus will sponsor a Knight of Columbus Yankee Night, on June 2, 1979. Sponsored by Fr. Michael J. Mullaly Assembly with proceeds going towards Vocations. Tickets are now being sold, and the tickets are good from the opening date of Friday April 15, to Saturday June 2. They are special rate tickets on only $1 when sold by various Councils. Donations will be accepted, and can be sent to F. N. James Kelley, 1750 N.E. 56 Ct., Ft. Lauderdale FL 33334.

For tickets call James Kelley 772-9706, Lou Corcetti 735-2909, or.


Council 3080 Bruce McKillop 795-8968 Ft. Laud.


Council 5971 Joe Lukomski 583-0829 Sunrise.

Crossroads radio

THE CROSSROADS radio program, produced at the Passionist Radio—TV Center in Massachusetts, is observing its 25th anniversary. It is heard on approximately 500 stations around the world each week.

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St. Basil Church

Bryant Catholic Rite

Available for wedding receptions, meetings. 270 capacity. Close to 1-95. Many excellent features.

St. Basil Catholic Church

1475 NE 139th St. Miami

INFORMATION 651-0991

FURNITURE

INTERIORS

Blums of boca

Dedicated to the Art of Gracious Living

2980 N. Federal

Boca Raton

SOCIAL HALL

St. Basil Church

Bryant Catholic Rite

Available for wedding receptions, meetings. 270 capacity. Close to 1-95. Many excellent features.

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INFORMATION 651-0991

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Boca Raton
Special liturgy at St. Basil's

The Liturgy of the Pre-sanctified Gifts, a service peculiar to Great Lent, will be celebrated by six Byzantine and Roman rite priests at the St. Basil Catholic Church, 1475 N.E. 199th Street, Miami, on Friday April 6th at 7:30 pm.

This Service is part of Great Lent, encompassing the days of prayer, fasting, and meditation during this time of spiritual renewal. The Liturgy is sung to a special lenten melody reminiscent of a constant cry of supplication of God's people for His Great Mercy. The public is invited to participate in this Lenten Prayer which has its origins in the early Christian Church.

The Liturgy of the Pre-sanctified Gifts is a service that is unique to Great Lent and is celebrated to commemorate the sacrifice of Jesus Christ and the anticipation of His Resurrection. During this service, the church community is reminded of the importance of prayer, fasting, and meditation as a way to prepare for the solemnity of Holy Week.

The new auxiliaries Bishop Agustin Roman and Bishop John Nevinns joined in groundbreaking ceremonies for the first church of the fast growing St. Joachim parish in South Miami Heights. Presently housed in a store at a local shopping center, Bishop Nevinns said:

"I look forward to helping dedicate your new church." Bishop Roman told the parishioners that their dedication brought about the day and "you are beautiful people, and it will be a beautiful church," he said. Fr. Emilio Martin is pastor and Fr. Stephen Staudenmayer is associate pastor.

Man's right to life includes the right to food. Support Catholic Relief Services in its efforts to assure man's right to food is a reality in fact as well as in theory. Give generously to the Annual CRS Appeal this year.

Retirement Living... IN Hollywood
- 3 Excellent Meals Daily
- Medications Controlled
- Planned Activities, with Occupational Therapist
- Maid Service
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the nation's beautiful oceanfront race track!

MIA MII BEACH DOG RACING
TONIGHT 1ST RACE 8

FLORIDA'S WINNINGEST GREYHOUNDS RACE IN OUR SUPER BOWL STAKES
Privilege to see 2 apostles created

By Mimi and Terry Reilly

A Positive Parenting Program is set for May 1, at 7:30 and for the next 5 Tuesday Evenings at St. Malachi, Tamara.

Fr. Mike Flanagan, OLQH Women’s Guild

The Women’s Guild of Our Lady Queen of Heaven Parish in North Lauderdale has agreed to take us into their four area sections and our purpose is to raise funds for the poor and弱势 families. We will cooperate readily with him. As having one day to render to God and account for our souls (cf. Heb. 13:17), he takes care of them by his prayer, preaching, and all the works of charity, and not only of the, but also of those who are not yet of the one flock. For these have been remanded to him in the Lord. I find it most revealing that the term “family” is used in this document. When I read that, I see more than the normal challenge to our bishops. Doesn’t that same challenge apply to me, and to all of us as parents? We certainly have to account for our spouse and children’s souls; we do need to pray for them. We are full of weakness but are asked to be compassionate. Most of us parents know that all too well.

We really do have a vested interest in the ordination of our new Bishops; probably more than we at first realize. We need to bring all our prayers and the prayers of our little church, our family, together for Bishops Nevins and Roman and really make their ministry a “family affair.”

TERREY REILLY

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Last chance for gifts for savers.

Take your choice. Here’s how:

First deposit to a new or existing savings account qualifies customer for one gift or one discount purchase as follows:

<table>
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<tr>
<th>Amount Deposited</th>
<th>Gift Options</th>
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<tr>
<td>$500</td>
<td>Gift or 4.95</td>
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<tr>
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With each additional deposit of $100 or more, pay only:

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Quantities limited: Some items may become unavailable. Deposits for gifts must remain 60 days. One gift per account. No gifts will be available after offer ends. If gifts are found to be defective after offer end date, returns must be made to authorized warranty service center.

Hurry. Time’s running out. Come in now and save with our big family during Spring Time Gifts for Savers. You can choose from a full range of high-interest savings plans and get a beautiful timepiece as a gift. You’ll find a great selection of famous-name clocks in styles from antique to sleek modern. Plus beautiful Timex watches for men and women.

Deposit $500 or more. Depending on the amount you deposit, you get your choice as a gift or can buy it at a big savings. (No mail or phone requests, please.)

Come be part of our big family.

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