

# St. Mary's Hospital And Religious Order Celebrate Milestones

St. Mary's Hospital last Sunday celebrated the laying of the cornerstone for the new Seton Ambulatory Center and the 350th anniversary of founding for the religious congregation which operates the hospital, the Daughters of Charity of St. Vincent de Paul.

Bishop Matthew H. Clark presided at a Mass con-

celebrated by Father Robert Donovan, chaplain.

The bishop later blessed the cornerstone, in which a time capsule was placed by Sister Ann William Bradley, DC, president of the hospital.

An address was given by Sister Mary Rose McCarthy, DC, provincial superior. The rites concluded with a

reception in the hospital's new auditorium.

The congregation, founded by St. Vincent and St. Louise de Marillac, Nov. 29, 1633, claims a number of saints, the most noted in the United States, St. Elizabeth Ann Seton, canonized in 1974.

The Daughters established St. Mary's hospital in 1857. It was the city's first hospital.

## DEATHS

### Archbishop McGucken, Dies

San Francisco (NC) -- Retired Archbishop Joseph T. McGucken of San Francisco, 81, died Oct. 26 of lung and heart failure arrest in St. Mary's Hospital.

The Mass of Christian Burial was scheduled for Oct. 31 in St. Mary's Cathedral, San Francisco, the cathedral he had built after a fire destroyed old St. Mary's in September 1962.

He became archbishop of San Francisco in February 1962 and retired in 1977. Earlier he had been bishop of Sacramento, Calif., and an auxiliary bishop of Los Angeles.

Active in ecumenism, the

archbishop said in 1964 at an Episcopal diocesan convention that the objective of the ecumenical movement "is not proselytism, nor the conquering of each other in argument. It is recognized that what we need is not diatribe but dialogue in Christian charity."

Yet ecumenism "admits no watering down of our beliefs, or sugar-coating them to make them more palatable to others," he said.

The archbishop participated in ceremonies with Russian Orthodox, Episcopal, Greek Orthodox and Jewish religious leaders. Concern for civil rights

and social justice marked Archbishop McGucken's tenure in San Francisco.

In 1964 he established an archdiocesan commission on social justice to promote and coordinate activities on behalf of interracial justice and he asked all pastors in the archdiocese to form parish social justice committees to work with the archdiocesan commission.

He opposed a drive to kill California's fair housing bill and said that only firms taking positive steps to hire minorities would be placed on the archdiocese's list of approved suppliers.

Fr. Albert Shamon



Word for Sunday

### Stories Illustrate Afterlife

Sunday's Readings: (R1) 2 Mc. 7:1-2; 9-14. (R2) 2 Thess. 2:16-3:5.

The first and third readings next Sunday are about seven brothers. Both readings deal with life after life.

One of the brothers in the first reading offered his hands and tongue to be hacked off, confessing, "From God I hope to receive these again." A marvelous attestation of faith in bodily resurrection.

More wonderful than the seven brothers was their mother. Twice was she their mother: at their birth and at their death, as she stood encouraging each to die rather than break the law of God. Seven times she died as she watched each slowly die. Then she did what she had asked them to do - to die for the right.

What a contrast to those "mothers" today who would kill the children of their wombs,

not in defence of God's law, but in defiance of it! How shall they avoid the frightening sentence, "For you there will be no resurrection"? (R1)

The Sadducees "pooh-poohed" the idea of a bodily resurrection (R3). For them the book of Maccabees was not inspired. So they felt no compunction in denying its clear testimony to a resurrection. In fact, like Joseph Fletcher in his "Situation Ethics," they too conjured up hypothetical cases, like a stacked deck of cards, to "debunk" the resurrection.

According to the Levirate Law (Dt. 25:5), if

a man died without offspring, his brother was to marry the widow and name the first child after the deceased and thus preserve his name. In the case given, seven brothers, to keep the Law, had married the same woman. "At the resurrection, whose wife will she be?" That question, they felt indubitably showed the absurdity of a bodily resurrection.

Definitely, as always, our Blessed Lord quashed the objection. Their idea of the resurrection resonated the sensual paradise of the Koran. In the resurrection, Christ explained, there is no need to marry, for life is the purpose of marriage; but in the life beyond, there is no death and so no need to marry. Then, too, God is love - once possessed of God and possessed by God, there's no point in making love.

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