

ARCHBISHOP CARROLL'S LETTER:

'Easter is the source of our faith and joy...'

Dearly Beloved in Christ:

My thoughts and prayers are with you as, once again, we commemorate the Resurrection of Our Blessed Lord. During the observance of Lent, we reflected many times at the Holy Sacrifice and in our private prayers on the supreme place this Feast holds in Christian belief. We realize well we cannot underestimate its importance in the Church and in our own lives. We hold this firmly, because Easter is the source of our faith and joy. It is the foundation of our belief. It is the reason for our hope.

During the past forty days, we heard over and over again in the Scriptures that the Apostles preached and wrote not about a dead Teacher or Prophet or miracle worker. We heard about the crucified Jesus who had risen from the dead. All of their preaching had this wondrous fact as a starting point. "The Jesus we speak of has been raised by God, as we can all bear witness." (Acts 2:32)

I repeat: This truth is central in all Christian belief. We have to begin our understanding of Christianity with the reality of the Resurrection and work backwards, as it were, in order to understand the rest of His life and death, His teachings, the foundation of His Church and the mission He gave to Peter and the Apostles.

St. Paul's words seem to burn with this conviction. In his letter to his converts in the city of Corinth, some years before the first Gospel was written, he described this truth in the precise terms we still hold. He wrote: "... the Gospel will save you only if you keep believing exactly what I preached to you — believing anything else will not lead to anything . . . I taught you what I had been taught myself, namely that Christ died for our sins, in accordance with the Scriptures; that He was buried; and that He was raised to life on the third day, in accordance with the Scriptures; that He appeared first to Cephas and secondly to the Twelve. Next He appeared to more than five hundred of the brothers . . . then to James, and then to all the apostles; and last of all He appeared to me, too . . ." (I Cor. 15:1-8).

SO, INDEED, Christ's life, death and resurrection represent God's love for us and give us the final proof that our destiny is not in this world, but with God in an eternal life of love and happiness. It is this very assurance of everlasting life which caused the bottomless well of hope to be part of our heritage, the kind of hope which gives courage and strength in the midst of suffering, poverty, loneliness and family problems.

In the light of this, it seems to me the local Holy Year, which we are presently celebrating, grows in significance. Easter's forceful reminder of all that God has done for us should make us eager to work for the reconciliation of all men with Him and the renewal of ourselves. In my letter to you last November about the Holy Year in the Archdiocese I quoted Pope Paul as saying about renewal that "Man must be renewed from within. This is what the Gospel calls conversion, penance and a change of heart. It is the process of self-rebirth. It is simple, like a clear and courageous act of conscience, and at the same time complex, like a long, instructive and reforming apprenticeship."

It is my earnest hope that the joy of Easter will deepen in you the conviction that the Holy Year is a time of transforming grace, not only for you as an individual Christian indebted to Christ for everything, but for your family, your country, and for the world.

So, joyfully, I wish you all the blessings of the Risen Christ, especially those among you who may now be experiencing the cross of sickness, infirmity, abandonment. Whatever our condition, we have reason to rejoice in the Lord.

Devotedly yours in the Risen Christ

Edmund J. Carroll

Archbishop of Miami



Olivia Robain



THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

Easter in Cathedral

Archbishop Carroll to offer Mass of the Resurrection

Mass of the Resurrection will be celebrated at 11 a.m. Sunday, April 14 in the Cathedral of St. Mary by Archbishop Coleman F. Carroll.

The Archbishop of Miami will also preach the homily at the Mass, during which Deacons of Honor will be Msgr. Peter Reilly and Msgr. John Glorie.

Msgr. John J. Donnelly, Rector of the Cathedral and Father Robert Magee will be Masters of Ceremonies and Frederick Barrett will serve as commentator. Federal Judge C. Clyde Atkins, K.S.G., Coral Gables; and Miami attorney Joseph M. Fitzgerald, K.S.G. will provide a guard of honor.

A SPECIAL program of music will be sung by St. Mary Cathedral Choir under the direction of Robert Fulton, Cathedral organist and music director.

Today (Good Friday) at 1 p.m. the Liturgical Service of the Passion will be celebrated by Auxiliary Bishop Rene H. Gracida in the Cathedral.

Assisting Deacons will be Msgr. Francis Fazalero and Msgr. Bryan O. Walsh. Cantors of the Passion will be John Botelho, Jorge Sardinias and Paul Zimmerman.

Father Kilian McGowan, C.P., of Our Lady of Florida Retreat House, North Palm Beach, will be the homilist. Msgr. John Nevins will serve as commentator and Masters of Ceremonies will be Msgr. Donnelly and Father Magee.

Music will be sung by the choir of the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach.



Easter music at Cathedral

PRELUDE

- Awake, Thou Wintry Earth J.S. Bach
- I Know That My Redeemer Liveth G.F. Handel
- Improvisation on "Victimae Paschali"
- Two Psalms Ch. Tournemire
- Chorale Fantasy on "Christ the Lord Has Risen" H. Schuetz
- F. Peeters

MASS OF THE RESURRECTION

11 A.M.

- Choral Fanfare for Easter E.E. Ferguson
- Processional Hymn:
- Jesus Christ Is Risen Today Lyra Davidica

- Kyrie J.S. Bach
 - Gloria: From Mass in G. F. Schubert
 - Offertory: Canon Nomi Toni G. Gabrieli
 - Sanctus: R. Proulx
 - Agnus Dei: Plainchant
 - Communion: Laudate Dominum W.A. Mozart
 - Response: Let Earth Rejoice H. Hughes
 - Recessional Hymn:
 - Christ the Lord Is Risen Today Traditional
 - Postlude: Chaconne L. Couperin
- St. Mary Cathedral Choir — Robert Fulton,
Organist and Director.
Instruments: University of Miami

OFFICIAL

Archdiocese of Miami

Fast and abstinence are to be observed today, Good Friday.

The law of abstinence obliges everyone who has completed the fourteenth year of age; the law of fasting obliges those who have completed their 21st year until the beginning of

their 60th year.

Meat may not be eaten by those obliged to abstain. The obligation to fast limits a person to one full meal and two lighter meals in the course of the day.

WE ARE AN EASTER PEOPLE AND "ALLELUIA" IS OUR SONG.



THE VOICE

Archdiocese of Miami
Weekly Publication

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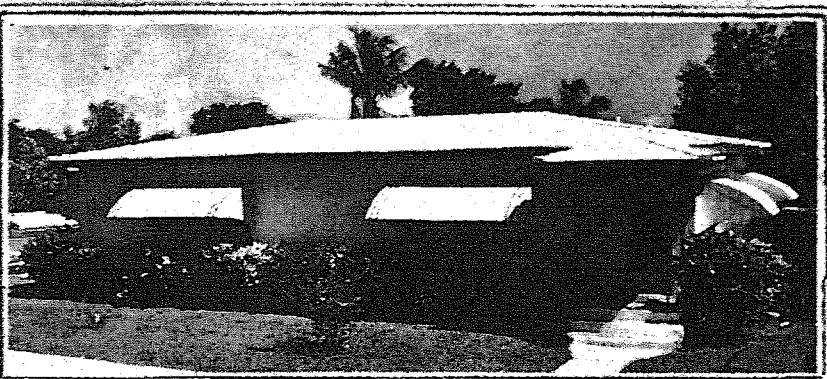
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Pope Paul appeals: 'Aid Christian presence in Holy Land'

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI has appealed to the world's Catholics to help support the continued presence of the "living witness" of the Christian community in the Holy Land. That Christian community, he said, is no longer self-supporting because of the devastation of Middle East wars and emigration.

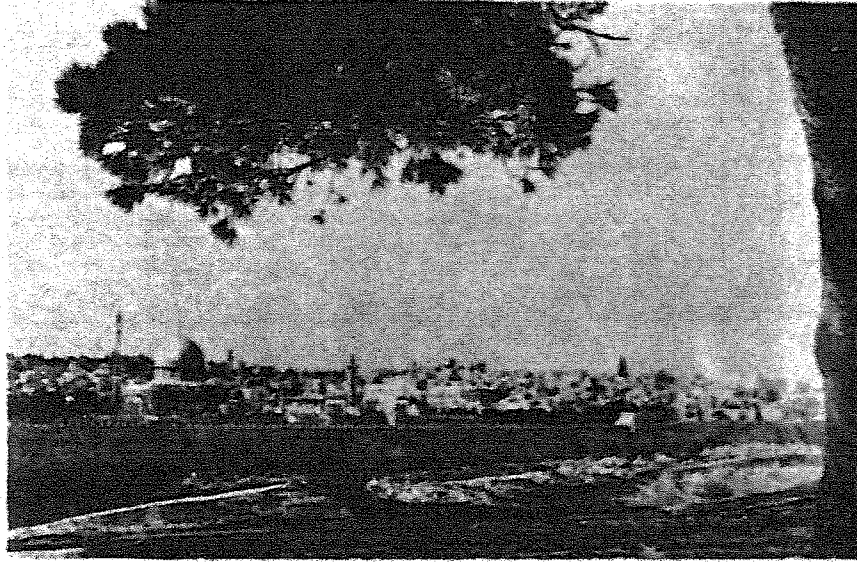
The Pope's appeal made it clear he is mindful of the ancient Christian shrines and Holy Places associated with Christ's life on earth, but that he is even more concerned with the day-to-day problems of the Christians in the Holy Land, who are predominantly Arab.

THE PAPAL appeal was in a document called an apostolic exhortation, and was addressed to "the bishops, clergy and faithful of the world concerning the increased needs of the Church in the Holy Land." The document was dated March 25, but was released at a Vatican press conference April 5.

The exhortation made no mention of the state of Israel, but spoke instead of the "Church of Jerusalem," "the Holy Land" and the "Holy Places."

The exhortation disavowed any political slant, but it was clear that the Pope was speaking of problems faced by Arab Christians in Israel and in its "occupied territories" brought about by the fortunes of war and political tensions and pressures.

At the press conference introducing the exhortation, Jesuit Father Roberto Tucci, the head of Vatican Radio, said the Pope was



THE HOLY Land "has become, in a certain sense, the spiritual heritage of the Christians of the whole world," Pope Paul VI said in his exhortation on the Holy Land. This view is of Jerusalem from the tomb-filled Kidron Valley.

talking about the problems of daily existence of some 110,000 Catholics living in Israel, Jordan and the occupied territories.

As a practical example of the solidarity of the world's Catholics with their brother Catholics in the Holy Land, Pope Paul proposed that special prayers be offered "for our brethren of the Church in the Holy Land" and that a collection be taken up annually in

all churches and oratories throughout the world for their support.

The Pope suggested that this annual offering of prayers and collection be "done once a year, on Good Friday or on another day to be named by the local Ordinary."

THE POPE also stressed: "The faithful are to be informed in good time that the collection is to be used for the

upkeep not only of the Holy Places but above all of those pastoral, charitable, educational and social works which the Church supports in the Holy Land for the welfare both of their Christian brethren and of the local communities."

Father Tucci noted that Catholics have been called on to support the Holy Places and the Church's work in Palestine ever since the time of Pope Sixtus V in the 16th century. Pope Leo XIII and Pope John XXIII have also issued special appeals on the same subject.

However, in the new exhortation of Pope Paul VI, Father Tucci said, "the accent is placed more on the Christian community living in the Holy Land rather than on the mere maintenance of the shrines themselves."

He said the Pope does speak of the need to maintain the "shrines connected with Christ's life, passion and death, but he speaks even more of the need for the vital presence of the community surrounding them."

"The Pope in this document is concerned with a community which is alive and not solely with the maintenance of what could become, without the Christian presence, cold museums or monuments to memories of the past."

Pope Paul's exhortation is quite specific in this need to help the Catholic Christians in the Holy Land. It stated:

"BUT it is also a country in which, besides the shrines and the Holy Places, a Church — a community of believers in Christ (Continued on page 24)

Castro visits delegate of the Pope in Havana

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Archbishop Agostino Casaroli, secretary of the Vatican's Council for the Church's Public Affairs — often called the Vatican's foreign minister — met with Cuban Premier Fidel Castro in Havana late on April 4 near the end of a 10-day visit with the bishops and priests of Cuba. The meeting, which lasted for an hour and 40 minutes, came as an unexpected climax to the archbishop's visit.

ON his return to Rome, Archbishop Casaroli said that Castro "came to the apostolic nunciature (in Havana) not only to exchange courtesies and words. Hence, my visit, although it did not have formally the character of an official one, offered even in terms of the government the possibility of a serious exchange of views on the most responsible levels."

Vatican Radio, in reporting the visit of Castro to the nunciature, said: "In the course of the meeting, begun in a climate of cordiality, an

exchange of ideas on various basic problems took place."

Archbishop Casaroli went to Cuba to discuss with the bishops the problems of the Church there. During his visit, which was classified as strictly a pastoral one, the Vatican diplomat also met with Osvaldo Dorticos, president of Cuba, and with vice premier Carlos Rafael Rodriguez.

NO meeting with Fidel Castro had been expected.

Archbishop Casaroli concluded his visit by concelebrating Mass at the Havana cathedral with Cuban bishops and priests.

The archbishop in his sermon told thousands in the church of his "deep satisfaction" in being able to visit the dioceses of the country, where, he said he found "an intense religious fervor, a spirit of unshakeable closeness to the Holy See and a firm loyalty to the Church, both among the priests and laity."

After the Mass, Archbishop Casaroli returned to the nunciature to visit with priests and representatives of

the Havana archdiocese. Vatican Radio reported that "shortly after he had returned to the nunciature at 11:15 p.m., Archbishop Casaroli received an unexpected visit from the head of government, Fidel Castro Ruz, who, arriving at about 11:30 p.m., remained to talk for about an hour and 40 minutes."

THE archbishop, who is a specialist in dealing with communist regimes in Eastern Europe, said that Castro "was very courteous" and that they were quickly able to begin discussing "basic questions" from an agreed point of departure, which was, he said, "let us not look to the past, but to the present and the future, with a spirit of good will."

Archbishop Casaroli said that this meant not "seeking to establish who was responsible for what has happened, but to work out as far as is possible the needs for the Church" in Cuba.

From news reports, three subjects formed the core of their discussion. These included the lack of priests on the island (500 Spanish priests and other missionaries were expelled from Cuba by Castro in 1960-1961), more participation with greater responsibility by Catholics in the island's civil and political life; and the question of religious education of young people.

Vatican observers see Archbishop Casaroli's visit as a breakthrough in an impasse between Church and state that has existed almost constantly since Castro took power 15 years ago.



MARY mourns the death of her son at the foot of the cross in the Easter pageant presented at St. Coleman parish. See page 16 for additional photos.

Migrant housing suit filed

Rural New Town Inc. has filed a suit in hope of obtaining the necessary zoning for Edwin Lakes, the housing project for migrants, which was turned down last month by the Palm Beach County Commission.

The Archdiocesan-sponsored project is to provide jobs and low cost housing for farm workers who need training and housing to leave the poverty stream. After vocal opposition from neighbors in Royal Palm Village, the commissioners voted 3 to 2 against zoning for the project even though county planners said the project more than met the county's requirements.

Commissioner Bud Weaver said he voted against the project because the ex-farmer residents would not "own" their homes and that it was a "rip-off." He denied that his vote was influenced by Royal Palm

residents or by the fact that the project would be occupied by migrants.

Jim Stephens, project director, said the project was intended to be a cooperative, that it came under FHA approved standards and that it was perfectly legitimate form of ownership.

"Each resident owns a share of the whole project, similar to a condominium. And each resident could sell his share if he wanted to move. The archdiocese would not own any of it. This is just an excuse to vote against it."

The legal appeal in court is based on the grounds that the commission did not base its zoning decision on zoning criteria as it did on other housing projects and therefore acted improperly. The court will set a hearing date later.

Pope cuts level of activity

VATICAN CITY — (NC) — At the insistence of his doctors Pope Paul VI reduced his scheduled ceremonies during Holy Week to permit him to rest up for his Easter Sunday Mass on the steps of St. Peter's Basilica.

The Vatican announced

that the Pope had decided to forego celebration of the Good Friday liturgy in St. Peter's and the Mass of the Easter Vigil, also in St. Peter's. The Pope, however, personally insisted on taking part in the Way of the Cross scheduled for Good Friday evening at the Colosseum in downtown

Rome. It was understood that Pope Paul had held out against the advice of doctors and close aides who urged him also to keep to his schedule in this case because he did not want to disappoint the thousands of Holy Week visitors in Rome.

Archbishop-elect Borders to be installed June 26

ORLANDO — Archbishop-Elect William D. Borders, Bishop of Orlando since 1968, will be installed as Archbishop of Baltimore at 4 p.m., Wednesday, June 26 in the Cathedral of Mary Our Queen in the See City.

Archbishop Jean Jadot, Apostolic Delegate in the United States and Lawrence Cardinal Shehan, whom Archbishop Borders succeeds in the primatial See, will officiate at the installation ceremonies.

The new Archbishop of Baltimore has already visited there on April 4 and 5 during which time he met all department heads in the Archdiocesan Chancery.

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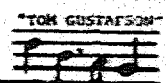
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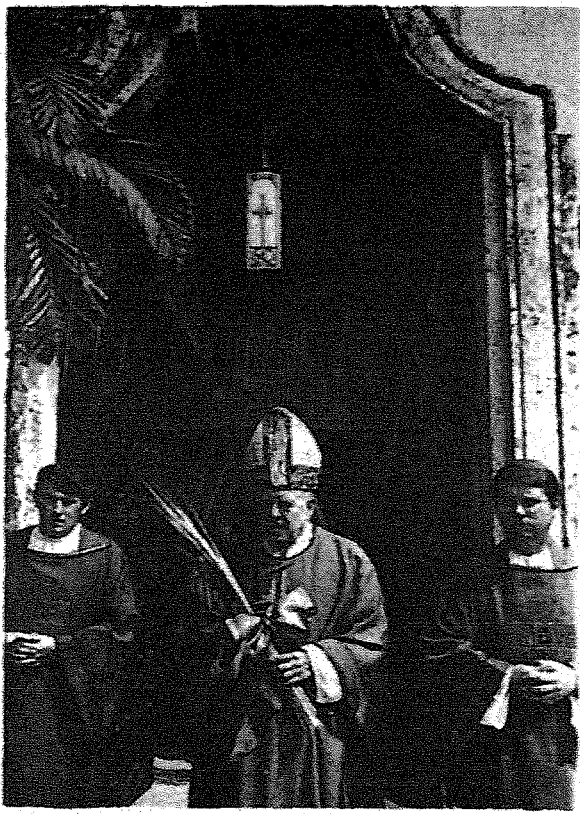
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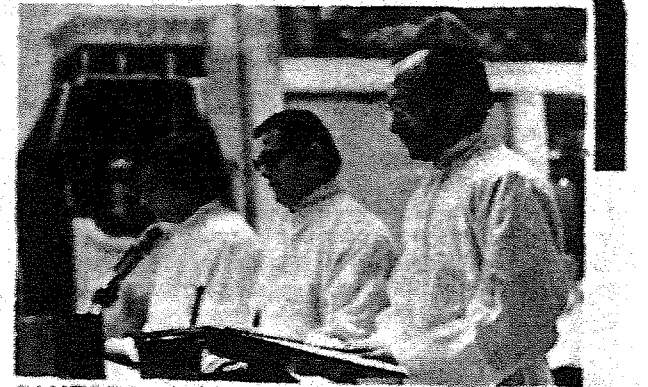
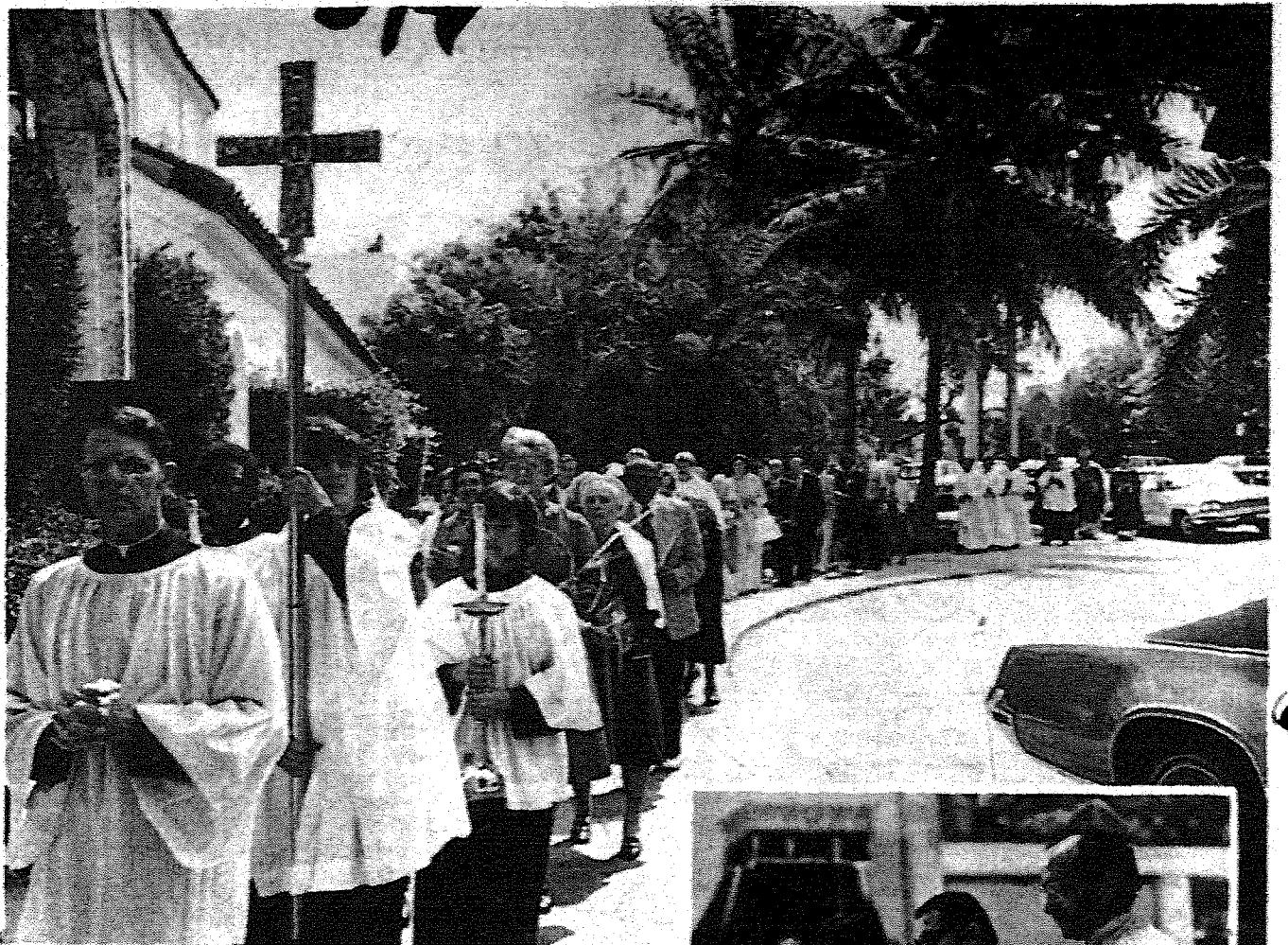
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CARRYING PALMS Archbishop Coleman F. Carroll participated in the traditional Passion Sunday procession (right). Deacons of Honor with the Archbishop were Msgr. Jude O'Doherty, left; and Father Harry Ringenberger, right.



CANTORS of the Passion during Mass at the Cathedral were seminarians Jorge Sardinas, Paul Zimmerman, and Jack Botelho.

'What Holy Week offers Christians'

Holy Week offers Christians the opportunity to re-live the work of their redemption through participation in the Liturgy, an overflow congregation at Pontifical Mass in the Cathedral was reminded on Passion Sunday.

Msgr. John J. Donnelly, Cathedral rector, preached the homily during the Mass celebrated by Archbishop Coleman F. Carroll.

URGING the faithful to participate fully in the Holy Week devotions on Holy Thursday, Good Friday and Holy Saturday, Msgr. Donnelly pointed out that "Christ's victory came only through the Cross. That is why on this day, even as we celebrate Christ's

triumphant procession into Jerusalem, the Church gives us in this Mass the account of His Passion and Death. There is only one area of emphasis this week: the Passion, Death, Resurrection of Jesus and the meaning of these acts."

Msgr. Donnelly told the congregation that "In the redemptive work of Christ, Good Friday made the Eucharistic Mystery of Holy Thursday possible. On this day Our Lord instituted the Eucharist. At the Last Supper He prepared the sacrifice that should through the ages unite His members in Himself.

"WE gather together on Thursday to receive from Jesus the great gift of His own Flesh and Blood as if it were for the first time. Good Friday, in the shadow of the Cross, we gather together in silence, in adoration, in acclamation: we share the mystery of the Cross as the Liturgy unfolds it to us. Come, then on Good Friday and let us adore." Msgr. Donnelly exhorted the people.

If the faithful re-live the

work of redemption by participation in the Liturgy of Holy Week, they can "truly rise with Christ on Easter Sunday from death to new life with God," Msgr. Donnelly said.

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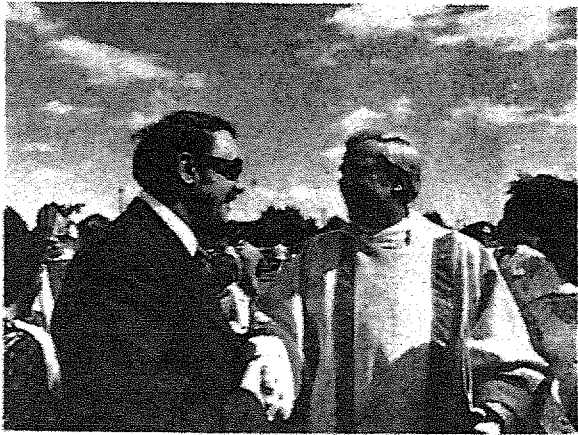
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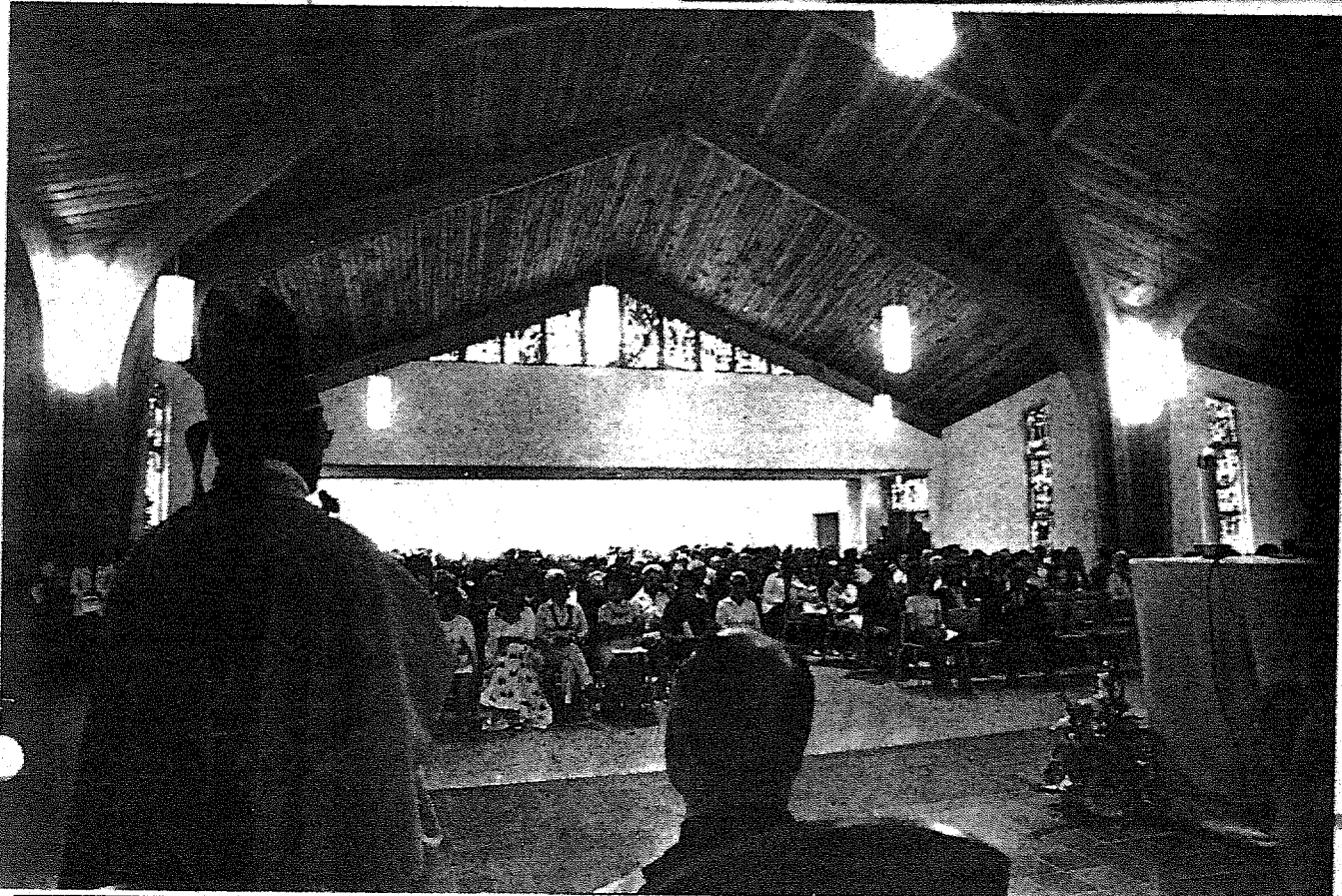
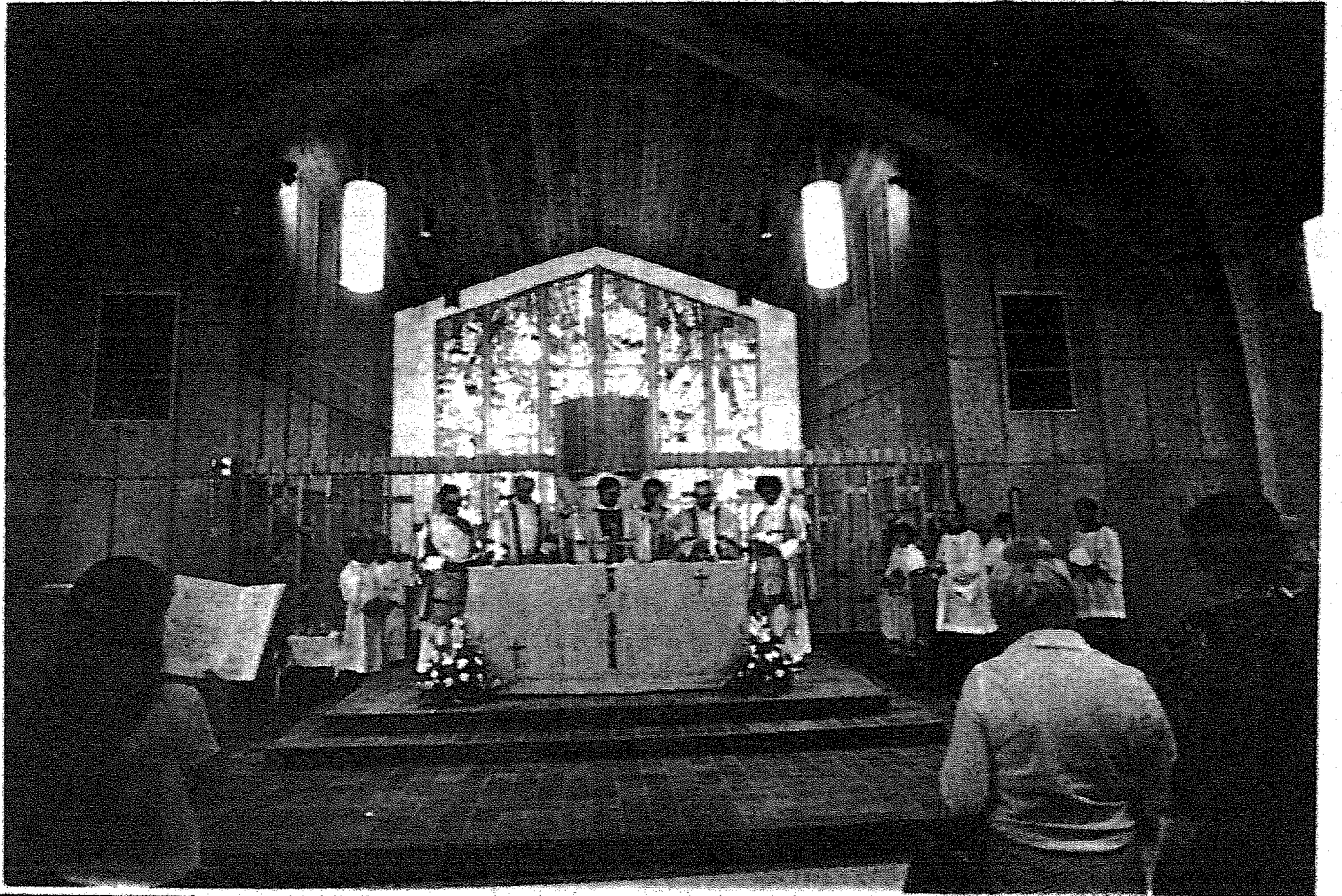
Church dedicated | Many participate



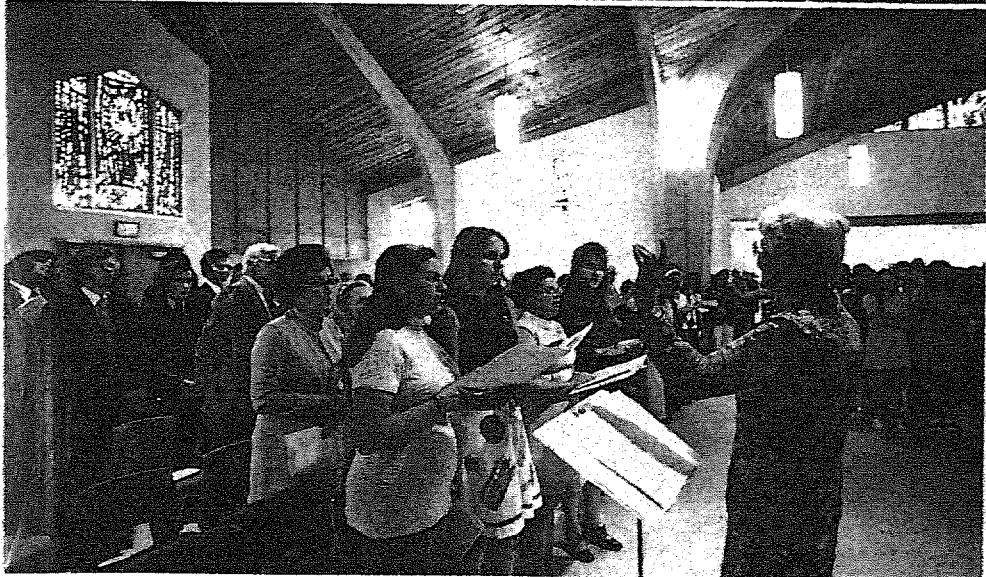
CAPACITY crowd participated in dedication ceremonies at St. Catherine of Siena Church last Sunday (left). Below, Auxiliary Bishop Rene H. Gracida was principal celebrant of Mass with Msgr. Robert Schiefen, Father Cyril Hudak, pastor; Msgr. John O'Dowd, V.F.; and Father Anthony O'Shea, assistant pastor.



CONGRATULATIONS are extended by new church's pastor, Father Cyril Hudak, to Albert Alejandre, contractor for the structure.



CONGREGATION of South Florida's newest Catholic church heard Auxiliary Bishop Gracida (above) commend them for their zeal and faith in building the parish church.



Parish Choir and Seminarians Sang During Mass



Priests, Seminarians, And Parishioners Were Present.

Editorials

Easter: whole world aglow with conviction of the Resurrection

A non-believer, in reciting his sterile, negative creed, likes to make this comment about death and the next world: "No one has ever come back to tell us about it." This vague generalization is used as a final rebuttal to the claim that there is life after death.

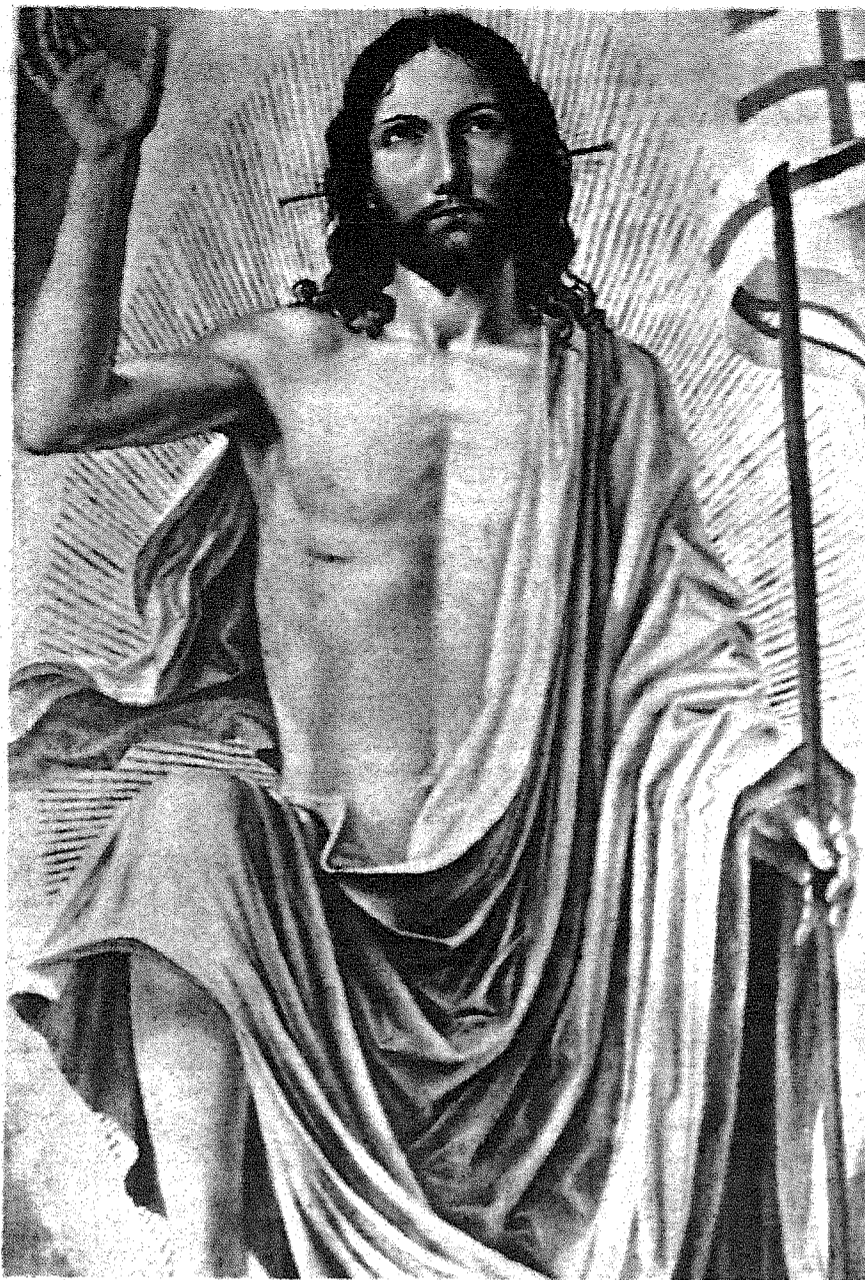
There is something to what he says. All the men who have promised to return, including some crystal gazers in our time, have failed to do so. All deceased relatives and friends have kept the stony silence of the tomb.

However, the absence of proof of this kind leaves the question exactly where it was before. If the skeptic cannot find proof of the world beyond, it is because he is always staring in the grave. His view is narrowed to dry bones and decayed lips. Not a dead body, but only the living God can solve the riddle of life and death.

ISN'T this what Easter is all about? It deals with life and death and a tomb, and unbelief and faith. To brush off the belief of millions in the past 2,000 years that One did come back is to put out one's eyes and stop one's ears. The whole world is bright with the conviction of Jesus' Resurrection, even in the midst of our corruption, oppression, poverty, racial strife and other problems.

Up until then death had conquered every conqueror. But this is expected of mere men. Christ could predict and fulfill His prediction because He is both God and man. It took Thomas eight bitter days to run out of arguments against Christ's victory over death.

If there is any day of the year we Christians should be overwhelmed with joy and gratitude, it is Easter. And may our good friends who do not yet believe, come with God's grace to see the light of this glorious day.



This conception of Christ rising triumphantly from the tomb is by the Italian painter Borgognone (1450-1523). It hangs in the National Gallery of Art, Washington, D.C.

Belief in the Resurrection ...based on solid proofs

By MSGR. JAMES J. WALSH

"Your Excellency, we recall that this impostor said while He was still alive, 'After three days I shall rise again.' Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell the people, 'He has risen from the dead.' This last piece of fraud would be worse than what went before."

So spoke the enemies of Jesus after they had watched His burial and the great stone rolled in front of the tomb. For some hours they had greedily tasted the sweetness of their victory. It was almost too complete to be true . . . And yet in the midst of the gleeful chortling and backslapping congratulations, there came the chilling memory of a few nonsensical words, "After three days . . ."

Even in death they feared Him. As the hours slipped by, the echo of His prediction took off the edge of their celebration. A ridiculous prophecy, of course, but a man cannot be too careful. The stakes are too high. No tricks must be allowed.

The Truth of the Matter

THE APOSTLES, meanwhile would have comforted the pharisees, if only the latter could have glimpsed into the room where they huddled in fear and disillusionment. Tricks or fake victories never crossed their mind. A counter plot idea probably would have given Peter, who drew his sword in the Garden, a worse case of shakes. They were all too stunned to think about the future. The present was blurred. How did it all happen?

With the last breath of Christ, their hopes had drifted away. Gone were the dreams of the new kingdom. Their intensive preparation had no meaning now. Without Christ, they numbly realized, there was no truth to teach, no light to spread, no strength to impart, no reason to live.

How could it have happened? So often He had confounded



MSGR. JAMES J. WALSH

His enemies and easily avoided their vindictive hands. A mere word from Him had given vision to the blind, hearing to the deaf. The motion of his finger had stilled the wild waters of the sea. Where did His power go?

And the promises? Oh, yes the promises. How idiotic they sounded now . . . "My kingdom is not of this world . . . I am come that you may have life . . . He that believes in Me, although he be dead, shall live . . . I will raise him up in the last day . . . I and the Father are one . . . Take courage. I have overcome the world . . ."

HIS miracles seemed more than enough evidence to support His claims. But His enemies never were satisfied. "Teacher, we would see a sign from You," they kept challenging Him.

And then came the solemn promise, the most shocking of all that had gone before. "The Son of Man will be in the heart of the earth three days and three nights." After three days . . .

I suppose we will never understand the fact that while the enemies of Christ paid strict attention to this astonishing prophecy, the Apostles seemed to have ignored it. And while the leaders of the people acted on it and took all precautions, the Apostles continued to brood in an atmosphere of despair.

Then came early Sunday morning. As suddenly, as He had called Lazarus back to life a few days earlier, so Jesus came forth from the tomb. The news spread like lightning in an evening sky.

Once again we note the amazing contrast between Christ's friends and His enemies. The guards were bribed to lie that the apostles had stolen the body, while they slept. So, amazing as it is, the leaders did not deny the fact of the Resurrection.

ON the other hand, the apostles brushed off the first reports as foolish imaginings of some of the women. They dismissed the ecstatic testimony of Mary Magdalen as hysteria. The story of the two disciples who met Jesus on the way to Emmaus that very day did nothing to convince them.

The sign the enemies had asked for was given. They witnessed the power of God. They saw death conquered for the first time. The unbeliever's challenge had been accepted and answered — still they refused to believe.

But all those whose hopes were founded on Christ came to believe, as did countless millions in generations thereafter.

Thus the pattern of faith was set for all time. The person who closes his mind against Christ will not believe, no matter what he sees or hears. The one who is determined not to believe cannot believe.

However, to the sincere, open-minded person, belief in the Resurrection is based on such solid, unshaken proofs that he finds in it full confirmation of faith, the rebirth of hope and the reason for love.



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Editorial Consultant

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EDITORIAL: Bob O'Steen, news editor;
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features editor.

PHOTOGRAPHY: Tony Garnet.

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Abortion Handbook author gives his views on issue

Dr. J. C. Willke, author of the noted "Handbook on Abortion" was interviewed while on a speaking engagement in Palm Beach County last week. In this interview the nationally famous lecturer and author gives his views on abortion.



DR. J. C. WILLKE

QUESTION: Doctor, what is your basic reason for being here today and what is your basic approach to abortion?

Well I guess you sum it up by saying that if you write the book that a lot of people call the Bible of the pro-life movement in the United States then you get asked to talk about it a lot of places.

We wrote Handbook on Abortion two years ago and by several multiples above all others it is used to speak for the case of the unborn. In about three or four months it'll be in seven languages.

Basically our approach is to say that there are a variety of ways to look at the abortion controversy. One of them, of course, could be the religious approach, but we don't take that approach because our approach is one of civil rights and justice.

We will ask our audience what is this being who grows within the mother. Is this a human being, is this fully human, is this a child? Because just as we protect the two-year-old daughter that walks beside the mother, and protect her from being killed by the mother if she is a burden, we must also protect the two-month-old daughter who is still in the womb with the same quality of civil rights and justice.

So the whole question is whether the child at two months in the womb is as fully human as the two-year-old girl at the mother's side. Because if she is then the mother's right to privacy, to the use of her own body and so forth falls totally. Because any one citizen's right to privacy or not to endure pain extends to a certain extent but then stops.

That's well demonstrated by the fact that I have a right to swing my fist but that right stops at your nose. So a woman has a right not to bear a burden but that right stops at killing another human being because the other human being has a right to live, and that is a greater right than the right not to be burdened.

So the entire thing of the abortion controversy is not a matter of women's rights at all, because half of the babies killed are women. It is a civil rights issue that must be determined and it is subject to law making — is this a living human person? If so, then no citizen has the right to kill it. And that's of course the key question: Is this a human being inside?

Q — Do you think that by lectures, books and right to life groups you can bring pressure on the Supreme Court to reverse the decision on abortion?

First of all we think that this is one of the most ugly pages in the history of the United States. There is only one time that compares to it and it was a hundred and some odd years ago. It was the Dred Scott decision.

It also was a majority ruling of the Supreme Court and it also had troubled the nation for a number of years. This was a final decision and the decision was very clear. It said black people are not human persons in the eyes of the law. They can be bought, sold and killed at the discre-

tion of the owner. And that settled it. Well, as we well know it didn't. It took 11 years and a civil war and the 13th and 14th Amendments and spoke in ringing terms that no government of ours could ever assign non-personhood to any one or class of human beings. If you are a human being you have equal rights to protection under the law.

No one questioned that this had an age limit to it because at the same time that the 14th Amendment was passed that's when the laws went into all the states forbidding abortion except to save the life of the mother.

These were not those ancient laws the new reformers are trying to get out but were laws passed in the light of the 14th Amendment and in light of the fact that it had just been discovered that conception biologically was a fact that hadn't been known before the middle 1800's, that the woman contributed half of the new human being. This wasn't known until then. It became known then that human life actually began at conception the full human became a reality at the moment of conception then the laws went into the states protecting the human from the moment of conception.

Well to pursue the analogy, there was a terrible decision by the Supreme Court that certain persons, on the basis of skin color, were not to be protected by the law. They were non persons. Here we have a comparable decision.

Instead of on the basis of skin color, the decision was on the basis of age and place of residence. The court has taken an entire age group of persons who happen to live in a certain place — the mother's womb — and said they are not human, they are not to be protected.

It's just as ugly a ruling as the Dred Scott decision. And there's no way to reverse this ruling. Though the court could, history tells us it will take another court and that's 10 or 20 years away.

So there's only one way to go about it and that is to get a constitutional amendment if we are to preserve the nation and that is what we are working toward.

Q — What if a woman wants to get an abortion anyway, will she get one just as many did when it was illegal?

Well, obviously what we have to do is to educate a whole nation. I'm afraid that we're sons of Adam and daughters of Eve. I'm afraid that as long as there are pregnancies there will be people who will try to have abortions.

But because a law is violated is no reason not to have a law. We have laws against murder and people violate them. Just for instance, there were half a million cars stolen last year. Well, if that law is so disregarded then maybe we ought to take the law off the books.

So the abortionists say the

same thing. Since we can't eliminate all abortions why not just take the law off the books. That is no rationale at all.

There is right and there is wrong. And these are rights of other individuals and even though some may continue to violate the rights of others in a civilized society we must continue to try to enforce the rights of all.

Q — Do you feel that sex education in the home or schools on contraception would reduce the need for abortions?

The answer to that is simply that the assumption that if women knew about birth control methods they wouldn't get pregnant is totally false, period. The vast majority of women who get abortions knew very well about birth control and contraception.

In nations where abortion is legalized the use of contraceptives decreases. That's one major fact of life.

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Around the Archdiocese

Outdoor Passion Play at Lauderdale today

FORT LAUDERDALE — An outdoor Passion Play will be staged by parishioners of St. Maurice Church at 2 p.m. and 7 p.m. on Good Friday on the grounds at 2851 Stirling Rd.

David Durand will portray Jesus; Jack Humphreys, the centurion; Dan Callahan, Pilate; and Ed Pfair, the high priest. More than 50 persons will participate in the production under the direction of Jerry Humphreys.

Broward County

Mrs. Anthony Ries has been installed as president of St. George Women's Club. Other officers are Mrs. John Dujat and Mrs. Barbara Claypool, vice presidents; Mrs. Sophie Vogel, recording secretary; Mrs. Mary Iannacone, treasurer; Mrs. William Silverthorn, corresponding secretary; and Mrs. Robert Mize, parliamentarian.

A luncheon and fashion show under the auspices of St. Elizabeth Guild, Pompano Beach, begins at 11:30 a.m., Saturday, April 20 at Harris' Imperial House. Fashions from three stores will be featured presented by Darcey Mannequins. Reservations may be made by calling 941-8117.

Catholic Widows and Widowers Club of Broward County meets at 8 p.m., Monday, April 15 at 1810 NE 43 St. Plans will be finalized for the dinner-dance and cruise aboard the Paddlewheel Queen on Thursday, April 18. Reservations may be made by calling 772-3079 or 565-3149.

Dade County

A gourmet luncheon under the auspices of Archbishop Curley High School Parents Club begins at noon, Wednesday, April 17 at the K. of C. Hall, 13300 Memorial Hwy., North Miami.

Migrant farmers will explain their reasons for the national consumer boycott of lettuce and grapes during a public education program sponsored by St. Thomas the Apostle Women's Guild at 8:30 p.m., Tuesday, April 16 in the parish center, 7303 SW 64 St.

Members of the Patrician Club will observe a Corporate Communion on Easter Sunday. Election of officers is scheduled to be held at the monthly meeting at noon, Tuesday, April 16 in the club rooms, Miami Beach.

The Third Order of St. Francis will meet at 2 p.m., Sunday, April 21 at St. Francis Hospital.

Court Miami 262, Catholic Daughters of America, will meet at 1 p.m. Sunday, April 21 at Gesu Center instead of the scheduled meeting on April 14.

Their first fashion show will be sponsored by St. Kevin Women's Guild at 2 p.m., Saturday, April 20 in the parish hall, 4120 SW 125 Ave. Fashions from J.C. Penney will be modeled by members of the Brownies, CYO, and Guild as well as by professional models. Tickets will be available at the door.

A card party under the auspices of St. Mary Magdalen Guild begins at 7:30 p.m., Monday, April 15 at Marian Towers, 17505 N. Bay Rd., Sunny Isles. Refreshments will be served.

Members of the Miami Catholic Singles Club will participate in an Evening of Recollection beginning at 7:30 p.m., Thursday, April 18 at the Dominican Retreat House, 7275 SW 124 St. Reservations may be made by calling 264-5978.

Palm Beach County

An "April Showers" card party sponsored by Sacred Heart Guild, Lake Worth begins at noon, Saturday, April 20 in Madonna Hall. Tickets may be obtained by calling 585-3747 or 582-4842. Guests are requested to bring their own cards.

An Easter egg hunt for children in St. Thomas More parish, Boynton Beach, will be conducted by the parish Teenage Youth Group for boys and girls up to 10 years of age at 10 a.m., Saturday, April 13.



HOME MASS program concludes this week in St. Louis parish. Father Charles Mallen, C.S.S.R., left, is shown during one of the Masses assisted by Father Michael Kish.

Priest and physician to address convention

PALM BEACH SHORES — Hundreds of South Florida women are expected to participate in sessions of the 16th annual convention of the Miami Archdiocesan Council of Catholic Women, April 21-23 at the Colonnades Beach Hotel on Singer Island.

The East Coast Deanery of the Council, which includes more than 100 affiliations in the eight counties of the Archdiocese of Miami, will be host to the convention.

Principal speakers during the three-day sessions will be Jesuit Father John Haran, S.J., a member of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach; and Dr. Patricia Carter, specialist in the field of obstetrics and gynecology in Charleston, S.C.

AUTHOR of the new book, "Mary, Mother of God," Father Haran is professor of Theology at the major seminary. He holds twin doctorates in Theology and Philosophy and formerly was a member of the faculties at Weston College, Ohio and Holy Cross College.

Father Haran will speak to delegates during the 2:30 p.m. session on Monday, April 22.

A native of Charleston County, S.C., who attended Catholic elementary and secondary schools there, Dr. Carter was graduated from the University of South Carolina College of Medicine in 1941. She interned at Misericordia Hospital in Philadelphia and was resident in obstetrics and gynecology at Margaret Hague Maternity Hospital, Jersey City; and Bellevue Hospital, New York City.

"Murder By Appointment" will be the topic of Dr. Carter, an associate in the Dept. of Obstetrics and Gynecology on the faculty of the Medical University of South Carolina, when she addresses the convention following Monday luncheon.

BUSINESS sessions with Mrs. Dan McCarthy, outgoing president, conducting the meetings open at 9 a.m. Monday.



DR. CARTER

Newly-elected officers will be installed during a Concelebrated Mass at 11:30 a.m. on Tuesday.

Assuming their new duties will be Mrs. Robert Ulseth, president; Mrs. Arthur Harian, vice president; Mrs. John Cunningham, recording secretary; Mrs. Peter Zanetti, treasurer; and Mrs. B. E. Parham, corresponding secretary.

Priests attending the convention will be guests at a special luncheon at 1 p.m. Tuesday where members of the East Coast Deanery will be hostesses.

Workshops on Tuesday afternoon will be conducted at 2 p.m. and 3:30 p.m.

The Chorale of Rosarian Academy, West Palm Beach, will entertain during the closing convention banquet on Tuesday evening.

Retired execs to be feted

Twenty members of SCORE (Service Corps of Retired Executives) will be honored with life membership during a luncheon at the Seacoast Towers East on Wednesday, April 17.

Easter egg hunt on parish grounds

Children of St. Thomas the Apostle parish and of members of the Coral Gables Council of the K. of C. will participate in an Easter Egg hunt at 1 p.m. Saturday, April 13 on the grounds of the parish at 7303 SW 64 St.

Coral Gables Columbian Squires Circle 1223 will conduct the egg hunt and a hamburger luncheon will be served with proceeds donated by the Squires to St. Thomas School athletic fund.

Parishioners wishing to donate hard-boiled, color-dyed eggs on or before Saturday may leave them at the rectory or at Squire Frank Martin's home, 6250 SW 69 Ave.

Sale of baby chicks, bunnies is against law

The practice of selling baby chicks, ducks or rabbits is illegal in the State of Florida and under a Dade County Ordinance.

In addition it is also against the law to color artificially any fowl or animal or to possess an artificially colored animal.

According to Kenneth McGovern, executive director of the Humane Society, it is unlawful to sell, offer for sale, barter or even give away chicks or ducklings under six

weeks of age, except for commercial purposes such as to hatcheries. The Humane Society, he added, has worked continuously against the practice of selling baby chicks and ducklings as gifts at Easter.

Experience has shown, he explained, that baby chicks sold as play things seldom survive the mishandling and unnatural conditions to which they are subjected.

2nd seminar on political involvement

The second in a series of seminars in Political Involvement begins at 10 a.m., Thursday, April 18 in Mary Kennedy Hall at Biscayne College.

Sponsored by the college's Political Science Dept., the seminar will deal with migrant labor problems. Representatives of the United Farmworkers and of growers will give their views on current issues, following a film presented by the farmworkers.

The public is invited to participate in the seminar. Additional information may be obtained by calling 625-1561.

Gourmet lunch scheduled by parents' club

A Gourmet Luncheon will be sponsored by the Archbishop Curley High Parents Club on Wednesday, April 17 at the K. of C. Hall, 13300 Memorial Hwy., North Miami.

Mrs. Frank Crippen and Mrs. Mary Picciolo are co-chairmen of arrangements for the benefit, which will begin at noon and include entertainment.

Reservations may be made by calling 754-1588 or 751-5946. Proceeds will be used to help defray the cost of equipment for the new buildings now under construction at the high school.

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Holy Week's lesson — burdening sorrow gives way to triumphant joy

By FATHER JOHN T. CATOIR

Easter is a celebration of victory, but it is prefaced by a period of pain and misery. The great lesson of Holy Week is that joy prevails over sorrow. In this connection, one of the great sorrows of Holy Week is the betrayal of Judas. Here, a good man, chosen by the Lord Himself, fell victim to his hidden weakness: the love of money, clouded by the fear of danger.

At the moment of decision, self-interest led him into sin. The worst part of the story was when he realized what he had done, he did not believe he could be forgiven. He gave himself up as too worthless to be saved. Perhaps more tragic than the betrayal itself is the stupidity of his despair.

I pray for Judas. I think he was out of his mind with grief and guilt, and I think he pleaded for forgiveness, and tried to absolve himself of guilt by returning the money. But his anguish persisted, and he went mad in the belief that God did not hear the cry of his heart.

HE was wrong. God did pity him. God's love for him never changed, because God is unchanging love. It would have been better for Judas had he never been born, but he was born, and he sinned, and he took his life in a fit of desperation. Of his destiny, we have no knowledge: but the mercy of God endures forever and the lost sinner is received with open arms. We pray that Judas did in fact, in his deepest heart, cry for forgiveness — for if he did, he was saved.

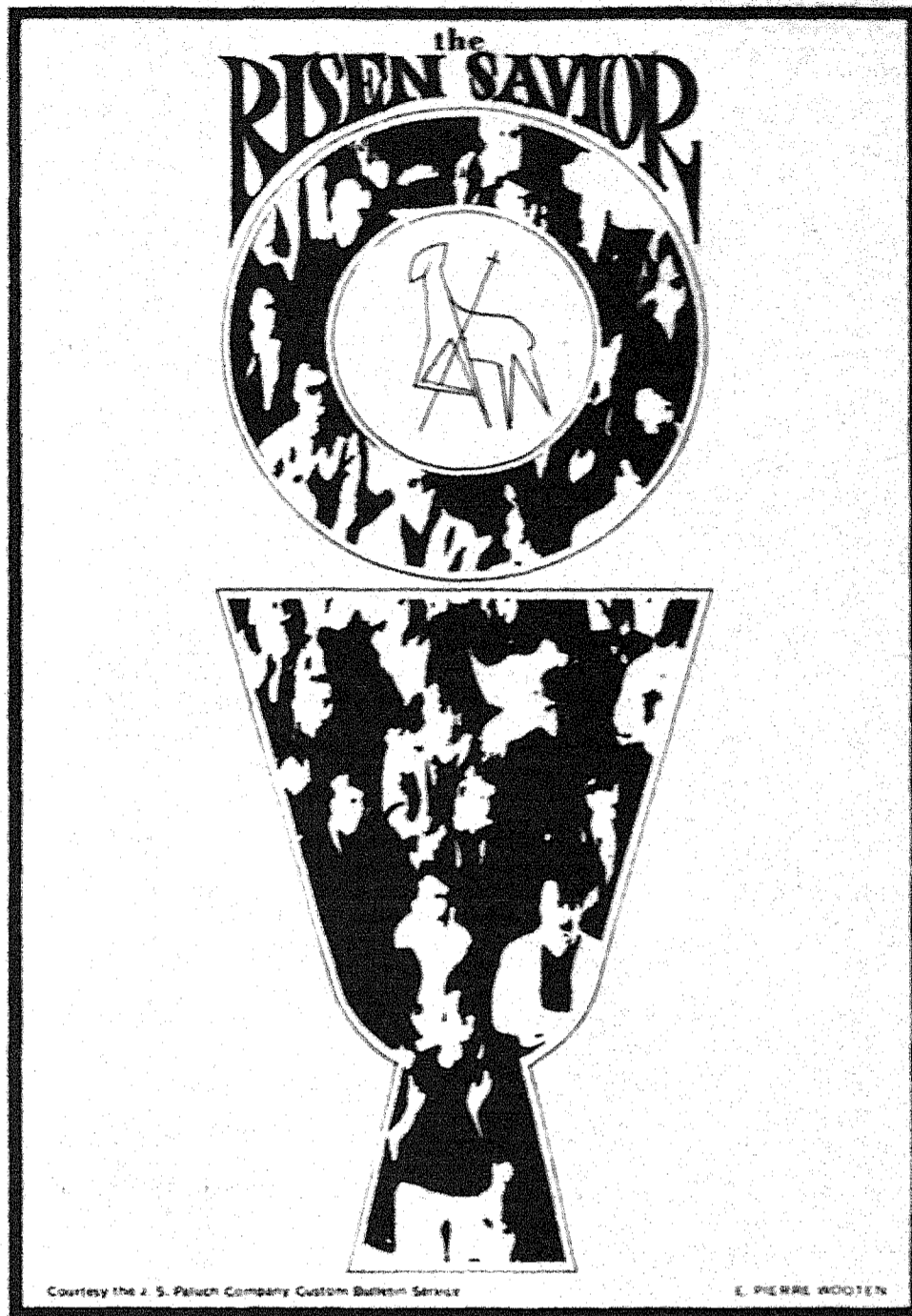
No man can feel superior to Judas, for every man has some weakness to contend with. There is some one thing that can do us in, if we allow it. We can all capitulate to serious sin, unless we live by God's grace and school ourselves to firmly withstand evil. For some, the love of wealth leads to those gradual compromises which turn into the selling of one's soul. For others, the love of honor hypnotizes the spirit. A little cheating here, a little dirty trick there, and a new laurel is won, until one day a climactic test is offered. The choice between unmerited great honor and honesty is made, and honesty loses. Another man finds the road to pleasure most appealing. As Father LeBuffe put it: "The fun begins innocently and the friendships though not wholesome are not downright bad; but first one familiarity is permitted and then another, and each time the slipping is worse."

EVENTUALLY the choice of sin is deliberate, and another good man or woman is sold over and caught in a web of his or her own making. There is a weak point in every character through which sin enters easily. This is why we need Christ with us at all times to protect and guard us, first from our own weakness, and then from the evil in the world around us.

Easter is the sign of victory over sin and death. It is that image of Christ, the Conqueror and Risen Savior, which makes sense out of the chaos of our lives. In Him we are lifted, shielded, cherished, and brought safely home. We see our suffering as a purification, a passing thing, and we know our glory in Christ is forever.

In the dark moments of our lives, the days, weeks, years of trial and temptation, we should never despair as Judas did — we should remember the glory of Christ. Our suffering, united with His, is a purification of the spirit. The furnace of purification is a misery, but the end result is happiness and light, Easter Joy forever. This is our faith. Hold fast to it!

The opinion expressed in these
pages represent Catholic
viewpoints — not necessarily
THE Catholic viewpoint



The Risen Savior is depicted in this illustration of readings for Easter: First — Peter affirms to the people that Christ is truly risen for he, Peter, has eaten and drunk with Him since His crucifixion (Acts 10:34, 37-43); Second — Because Christ is surely risen, we who have been baptized with Him can expect to be raised up, therefore we should celebrate with sincerity and truth (Col. 3:1-4, 1 Cr. 5:6-8); Gospel — The apostles cannot believe the report that Christ's tomb is empty, fulfilling His prophecy that on the third day after His crucifixion He would rise again (Luke 24:1-2).

The Resurrection, glorious truth

By DALE FRANCIS

I believe in the Resurrection of Jesus Christ. I qualify this in no way. I have no time for those who would question its historicity, those who would suggest that it has any other meaning than the simple fact that He who was both true God and true Man rose from the dead.

His death on the cross was a death that opened the gates of Heaven, that meant that we who place our lives in His life will one day be in Heaven with Him and His Resurrection gave us full proof and guarantee of this hope.

I HAVE read and tried to be patient with the discussions of the Resurrection carried on by some theologians. With some I have no patience at all. When one theologian suggests the way Our Lord continues to live is in the memory of those who follow Him, I remember what Flannery O'Connor said of those who said the Eucharist was just a symbol. If that was all it was, she said, then the hell with it.

She knew it was more and she had no time for those who tried to explain away the reality of the Eucharist. And I have the same general feeling about those who would suggest that the way Jesus lives is in our memory of Him. If that was all the Resurrection meant then it would be nothing.

But that isn't the meaning of the Resurrection. It is reality. Our Lord rose from the dead. That is the glorious truth, that is what gives us joy on Easter.

I am not unaware of the many theological discussions that go on ad infinitum concerning the Resurrection. I am aware of the discussions of the historicity of the Resurrection, understand what is being discussed, but if

this interests theologians it does not interest me at all. I believe Our Lord rose from the dead, not as Lazarus was raised but in a new glorified way that is for eternity.

IF THIS gives me the assurance that we, too, will have eternal life, I do not view the Resurrection only as just a personal promise that we will have eternal life. For me the Resurrection has meaning in the whole context of the life of Jesus, has meaning not just as the certain hope that we will one day be in Heaven with Him, but in the here and now as we live our lives as His followers.

The joy of Easter is great but we must not forget the cross. Even as He suffered, so our lives may well be lives in which suffering is asked. But the suffering can be seen in the light of the Resurrection.

Our lives must not be lived just as waiting around for Heaven. He who rose from the dead to give us the promise of eternal life asked many things of us. He asked us to serve one another, to especially serve the least of those among us. He said this not just as something that He wished us to do. He offered this as a condition for eternal life, for He said that those who failed to serve the least of those among us would be rejected by Him.

So the joy that comes on Easter is really a call for living our lives joyfully in Christ, living our lives in the community of those who believe in Christ, and living our lives with the assurance that even though there is much for us to do as His followers, even though we may be called upon to bear our own cross, that the final destination of our lives is union with Him in Heaven.

St. Paul spoke of it as "joyful trust." Through Our Lord Jesus Christ, he said, we have already gained our reconciliation. So now we live in this joyful trust in God.

BUT we must live. The Resurrection, following our Redemption, gives us this joyful trust but now with that sense of joyful trust we must fully live in Christ. We must live in a way that serves all, not selfishly, just waiting our own entrance into Heaven, but because we know the reality of the Resurrection, with such a confidence and hope that what ever days we are given on earth must be lived for others.

Nor should we allow the joy of Easter to hide from us the sadness of Good Friday. If He suffered, if He bore the cross on which He died, we must not expect that we should be freed from suffering, too. The Cross is a reality and we must not fear or reject the crosses we may be given. But in the light of Easter, the crosses we bear become crosses we can accept with hope.

Believe in the Resurrection and let that belief compel you to a fuller life in Christ. But believe and be joyful. St. Paul said, "If our hope in Christ has been for this life only, we are the most unfortunate of all people. But Christ has in fact been raised from the dead, the first fruits of all who have fallen asleep."

So shout Alleluia, be joyful, for He lives and we living in Him and He in us have a joyful trust that will carry us through a life of service to Him in others, an acceptance of crosses ahead of us, all is joy and hope in the reality of Easter.

SUGARLAND EXPRESS:

Goldie Hawn combines innocence, crime in unusual comedy-drama

Sugarland Express begins as a fresh-faced young woman (Goldie Hawn) visits her equally young husband (William Atherton) at the Texas prison farm which he is awaiting release in a matter of weeks. Before he quite realizes what is happening, she has gotten him to "take a walk" with her as she leaves the minimum-security facility.

Requisitioning a smoky old Buick for transportation, the couple begin the strange odyssey that makes Sugarland Express an archetypal road movie. Their objective is to reclaim their baby at the other end of the state. The child, living with foster parents, is about to be permanently adopted, and Ms. Hawn is just not about to let that happen.

BASED loosely on a true-life incident that unfolded in Texas back in 1969, Sugarland is the first film of director Steven Spielberg. Told in serio-comic style, it is basically a drama about the deadly innocence of the young couple in opposition to the prudent experience of the lawmen who literally join a parade heading across Texas for the fictional little town of Sugarland. The event that brings the two forces together occurs when the old Buick runs amok after a routine check by a young Texas highway patrolman (Michael Sacks), and the couple manages to get the trooper's gun and commandeer his car, with him as hostage-chauffeur.

Proceeding with complete openness on their route, the odd triumvirate is soon joined by other patrol cars, who, once the couple's intentions are announced over the police radio, and once the commander of the highway patrol (Ben Johnson) determines that the youngsters are not really dangerous — follow discreetly behind, in an ever-increasing phalanx of vehicles.

Most of the drama unfolds within the confines of this or that cramped patrol car: the couple and the trooper, who has been on the force for only a few months, strike an uneasy and subtly shifting relationship; the chief follows closely but keeps himself and the others in check, waiting for a break that will allow capture-rescue without bloodshed. We know, of course, that such things, especially in the movies (even those based on real life), always do end in bloodshed, so our interest lies not in the ultimate outcome but in the tension that develops along the way. Unfortunately, Spielberg (working with a Hal Barwood-Matthew Robbins script) resorts to hyperbole and a carnival atmosphere to sustain his film. In truth, the actual events upon which Sugarland is based lend themselves to sen-



GOLDIE Hawn and William Atherton are a young couple who hijack a young Texas Highway Patrolman, Michael Sacks, and force him to drive

them across the state, in Universal's 'Sugarland Express,' a serious drama with a comic style.

sationalism, and much of rural Texas was caught up in the mile-by-mile radio reports on the couple's journey to get their baby.

FOR ITS strengths, Sugarland can credit its young director's visual sense: when he comes to control his themes and moral ambiguities as well as he does his camera movements and actors, Spielberg will perhaps be a major film maker.

The film is rather neutral in its position on the issues it raises, but it does try to present its characters as humans deserving our sober consideration. This fact, rather than the occasional expletive and the final shoot-out, suggest an adult audience, although Sugarland is certainly accessible to thoughtful teen-agers. (A-III)

Book is controversial, but all agree—it's 'honest'

"RAGIN' CAJUN," Henry Libersat, Liguori Press, Liguori, No., 1974, 192 pages, paperback, \$1.95. — "I didn't go looking for a controversy, but I would not be surprised if one should develop in the local Church."

These are Henry Libersat's feelings on the eve of the publication of his book, "Ragin' Cajun."

Everyone who has read the manuscript, Libersat said, has said one thing in common about it: "It is an honest book."

It is honest about Libersat as a person (he reveals those temptations and problems which have left scars on his humanity) and honest about his evaluation of the Church and attitudes in the Church (he particularizes about where he lives, in his own country, state and parish.) It is honest in another way: he acknowledges that he has been wrong in some of his own attitudes.

THE EDITORS at Liguori Press had this to say about "Ragin' Cajun."

"In this unique autobiography (Libersat) bares his soul (playing poet and prophet, idealist and realist) and his fangs (chiding the Church and the world for their many inconsistencies). For him, the second baring follows naturally upon the first. His love for family, Church and God is so strong that he feels compelled to reach out his hand to caress or correct — always in harmony with the instincts of love."

Jesuit priest C. J. McNaspy, well known writer, lecturer, critic and professor, has this to say about Libersat's book:

"... Anyone who imagines that all intellectual Catholics must be totally rebellious and all devout ones simply docile should read this book."

"What surprised me," Libersat said, "was the impact 'Ragin' Cajun' had on the people at Liguori. It seems to have created some disagreement there at the publishers, dividing the staff into two

groups — those who liked it very much and those who did not like it at all."

"Ragin' Cajun" traces Libersat's growth from a rural Louisiana Acadian (Cajun) youth to national prominence in the Catholic Press Association. He admits the hand of God in his life, tracing carefully "two miracles through the intercession of the Blessed Mother" which saved first his son's life and then his wife's life.

HE IS critical of Catholics who refuse to permit Jesus "to interpret the Gospels in their daily lives," he said, and he is "impatient with persons, including myself, who from time to time set themselves up as God's 'privileged preachers and teachers.'"

"Ragin' Cajun" chides the U.S. bishops for their timidity in the peace movement and extols them for their courageous leadership in social issues at home.

He condemns the "contraceptive mentality which has led to abortion on demand and to proposed legislation which would legalize mercy killing." He agrees with Pope Paul that artificial contraception is objectively evil, but differentiates between objective evil and good conscience as did many bishops and theologians throughout the world. "Ragin' Cajun" carries the imprimatur of Bishop George J. Gottwald, vicar general of St. Louis.

OF the imprimatur, Libersat said, "I didn't know Liguori required an imprimatur on their books, and before I knew it, 'Ragin' Cajun' was carrying one from Bishop Gottwald. I would have asked my own bishop (Bishop William D. Borders, Orlando, now Archbishop designate of Baltimore) had I thought to seek an imprimatur."

Asked if he would change anything in the book today, Libersat said:

"Of course, I would. I finished the book in June of 1973 and I have surely changed my mind about some things. Hopefully, I have grown. But a book would never get

published if the author would constantly be calling back chapters, sections or pages. Readers must take 'Ragin' Cajun' for what it is — an expression of self."

Libersat, managing editor of The Florida Catholic, the

newspaper of the Diocese of Orlando, since October, 1969, has been in Catholic journalism since 1959.

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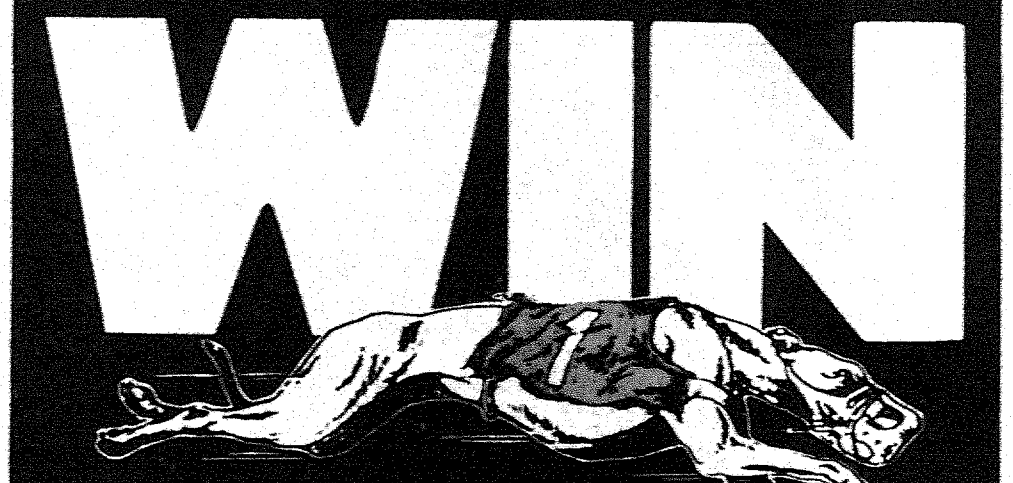
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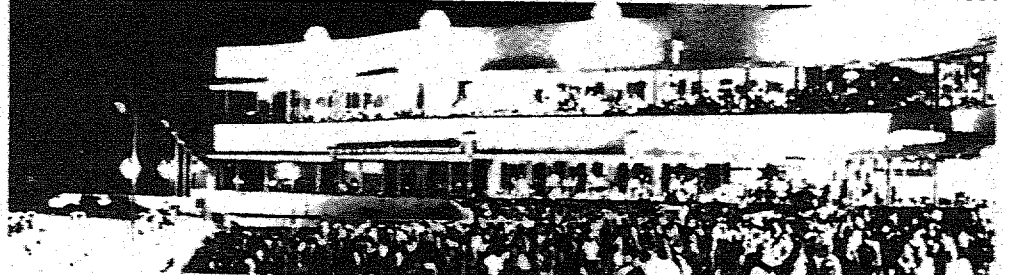
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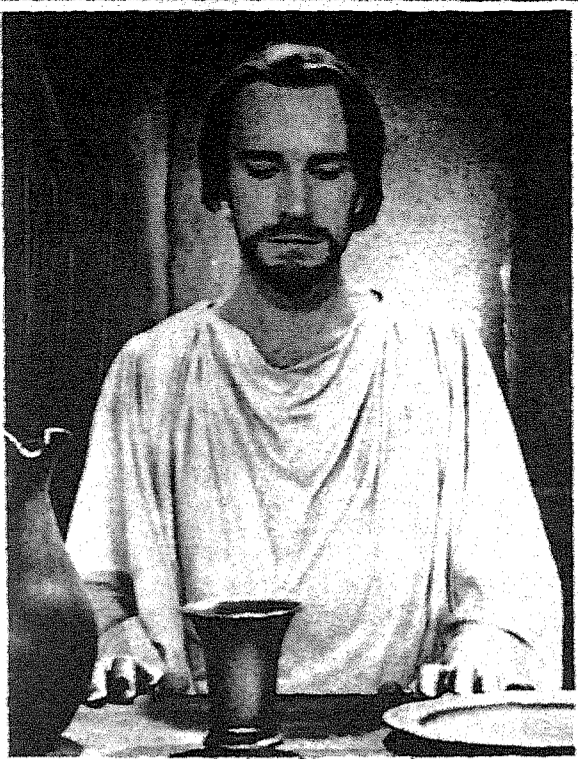
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Max Von Sydow Stars as Jesus

WOODROW WILSON

It takes more than a script...

An actor trying to portray a historical figure is like a man walking through a mine field. "One false step — perhaps just careless homework — and the entire performance can blow up in his face," says actor Richard Basehart.

Basehart portrays Woodrow Wilson, and Eva Marie Saint plays his second wife, in "The First Woman President" Sunday, April 14 (9:30-10:30 PM) on WTVJ, Channel 4.

"An actor knows that there are numberless pitfalls in playing any great figure still within the memory of living men," Basehart says. "The greatest danger, of course, is failing to capture the essence of the man. I mean, 'What was he like?' 'Did he have a sense of humor?' 'How did he appear to the people closest to him?'"

Basehart, therefore, plunged deeply into a research project on the 28th President of the United States.

"I FOUND that Wilson was a man of more humor than is generally known," Basehart reports. "He was, for example, a fan of vaudeville and would sometimes repeat jokes that he had heard told by vaudevillians to Cabinet members."

"But after his illness, his buoyancy faded. He became quite singleminded in his pursuit of what he was convinced held the key to lasting world peace — the League of Nations."

"Like all political men, Wilson had enemies. Some of them were very powerful, and as singleminded in their stand against the League as he was for it. Maybe because of his convictions, maybe because a stroke can change a man's personality, Wilson proved incapable of accepting proposed



Eva Marie Saint and Richard Basehart Star in "The First Woman President."

changes he felt would damage the League's effectiveness. You don't compromise with the Ten Commandments," he said.

"But I think history and World War II vindicated Woodrow Wilson," Basehart concludes. "He did not live long enough to see the tragic spectacle he had predicted, but Mrs. Wilson, who shared his beliefs and goals, lived to see how unhappily accurate her husband had been."

'Greatest story' tonight, tomorrow

"The Greatest Story Ever Told," a dramatic presentation of the Christ story, will have its premiere television presentation as a two-part Easter holiday special on consecutive nights Friday, April 12, and Saturday, April 13 (in color, 9-11 both nights) on the NBC Television Network. (The Friday colorcast — part one — preempts "The Girl With Something Extra," "The Brian Keith Show" and "The Dean Martin Comedy Hour;" the Saturday presentation — part two — will be on "NBC Saturday Night at the Movies.")

The religious epic features an all-star cast headed by Max Von Sydow as Jesus. Others in the cast (in alphabetical order) are Michael Anderson Jr., Carroll Baker, Ina Balin, Pat Boone, Victor Buono, Richard Conte, Joanna Dunham, Jose Ferrer, Van Heflin, Charlton Heston, Martin Landau, Angela Lansbury, Janet Margolin, David McCallum, Roddy McDowall, Dorothy McGuire, Sal Mineo, Nehemiah Persoff, Donald Pleasence, Sidney Poitier, Claude Rains, Gary Raymond, Telly Savalas, Joseph Schildkraut, Paul Stewart, John Wayne, Shelley Winters and Ed Wynn.

Also appearing in the film are members of the Inbal Dance Theater of Israel.

Based on the Old and New Testaments of the Bible, the book "The Greatest Story Ever Told" by Fulton Oursler, and writings by Henry Denker, the movie details Christ's mission on Earth and the events leading to the Crucifixion.

"The Greatest Story Ever Told" was widely acclaimed by critics. The New York Daily News called it "a magnificent film" and "a great picture." United Press International cited producer-director George Stevens for "the masterpiece of his lifetime" and the National Observer hailed the film as "a cinematic miracle" and "an outstanding example of motion picture art."

"The Greatest Story Ever Told," a 1965 United Artists release, was produced and directed by George Stevens, in creative association with Carl Sandburg. The screenplay is by James Lee Barrett and Stevens.

Movies on 'tube' next week

EASTER SUNDAY, APRIL 14

8:30 p.m. (ABC) — Thursday's Game (1971) — We've no record of this one, which possibly means it has been "aging" on the producer's shelf. But movies, unlike wine, do not necessarily improve with age — so approach with some caution if you want to watch this "Boys' Night Out" comedy vehicle, starring Gene Wilder, Bob Newhart, Ellen Burstyn and Cloris Leachman.

MONDAY, APRIL 15

9 p.m. (ABC) — Winter Kill — Made-for-TV murder shocker casts Andy Griffith as a mountain-town sheriff desperately trying to solve a series (an increasing series, at that) of gruesome murders.

9 p.m. (NBC) — Judgment at Nuremberg (1961) — Part I, conclusion to be aired on Wednesday, April 17. This is the huge, gripping, highly righteous and moralistic Stanley Kramer film based on the Nuremberg Trials held in Germany after World War II. All-star cast includes Spencer Tracy, Burt Lancaster, Judy Garland, Maximilian Schell (he won an Oscar for his supporting role), Marlene Dietrich, and Montgomery Clift. The bulk of the film gets into the complexity of minor Nazis and other Germans who had a part in the war crimes perpetrated in Hitler's name. The view of the human side of the dramatic issues is fascinating, but the overall tapestry is vast. Kramer's peculiar brand of moralizing too emphatic at times, and the movie itself longer than many people will have the patience to watch. Excellent acting and top-notch production values are a real attraction, however. (A-II)

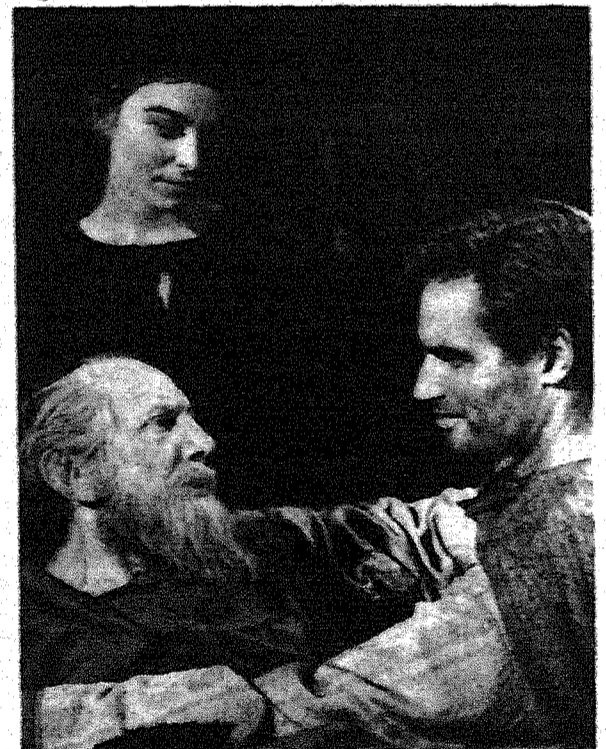
Easter Mass on TV

WASHINGTON — (NC) — Archbishop William W. Baum of Washington will be the celebrant and the homilist will be Msgr. John J. Murphy, director of the national shrine. The annual Easter Sunday Mass at the National Shrine of the Immaculate Conception here will be telecast by Channel 7 from 10 to 11 a.m. Eastern Daylight Time.

TUESDAY, APRIL 16

8:30 p.m. (ABC) — The Last Angry Man — This looks like a TV series pilot, based as it is on a popular novel by Gerald Green, which in turn was the basis for the great 1959 movie starring Paul Muni as Dr. Sam Ableman — the crusty, compassionate, enduring neighborhood doctor in a changing Brooklyn neighborhood. The TV flick stars Pat Hingle in the Dr. Ableman role and it may or may not live up to its predecessors. The year is 1936, when things were tough all over, but a doctor's housecall cost \$2. That's right, \$2!

8:30 p.m. (NBC) — Say Hello to a Dead Man — Durable Dan Dailey survives nearly 30 years in a steamy South American prison after being framed for his detective-partner's murder. Escaped at last, he returns to the states for revenge on the real killers. Dum-da-dum-dum. TV movie.



CHARLTON HESTON as Judah Ben-Hur, comforts Sam Jaffe, playing his loyal follower Simonides, as Haya Harareet, portraying Esther, looks on, in "Ben-Hur," film epic to be rebroadcast on "The CBS Friday Night Movies" Friday, April 12 (starting at 8 p.m.) in color on WTVJ, Channel 4.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, APRIL 12
 10 a.m. (6) Deadly Bees (Unobjectionable for adults and adolescents)
 1 p.m. (6) Living It Up (Family)
 2 p.m. (10) The Way To The Gold (Unobjectionable for adults and adolescents)
 4 p.m. (5) Teachers Pet, Part II (Family)
 8 p.m. (4) Ben Hur (Family)
 8 p.m. (6) Silver Chalice (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

TV
 Saturday
 5 p.m.
 THE TV MASS — (Spanish) — Ch. 23 WLTV Celebrant Father Ricardo Castellanos.
 Sunday
 7 a.m.
 THE CHRISTOPHERS — Ch. 11 WINK
 9 a.m.
 CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Glory of Easter" — Fr. John McGrath and guests.
 10:30 a.m.
 THE TV MASS — Ch. 10 WPLG — Fr. John Corbett
 2 p.m.
 INSIGHT — (Film) WINK Ch. 11.
RADIO
 Sunday
 6:30 a.m.
 CROSSROADS — WSRF 1590 kc. Ft. Lauderdale.
 CROSSROADS — WSHE-FM. 1035 kc. Miami.
 10 a.m.
 CROSSROADS — WJNO. 1230 kc. W. Palm Beach.
 MARIAN HOUR — WSRB. 740 kc. Boca Raton.

9 p.m. (5 & 7) The Greatest Story Ever Told, Part I (Family)
 11:30 p.m. (10) Sergeant Rutledge (Unobjectionable for adults and adolescents)

SATURDAY, APRIL 13
 11 a.m. (6) Man Made Monster (No classification)
 1 p.m. (6) Close To My Heart (Unobjectionable for adults and adolescents)
 3 p.m. (6) Stop, You're Killing Me (Unobjectionable for adults and adolescents)
 3:30 p.m. (10) And Now Miguel (Family)
 3:30 p.m. (12) Odongo (Unobjectionable for adults and adolescents)
 8:30 p.m. (10) Money To Burn (Family)
 9 p.m. (5 & 7) The Greatest Story Ever Told, Part II (Family)
 11 p.m. (12) Brain Eaters (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) Barabbas (Unobjectionable for adults and adolescents)
 11:30 p.m. (10) A Very Special Favor (Unobjectionable for adults)
 11:35 p.m. (7) It Happened One Summer (No classification)

SUNDAY, APRIL 14
 11:30 a.m. (6) Wistful Widow Of Wagon Gap (Family)
 1 p.m. (6) Knock On Wood (Family)
 3 p.m. (6) Million Years To Earth (No classification)
 7:30 p.m. (10) The Cardinal (Special Classification)

OBSERVATION: This film is the fictional story of an American priest from the time of his ordination to his nomination as a cardinal. As a dramatization of the humanity of the Catholic priesthood, presented against a background of richly photographed and handsomely produced liturgical ceremonies, and realized with some sensitive performance, this motion picture makes for absorbing entertainment. The theme of the story, however, involving as it does delicate theological-ethical issues and

Catholic practices, is sometimes treated in such a manner that questions which would require a fuller explanation for the immature and uninformed, may be subject to possible misunderstandings and misinterpretation.

8:30 p.m. (12) Thursday's Game (No classification)
 11:15 p.m. (12) Storm Center (Special Classification)
OBSERVATION: The highly propagandistic nature of this controversial film (book-burning, anti-Communism, civil liberties) offers a warped, over-simplified and strongly emotional solution to a complex problem of American life. Its specious arguments tend seriously to be misleading and misrepresentative by reason of an inept and distorted presentation.

11:30 p.m. (4) The Lion (Unobjectionable for adults and adolescents)
MONDAY, APRIL 15
 10 a.m. (6) Stage To Thunder Rock (No classification)
 1 p.m. (6) Lullaby of Broadway (Unobjectionable for adults and adolescents)
 3:30 p.m. (10) The Golden Hawk (Unobjectionable in part for all)

OBJECTION: Suggestive situations; light treatment of marriage
 8 p.m. (6) Pride of St. Louis (Family)
 9 p.m. (5 & 7) Judgment At Nuremberg, Part I (Unobjectionable for adults and adolescents)
 9 p.m. (10 & 12) Winter Kill (No classification)
 11:30 p.m. (4 & 11) The Singing Nun (Family)
 11:30 p.m. (10) Five (Unobjectionable for adults and adolescents)
TUESDAY, APRIL 16
 10 a.m. (6) Viking Queen (Unobjectionable in part for all)
OBJECTION: This inferior action film exploits suggestiveness in costuming and situations
 1 p.m. (6) Command (Family)
 3:30 p.m. (10) Paula (Unobjectionable for adults and adolescents)
 8 p.m. (6) It Started In Naples (Unobjectionable for adults)
 8:30 p.m. (10) Suddenly single (No classification)
 8:30 p.m. (12) The Last Angry Man (Family)
 11:30 p.m. (10) The Glass Wall (Unobjectionable for adults and adolescents)

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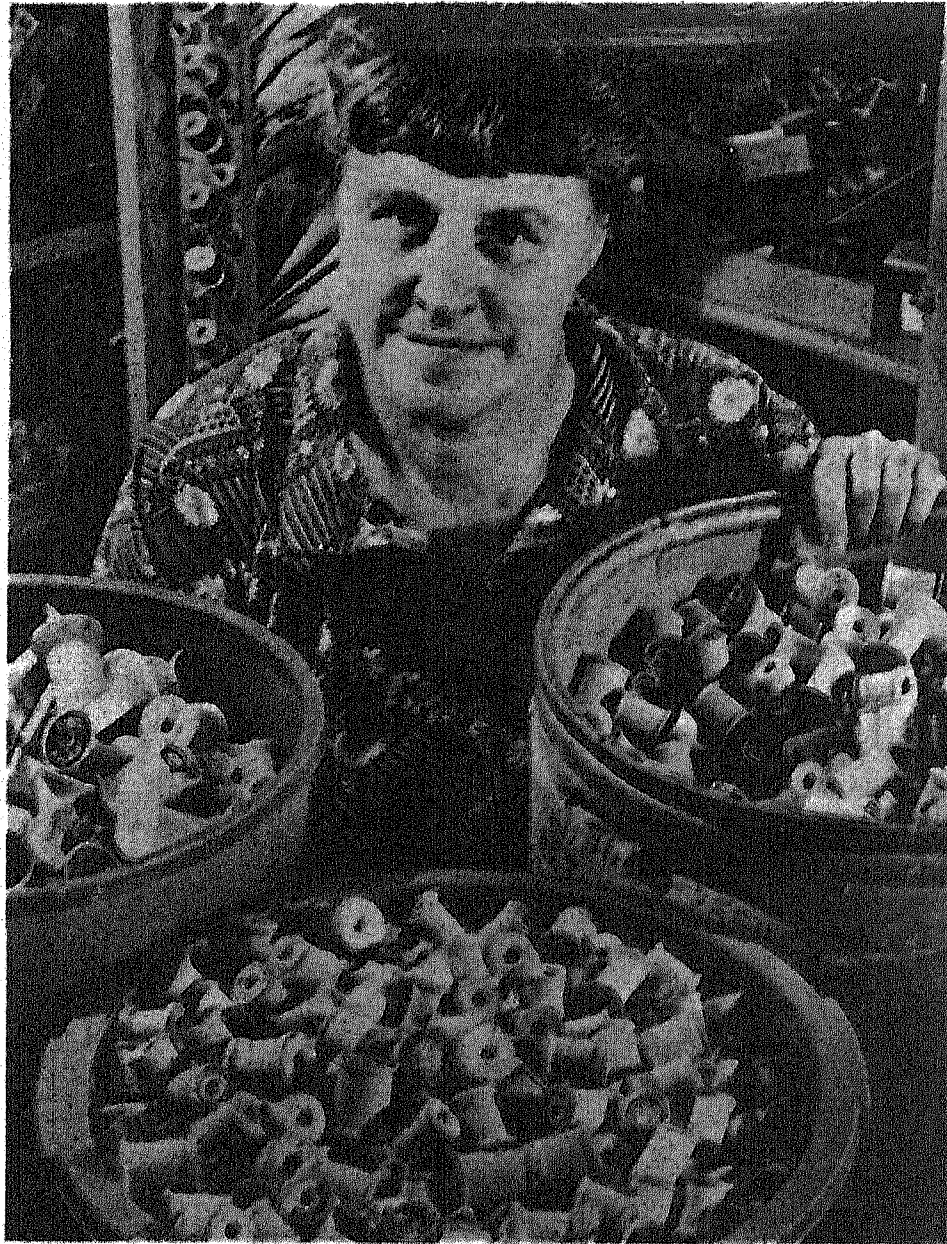
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SEAMSTRESS Myrtle Curtis of Blanchardville, Wis., combines work and leisure activity by saving empty spools and scraps of material. She recently gave 3,242 of the spools to a state home for the retarded and a county nursing home for use in craft therapy, and she donated 20 barrels of scraps to church women to make quilts and blankets.

Sabbath is the religious basis for relaxation

By FATHER CARL J. PFEIFER
It's 7 a.m. I'm sitting before a crackling fire, looking out over the black Atlantic ocean. Gentle waves wash quietly ashore less than 50 yards from my window. Dawn's glow slowly reveals the waving golden weeds on the sandy beach and the white seagulls riding the gentle waves. Soft puffs of cloud turn golden as the sun's warm rays reach up over the horizon. A voiceless breeze brushes the smooth sand. It is so calm, so still.

For me this is a rare moment — away from the noise and pollution of Washington, the tension of traffic-tie-ups and long gas-station lineups, the nine-to-five office routine, and the ceaseless pressures of ever-recurring deadlines. As I relax here in the morning stillness beside the warm fire, it is easy to let tensions and worries ease away. It is a time to feel whole, in harmony with myself, with nature, with God.

IT IS a perfect time to reflect on the importance of relaxation in everyone's life, to recall the value of relaxation in our Judaeo-Christian tradition. My mind moves effortlessly to one of my favorite Gospel stories. You may recall the day Jesus' disciples came back after their first attempts at preaching. They were enthusiastic about their initial success, but were weary from the work and excitement of the past days. Jesus, too, was tired. So he suggested that they all

go off to a quiet place, have a picnic together, and relax.

That beautiful, human side of Jesus' personality is perhaps too little recalled in our religious education and preaching. Parents and teachers, priests and religious, tend to draw attention more easily to Jesus' tireless work. His seemingly ceaseless efforts to heal the sick, feed the hungry, and preach His Father's Word. We are all aware that Jesus stole moments away from work to go off alone into the hills or desert to pray. But we perhaps too seldom recall that He also took time out just to relax.

LIKEWISE, our Christian moral instruction clearly points out God's call or command to work hard, to involve ourselves responsibly in creating a better world. We recognize, even if we sometimes fail to live up to our Christian call to be creative, productive, in accord with the talents God has given us. However there is often too little mention of God's equally binding moral imperative to relax at times. We like to remember God's creative activity in making the universe but too easily forget his seventh-day example of rest and relaxation.

The Judaeo-Christian tradition of Sabbath or Sunday rest has long provided a religious context for working men and women to lay aside the week's labor in order to relax in the awareness of God's presence. I sometimes think that God's call to rest, to be still, to relax is today one of His most urgent moral imperatives for many persons of good will.

We live in a world of increasing noise and tension. We more at a hectic pace under countless pressures. We also live in a world which affords more and more time for leisure. Yet often we are torn between the need or opportunity to relax and a sense of guilt or uneasiness at taking time for relaxation. Some of us, too, have never learned, or have forgotten, how to relax and make the most of the leisure time we have.

As I sit here by the crackling fire, watching the sun steadily transform night into day, I am grateful for this rare opportunity to relax in the morning stillness. I am more clearly conscious of how important relaxation is for a healthy, happy life. I am more convinced than ever that we religious educators — whether parents, teachers, priests or religious — need to examine our catechesis and conscience formation. Those we teach have a right to recognize the call of God to each of us to relax and learn to be still and peacefully creative. They have a right to learn of Jesus' enjoying a picnic with His friends as much as of Jesus whose work left Him hardly time to eat or sleep.

"What could be more thoroughly human than playing and having fun?"



RELAXATION

Leisure is good if it has a good purpose

By FATHER BRENDAN MCGRATH, O.S.B.

In the last few years we have been hearing a great deal about what is called "the work ethic." Often it is specified as "the Protestant work ethic." But whether there is anything distinctly Protestant about it need not claim our attention here, particularly since there seems to be any number of people from all sorts of religious backgrounds — or none — who support this ethic.

What is the work ethic? It is simply the notion or conviction that work is in itself good and that anyone who does not work is on that very account to be condemned as lazy, idle, unproductive, a parasite. In other words, there is something at least faintly disreputable about the enjoyment of leisure.

Our quarrel with this work ethic — at least as it has just been defined — is not on the ground that work is not good, for it would be absurd to say that work is bad in itself. Without a doubt it can be very good indeed, even in spite of certain unpleasant or disagreeable features that may characterize it.

THIS is where we part company with the advocates of the work ethic. We maintain, consistent with the mainstream of Christian tradition, that work is not good in itself, or nothing at all is good in itself except God. Whatever we rightly call good is good only insofar as it is directed to a good end.

So it is with work, or the enjoyment of leisure. It is positively good whenever it at least promises to produce some good effect even if that good effect is nothing more than one's rescue from dehumanizing idleness.

But there are kinds of work which are every bit as dehumanizing as the worst sort of idleness because of their dullness, monotony, or purely mechanical nature. And just about everybody agrees that whenever work of this sort is necessary, those who must do it ought to be provided with opportunities and means to minimize and counteract the dehumanizing effects of their work.

For a Christian, the ultimate end of all human activity is the same as the last end of man himself, which is eternal lov-

ing union with God. Bringing this down to more immediate perspectives, it simply means that whatever we do is really good and useful to the extent that it contributes to our humanization.

IT IS in this light that we ought to look upon our use of leisure. Just as work is truly good only insofar as it somehow contributes to the betterment of man, so also leisure is well employed to the extent that it does the same thing.

The old Greek word for leisure is "scholē" from which we derive our word "school." This ought to suggest something to us. Surely everyone will agree that any school's goodness is to be measured by the degree that those who attend it can become in some human way

better for having done so. And so, that broader "school," which we call leisure, will be well used to the extent that it helps us to become more nearly what we are meant to be as human beings.

In the weeks to come we shall be turning our attention to some of the specific things that can occupy our leisure, all of which we shall consider in this same light of becoming more human. This is the same as saying that the image of God in which we are made becomes more complete and distinct. Hopefully, we shall be able to do this without adopting anything like that attitude of grim determination to engage only in those activities which contribute to self improvement understood in a puritanical sense.



CHILDREN INVENT their own games on playground equipment at a site near Washington, D.C., and also make a game of getting their picture taken.

WHAT ABOUT THE CHILDREN?

By FATHER JOSEPH M. CHAMPLIN

Nova is the popular name for the Catholic Community of Northern Virginia, an experimental "floating" parish across the Potomac from our nation's capital.

About 100 families belong to this group which owns no property and worships each week in a rented auditorium. I participated in their Sunday liturgy six years ago and was impressed with the enthusiasm and closeness of its members.

For the liturgy of the word, young children and those in early teens left the hall, divided into small clusters according to age and held their own scripture service with guidance from several adult leaders.

They returned for the general intercessions and remained with the full community for the remainder of Mass.

This was a novel approach then, considered somewhat suspect and its value or appropriateness debated by liturgists.

"When individuals have specific tasks (e.g., bringing forward the gifts, proclaiming the lessons) to perform in a worship service, the celebration becomes more personal for them."

On November 1, 1973, when Rome's Congregation for Divine Worship issued the "Directory for Masses with Children," the Nova people probably smiled with satisfaction. A paragraph in number 17 made this recommendation:

"SOMETIMES, moreover, it will perhaps be appropriate, if the physical arrangements and the circumstances of the community permit, to celebrate the liturgy of the word, including a homily, with the children in a separate area that is not too far removed. Then, before the

eucharistic liturgy begins, the children are led to the place where the adults have meanwhile been celebrating their own liturgy of the word."

The Roman document, designed as a supplement to the General Instruction of the Roman Missal, is "concerned with children who have not yet entered the period of pre-adolescence." It does not speak directly of the physically or mentally retarded although certain suggestions might be applied to them.

The text basically consists of three chapters which treat "The Introduction of Children to the Eucharistic Celebration," "Masses with Adults in which Children also Participate," and "Masses with Children in which only Some Adults Participate."

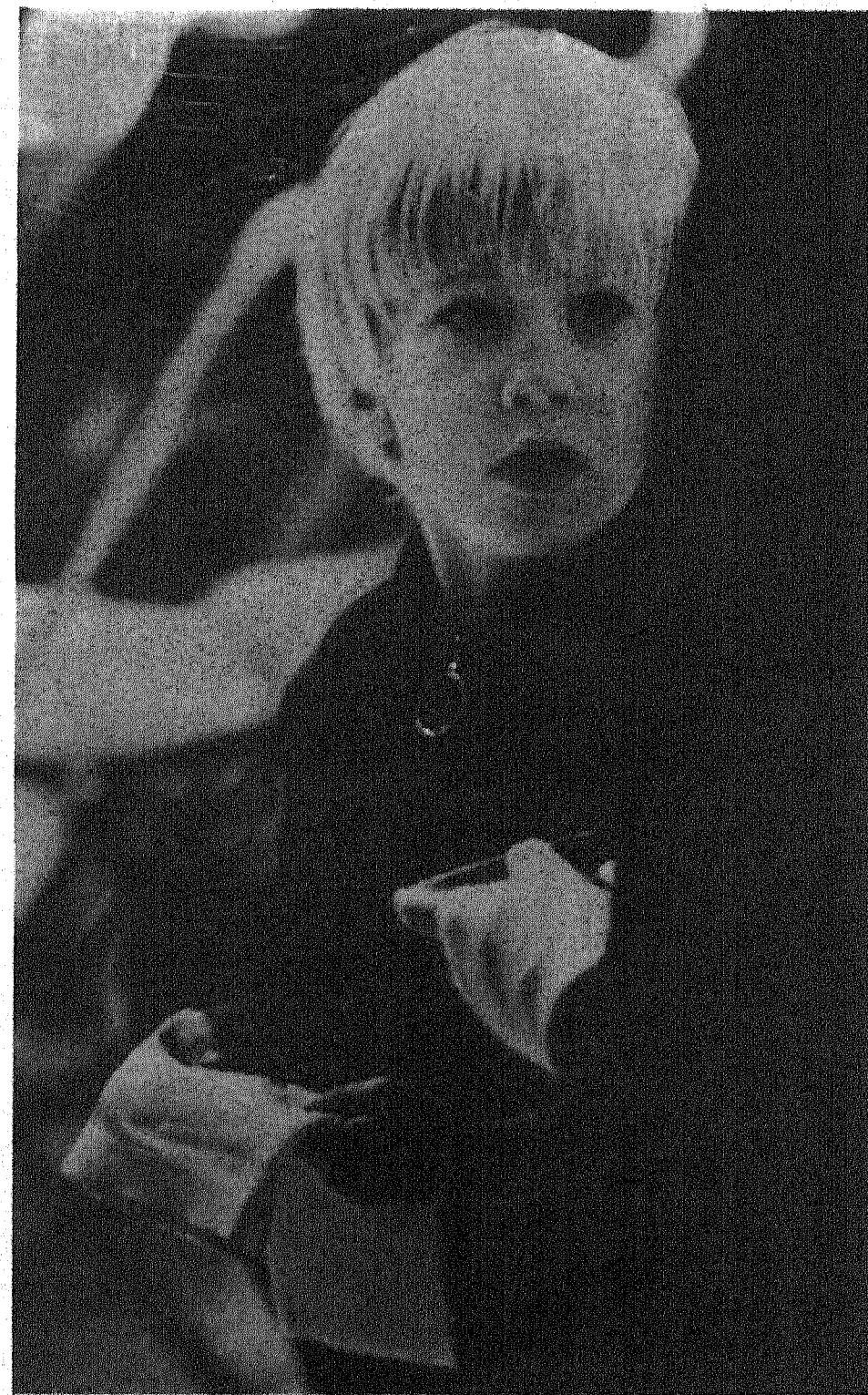
THIS DECREE, deeply innovative and far reaching in its principle according to Father Frederick McManus of the American Bishops' Liturgy Secretariat, offers many practical suggestions for worship celebration involving children. Here are a few:

- Infants dispatched in the beginning to the baby-sitting area or kept with parents in a sound-proof crying room might be brought back or forward at the end of Mass for a share in the final blessing given then to the entire congregation.

- Some account should be taken of the children's presence during Masses in which adults predominate. Thus a mention of them in comments made at the entrance or before dismissal could help youngsters feel they are part of the celebration and overcome a sense of being neglected. The homily, also, would be a natural occasion for speaking directly to the children and bringing them more intimately into the liturgy.

- When individuals have specific tasks (e.g., bringing forward the gifts, proclaiming the lessons) to perform in a worship service, the celebration becomes more personal for them. They also tend to reap richer spiritual rewards from the ceremony.

- A mother whose daughter serves as one of our lectors told me recently that, while this fine young woman has always been close to the Church, the new role as



A Boy Gets to Carry an Altar Cloth in the Offertory Procession During Mass.

reader is drawing her even nearer to the Lord and our faith. The application to very small children should be evident.

- When in a given situation there are many children present, the entire homi-

ly, not just a remark or two, could be aimed specifically at the youngsters. In doing so, however, it "should be directed to the children, but in such a way that adults may also benefit from it."

Who was responsible for the Crucifixion?

By STEVE LANDREGAN

The evil of anti-Semitism among Christians sowed the seeds of distrust, resentment and hatred throughout 2,000 years. From these seeds man reaped the bitter fruits of discrimination and persecution.

Tragically, history proves it was done largely in the name of religion, in the name of Christ who came as a Jew to Jews, and in the shadow of His Cross, therefore, to many Jews, the Cross of Christ, the Christian's symbol of exaltation and redemption, symbolizes oppression, torture, anguish and even death.

Anti-Semitism continues to exist in modern society. It surfaces in conversations, jokes, letters, and for anyone who teaches or writes on Scripture, in questions and discussion.

TRADITIONALLY, anti-Semites defend their position on the basis that "The Jews" killed Christ, and refer to the passage in the Gospel of Matthew where those present at Jesus' trial before Pilate shout "Let His blood be upon us and upon our children!"

Several facts need to be recalled in assessing the Gospel narrative of Jesus' death, particularly that passage in Matthew which has been used often to justify persecution of Jews.

First, Jesus was a Jew. He was born of the line of David, and was a faithful observer of the Mosaic Law, and even His driving the money-changers out of the Temple was done in the spirit of the prophets, Micah and Jeremiah, whose actions and prophecies were meant to perfect and purify the Temple, not to desecrate or reject it as a place of worship. Jesus said His mission was not to annul the law but to fulfill it (Mt 5:17ff).

Jesus was never accepted as Messiah by most Jews and they acted in good and sincere conscience on the basis of their own Messianic expectations. But there were many non-Jews who rejected Jesus' claims then and later for more

worldly reasons.

ANTI-SEMITISM based on the blanket concept of "the Jews" as killers of Christ is without foundation. The Romans killed Christ. Certain factions in power engineered and approved the execution, but their motives were political rather than religious.

Except for the Romans, all in Palestine were Jews. There were those who wanted Jesus crucified and those who "left striking their breasts" when He died.

Theologically, our whole Christian faith stands on the foundations of the Old Testament which is a sacred history of God's dealing with His chosen people, the Jews.

St. Paul refers to Abraham's stock

WEEKLY QUIZ

1. Consistent with the mainstream of Christian tradition, work is not good in itself; nothing at all is good in itself except —

2. T or F — For a Christian, the ultimate end of all human activity is the same as the last end of man himself, which is eternal loving union with God.

3. The old Greek word for leisure is —

4. Relaxation can provide time for us to sharpen our — of God.

5. T or F — The Judaeo-Christian tradition of Sabbath or Sunday rest has long provided a religious context for working men and women to lay aside the week's labor in order to give us time to think about God.

6. T or F — Religious educators should convey to those they teach that everyone has the right to recognize the call of God to each of us to relax and learn to be still and peacefully creative.

7. To many Jews, the — the Christian's symbol of exaltation and redemption, symbolizes oppression, tor-

ture, anguish and even death.

8. It was the — who killed Christ, those who were in power engineered and approved the execution, but their motives were political rather than religious.

9. T or F — Theologically, our whole Christian faith stands on the foundations of the New Testament.

10. T or F — In the "Directory for Masses with Children" issued on November 1, 1973, by Rome's Congregation for Divine Worship, it was recommended that a special approach to liturgy for children who have not yet entered the period of pre-adolescence would perhaps be appropriate, if the physical arrangements and the circumstances of the community permit, to celebrate the liturgy of the word, including a homily, with the children in a separate area that is not too far removed.

ANSWERS: 1. (God) 2. (T) 3. (scholē) 4. (awareness) 5. (T) 6. (T) 7. (Cross of Christ) 8. (Romans) 9. (F) 10. (T)

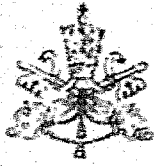
over, mindful of her common patrimony with the Jews, and motivated by the Gospel's spiritual love and by no political considerations, she deplores the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and from any source." (Declaration on the Relationship of the Church to Non-Christian Religions.)

Jesus' teachings on hypocrisy and distortion of the law were aimed at those priests, scribes and pharisees, who were the ruling clique and whose interests, Jesus constantly reminds us, was not the worship of God but their own aggrandizement. In his gospel, John refers to them simply as "the Jews," a widely misunderstood term. John, were he writing today, would probably use such terms as the administration, the establishment or the power structure. John was a devout Jew who shared the agony of his brother Jewish-Christians when they were finally expelled from the synagogues.

AT JESUS' trial, which probably took place in the courtyard of the Fortress Antonia, the crowd gathered before Pilate was not a cross-section of Jerusalem's citizenry but were probably priests, scribes and pharisees, together with friends and lackeys. Public forums in the governor's courtyard were a rare occurrence in Roman colonies, particularly at a time when the spirit of Jewish nationalism ran high, as it did at Passover. A careful reading of the Gospels indicates that those present were really representatives of the religious/political power structure of the Temple. John calls "the Jews."

Pontius Pilate's actions indicated he was neither benevolent nor merciful. Both Josephus and Philo, themselves Jews, give Pilate a bad press.

Finally, Jesus' many followers were Jews. A crowd of Jews welcomed Jesus into Jerusalem, and another crowd of Jews, upon Jesus' death, went home beating their breasts." (Lk 24:48)



Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)



WITNESSES TO THE RISEN CHRIST — Paschal Lamb on Easter Sunday.

The Confession Box — 'clearly must remain,' Pope Paul tells group

VATICAN CITY — (NC) — Pope Paul VI, after a week's confinement to his apartment because of a mild illness, told a general audience April 3 that the confessional box "must remain," despite news reports suggesting that it is a thing of the past.

The Pope said that he felt he should "make clear and rectify some inexact reports that have been made about the new rite of the sacrament of Penance, such as the reported abolition of the confessional.

"The confessional, as a protective screen between the confessor and the penitent to guarantee the absolute confidence of the conversation imposed on and reserved to them, clearly must remain."

Pope Paul said that the "best form" of confession "for our people, when it is possible," is that which begins with a collective preparation followed by individual acts of confession and absolution. That form, he said, has the advantage of being both a community and personal action.

"But," the Pope added, "it presupposes usually the presence of several confessors and that is not always easy. But we have hopes for it, especially when it is employed with groups made up of similar people, such as children, young people, workers, the sick, pilgrims and the like."

THE POPE, who had been forced to skip his weekly general audience of the last week of March because of a "slight indisposition," not only delivered his usual talk in Italian but addressed numerous groups in various languages. He was greeted in the audience hall with warm applause that lasted even after he had taken his place on the raised platform facing his visitors the largest crowd in recent months.

Pope Paul stressed that Penance is the "sacrament of reconciliation." "He said it is a reconciliation with God and with the Church and "is precisely a matter of our supreme interest because it deals with our salvation."

Confession is a bridge between death and love, the Pope said, because it rescues the sinner from the death of sin and restores him to the life of Divine love.

Noting that the sacrament of Penance calls for a conversion, for penitence and for contrition for having offended God, the Pope discussed the three forms of the new rite of Penance.

REFERRING first to the usual, individual confession, the Pope said it has always been in use and concentrates on "the personal disposition" of the person going to confession and is "enriched by the awareness, by the seriousness" of an individual opening up to divine love and the "ineffable joy of knowing oneself to be resurrected in divine life."

Alluding to the form of confession that is a collective preparation followed by a single, general absolution, the Pope said: "It has an exceptional character, by necessity, and is permitted in cases approved by the bishops. The obligation still remains for the one going to confession to go through an individual act of confession, when possible, in the case of grave, that is, mortal, sins."

In concluding, Pope Paul noted that all Catholics must make a point of "restoring, where necessary, major importance to the sacrament of Penance."

He added that "there is no true vocation to the following of Christ and spiritual perfection that does not stem from the severe and wise frequenting of this sacrament."

To priests, Pope Paul recommended "esteem for, the practice of, patience in and the art of the care of souls that is implicit in his ministry . . . It involves being faithful to the very vocation of ministers of grace and specialists in the medicine of the soul, even more than modern psychologists and psychoanalysts."

Mourns Pompidou

VATICAN CITY — (NC) — Pope Paul VI has mourned the death of France's President Georges Pompidou, who succumbed April 2 to a long illness believed to be cancer of the bone marrow.

Pope Paul, after finishing his general audience address April 3, spoke in French to lament the news of Pompidou's death.

The Pope recalled that President Pompidou had visited in the Vatican and said he had already sent a message of condolence to the people of France, adding: "We have already prayed for the soul of the deceased president."

Tells youths, 'Stand up for Church'

VATICAN CITY — (NC) — Pope Paul VI told thousands of young Italian Catholics in St. Peter's Basilica on Palm Sunday to be proud of their faith and be ready to defend the Church from "unjust criticism."

The Pope opened Holy Week in Rome with a procession of Palms in St. Peter's and a solemn Mass for an estimated 20,000 pilgrims and visitors.

AS IN THE past, the Pope's special guests on Palm Sunday were thousands of young Italian boys and girls from a variety of organizations, schools and diocese.

Representatives of the young people joined 23 cardinals, a host of archbishops, bishops and other Church dignitaries in the procession down the main aisle of the church carrying palm and olive branches in memory of Christ's triumphal procession into Jerusalem.

The Pope, speaking directly to his invited young guests, told them that "you bear witness to Christ, if and because you live like Christians." But, he added, witness "involves some positive act of loyalty to Christ" and demands courage.

"Are you ashamed of being Christians, of going to church?" he asked. "That is the first cowardice to be overcome. We must not be ashamed and run away when our showing ourselves to be Christians causes others to despise us, or in some way endangers our reputation or interests."

AS HE spoke, Pope Paul looked well and his voice was full and vigorous. Despite the almost two-hour ceremony he looked fully recovered from two bouts of the flu that had confined him to bed and forced him to cancel two general audiences during March.

The Pope told his young listeners that it is not enough to show courage to claim the title and name of Christian. It is also necessary, he said, to react courageously to "malicious and often unjust criticism of the Church, her institutions and her members."

"Protest has become fashionable and it fills the heart with bitterness and pride. It causes love to dry up even if this love takes on forms that are puritanical, which alas often tends toward attraction to, and even solidarity with, the enemies of the church. Be faithful and humble, and you will be strong, and you will be able to bear good and positive witness to your Christian and Catholic belief."

World meet on migrants planned

VATICAN CITY — (NC) — Social and religious problems of migrant people, and especially of gypsies, will be studied at an international conference in the spring of 1975, to be followed by an international pilgrimage for Holy Year in the fall. Both will be held in Rome.

French Bishop Bernardin Collin of Digne, head of the French bishops' office for migrants said that the pilgrimage will probably be held in August of next year and the conference six months earlier.

Speaking on Vatican Radio, Bishop Collin said representatives of the bishops of Germany, Belgium, Spain, France and Italy met at the Vatican at the end of March to draw up plans for the pilgrimage and the international conference.

The meeting was held under the auspices of the Pontifical Commission for Migration and Tourism, headed by Archbishop Emmanuele Clarizio. Bishop Collin said that specific dates have not yet been fixed because "contrary to what might be thought, migrants are not always free." He said he hopes that the poorest of the migrant people, who in Europe are mostly gypsies, will come for the Holy Year pilgrimage.

AS FOR the conference, the second of its kind to be held since 1964, Bishop Collin said that it will seek to encourage the exchange of information and programs about the habits and needs of the migrant people who move back and forth across national borders and within individual countries without fixed homes and jobs.

"We are concerned in particular with the situations that exist in various countries," the French bishop said. Information has to be exchanged, "particularly in regards to the young people in this sector regarding how they can more or less easily be worked into local societies," he added.

Another problem to be studied at the conference will be the spiritual and civil needs of migrant people with particular reference to marriage. Bishop Collin noted that local churches also need to know more about how to preach the Gospel and provide the sacraments for those people.

Summing up the problems of Europe's gypsies and other

The Pope added a third condition to what the young can do to show themselves as devout and faithful Catholics: "Be willing and proud to give your name and your active support to some militant organization in the fields of action, piety or charity."

"Today, as we know, people no longer want to give militant support to some cause or idea that has religious, Catholic or Christian connections, or even that is purely and nobly for the common good. People prefer to stay free and not be bound by obligations to an organizations."

The Pope said this is not always good and said that "witness becomes easier and strong if it springs from union, from a shared commitment and collective loyalty." He added: "We must not inwardly prefer the easy ways of intellectual, spiritual and social indifference."

"Individualism, isolation and indifference to good causes are not in conformity with the Christian way, especially in what concerns the matter that interests us now, namely, witness to Christ the Lord."

THE POPE concluded: "Dear young people and children, you must know that the Church, and perhaps history itself, now awaits precisely from you a Christian profession that is not denied, not simulated, not indifferent, but one that is frank, reasonable joyful and also, for our modern world, exemplary and convincing."

Following the Mass, the Pope came to the window of his study overlooking St. Peter's Square to give his noonday blessing to an estimated 30,000 persons. He sent his special Easter and Holy Week thoughts to the sick, the desperately poor, slum-dwellers and the suffering, and he reminded all of the promise of resurrection and salvation that are the message of the Easter period.

Palm Sunday marked the beginning of a busy and taxing week of ceremonies for Pope Paul in Rome.

During Holy Week this year he was scheduled to preside at ceremonies and Masses on Holy Thursday, Good Friday, Holy Saturday and Easter Sunday.

On Easter he was to celebrate Mass on the steps of St. Peter's and to give his traditional Easter talk from the main balcony of St. Peter's at noon, followed by the papal "urbi et orbi" blessing, to the "city of Rome and the world."

migrants, Bishop Collin said:

"One major difficulty is of a social nature. It is the fact that 90 percent of these people do not know how to read or write and therefore do not find it easy to become part of the existing society."

He added that many still follow trades or means of earning a living "which sooner or later will no longer have a place in the modern world."

The bishop concluded:

"It is a problem of education, which in turn is conditioned by other problems, since it is not possible to educate young people who are always moving from one place to another. The most serious problem involved is how to change the mentality of other people, and above all of Christians, so that migrants may find a better welcome among them."

Changes for tours

VATICAN CITY — (NC) — Hurrying crowds and guides shouting to be heard often raise the noise level of the famed Sistine Chapel and Vatican museums to a rumbling roar.

During the peak Easter tourist season, Vatican museum officials will enforce a new system to make life more enjoyable for the thousands of visitors anticipated.

The museums will be open longer from April 8 to April 19, guides will not be allowed to give explanations inside the Sistine Chapel and soft music will be piped into the chapel.

Guides will be able to explain Michelangelo's famed frescoes to their groups before entering the chapel, using large color reproductions of the frescoes.

Commenting on those changes, Vatican Radio said April 4 that the noise level in the chapel at times impeded "a quiet enjoyment of the frescoes."

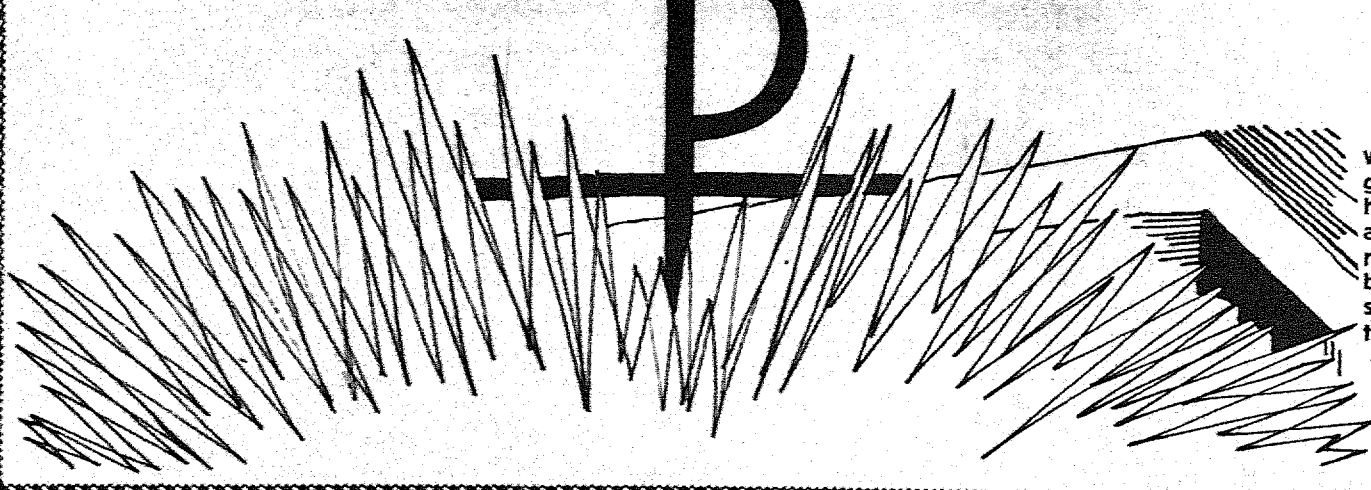
Vatican Radio added that keeping the museums and chapel open longer during this period will offer more tourists the "opportunity of a more casual and pleasing visit."

You and Your Faith

From Sunday's Gospel

Simon Peter, who was following, now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over His head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple, who had reached the tomb first, also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that He must rise from the dead.

John 20:6-9



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'Pope causes new interest in Rosary'

ALBANY, N.Y. — (NC) — Pope Paul's new document on devotion to Mary will end "the eclipse that enveloped Mary" recently and spur new interest in the rosary. Father Patrick Peyton said here.

Father Peyton, national director of the Family Rosary Crusade and an internationally known advocate of the rosary described the decline in Marian devotion as a "felix culpa" (fortunate mistake) that "produced so clarifying and so motivating a document" as Marialis Cultus.

"It is a document for our times and our troubles..." Father Peyton said in a statement at his crusade's headquarters here.

It describes "clearly Mary's role as a model for contemporary women," he said.

Father Peyton said that "the eclipse that enveloped Mary and the rosary in recent times has proved to be another 'felix culpa' (fortunate mistake) that produced so clarifying and so motivating a document... It is an authoritative answer to all who ask, 'Where is Mary? What has happened to the rosary?'"

Father Peyton, who has spent more than three decades promoting devotion to Mary, said that the document stresses the right use of the rosary.

"The rosary is now revealed in a brilliant light for what it is," he said. It is "a Gospel prayer, a prologue and epilogue of the eucharistic sacrifice, the Mass, and one of the greatest and most effective prayers for the family." Pope Paul in the exhortation encouraged the use of the rosary, but not during Mass, when, he said, the focus should be on the Eucharist.

As a result of the Pope's document, Father Peyton said, "individuals and

families will once again take the rosary into their hearts and homes... and through it they will grow in grace, holiness, peace and happiness... the wheel has made its full turn... the eclipse of Mary and the rosary is vanishing speedily and like the moon after its eclipse, the brilliance of her rosary will shine all the clearer and brighter."

Crucifixes to stay in Bavaria courts

MUNICH, Germany — (NC) — A request from a group called the Free Religious Communities of Bavaria that crucifixes no longer be displayed in courtrooms in the state was rejected by Dr. Philip Held, Bavarian minister of justice. Crucifixes in Bavarian courtrooms will remain, Dr. Held said, because the general public has not objected to them.

Prayer Of The Faithful

Easter Sunday April 14, 1974

CELEBRANT: This is the day the Lord has made. Jesus has kept His promise. He rose from the dead and thus conquered death for us. Our minds and hearts should be lifted up in thankful praise of Him.

COMMENTATOR: Our response will be: We thank You, Risen Lord.

COMMENTATOR: Because by Your Resurrection You have offered eternal life to us, we pray:

PEOPLE: We thank You, Risen Lord.

COMMENTATOR: Because You have given Your Church the power to raise a fallen world, we pray:

PEOPLE: We thank You, Risen Lord.

COMMENTATOR: Because You have made it possible for us to have firm faith in You and Your Church, we pray:

PEOPLE: We thank You, Risen Lord.

COMMENTATOR: Because You have chosen us, unworthy as we are, to be the People of God, we pray:

PEOPLE: We thank You, Risen Lord.

COMMENTATOR: Because You have given the despairing reason for hope and the abandoned a place in Your Father's home, we pray:

PEOPLE: We thank You, Risen Lord.

CELEBRANT: Our Father, we believe in Your Son, in His Resurrection, in all His teachings. Help our unbelief; increase our faith. Grant that those who have never believed or have lost the faith may come to see that Jesus is truly our Risen King and Savior. We ask this in His name.

PEOPLE: Amen.

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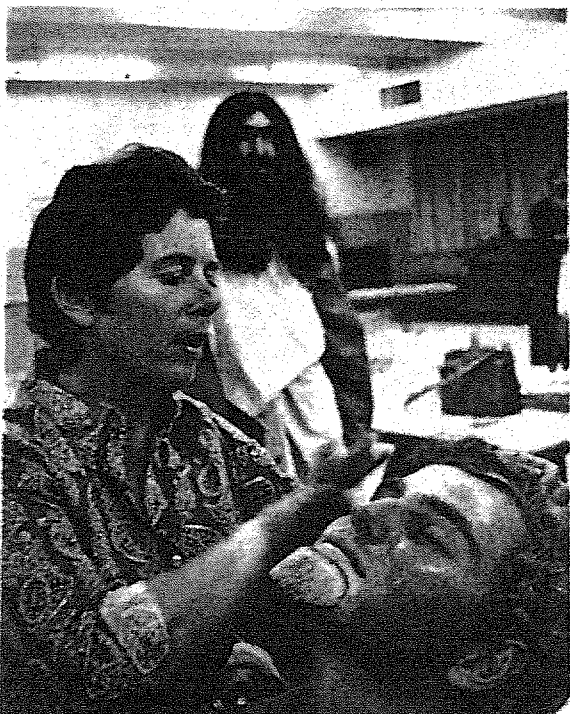
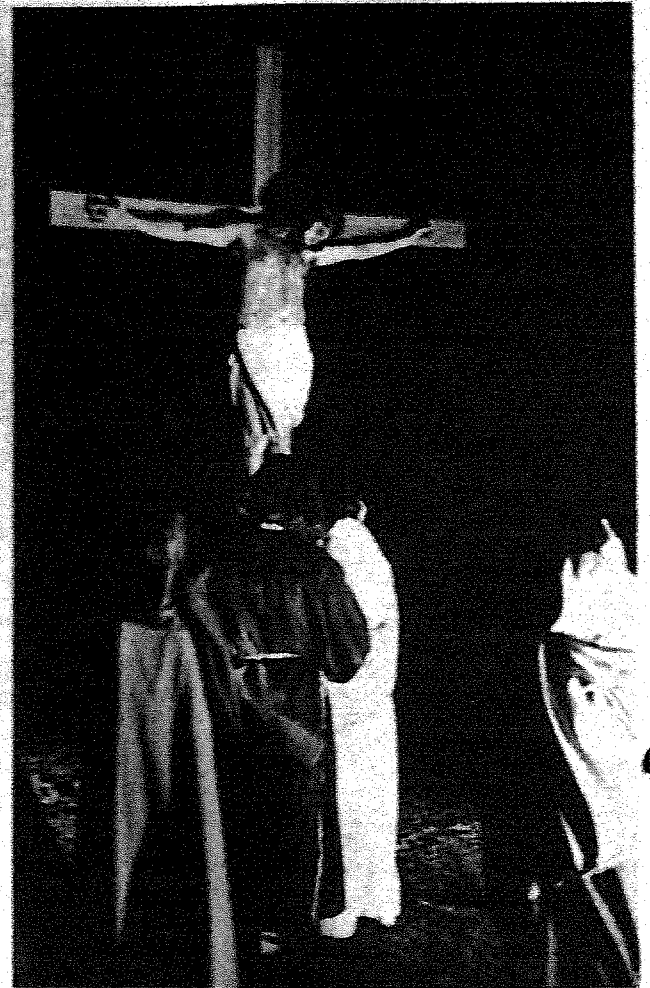
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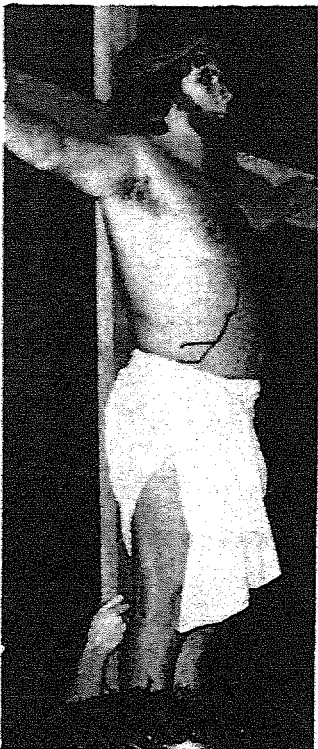
one number reaches all Chapels



"WHEN they came to Skull Place, as it was called, they crucified him there and the criminals as well, one on His right and the other on His left . . . they divided His garments, rolling dice for them." (Luke 23:33-34) St. Coleman parish, Pompano Beach, last week presented an Easter pageant depicting the Passion, Death and Resurrection of Christ.



JOANNE Heeb applies make-up to one of the Apostles, portrayed by Scott Jansen. In the background is Gerry Shea, who took the role of St. Peter.



JESUS on the cross is portrayed by St. Coleman parishioner Dr. Richard Porraro in the pageant, produced and directed by Father Ernesto Garcia-Rubio, assistant pastor of the parish.



"PETER replied, 'Even though I have to die with you, I will never disown you.'" This scene from the Gospel of Matthew is depicted by Gerry Shea and Dr. Richard Porraro.

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Easter is here and so are the egg hunts

By JOAN BARTLETT
Easter is just around the corner, (this Sunday!) and Lenten activities are giving way to Easter egg hunts.

Beach to South Miami competed for scholarships to Catholic high schools.

Winners were: first place, Anne King, seventh grader

fire which virtually destroyed and the Migrant Fiesta at Carrollton School April 28. Anyone wishing to obtain pledge sheets for the Fastathon, or needing more information about it, can call the Youth Activities Office, 757-6241.

Beginning at 8 p.m. in St. Thomas Aquinas High School gym, the St. Helen's Roof Raisers meet the Miami All-Pro Basketball Team, featuring Dolphins and other NFL stars, in what promises to be an exciting basketball game. Autographs will be given by the football stars (and the St. Helen's team, if you really want them!), so don't miss it.

Another reminder about the Fastathon for migrants April 27 and 28 — a day of fasting, prayer and humiliation, with consciousness-raising activities planned to draw attention to the fight of the migrants for justice. It begins at noon April 27 at Pace High School, and ends with Mass

Any group who would like someone to speak to them about the Fastathon can contact Father Frank O'Loughlin, 888-9769.

A Search for Christian Maturity will be held at St. Rose of Lima School April 19-21. Applications can still be made through the Youth Activities Office.

An Insight program for ninth and tenth graders will be held at Madonna Academy, Hollywood, April 27-28. For more information, call Dave

Lavan, 989-2292, Miramar.

A field day for residents of the Catholic Children's Home in Perrine is being sponsored by the South Dade Young Adults April 20 at St. Louis Church.

That South Dade Young Adult group is having its next meeting Sunday, April 21 at 8 p.m. at St. Brendan Church.

A giant, county-wide carnival is planned for May 3-5 at Pace High School to raise funds for George Cunningham, the Pace football player who was paralyzed in a game in November.

The carnival will include rides, food, and games. Tickets are available now for about half of the price which will be charged at the carnival. Call Don Raymond, 696-0214 or 821-4874 for information.

By the way, George is doing very well — his tracheotomy was removed, and his therapist hopes to have him sitting completely upright in his wheelchair within 10 days.

The bills, of course, are still rolling in — so go to the carnival, have a good time, and help pay those bills!

YOUR CORNER

A visitor at Lourdes Academy April 3 might have wondered about the silence between classes being observed by the students and faculty. Actually, it was part of the observance of a Day of Prayer which concluded the Lenten activities of the school.

During the day, the quiet prepared the students for participation in a Communal Preparation Liturgy for the Sacrament of Reconciliation in which 12 priests from the Archdiocese participated.

While confessions were being heard, students recited the Rosary, meditated on a Stations of the Cross slide show, held a religious sing-along or made visits to the Blessed Sacrament in the chapel.

At the close of the afternoon's program, the priests gave their blessing to the students assembled in the patio and the Benediction of the Blessed Sacrament was held.

Other Lenten activities at the school included Mass every day at lunch time and the collection of \$800 which was donated to the missions.

On the lighter side, as Easter approaches, Circle 1223 of the Columbian Squires has planned an Easter egg hunt for Saturday, April 13 on the grounds of St. Thomas the Apostle Church. It's for children of Knights of Columbus and parishioners of St. Thomas. Activities get underway at 1 p.m., and a hamburger lunch will be available. Proceeds will go to St. Thomas School for athletic equipment.

Sticking with the Columbian Squires for a moment, they held their annual Spelling Bee in Orlando last weekend, at which over 49 seventh and eighth grade students from Fort Walton

from St. Joan of Arc School, Boca Raton, who won a \$1,000 scholarship; second, Eva Del Campo, eighth grader from St. Thomas the Apostle School, who won a \$500 scholarship; and third, Mark Yeisley, an eighth grader from All Souls School, Sanford, who won a \$250 scholarship.

Cardinal Gibbons High School teachers are trying an interesting new supplement to their classroom teaching methods. Eight of the faculty members recently completed a 16 hour intensive course in — ready for this? — hypnosis! They plan to use it as an aid in helping students improve memories and study habits.

They have been practicing self-hypnosis for several weeks, and they have reported good results in memory improvement and ability to relax. Sounds like a good idea!

For you horse lovers, St. Timothy CYO is holding its annual horse show Sunday, April 28 at Cimarron Acres Stables, 11800 SW 64 St. Registration begins at 9 a.m. Even if you don't have a horse, it should be in interesting event.

Remember a few months ago St. Helen Church in Fort Lauderdale had a bad

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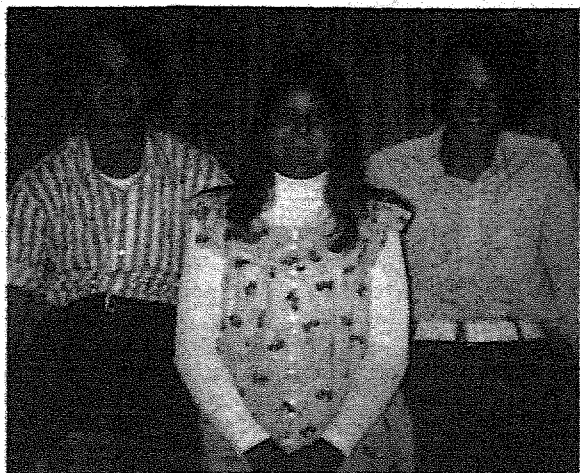
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HARD at work preparing for the May 18 Archdiocesan CYO convention are the officers and chairmen of the Archdiocesan CYO. Officers are, (l. to r.) Tony Paigo, treasurer; Pam Campbell, secretary; Rick Berni, president. Not pictured: vice president Peggy Moran.



Archdiocesan chairmen are: (l. to r.) Mark Betten, spiritual and civic action; Gina Muller, cultural; Carlos Gonzalez, social; Danny Gnagi, civic action. Not pictured: George Garrison, spiritual.



WINNERS of the poster contest held in conjunction with St. Juliana parish's All Scouts Day Barbecue, were guests of the Atlanta Braves at a recent West Palm Beach game. They are, (l. to r.) front row: David Frantz, Alex Pezon, Emilio Perera, Ann Marie Lindsey, Atlanta Braves player Darrell Evans, Mitchell Yoakum and Kathy Pantone. Rear: John Sczymanski, Billy Purvis, Michael Lindsey, Richard Frantz, Den Mother Mrs. Purvis, and Braves public relations officer Jim Schultz.

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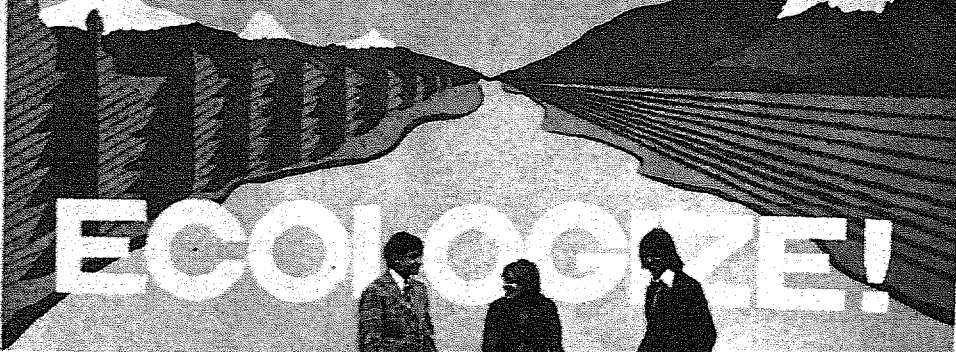
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boards in Dade County. All senior high students in the county were eligible to enter the contest.

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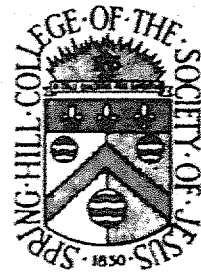
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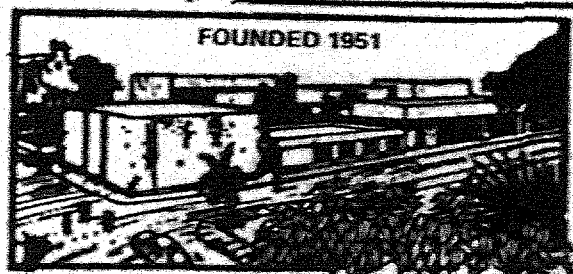
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El más allá y el más acá

Por LUIS M. ORAA

¿A quién se le habrá ocurrido esta distinción? ¿Por qué tendremos esa tendencia de dividir en compartimientos todas las cosas que conocemos? Vamos hoy a pensar en la Pascua del Señor con sencillez de corazón, como si el ayer y el hoy y el mañana fueran un sólo día, el único día, "el día que hizo el Señor".

1. Como en un cuadro posterior a Leonardo Da Vinci, nuestra visión cristiana del Jesús que se nos fue y que está entre nosotros conserva las tres dimensiones fundamentales. Y si nos falta alguna de ellas nuestra visión es achatada, daltónica, inadecuada, miope y positivamente falseada.

2. Cristo hizo presente en el mundo el "más allá". Nos habló del término, de la meta de nuestro peregrinar, del más allá auténtico y conocido por El. La luz brilló en medio de las sombras de muerte. La luz que no sabe de objetos opacos, la que llega sin dificultad a los antipodas. Cristo nos habló del término y ojalá que en esta Pascua hayamos muerto al "hombre viejo" y proyectemos nuestras vidas hacia el futuro. Por favor no caminemos con el sol a la espalda, como los que pasean su vejez mirando hacia atrás, al tiempo ido, de cara a los muertos como si conversaran con ellos.

Pero por favor también, no nos quedemos en la visión única de esta primera dimensión. Hay quien quiere que los curas prediquemos únicamente el más allá, cuando vemos a nuestros hermanos pasar con la cruz auestas. "El que dice: Yo amo a Dios, y odia a su hermano, es un mentiroso. ¿Cómo puede amar a Dios, a quien no ve, si no ama a su hermano, a quien ve?" (1 Juan 4, 20)

3. Segunda dimensión. Cristo nos hizo presente al Padre. Nos reveló a Dios y situó al hombre exactamente en su lugar correspondiente.

En el prisma de las manos blancas de María se concentró el Dios que despliega su esplendor en el cielo de los cielos y que late con intensa vibración en cada célula de la tierra. Dios se envolvió en carne humana. María lo envolvió en pañales blancos. Los judíos lo envolvieron en sangre roja. Nosotros lo envolvemos en pan amasado con nuestro sudor. "Dios mío! Cuando se caiga todo este vendaje y veamos a Dios no como en enigma, no como en un burdo espejo, sino "cara a cara".

La imagen de Dios-Padre está oscurecida por mil adherencias y gangas humanas. La Imagen de Jesús está mistificada con un halo humano de extraña procedencia. El Espíritu actúa en su Iglesia, pero desconfía en sus actuaciones en el Vaticano II, en Medellín y en esta renovación de hoy.

4. Tercera dimensión. La revelación quedó asegurada, en cuanto humanamente se puede hablar y en cuanto divinamente se puede esperar, al fundar Cristo su Iglesia. La Iglesia comunidad humana, y no un conjunto de piedras más o menos artísticas. La Iglesia es para los hombres y trabaja entre los hombres, anuncia la salvación íntegra del hombre, sirve a nuestros hermanos en sus situaciones difíciles y desesperadas, promueve la comunidad humana.

Es verdad que muchas veces nos agitamos promoviendo las relaciones humanas, o nos ocupamos febrilmente en actividades físicas, o nos empeñamos en predicar con palabras de sabiduría humana. Es verdad que pretendemos ser sociólogos, sicólogos, demagogos o revolucionarios, y lo único que tenemos que ser apóstoles transmisores del mensaje de Cristo.

La visión cristiana es tridimensional: un plano horizontal de la realidad humana de nuestro vivir; un segundo plano vertical como el palo mayor de toda ascensión espiritual. Dios; y la perspectiva de un camino abierto por dónde se nos fue Cristo en la Pascua florida.

5. Paul Claudel repetía en su accidentada vida: "El sufrir pasa, el haber sufrido no pasa jamás". Veo a la gente a mi lado pasar. Un día pasó un hombre con su cruz auestas y lo mataron en las afueras de la ciudad porque decían que era culpable. Y sí lo era. Culpable de predicar una religión más auténtica que la de los fariseos, culpable de descubrir una autoridad mayor que la de Pilatos, culpable de hablar de una felicidad interior más plena que la que nos viene de afuera con el alcohol, las drogas o la música.

6. Veo a la gente a mi lado pasar. El migrant marginado que como Cristo nace y muere "fuera" de la ciudad, pero que ama al Padre que está en el cielo y lucha por la justicia en la tierra, frente a explotadores que les señalan como reos y culpables. La joven mujer cargando con el peso del trabajo en la factoría y que quiere unas condiciones de trabajo más dignas. La secretaria que convierte su mesa en altar y el trato con los demás en medio de convivencia humana. Médicos que saben curar los cuerpos pero no sanar las almas, y ahora quieren ser útiles a la sociedad humana y al Cuerpo Místico de Cristo. Abogados de manos limpias, a los que les nació la idea de entender a sus hermanos los hombres y ayudarlos para semejarse a Cristo del que dice Pablo que es el abogado nuestro ante el Padre. Ingenieros de mente fría, acostumbrados a cálculos y resistencia de materiales, que ahora tratan de edificar la ciudad de Dios.

7. Veo a la gente a mi lado pasar. Pascua de todos mis hermanos, del Cristo Total. Muerte y Resurrección. Pecado y arrepentimiento. Sombras y luces. Desesperación y esperanza en un mundo mejor.

El más allá y el más acá, una sola y maravillosa realidad. Todos engendrados en el amor, naciendo ya con dolores de parto porque la Cabeza está en el cielo, pero nosotros estamos en el vientre de la madre tierra. Nuestra espiritualidad no es hacer actos de presencia de Dios en los intervalos del trabajo y de la actividad diaria. Nosotros penetramos a través de la plenitud humana en la plenitud de Dios. (Ef. 3, 19)

Las tinieblas continúan sobre nuestros surcos, pero ya ha estallado la Luz, la gran Luz que estaba en Dios y ha prendido fuego a la sombra dos veces negra de la tierra bajo el pecado.



Cristo Expita en la Cruz, óleo de Teodoro Boyermans.

Nuestra Pasión

Estamos en pleno tiempo de Pasión. Esta Pasión, con mayúscula, es exactamente la que sintió y padeció por amor nuestro Señor Jesucristo. Pero como el motivo máximo de su Redención y Pasión fue el amor que tiene a los hombres de ahí que su Divina Pasión sea también una Pasión amorosa pasión de enamorado, pasión de dolor, de alegría y de éxtasis de amor y de bondad hacia nosotros. He ahí el misterio más consolador de nuestra vida de Cristianos.

Más al decir "pasión por Cristo" nos hemos de referir a nuestra actitud cristiana frente a la actitud humano-divina de Cristo hacia nosotros. Esa actitud que expresaba el diplomático y poeta francés Paul Claudel cuando, al encararse con el crucifijo que hay a la entrada de la Catedral de París le decía: "Señor, estamos solos. Nos encontramos frente a frente, como dos amigos".

En concreto, en estos días del tiempo de Pasión que incluye dos semanas: la llamada antiguamente de Pasión y la que sigue llamándose Semana Santa, no solamente debemos pensar fervorosamente en la Pasión del Señor, sino también en la pasión que en nosotros se realiza con respecto a Jesús, nuestro Salvador. Es una pasión compuesta de muy diversos

sentimientos, todos ellos energicos y consoladores.

Cierto que Cristo continua siendo "signo de contradicción" para una parte del mundo. Pero la verdad más profunda es que sigue siendo la pasión del mundo, de la más exquisita parte del mundo, en cuanto que es el ser más interesante y más amado para la porción más espiritual y realista de la humanidad. Como decía Napoleón en su destierro de Santa Elena, "Cristo continúa siendo no sólo la luz del mundo, sino también su pasión".

Si nuestra pasión por Cristo fuera así ante su Divina Pasión, no cabe duda que viviríamos el Tiempo de Pasión con aire de Viacrucis y, a la vez, con modales de espiritual y agradecida alegría. Y podríamos decir:

Crucificado Jesús,
traigo mi humilde alegría
al pie de tu amada cruz.
Es gozo de gratitud
por tu Cruz y por la mía.

Tu muerte ha sido el Amor
que venció en mortal porfía.
Es mi delicia mayor
Andar en tu compañía
por las sendas del dolor.

Por FR. MAURICIO DE BEGONA



El Drama de la Pasión fue escenificado en la parroquia de St. Coleman, Pompano Beach, por los miembros de los grupos de juventud católica de esa parroquia bajo la dirección del sacerdote cubano Ernesto García Rubio que

coordina el apostolado juvenil de esa área. La representación de la pasión fue admirada por centenares de fieles durante la Semana Santa.

Resurrección



LA VOZ

Mis muy amados en Cristo:

Mis pensamientos y oraciones están con ustedes una vez más al conmemorar la Resurrección de Nuestro Señor. Mientras celebrábamos la cuaresma, muchas veces reflexionamos sobre el Santo Sacrificio y en nuestras oraciones privadas sobre el supremo lugar que esta festividad tiene en la fe cristiana. Comprendemos que no podemos subestimar su importancia tanto en la Iglesia como en nuestras vidas. Sostenemos este punto firmemente, porque la Resurrección es la fuente de nuestra fe y alegría. Es el fundamento de nuestra creencia. Es la razón de nuestra esperanza.

Durante los últimos cuarenta días, vimos una y otra vez en las Escrituras que los Apóstoles predicaron y escribieron, no sobre un Maestro muerto o un profeta, o un obrador de milagros, las Escrituras nos hablan de Cristo crucificado que resucitó de entre los muertos. Toda la predicación de los apóstoles está basada en este hecho sublime: "A este Jesús lo resucitó Dios, de lo cual todos nosotros somos testigos". Hechos 2:32.

Lo repito, esta es la verdad central de nuestra fe cristiana. Tenemos que comenzar a comprender el cristianismo con la realidad de la Resurrección y retrotraernos, como ocurrió, a fin de comprender el resto de su vida y muerte, sus enseñanzas, la fundación de su Iglesia y la misión que encomendó a Pedro y los Apóstoles.

Las palabras de San Pablo están impregnadas de esta convicción. En su epístola a los conversos en la ciudad de Corinto, varios años antes de que fuera escrito el primer Evangelio, Pablo describió esta verdad en los precisos términos que aun hoy sostenemos nosotros: "Os doy a conocer, hermanos, el Evangelio que os he predicado, que habéis recibido, en el que os manteneis firmes, y por el cual sois salvos si lo reteneis tal como yo os lo anuncié, a no ser que hayais creído en vano. Pues a la verdad os he transmitido, en primer lugar, lo que yo mismo he recibido, que Cristo murió por nuestros pecados, según las Escrituras y que se apareció a Cefas, luego a los doce. Después se apareció una vez a más de quinientos hermanos, de los cuales muchos permanecen todavía, y algunos durmieron:

luego se apareció a Santiago, luego a todos los apóstoles y después de todos, se me apareció también a mí." I Cor 15:1-8.

Por tanto, en verdad la vida, muerte y resurrección de Cristo representan el amor de Dios por nosotros y nos dan la prueba definitiva de que nuestro destino no está en este mundo, sino con Dios en una vida eterna de amor y felicidad. Es esta misma seguridad de vida eterna la que produce este pozo sin fondo de esperanza que es parte de nuestra herencia: la esperanza que nos da valor y fortaleza en medio del sufrimiento, la pobreza, el desamparo y los problemas familiares.

En vista de esto, me parece que crece la significación del Año Santo local, que estamos actualmente celebrando. La Pascua de Resurrección, con su recordatorio de cuanto Dios ha hecho por nosotros, debe alentarnos a trabajar por la reconciliación de todos los hombres con El y por la renovación de nosotros mismos. En mi carta de noviembre pasado sobre el Año Santo en la Arquidiócesis cité al Papa Paulo VI en estas palabras: "El hombre debe renovarse desde adentro. A esto es a lo que el Evangelio llama conversión, penitencia y cambio de corazón. Es el proceso de renacimiento. Es simple como un claro y valiente acto de conciencia, y al mismo tiempo complejo, como un largo, instructivo y reformador aprendizaje."

Es mi más profunda esperanza que la alegría de la Pascua de Resurrección profundice en ustedes la convicción de que el Año Santo es un tiempo de gracia transformadora, no sólo para ustedes como individuos cristianos que todo lo deben a Cristo, sino también por sus familia, su país, y por el mundo.

Así, jubilosamente, les deseo todas las bendiciones del Cristo Resucitado, especialmente aquellos que están experimentando la cruz de la enfermedad, las flaquezas, el abandono. Cualquiera que sea nuestra condición, tenemos razones para regocijarnos en el Señor.

Devotamente en el Cristo Resucitado.

Edmundo J. Casaroli

Arzobispo de Miami

En torno a la Visita de Mons. Casaroli a Cuba

La reciente visita de Monseñor Agostino Casaroli a Cuba despertó el natural interés en la prensa mundial y en los círculos cubanos de Miami. Era la primera vez desde que en 1961 el régimen de Fidel Castro desató una persecución contra la Iglesia, que un alto funcionario de la Santa Sede podía visitar el país.

El cable internacional y los comentaristas locales se dieron a toda clase de conjeturas. El cable dijo que el diplomático católico fue a negociar la devolución de las propiedades de la iglesia. Algunos de los comentaristas locales, señaladamente los aliados cubanos, llegaron a acusar al telado de traidor a Cristo por visitar Cuba.

El propio Monseñor Casaroli ha respondido con mucha sencillez y serenidad a las elucubraciones de la prensa mundial y local.

La radioemisora WFAB de Miami pidió una llamada de larga distancia con el Vaticano y en materia de segundos el Secretario de Asuntos Públicos del Vaticano, uno de los más altos funcionarios de la Santa Sede, respondía personalmente al teléfono y entablaba una candida conversación con el joven y valioso reportero Tomás Regalado.

Una entrevista, pero ahora mismo, bueno, bueno es una llamada un poco inesperada... no sé qué preguntas son.

La respuesta reflejaba evidentemente que no esperaba una entrevista a fondo. Sin embargo, a través del hilo telefónico, concedió al reportero de la Fabulosa todo el tiempo que quiso y respondió en tono sencillo y que reflejaba sinceridad cada una de las preguntas.

El propósito de la visita fue responder a una invitación de la conferencia de obispos de Cuba. Fue una visita eclesial para hablar y discutir problemas con la jerarquía eclesial cubana.

Añadió que esto le dio la posibilidad de contactos con los que están en autoridad en el país.

Regalado preguntó sobre las informaciones cablegráficas en el sentido de que había discutido con el gobierno la devolución de propiedades de la Iglesia y respondió: "de esto no hablamos en lo absoluto con nadie. Eso puede tener algún interés, pero ese no es uno de los problemas de la Iglesia en Cuba. Hay otros problemas más importantes."

Con una sinceridad poco usual en personas envueltas en una gestión diplomática enumeró los problemas de la Iglesia:

"Debilidad de las estructuras de servicio eclesial, la falta de sacerdotes, no suficientes para la tarea de servicio de la iglesia. Este es un problema que hablamos con los obispos y con laicos comprometidos."

El problema de la formación de los futuros sacerdotes y el problema de la formación cristiana de los jóvenes de familias cristianas. Otro problema más amplio, la marginación de los católicos en la sociedad cubana.

Es difícil pensar que un hombre que con tanta sencillez y serenidad enumera a una emisora militantemente anticomunista los problemas de la Iglesia en Cuba, como son la dificultad de dar formación cristiana a los jóvenes y que dice públicamente que en la sociedad cubana los católicos están marginados, vaya a prestarse a tratos y negociaciones secretas con ningún régimen o persona. Es más fácil pensar que las conversaciones con los oficiales del gobierno castrista se desarrollaron en el mismo tono y con la misma serenidad que mostró la entrevista radial.

Se le preguntó si trató el asunto de los presos políticos en las cárceles de Cuba. La respuesta fue: el propósito fue hablar de cuestiones eclesiales y no podía tomar iniciativas personales. Como comprende Ud. fue un contacto ofrecido a mí que me imponía ciertas limitaciones.

El periodista, en otra parte de la entrevista, volvió a preguntarle si había tratado el

problema de los presos con los obispos.

"El tema no podía faltar. Es un punto del corazón y tenía que estar presente naturalmente."

Regalado le relató la situación de los presos políticos, la muerte de Pedro Luis Boitel, que, dijo, fue dirigente de la Juventud Católica, añadió que había muchos católicos presos.

El sacerdote diplomático respondió:

"No excluimos nada que pueda servir a la Iglesia así como a los católicos en líneas generales en su vida... vamos a seguir trabajando... el Papa está al tanto de toda la situación... tenemos información y camino para informarnos"

"Queremos hacer todo lo posible en sentido cristiano e interés humano"

En otro momento de la entrevista dijo que "Se ha vivido un proceso muy difícil y no se ha acabado"

Insistió mucho en que no quería hacer predicciones ni hacer galas de optimismo en que las condiciones y situaciones de la Iglesia y la sociedad en Cuba mejoren en el futuro.

Después de haber conocido todo lo que dijo Monseñor Casaroli, sus respuestas nos dan pie a reflexionar. Una de las reflexiones: No se habrá hablado muy a la ligera en este Miami sobre la visita del sacerdote italiano a Cuba? Quizás volvamos a hablar sobre esto.

El sacerdote redentorista nuevo obispo fue luego Miguel Rodríguez Martínez instalado en su diócesis por el Arzobispo Giovanna diócesis de Arecibo por el Graveli, Nuncio Apostólico para la República Dominicana y delegado para Puerto Cardenal Luis Aponte Rico. Martínez el 23 de Marzo. El Rico.

BREVES

Bolivia, la hermana nación sudamericana sufrió recientemente una serie de inundaciones que dejó sin hogar a miles de personas. Para ayudar a las víctimas de esas inundaciones el Consulado de Bolivia en Miami ha organizado un comité destinado a recaudar ropas, medicinas y alimentos. El Vicario Episcopal, Monseñor Orlando Fernández ha cedido un salón del Centro Hispano Católico para que los individuos o los grupos parroquiales envíen

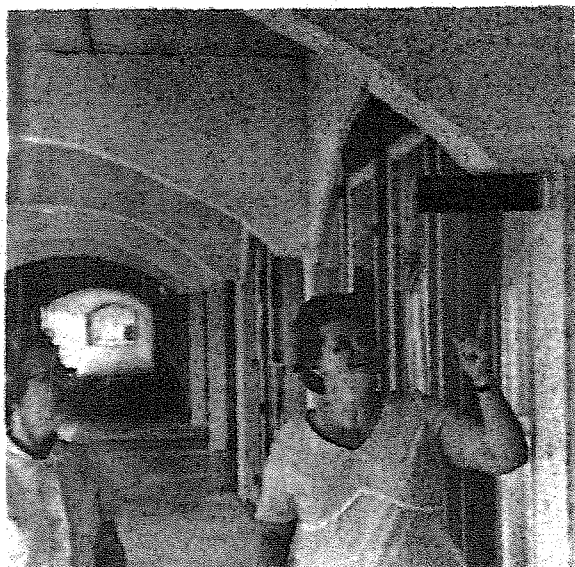
sus donativos. Para más información llamar al 371- Católico.

Ayuda a Bolivia

Ayuno y abstinencia

Hoy, Viernes Santo, es día de ayuno y abstinencia, según informó oficialmente la Cancillería de la Arquidiócesis de Miami. La Ley de abstinencia obliga a todas las personas que han cumplido 14 años de edad; la ley de ayuno obliga a los que han cumplido

21 años de edad y no tienen más de 60. La abstinencia consiste en no comer carne. El ayuno obliga a las personas comprendidas entre 21 y 60 a una sola comida completa y otras dos comidas ligeras durante el día.



Operation Catechetics



NEW SIGN for catechetical center is viewed (left) by Sister Marie Mullane, R.C. and Mrs. Helen Domsy, center secretary. Above, Mrs. Jean Bartasius, Mrs. Joan Olsen, Mrs. Domsy and Mrs. Mary Ann Shortley, discuss supplementary teaching aids for CCD classes at St. Mark parish, Boynton Beach, with Sister Mullane, area consultant-CCD Adult Education.

New catechetical center is opened

BOYNTON BEACH — A new Catechetical Center for the convenience of those engaged in Religious Education in the Archdiocese of Miami has opened at the Archdiocesan Seminary of St. Vincent de Paul here.

Providing facilities for those interested in research or seeking resource materials in Catechetics and as-

sociated fields, the Center is the second operated by the CCD Division of the Archdiocese. Another center is open from noon to 5 p.m. daily at 10650 NW 27 Ave., Miami.

Staffed by Sister Marie Mullane, R.C., Religious Education Consultant and a member of the staff at the Cenacle Retreat House, Lantana; and

Mrs. Helen Domsy, secretary, the new center is also open each afternoon and offers books of various types, related magazines, all of the well-known catechetical texts as well as a growing library of

audio-visual materials. These materials are also available for loan to parishes.

The Center is available for workshops, seminars, and lectures, Sister Marie Mullane said.

Marian Center children write to Congressmen

Three Congressmen may have been surprised recently when they received letters and drawings from children at Marian Center for Exceptional Children urging their support for a special piece of legislation.

Reps. Dante Fascell, William Lehman and Claude Pepper received the mail from the children, as well as from representatives of other Archdiocesan agencies, asking them to support a bill which would make permanent the Commodity Food Purchases Program of the U.S. Department of Agriculture.

THE program, due to expire June 30, provides surplus staple foods to public and private schools and day care centers including many Archdiocesan agencies.

"It would be a serious loss for us," a spokesman for Boystown and the Catholic Home for Children in Perrine said.

"A good percentage of our staple foods are provided by this program — foods for which otherwise we would have to pay premium prices."

Mother Lucia, S.S.J.C., administrator of Marian Center, said loss of the program would hurt the center.

"It would be a real setback for us," she said.

"We use every bit of our commodities — we don't throw away anything."

AMONG the foods provided by the program are flour, butter, vegetable oil, shortening, beans, rice and peanut butter.

For Marian Center, which uses the flour to bake its own bread, the cost of providing food without the program would be an especially heavy burden.

In addition to the staple items, Mother Lucia said, both the school and the separately-run summer camp for retarded children occasionally receive ground beef, pork, chicken and orange juice when the government has a surplus of these items.

AGENCIES being served by the Commodity Food Purchases Program periodically request a certain amount of each item based on past needs and submit an inventory of current stocks. The

government then sends the food in quantities the administrators of the program feel are appropriate.

Boystown, for example, in 1973 received 200 pounds of cornmeal, 200 pounds of flour, 144 pounds of rolled oats, 48 gallons of salad oil, 48 institutional-sized cans of peanut butter, 200 pounds of rice, 150 pounds of butter, and 200 pounds of shortening.

"You can see that this is a large portion of our yearly grocery bill," the Boystown representative said.

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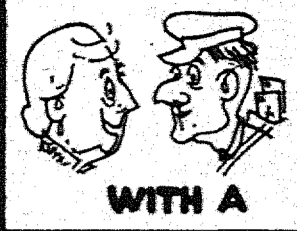
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Pope says 'Aid Christian presence in Holy Land'

(Continued from page 3)

— lives and works. It is a community that in the course of history has undergone innumerable trials and has suffered painful difficulties.

"Internal divisions, persecutions from without and, for some time now, emigration have weakened it, leaving it no longer self-supporting and therefore in need of our understanding and of our moral and material help."

Speaking of Catholics in the troubled area, Pope Paul said that "in a unique way they share daily in the suffering of Christ and live up to their name as Christians by the testimony of a lively faith, open-hearted love and genuine poverty, in accordance with the Gospel."

"Were their presence to cease, the shrines would be without the warmth of this living witness and the Christian Holy Places of Jerusalem and the Holy Land would become like museums."

The Church operates hundreds of primary and secondary schools in the Holy Land, as well as dozens of hospitals, orphanages, dispensaries and other relief and

assistance programs, paid for mostly by contributions from abroad.

Father Tucci said the Pope's request for a special collection on Good Friday is really a "proposal" of annual collections sanctioned and called for by other Popes.

ALTHOUGH the earlier appeals were often proposed in terms of maintaining the shrines and Holy Places, the funds contributed by Catholics were not spent solely on the holy places themselves.

Msgr Emilio Gilardone, an official of the Vatican's Congregation for Eastern-rite Churches, the office that oversees much of the Church's activity in the Holy Land, said that in the list of priorities of the Franciscan administration of the "custody of the Holy Land," the expenditure on the shrines ranked "fifth or sixth" in importance and well behind educational, relief and assistance programs.

Father Tucci, however, said that the new appeal of Pope Paul "shifted the accent" from the older and more traditional approach of "maintaining the Holy Places" to "a more pronounced declared interest in the Christian presence and witness in the countries in-

volved.

"The total Christian population in the Holy Land is only 200,000, of which half is Catholic, as compared with 2.7 million Jews" and three million Moslems, the Italian Jesuit said.

In the face of the present-day needs of the Christian population, he added, "Pope Paul has placed the accent now more on people than on monuments."

In presenting his appeal to come to the aid of Catholics in the Holy Land, Pope Paul made it clear that "this initiative of ours, however, is intended to have no other significance, than a religious and charitable one . . ." He added, however, that he feels he had to mention "the particular importance of the question of Jerusalem and the Holy Places."

IN doing so, Pope Paul alluded both to "the continuation of the state of tension in the Middle East" and the "continuing existence of situations lacking a clear juridical basis internationally recognized and guaranteed" regarding Jerusalem and other areas venerated by Christians, Moslems and Jews.

Father Tucci said that the Pope did not elaborate in the exhortation on the thinking of the Vatican in regard to the problems surrounding the religious character of

Jerusalem and the Holy Places. Nevertheless, he said, the Pope and "the Holy See have been clear in stating the needs and demands of persons and institutions in this matter, although they have not advanced political solutions."

He pointed out that the Pope limited himself in the exhortation to saying:

"We are thinking especially of Jerusalem, the holy city and the capital of monotheism, toward which there turn more intensely in these days the thoughts of Christ's followers, and of which, on a par with the Jews and the Moslems, they ought to feel fully 'citizens.'"

ASKED what he thought the Pope meant by using the word "citizens" in quotation marks, Father Tucci replied that he presumes the Pope meant to say people living in the Holy Land "should be fully endowed morally and juridically with the right of liberty and full exercise of rights without hindrance."

In presenting the papal exhortation, Father Tucci stressed the emphasis given to the needs of the Catholic Christians in the Holy Land and the need for their continued presence there despite pressures and real poverty.

Pope says Church exists to evangelize

VATICAN CITY — (NC) — Pope Paul VI told members of the council of the World Synod of Bishops April 5 that the Church's function is summarized and defined by the term evangelization.

The principal topic for discussion at the upcoming session of the Synod of Bishops is evangelization.

The council had just ended a five-day meeting at the Vatican to help smooth the way for orderly progress when the synod convenes Sept. 27.

"THE session on evangelization interests the Church immensely," Pope Paul said.

"In fact, evangelization should answer the legitimate questions posed by men: What is the Church doing; indeed, why does the Church exist?"

"The Church exists to announce the Gospel of Jesus, the Son of God . . . The Church's very own function is summarized and is defined by evangelization."

North and Central American members of the synod council, elected from among the members of the 1971 synod, included Cardinal John Krol of Philadelphia, Cardinal Maurice Roy of Quebec, who served as president of the council, and Archbishop Marcos McGrath of Panama.

Cardinal Krol said the council members agreed that "if necessary, or even useful, the council will meet again a few days before the synod opens" for any last-minute business.

In the meantime, synod preparations move forward under the direction of the synod's permanent secretariat, to which the 15-member council acts as advisers.

For the synod in 1971, Pope Paul added to the elected delegates 25 prelates

either from the Roman Curia (the Church's central administrative offices) or from around the world to give greater balance and contribute wider experience to synod proceedings.

In addition to those 25 voting members, Pope Paul selected some priests on a geographical basis to serve as auditors.

AT THEIR visit with the Pope, the 15-member synod council presented him its final recommendation for the synod.

The recommendations were not disclosed immediately because the Pope still must study them before they are implemented.

Those recommendations, put together during the council's meeting, center on a working paper prepared by the council based on input by the synod's secretariat from bishops' conferences worldwide.

The Pope will study this paper and, when approved, it will be sent to all synod delegates to serve as their springboard for discussion in the synod itself.

Cardinal Krol told NC News that "this meeting was radically different from previous meetings" of the council.

"I say this because the working paper was prepared on the basis of reports submitted by episcopal conferences of the world — some 70 of them — and from organizations, universities and from the International Theological Commission," the cardinal said.

"For the first time the Synod of Bishops will be such in name and in fact because individual bishops contributed to the questionnaires sent them by their conferences."

C.A. Dunn, first editor of Fla. Catholic, dies

PHILADELPHIA — The Funeral Liturgy was celebrated in St. Monica Church for Charles A. Dunn, founding editor of Florida's first Catholic weekly and former Miami resident, who died here at 64.

A native of Philadelphia, Dunn was graduated from St. Joseph College and was the recipient of a Master of Arts degree from Georgetown University. He joined the editorial staff of the Catholic Standard and Times, publication of the Archdiocese of Philadelphia, and in 1939 was named first editor of The

Florida Catholic when it was founded by the late Msgr. William Barry, P.A. with the approval of the late Bishop Patrick Barry, Fifth Bishop of St. Augustine.

When the publishing offices of The Florida Catholic, now the publication of the Diocese of Orlando, were moved in 1942 to St. Augustine, Dunn joined The Miami Herald staff.

He is survived by one son, Dr. Charles A. Dunn of Miami; a sister, Mrs. Catherine Sabault, Trenton, N.J.; and two grandchildren.



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