

The

**VOICE**

VOL. XVII NO. 3

25c

MARCH 28, 1975

# '...take courage...I have overcome the world!'



## Easter—a time of victory, joy

### Dearly Beloved in Christ:

As I greet you once again at Easter, I am sure you realize that the world is hardly in a mood of hope or joy. In Southeast Asia, the clouds of war hover as menacingly as ever in the past. At home, the cries of the jobless, the hungry and ill-housed have grown more shrill. Everywhere, the disillusionment of those who have tried to live without God is becoming more apparent.

In the face of troubles so deep, it is not surprising that the faith of some of our own Catholic people should have begun to falter. We pray for them at this holy time and ask them to remember that the

first Easter also dawned in an atmosphere of defeat and despair. But before Easter Day had ended, defeat was exchanged for victory and the hearts of those who loved Him were filled with joy.

All this happened as He said it would. The night before He died, He told His apostles: "You are sad for a time, but I shall see you again; then your hearts will rejoice with a joy no one can take from you." And about the world He had this to say to them: "You will suffer in the world. But take courage! I have overcome the world."

The Second Vatican Council, echoing those very words, declared: "Pressing upon the

Christian, to be sure, are the need and the duty to battle against evil through manifold tribulations and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to the resurrection in the strength which comes from hope."

Easter's lesson is therefore clear: Through life's trials, whatever they say be, it is possible to walk in joy — because He is with us.

I call upon all to remember the unemployed, the aged and sick, and the innocent victims of war. Let none of them be forgotten in your Easter Masses.

It is my fervent wish that, despite the difficulties that beset us, you may have a holy and happy Easter.

Joyfully yours in Christ,

*Coleman J. Carroll*

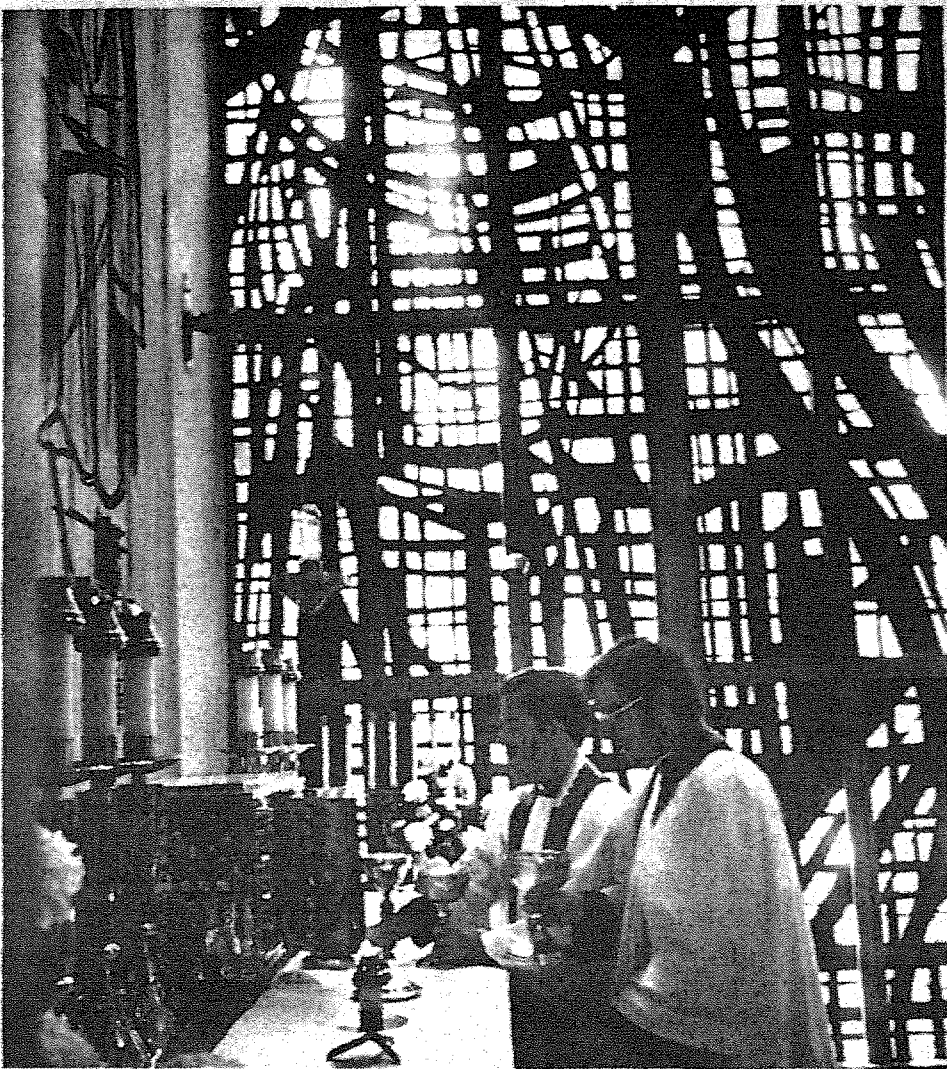
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**THE VOICE**

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CONSECRATED HOSTS, reserved in the Blessed Sacrament Chapel of the Cathedral of St. Mary are removed from the tabernacle by Father Juan Sosa and Father Jose Nickse for distribution during Palm Sunday Mass.

## OFFICIAL Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend John G. Barry, C.S.S.R., Vice Provincial of the Redemptorist Fathers, Archbishop Carroll has made the following appointments:

**THE REVEREND RAYMOND SCHANTZ, C.S.S.R.** - to Pastor, Our Lady of Perpetual Help Church, Opa Locka.

**THE REVEREND DONALD WINTER, C.S.S.R.** - To Assistant Pastor, Our Lady of Perpetual Help Church, Opa Locka.

### Pilgrimage sold out

All 450 places have been reserved for the April 27-May 5 Holy Year pilgrimage to Rome. Father John McGrath, spiritual director of the pilgrimage, has announced.

Persons wishing to have standby reservations in the event of cancellations may do so by calling Alitalia Airlines, 377-1401.

### Lent regulations

All the Fridays of Lent are days of abstinence (no meat).

Ash Wednesday and Good Friday are days of both fast and abstinence (only one full meal; no meat).

Those who have reached the age of 14 are obliged to abstain from meat on Ash Wednesday and all the Fridays of Lent.

Those between the ages of 21 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Taken as a whole, the above regulations bind gravely. This means that failure to observe a substantial number of penitential days would be considered a serious infraction of the spirit of the penitential season.

Catholics of all ages are called to practice voluntary self-denial during the Lenten season. Participation in daily Mass is strongly urged. Also recommended are spiritual reading, especially reading of the Scriptures, recitation of the Rosary and meditation on its mysteries, and making the Way of the Cross.

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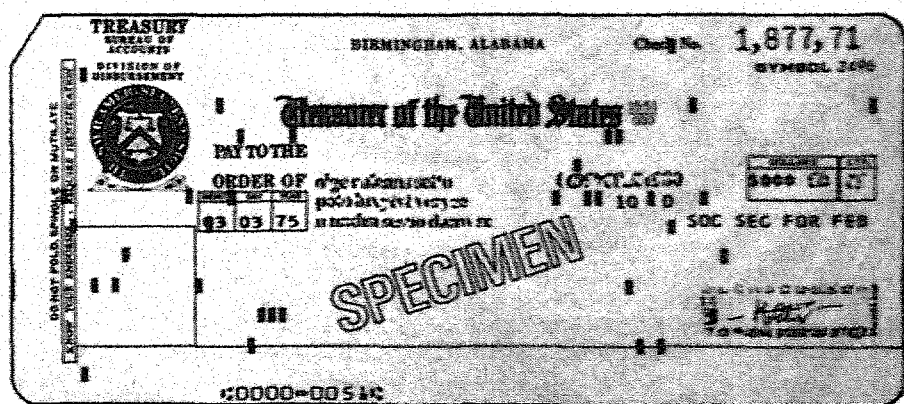
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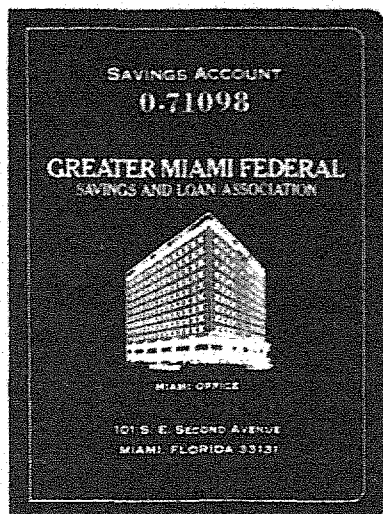
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## 'Overcome adolescent crisis through Christ'

VATICAN CITY — (NC) — Pope Paul VI challenged thousands of enthusiastic youths at Palm Sunday celebrations here to overcome an adolescent spiritual identity crisis and to accept Jesus in the "clear light" of the Church's doctrine.

At an open-air Mass in a cold, rainy and windy St. Peter's Square, the Pope questioned tens of thousands of Catholic youths:

"ARE YOU really willing to place Jesus at the summit of your faith and of your joy? Then you must emerge from that disturbed state of doubt, uncertainty and ambiguity in which many young people today so often find themselves."

Speaking in a strong voice, the 77-year-old Pope said that fully accepting Jesus "is a matter of overcoming the stage of spiritual crisis which is characteristic of the transition from adolescence to youth and then from youth to maturity."

He continued: "It is a crisis of ideas, a crisis of faith, a crisis of moral orientation, a crisis of certainty about the meaning and value of life."

THE YOUNG people, who came mostly from Europe, were invited by the Vatican to take part in the Palm Sunday Holy Year celebration. Before beginning the Italian-language Mass on a simple wooden altar set up before the facade of St. Peter's Basilica, the Pope blessed olive branches at a

platform built before the obelisk at the center of the square. As the predominantly youthful crowds waved branches, clapped and cheered, the Pope, who carried a braided palm in his left hand, was carried on a portable chair to the altar in the traditional procession recreating Christ's triumphal entry into Jerusalem.

The Pope told the youths they were "protagonists of your generation," and said they were present "not only as spectators or as passive guests but as active creators of the phenomenon characteristic of your youth — the phenomenon of newness."

As a cold north wind blew under cloudy skies, the Pope referred to the youthful "identity crisis." He said: "Only Jesus can draw out from our muddled consciousness our true personality. It is He and only He who knows how to translate our religious relationship into a real social relationship, to make love of God the foundation of love for our neighbor."

"THIS IS even more true when our interest for the good of others is altruistic and universal, and when men, already known as our brethren in Christ, are in need, suffering and even caught up in hostilities."

The Pope said that many youths are growing up "blind or at least shortsighted with regard to the spiritual and social direction of their path to the future."

He asked:

"The freshness of youthful strength and the stimulus of their vital instincts indeed stamp the free movement of youths with energy and their behavior with liveliness, but do they know where they are going?"

THE POPE called attention to the "strange sadness" and "inner emptiness" of some youths, and saw it as a "call to inner consciousness, prayer and faith."

The conclusion of youthful search for meaning is "Christ rediscovered, Christ acclaimed, a Christ humbly and firmly believed in — not in the perpetual and lazy shadow of doubt, but in the clear light of the doctrine which the Church proposes to us." This Christ is "a living Christ — the 'yes' of our choice, the 'yes' of our existence."

At the consecration of the Mass, rain began to fall in the square and the papal altar was covered with a canopy, held by six men. Parts of the Mass scheduled to be sung were then recited on account of the rain which gave way to hailstones at one point.

After the Mass, broadcast on Italian television and by Vatican Radio to Europe and Africa, young people ate picnic lunches in St. Peter's Square. At 3 p.m., about 20,000 youths crowded into the new papal audience hall as guests of the Pope for five hours of song. The audience hall's capacity is officially given at about 13,000.



PALM SUNDAY IN ROME — Pope Paul VI holds a palm branch as he is carried on a portable throne through the crowds in front of St. Peter's Basilica before saying an open-air Palm Sunday Mass to begin Holy Week. An estimated 50,000 people braved the cold weather and heard the Pope lament that "peace is not on the world's horizon."

## Abp. to celebrate Mass for Easter

Pontifical Mass of the Resurrection will be celebrated at 11 a.m., Sunday, April 30 in the Cathedral of St. Mary by Archbishop Coleman F. Carroll.

Msgr. John J. Nevins will preach the homily during the Easter Mass.

DEACONS of Honor will be Msgr. John McMahon and Msgr. William Dever. Msgr. John J. Donnelly, rector of the Cathedral; and Father Arthur Dennison will serve as masters of ceremonies. Frederick Barrett will be the commentator.

Judge C. Clyde Atkins, K.S.G. and Joseph M. Fitzgerald, K.S.G. will be guard of honor.

A special program of music will be provided by St. Mary's Cathedral Choir and Instrumental Ensemble under the direction of Robert Fulton, organist.

A SPECIAL Easter Mass for Shut-Ins will be televised at 10:30 a.m. on Sunday by WPLG, Ch. 10. Father John McGrath, Archdiocesan Director of Vocations, will be the celebrant.

Today (Good Friday) Auxiliary Bishop Rene H. Gracida will be the celebrant of the Li-

turgical Service of the Passion at 1 p.m. in the Cathedral.

Msgr. Francis Fazzalario and Msgr. Bryan O. Walsh will be assistant deacons. Father Cyril Burke, O.P. will preach the homily. Cantors of the Passion will be major seminarians Hector Perez, Jorge Sardinas and Paul Zimmerman.

The choir of the Archdiocesan Major Seminary of St. Vincent de Paul will sing during services at which Msgr. Nevins will be the commentator. Msgr. Donnelly and Father Dennison will be masters of ceremonies.



PALMS were blessed last Sunday in St. Mary Cathedral by Archbishop Coleman F. Carroll in commemoration of Christ's triumphal entry into Jerusalem and to mark the beginning of Holy Week. Assisting were Msgr. John McMahon and Msgr. John Delaney.

### Cathedral program of Easter music

#### PRELUDE

My Spirit Be Joyful.....J.S. Bach  
Fantasia in E Flat.....C. Saint-Saens  
O Praise the Lord.....H. Hahn  
O Filii et Filiae.....J. Dandrieu  
Fantasy on "O Filii et Filiae".....T. DuBois

#### MASS

Choral Fanfare.....E. Ferguson  
Processional Hymn: Jesus  
Christ is Risen Today.....Traditional

Kyrie.....Plainchant  
Gloria: from "Mass in G".....F. Schubert  
Offertory:

Christ Doth End in Triumph.....J.S. Bach  
Sanctus and Agnus Dei.....R. Proulx  
Communion: Regina Coeli.....A. Lotti  
Recessional:

Christ the Lord is Risen Today.....Traditional  
Postlude: Awake, Thou Wintry Earth.....J.S. Bach  
St. Mary's Cathedral Choir and Instrumental Ensemble under the direction of Robert Fulton, organist.

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# Editorials

## The Easter miracle never more needed

There will be wars and rumors of wars, said the Messiah.

That was over 19 centuries ago, and today it still is like a shouted truth in ever newspaper and TV news broadcast.

In Southeast Asia, refugees pour down the highways of Vietnam and Cambodia like innocent blood spilling from the arteries of some massive geo-political victim.

Communist forces move relentlessly down over the countryside, sensing at last, fulfillment of their unremitting goals. And as the women and children and elders trudge down the roads, bewildered and beleaguered, often separated from their loved ones, looming like a hollow shadow in the background are the faces of hundreds of thousands of dead Americans and Asians lost in that struggle over the destiny of Southeast Asia.

The last vestiges of the Western World's eminence in the Asian mainland are falling to another eminence and the Vietnam war was the last great gasp. Whether the bloodshed will spread across the water to the islands including Philippines and Indonesia remains to be seen, but the rumors of wars still have basis there.

In the Middle East, the latest peace talks

have collapsed, as basic issues of territorial rights and dislocated people remain unresolved. And the major powers of the world, East and West, stand on each side of the issue with nuclear arsenals poised which could be triggered through any conflict erupting in that area.

This is an ancient hostility ingrained in religious and national traditions which now are focused on territory itself, the Israel-Palestine turf. These issues will not be resolved by mere words alone.

Such is the state or world brotherhood as we enter the Holy Days not only of Christians but Jews and Moslems as well.

And that is why the Nazarene spoke of the wars that would be with us till the end. And that is why the Resurrection is so important to the human race. Because he suffered as we do and died as we do and then conquered death, mankind can find reason to hope in the face of the gloomiest occurrences.

Because through the haze of man's follies, and through the shadow of the wars' dead, shines the light of the resurrection which reclaims those lost souls and which, at the same time, points the way to the solutions for the living here on earth if we could only see it and live it.



## Letters to the Editor

### 'Listen to Christ'

EDITOR: Would the VOICE like to hear a voice from across the seas? A friend has been sending me cuttings of the correspondence in your paper provoked by the opinions of Father Burke O.P. I see that several women have known how to answer some of his most objectional points. I would like to add one more reply.

Perhaps Father Burke would be willing to listen to the voice of Christ instead of the voice of philosophers who hark back to Aristotelian ideas, with regard to his point on the greater eminence of the male. In Matthew 20:25-28 we read: "You know that among the pagans the rulers lord it over them, and their great men make their authority felt. This is not to happen among you. No; anyone who wants to be first among you must be your slave, just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (Jerusalem Bible)

Christ did not choose to be born of a recognised eminent family, neither as a king, nor as a rabbi, nor of the pharisees. He chose the lowest rank, an artisan with little wealth. Had he considered women as something still lower, he would surely have come as a woman.

The quicker the clergy come down from the little pedestal they have built the better, because otherwise I am afraid our Lord will let the Communists in, and knock them off, which would be less dignified than doing it of their own accord.

I am yours humbly, the author of "The Lady was a Bishop" published by your own American firm The MacMillan Company, two years ago now.

Joan Morris  
London, England

### Each has role

EDITOR: I have been following the different letters published in The VOICE

by those arguing if man is superior to woman or vice versa. It is saddening to see that most of those arguing are priests and nuns of our Church. It seems to me that behind their discussion there is lack of humility. The role of man and that of woman is very clearly defined in the Bible: Saint Paul particularly explains each role in the Christian community. What appears to be the subordination of woman to man is but a privilege to woman because of her nature. Indeed, it is only in true humility that sanctification is possible. The tremendous contribution to the Church given by the nuns is not inferior in the least to that given by priests. Each has his or her role in the Church and none is superior to the other. It is only a matter of differentiation. Man and woman complement each other and they are both equal in the eyes of God, but woman was given the privilege to be the spiritual support of man. Let us hope that the ridiculous arguments rampant today in the secular world find no place within our Church. Let us remember Jesus' words: "Learn from me; for I am gentle and lowly in heart."

Miss Caridad Garcia  
Miami Beach

### Keep the canal

EDITOR: As an American Catholic, taxpayer, and avid reader of your excellent paper I request your kind attention to my observations as follows:

In the edition of March 7-75 under "Nuestro Mundo," on your last page, we are told in Spanish that "the Administrative Board of the US Catholic Conference" officially requested that in the on-going negotiations between the US and Panama regarding the interoceanic Canal "that the principal benefits should

be given to Panama as a nation which exercises the primordial control over its natural resources." Also, requested was "a just compensation" for the investments the US has made in this enterprise.

While we find no reference to this important matter in the front-page counter-part "Our World," in the same issue, we request that you publish a brief up-dated clarification of the facts in this controversial matter, which well might be called "the US Canal Treaty giveaway scandal."

Only a few days ago 37 US Senators, led by Senators Thurmond and John McClellan, sponsored a "sense of the Senate" Resolution, confirming its strong continuing opposition to the "8 articles of Agreement" signed by Secretary Kissinger in Panama on February 7, 1974, whereby the "US promises to give away to Panama the US-owned Canal Zone," located in the Isthmus of Panama. Simultaneously, 111 members of the US House, led by Congressman Leonor O'Sullivan and Daniel J. Flood, sponsored a similar "sense of the House" resolution, opposing in no uncertain terms any dilution of U.S. sovereignty over our US Canal and Canal Zone consisting of some 500 square miles of land and water.

While the bi-partisanship of our Congressional representatives is noteworthy in this overwhelming opposition to this "US Canal Treaty giveaway Scandal" we wish, also, to cite the strongly expressed opinions of such outstanding American Catholics as Senator John McClellan, Congressmen Dan Flood and Leonor O'Sullivan, Phyllis Schlafly, Dean Clarence Manion, Prof. Lev Dobriansky, Harold Lord Varney, Frank Capell, Mario Lazo, Prof. Donald Dozer, Taylor Caldwell, and countless others.

The US Canal and Canal Zone are as American as Hawaii, Alaska, & Louisiana. Our Canal was built on land and water to which the US obtained clear

legal title and ownership from Colombia, the former sovereign of the Province of Panama, in which strategic territory US taxpayers since 1903 have spent in acquisition, improvements, defense, and maintenance over \$6 billion. To maintain, precisely, "pacem in terris" we should never relinquish this strategic waterway which could easily fall into the waiting hands of our Soviet "friends."

Arthur L. Denchfield Jr.  
Coral Gables

### Kung not like Thomas

EDITOR: "Guess who had dangerous thoughts" is the title of Msgr. Walsh's column, and indeed it implied some dangerous thoughts for those who think little or who know their history only superficially. The effect of Msgr. Walsh's column is to imply that: 1) There are some striking similarities between Avery Dulles, Hans Kung and St. Thomas Aquinas; 2) That St. Thomas held opinions that were heretical but later were accepted and regarded as orthodox; 3) that therefore we should not be alarmed at the heretical opinions defended by Fathers Dulles and Kung, for the chances are that in some future date they will be considered orthodox.

Propositions 1) and 2) fall of their own weight. Anyone familiar with the rigor of the investigation preceeding canonization knows that it is impossible for anyone (much less a theologian) to be raised to the altars who has been tainted with heresy. The rebellious defiance of Fathers Kung and Dulles, and their contempt and ridicule for the traditions and teachings of the Church are nothing more than an echo of the "non servium," which we have already heard from their spiritual fathers Arius, Luther and Cranmer.

Msgr. Walsh must certainly know that proposition 3) is the very essence of Modernism condemned so clearly by St. Pius X. "The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way. (From the Oath against Modernism.) We would reckon that Msgr. Walsh would direct his efforts at warning his readers of the pernicious errors openly professed and expounded by Fathers Kung and Dulles rather than to lull them by intimating a similarity with St. Thomas.

E. A. Wilson

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# Imagine a world without the Resurrection

It has been said so often it sounds like a cliché — Easter makes life worth living.

It begins to sound new and fresh, however, when the imagination tries to construct a world in 1975 without the reality of the Resurrection. Let's say, for instance, that the Roman soldiers had handed to the Roman authorities a mere routine report with a bored joke about the strain of guarding a tomb; that the Pharisees found no reason to stop gloating for the rest of their lives; that the apostles faced each unwelcome dawn with the settled feeling of despair and disillusionment as they were forced to return to their boats.

THE HUGE stone before the tomb remained as immobile as Mt. Thabor. The people, who had dared to put their hope in Christ, turned back to their drab, meaningless lives with enduring cynicism. The cross remained only an instrument of torture, a symbol of disgrace, and no one dreamed of associating it with Love nor of linking suffering to happiness.

Can we even imagine what the world would be like now — nearly two millennia later? Even the atheist should be grateful to Christianity, as he mocks its foolishness, for he has been living off its substance, warmed by the fire of its eternal hope, enjoying a civilization made possible by its ideals.

It is Easter which makes life worth living. This Sunday peoples of all nations will lift up their hearts with joy and gratitude. Because the

soldiers did see the tomb burst open as Jesus emerged; the Pharisees did indeed stop their strutting and concentrated on the first of many fanciful explanations of the empty sepulcher; the Apostles were roused from their grief at the entrance of the Risen Lord.

THEREAFTER uncounted millions of people in every part of the world found a new, valid meaning in life, a reason for hope, a sure path to follow through life. They came to embrace the loathsome cross. They learned to turn pain and oppression, trials and heartaches into supernatural assets in imitation of their Redeemer. They believed in this so firmly they willingly gave their lives. The face of the earth was changed as men and women and children began shaping their lives for residence in an eternal home and expressed their love and longing in works of mercy and treasures of art.

At the basis of it all was the unshaken belief that Someone had at last come back from the grave. Christ kept His promise — he conquered the enemy man had never defeated — death. He threw open the mysterious doors of death and showed the clear way to another world and another life.

History tells us of the impact this fact made on the pagans. To them death was the supreme tragedy — the end of all things. With good reason they buried their dead towards the west, as if the sun had set the last time for them. When life was

intolerable, death held no better promise than annihilation.

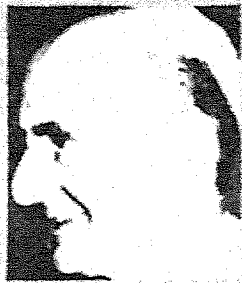
NOW THIS dread doom was proved to be a fable. To all the homeless of earth, Jesus offered a kingdom of lasting happiness and membership in the family of God.

The new religion preached as its foundation the fact of the Resurrection. This became the basis of faith. On this all the teachings of Christ rested. On this belief the Church was built. An empty tomb, angelic witnesses, transformed apostles in the upper room, hundreds of privileged ones who saw Jesus in the forty days after His Resurrection. They heard His voice, saw Him eat, touched His wounds. He was the same Lord, but different. He was risen from the dead.

To the unbelieving, the Resurrection remains a stumbling block. Each new generation attempts to explain it away — often with the kind of "proof" that demands more faith than the Risen Jesus does.

But to the believers this crowning miracle of His mortal life has lost none of its power. In our time the Church, more than perhaps at any other time, stresses the whole Paschal Mystery of the sufferings, death and resurrection of our Redeemer. To the well disposed it gives as much hope as the apostles received. To the weary and sad and suffering, it offers the same comfort and assurance the earliest Christians gained.

## The Voice of the Holy Father



# Pilgrims 'distinguish selves from suffering human society'

## 'Symbol of life search'

Pope Paul VI told rain-soaked pilgrims in St. Peter's Square March 16 that their Holy Year pilgrimage is a symbol of "life's search, leading to the Christian life and its true Catholic dimension."

Speaking from his apartment overlooking the square before reciting the noon Angelus, the Pope said: "You distinguish yourselves from our agitated and suffering human society, not in order to segregate yourselves from society, but to immerse yourselves in it with your goodness and spirituality."

Then, in a reference to the inclement weather, the Pope said: "We would like to be able to offer you the hospitality due to friends and to brothers, but if insuperable difficulties unfortunately make this impossible, be assured that it is not due to our negligence and even less to our selfishness."

Spreading his arms wide, he added: "We receive you with a heart that opens itself to everyone, that unites itself to everyone, that shares wishes and prayers with everyone, and consoles and blesses each and every one in the 'spirit of Christ.'"

## 'Accept Christian life'

To crowds overflowing St. Peter's Basilica on the Feast of St. Joseph the Husband of Mary, Pope Paul VI declared that Christian couples must rediscover and revivify Christian family values at a time when public morals are changing and even decaying.

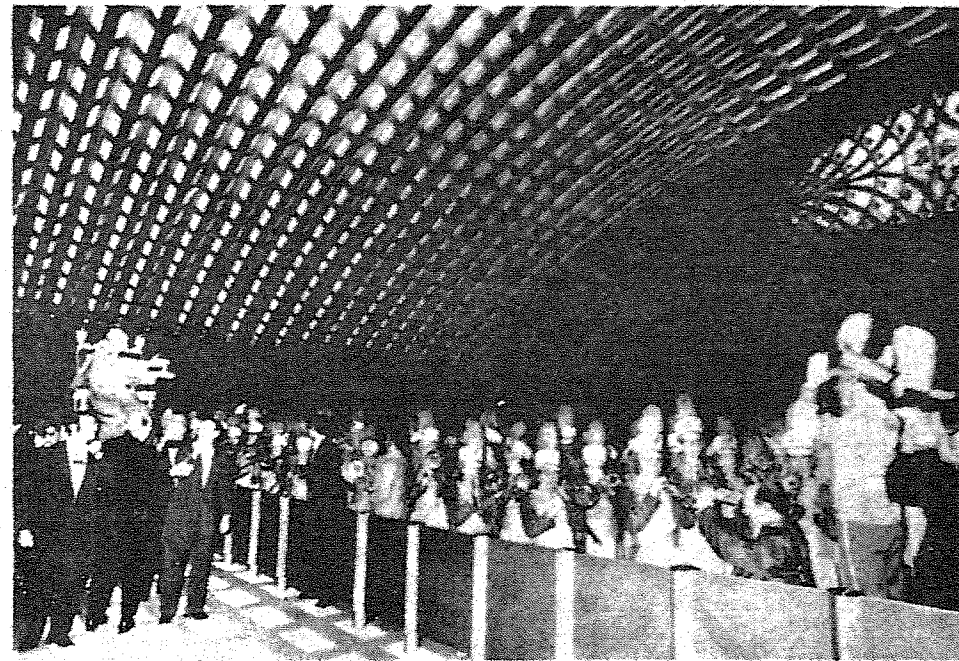
"To accept Christian living as an entire program requires great effort," the Pope said. His words were carried by loudspeaker to thousands who stood in the rain outside.

"THE TRADITION of a home life that is orderly, simple and unadorned, good and happy, does not follow automatically today," he observed.

Pope Paul, speaking especially to families and to representatives of family life movements who attended the Mass, said that public behavior used to be the defender of "social and domestic virtue." But now that is changing and "in certain ways is on the way toward dissolution," he said.

Laws governing family life "are not always sufficient to meet the demands of morality," he said.

"THE FUNDAMENTAL laws of the family — oneness, exclusiveness, indis-



POPE PAUL, carried into the audience hall on his gestatorial chair, blesses the colorfully dressed "Marching Kings" brass band from Bishop Kearney High School in Rochester, N.Y., as he arrives for an audience.

solubility — are under discussion."

About 20,000 people jammed the basilica for the solemn Mass on the Feast of St. Joseph, an Italian national holiday and also the date on which Italians celebrate Fathers' day.

Before the Mass started, at 10 a.m., the gates of the basilica had to be closed because large crowds had already filled it. Fleets of buses, four and five abreast, glugged the broad avenue leading from St. Peter's Square to the Tiber River.

The Pope in his sermon challenged Christian couples to "rediscover your vocation and your destiny, to preserve the incomparable human character and the spontaneously religious character of the Christian family, and to regenerate in your children and in society the sense of the spirit which raises the flesh to its own level."

Following the Mass the Pope appeared in his apartment window to address crowds in St. Peter's Square. He later met groups of Holy Year pilgrims in the audience hall, where the meeting was transferred from a Vatican Courtyard because of rain and addressed them briefly in various languages.

## 'Arms feed conflict'

Pope Paul VI, deploring the recent intensification of armed conflicts and global tensions, declared that stepped-up arms sales "feed the conflicts and multiply the risk of war."

In two talks the weekend before Easter, Pope Paul reminded Christians of their duty to do something "positive and specific" to build a just and peaceful world.

IN A speech March 22 to a study committee of his own Justice and Peace Commission, the Pope pointed to increased conflict and tensions in Vietnam, Cambodia, Ethiopia, Portugal, the Middle East and Cyprus.

Telling the study committee for peace of the sorrow he feels when hearing of today's "multiple conflicts," the Pope pointed first to "the agonizing tragedy which the populations of Vietnam are living through these days, where the struggle has flared up again with intensity in defiance of the accords reached."

He continued:

"There is the no less tragic situation in Cambodia, the armed struggle which rages in Ethiopia and the tensions which keep the populations of Cyprus divided, not to mention the climate of anxiety which still hangs over the truce in the Middle East. And how can we not mention the situation which is developing in Portugal?"

THIS WAS the Pope's first public comment on Portugal since the announcement March 18 that the Portuguese Christian Democratic Party would be banned from upcoming elections, along with two parties of the extreme left, rivals of the Portuguese Communist party.

The Pope stressed that while the international community should be trying to work together for peace, "we are seeing the birth and the development of dangerous tensions in various countries while the production and sale of armaments continue to grow, to feed the conflicts and multiply the risk of war."

The Pope called for opposition to "ideologies which inspire such antagonisms." He said that the Church during Holy Year is calling for a "great work of awakening and education so that the People of God may give its positive and specific contribution for the building up of a more just and peaceful world."

THE POPE concluded his speech to the study committee: "On the one hand, we must courageously witness to the Gospel of love, justice, peace and reconciliation as Jesus and the prophets did . . . But at the same time this message must reach the practical world of today, with the whole complexity of rights at stake and real tensions, without assuming the responsibility of those who legitimately must weigh on the spot all the elements of the situation and the consequences of their technical decisions."

In his Angelus talk on Palm Sunday, the Pope continued the theme of peace, pointing out that, "despite endeavors, negotiations, and hopes, peace is not on the horizon of the world, not in men's souls, not in the countries which have such great need for it."

Speaking from his apartment window overlooking St. Peter's Square, the Pope asked the thousands gathered below not to forget the symbolism of the olive branches carried in the Palm Sunday procession earlier in the day.

He told them not to let the branches "drop in disappointment," emptied of their symbolism of justice, concord, serenity and brotherhood.



# "It was no longer her face... it was Christ's"

By BISHOP BERNARD J. TOPEL

It was the night of Feb. 26, 1964. How well I remember! Even now! It was my last night with my mother. It was her last night here on earth.

Earlier that night there was no realization that it would be her last. I decided, though, to spend the night with her. In a chair near her bed. To watch and pray and perhaps doze too!

TOWARD midnight my mother awakened. She was restless and less well. I prayed with her and for her. Then suddenly . . . and very rapidly . . . she became worse. All at once, the end was at hand. It came so fast that I was alone with her. I knelt down beside her, held her hands in mine. I kept looking at her as I prayed. Her face changed! Radically! . . . In an instant it was no longer her face I saw. It was Christ's . . . clearly and distinctly . . . the dying Christ's . . . suffering silently.

Very soon, His face changed. It was now serenely calm; there was a holy peace on it. Then, just as suddenly, I saw my mother's face again! Christ's face was gone . . . and I saw that my mother had gone too . . . to be with Him. And I seemed so terribly alone . . . alone in a cheerless world . . . far from God, far from my mother . . . alone. I have no way of knowing what I really saw and what I imagined. That, however, has no great importance. What is important is that what I thought I saw is good theology.

That night I saw the Paschal Mystery (the suffering and death of Christ and His glorious Resurrection). I saw my mother living out the Paschal Mystery . . . as we all must . . . with Christ and in Him. I saw that Jesus was handed over to death for my mother's sins and that He is raised up for her justification. I was so very grateful . . . and glad. All this I saw in a moment or two. I knew that "if we be dead with Him, we shall also live with Him." And my mother was dead . . . and now living with Him. She was risen, I knew, only because Christ is risen.

AS I KNELT beside the dead body of my mother, I wept at my human separation from her, but I rejoiced — much — at her being with God. And I sorrowed because I was not. I was totally sure (and still am) that she went directly to Him.

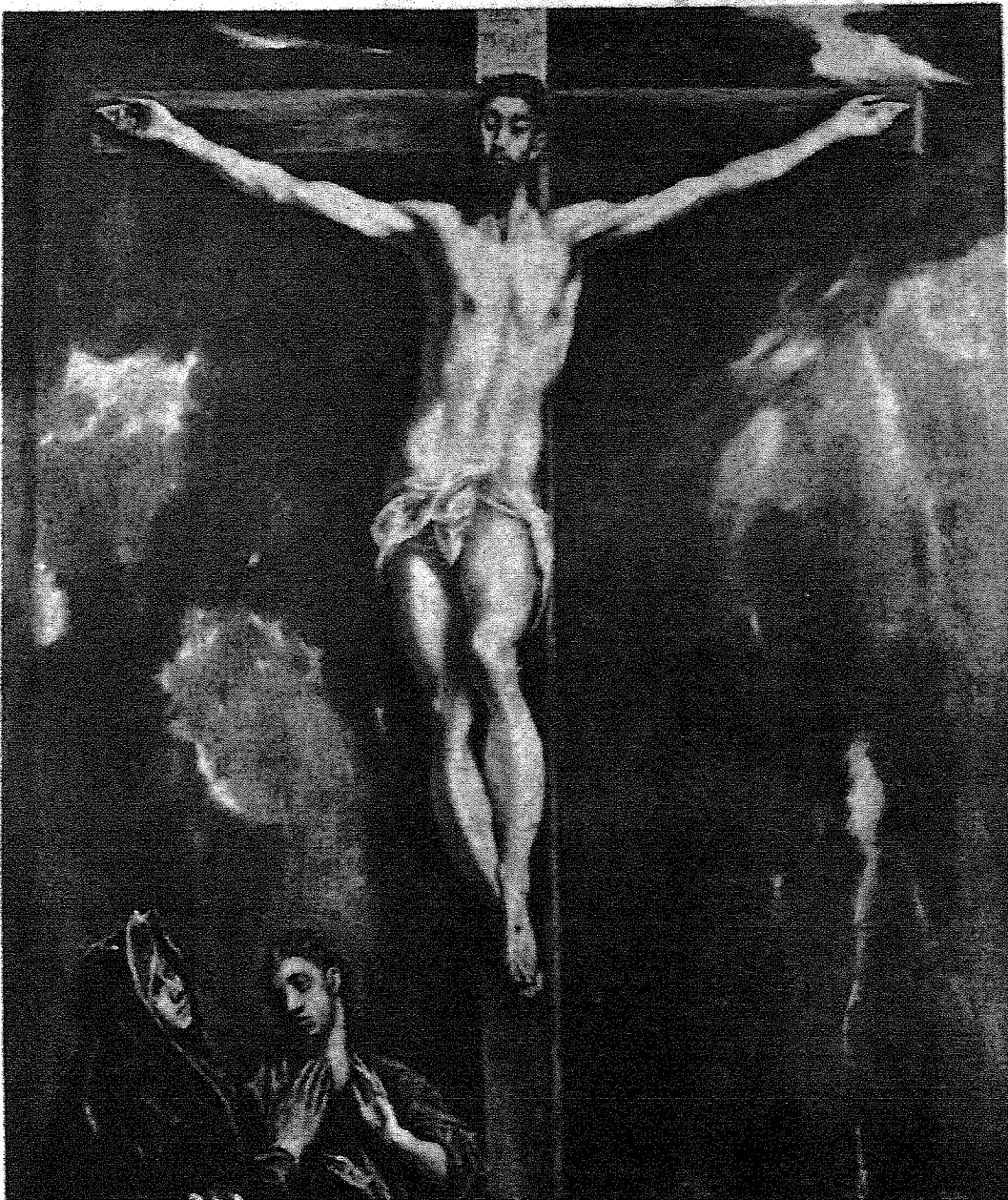
"With God." My mother really with Him at that instant! . . . and forever! The thought staggered me. It numbed me. It filled me with joy, but I wept. Because of human separation from my mother? Because of my desire to be with God? Who knows? I do not. I do know, however, that before that awesome hour she could only have had ideas about the Father, about the Son, or the Holy Spirit. It was all, as St. Paul said, only "a dim reflection." In that instant of death there was a dramatic change. She suddenly saw God "face to face." More intimately and directly than Moses did on Mount Sinai! For she saw Him, as St. John wrote: "As He really is." "AS HE REALLY IS!" She knew the Three Divine Persons, in some true sense, as they know each other! Think of that. So I was very happy . . . though I wept.

At the instant of death, she was given the power of seeing and knowing God in a way that no one on earth can. Far beyond . . . infinitely beyond. This could come about only because Christ is risen.

At that sublime moment, she was also given the power to love in some real sense as the Three Divine Persons love one another. The power to love as Christ loves! In some way even as fully as He loves . . .

NEVER for an instant in my life did I doubt my mother's great love of me. Yet her love for me was trivial and insignificant compared to the love she now has, not only for God and the Blessed Mother . . . but for me!

Her joy to be with God! Unbelievable! Beyond



"Christ on the Cross" by El Greco. In permanent collection of Ringling Museum of Art, Sarasota.

"... the post-resurrection experiences involved separate — and mysterious — encounters with the risen Lord . . ."

words or anything we can even think of. Of it St. Paul wrote: "It has not so much as dawned on man what God has prepared for those who love Him." This joy is hers only because Christ is truly risen.

St. John said: "We shall be like Him." She is like God. Because she has become like Christ. Like Christ because she shares in His divine, risen life, and in His divine nature and in His glory. Like Him in knowing and loving as He knows and loves . . .

THE GREATEST human joy in this world barring none is knowing and loving someone worth knowing and loving. Being loved in return. Anyone who has experienced such love knows this is true. The more worthy the other person is of our love, the greater our love and joy will be. When I think of this for a moment, I know a little (very little) of the infinite joy that suddenly was my mother's in loving God and having

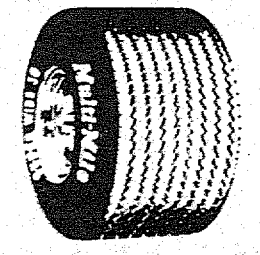
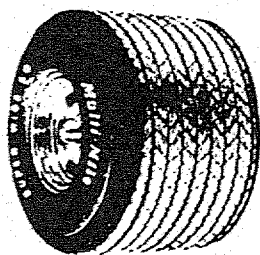
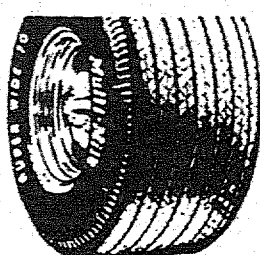
His love. Infinitely exceeding any joy we can have in this world. "His love is everlasting."

How much we should try to mean our prayer at Mass to "protect us from all anxiety." How glad we should be to "wait in joyful hope for the coming of our Savior Jesus Christ."

IT REALLY matters very little whether I saw Christ's face on Feb. 26, 1964, or not. It matters, though, terrifically that Christ rose from the dead so that He became so filled to overflowing with the Holy Spirit that He could send the Holy Spirit to us. So that we can share in Christ's risen life and all that goes with that. But all this can only come about because Christ Himself rose from the dead. That is the glory and joy of Easter and the reason for our "Alleluia!"

Truly "by dying, Christ saved us from death; by rising, He restored us to life." Thereby we can say: "Come Lord Jesus" . . . and know that He will come!

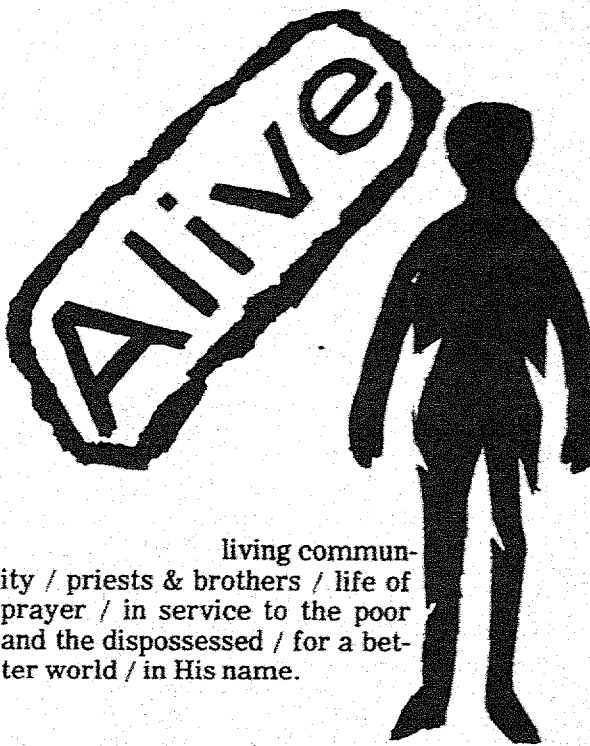
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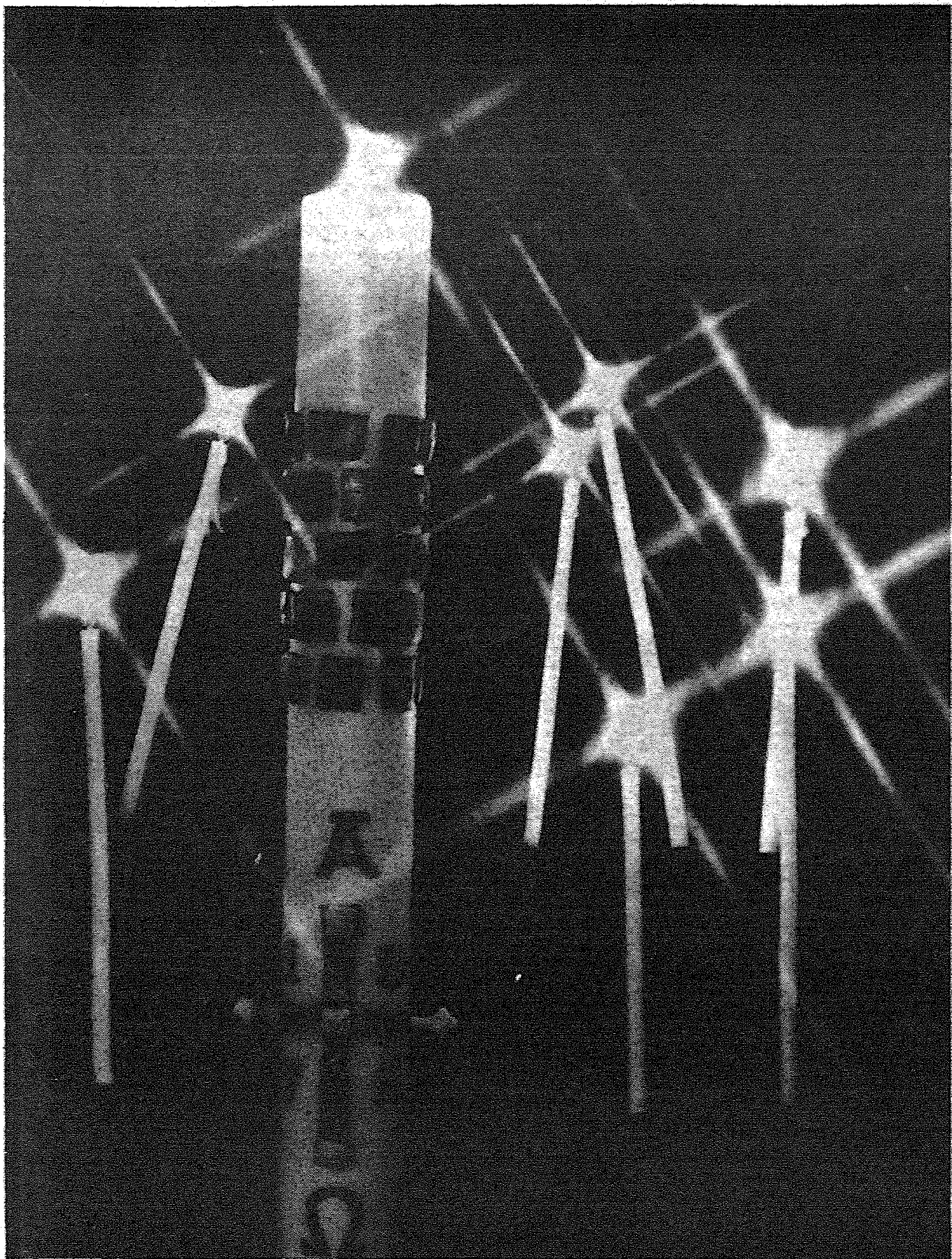
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# Easter: the celebration of hope



By CARDINAL JOHN KROL

When Christ our life appears, then you shall appear with Him in glory." (Col. 3:4)

Easter is the celebration of hope — hope that we shall live forever, hope that we shall live always with God, hope that "every tear will be wiped away" and that every pain and sorrow will cease when "we see Him as He is."

Thus, for the Christian in particular and for humanity in general, Easter is the antidote to despair.

It is a tragic fact that the most enervating disease of the age is not a malady of the body but a sickness of the soul — the spiritual void experienced by those who see no purpose in life.

Some throw themselves into a frenzy of random activity, not to be devoted to the good but to be distracted from the inescapable, the nagging question, "Why am I here?"

Others surround themselves with constant noise, ever-present companions and never-ending entertainment not so much to enrich their present as to escape their past and the gnawing question: "Where do I come from? To whom do I owe my existence?"

Still others console themselves with every possible possession, every possible comfort, every possible novelty — not because merely material things are ultimately fulfilling, but because they provide deceptive insulation against the reality that life is short and that possession is short-lived and because they provide fatal distraction from the question: "Where am I going? To whom must I render an account of my stewardship?"

Thus, drug addiction, chronic drunkenness and a widening preoccupation with sexual aberrations are not the manifestations of a new freedom but the symptoms of an old slavery — the slavery of sin and the bondage of despair.

It is to this despair that Easter is antidote; it is from this slavery that Easter is a liberation.

Easter is the day — above all other days — when the Christian recalls that Christ has indeed conquered sin and death; that He has risen from the grave; that He has given us a share in His own inner life — a gift we call grace — and that He has promised us a share in His eternal triumph — a gift we call glory.

Because it is a celebration of hope, Easter is truly the springtime of the soul.

The new clothes which so many wear on Easter Sunday are meant to be symbolic of Christ's gift of grace and of Christ's pledge of glory.

The flowers which decorate the Easter altars recall the glory of Christ's resurrection, the new life to which He has called His followers and the everlasting glory which He has promised them.

The Easter eggs recall not only the tomb from which Christ broke forth as a young chicken breaks forth from its shell, but also the beginning of life, the dawn of promise, the assertion of hope.

Thus, the very symbols of Easter are signs of hope; and the reality of Easter is the foundation of hope.

If Jesus Christ was not true God and true man and if He did not rise from the dead, then our faith is in vain and our hopes are empty.

But Jesus did rise as He promised. He who died for our sins rose for our salvation, giving us reason for our faith, foundation for our hope and motivation for our love.

What does the Resurrection mean to the modern Christian?

It should mean everything — for it is both the undeniable evidence that Christ is truly divine and the inescapable reminder that our destiny is not here but hereafter.

Thus, for the Christian, there is truly no room for despair. The Christian should be the sign of hope in a world distracted from its purpose; the Christian should be a model of true joy in a world which has heard too much sardonic laughter but has known too little quiet peace.

While others pursue the empty goals of possession, power and pleasure, and find the pursuit frustrating and the attainment unfulfilling, the Christian — whose treasures are faith and charity — will truly find the fulfillment of hope noted by St. Paul who said: "When Christ our life appears, then you shall appear with Him in glory."

## Trust is the love answer

By FATHER JOHN  
T. CATOIR

Each life is filled with shadow and light. Jesus Christ knew this; He experienced what it means to be human. Good Friday and Easter Sunday are the two poles of shadow and light in His life.

The great paintings of Rembrandt are characterized by the artist's genius in capturing the play of light. His figures seem to emerge from darkness into a cascade of golden brilliance. What we see is a bright image shrouded in mystery; but to attain this effect, Rembrandt had to spend considerable time mixing dark colors, blending them on the canvas to create shadows. His purpose at those times was not to produce a sad and gloomy work — it was to show off the light in its best setting.

The Lord of Life is a great artist, and we are His creation. Each one of us is a work

in progress, a masterpiece in the making. There are times in our life when we are lost in the shadows, when moods are dark, when the world seems hostile, when our best efforts fail, when we become full of fear and doubt. It feels as though the light went out of us because we do not see the whole picture, but things are never as bleak as they seem. We so easily misread the signs, seeing only the shadows and missing the glorious reality of a full human life. To be redeemed in the Blood of Christ, to be offered the promise of eternal life is part of the total Christian experience of human existence. Why are we not joyful in our daily life? Instead of joy and thanksgiving, we so many times seem to assume a posture of resignation, feeling that unjust burdens must be borne as a matter of religious obligation. But this is not true. Most of our troubles have nothing to do with religion. It is our faith

which gives us the whole picture and lifts us out of our own dark interpretations.

Life is a splendid, glorious adventure. The shadows are there and they have their purpose; because of them we are more ready to treasure the rays of golden sunshine. They must be seen in context. The Resurrection of Christ was preceded by a gasp of pain so extraordinary that it swallowed up all our sufferings in one cosmic act. As terrible as that pain was, it was a glorious event. Only God can draw good from evil, and we must trust that He does.

The Master is at work in our life. He writes straight with crooked lines. He is bringing us to glory and happiness. The dominant theme of life is hopeful, full of promise, and for this we are grateful. Can we trust Him? Can we put our will to work and believe this truth with all the power and strength of our being? It is more than some-

thing we know; it is something we must will. Faith requires more than intellectual assent. It requires decision — the will to accept Jesus Christ as loving Savior. To love Jesus is to reject anything and everything that will undermine our confidence in Him. To love Him is to thank Him "always and everywhere."

Thank you Lord. Thank you Jesus. Thanks be to God. Thanksgiving should be on our lips and in our hearts always, no matter what troubles befall us. As we struggle to straighten out our life, to abandon ourselves to God, we know that He is working in us, gently prodding us forward. We see our life, with all its shadows, as a portrait bathed in the brilliance of Easter morn. We are thankful with St. Paul, "... in all circumstances." Trust is the love answer. Praise and thanksgiving to the Risen Savior, now and forever.





By Dale Francis

# Let Easter come gently to you...



Easter comes gently for me now. The older I get the more gently it comes. When I was a boy there was the excitement of the hunt for Easter eggs and the flowers at church. When I was a young man it was the joyous beginning of a new season, the bright promise of Spring. When I was older it was the joyful shout of Alleluia but Easter comes gently for me now.

There are still the alleluias but somehow I understand better than ever before that Easter is the promise that this life is a preface, that death is a beginning and that Easter is the quiet assurance that those who place their lives in Christ will live with Him in eternity.

It was the Resurrection that made the difference. Without it there would have been little in Christianity beyond what other religions offered. St. Paul said it. If Christ be not risen, he said, then everything that is said would be empty.

It was the Resurrection that made the difference. There are theologians who argue about whether it was a historical event. I understand what they are saying but how foolish it is to waste time arguing the little points of man's semantics. Our Lord Jesus Christ, the only-begotten Son of God the Father, died for our sins, was laid in the tomb and on the third day rose from the dead.

In His rising, he gave to us all the promise of eternal life. There's what counts. The older I get the less I really understand about what this eternal life is to be like. But this is not because I find myself in confusion but because I no longer am interested in speculations. I know it is true. That's all that really matters to me now.

I read long treatises on how the glorified

body of Our Lord differed from His body while He walked as a man at the Sea of Galilee and I yawn. It is of no consequence to me, of no importance at all; He rose from the tomb and this is enough for me.

We are a people who like to complicate. The plain truth is never enough for us. We like to take the simplicity and examine it minutely until finally we have complicated it. There is really nothing wrong with this, it is the way we are, always searching. It becomes wrong only if in the compounding we lose sight of the basic truth.

I remember the Easter columns I've written in the past. I remember with what diligence I used to pursue the truth, to prove the Resurrection was true by offering evidence. I would point out how it was the Apostles who had believed in Him scattered in confusion at his arrest, how the one he trusted most had even denied Him. Only John stood by the Cross. Then those who while He still lived had abandoned Him came to be willing to stand for Him after His death, even suffering death for their belief. Something must have happened. I wrote, something that gave them a certainty and that something could have only been their sure knowledge He had rose from the tomb.

But now, although I can see the evidence of the Resurrection even more clearly than then, I have no heart for offering proofs. I only believe.

So Easter comes gently now. I have no need to rush for evidence. I am Thomas no longer nor am I compelled to bring Thomas the evidence.

So let Easter come gently for you. Let it come as the calm assurance. Let it come joyfully, once again the promise of eternal life. Let there be the alleluias for this is our greatest happiness, but let it come gently with your whispered, "I believe."

Our Lord said we could not enter into Heaven unless we became as little children. It is really true. The way we are we may take the long way home, we may travel in self-constructed mazes, but finally we must return to the simplicity of child-like faith.

Let Easter come gently to you, hold the calm certainty that comes in the promise of the Resurrection, come ever closer to our Risen Saviour, loving Him more, placing your whole self in Him, and saying at this most joyful of all times, "I believe!"

## Thoughts for Easter

"The less a man believes in the soul — that is to say in his conscious immortality, personal and concrete — the more he will exaggerate the worth of this poor transitory life." — Miguel de Unamuno, "Tragic Sense of Life," 1921.

"The resurrection is an incomprehensible event because it represents the in-break of the eternal world of God into our temporal sphere." — Emil Brunner, "Eternal Hope," 1954.

All you that weep, all you that mourn,  
All you that grieving go,  
Lift up your eyes, your heads adorn.  
Put off your weeds of woe.  
The sorrows of the Passion week  
Like tearful dreams are fled.

For He hath triumphed Whom you seek,  
Is risen — that was dead.  
Henry Longan Stuart, "Resurrexit" (20th century)

"Many meetings and conferences with bishops were held on this point, and all unanimously formulated in their letters the doctrine of the Church for those in every country that the mystery of the Lord's Resurrection from the dead could be celebrated on no day save Sunday, and that on that day alone we should celebrate the end of the paschal fast." — Eusebius of Caesarea, "Ecclesiastical History," 5, 23, 2 (Famous of Caesarea, "Ecclesiastical

History," 5, 23, 2 (Famous for I. ca. 189 - 199 A.D. (fourth controversy under Pope Vic- century)

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# Two lessons from Emmaus

By FATHER PETER J. HENRIOT, S.J.

My favorite Easter story is about the two disciples on the road to Emmaus. I can easily identify with their weary, confused and frightened feelings on that Sunday afternoon as they move away from Jerusalem after the terrible events of the previous days. They had hoped for so much and now everything seemed futile, wasted. The one they believed to be the Messiah was dead. Would they ever be able to recognize the true Messiah if he came along?

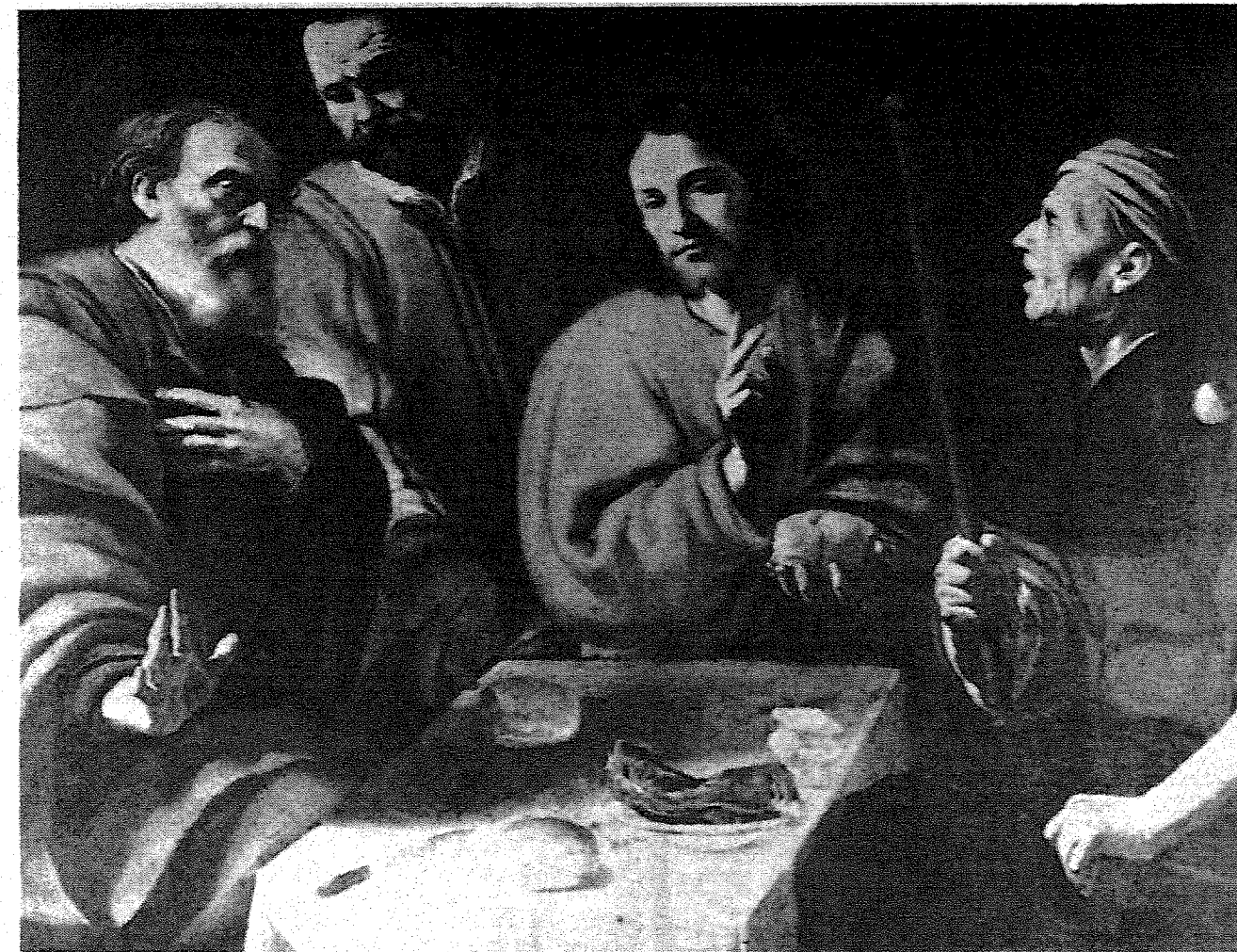
Then a "stranger" joins them and engages them in conversation. He listens to their tale of woe. But He goes further. He challenges them to reflect on the meaning of what the Scriptures, Moses and the prophets, had told them. He invites them to try to understand what has just taken place in the light of these Scriptures. And He stops to join in the hospitality that they offer Him. Then He breaks and shares bread with them. And they recognize Him! The risen, living Messiah.

THIS STORY tells me a lot about my life and the life of my church today. We live in times of uncertainty, of wavering faith, of confusion. Much that we hoped for has not come about. And we may wonder sometimes whether we can really recognize Jesus

if He ever comes along. Can others in our world recognize Him? I think that if we take seriously the lessons of the Emmaus story we can gain considerable light and strength.

First, we need to study the Scriptures and try to understand the contemporary world in the light of what our God has revealed to us. No, we aren't going to find any easy formulas for meeting all the world's problems. I can't simply open up the pages of the New Testament, for example, and find some solution to the economic woes that are plaguing our country and our world today — unemployment, inflation, recession, scarcities. But I can find a lot of guidelines for the kind of response that I, as a Christian, should be making and the policies I should be supporting. Warnings against too much acquisitiveness, encouragements to cooperate and share, emphases on true justice, partiality toward the poor and the powerless, and so forth.

But, like the disciples on the road to Emmaus, I need to do this searching of the Scriptures with others in community. For me,



"The real challenge to us Christians today . . . is whether or not we will be people who break and share bread . . ."

that is the powerful meaning of this story in relationship to the liturgy we join in together. We Christians have a chance to celebrate this liturgy on Easter Sunday — and on every day of the year. We come as a community to probe together the Word of God in Scripture, to try to understand its contemporary meaning for us, to be challenged by its message. It always has struck me that the dialogue which Jesus had with these two disciples — a conversation that made their hearts burn within them — is something which goes on in community.

The second lesson of

Emmaus is that the true recognition of Jesus came in the "breaking of bread." That gesture of breaking and sharing bread, the basic Eucharistic gesture, is what makes it possible finally for the disciples to recognize the Lord as one who is risen and alive in their midst.

THE REAL challenge to us Christians today, then, is whether or not we will be people who break and share bread — and hence enable ourselves and others by this gesture to

recognize the Lord. That's why the kind of response which we Christians give to the current global food crisis is so important. It is crucial not only for others who might be hungry but also for those of us who have something to share with them. The challenge is whether we Americans will be able authentically to celebrate the Eucharist, breaking and sharing bread during the Mass, if we do not in our daily life as citizens break and share bread with our brothers and sisters who are hungry in this country and in other parts of the world.

Easter is a time of hope. It is a time of new life coming from death. For us Christians today, probing in community the meaning of the Scriptures for our contemporary world and breaking and sharing our daily bread will be great sources of that life and hope. Such actions will enable us to travel along the road to Emmaus again with our Risen Savior.

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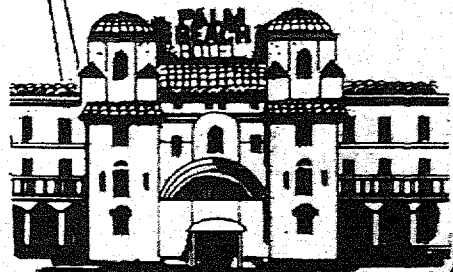
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Film Ratings:  
National Catholic Office  
for Motion Pictures

- Abby (B)
- Abdication, The (A-3)
- Airport 1975 (A-2)
- Alvin Purple (C)
- Amarcord (A-4)
- Andy Warhol's Dracula (C)
- At Long Last Love (A-3)
- Alice Doesn't Live Here Anymore (A-4)
- Arthur Rubinstein—Love of Life (A-3)
- Black Godfather (C)
- Benji (A-3)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Eye (A-4)
- Birds Do It, Bees Do It (A-3)
- Black Thursday (A-2)
- Brother of the Wind (A-1)
- Boss Nigger (A-3)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Bears and (A-1)
- Brief Vacation (A-3)
- Captain Kronos: Vampire Hunter (A-3)
- Chariots of the Gods? (A-1)
- Confessions of a Window Cleaner (C)
- Conrack (A-2)
- Creeping Flesh (A-3)
- Crazy Joe (B)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulata (A-2)
- Crazy World of Julius Roeder (A-3)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Driver's Seat (A-4)
- Daisy Miller (A-2)
- Death by Hanging (A-3)
- Dark Places (A-3)
- Digby, The Biggest Dog in the World (A-1)
- Deranged (C)
- Destructors (A-3)
- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Early Spring (A-2)
- Earthquake (A-3)
- Education of Sonny Carson (B)
- Emmanuelle (C)
- Escape to Nowhere (A-2)
- 11 Harrowhouse (A-2)
- Flesh Gordon (C)
- Frankenstein and the Monster (B)
- Freebie and the Bean (B)
- Front Page (A-3)
- Funny Lady (A-3)
- First Charge of the Machele (A-2)
- Fear Eats the Soul—Ali (A-4)
- Godfather, Part II (A-3)
- Gravy Train (A-4)
- Girl in Blue (A-3)
- Going Places (C)
- Galileo (A-3)
- Girl from Petrovka (A-3)
- Goat Horn (A-4)
- Golden Calf (A-1)
- Golden Needles (A-3)
- Gambler, The (A-3)
- Gold (A-3)
- Great Battle (A-2)
- Great Waldo Pepper (A-3)
- Hearts and Minds (A-4)
- Hell (B)
- Herbie Rides Again (A-1)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- House on Chelouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrod Summer (B)
- Harry and Tonto (A-3)
- Homebodies (A-3)
- House of Whipcord (C)
- Hollywood Horror House (B)
- In the Name of the Father (A-3)
- Island at the Top of the World (A-1)
- Italian Connection (C)
- It Lives by Night (A-3)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jacques Brel is Alive and Well and Living in Paris (A-3)
- Journey Through the Past (A-4)
- Juggernaut (A-2)
- Janis (A-3)
- Kazablan (A-3)
- King, Queen, Knave (B)
- King in New York (A-1)
- Klansman, The (C)
- Ladies and Gentlemen, the Rolling Stones (A-3)
- Lady Yakuza (A-3)
- Land that Time Forgot (A-2)
- Last Days of Man on Earth (A-3)
- Le Violons du Bal (A-3)
- Le Trio Infernal (C)
- Lenny (A-4)
- Life, Loves and Operas of Giuseppe Verdi (A-1)
- Lucky Luciano (B)
- Lords of Flatbush (A-3)
- Love at the Top (A-4)
- Lacombe, Lucien (A-2)
- Longest Yard (A-3)
- Law and Disorder (A-4)
- Little Prince (A-1)
- Man with the Golden Gun (A-3)
- Mr. Rico (A-3)
- McQ (A-3)
- Midnight Man (B)
- Madhouse (A-3)
- Mame (A-2)
- Man on a Swing (A-3)
- Mother and the Whore, The (A-4)
- My Way (A-3)
- Malizia (B)
- Mixed Company (A-3)
- Murder of the Orient Express (A-2)
- Mutations (B)
- Nothing By Chance (A-1)
- Nada Gang (A-4)
- 99 and 44 100% Dead (A-3)
- Nickel Ride (A-3)
- Night Porter (C)
- Open Season (B)
- Our Time (A-4)
- Outfit, The (A-3)
- Operation S.N.A.F.U. (A-3)
- Ophelia (A-2)
- Odessa File (A-3)
- Pale Flower (A-3)
- Parallax View (A-3)
- Pedestrian (A-3)
- Policewomen (B)
- Phase IV (A-2)
- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-3)
- Promised Lands (A-2)
- Phantom of Liberty (A-4)
- Phantom of the Paradise (A-3)
- Photographer (C)
- Prisoner of Second Avenue (A-3)
- Rafferty and the Gold Dust Twins (B)
- Reed: Insurgent Mexico (A-2)
- Reminiscences of a Journey to Lithuania (A-1)
- Razor in the Flesh (A-4)
- Road Movie (A-3)
- Report to the Commissioner (A-3)
- Le Petite Theatre de Jean Renoir (A-3)
- Ragman's Daughter (A-3)
- Rupture, La (A-3)
- Stavisky (A-3)
- Stoolie, The (A-3)
- Seven Ups (A-3)
- Shella Levine is Dead and Living in New York (A-3)
- Sleeper (A-3)
- Shampoo (C)
- Stepford Wives (A-3)
- Streethunter, The (C)
- Savage Sisters (C)
- Sudden Wealth of the Poor People of Kombach (A-3)
- Sugarland Express (A-2)
- Sugar Hill (A-3)
- Superdad (A-2)
- Super Stooges Versus the Wonder Women (A-3)
- Spectre of Edgar Allen Poe (A-2)
- Stardust (A-3)
- Strangest Man in the World (A-1)
- Spikes Gang (A-4)
- Super Cops (B)
- Summertime (A-3)
- Savage is Loose (C)
- Scenes from a Marriage (A-4)
- Shanks (A-3)
- Steppenwolf (A-4)
- Take, The (A-3)
- Texas Chainsaw Massacre (C)
- That'll Be the Day (A-3)
- Three Stooges Folioes (A-1)
- Towering Inferno (A-3)
- Trial of Billy Jack (A-4)
- Ten Little Indians (A-2)
- Two Men of Karamoja (A-3)
- Tattooed Swordsman (A-3)
- That's Entertainment (A-1)
- Thunderbolt and Lightfoot (B)
- Thomasine and Bushrod (A-3)
- They Call Her One-Eye (C)
- Together Brothers (A-3)
- Tough (A-3)
- Taking of Pelham One Two Three (A-3)
- Terminal Man (A-3)
- Unholy Roller's (C)
- Ulzana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visit to a Chief's Son (A-2)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Watched! (A-3)
- Westworld (A-3)
- Wedding in Blood (A-3)
- Woman of the Ganges (A-3)
- Woman Under the Influence (A-3)
- World of Buckminster Fuller (A-1)
- What? (C)
- Widow Couderc (A-4)
- Year of the Woman (A-4)
- Young Frankenstein (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)

KEY TO RATINGS

- A1—Morally Unobjectionable for General Patronage
- A2—Morally Unobjectionable for Adults and Adolescents
- A3—Morally unobjectionable for Adults
- A4—Morally Unobjectionable for Adults With Reservations
- B —Morally objectionable in Part for All
- C —Condemned

Minorcans—leading citizens of Florida

ST. AUGUSTINE — X.L. Pellicer, who is the great-great-grandson of Francisco Pellicer, leader of the early Minorcan colonists, this week announced the publication of a book on Minorcan history, due to be bound and off the press in April 1975, timed to be

books

published when he and a Minorcan doctor present to the Cathedral of St. Augustine a monument in bronze, sculpted in Spain, depicting Father Pedro Camps and the pioneer Minorcans.

Minorcans in Florida: Their History and Heritage, by Jane Quinn of Orlando, is annotated, illustrated and indexed, and carries a Preface by the Rev. Dr. Michael V. Gannon, professor of history at the University of Florida, Gainesville. Published in St. Augustine by the Mission Press, of which Pellicer is the owner, the book will come out in deluxe hard-cover binding and in paperback.

PELLICER commissioned Miss Quinn, editorial staff member of The Florida Catholic Church weekly published in Orlando, to write the history of Father Camps

in a history that embraced the roots of the Minorcans, why they came to Florida, and their lasting presence to date in St. Augustine and in the nation.

She gathered data that covers the Catholic families who emigrated from Minorca to Florida in 1768. Their priest, Father Camps, was a priest of merit, capacity and virtue, well read, a good preacher, revered by the pioneer Minorcans whose hardships he shared. From the Minorcans came pioneer Christian leadership in Florida in the 18th century, two Catholic bishops of Texas in the 19th century, and one of America's leading 20th century poets and authors, Stephen Vincent Benet.

The book documents the history that Francisco Pellicer, a carpenter, led the main body of Minorcans to St. Augustine along the King's Road and, that the colony in New Smyrna, which had been a thriving indigo plantation, collapsed for want of its main body of workers. When in 1783, Spain returned to Florida, after its 20-year interlude of British government, the Minorcans elected to remain as Spanish citizens, and they became American citizens when Florida became the property of the United States.



Bicentennial monument in bronze representing Father Pedro Camps and Minorcans, will be unveiled at the Cathedral of St. Augustine April 24. The memorial of the Catholic Minorcans who came to Florida 200 years ago is a gift of Dr. Fernando O. Rubio, a citizen of Minorca, and X.L. Pellicer, retired St. Augustine banker.

How it was then and now in two plays

By J. HERBERT BLAIS  
"Moonchildren," by Michael Weller in two acts,

a very, very black comedy. Don't let anyone under 30 see it. They'll laugh and think it's

a blithely palatable history lesson about how America's founders forced a unanimous signing of the Declaration of Independence in 15 days of pressure politics, is notable for the intense research by playwright Peter Stone that produced authentic words and action found nowhere else in

It's at the Marco Polo Hotel now and moves to the Sea Ranch, Lauderdale-by-the-Sea, the end of April. The two pianos are too loud, and the music is not memorable, but it's worth seeing twice for content. Director Tony Doren stands out in the character of John Adams, among a cast of 25.

theater

which opened under a full moon on Tuesday at the Coconut Grove Playhouse, is schizophrenic.

all true.

...  
The musical play, "1776,"

It is set in "A student apartment in an American university town," and the time is "1966-67."

IN THE torn middle of shredded act one, "Bob" gets the wildly divided attention of his boy and girl communal dwellers long enough to ask that, it suddenly struck him today, that, after nearly four years at college, that, "What are we doing here?"

It is the playwright's most significant character delineation.

Many adults in the audience asked themselves the same question before the act was over. The profuse profanity pouring constantly from the mouths of all eight students dismayed and shocked them. But it delighted the young ones in the rebel gallery.

NO GENERATION present fully understood what was happening onstage. Perhaps neither did the author. Playwright Weller was driving home like a stake in the heart. How It Was With Them. "Moonchildren" is a chilling insight into the recent age of College Hippies, one of the most tragic eras our society has known.

"You're the future of America," the fat landlord says, beaming.

The program's title page calls it a "comic play." We must expose their secret only to be kind: "Moonchildren" is

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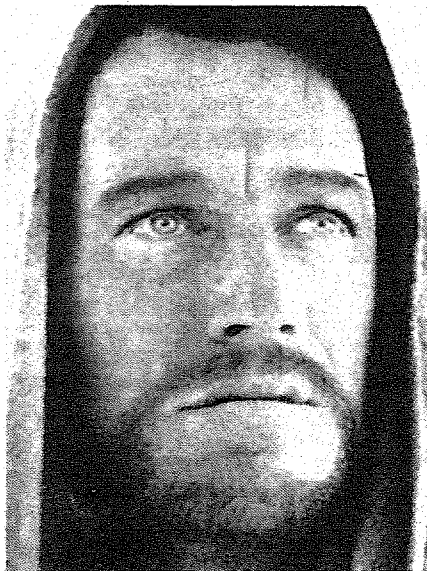
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"Hello Dali!"



THE MICHELANGELO of surrealism, Salvador Dali, paints the ceiling of his own house in the Festival '75 presentation of "Hello Dali!" airing Thursday April 3 at 10 p.m. on Channel 2.



**GREATEST STORY** — Max von Sydow portrays Jesus in "The Greatest Story Ever Told," a film to be telecast in two parts, on Good Friday and Holy Saturday by NBC (March 28-29, 9-11 p.m. EDT). The movie, directed by George Stevens, was shot in the American West, and features an all-star cast including Charlton Heston, John Wayne, Roddy McDowall, Shelly Winters, Ed Wynn, and Telly Savalas.

# TV Festival '75

For one week, starting Friday March 28, immediately preceding the 10th Annual Channel 2 fund-raising televised Auction, WPBT, Miami, will air some 15 hours of special programs designed to show what South Florida viewers could have as regular fare if fund-raising activities like the Auction are successful.

Designated "TV Festival '75," Channel 2's regular programming will be rescheduled and shuffled to accommodate such spectacles as the Vienna Philharmonic, the Commercial Union Masters Tennis Tournament (Connors vs. Newcome), Olga Korbut (the little Russian gymnast who captivated the world during the 1972 Olympics), the Big Band Cavalcade (reminiscences of the greats of the Big Bands era), the Boston Pops with Richard Tucker and Robert Merrill, "An Hour With Joan Baez," "A Tribute to Noel Coward," "Jack Benny" (selected half-hours from previous Benny television shows), and other fine presentations.

"TV Festival '75" will begin on Friday evening, March 28, and continue through Thursday, April 3. The Auction opens the following night, Friday, April 4, at 5 p.m.

While viewers will have an opportunity to call in membership pledges during "TV Festival '75," the thrust of this special week is to give them a sampling of the programs that are available and that can be theirs when Channel 2's level of funding accelerates. The Auction is budgeted to raise \$400,000 and will assist in the acquisition of more of this kind of programming in the future.



**GROVER MONSTER-JEAN** Marsh cartoon special on Festival '75 features Jean and her muppet friend and the best of animation from "Sesame Street" and "The Electric Company, April 1 at 7:30 p.m. on Channel 2.

## Story of Jesus & story of Moses

**FRIDAY, MARCH 28, and SATURDAY, MARCH 29**

**9:00 p.m. (NBC) — THE GREATEST STORY EVER TOLD (1965)** — No matter how it is approached, the pitfalls inherent in making a movie on the life of Christ are many. The very choice of incidents and the selection of the various descriptions found in the Gospels are difficult. There is also the question of how much freedom of approach a director can assume in his filming of a story that is already so deeply rooted in the mind and heart of many in his audience. And most important is the manner in which the spiritual is presented in visual terms. While it is obviously not the greatest movie ever made, George Stevens' film has solved these particular problems better than any previous screen version. Stevens' vision of Christ will satisfy the

feelings of the greatest number of its viewers. It presents a consistent, traditional view of Christ as the God incarnate. In achieving this, Stevens has used effectively the compelling features of the Swedish actor, Max von Sydow. His believable portrayal of Christ is the most essential element in the film's success. Probably no other actor could have held the viewer's attention for almost four hours. Worth your time. (A-1)

**SATURDAY, MARCH 29**

**9:00 p.m. (ABC) — THE TEN COMMANDMENTS (1957), Part I** — Last year when this film was broadcast, it came in one long session; this season, you can rest up between parts. **THE TEN COMMANDMENTS** is one of Hollywood's great landmarks — or should we say watermarks, in light of that incredible scene of Moses parting the Red Sea. This is an epic produced and directed by Cecil B. DeMille, who certainly knows his way around epics. The film is loosely

based on Biblical sources, but it is less an inspirational vehicle than a dramatic spectacle, with excellent technical and special effects, a towering story, vivid color, excitement, etc., etc. Much of its virtue lies in DeMille's bold casting — and topliners Charlton Heston as Moses, Yul Brynner as Pharaoh, and Anne Baxter, Edward G. Robinson, and Nina Foch are acting standouts. (A-1)

**SUNDAY, MARCH 30**

**8:30 p.m. (ABC) — THE TEN COMMANDMENTS, Part II** — Conclusion of film described above for Saturday, March 29. (A-1)

### RELIGIOUS PROGRAMS

<b>SATURDAY</b> 5 p.m. THE TV MASS — (Spanish) — Ch. 23 WLTV.	2 p.m. INSIGHT — (Film) WINK Ch. 11. RADIO 5:30 a.m. SACRED HEART — WGBS, 760 kc., Miami.
<b>SUNDAY</b> 7 a.m. THE CHRISTOPHERS — Ch. 11 WINK.	10 a.m. CROSSROADS — WJNO, 1230 kc., W. Palm Beach. MARIAN HOUR — WSBF, 740 kc., Boca Raton.
9 a.m. CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Liturgical Music of Easter".	8:35 p.m. GUIDELINES — WIOD, 610 kc., Miami.
10:30 a.m. THE TV MASS — Ch. 10 WPLG — Fr. John McGrath.	

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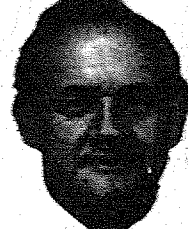
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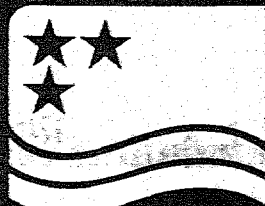
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By Father  
Eugene H. Maly

# REFLECTIONS on the Sunday Gospel

GOSPEL (Easter Sunday; March 30, 1975).  
Acts of the Apostles 10:34-43; 1 Corinthians 5:6-8; John 20:1-9.

Newness is the heart of Easter. To say "Jesus is risen!" is not merely to refer to something that occurred some two thousand years ago. It is to proclaim an event that is always new, always having its effect in the lives of believers. The Easter proclamation, no matter how often it is made, is always a new proclamation, arousing interest, enthusiasm, response here and now.

Certainly that is the conviction of John as he writes his story of the empty tomb. Though writing some sixty years later, he tells the story with a freshness and eagerness that belie the distance between him and the first Easter Sunday. Mary Magdalene runs to tell Peter and the other disciple of her discovery. The two of them run to the tomb to make their own discovery. They run, they see, they believe.

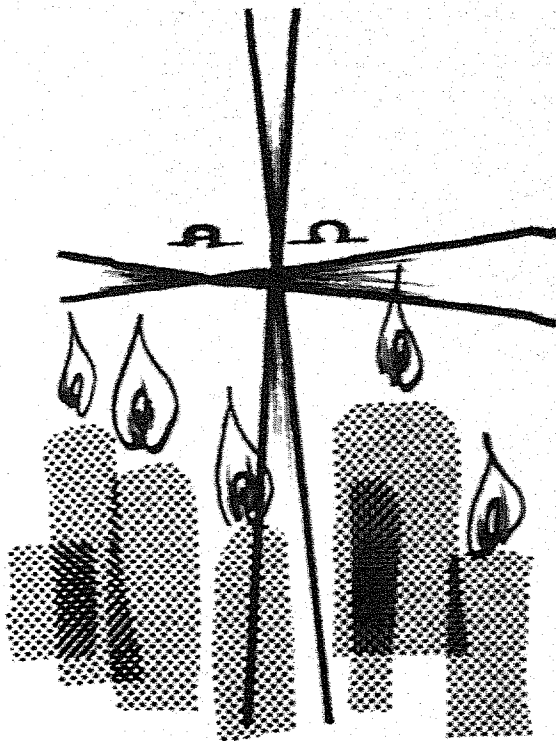
IT IS EASY to understand John's enthusiasm. This is one of the culminating points of his whole theology. Throughout his Gospel he had spoken of Jesus' "hour," the hour of His crucifixion, resurrection, glorification and giving of the Spirit. All these events together comprise Jesus' house, when He is "lifted up" and draws all men to himself (John 12:32).

Two other times in His public ministry does Jesus refer to His being "lifted up." "Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that all who believe may have eternal life in him" (John 3:14-15). In this earliest reference there is already a clear indication of the ineffable effect of the lifting up on believers, eternal life.

"When you lift up the Son of Man, you will come to realize that I AM and that I do nothing by myself" (John 8:28). Here His lifting up is accompanied by an acknowledgment of His divinity, for His name, I AM, is that given to God in the Old Testament.

THUS, throughout his Gospel John had been pointing, in what might be called breathless anticipation, to the hour of Jesus when this all would take place. Understandably, then, he finds it difficult to contain himself when he tells the story of the resurrection, of an essential aspect of Jesus' being "lifted up." Now divinity is recognized, eternal life is given to those who believe.

John knew full well that each time the story



he was writing would be told anew and the hearer would respond with faith, the "hour" of Jesus would be verified again and men would be drawn

with Him to eternal life. The resurrection would always be a "now" event for believers.

Nor is Paul any less enthusiastic than John. In our reading from 1 Corinthians he refers to "Christ our Passover." It has been suggested that this reference was motivated by the nearness of the feast of Easter as Paul wrote. And he wants to impress on his readers the newness that this feast must effect in their lives. "Get rid of the old yeast, to make of yourselves fresh dough, unleavened loaves, as it were."

IT WAS the custom for the Jewish people at Passover time to cleanse their homes of all old leaven in order that the Paschal season might be celebrated with unleavened bread. Easter is the Christian Passover, and Christ is the Paschal lamb. Newness of hearts and of lives must mark the celebration of the feast.

The history of Christianity is really the history of the proclamation of the resurrection. Disciples called by God went from city to city proclaiming that Jesus has been raised from the dead. Always there were those who believed and eternal life was renewed.

Peter was representative of all those who preached this good news. In the first reading we have an illustration of his representative activity. He preaches Jesus of Nazareth who has been raised from the dead. And something new occurs. For Easter is always new to those who believe.

## Prayer of the Faithful

### Easter Sunday

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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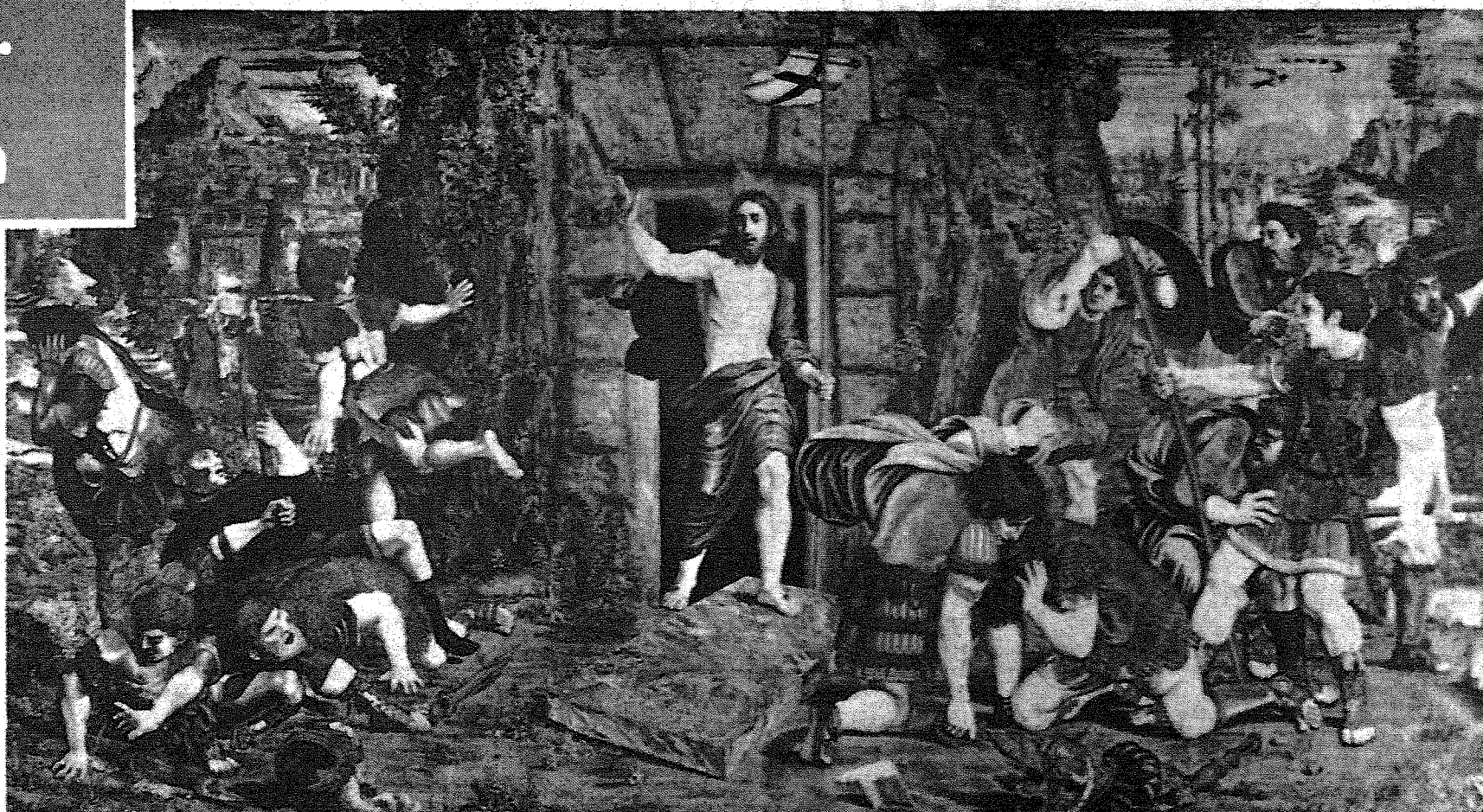
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"In the Resurrection, Jesus, in his human nature, breaks free of man's enslavement to sin and death and returns to the Father . . . The Father not only raised Christ to life in response to his human act of obedience and love, he also glorified him making him Lord." From article by Steven Landregan. Christ rises gloriously from the dead in this tapestry from the Vatican's collection.

# Resurrection makes THE difference

By BRO. MICHAEL WARREN, C.F.X.

Since Jesus' death and resurrection, Christians continually try to express verbally and ritualistically the significance the death-resurrection has in relation to their lives. The New Testament marked the first written record and has continued through 2,000 years to be the most important document in existence for the Christian world. In its entirety, it can be taken as a kind of symphony with the resurrection as its theme. The yearly Church examined all of life from this vantage point. For them, Jesus' resurrection made more than a difference; it made THE difference.

Since apostolic times, many changes have occurred in the Church. But the centrality of the resurrection remains the same. It continues to make THE difference. Today a new symphony could be composed on the resurrection theme with words by Jesus' modern followers. In fact, this writer feels that the mystery of Easter has been meaningfully expressed by some contemporary, deeply religious men and women. We shall select only a few as a focus. While the following statements do not mention the resurrection in a direct manner, they all flow from the perspective of the resurrection. They are by Martin Luther King, Daniel Berrigan, Flannery O'Connor, and one of my friends.

Martin Luther King's understanding of life was dominated by the possibility of the resurrection of man, a possibility manifested most clearly in Jesus. When he accepted the 1964 Nobel Peace Prize, he said:

I refuse to accept the idea that man is mere flotsam and jetsam in the river of life which surrounds him. I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daylight of peace and brotherhood can never become a reality . . .

I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered men have torn down, men other-centered can build up. I still believe that one day mankind will bow before the altar of God and be crowned triumphant over war and bloodshed, and non-violent redemptive good will proclaim the rule of the land. 'And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid.' I still believe we shall overcome. This faith gives us courage to face the uncertainties of the future.

One of the future uncertainties that King faced was his own death, the violent taking of the life he had lived in serving the Gospel.

Another Christian, Father Daniel Berrigan, S.J., often has spoken out of a resurrection mentality. Dur-

ing a 1970 interview, he stated that rebellion against death is one way of putting the Christian possibility. When asked if he was talking about his own death, Berrigan said:

No, no. That doesn't terribly interest me. I think I experience death in ways that make my own death, as a physical fact, not very exciting. I mean, I don't have any fear of dying; but I have fear of NOT dying. I have fear of my own cowardice in not accepting the kinds of death one has to accept in order to live. It's a day-to-day thing: the putting aside of childishness and anger and laziness and lust and the appetites and neglect of my people, in order to continue to die, in order to continue to live. That's the kind of fight I think Paul speaks of when he says a man must die every day. But that remote thing off there somewhere, or that proximate thing out there somewhere — I don't care, let it happen.

In Berrigan's words there is conviction that one must go through death to life the way Jesus did. Berrigan reminds us that for the Christian, dying is a daily event, as is the resurrection. And although he does not mention Jesus' name, Berrigan's statement is clearly rooted in Him and His resurrection.

Flannery O'Connor was a sensitive young woman from Georgia who suffered a crippling nervous disorder throughout most of her life. Her masterful short stories are filled with humans who are crippled in one way or another. Yet all these stories are filled with great hope springing from a deep belief in Jesus' resurrection. In talking about the characters in her stories, she once wrote:

When I look at stories I have written I find that they are, for the most part, about people who are poor, who are afflicted in both mind and body, who have little — or at best a distorted — sense of spiritual purpose, and whose actions do not apparently give the reader a great assurance of the joy of life.

Yet how is this? For I am no disbeliever in spiritual purpose and no vague believer. I see from the standpoint of Christian orthodoxy. This means that for me the meaning of life is centered

in our Redemption by Christ, and what I see in the world I see in its relation to that. I don't think that this is a position that can be taken halfway or one that is particularly easy in these times to make transparent fiction.

My own feeling is that writers who see by the light of their Christian faith will have, in these times, the sharpest eyes for the grotesque, for the perverse, and for the unacceptable . . . Redemption is meaningless unless there is a cause for it in the actual life we live, and for the last few centuries there has been operating in our culture the secular belief that there is no such cause.

Those who knew Ms. O'Connor report that she was filled with a gentle joy. Her belief in Jesus' resurrection was no theoretical one; it flowered in her daily life, in her personality.

Recently, a friend wrote of a difficult period in his life. Quite naturally, he spoke out of the same sort of consciousness of Jesus death-resurrection one finds in the New Testament. He said:

I am eager to read Johannes Metz' "Poverty of Spirit." I think it will help me. I trust that everything will become clearer in time. After today's liturgy on suffering, I opened Romans and read: "These sufferings . . . bring hope and this hope is not deceptive because love, the love of God, has been poured into our hearts by the Holy Spirit which has been given us." It was comforting because it helped me understand a little better this difficult period I am going through.

Such a statement is testimony to the practical consequences of the resurrection in the everyday lives of ordinary people.

Once more, this Easter, Christians everywhere rejoice in the risen life of Jesus. We celebrate a present reality rather than a long-age event. We affirm: "The Lord is risen; we have seen Him ourselves. He has walked with us and brings hope and joy into our lives." It matters not whether we are famous or ordinary, Jesus risen makes THE difference in the world. Alleluia!

"If Easter says anything to us today, it says this: You can put truth in a grave, but it won't stay there. You can nail it to a cross, wrap it in winding sheets and shut it up in a tomb, but it will rise!" — Clarence W. Hall, "Reader's Digest," April, 1957



# The mystery of the Redemption

By STEVE LANDREGAN

Any consideration of the reconciliation of man with the Father through the Redemption must recognize the reality of man's inability to bring about this reconciliation himself.

It must also admit to the fact that man, through the free act of his will, brought about his estrangement from the Father and that a similarly free act of his will is essential to restore the original relationship.

Thus reconciliation begins with Divine initiative to which there is a human response that brings about Divine forgiveness.

St. Paul describes this in his Second Letter to the Corinthians (5:18) "It is all God's work. It was God who reconciled us to Himself through Christ."

The Trinitarian aspect of the Redemption, the involvement of the Father, the Son and the Holy Spirit, is easily lost sight of if we think of Redemption as being brought about by the Resurrection or the Crucifixion and fail to recognize that the mystery of man's Redemption, his Reconciliation with the Father, is much more than any single event . . . even the Resurrection.

Father E. Schillebeeckx, the Dominican theologian, identifies four phases in the Redemption in his book, "Christ the Sacrament of the Encounter With God."

FIRST: "The initiative of the Father through the Son in the Holy Spirit."

The Father, seeking to reconcile man to himself, reaches out through the Son who becomes man, as the writer of Hebrews puts it, to "offer Himself as the perfect sacrifice to God through the Eternal Spirit." (9:14).

SECOND: "The human response of Christ's life to the Father's initiative in sending Him."

Jesus as man, provides the human response to the Divine initiative of the Father. His response is totally unselfish as He seeks only to conform Himself to the will of the Father "even to accepting death, death on a cross." (Phil 2:8)

THIRD: "The divine response to Jesus' obedience in the humiliation of his life."

The Resurrection is the Father's response to the human act of Jesus. It is acceptance of man's perfect response, through Christ, to the Divine initiative.

In the Resurrection, Jesus, in His human nature, breaks free of man's

enslavement to win and death and returns to the Father as the "first-born of many brothers." (Rom 8:29).

Because of Jesus' "passover" from sin and death to life with the Father, He becomes "the Way," heals the breach, builds the bridge that symbolizes man's reconciliation to the Father but also provides a path by which man can return.

The Father not only raised Christ to life in response to His human act of obedience and love. He also glorified Him making Him Lord. "But God raised Him high and gave Him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father." (Phil 2:9-11).

FOURTH: "The sending of the Holy Spirit upon the world of men by the glorified Lord Jesus."

Jesus promised that "when I am lifted up from the earth I shall draw all men to myself." (John 12:32). He accomplishes this through the sending of the Holy Spirit to perfect in man that which He achieved for all men once and

for all.

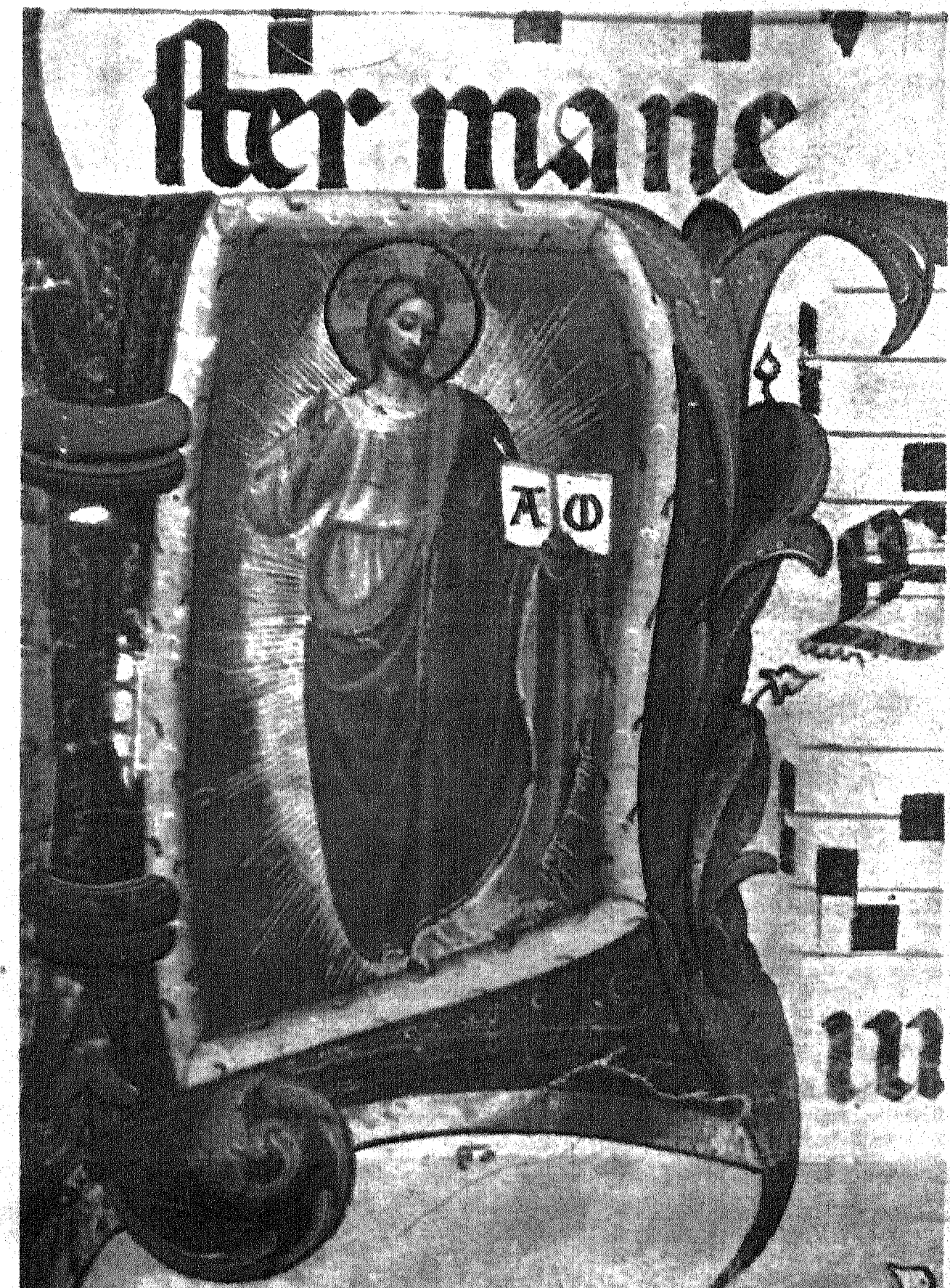
The sending of the Holy Spirit upon men at Pentecost enables them to claim their redemption to bring about their reconciliation to the Father by a free act of their will.

The presence in Jesus of the Spirit is amply attested to in the Gospels. He was conceived through the Spirit, the Spirit descended upon Him at Baptism, the Spirit drove Him into the desert for His struggle with Satan. The Spirit is the moving power behind every activity of Jesus.

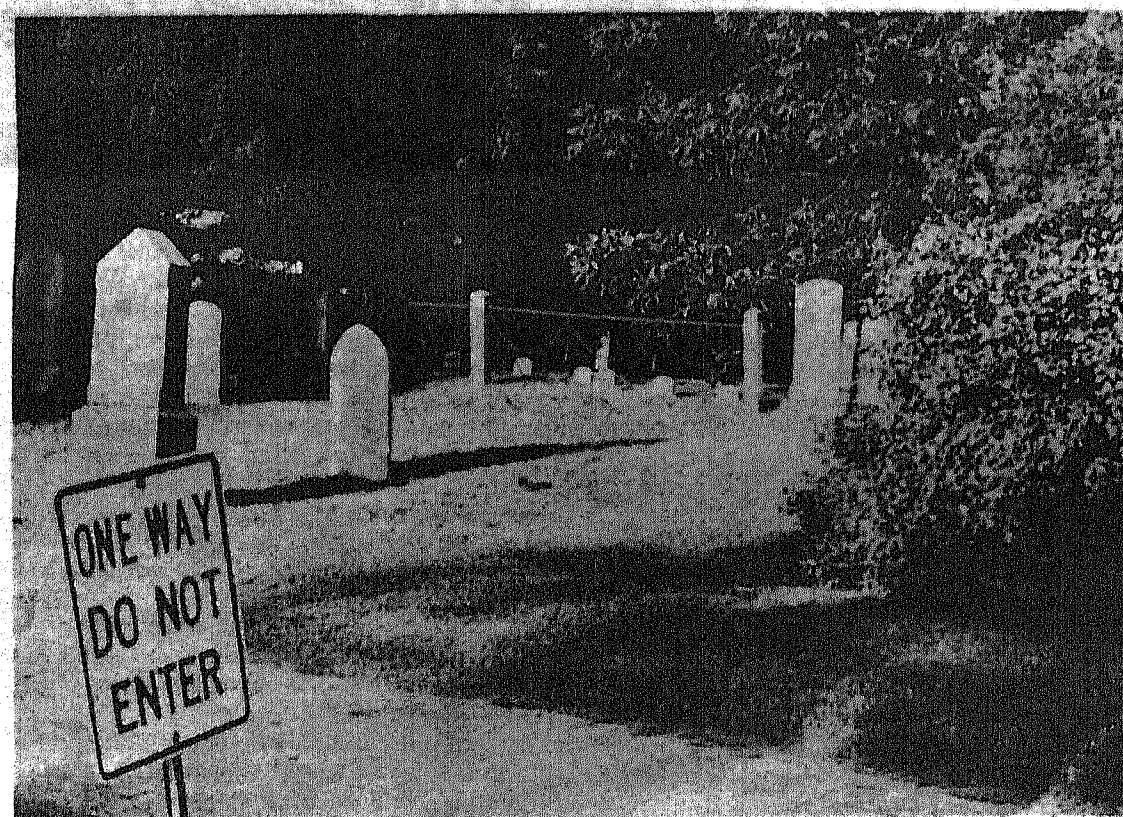
The same is true in the life of the Christian. The Spirit gives life (Rom 8:10), brings about freedom from sin and death (Rom 8:10), brings holiness (2 Thess 2:13), helps the Christian in his weakness (Rom 8:26), endows the Christian with special gifts for building up the body of Christ, the Church (1 Cor 12:7), and if the Christian is guided by the Spirit he is in no danger of yielding to his human nature (Gal 5:16 ff).

It is the Spirit then, the same Spirit that motivated Christ that motivates the Christian and continues to perfect the Reconciliation and Redemption that was initiated by the Father and completed in Christ.

"Let us consider, beloved, how the Lord is continually revealing to us the resurrection that is to be. Of this He has constituted the Lord Jesus Christ the first-fruits, by raising Him from the dead." — St. Clement of Rome, "Letter to the Corinthians," circa 100



## PHOTOMEDITATION



Text and Photo by Rev. Carl J. Pfeifer, S.J.

### ONE WAY

As I look quietly at this photo of a cemetery, my first reaction is to smile at its obvious humor. The juxtaposition of the traffic sign and the tombstones catches my interest immediately. The obvious meaning of the sign — indicating a one-way drive — takes on another meaning when viewed in the same glance with the tombstones. The resulting hint of humor in a photo of tombstones suggests my mixed feelings about death.

Death is a one-way path. One who dies passes into the unknown from which there is no return. The shadows surrounding the tombstones find a resonance in deepest fears of dying. I do not want to die. Death remains veiled in mystery, engulfed in shadowy unknowns. Death is a one-way street which most of us are profoundly hesitant to enter.

Yet I can smile in the face of death. The photo's touch of humor stirs in me a feeling that is even more profound than my fear of death. I sense that death's one-way path is not a dead-end. Death cannot be the end. I respond to the inner conviction that death's mystery opens up into a new life, a new kind of freedom. I have seen people die with a smile on their lips. I have watched grieving relatives smile through their tears. I stood before Martin Luther King's tombstone that proclaims my faith: "Free at last: Thank God, I'm free at last."

With Christians of all ages I believe that the human hope of life beyond the grave finds its deepest roots in the experience of Jesus Christ. He died, was buried, and yet was seen alive by His friends after He had been buried. As I look at the photo with its smiling invitation to face death's shadows, I recall the words of Jesus: "I am the Resurrection and the Life: whoever believes in me, though he should die, will come to life" (John 11:25). I remember Paul's challenge to death: "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?" (1 Cor 15:54-55)

## A Resurrection fantasy

By GERARD A. POTTEBAUM

If you enjoy fantasizing, you might enjoy trying this:

Consider the possibility of a life which would allow you at the end of each day this choice: If the day turned out worthwhile, you could proceed to the next day of your life. If you didn't like the way your day turned out, you could eliminate it, leaving no trace of it in your life. Such an arrangement would generate a significant shuffle in the way we relate to each other and to our experience given the way things are now.

TAKE THE CASE of a married couple. The husband's day is grand; the wife's day is a shambles. He opts to move ahead; she chooses to try again. If the same decision becomes habitual, eventually one partner will grow older sooner than the other. If the couple values growing old together, even miserable days may be more acceptable than broadening the gulf between their respective ages. So they'll have to decide which is more important. Of course, they could both decide to repeat days, even when one party finds his or her day acceptable.

One can imagine couples holding grudges, causing one party to move ahead from day to day, whether good or bad, and the other party deciding to wipe days out repeatedly. On the other hand, the day on which the grudge broke out could be repeated. They could avoid that whole difficulty by eliminating that day. But then, at the end of such a day, who knows what each will decide, given their dispositions toward each other when decision-time comes.

Calendars would be unheard of . . . at least we wouldn't have the kind of calendars we use now. You may be living yesterday over, while your partner or associate is living his tomorrow. Words like tomorrow, today, yesterday would not have the same meaning as we give them today. What was your "tomorrow" may be my "today," if you decide to repeat yesterday and I decided to move ahead to tomorrow. So dates, would have to go, as would months, and years.

Communications about one's day, and where one is in his personal history would become most important. If one person decided to move ahead while another person who experienced the same things with that person decided to

repeat the day, then the person who moved ahead would have memories of experiences with another person who does not have the same memories because he wiped that day out of his life and out of his memory. This could lead to some interesting complications.

IF YOU AND someone went on a trip, and at the end of the first day one of you decided to repeat the day while the other decided to move ahead, the repeater would end up back home while the other person would find himself alone in the motel come morning. Somehow you'd have to work out a way of getting to where you're going at the same time. For instance, one of you could swim in the motel pool while the other person caught up to you again after doing the day over.

Another notion to play with under this kind of life is what you do with the day you die. Say you were killed in an automobile accident. What would your standards be for deciding to repeat or not to repeat that day?

Or consider the day you visit the doctor and he tells you that you have a terminal illness. You may repeat that day, but if the terminal illness began before that day, you'd wipe out the knowledge of impending death, and you may die unexpectedly. ~~the~~ <sup>you</sup> ~~could~~ <sup>you</sup> repeat the day. Of course, you could repeat the day, but if the illness has to have its way, you'd only be going through death again, and again, and again. But then, you wouldn't have any memory from one death to the next, so it's not as bad as all that. So far as your memory is concerned, you'd be dying only once. And if there's anything on the other side of death that's worth sustaining, then chances are we'd move on to tomorrow.

BUT as things are, we have no choice. Tomorrow is coming whether we like it or not. Today is going to be. Yesterday is over. We live in the hope that resurrection is for real. It's all we have to sustain us as we run out of tomorrows. And when that happens, we'll no longer have time as a measure of how we relate to each other and to our experience. And that brings us back to where we started, to the kind of life which rises above time . . . risen life, an everlasting NOW.  
Hang loose.

## The Book Store

By REV. JOSEPH M. CHAMPLIN

Over the past few months I have come in contact with several publications which merit the attention of parish leaders and worship teams.

"Catholic Fireside Family Bible" (Fireside Bible Publishers, Box 118, Wichita, Kans. 67201).

A pastor in Maine told me he had displayed in his parish several of these large, handsome, illustrated editions of the New American Bible translation. The texts are remarkably inexpensive (e.g., \$12.00 for one, with a sliding scale downward to \$8.95 per copy after accumulated orders total 100) and his people quickly purchased the available texts. He found it necessary to reorder many times.

ENCOURAGED by that experience and impressed with the book's content and bargain price, we tried a similar approach. Within two month's time our sales had climbed over the 100 mark. The venture's success is all the more significant in view of our present economic situation.

How many families will actually read their new Bible is, of course, a different question. But we felt this represented a real service to parishioners and a way of spreading the good news.

"Saint of the Day — A Life and Lesson for each of the 173 Saints of the

New Missal" (St. Anthony Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210).

That great liturgical pioneer, Msgr. Martin Hellriegel of St. Louis, years ago urged Catholics to "prepare the Mass texts" for a following day's celebration. This was long before the revised liturgy offered such a variety of options and demanded advance preparation for most effective use of those choices.

Msgr. Hellriegel's suggestion simply entailed a few minutes reading through the "proper" texts — the readings and other variable prayers prior to a forthcoming Mass. As one who has followed his recommendation for over two decades, I can attest personally to the spiritual value of such a practice.

The process will be easier now that small, hand missals for Sundays and weekdays are appearing on the market. These publications, designed for study and preparation purposes, should become a standard item next to the reading chair of concerned believers.

"Saint of the Day," a two-volume paperback (\$1.95 each), complements those study missals. Edited by Franciscan Father Leonard Foley, it contains a brief biographical sketch of saints as they occur in the reformed Roman calendar. In addition, the book adds a pertinent quote and comment about each individual.

Selected Documentation from the

New Sacramentary" (United States Catholic Conference Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005).

The 341 paragraph General Instruction of the Roman Missal together with an appendix adapting it to the United States contains the general principles and specific directives behind our revised Order of Mass.

THOSE DEEPLY interested and involved in the planning and execution of liturgies should study these documents and frequently refer to them. This booklet makes them available in an inexpensive format (discount for quantity purchases).

"Liturgy" (Journal of the Liturgical Conference, 1330 Massachusetts Ave., N.W., Washington, D.C. 20005).

This monthly publication has, in my opinion, during the past years had a very uneven quality about it. Some ideas and issues were superior and valuable, others seemed esoteric and of dubious worth.

The December 1974 copy, however, centered on "Infant Baptism: A New Ministry" and included a series of quite good, practical articles. Perhaps this represents a shift in approach and holds promise for the future.

In any event, parish worship teams would do well to subscribe and keep the magazine in their liturgy library.



## Catechetical aspects of liturgies

By MSGR. WILFRID H. PARADIS  
And SISTER MARIELLA FRYE,  
M.H.S.M.

This is the 11th of 17 articles adapted from the text of the first draft of the National Catechetical Directory. This Directory is being designed to assist in the teaching of religion to all Catholics in the United States today. You are encouraged to submit observations and recommendations on every aspect of the proposed document.

There is a close relationship between the liturgy and religious education. After discussing this relationship, Chapter Eight of the National Catechetical Directory speaks of the catechetical aspects of liturgies addressed to many groups.

This is what is said about home Masses, liturgies for children and teenagers.

1. "The home liturgy possesses unique possibilities for catechesis and spiritual growth. Because the setting is, in a sense, so human, it witnesses to the Lord's love for all that is human. If the parish Church expresses the transcendence of the Lord, the home speaks of His nearness. The home liturgy also reflects the simplicity and intimacy of the first Eucharist, the Supper of the Lord.

"Small group liturgies often involve participants who are well known to one another. Such liturgies are often the occasion for a deep experience of the union with God and unity among men that the Eucharist symbolizes and effects. They provide a type of experience of liturgical prayer that overflows into subsequent celebrations of the liturgy even in large groups, and into the family and daily life of the participants. The wider communities of parish and universal Church cannot help but benefit from the growth in faith and love that occurs in small group liturgies.

2. "While the Sunday celebration is the normal worship event for the Church, liturgies for special groups are recommended.

"This is particularly true in the case of children. The parish Sunday celebra-

tion normally focuses on adults. It is true that the child is not an adult, but it is evident that children are frequently perceived as little adults.

Liturgies for children have been developed. (Congregation for Divine Worship, Directory for Masses with Children, Vatican, 1973) The guidelines call for simplification and adaptation to enable children to make faith responses, according to their capacity.

"Those working with children in the catechetical apostolate should be familiar with the Directory for Masses with Children. They should use those approaches which it recommends to make the liturgy a faith experience for children. Among the approaches recommended by the Directory is that children take an active part in planning and preparing the liturgy, as well as in the celebration itself.

"Every effort should be made to increase children's participation. As many children as possible should have special parts in the celebration, for example: preparing the place and the altar, acting as cantor, singing in a choir, playing musical instruments, proclaiming the readings, responding during the homily, reciting the intentions of the general intercessions, bringing the gifts to the altar, and performing similar activities in accord with the usage of various communities.

3. "There has been a corresponding development of youth Masses or teen liturgies. American culture has a subculture of adolescents contrasting with some other social systems where persons move from puberty directly into adulthood. The youth liturgies are a creative attempt to respond to this reality of our culture. They deserve recognition and development.

"Young people must be encouraged to participate in preparing and cele-

brating the liturgy, accepting the various responsibilities mentioned above. They can, however, be given added responsibilities in keeping with their greater maturity.

"Through a variety of types of liturgical celebrations and a variety of musical and liturgical styles young people can be introduced to the richness of

the Catholic liturgical tradition.

Do you wish to share your insights on home Masses and liturgies for children and teen-agers?

If you do, please submit your reactions and recommendations to:  
Diocesan Coordinator  
National Catechetical Directory  
6201 Biscayne Blvd. Miami, FL 33138

## Discussion and Questions

1. Why is the resurrection so important in the lives of Christians?
2. Can you find other statements to add to a modern-day resurrection theme?
3. How does the resurrection apply to your life?
4. Identify the four phases in the Redemption as described by Schillebeeckx.
5. How is the Spirit active in the life of the Christian today?
6. Reflect upon the photograph of the graveyard and its ONE-WAY sign.

What additional thoughts do you have?

7. What does the word "life" mean?
8. How can one use the frustrations in life as constructive building rather than a tearing down?
9. Discuss the statement: Each day brings with it a new beginning.
10. What are the values of a home liturgy?
11. In your parish, has there been any emphasis on children's liturgies?
12. What, in your opinion, is the relationship liturgy and religious education?

## Articles coming in Know Your Faith in April

April 7:

**MARRIAGE: COVENANT (PART I)** The sacrament of marriage is more than a contract — it is a covenant. As such, we will examine the steps of preparation that precede this commitment.

April 14:

**MARRIAGE: FAMILY COMMITMENT (PART 2)** — The whole picture of marriage includes the development of each family member so that they may grow in grace over a lifetime which will finally end in readiness for complete unity with God.

April 21:

**MINISTRY: ORDAINED AND UNORDAINED** — Each of us has his own special ministry to perform. The distinction between ordained and unordained ministry will be explained.

April 28:

**IN-DEPTH LOOK AT THE PRIESTHOOD** — A priest explores the need to be needed. This sets the scene for an examination of the qualities that must be a part of the individual who makes this commitment.



## EASTER

"The Trinitarian aspect of the Redemption, the involvement of the Father, the Son and the Holy Spirit, is easily lost sight of if we think of Redemption as being brought about by the Resurrection or the Crucifixion . . . (It) is much more than any single event." From article by Steve Landregan. The involvement of the Trinity in one of the most important acts of redemption is depicted by Tintoretto in this Venetian School work, "The Trinity, Adored by the Heavenly Choir," a part of the collection at the Columbia Museum of Art and Science in S. Carolina.



A WIDENED WORLD

There's a whole big world, Kenneth, and it's out there waiting for you...

... although through your deep brown, unsmiling eyes you've seen little of it in your first year of life. Your family is poor and needs the extra income your

By GLENDA WALKINSHAW Voice Features Editor

mother could bring with a job, but then there would be no one to care for you and your older brother, Cedric.

Six months ago your world widened a bit, when Mrs. Geraldine Baker took you and Cedric into her home for several days along with three other children. A young great-grandmother, Mrs. Baker joined a family day-care program to help children like you. Now, your mother can attend school to learn to be a nurse's aide, so you will have a better chance in the world.

YOU CRIED the first few days, but you grew to love this warm woman in her sparkling clean Richmond Heights home, who gave you toys to play with and taught you the joys of sucking the sweet juice from an orange.

You still don't smile much, but you eagerly await the daily



RAISIN in the sun? Little Kenneth looks wary of the raisin he is about to taste as he sits on a blanket in Mrs. Baker's backyard.

trip to Mrs. Baker's house; and as happy as you are to see your mother return in the afternoon, still you look forward to tomorrow.

But Kenneth, there is a lot you don't know about how you came to be Mrs. Baker's day-time child.

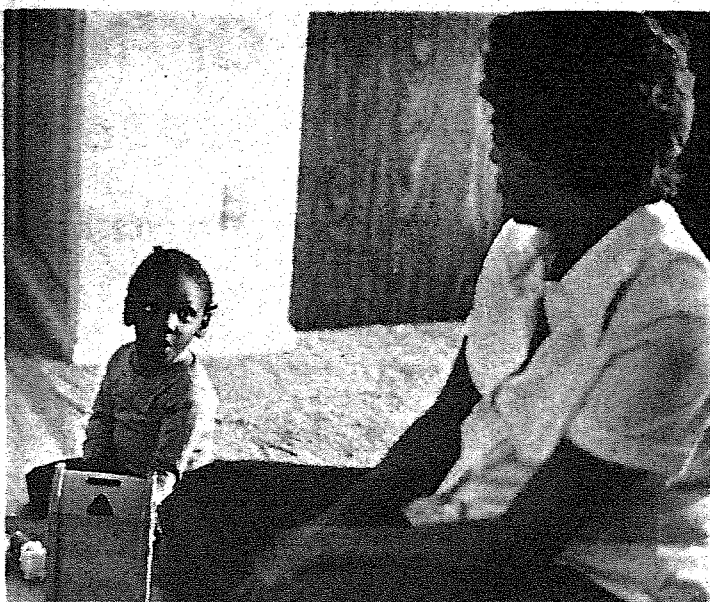
MRS. BAKER is part of

the Family Day Care program, sponsored by the Catholic Service Bureau and operated with funds from federal, state and county governments. The program, begun in 1971 to serve families in Perrine Gouls and Richmond Heights, shares offices with the Good Shepherd Day Care Center in Perrine and also shares its administrator, Mrs. Joyce Krueger.

The Day Care Center, Mrs. Krueger explains, is a facility for children aged 3-12 whose parents pay for its services.

The Family Day Care program is for children like you, Kenneth aged six weeks to three years; from low-income families in which both parents are working, going to school or seeking work. Seventy-five children, 98 per cent of them black, are enrolled in the program, in which they stay in a private home during the hours when both parents are away.

IT'S NO accident that the home you are in, Kenneth, is well-kept; that your "day-care mother" is a strong, healthy woman; that she feeds you two nutritious snacks and a good lunch every day; that she pro-



OLDER brother Cedric looks to Mrs. Baker for approval as he plays with an educational toy designed to help him learn shapes and colors.

vides educational and fun toys for you.

All families serving as day-care homes must meet standards set by the Division of Family Services. They don't have to be rich in anything but love; but they must be healthy and have enough room in their home and yard to care properly for the children. They receive \$75 a month to defray the

cost of providing the required lunch and snacks.

Kenneth, you are lucky to be in Mrs. Baker's care. One of the advantages of Mrs. Baker is that for many years she was a cook in a day care center, so she knows what foods are good for you and what you will like. It was Mrs. Baker who gave you your first taste of an apple,

Continued on page 23

Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave. is as follows: 7:30, 9:30, 11 a.m., 12:30 (Spanish), 4:30 and 7 p.m. (Spanish) Saturday: 7:30 p.m.

BELLE GLADE: St. Philip Benz. 8:30, 10:30 and 12 noon (Spanish) Saturday: 4:30 p.m.

BOCA RATON: St. Joan of Arc. 7:30, 10:30 a.m. and 12 noon, 6 p.m. Sat. 7 p.m.

BOYNTON BEACH: St. Mark. 8:30, 11 a.m. Saturday: 5:15 p.m.

BOYNTON BEACH: St. Thomas More (St. Vincent De Paul Seminary). 8:30, 11 a.m., 12:15 p.m. Saturday: 5 p.m.

CLEWISTON: St. Margaret. 8 & 12 (Spanish), Saturday 7 p.m.

COCONUT GROVE: St. Hugh. 7:30, 9, 10:30 a.m., 12 noon (Spanish) Saturday: 5:30 p.m.

CORAL GABLES: Little Flower. 7:30, 9:15, 10:30, 11:45 a.m., 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.

St. Augustine. 7:30, 9:10, 10:30 a.m., 12:30, 4 p.m. Saturday: 5:30 p.m.

St. Raymond. 8:30 (Spanish), 9:30, 11 a.m. (Spanish), 12:30 p.m., 6 (Spanish), 7:30 p.m. (Spanish) Saturday: 5:30 (Spanish).

CORAL SPRINGS: St. Andrew. 8:15, 9:30, 10:45, 12 noon Saturday: 8:15 p.m.

DANIA: Resurrection. 8:15, 10:30, 12:15, 4:30 p.m. Saturday: 6:30 p.m.

DAVID: St. David. 8:45, 10, 11:15 a.m. Sat. 5 & 6:30 p.m. 2295 SW 66 Ter. Ft. Laud.

DEERFIELD BEACH: St. Ann. 7:30, 9:30, 10:30, 12 noon, 5 p.m., 6:30 p.m. Sat. 5 & 7 p.m.

DELRAY BEACH: St. Vincent. 8:30, 11 a.m., 12:15, 5:30 Saturday 5:45.

Queen of Peace. 8:11 a.m. Saturday: 8 p.m.

FORT LAUDERDALE: St. Anthony. 7 & 9:15, 10:30 a.m., 12 and 5:30 p.m. Saturday: 7 p.m.

St. Bernard. 9, 10:30, 12 noon, 6 p.m. Saturdays: 5 p.m., 6:30 p.m.

Blessed Sacrament. 8:30, 11 a.m., 12:30, 7 p.m. Saturday: 7 p.m.

St. Clement. 7:30, 9:10, 10:30, 12 & 5:30 p.m. Saturday: 5:30 p.m.

Queen of Heaven. 8:30, 11 a.m. Sat. 6 p.m. St. Laud. Elem. School. St. George. 8:30, 11 a.m., 12:30, 5:30 p.m. Saturday: 7 p.m.

St. Helen. 7:30, 9:10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

St. Jerome. 8:30, 10:11:30 a.m., 5:30 p.m. Saturday: 7:30 p.m.

St. John Baptist. 7:30, 9:10:30 noon Saturday: 5 p.m.

St. Maurice. 8:30, 10, 11:30 a.m., 12:45 p.m., 7 p.m. Saturday: 7 p.m.

Queen of Mary. 8:30 & 9:30, 11 a.m., 6 p.m. Sat. 7 p.m.

FORT LAUDERDALE BEACH: St. Thomas. 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m. Saturday: 5:30 p.m.

St. Sebastian (Harbor Beach). 8:30, 11 a.m., Saturday: 5:30 p.m.

HALLANDALE: St. Matthew. 7:30, 9:45, 11:15 a.m., 12:30, 6 p.m., Saturday: 5 p.m.

St. Charles Borromeo. 9:10, 10:30, 12 noon Sat. 6 p.m.

HIALEAH: Immaculate Conception. 8:30, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish). Sat. 6 p.m., 7:30 p.m. (Spanish).

St. Benedict (Palm Lakes Elem. School). 7:30, 9, 10:30 a.m., 12 noon (Spanish). Sat. 6 p.m. (English).

St. Cecilia. 8, 9, 10:15 (English) 11:30 a.m., 1 & 3:30, 7:30 p.m. Sat. 5:7 p.m.

St. John the Apostle. 8 & 7, 8, 9 (Spanish). 10:15, 11:30 a.m., 1 p.m. (Spanish). 5:30, 6:30 p.m. (Spanish) Saturday: 5 p.m.

HIGHLAND BEACH: St. Lucy. 8:30, 10:11 a.m., 5 p.m. Saturday: 5 p.m.

HOBE SOUND: St. Christopher. 7, 9, 10:30 a.m., Sat. 6:15 p.m.

HOLLYWOOD: Annunciation. 9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.

Little Flower. 7:30, 9:30, 10:45 a.m., 12:30 p.m., Saturday 5:30 p.m.

Neativity. 7:30, 9:15, 10:30, 11:45 a.m., 1:5 p.m. Saturday: 5:30 p.m.

St. Bernadette. 7:30, 9:10:30 a.m., 12 a p.m. Saturday 6 p.m.

St. Boniface. 7 p.m. Saturday (St. John's Middle School).

HOMESTEAD: Sacred Heart. 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday: 6 p.m.

IMMOBILE: Lady of Guadalupe. 9:15, 11 a.m. (Spanish).

INDIAN TOWN: Holy Cross. 9 a.m. Saturday 6 p.m.

JENSEN BEACH: St. Martin. 11:30 a.m. Sat. 5:30 p.m. (Jensen Beach Community Church).

JUNO BEACH: St. Paul of the Cross. 7:30, 9:10:30 a.m., 12 noon, 6 p.m. Sat. 5:30, 7 p.m.

JUPITER: St. Jude. 8:30, 10:30 a.m., 5:30 p.m. Saturday: 7 p.m.

KEY BISCAYNE: St. Agnes. 8:30, 10:11:15 a.m., Saturday: 5:30 p.m.

12:30 p.m. (Spanish).

LA BELLE: Queen of Heaven. 9 a.m.

LAKE WORTH: St. Luke. 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.

Sacred Heart. 7, 8:15, 9:30, 10:45, noon, 7 p.m. Sat. 5, 7 p.m.

LANTANA: Holy Spirit. 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m. Saturday 5:30, 7 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle. 7:30, 9:10:30 a.m., 12 noon, Saturday: 5 p.m.

MARCO: 8, 9:30, 11 a.m., Sat. 5:30 (Marco Beach Hotel).

MARGATE: St. Vincent. 8, 9, 10:15, 11:30 a.m. Saturday: 6 p.m.

MIAMI: St. Agatha. 8:30, 9:45, 12:15 p.m., 6:30 p.m. (Spanish).

MIAMI CORAL PARK HIGH: St. Brendan. 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish).

Assumption of the Blessed Virgin. (Ukrainian) 8:30 and 10 a.m.

Corpus Christi. 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m., 1 p.m. (Spanish), 9:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

Geary. 6, 7, 8:30, 10 (Latin) 11:30, 1 & 5 p.m. (Spanish), Saturday: 5 p.m.

Holy Redeemer. 7, 10 a.m.

Melville Mission. 10:30 SW Third Ave. 10:30 a.m.

Our Lady of Divine Providence (Seminole Elementary School) Sat. 6 p.m., 7 p.m. (Spanish); Sunday: 9:30, 11 a.m., 12 noon (Spanish).

St. Catherine. 8, 9:10:30 a.m. 12 noon Sat. 6 p.m.

St. Francis Xavier. 7 and 10 a.m., Sat. 6 p.m.

St. Dominic. 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish). Saturday: 6 & 7:30 p.m. (Spanish).

St. Joseph. 1190 SW 200 St. 10, 11 a.m. & 12 noon (Spanish).

St. John Bosco Mission. 1301 W Flagler St. 8:30, 11:30 a.m. (English). 7, 10, 1, 6, 7:30 p.m. (Spanish). Saturday 8 p.m. (English). 7 p.m. (Spanish).

St. Kevin. 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish). Saturday 7 p.m.

St. Kieran. Assumption Academy. 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5:7 p.m. (Spanish). Sat. 6 p.m.

St. Martha. 11450 Biscayne Blvd. 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish). 5 p.m. (Latin) Saturday: 5, 8 p.m. (Spanish).

St. Mary Cathedral. 7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael. 7, 8, 9, (Polish), 10, 11:15 a.m. (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 8:30 & 8 p.m. (Spanish).

Srs. Peter and Paul. 7:30, 9:30, 11:30, 5:30 p.m. (English) 8:30, 10:30, 12:30, 4:30, 7:30 p.m. (Spanish). Saturday: 5 p.m. (English). 6 p.m. (Spanish).

St. Robert Bellarmine. 3401 NW 27th Ave. 8 a.m. (English) 11 a.m., 1 and 7 p.m. (Spanish) Saturday: 6, 7 p.m. (Spanish).

St. Timothy. 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 5:30 p.m. Saturday 5 p.m., 6:30 (Spanish).

St. Thomas the Apostle. 7:30, 9, 10:11 a.m., 12:15 and 5 p.m. Saturday 5:30 p.m.

St. Vincent de Paul. 2100 NW 102 St. 9, 10:30, 12:45 p.m. (Spanish). Sat. 6:30, 8 p.m. (Spanish).

MIAMI BEACH: St. Francis de Sales. 7, 8, 9, 10:30, 11:45 a.m., 5 p.m., 6 p.m. (Spanish) Saturday: 7 & 8 p.m. (Spanish).

St. Joseph. 7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m., 1:30 p.m. (French) Saturday 5:30 p.m.

St. Mary Magdalen. 8:30, 10, 11:15 a.m., 12:30, 5 p.m. (French) and 6 p.m., Saturday: 6 p.m.

St. Patrick. 8, 9, 10:30, 12, 6 & 7 p.m. (Spanish) Saturday: 5:30, 7 p.m.

MIAMI LAKES: Our Lady of the Lakes. 7, 8, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIAMI SHORES: St. Rose of Lima. 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday: 7 p.m.

MIAMI SPRINGS: Blessed Trinity. 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish). Saturday 7 p.m.

MIRAMAR: St. Bartholomew. 7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30, 7 p.m.

MOOREHAVEN: St. Joseph. 10 a.m.

NAPLES: St. Ann. 6:30, 8, 9:30, 11 a.m. and 6 p.m. Saturday 5 p.m.

St. William. (Seagate School). 8, 9:30, 11 a.m. Sat. 5:30 p.m.

NARANJA: St. Ann. 11 a.m., 1 p.m., 7 p.m. (Spanish). 10 a.m. (English). Sat. 7 p.m. (Spanish).

NORTH MIAMI: Holy Family. 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m., Saturday: 7 p.m. (Folk).

St. James. 6:30, 7:30, 9, 10:30, 12:1 p.m. (Spanish) and 5:30 p.m., 7 p.m. (Spanish) Saturday 5:30 p.m.

Visitation. 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday: 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence. 9, 11, 12:30 & 3:30 p.m. Saturday 5:30 p.m.

St. Basil. (Byzantine). 8 a.m. and 10:30 a.m.

NORTH PALM BEACH: St. Clare. 7, 8, 15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday: 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help. 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m.

St. Philip Bunche Park. 7, 9:30 a.m.

St. Monica. 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday: 6 p.m.

PAHOKEE: St. Mary. 11 a.m.

PALM BEACH: St. Edward. 7, 9, 10:30, 12:15, 3:30 Saturday: 5:30 p.m.

PALM BEACH GARDENS: St. Ignace. 8, 9, 11:45 a.m., Saturday 5:30 p.m.

PERRINE: Christ the King. 8, 9:15, 10:30 a.m. and 12 noon. Saturday: 5 p.m.

Holy Rosary. 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday: 7 p.m.

St. Richard. SW 144 St. & Old Cutler Rd. 8:30 a.m., 12:30 and Saturday 6 p.m.

PLANTATION: St. Gregory. 7, 8, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday 5:7 p.m.

POMPANO BEACH: Assumption. 7, 8, 9:30, 12:15 p.m., 5:30 p.m., Saturday 5:30 p.m.

St. Coleman. 8:30, 9:30, 11 a.m., and 12:30 & 6 p.m. Sat. 6 p.m.

St. Elizabeth. 7:30, 9:30, 11 a.m., and 12:30 and 5:30 p.m., Saturday: 7:30 p.m.

St. Gabriel. 8:30, 11 a.m. and 12:30 p.m., Saturday: 5:30 p.m.

St. Henry. 9, 10, 11 a.m. Sat. 5 p.m.

RIVIERA BEACH: St. Francis of Assisi. 8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday: 5 & 7:30 p.m.

SOUTH MIAMI: Epiphany. 8, 9:30, 11 a.m., 12:15 and 6 p.m. Saturday: 6 p.m.

St. Louis. 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7 p.m. (Spanish) Saturday: 5:30 p.m.

STUART: St. Joseph. 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

TAMARAC: St. Malachy. 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

WEST HOLLYWOOD: St. Stephen. 7, 8, 9, 11 a.m., 12:15 and 7 p.m., Sat. 7 p.m.

WEST PALM BEACH: St. John Fisher. 8, 10, 12 noon and 6 p.m., Saturday: 4:30 p.m.

Mary Immaculate. 10 a.m. Sat. 5:30 p.m.

St. Juliana. 6:30, 8:30, 10, 11 a.m., 12:15, 6, 7 p.m. (Spanish) Saturday 6:30 p.m.

Holy Name of Jesus. 8, 9, 10:30 a.m., 12 noon and 6 p.m., Saturday 7 p.m.

St. Ann. 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday: 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Church. 10 a.m., 12 noon, Saturday: 7 p.m., 8 a.m. Sugarloaf Key. Fire Dept.

KEY LARGO: St. Justin Martyr. 8, 10 a.m., noon Sat. 5 p.m.

KEY WEST: St. Mary. 7, 8:30, 10, 11:15 a.m., 5:30 and 7 p.m. (Spanish). Saturday 7:30 p.m.

St. Bede. 9:30, 11 a.m., and 7 p.m. Saturday: 7 p.m.

MARATHON SHORES: San Pablo. 8 and 11 a.m. Saturday: 7 p.m.

PLANTATION KEY: San Pedro. 7:30, 9 and 11 a.m. Saturday: 7 p.m.



HAPPY EASTER? HERE'S HOW!

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When are you happiest? Happiness lies in giving. You're happiest when you give yourself to the people who need you most. . . . A mother, for instance, hums with happiness when she bathes and dresses her baby. A good nurse always has time for a smile. Good fathers whistle at their work. . . . The best sort of giving involves more than writing checks—still, how better can you help the children now who need you overseas? Boys and girls who are blind, lepers, deaf-mutes, orphans—your money gifts, large and small, will feed them, teach them, cure them, give them a chance in life. . . . Want to be happier this Easter? Give some happiness to a child. You'll be happy, too!

✦

In Erumathala, south India, a young Indian girl in training to be a Sister of the Destitute will learn, among other things, how to care for orphans. Her training costs \$300 all told (\$12.50 a month, \$150.00 a year), a small investment for a Sister's lifetime of service. Like to be her sponsor? We'll send you her name and she will write to you.

✦

For only \$200 in Ernakulam you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. Cardinal Parecatti will write to thank you also.

✦

Brighten the heart of a blind boy in the Gaza Strip (where Samson lived). \$3 gives him shoes, \$5 clothes, \$10 a set of braille readers!

✦

Our Holy Father has proclaimed 1975 as a Holy Year. He encourages more pilgrimages to Rome and the Holy Land during this time of reconciliation. In keeping with his wishes, Catholic Near East is sponsoring two-week tours for just \$978 per person. Write for information.

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# OFFICIAL Archdiocese of Miami Confirmation schedule

(The Sacrament of Confirmation will be administered in the following parishes of the Archdiocese at the times and dates indicated. Underscored parishes indicate the church in which the rites are scheduled.)

**APRIL 6, 1975**  
3 p.m.  
St. William, St. Peter, St. Ann, Naples, Gesu, Miami.  
7 p.m.  
San Marco, Marco; St. John Bosco, Miami.

**APRIL 8, 1975**  
7 p.m.  
St. Stephen, W. Hollywood

**APRIL 9, 1975**  
7 p.m.  
Ascension, Boca Raton; St. Catherine of Siena, Miami.

**APRIL 10**  
7 p.m.  
St. Joseph Mission, Moorehaven; St. Margaret, Clewiston.

**APRIL 11**  
7 p.m.  
Blessed Trinity, Miami Springs; St. Mark, Boynton Beach

**APRIL 13**  
3 p.m.  
Immaculate Conception, Hialeah

**APRIL 14**  
7 p.m.  
St. Augustine, Coral Gables.

**APRIL 15**  
7 p.m.  
St. Philip, Bunche Park; Immaculate Conception, Hialeah; Christ the King, Perrine.

**APRIL 16**  
7 p.m.  
St. Clement, Fort Lauderdale

**APRIL 17**  
7 p.m.  
Corpus Christi, Miami; St. Patrick, Miami Beach.

**APRIL 17**  
7 p.m.  
Holy Rosary, Perrine

## Deanery officials elected

Mrs. Robert Nowels has been elected president of the Central Dade Deanery of the Miami Archdiocesan Council of Catholic Women.

Others officers are Mrs. William Dietz, vice president; Mrs. John Liptak, recording secretary; and Mrs. Robert Acker, treasurer. Mrs. William Rea has been appointed corresponding secretary.

Mrs. John Markham, St. Richard parish, has been elected president of the South Dade Deanery of the ACCW.

Other new officers are Mrs. Al Masso, St. Richard parish, vice president; Mrs. George Camus, St. Thomas the Apostle parish, recording secretary; Mrs. Leroy McLaughen, St. Hugh parish, treasurer; Mrs. John Pountnay, St. Louis parish, corresponding secretary; Mrs. Robert Malloy, Holy Rosary parish, historian; and Mrs. Joseph Beckford, Epiphany parish, parliamentarian.

## Deaneries of women hold meetings, elections

BOYNTON BEACH — The Spring meeting of the Palm Beach Deanery of the Miami Archdiocesan Council of Catholic Women will convene in St. Thomas More parish on Thursday, April 3.

Mass celebrated at 9:30 a.m. in the chapel of the Archdiocesan Major Seminary of St. Vincent de Paul will open the one-day sessions which will include luncheon in the seminary cafeteria.

Father Arthur Meloche, a member of the seminary faculty, will be the guest speaker. Members of Madonna Guild will be hostesses.

Reservations should be made by calling 737-0720.

## Michael Burke funeral at St. Mark Church

BOYNTON BEACH — The Funeral Liturgy was celebrated last Saturday in St. Mark Church for Michael Burke, whose son is a Dominican priest stationed in Washington's Birthplace, Va.

Father Michael Burke was the principal celebrant of the Mass for his father who died after a short illness at the age of 69.

Other concelebrants were Father Cyril Burke, O.P., and Father Neal McDermott, O.P., Barry College; and Father Urban Voll, O.P., rector, Archdiocesan Major Seminary of St. Vincent de Paul.

Mr. Burke, who prior to retirement had been a salesman, was formerly a member of St. Rose of Lima parish and St. Joan of Arc parish, Boca Raton. He and his wife, Dorothy, with whom he resided at 2014 S. Federal Hwy., came to South Florida in 1945. He was a member of the Elks Lodge.

He is also survived by one sister, Mary Barkowski, Amherst, Mass.; and three brothers: John Burke, Lexington, Mich.; Leon Barkowski, Amherst; and Charles Barkowski, East Hampton, Mass.

**APRIL 18**  
7 p.m.  
St. Rose of Lima, Miami Shores

**APRIL 20**  
3 p.m.  
Corpus Christi, Miami, San Isidro Mission; Our Lady Queen of Peace, Delray Beach

**APRIL 21**  
7 p.m.  
St. Joachim, St. Ann, Naranja

**APRIL 23**  
7 p.m.  
Our Lady of Guadalupe, Immokalee

**APRIL 24**  
7 p.m.  
Our Lady Queen of Heaven, LaBelle

**APRIL 27**  
3 p.m.  
St. Robert Bellarmine, Miami

**APRIL 30**  
7 p.m.  
St. Francis of Assisi, Riviera Beach

## Bicentennial bazaar at St. Clare Church

NORTH PALM BEACH — What do elephants, a rhinoceros, Mickey Mouse, Big Bird and hot dogs have in common? They will all be part of the St. Clare Annual Bazaar being held on the church grounds, 821 Prosperity Farms Road, April 4-6.

A free circus consisting of high wire acts, a motorcycle act, five elephants, one rhino, one camel and a show house will be featured. There will be one show Friday night, two shows Saturday and one Sunday during the bazaar. Hours for the bazaar, whose theme is the U.S. Bicentennial, are 4-9 p.m., April 4; 11 a.m. - 7 p.m., April 5, and 10 a.m. - 7:30 p.m., April 6.

A parade, also with the Bicentennial as its theme, will begin Saturday, April 5, at 10 a.m. It will assemble at the North Palm Beach Post Office, march west on Lighthouse, down Prosperity Farms Road to St. Clare School.

Among the attractions at the bazaar will be Disney characters, Big Bird from Sesame Street, clowns, USMC Game Goat Exhibit and a Bob Shaw Baseball Clinic.

An airplane Kiddie Ride, battery-run Mini Cars, gas-run Dune Cycles, Moon Balloon and elephant rides will be available.

Refreshment stands will serve hamburgers, hot dogs, sausage sandwiches, pizza, cake, coffee and cold drinks.

Tickets for refreshments, rides, games and booths will be available throughout the bazaar.

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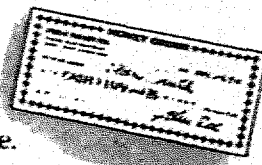


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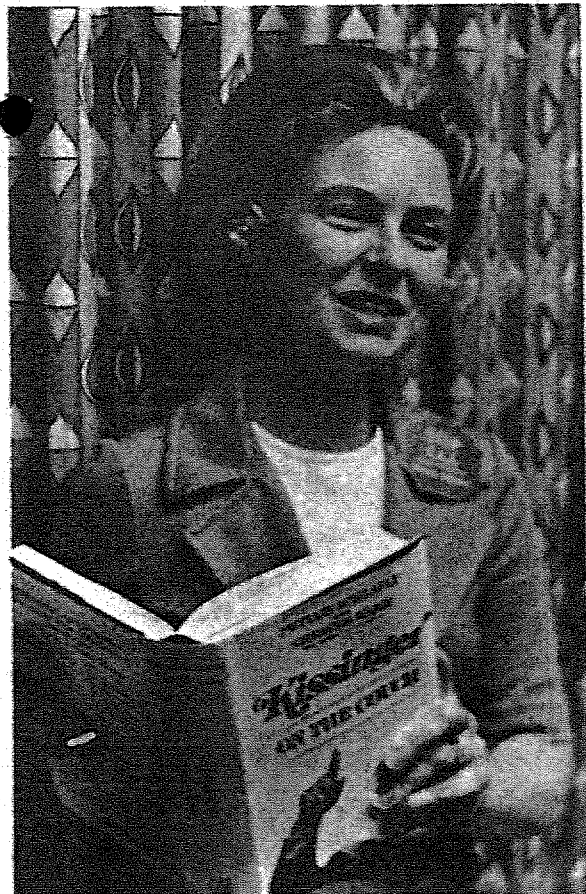
The women's libbers try to teach that being in the home is slavery and degrading. Yet most women are fulfilled in the home.'

## Author tells why she opposes the ERA

By BOB O'STEEN  
Voice News Editor

"The gigantic lie of the women's lib movement is the idea that women have been mistreated, kept in serfdom, treated like second class citizens, etc., etc."

These are the words of Phyllis Schlafly attractive mother of six, Phi Beta Kappa, graduate of Harvard



PHYLLIS SCHLAFLY, national chairman of Stop ERA, has written seven books, does radio and TV commentary and is a graduate of Harvard.

University in political science, author of seven books and nationally known foe of the Equal Rights Amendment now under consideration in many state legislatures around the nation, including Florida's.

Mrs. Schlafly, blonde, blue eyed and possessed of a warm perpetual smile, radiates not only charm but a keen intellect which flows along conservative lines a la pro-Goldwater, anti-flouridation, pro-nuclear missiles. Now a resident of Illinois with her lawyer husband Fred, she worked her way through college during the war in the largest ammunition factory in the world. She does radio commentary for CBS and has frequented the major network talk shows such as Mike Douglas, Phil Donohue and others.

The first of her books, "A Choice, Not An Echo," was in support of Sen. Barry Goldwater, presidential candidate in 1964. Her latest, "Kissinger on the Couch" is a condemnation of what she calls a nuclear sellout by Kissinger-Nixon in the SALT agreements which give the Russians nuclear superiority over the U.S.

In an interview this week with The Voice, Mrs. Schlafly expressed her views on the proposed Equal Rights Amendment which bans discrimination on account of sex and which will be considered by the Florida legislature next month.

Voice: What is the status of the Equal Rights Amendment now — is it near passage?

Schlafly: It is stalled. They need 38 states to pass it but they only have 34, and two of those have rescinded it, though the ERA backers are challenging the right to do that. But as long as we hold 13 states it can't pass and we already have 12 rejections, with Florida and North Carolina yet to vote this year.

V. Briefly, what are your objections to the ERA?

S. The ERA is a fraud. It pretends to give women new rights and advantages, when, in fact, we have demonstrated conclusively that it will do nothing for women that isn't already covered by federal laws. It will not do anything for them in employment. This is already covered by the Equal Employment Opportunity Act of 1972. It will not do anything for them in education because this is already covered by the education amendments of 1972. It will not do anything for them in credit because this is covered by the Depositor Institutions Amendments Act of 1974.

On the other hand it will take away a lot of rights women have now. It will take away the right of a young girl to be exempt from the draft and military combat

duty because ERA will override the Selective Service laws that exempt women. The American people don't want this. The ERA will invalidate the state laws that require the husband to support his wife and minor children. These laws are basic to the family unit, the marriage contract and the right of the wife to be in the home without fear of lack of family support.

What ERA will do is impose equality of financial obligation on the man and the woman and this is a double burden on the wife because she is still the one who had the baby, and I feel that the husband should have the primary responsibility to pay for the groceries and the home.

Then the ERA will invalidate the protective labor legislation which benefits the woman who does manual work. I think a woman can compete equally with a man in intellectual and professional pursuits but not in manual labor, because she is not as strong and this will hurt women in lower income levels where they have nothing to sell but physical labor.

Also, Section 2 of the ERA is a grab for federal power because it will take away from the states a large area of jurisdiction including marriage, marriage property laws, divorce, child custody, insurance rates, prison regulation and other areas where real differences in men and women are dealt with.

V. If present laws give women necessary equality, then why are they pushing the ERA?

S. Well, the leaders, the driving force behind the ERA is the women's libbers, particularly the National Organization for Women. They are not the only supporters but they are the cutting edge. They look upon the ERA — and their own literature makes this clear — as their first goal, the opening wedge toward free abortion financed by the federal government, prolesbian legislation, government financed child care centers for all children regardless of need, eliminating the stereotype of the woman in the home from the textbooks, forcing the churches to put women in equal clerical positions, and remove tax exemptions for churches which do not ordain women or which oppose abortion.

The libbers think that the great inequality between men and women is that women get pregnant and men don't. They are working for what they call a "gender-free society."

Now there are other women for ERA who are honestly for equal pay for equal work who just don't realize that ERA could have no effect on that and could hurt them in other areas.

V. Aren't women still being discriminated against, though?

S. Women have been discriminated against, but there are laws protecting them now and most laws are for their advantage and for the advantage of the family

**"The ERA is a fraud. It pretends to give women new rights and advantages, when we have demonstrated . . . that it will do nothing for women that isn't already covered by federal laws."**

unit. For instance, the state Supreme Court recently held that the widow has certain superior tax rights in Florida.

V. Don't some of your opponents say that these legal favors make women like pussycats, who are "kept" and as such are degraded rather than elevated to an equal level of responsibility?

S: Do you think women are degraded that we were not obligated to fight in the Vietnam war? The men in this country have been good to the women, and they have given us the exemptions to the draft and we gladly accept it and we don't think that we are mistreated. That's an absolutely ridiculous proposition.

V. Under the ERA, wouldn't some of the natural inequalities take care of themselves? For instance, a woman drafted into the Army, weighing 90 pounds would be exempted from combat jobs because of physical criteria, not due to her sex. And a larger, stronger woman, might well be able to handle combat?

S: No, because all their lawyers clearly state that the physical requirements would have to be modified so that the women could come in equal numbers. In fact, the federal courts already are saying to police



MOTHER OF SIX, Mrs. Schlafly feels the ERA will harm family structure and remove protections women have under the law, such as exemption from the draft.

departments, for instance, that they must change their qualifications and take in women and assign them on a one to one basis on street patrol. The ERA would make this kind of "equality" total in the military and everywhere.

V. In other words the present laws discriminate in favor of women.

S. Practically all of the laws which make a difference in men and women are in favor of women and not against them. And the gigantic lie of the women's lib movement is the idea that women have been mistreated, kept in serfdom, treated like second class citizens, etc., etc., and that they need a constitutional amendment to remedy all this injustice.

V. The women's movement leaders say that the present text books and social roles of women narrow the horizons of girls growing up and limits their going into business, law, medicine . . .

S. Society doesn't need more doctors nearly as much as it needs mothers. The whole strength of a country is in its future generations and their well being.

V. Can't we have both?

S. Sure we can have both. Present laws already guarantee that. But do not mislead our young women into thinking that somewhere out there in the workforce there is more fulfillment than there is in the home. Nobody is stopping a young woman from doing anything she wants. Her horizons have never been wider.

But the women's libbers try to teach that being in the home is slavery and degrading. Yet most women are fulfilled in the home and most homes are nicer than the jobs they go into.

A good example is Israel's Golda Meir. She has achieved her success on her ability. It certainly wasn't her legs. Yet, she has said that the most fulfilling thing that a woman can do is have a baby. I teach my daughters to learn a profession or a skill as I have, to be prepared to support themselves if they need to, but to place home and family first. The ERA has no effect on that. I just resent the libbers saying there is something belittling about work in the home.

Most women would rather cuddle a baby than a typewriter or a machine. After you've put in that work with the diapers you've got something growing and loving to show for it.

Actions speak louder than words. Most men make a big investment in a home for the wife who is in it most of the time, he pays insurance which he will never benefit from himself, he brings home the paycheck and shows his love in these ways. Sitting around and strumming the guitar and saying sweet things is nice, but the tangible things mean more to the woman than washing the dishes or some of the things women's libbers complain about. I have six kids and I never minded doing these things, I never cared to have my husband doing these things.

I think being a housewife is a creative fulfilling role, and I think God put a maternal instinct in women or the human race would have died out years ago. And I think there is an instinct in the man to be a protector and provider and I don't think that should be taken away from him.



## It's a Date

**SATURDAY, MARCH 29**

**CORAL GABLES COUNCIL** of the K. of C. will sponsor an Easter egg hunt at noon on the grounds of St. Thomas the Apostle Church, SW 73 Ave. and 64 St.

An "Easter Parade" of hats and an egg hunt for children begins at 10 a.m. on grounds of **ST. JAMES CHURCH**, 540 NW 132 St., N. Miami.

**TUESDAY, APRIL 1**

A Day of Recollection will be sponsored by **ST. ANTHONY Woman's Club**, Fort Lauderdale.

Luncheon and card party under the auspices of **ST. JEROME Women's Club** begins at 12:30 p.m. in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale. Friends are welcome.

**Women's Auxiliary of the CATHOLIC SERVICE BUREAU** meets at 7:30 p.m. at the First Federal Savings & Loan Assn., 2701 Okeechobee Blvd., West Palm Beach. Visitors welcome. For further information call 683-8713.

**MIAMI SERRA Club** meets at noon at the Hotel Columbus following 11:30 a.m. Mass in Gesu Church.

Election of officers will highlight the meeting of **HOLY FAMILY Woman's Club** at 8 p.m. in the parish hall, 14500 NE 11 Ave. A fashion show will follow the business session.

**WEDNESDAY, APRIL 2**

Senior citizens of **ST. MARTHA parish**, 11450 Biscayne Blvd., meet at 1:30 p.m. in the church.

Election of officers by members of **ST. HELEN Women's Guild** is slated for 8 p.m. in the parish hall, 2721 NW 34 Ter., Fort Lauderdale. A lecture on nutrition will follow the meeting.

"Listen To What Your Heart Tells You" is the next topic in the free lecture series at **HOLY CROSS HOSPITAL**, Fort Lauderdale, at 7:30 p.m. in the Dye Auditorium. Dr. Robert V. Carida, cardiologist, will be the speaker. For reservations call 771-7423 on Monday, Tuesday, or Wednesday between 9 a.m. and 5 p.m.

## Wedding music program slated in 3 locations

Couples planning to be married as well as organists, soloists, and folk groups have been invited to participate in "An Evening of Wedding Music" sponsored by the Liturgical Music Dept. of the Archdiocese of Miami early in April in three locations.

Directing the program will be Father John Melloh, S.M., liturgist; Teresa Pepin, organist; St. James Folk Group, and Redwin Wilchcomb and others, soloists.

Sample wedding music will be available for purchase. The workshops are scheduled at 7:30 p.m. on April 9 at Our Lady Queen of Martyrs Church, 2731 SW 11 Ct., Fort Lauderdale; on April 17 at St. Lawrence Church, 2200 NE 191 St., North Miami Beach; and on April 24 at Little Flower Church, 1270 Anastasia Ave., Coral Gables.



**HOT MEALS** for senior citizens, age 60 or more, are now being served at 4 p.m. daily in the Gesu cafeteria through donations of the St. Vincent de Paul Conference. At left Sister Maura, O.P., program director, chats with an early arrival. Below, Father Ignatius Fabacher, S.J., pastor, who initiated the senior citizen programs at the wishes of Archbishop Coleman F. Carroll, assists on the serving line.

**THURSDAY, APRIL 3**

An eight-session course on "Parenting" begins at 7:30 p.m. in **ST. LOUIS Family Center** and will continue each Thursday evening. Subjects, designed to develop better interpersonal relationships with children, will include authority, discipline, acceptance, values, etc.

**ST. MATTHEW Catholic Woman's Club** will sponsor a luncheon and card party at noon in the Hallandale Recreation Center. Mrs. Ann Starger is the new club president. Other officers are Mrs. Marguerite Micciancio, vice president; Mrs. Joseph Najm, recording secretary; Mrs. Edward Higgins, corresponding secretary; and Mrs. Andrew Francolini, treasurer.

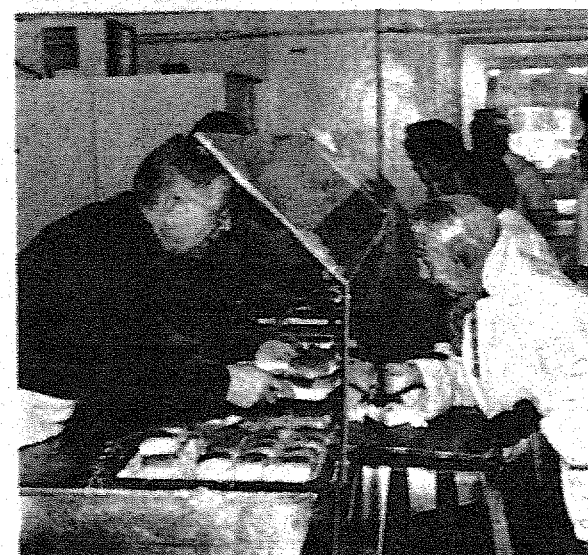
Annual carnival in **VISITATION PARISH**, 19100 N. Miami Ave. opens today and continues through Sunday. Rides, refreshments and booths will be provided.

**FRIDAY, APRIL 4**

"The Most Happy Fella," a musical, will be presented by **ST. JAMES PLAYERS** at 8:15 p.m. in N. Miami Jr. High Auditorium, 13105 NE Seventh Ave. A second performance will be staged at the same time on Saturday. Tickets are available at the rectory from 1 to 4 p.m. weekdays and at the religious articles store after Sunday Masses.

A weekend retreat for women begins at 7:30 p.m. at the **DOMINICAN RETREAT HOUSE**, 7275 SW 124 St., Kendall. Father John Melloh, a member of the faculty at the major seminary of St. Vincent de Paul, will be the retreat master. Sessions conclude on April 6. For reservations call 238-2711.

Friendship Club of **HOLY SPIRIT parish**, Lantana, will sponsor a luncheon at Kapok Tree Inn today. For reservations call 588-5042.



Annual bazaar in **ST. CLARE PARISH**, North Palm Beach, opens at 4 p.m. today and continues through Sunday. A free circus is included in the bazaar which features home baked goods, country store, white elephant booth, flea market, parcel post booth, garden shop, and a variety of refreshments.

## Catholic women to meet

**HOLLYWOOD** — The 17th annual convention of the Miami Archdiocesan Council of Catholic Women will be held April 27, 28, and 29 at the Diplomat Hotel. Further information regarding programs will be published in future editions of The Voice.

## Administrator is honored

**FORT LAUDERDALE** — Sister Mary Innocent, R.S.M., administrator of Holy Cross Hospital was recently named "Citizen of the Month" by the Great Fort Lauderdale Chamber of Commerce.

One of a few women to receive this honor, she was cited for her "leadership, expertise, compassion and total dedication to serving the sick and injured with kindness and mercy."

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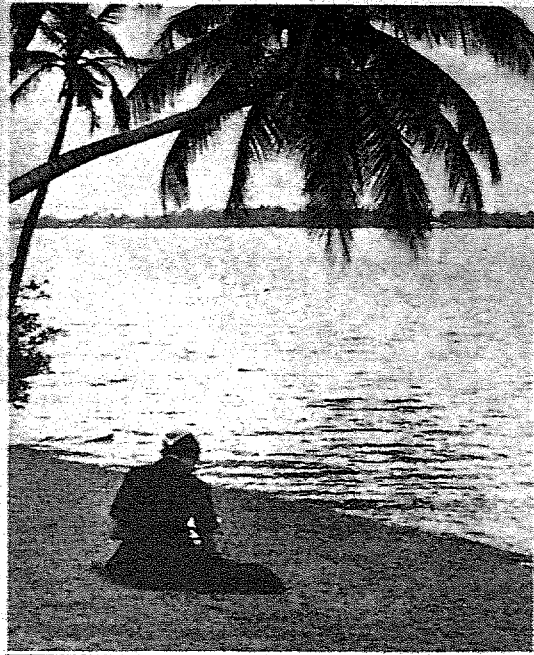
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## RETREATS—A time for prayer, tranquility

By GEOFFREY BIRT  
Palm Beach County  
Correspondent

**LANTANA** — Increased interest in spiritual exercises and programs may be a reaction to the current economic decline.

Sisters of the Cenacle here report no recession thus far this year, from the applications they received last year for the weekend retreats, days of prayer and spiritual workshops which they conduct.

**THE ONLY** difference they have noted to date is a developing new trend in the parishes, Sister Muriel Brown pointed out, whereby groups

get together to earn money from cake sales and pool-side parties in order to participate in Cenacle programs.

It is recognized that this is probably a direct cause of rising costs and increasing problems which are focusing attention on spiritual values and mankind's dependence on God.

It is a matter of priorities," said Sister Helen Tiemann. "Our work is spiritual formation and the awakening of a deeper faith."

**THE CENACLE** is one of two Houses of Retreat in Palm Beach County. The second is conducted for men by the Passionist Fathers in North Palm

Beach. There is another similar institution in South Florida operated by the Dominicans in Kendall.

Last year the Cenacle Retreat House provided approximately 1500 retreats with a varied selection of weekend retreats; programmed Days of Recollection for about 100 others per week, and were engaged in associated types of programs which involved more than 1,000 others. Additionally, Sister Muriel specializes in organizing Days of Recollection in the parishes.

While the Sisters foresee increased participation in re-

treats and special day-long programs, they have noted a decline in alms "on which we depend," said Sister Helen. The Cenacle is self-supporting, though its charge for a typical weekend retreat is only \$35 which includes six meals.

"**WE TRUST** in the Lord. We have faith. If God wants this work, He will provide," she added.

The Congregation of the Cenacle was found 1826 in France to provide Houses of Retreat and prayer and for religious education and renewal.

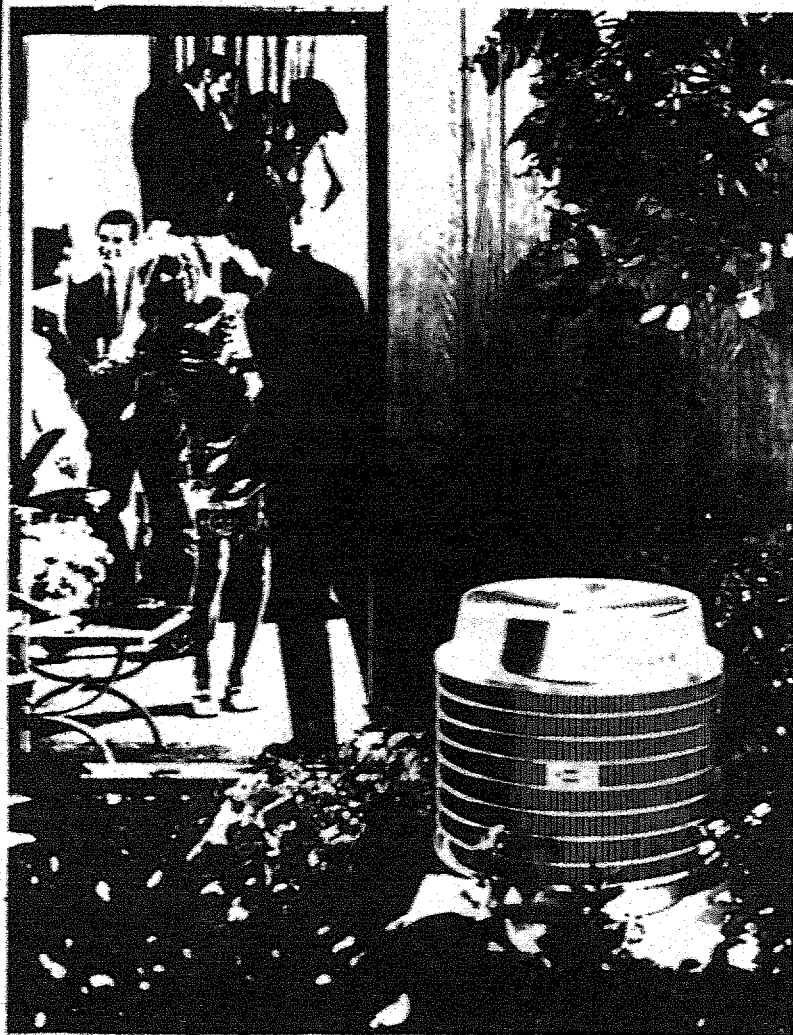
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STUDENTS at Cardinal Newman High School, West Palm Beach, lay down on the job recently — but they had a good reason. They were donating blood during a drive, in which teachers and students alike participated. Pictured in the foreground is senior Margaret Andre, being checked by nurse, Mrs. K. Brown. At lower right, Father Charles Cassetta of the Religion department gets his blood pressure checked by nurse Adele Gold.

## Straight talk

Send all questions to "Straight Talk," c/o Msgr. William Dever, 6180 NE 4th Court, Miami, Fla. 33137.

# Why does my brother keep running away?

Dear Father,

My brother is a problem. He is always leaving and my parents don't know why. He is 13 years old and everything he does he gets in trouble for. What should I do to help him?

A troubled sister

Dear Troubled,

Maybe he needs more love and attention from his family. Perhaps he leaves because he doesn't think anyone cares. His getting into trouble is so you and your parents will notice him. If he feels he doesn't receive the affection and attention he deserves as a member of the family, he'll try to get the attention any way he can. Here's one place where the motto "charity begins at home" can really be applied.

Dear Father,

I have a friend, 16 years old, who has

problems with a boy. She really liked this fellow, but he broke her heart. Now she wants to get back at him. I have tried to stop her and this un-Christian attitude. Please help me help her.

Confused

Dear Confused,

You can't force her to do anything. It's her decision to make. But make her realize it's not going to help her one bit by hurting him. In fact, she'll only be hurting herself. What did he really do? Because he broke up with her there's no reason for her to have to punish him. Also, ask her if she still cares for him at all. If she does, she wouldn't want to cause grief in his life. There will be many more guys in her future and there will be one that will keep her heart together for many years.

## Searching? This may be your answer

By JOAN BARTLETT

\*Here again is the Search schedule, for all you high school juniors, seniors, college-age, and older who wish to get in on this activity:

April 4-6: St. Clement Parish, Ft. Laud.  
April 11-13: College of Boca Raton—College age and older.

April 25-27: St. Ann Parish, Naples.  
May 2-4: Pace High School, Miami.

\*For the benefit of those of us who don't know "Who's Who Among Students in Ameri-

## YOUR CORNER

can Universities and Colleges," that institution is happy to announce recognition of eighteen Biscayne College students, named to "Who's Who" on the basis of their scholarship achievements and contributions to their school. They are: William Charlow, Michael Coniglio, Bailey Green, Antoinette Grillo, Tom Kohlwaies, William Lamb, Alan Megargee, William Podway, Larry Scaglione, James Stewart, Gerald Walsh, Mary Whittaker, John Zarrella, Robert Blair, Floridano Fera, Artiles Machado, Maria Casellas, and Sirena Maria De la O.

\*Dance next weekend to "Odyssey" at St. Thomas parish, where the CYO presents that fabulous band from 8-12 p.m. on Saturday, April 5. You can pay at the door, but you'll find it cheaper to get your tickets in advance.

\*Two CYO-sponsored egg-hunts this weekend (don't these kids ever grow up?): one tomorrow at Nativity Parish hall in Hollywood, and the other on Sunday at Holy Family Parish in North Miami.

\*If you and your CYO want to get into the annual Track and Field competition to be held April 12, be sure to get your pre-registration in by Monday, March 31. Nativity Parish CYO is hosting this year's event at Chaminade High School in Hollywood. Remember, no registrations on the day of the meet.

\*In the not-too-distant past I warned you all about the er. Potty Race, the first ever sponsored by our Department of Youth Activities. The DYA Office now announces the long-awaited day, April 19, when Tamiami Park (near F.I.U.) will be the scene of this unusual event. A maximum of two entries per parish is allowed; someone in your parish should already have received the specifications and an entry blank. Additional entry blanks may be obtained by contacting the DYA Office, tel. 757-6241, Ext. 260. Deadline for entering is April 10.

\*"Pedanticism" was the magic word last weekend for Rich Shade, a St. Andrew School of Orlando student. He spelled the word right and won a \$1,000 scholarship to a Catholic high school in the 12th Annual Florida Columbian Squires Spelling Bee, held in Orlando.

Second place winner was James Bucknam of St. Luke School, Lake Worth; and third place went to George Teizrow of Good Shepherd School Orlando.

St. Joan of Arc School, Boca Raton, was cited for raising the most funds for the scholarship.

## Abp. thanks youths for raising funds

A letter from Archbishop Coleman F. Carroll, thanking the youth of the Archdiocese for the \$506 raised for the Archbishop's Charities Drive in a recent basketball marathon, was received by Msgr. William Denver, Archdiocesan youth director, this week.

"It was indeed gratifying to learn of the interest shared by our youth in assisting the Archdiocese in carrying on the many and varied works of charity," the letter reads.

"The sum raised by them in the amount of \$506 will, I am sure, make one or other of our programs for the disadvantaged become even more successful, and provide for them that which they are so lacking.

"I would genuinely appreciate your conveying my sentiments of appreciation to all who participated in raising this contribution — especially the young members of the CYO," the letter concluded.

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# She helps Viet Orphans find American homes

By JOHN SHIELDS  
Special to The Voice

When she arrived in New York a fire had just swept through a telephone company building, cutting phone service to thousands. Her first night in Miami she spoke to a group of prospective adoptive parents in the dark due to a blackout in the area of St. Dominic Church.

"In Vietnam you expect these things but not in America," was the reaction of Sister Kateri Maureen Koverman. The American Sister of Charity from the Cincinnati Archdiocese was on a tour of American cities hoping to interest couples in adopting Vietnamese orphans.

There are at least 10 such children in South Florida now, many of whom were placed with the assistance of Catholic Service Bureau.

IT'S A MATTER of life and death for

these children," Sister Kateri told a group of about 60 people at St. Dominic's.

"These children are older, between two and eight, and are obviously part-American. As the situation in Vietnam gets worse, their chances of survival decrease," she added.

There are 16 Black-Vietnamese children in Saigon now whose papers for adoption are complete. All that they need is a family to begin the processing. For those children, only two months time separates them from the tragedy of Vietnam and life in America. That is if somebody wants them.

Currently two Black Miami families are awaiting approval of their requests to adopt children, one couple has requested a set of twin boys.

"LATELY THERE has been a tremendous interest in this problem," said Mrs. Elizabeth Manning of the Archdiocese of Miami Catholic Service Bureau. "But the need is so much greater."



SISTER KATERI Maureen Koverman, talks with Mrs. Janet Phillips, (left) of the Right to Life movement, about her four children which include Vietnamese-born Gregory. Mrs. Andrea O'Connell (center) has one child of her own plus Chris and Alana who came from Vietnam.

## Hospital group against death bills

(HB 239 known as the "Death With Dignity" bill has been agendered at 1 p.m., Tuesday, April 1 in room 224 of the House Office Bldg., Tallahassee, by the Probate and Family Law subcommittee of the House Judiciary Committee).

By MARJORIE L. FILLYAW  
Local News Editor

Has the Catholic Hospital Association reversed its stand on "Death With Dignity" legislation introduced again this year in the Florida legislature as well as in nine other states?

"Definitely not," said Father Kevin O'Rourke, O.P., director of the Dept. of Medical-Moral Affairs of the CHA whose headquarters is in St. Louis, Mo.

Refuting recent claims by the American Euthanasia Foundation, Inc., Fort Lauderdale, that the CHA had reversed itself on one of the nation's most controversial issues by issuing Christian Affirmation of Life Documents, Father O'Rourke pointed out that the CHA is simply applying the teachings of the Church with regard to terminally ill persons, and in particular the teachings of Pope Pius XII.

EMPHASIZING that the "Christian Affirmation of Life" is designed to meet the needs of Christians who wish to sign such a document, Father O'Rourke said the CAL was drawn up and distributed in response to many requests. The "Living Will" issued by the Euthanasia Educational Council had "aroused the interest of many people," Father O'Rourke pointed out, adding that the "Living Will" has several drawbacks.

"First, it gives the impression that decisions concerning the means used to prolong life in danger of death can be made in a routine, abstract, or impersonal manner. These decisions are not automatic; they cannot be made according to a general rule that applies to all individuals regardless of age or illness. They must be particular decisions which take into account a person's total situation.

IN ADDITION, Father O'Rourke pointed out that the drive to recognize the "Living Will", which contains provisions similar to those proposed in "Death With Dignity" legislation, appears to be but one step in the drive to legalize active euthanasia of the retarded, elderly, and infirm. The most active sponsors of the "Living Will," especially those associated with the Euthanasia Educational Council, are also active proponents of abortion on demand and of legalized active euthanasia."

THE "CHRISTIAN Affirmation of Life", according to Father O'Rourke, has already been distributed to several hundred thousand persons who wished to execute such a document. Expressing truths of the Christian faith that are concerned with all levels of life, it considers death as the last human act leading to eternal life and is a "document of reflection and reference, rather than a legal document," Father O'Rourke declared.

The CAL will says in part, "I request that, if possible I be consulted concerning the medical procedures which might be used to prolong my life as death approaches. If I can no longer take part in decisions concerning my own future and there is no reasonable expectation of my recovery from physical and mental disability, I request that no extra-

ordinary means be used to prolong my life.

"I request, though I wish to join my sufferings to the sufferings of Jesus so I may be united fully with him in the act of death-resurrection, that my pain, if unbearable, be alleviated. However, no means should be used with the intention of shortening my life."

"IN OTHER WORDS," Father O'Rourke continued, "when a person signs the Christian Affirmation of Life, he asks that his physicians and family act in a Christian manner. In the event that some extraordinary means are continued this decision would be up to those helping the ill person at time of death."

Rep. Sackett's proposed legislation, which has failed to be approved by Florida's lawmakers during the past six legislative sessions, would provide that any person 18 years or older may at any time execute a document directing that medical treatment designed solely to sustain the life processes be discontinued. Such a document would not take effect until two licensed physicians declared by written sworn statements that said person was terminally ill or injured.

It would also provide that a physician and any medical institution employing a physician relying on such a document would be presumed to be acting in good faith and, unless negligent, would be immune from civil or criminal liability. A person executing such a document to refuse medical treatment would have the power to revoke the document at any time by oral or written statement.

THE LEGISLATION, according to Thomas Horkan, executive director of The Florida Catholic Conference, "actually inhibits death with dignity, for its implication is that a person who has failed to execute the written document therefore cannot be allowed to die with dignity or peace. It places the threat of malpractice on doctors who attempt to practice medicine as it has been practiced throughout history, and basically amounts to a legislative regulation of the practice of medicine."

When issuing its Christian Affirmation of Life the Catholic Hospital Assn. stated that "Human beings do not earn the right to be treated with dignity; it is a personal property that is theirs because God has given them life. Human beings do not earn the right to live without fear; it accompanies the gift of life from the Father. God does not exist for the sake of man; on the contrary, man exists for God and, hence, God determines the value of human life. Human life must never be sacrificed in the name of convenience, utility, effectiveness economy, or for any other utilitarian purpose."

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## A widened world

Continued from page 17

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most here, she is preparing Easter baskets for each child, with candy eggs inside. It will be one of the few times you will get candy at her house; you know better than to go for the jar of candy on the coffee table because she knows that candy is not good for you. But you are content munching on a box of raisins or one of the other foods you don't get at home.

There is a knock at the door; it is your mother, into whose arms you toddle gladly at the end of the day. You are a lucky little boy, with a mother who loves you enough to give you up a few hours a day to help provide a better life for you; and with Mrs. Baker, who loves you enough to take you in. And even at your young age, you can sense love where it is to be found in your expanding world.

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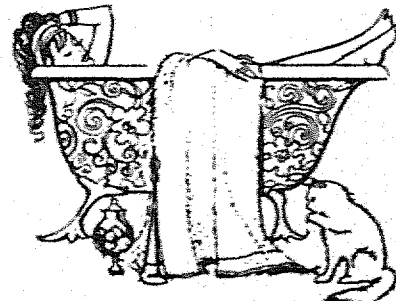
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# CAMINO

— a new road



"Now I know he has experienced what I tried to tell him about," Maria Mendez, speaking of her fiancé, told the 25 newlyweds-to-be who participated in the 20th Camino.

Love shines through just as strongly as when they made their first Camino before they were married. "It seems to get stronger with each program we take part in," most of the "auxiliary couples" say.

## Marriage is forever

By ARACELI M. CANTERO  
Voice Staff Writer

"Tell me, do you love me as I am?  
"Would you like me to change in any way?  
"What is your honest opinion about me?  
"Do you believe in marriage forever?"

For the first time in four years Maria and Santiago were trying to honestly share their feelings about these and other vital questions applicable to their coming marriage.

They loved each other and they always got along fine, but although these and similar questions had frequently come to our minds," she said, "neither had dared to ask the other for fear of hurting each other's feelings."

THERE was something different about today, though, for together with 25 other couples-to-be, Maria and Santiago were participating in an intense two-day marriage preparation program, called CAMINO — del matrimonio. (Spanish for ON THE WAY — to matrimony). The program attempts to provide an opportunity for deepening mutual understanding and dialogue among young couples about to get married.

Now in its second year of existence, Camino has already helped more than 250 Catholic couples and it has prevented many unhappy marriages. As one of the leaders put it "we think it is better to break an engagement than a Christian marriage, and indeed several engagements have been broken."

"The program is still young and in need of much cooperation from all of the parishes in the Archdiocese," said Father Carlos Miguel Hernandez, its spiritual director.

"Because of its poor financial situation, Camino cannot afford to rent locations where the monthly program may be held. Schools and parishes can be of great help to us and we are very grateful for the cooperation shown so far," he said.

OPERATING under the Diocesan Office of Youth activities, Camino is held in Spanish once a month, and registration for it is handled through the parishes.

"We recommend that pastors send the couples to

Camino at least two months before their marriage, so they may have time to assimilate everything they receive," said Maria Pelaez, member of the coordinating committee.

She and her husband Pedro, as well as their young children, have made a family project of Camino. Married for almost 15 years, Papucho and Mamucha, — as they are familiarly called, feel that their "happiness is being built from each Camino they attend." Their feelings are shared by more than 50 other "auxiliary" couples, who cooperate with Camino by regularly taking turns in the planning and running of the program.

According to Father Hernandez helping young people during their period of engagement is vital to the building of Christian families, for it is during this time that the foundations are laid.

"Most come with a very idealistic idea of marriage," he said, "and with a great need for help to discover themselves as adult Christians. It is one thing to talk about the ceremony, the invitations or the reception," the priest added, "but it is quite another to be able to honestly discuss their beliefs, and their innermost feelings about each other and about their future life together," he said.

"THE EMPHASIS of Camino is not so much on listening to the talks as it is on being able to share together their reactions to them," Papucho explained. That is why Camino is held on weekends. Couples do not stay overnight, but leaving aside all other interests, they spend the entire two days together, thinking, talking, and deepening their understanding of marriage. They do this individually and as a group.

They hear about all aspects of marriage, medical, psychological, theological, and about how the changes in society and their own financial situation may influence their family's stability. The talks are given by



During one of the last talks, Marlene Garcia shared with them the insights on the meaning of a life "together for good."

several priests and by the married couples themselves.

"THIS IS fantastic, because in talking to others about your own marriage you become more aware yourself and benefit from it," said Carlos Cristobal, one of the leaders, who with his wife Helia, had helped organize the first Camino.

"It is through these married couples that the young benefit the most," Father Hernandez said. "They learn not so much from what they hear, but from what they see of happiness and love and mutual respect," he added.

Father Hernandez has been with Camino almost two years now, but he is not the only priest involved in the program.

"Most pastors who send couples to Camino, spend some time of the weekend with us," Mamucha explained. "It is an opportunity for the young to discover the priests as friends and as people really interested in them and their problems," she added.

It is not rare that some of the participants make their First Communion during the final liturgy, and that adds to the emotional impact of the final meeting.

"It is not easy to put words to everything you feel, inside," said one of the participants. "Some have to sit down with tears in their eyes."

SANTIAGO was not able to finish his sentence, and her fiancé had to speak for him. "Thank you," she said.

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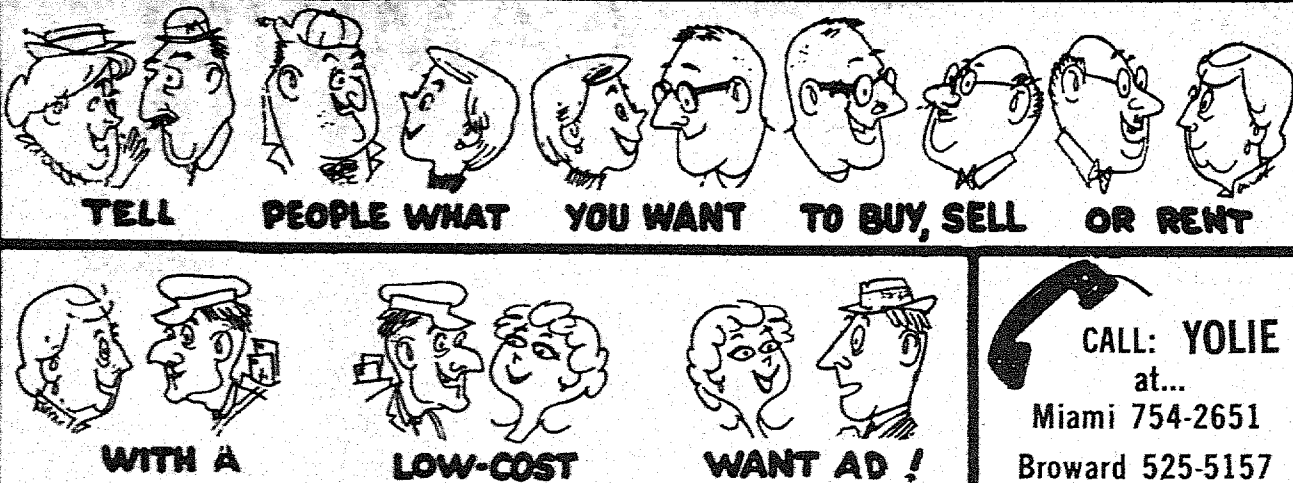
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Reasonable prices.  
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# i Hoy es Resurrección!

Por ORLANDO O. ESPIN,  
PBRO.

Uno de los instintos más básicos en el hombre es la preservación de la vida. Nadie quiere morir. La vida, aún con todas sus dificultades, es demasiado importante y valiosa. Todos queremos vivir.

Pero la vida que tanto queremos, si nos observamos detalladamente, no se limita a la existencia biológica nada más. Todos queremos ser felices, vivir en paz, etc. En otras palabras, buscamos que la existencia biológica tenga unas "cualidades" positivas, unos "ingredientes" específicos. Para nosotros el existir no es suficiente (aunque esto ya sería un don maravilloso y sagrado), sino que lo que buscamos es existir PARA algo y POR algo: ESO ES VIVIR.

**CELEBRAMOS** la Pascua, la Resurrección del Señor: la Fiesta de la Vida (con mayúscula). Y este acontecimiento histórico nos hace preguntar, en esta última meditación, cuál es el "para" y el "por" de nuestra vida. Porque es posible que las "cualidades" que deben hacer valiosa nuestra exis-

tencia, en realidad no sean más que obras y valores que nos llevan a la muerte (o al mero existir biológico). ¿"Para qué" y "por qué" vivimos los cristianos?

Existir para el dinero, o la posición, la fama, las estructuras, etc., no es vivir. Porque estos "ingredientes" nos llevarían a la idolatría y a la deshumanización. Existir con una conciencia egoísta o adormecida a las responsabilidades sociales no es vivir, porque nos hace sordos al prójimo, y el hombre fue creado para ser "hermano". Existir con una religión que no exija compromiso diario o que me desencarne de la realidad, no es vivir, porque niego con mi actuación y mi corazón (aunque mis labios digan lo contrario) el primer mandamiento de Cristo y hasta la misma Encarnación; haría burla de la cruz del Señor.

La vida es el mayor don de Dios. Pero, la "Vida" plena — no las "existencias" a medias, aunque parezcan santificadas. Cristo resucitó para darnos la verdadera Vida y en abundancia. Por eso los cristianos están enamorados de la Vida: la celebran, la proclaman, la

comparten. La Vida que nos da Cristo — que comienza aquí en la tierra, en nuestra vida diaria, y que va moviendo a toda la creación hasta el día en que Dios sea todo en todos.

Durante las seis semanas de Cuaresma hemos meditado juntos. Casi siempre la realidad de la que partíamos estaba infectada del mal, de pecado. No soy masoquista, ni me ha agradado presentar algunas de las ideas y cuadros reales que tristemente existen entre nosotros en Miami. Tampoco me gusta la destrucción. Pero, aprendamos de los médicos que usan un bisturí (que no es más que una navaja especial) para devolver la salud. La actitud del avestruz nunca lleva a nada — sólo la actitud valiente y peligrosa del médico vale. Con esa esperanza de verdadera Salud es que he tratado de enfrentarme a la realidad. Pero, esa realidad aún sigue igual. Y seguirá así hasta que tú y yo la cambiemos, junto a nuestros hermanos. Hoy, ante la Fiesta de la Vida, te digo que podemos, que hay esperanza. Que Miami puede cambiar y que va a cambiar. Porque va hay cristianos

comprometidos que la están transformando. Que no importa el sufrimiento que nos traiga nuestra entrega — para Miami hay Vida, hay Resurrección.

**MIRA**, Miami existe bajo la sombra de la muerte. Hay que hablarle de luz y de Vida, porque quiere VIVIR de veras. Hemos estado meditando sobre la sombra no para quedarnos en ella, sino para hacer la Luz. Miami cambiará, la Iglesia se renovará, y los hombres se convertirán en personas. Quizás no esté todo a pedir de boca; quizás lo negativo todavía abunde; quizás el pecado aún roe los cimientos de nuestra sociedad. Pero hay esperanza. Y esta esperanza no es motivo de descanso ni de justificaciones del presente, sino fuerza de salvación, de transformación. Ciertamente es que existe gran oscuridad en Miami, pero ya hay quien está prendiendo antorchas.

Hoy, día de la Resurrección, Cristo te llama a que te conviertas en Hombre-Luz, en Hombre-Vida. Para que vivas como hermano en una comunidad de fe. Para que así ayudes a renovar a la Iglesia. Para que así seas libre. Para que des-

cubras lo que es ser persona y ser cristiano. Para que rompas las cadenas de división que nos trae el pecado. Para que seas imagen viva de nuestro Dios, que es una Comunidad de Amor. Para que seas un nuevo hombre, una nueva creación. Para que Dios haga contigo, y con tus hermanos, un mundo nuevo de justicia, de fraternidad, de amor. **PARA** esto existimos. **POR** esto existimos. Esta es la VIDA para los cristianos.

No pienses que es utópico o que es un sueño. ¡Hoy es Resurrección! Con Cristo hoy se han roto los límites, las fronteras de lo posible. La creación se vuelve a hacer. La Vida es hoy promesa y es realidad. Hoy la celebramos.

**QUIERA** Dios que esta Cuaresma, que termina, haya sido de verdadera y profunda conversión para ti. Y si te dicen algún día que Miami no puede cambiar, que las cosas son así y no hay posibilidad de transformarlas, recuérdales qué sucedió hace ya siglos en un día como hoy. Recuérdales que de la muerte supuestamente nadie podía resucitar, y sin embargo... hoy es Resurrección. Cristo ha conquistado hasta la misma muerte. Cristo hace que todo sea posible.

## MATRIMONIO Sacramento del 'escándalo'

Por el P. JUAN J. SOSA

En este Año Santo, Año de la Reconciliación y Renovación, el matrimonio cristiano también está llamando a la renovación de su vida en relación con la sociedad.

Si el Sacramento del Orden Sacerdotal es un Sacramento social por la relación dinámica del sacerdote, como líder, y su comunidad formada en el Espíritu del Señor, el Sacramento del Matrimonio también lo es por la relación de los esposos comprometidos con la sociedad en que ellos se desenvuelven.

**MUCHOS** cristianos, no obstante, señalan ésta época como una época de escándalo porque es un escándalo lo que está sucediendo con el matrimonio. Este escándalo presenta dos aspectos diferentes aunque relacionados: el divorcio es muy común en nuestra sociedad; y las parejas se acercan al día de la boda con una preparación escasa, a veces sin ningún sentido de compromiso.

### EL DIVORCIO

Desafortunadamente para reflexionar sobre el matrimonio es necesario tomar una actitud realista y reflexionar a la vez sobre la gran tragedia del divorcio, ese peligro tan común en los matrimonios hoy en día.

En muchos casos el divorcio se utiliza como un medio de escape. Es fácil escapar de las responsabilidades matrimoniales: es fácil destruir y comenzar de nuevo; es fácil tomar una salida sin obstáculos. Es bien difícil enfrentarse a los problemas que puedan surgir

en el matrimonio y tratar de resolverlos con una actitud cristiana. En otras palabras, es difícil comprometerse a vivir una vida en el amor si Cristo, el Señor y fuente de ese amor, no es el centro y eje de dicho compromiso.

Desgraciadamente Cristo muchas veces no parece como centro del Matrimonio. Al contrario, El es algo añadido para hacer de una ceremonia religiosa un espectáculo social. Muchas parejas no comprenden las consecuencias de tal actitud. Cuando Cristo no aparece como signo de amor en los esposos, esta falta del Señor puede lanzar una pareja al

divorcio.

### EL DIA DE LA BODA

El gran pecado de los novios es acercarse a vivir un compromiso matrimonial sin saber lo que es comprometerse, sin preparación ninguna.

El día de la boda es el día soñado por cada novia y su madre. Debe también ser el día esperado por el novio, aunque a veces son tantos los preparativos superfluos, que el futuro jefe de familia pasa, totalmente desapercibido.

EL DIA de la boda puede llegar a ser un día importante e inolvidable para una pareja cristiana si ambos aceptan este encuentro con Cristo y deciden comenzar una nueva

vida junto a El.

En la mayoría de los casos, sin embargo, este día es un día de 'escándalo'.

Es un escándalo ver el interés de las parejas: lucir bien... adornar la Iglesia con muchas flores porque así la adornaron los amigos... preparar una recepción suntuosa... tratar de conseguir muchas fotos aunque interrumpen la ceremonia. Y así el sacerdote aparentó ser para ellos un monigote de quien pueden disponer para su conveniencia. Y así la oración de la Eucaristía, dentro de la cual los novios como ministros del Sacramento del Matrimonio

se intercambian las promesas públicas de amor, pasa a ser un espectáculo y una diversión.

### PERO EL MATRIMONIO ES ALGO MAS...

El Sacramento del Matrimonio expresa por medio de símbolos el gran amor de dos cristianos que quieren correr el riesgo de vivir en la fe de Cristo formando juntos un hogar cristiano.

**LOS SIMBOLOS** externos de las flores, la música, las vestiduras elegantes, y hasta los nervios, que complementan la ceremonia religiosa, sólo tienen lugar si en el interior de cada novio vive Cristo como figura central en este compromiso.

El matrimonio cristiano se lanza a vivir este compromiso en la sociedad desorientada que le rodea, tratando de llevar a cabo la práctica el mensaje de amor que San Pablo enviara a los Corintios:

"El amor es paciente, servicial y sin envidia. No quiere aparentar ni se hace el importante. No actúa con bajeza, ni busca su propio interés. El amor no se deja llevar por la ira, sino que olvida las ofensas y perdona. Nunca se alegra de algo injusto y siempre le agrada la verdad. El verdadero amor nunca muere."

Sin este amor que es paciencia, aguante, y entrega nuestra sociedad permanecería vacía y sin sentido. Son los matrimonios cristianos que forjan hogares cristianos los que viven su relación con Cristo convirtiéndose en sal de la tierra y luz del mundo.





# CAMINO del matrimonio...

¿Me quieres como soy, o quieres que cambie en algo?  
 “¿Crees que soy una persona caprichosa y egoísta?” “¿Piensas en el Matrimonio para toda la vida?”

Las preguntas se iban sucediendo, pero también las respuestas, pues por primera vez después de cuatro años de noviazgo, María y Santiago habían logrado entablar un diálogo sincero sobre puntos cruciales de su próximo matrimonio.

“Siempre nos habíamos llevado muy bien y charlábamos mucho,” explicó María, pero nunca nos habíamos atrevido a plantear estas cosas, por temor quizás a herir los sentimientos del otro.”

Pero hoy todo era distinto ya que junto con otras 25 parejas, María y Santiago estaban participando en CAMINO No. 20.



Camino acaba con la celebración de la Santa Misa, y la alegría de los participantes no se puede contener.

## Semana Santa en la radio Hispana

Las emisoras de radio en español anuncian varios programas especiales en conmemoración del Viernes Santo.

WQBA ofrecerá el sermón de las Siete Palabras a las 6 p.m. desde la iglesia de St. Robert Bellarmine en la voz de Monseñor Ismael Testé. En Cuba, el Padre Testé predicaba tradicionalmente este sermón los viernes santos con una notable audiencia. Actualmente radicado en Texas, el Padre Testé vino a Miami para una misión especial de Semana Santa en San Roberto Bellarmino.

## Jornada Juvenil

Con motivo de celebrar la beatificación de la madre fundadora de las Religiosas de la Asunción, Beata María Eugenia de Jesús, el sábado, 5 abril se efectuará un seminario en la Academia de la Asunción.

Tendrá como tema “Cristo Libertador,” comenzando a las 2:30 p.m. con un sociodrama, seguido por discusión en pequeños grupos y Eucaristía a las 6:30 p.m.

Dicho “workshop” o seminario está preparado por el grupo de pastoral juvenil de la Asunción y la Comunidad Cristiana Apostólica bajo la dirección de la Madre Guadalupe, R.A. y el Padre Carlos Miguel Hernández, quienes invitan a todos los jóvenes de Miami a participar, “con la oportunidad de conocer a otros jóvenes como tú, que desean tener un sentido más pleno de la vida y del cristianismo.”

Para más información pueden llamar a Alicia Marill 649-1287 o Hector Rodríguez 854-1313 coordinadores del workshop.

WFAB: A varias horas del día el sermón de las siete palabras del Padre Angel Villaronga.

WOCN: Breves meditaciones de Viernes Santo por Monseñor Agustín Román.

WCMQ: Meditaciones del viacrucis por el Padre José P. Nickse, a distintas horas de la tarde. Breves sermones a las 12 del día y 3 p.m.

## Concierto sacro

Con un programa especial de música religiosa, Caesar LaMónaca y su orquesta saludan la conmemoración de la Semana Santa a las 7:45 esta noche (viernes santo), en la Concha Acústica Bayfront.

La orquesta inicia el programa con la Marcha Pontifical, de Charles Gounod, y lo continúa con selecciones de Parsifal, de Richard Wagner; el Aleluya, de El Mesías, de George Frideric; Handel; la obertura del Stabat Mater, de Gioacchino Rossini; Las Campanas de Santa María, de A. Emmet Adams y una selección de la ópera I Promessi Sposi, de Amilcare Ponchielli. Este concierto es gratuito.

## RETIRO ESPIRITUAL

El sábado 29 de marzo tendrá lugar un Retiro Espiritual para señoras y señoritas en los salones del Centro Hispano Católico, de 9 a.m. a 1 p.m.

El Retiro será dirigido por el reverendo padre Angel Villaronga.

El Centro Hispano Católico está situado en el 18 N.E. en la calle Segunda.

Las personas interesadas en asistir pueden obtener mayor información llamando al teléfono 371-5657, en horas de oficina.

CAMINO es un nuevo programa de preparación al matrimonio que proporciona a los novios una atmósfera fácil para el diálogo sincero y el conocimiento mutuo.

En sus dos años de existencia este programa ha ayudado a más de 250 parejas y algunas también han llegado a separarse — en beneficio de ambos, pues como decía uno de los organizadores “es preferible que se rompa un noviazgo a que se tenga que romper después un matrimonio cristiano.”

Por estar en período de rodaje, Camino necesita la cooperación de las parroquias, especialmente en lo que se refiere al local para desarrollar los programas. “Nuestra situación financiera no nos permite el pago de un alquiler,” afirmó el padre Carlos Miguel Hernández, Director espiritual de Camino, y añadió “dependemos totalmente de la buena voluntad de las parroquias o escuelas, y estamos muy agradecidos al colegio de Carrolton y las parroquias que nos han venido ayudando.”

Camino opera bajo la Oficina hispana de juventud, pero los participantes se matriculan a través de las parroquias.

“Recomendamos a los párrocos que nos envíen a las parejas al menos dos meses antes de la boda, para que tengan tiempo de asimilar todo,” afirmó Marta Peláez, quien con su esposo Pedro, coordinaba este Camino.

“Mamucha” y “Papuchito” — como familiarmente les llaman llevan casados más de 15 años, y piensan que “nuestra felicidad se va alimentando día a día con los caminos en que vamos participando.”

Lo mismo piensan los 50 o más matrimonios “auxiliares” que regularmente toman turnos para coordinar y dirigir los programas.

Según el Padre Hernández esta ayuda a los jóvenes durante su noviazgo, es vital para el futuro de la familia cristiana, ya que durante estos años cuando se ponen los fundamentos.

“La mayoría vienen a Camino con ideas muy tradicionales, y con gran necesidad de ayuda para descubrirse como cristianos adultos.”

“Muchas parejas no se habían planteado las cuestiones claves de su proyecto común de vida, de no haber pasado por Camino,” comentó el padre. “Generalmente han hablado superficialmente de la ceremonia o el vestido o las invitaciones, pero no han sido capaces de profundizar sobre sus creencias y sus relaciones humanas,” y añadió. “El aspecto sacramental está generalmente muy pobre.”

El enfoque de Camino es dinámico. “No se trata tanto de escuchar, como de dialogar juntos sobre lo que se escucha,” explicó Papuchito. “Las parejas no se quedan por la noche, pero si pasan los dos días enteros juntos, pensando y hablando y profundizando el sentido de su próximo matrimonio,” añadió.

Las charlas van tocando los distintos aspectos del



Durante una de las charlas, Papucho comparte con todos sus ideas sobre “los males y remedios” del matrimonio.



“Esto es fantástico, pues hablar de nuestro matrimonio nos enriquece muchísimo a nosotros,” dicen Carlos y Helin Cristobal, una de las parejas que trabajó en Camino No. 1.

matrimonio, médico, psicológico o teológico, así como males y remedios posibles en la vida conyugal y las influencias que la sociedad y hasta la misma economía pueden tener en la vida de la familia.

Varios sacerdotes y los mismos matrimonios dirigen las conferencias.

“Esto es fantástico,” comentaba Carlos Cristobal, pues al tener que hablar de la propia experiencia matrimonial, uno toma más conciencia y se enriquece muchísimo,” Carlos y su esposa Helin son colaboradores asiduos — ellos fueron parte del equipo fundador del primer Camino.

Según el Padre Hernández los jóvenes se benefician especialmente de la presencia entre ellos de las parejas de matrimonios.

“Aprenden, no tanto por lo que ellos les dicen sino por lo que ya son y muestran.”

El Padre Hernández lleva con Camino casi dos años, pero no es el único sacerdote que coopera con el programa. “Casi todos los párrocos que nos envían parejas pasan algún rato participando en el programa,” explicó Mamucha. “Es una buena oportunidad para establecer lazos

de amistad con los jóvenes, pues muchos nunca tuvieron la ocasión de tratar a los sacerdotes como amigos y como alguien cercano e interesado en ellos,” añadió.

Es frecuente que alguna persona, como Santiago en Camino No. 20, haga la primera Comunión durante la liturgia final. En Camino 20 fue Santiago. “y esta vivencia contribuyó a estrechar los lazos de amistad y a cargar de emoción los testimonios de la última reunión,” comentó uno de los caminantes.

“Aunque todos habíamos vivido la misma experiencia queríamos poner palabras a nuestra gratitud, y no siempre es fácil hacerlo,” añadió.

Camino No. 20 terminaba. Vacilantes y emocionados se fueron levantando los participantes pero algunos tuvieron que interrumpir con lágrimas en los ojos.

Santiago no fue capaz de acabar su frase y María tuvo que hablar por él.

“Gracias a todos,” dijo. “no tanto por mí como por lo que habéis hecho por Santiago. Ahora sé que él ha experimentado por sí mismo la felicidad que por tanto tiempo yo traté de comunicarle.”

## COLECTA DE VIERNES SANTO

La colecta de los católicos en todo el mundo del Viernes Santo sirve para sostener los santuarios de Nuestro Señor en Palestina y para ayudar a miles de seres necesitados en la región, azotada por la guerra y por calamidades naturales. Además, los fondos pagan por cursos y otros programas de entrenamiento vocacional y agrícola.



# Ahora estais tristes, pero vuestra tristeza se tornará en gozo

Mis muy amados en Cristo:

Al saludaros una vez más en la Pascua de Resurrección estoy seguro de que comprenderéis que el mundo no está precisamente en ánimo de esperanza y alegría. En el Sudeste de Asia las nubes de la guerra penden más amenazadoras que nunca. Aquí mismo, el clamor de los desempleados, los hambrientos, los que carecen de un techo digno, se ha hecho aún más agudo. Por todas partes el desencanto de aquellos que han tratado de vivir sin Dios se ha hecho más evidente.

Ante problemas tan profundos, no es de sorprender que la fe de algunos en nuestro propio pueblo católico haya comenzado a flaquear. Oremos por ellos en este santo tiempo y recordémosle que la primera Pascua también amaneció en una atmósfera de derrota y desesperanza. Pero antes de que el día de la Pascua hubiera terminado, la derrota se trocó en victoria y los corazones de aquellos que lo amaban se llenaron de júbilo.

Todo ocurrió como El lo había predicho. La noche antes de morir. El dijo a sus Apóstoles: "Ahora estais tristes pero vuestra tristeza se tornará en gozo. Un gozo que nadie podrá quitaros." Y sobre el mundo, Cristo les dijo: "El mundo os hará sufrir. Pero no temáis: Yo he vencido al mundo."

El Concilio Vaticano Segundo, haciéndose eco de esas mismas palabras, declaró "Urgen al cristiano la necesidad y el deber de luchar, con muchas tribulaciones, contra el demonio, e incluso de padecer la muerte. Pero, asociado al misterio pascual, configurado con la muerte de Cristo, llegará, corroborado por la esperanza, a la resurrección."

Por tanto, la enseñanza de la Pascua de Resurrección está bien clara: A través de las

pruebas de la vida, cualesquiera que sean, es posible vivir con alegría. Porque El está con nosotros.

Os exhorto a recordar a los desempleados, a los ancianos y a los enfermos, así como a las víctimas inocentes de la guerra. Que ninguno de ellos sea olvidado en vuestra Misa de Resurrección.

Es mi ferviente deseo que, por encima de las dificultades que nos afectan, tengáis una santa y feliz Pascua de Resurrección.

Gozosamente en Cristo.

*Edmund J. Connel*

Arzobispo de Miami

## LA VOZ

Suplemento en Español de **VOICE**

COMENTARIOS EVANGELICOS

## ¡Resucitó!

Por el REV. JOSE P. NICKSE

El primer día de la semana, muy temprano, cuando todavía estaba oscuro, María Magdalena fue a visitar el sepulcro. Vió que la piedra de entrada estaba removida. Fue corriendo en busca de Simón, Pedro y del otro discípulo, el amigo de Jesús, y les dijo: "Han sacado al Señor de la tumba y no sabemos donde lo han puesto." Pedro y el otro discípulo partieron al sepulcro. El otro discípulo corría más que Pedro y llegó primero al sepulcro. El sudario que había cubierto el rostro de Jesús no estaba con las vendas, sino aparte y doblado. El discípulo que había llegado primero entro, vió y creyó.

Juan 20:1-9

Durante la Ilustración del Siglo XVIII alguien trató de fundar una religión basada simplemente en la razón. Aunque tenía símbolos y ritos, prescindía de toda dimensión sobrenatural. Después de mucho trabajo y sacrificios esta nueva religión consiguió pocos adeptos. El escritor y filósofo francés Voltaire sugirió al fundador que la única manera de tener éxito sería que lo crucificaran y, al tercer día, resucitara.

San Pablo nos dice en su primera carta a los Corintios "si Cristo no fue resucitado, nuestra predicación ya no contiene nada ni queda nada de lo que creen ustedes." La Resurrección es el evento central de nuestra fe. Es la mayor prueba que el amor es más fuerte que la misma muerte.

Para nosotros los cristianos Cristo vive. Y a través de nuestro bautismo ya estamos participando en su vida, en su resurrección. Cristo es el centro de nuestra fe y de nuestras vidas.

La Iglesia ante el mundo es el símbolo de Cristo resucitado. Somos la semilla de la Nueva Humanidad. Somos la esperanza del mundo. La comunidad de fe le traza al mundo el camino de la paz y del amor.

En los momentos difíciles de nuestras vidas, cuando nos sentimos cansados, agobiados, perseguidos, Cristo es nuestro consuelo y fortaleza. Después de su resurrección, Cristo dijo a sus apóstoles "La paz sea con ustedes! No tengan miedo." Esas mismas palabras se aplican a nosotros. Frente a los problemas de esta vida, frente a los engaños y la traición tenemos la paz de Cristo.

Todos los que colaboramos en LA VOZ te deseamos una feliz Pascua de Resurrección. Recuerda que todos estamos llamados a participar en esa Resurrección. Recuerda que cuando renovamos nuestra fe en Dios Cristo está resucitando en nuestros corazones. Vive la Resurrección. Que tu ejemplo y tu palabra proclame ante el mundo "El Señor resucitó!"



El mundo cristiano está conmemorando el misterio de la redención de la humanidad a través de la pasión, muerte y resurrección de Jesucristo. Conforme a las escrituras, Cristo vino a salvar a los hombres del pecado. Hoy es Viernes Santo, el día en que Cristo fue clavado en la cruz por el pecado de todos los hombres. Pero Cristo resucitó de la muerte, enseñó el Evangelio, y con su triunfo rescató a los hombres de la muerte del pecado, dándoles la vida de la gracia.

## ORACION DE LOS FIELES

PASCUA DE RESURRECCION  
(DOMINGO, 30 DE MARZO)

**CELEBRANTE:** Este es el día que ha hecho el Señor. Jesús ha cumplido su promesa. Resucitó de entre los muertos, venciendo a la muerte para nosotros. Elevemos nuestras mentes y corazones para alabarlo y glorificarlo.

**LECTOR:** La respuesta de hoy será. "Gracias, Señor Resucitado."

1. Porque con Tu Resurrección nos has dado vida eterna, te decimos:

**PUEBLO:** Gracias, Señor Resucitado.

2. Porque has dado a Tu Iglesia el poder de revivir a un mundo agonizante, te decimos:

**PUEBLO:** Gracias, Señor Resucitado.

3. Porque nos has dado fe firme en Ti y Tu Iglesia te decimos:

**PUEBLO:** Gracias, Señor Resucitado.

4. Porque nos has escogido a nosotros, tan inmerecidamente como Pueblo de Dios, te decimos:

**PUEBLO:** Gracias, Señor Resucitado.

5. Porque has dado a los abatidos una razón para la esperanza y a los desposeídos y abandonados un lugar en el hogar de Tu Padre, te decimos:

**CELEBRANTE:** Oh, Padre, creemos en Tu Hijo, en su Resurrección, en todas sus enseñanzas. Ayúdanos a fortalecer nuestra fe. Concede que aquellos que nunca han creído o han perdido la fe comprendan que Jesús es ciertamente nuestro Salvador Resucitado. Te lo pedimos en su nombre.

**PUEBLO:** Amén.