

## Bishops of Florida rejoice in 200 years of American freedom

Following is a statement by the Bishops of Florida on the Bicentennial of the United States and its meaning for Florida Catholics. Signers of the letter are Archbishop Coleman F. Carroll of Miami, Bishop Paul Tanner of St. Augustine, Bishop Charles B. McLaughlin of St. Petersburg, Bishop Thomas J. Grady of Orlando and Bishop Rene Gracida of Pensacola-Tallahassee.

The Catholic Church in Florida rejoices in the two hundredth anniversary of American Independence. Our bishops, priests, Religious, and laity join other Americans in looking back with gratitude and pride on two centuries of a national experience unique in the history of mankind.

During that length of years the United States of America has been the most fortunate of nations—fortunate in the stock and talent, the quality and diversity of its people, come here from many continents; fortunate in the abundance of its natural resources; fortunate in having had, save for one tragic sanguinary episode, nearly two centuries of relative domestic peace; fortunate in its unprecedented freedom from physical and ideological

constraints; and fortunate in the institutions devised by our Founding Fathers for the maintenance of Liberty in human society.

TRULY, WE have been powerful, prosperous and relatively contented. At this Bicentennial time our hearts swell with thanksgiving to the Giver of all good gifts Who has dealt so favorably with our nation.

### THE FOUNDING OF OUR NATION

Our early history clearly reveals that the American national spirit was shaped by Judaeo-Christian biblical religion. To many early settlers, America was the "New Israel," the "City Upon a Hill," the "Promised Land." The imagery suggested that the founding of America was part of a great

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Sunday, April 11, is Palm Sunday, marking the entrance of Christ into Jerusalem and the beginning of Holy Week.

## First Cuban-born priest ordained in U.S., dies

The funeral Liturgy was concelebrated Monday in St. Cecilia Church for Father Daniel Sanchez, first Cuban priest to be ordained in the United States and the first member of the Cuban clergy to die in the Archdiocese of Miami.

Archbishop Coleman F. Carroll presided at the Mass for the 41-year-old priest who died last Friday of cancer. Msgr. Agustin Roman, Episcopal Vicar for the Spanish-Speaking, was the principal celebrant of the Mass in which more than 100 priests and an overflow crowd of laity participated.

Recalling the ordination of Father Sanchez, which was witnessed by more than nine members of the hierarchy and 12,000 persons in the Miami Beach Convention Hall on Sept. 2, 1962, the Archbishop spoke of the impressive ceremonies when the late Cardinal Francis Spellman ordained Father Sanchez for his home Diocese of Pinar del Rio in Cuba.

"I visited Father Sanchez shortly after he had found out



FATHER DANIEL SANCHEZ

about his terminal illness, and also when he was at home with friends," Archbishop Carroll said. "I can say that he was young to die yet he said he was ready. I believe he is probably in heaven now through the suffering he has gone through in these months of illness. Let us offer our prayers for him and ask him to remember us when he sees God."

In his homily, Cuban-born

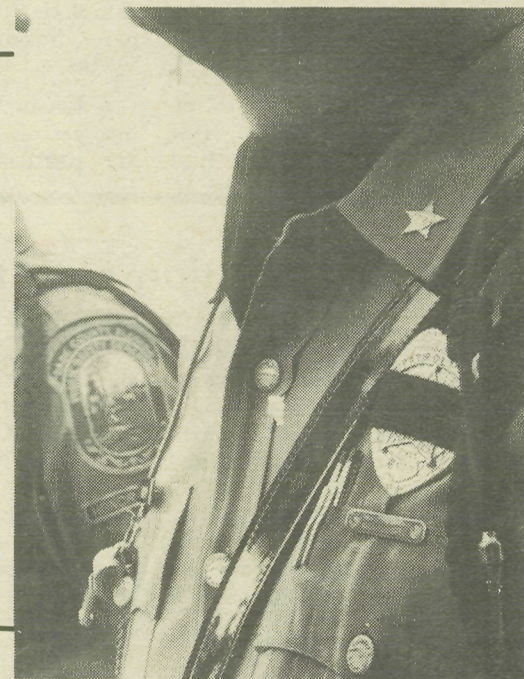
Father Andres Coucelo, who was at the bedside of Father Sanchez during his illness, said, "He always had asked for final perseverance and he was glad that God has granted it. He was an humble man who passed unnoticed by many. He loved the poor and was always ready to help them. Before his death he sent a message to his fellow Spanish-speaking priests about to meet for the first time with their new Episcopal Vicar. "God may take me now or in a few days but I want you to know that I am ready, I am not afraid, and I pray that you may remain united."

Born in the Diocese of Pinar del Rio in Cuba, Father Sanchez entered Buen Pastor (Good Shepherd) Seminary in Havana at the age of 15 and studied for the priesthood there for 11 years.

Ordained to the subdiaconate on May 28, 1961, he left Cuba the following year with more than 100 other seminarians who came to the United States after the communist regime of Fidel Castro

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A badge of mourning is worn by officer at last rites in the Cathedral for two slain officers. Story page 3.



## HOLY WEEK

● Palm Sunday, April 11—Marks the beginning of Holy Week and commemorates Christ's triumphal entry into Jerusalem.

Complete details of Holy Week devotions at the Cathedral of St. Mary, Mother Church of the Archdiocese, are published on P. 2

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# Blessing of Palms marks Holy Week start

Solemn procession and blessing of Palms by Archbishop Coleman F. Carroll at 11 a.m., Sunday April 11 in the Cathedral of St. Mary will mark the beginning of Holy Week in the archdiocese of Miami.

Palms will also be distributed at all churches in the Archdiocese.

**THE ARCHBISHOP** of Miami will also be the celebrant of the Solemn Palm Sunday Mass. Msgr. William Dever and Msgr. John McMahon will be Deacons of Honor.

Father Thomas Fouly, Archdiocesan Major Seminary of St. Vincent de Paul, will be the homilist. Cantors of the Passion will be George Sardinias, Hector Perez, and Pablo

Navarro, seminarians studying for the priesthood at the major seminary.

Masters of Ceremonies during the Mass, at which music will be provided by the Cathedral Choir under direction of Robert Fulton, will be Msgr. John J. Donnelly, Cathedral rector; and Father Arthur Dennison, secretary to Archbishop Carroll and assistant pastor, St. Patrick parish, Miami Beach. Father Juan Sosa, assistant pastor, the Cathedral, will be the commentator.

**AT 10:30 A.M.** on Holy Thursday, April 15, the Archbishop will be celebrant of the Mass of the Holy Chrism in the Cathedral where the Holy

Oils, used during the year in churches and chapels of South Florida, will be blessed.

Concelebrants of the Mass will be Father Thomas Goggin, Father Laurence Conway, Father Patrick Murnane, Father Jan Januszewski, and Father Emilio Vallina.

Deacons of Honor will be Msgr. Bernard McGrehan and Msgr. David Bushey. Msgr. Noel Fogarty, Chancellor, will be the assistant priest. The Rev. Mr. Thomas Wenski will be Deacon and Msgr. John Nevins, the homilist.

**ASSISTING** Deacons will be Father Aquinas Lieb, T.O.R.; Father Edwards Bowes, S.S.J.; Father John

Edwards, S.J.; Father Raymond Schantz, C.S.S.R.; Fathers Jose Yoldi, O.P.

Assisting Subdeacons will be Father Joseph Fishwick, Father Stephen O'Dea, Father Balbino Torres, Father Timothy Lynch, Father Francisco Acosta, Father Brendan Collins and Father Michael Greer.

Father Paul Vuturo will serve as the commentator during the Mass.

Masters of Ceremonies during the Mass of the Chrism, celebrated only once during the year on Holy Thursday, will be Msgr. Donnelly; Father Dennison; Father Sosa; and Father Jose Nickse, assistant pastor, the Cathedral.

**HOLY OILS** will be dispensed in the Cathedral sacristy between the hours of 1 p.m. and 5 p.m.

On Good Friday, April 12, Archbishop Carroll will be the celebrant of the Liturgical Service of the Passion at 1 p.m. in the Cathedral.

Assisting Deacons will be Msgr. John O'Dowd and Msgr. Peter Reilly. Father Gerald Morris, a member of the faculty at the major seminary, will be the homilist and Cantors of the Passion will be George Sardinias, Hector Perez, and Pablo Navarro.

The choir of the major seminary will sing during the service at which Father Nickse will be the commentator.



On Sept. 2, 1962, Father Daniel Sanchez was ordained to the priesthood by the late Cardinal Francis Spellman before a crowd of more than



12,000 persons in the Miami Beach Convention Hall. Last Tuesday, the native Cuban priest, was buried following Mass in St. Cecilia Church.

Archbishop Coleman F. Carroll gave the final blessing.

## Father Sanchez, first Cuban priest ordained in U.S., dies

(Continued from page 1)

interfered with the seminary operation.

His last year of theological studies were taken at Montezuma Seminary in New Mexico making him the first

Cuban seminarian in exile to complete his studies for the priesthood in the United States.

Because of his intense interest in all Latin America and particularly in the Cuban

refugee problem in Miami, Cardinal Francis Spellman was invited to ordain Father Sanchez in Miami.

The first parochial assignment of Father Sanchez was as an assistant pastor at

Immaculate Conception parish, Hialeah. He subsequently was an assistant in the parishes of Corpus Christi; Little Flower, Coral Gables; St. Michael the Archangel; St. Philip Benizi, Belle Glade; St. Brendan, Miami; St. Cecilia, Hialeah; St.

Juliana, West Palm Beach; and St. Clare, North Palm Beach.

Two years of his priesthood were spent in his native Cuba where his mother and several sisters and brothers survive him.

### 40-hour devotion set at St. Louis

Forty Hours Devotion begins in St. Louis parish today (Friday) and continues through Saturday as part of the spiritual renewal program now in progress throughout the Archdiocese in preparation for the upcoming International Eucharistic Congress scheduled to be held this summer in Philadelphia.

Special Eucharistic Devotions and Benediction will be celebrated this evening when

Father James Vitucci, assistant pastor, Holy Family parish, and a member of the Archdiocesan Committee for the Congress, will preach.

Parishioners, who are participating in the forty hours devotion as one of the Lenten observances in the parish, returned cards last Sunday indicating the hours they wished to come as families to adore Christ during Exposition of the Blessed Sacrament.

### Seminarians to be received as candidates for Orders

Four seminarians studying for the priesthood at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, will be received as candidates for Holy Orders at 2 p.m. in St. Mary Cathedral on Saturday, April 10.

During the ceremonies, which publicly manifest the will of the students to offer themselves to God and the Church, Archbishop Coleman F. Carroll will accept their offer and call them to prepare themselves to receive Holy Orders.

Participating will be Sergio Garcia-Miro, Sacred Heart parish, Tampa; Jorge Perales, St. Raymond parish, Miami; Thomas Sheha, St. Monica parish, Garfield Heights, Ohio; and Stephen Hillel, Annunciation parish, West Hollywood.

### Archbishop installs 13 in Lectorate

Archbishop Carroll installed 13 seminarians in the ministry of Lectorate recently at the Seminary of St. Vincent de Paul in Boynton Beach.

From the Archdiocese of Miami were Paul R. Kappes and Charles E. Notabartolo, both of Theology III; William A. Zandri, Theology II; Robert A. Christman, Michael A. Faulkner, Terence E. Hogan, Daniel Kroger and Richard J. Velie, Theology I; and John A. Barrow, senior college class.

Also installed from other dioceses were Michael Lubisky, Diocese of Savannah; Matthew Faulstich, Diocese of Lafayette, Ind.; and Angel Santos and Jose Rodriguez-Reyes of the Diocese of Arcibo.

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## 'Bridge' needs help



Troubled waters poured over the Miami Bridge last week and put it out of commission. The Archdiocesan sponsored run-to house for runaways which handled over 500 young people last year was only a few feet from the Saragossa and Avondale hotels which burned spectacularly last weekend, killing seven persons. Firefighters ran hoses all through the Bridge up to the third floor

and after several hours the water and smoke damage left ruined mattresses, fallen plaster, peeled wallpaper and paint. To resume operation they need (in lieu of a new facility) paint, bedding, mattresses, bunks, paneling, wallboard and volunteer help to shore up the St. Louis CYO which has been pitching in. Call 371-6211.

# Slain officers are eulogized

"These two men willingly joined the police force and swore to do all they could to protect society...motivated by love of their fellowman and love of God..."

Archbishop Coleman F. Carroll's words echoed off the stone walls of St. Mary Cathedral Monday as hundreds of citizens and police officers some from as far away as California and New York, listened stolidly and pondered the meaning of what had happened, and the families of two of the slain police officers listened and worked slowly through the process of grieving and the inner thought only they could know.

The bodies of Frank Dazevedo, 31, and Thomas Hodges Jr., 32, slain by a car theft suspect last week, lay in flag shrouded coffins at the altar rail like symbolic offerings for the sins of society while songs of the Mass sung by the Cathedral choir vaulted from ceiling to pew and the words of the Mass were read: "Do not hand these over to the power of evil..."

"Though I shall walk

through the valley of darkness I shall fear no evil..."

Msgr. John Nevins, Police and Firemen's Guild moderator spoke of the sense of helplessness such tragic events produce and of how it would be unjust to judge society ultimately as helpless and unjust.

He spoke of history and constancy and order and said, "The real world is not solid and the Christian had better be prepared for it..."

"Contact with God alone gives meaning to life...Let us who love God place great trust in Him in these days when our faith will be greatly tried," he said.

Speaking directly to the slain officer's families seated in the front pews, Msgr. Nevins turned to a personal note at the end of the homily.

"I guess one of the greatest consolations I have as a priest is that when my own father was sent home to God I was comforted with the knowledge that one day I would be with him in heaven...Just as those two boys sitting there (he pointed to Detective Hodges'



Casket of Det. Thomas Hodges is borne up Cathedral steps as wife and family follow.

two small blond sons who sat with their mother throughout the funeral unaware of what was happening) will someday be with their father never to be separated again."

Around the room strong men, men of the uniform, of boots and helmets, men of the streets and alleys, men of guns and night sticks, fought off tears.

Archbishop Carroll spoke last, "I would like to take this time to express my feelings of

sadness for what has happened to the families of Thomas Hodges and Frank Dazevedo, taken suddenly from our midst.

"Death is always sudden but when it comes violently it is even more pointed and difficult to accept. But faith constantly explains many things to us. We know that we are placed here to work out our salvation and show our love for Him and we are promised eternal reward in heaven.

"These two men were

motivated by love and dedication," said the Archbishop, "and I think we should look upon police in this manner as men devoted and willing to give their lives, motivated by love of fellowman and of God.

"Why God permits this to happen we shall have to wait 'til after death to know. But we do know that He gives us free will which we can use to give service as these men did, or we

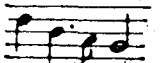
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# Sister-jubilarians honored for long service to Church

The accomplishments of dedicated Religious communities in the United States and the Archdiocese of Miami are "unbelievable and phenomenal," Archbishop Coleman F. Carroll told Sisters-jubilarians and hundreds of the faithful last Saturday in the Cathedral of St. Mary.

The Archbishop of Miami spoke at the conclusion of a Concelebrated Mass of Thanksgiving which he offered on behalf of 26 nuns in the Archdiocese who were celebrating silver and golden jubilees as Religious.

SALUTING the Sisters, to whom he presented certificates of recognition, the Archbishop emphasized that the jubilarians "have been living a community life observing the vows of poverty, chastity, and obedience to the works designated by the founders of their community and spelled out for them by their superiors."

"Some have been doing this for 25 years—others for 50," the Archbishop declared. "You are the ones who we salute today with joy in our hearts and asking as we in the Mass for liberal, bounteous measures of God's graces that you may continue in the works that evidently God wanted you to do in a faithful and zealous manner, realizing that in doing this you can, because of your special way of life, achieve greater grace, greater merit before God, and a higher place in heaven."

Archbishop Carroll pointed out to the jubilarians that they had lived through a revolution and survived, explaining that the Church, in a sense, had been through a revolution and so had Religious communities. He reflected that some had decided to leave the Religious life and pointed out that those who stayed had stayed as the result of a firm conviction that theirs was a

vocation—that they were especially called by God for the purpose for which the communities had been established.

"IN THIS Archdiocese we can point with pride and satisfaction and justification to what you have done, and the sacrifices you have made to establish institutions of various kinds in the Archdiocese—not only in this Archdiocese but throughout the U.S.," the Archbishop said, adding that he is sure that all of the jubilarians are happy looking back over the years despite the fact that things have been hard at times for some more so than others.

"Your example has been tremendous throughout the Archdiocese," the Archbishop continued, citing the work of the Sisters in teaching, caring for the sick and aged and all those in need.

Among those observing their 50th year Religious life were Sister Elizabeth Mary, R.A. and Sister Marie Dorothy, R.A., Assumption Academy; Sister Mary Gilbert, I.H.M., St. Lawrence Convent; Sister Mary Eleanore, O.L.V.M., Indiantown; Sister Mary Mullins, O.P., Associate Vicar

for Religious; Sister Joan Marie, O.P., St. James School; Sister Emmanuel, O.S.F. and Sister Mary of the Angels, St. Francis Hospital; Sister Josephine, O.S.F., St. Mary Hospital.

Silver jubilarians were Sister Marie Lucille, C.B.A., Villa Maria; Mother M. Joseph, O. Carm., Lourdes Residence; Sister Paula James, O.P. Barry College; Sister Joan Marconi, O.P. and Sister Carolyn Royal, O.P. Rosarian Academy; Sister Joseph Eilese, O.P., St. Joseph School, Miami Beach; Sister Geraldine, O.P., St. Patrick School, Miami Beach.

Also Sister Jean Rosaria, O.P., St. Rose of Lima School; Sister Marlene, O.P., St. Vincent Hall; Sister Joan Marie, O.P., Pinewood Acres School; Sister Elaine, O.S.F., Corpus Christi School; Sister Dolores Marie, O.S.F., Cardinal Gibbons High School; Sister Helen, R.C., Cenacle Retreat House; Sister Marie Margarita, R.M.I., Our Lady Queen of Peace Mission; Sister Mary Grace, R.S.M., Holy Family Convent; Sister Maria Pilar, St. Bartholomew School; and Sister Doris Ann, S.S.N.D., Madonna Academy.



One of nine Sisters observing golden jubilees as Religious this year is Sister Mary Gilbert, I.H.M., St. Lawrence Convent, N. Miami Beach, shown receiving her certificate of recognition last Saturday from Archbishop Coleman F. Carroll.

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# Fla. Legislature opens amid flowers, ribbons, stacks of bills ahead

The 1976 session of the Florida Legislature opened in Tallahassee Tuesday in a joint session of both Houses.

A number of bills of interest to Catholics—including death with dignity; abortion; social concerns such as housing, prisons and licensing of social workers and marriage counselors; and other issues which affect public morality, such as ERA, sterilization and pornography—have been pre-filed and are expected to be considered by the legislature during this session.

**THE MEMBERS**, Meeting for the last time in the 120-year-old Capitol, assembled in the house chamber amidst an array of red, white and blue ribbons, flowers and plants.

Speaking before packed galleries filled with family members and visitors, President Dempsey Barron welcomed Lieutenant Governor James Williams and members of the Cabinet and Supreme Court.

Gov. Reubin Askew addressed the legislature for the eleventh time, saying, "I am firmly convinced that the people of Florida want to believe in government. They want to believe in their leaders. They want to believe, once again, in themselves, and in the future of this State, we all love."

**FOLLOWING** the Governor's speech the members were dismissed to reconvene in the afternoon.

Preceding the joint session, opening ceremonies were held in each chamber of the Legislature. The House was addressed by Speaker Donald L. Tucker who stressed that "we are state legislators and are here to serve all of the people of Florida."

Also addressing the House was Rep. James Eckhart of Miami. Dressed in colonial garb he emulated Patrick Henry and provided a Bicentennial message.

**ALSO IN** the House, the Allen Morris Awards were presented to representatives who had shown outstanding leadership in the 1975 legislative session. Rep. Ed Fortune of Pace was named Most Effective Member of the House.

The ceremonies in the Senate came in the form of a

Bicentennial salute, opening with a fife and drum corps and followed by prayer and the Pledge of Allegiance. A musical program by Leon County High Schools was presented followed by a reading on the Declaration of Independence.

Present at the opening session was a group of 30 members of the Stop ERA movement, including Mrs. Thomas F. Palmer of Miami. More than half of the women are members of the Florida Conference of Catholic Women.

**BEFORE** THE session, they put cards on each legislator's desk reading, "We have come a long way and we don't need ERA." They also gave each legislator a carnation and a lapel pin.

Among the bills which the Florida Catholic Conference has listed as of special importance to Catholics are:

**SB 60** (McClain)—This bill prohibits abortion after the 24th week of pregnancy unless two physicians testify that termination is necessary to save the life of the mother.

**HB 69** (Richard)—This bill would prohibit manufacture, assembly, sale, possession or use of "Saturday night special" guns. Has been referred to Criminal Justice and Appropriations Committees.

**HB 1366** (Governmental Operations Committee, Coolman and Gallagher), **SB 194** (Plante)—This bill provides that public and private non-profit buildings be accessible to handicapped. Churches are exempt, but amendments may change this. Has been referred to the Human Rights Committee.

**SCR 1**—(Wilson and Winn), **HCR 2351, 2352** (Gordon and Cherry)—These are concurrent resolutions ratifying the Equal Rights Amendment to the U.S. Constitution. The Senate bill is in Rules Committee; the House bills are in Human Rights Committee.

**HB 1115** (Bloom)—Provides for voluntary sterilization without spouse's consent.

**HB 1342** (Gordon and others)—Permits maternal health and birth control information and services to minors without parental consent. It is in Appropriations Committee.



The Florida Legislature opened Tuesday with a session of both houses. This session will be the last to be held in the 120-year-old Capitol. Speech by Gov. Reubin Askew to a joint session of both houses.

**HB 1510** (Hector and others)—Removes cohabitation by unmarried persons from penalties for lewd and lascivious conduct.

**SB 219** (Deeb)—In the Judiciary-Criminal Committee, this bill makes it unlawful to knowingly sell,

lend, give, distribute, transmit, show or transfer pornographic materials to juveniles.

**SB 244** (Deeb) and **SB 2554** (Matthews)—Provides for one minute of silent prayer per day for public school children who desire it. Bill has been referred to Judiciary-Civil

Committee.

**HM 2503** (Hawkins)—Proposes a memorial to Congress to amend the Constitution to allow states to allow silent prayer in public schools. Is in Education Committee.

## 'Right to die,' abortion bill hearings set this week

After public hearings, one "Death with Dignity" proposal remained alive in the Florida Legislature at midweek but was scheduled to be reconsidered at a subcommittee hearing Thursday, April 8. Hearings were also scheduled this week for several abortion-related bills in both the House and the Senate.

During this session of the Florida Legislature two so-called Death with Dignity bills have been introduced. **HJR 2575** is a proposed constitutional amendment to include in the rights of Florida citizens the "right to die with dignity."

Thomas A. Horkan Jr. Executive Director of the Florida Catholic Conference in his testimony before the committee, raised the question of what is "Death with Dignity" or the right to die with dignity that is proposed to be added to the Florida Constitution. He cited efforts in other states to legislate in this area, all using the term "Death with Dignity." But the bill introduced and defeated in the Hawaii legislature defined

"Death with Dignity" as the "painless inducement of death" and if passed, would excuse doctors from liability for administering poison or death-inducing drugs.

Robert Brake, a lawyer and Coral Gables Commissioner, stated, "I am here today to urge you to reject both the statute and constitutional amendment purporting to give Floridians a right to death with dignity. They will not give Floridians that right because we have it now. On the contrary the effect of the statute will be to keep persons alive by extraordinary means, contrary to their wishes."

After testimony had been completed, the HRS subcommittee defeated **HJR 2575** by a vote of 5-1, with only Dr. Sackett voting in favor of the bill. Thereafter, the committee voted to reconsider that vote so that there could be a review of the New Jersey Supreme Court's opinion in the Karen Quinlan case. The hearing on reconsideration was set for Thursday, April 8.

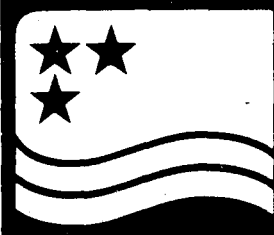
With most members of the committee expressing their

opposition to **HB 2463**, Rep. Sackett requested that his bill be withdrawn from further consideration.

The members of the HRS subcommittee are: Rep. Robert McKnight, Chairman; Rep. David Lehman, vice-chairman; Reps. Walter W. Sackett Jr., Laurent W. Belanger, Edmond Fortune, Jane Robinson and George Sheldon, members.

The abortion-related House bills, **HB 1218** and **HB 1160** sponsored by Rep. Mary Singleton, were scheduled for public hearings Wednesday. **HB 1218** requires abortion referral agencies to furnish applicants with a full explanation of abortion and alternatives, and forbids kick-backs from abortion clinics. **HB 1160** requires physicians performing abortions to use every measure to preserve the life of a viable fetus.

Senate bills **52** and **53**, sponsored by Sen. Phil Lewis, were set for hearings Thursday. **SB 52** is companion bill to **HB 1160**, and **SB 53** provides for licensing and regulation of abortion clinics.



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# Ruling--right but wrong

# Editorials

Karen Ann Quinlan has yet to breathe her last breath and the public has yet to receive from the courts satisfactory definitive civil law that puts in proper perspective all the moral and civil rights, concerning the death of terminally ill people.

The New Jersey Supreme Court has ruled that Karen's father can replace the appointed state officer as the legal guardian and can choose the attending physician to handle Karen's case. Then if the hospital ethics committee and attending physicians see "no reasonable possibility" of recovery, Mr. Quinlan can have Karen's life support equipment withdrawn, allowing her body to die naturally.

This is reasonable. It is also what physicians and families have been doing all along anyway, and is in line with the Church's position that a person with no reasonable possibility of recovery may be allowed to die rather than stay on extraordinary means of life support and vegetate indefinitely or until the body deteriorates so badly even modern techniques can't keep the body cells operating.

The court points out that religious beliefs have a place in such a case but are not absolute over the state's interest, as in the case of a Jehovah's Witness who might let a child die for lack of blood transfusion. The court accepted testimony from the Bishop of

Paterson and gave it weight in making the decision. This is all reasonable and proper, giving religion an input into the decision making process.

The main point that is disturbing in the ruling is that after weighing all considerations in the case, the court rested its decision on the opposing principles of the rights of the state versus the right to privacy.

The New Jersey Supreme Court is saying that Karen's body can die because of the right to privacy. This is at best an ivory tower legalism and does not base the ruling squarely on the ultimate issues of life and death.

The court addresses those issues and

mentions Karen's likely desire to die if she were able to make a choice, and speaks of a hospital ethics committee being involved in the final choice. But the final basis for all of this is the right to privacy.

Such a ruling sidesteps the opportunity to penetrate straight to the heart of the issues of when meaningful life ends, what procedures should be followed in all kinds of cases, including those of conscious patients, to safeguard against "trigger-happy" relatives or insensitive doctors with a bent for eugenic purification, and other such pitfalls.

Instead, the court only added weight to the already overloaded catch-all of the right

(Continued on page 22)

## Good news from The Miami News

The Miami News has apologized for its "monument to bad taste" this week in featuring a scurrilous banner headline about the Pope across the front page of its street edition.

Happily that blunder appears to have been the turning point. It is our understanding that the paper will stop sensationalizing its street edition designed to sell papers to the passerby with all forms of gross stories on the front page which were never in

character with the rest of the paper and its responsible editorial positions.

Now if some television news media would follow the same responsible policy with regard to sensational close-ups of bloody bodies and news of sex and violence we would also applaud.

We might even take seriously their editorial comments made from time to time on crime and violence.

# Good Friday message—in death, there is life



By  
Msgr.  
James J.  
Walsh

The theme of Good Friday is death—the death of Jesus and our own—a meditation intensely interesting even for those who fear discussing it.

There are two notable things about death, which we all know but seldom face. First, it is certain to come to everyone. "It is appointed unto man once to die." Even the atheist agrees—death is no respecter of persons. It is the great equalizer.

SECONDLY, it is uncertain when death will come, what will cause it, where it will happen. No man can be sure that he is more than one moment removed from death. Tomorrow will be the last day for many healthy people who today calmly acting as if life will have no end.

People can be roughly divided into three groups by their attitude towards death.

There are those who claim there is but one chance for happiness and therefore this earth must be made a heaven, some kind of a heaven. Among these, for instance, are communists, who don't believe "pie in the sky" and seek by violence to introduce all nations to a paradise on earth; the materialists and atheists, the unbelievers and freethinkers, all of whom look upon man as a soul-less animal whose ignoble end is to be nothing

higher than a union with worms in the grave.

UNDERSTANDABLY, they find death an unpleasant subject. They shrink from thinking about it, considering it a morbid wasteful pastime. Morbid, because such reflections inject gloom into life, and wasteful because it steals away precious moments of life better given to zestful living.

Thus death means the end of everything, the end of unfulfilled hopes, unsatisfied longings.

There are many others who claim to know another meaning of death—as the door to eternal life. They do not regard the grave as the goal of life. They look to another world, better than this, where the inequalities of life are adjusted, and sorrow and pain have no place.

HOWEVER, this group gives a strange twist to belief in eternal life. They often live like members of the godless class, who expect nothing hereafter. They salute Christ, but in practice follow Marx. They know the commandments, but manage to overlook them. As "followers" of Christ, they seek not the cross with its weight of repentance and self-denial, but open their arms widely to the best of this life and the next.

They habitually live like pagans, but expect to die like Christians. Plenty of time to settle down. But not now. God is merciful...and so good.

They take for granted the kind of final sickness which leaves the mind clear and the soul repentant, with the priest or minister present to clear the way into the promised land.

IT'S A DREAM world

which rarely materializes. Often the priest is beside them, but only after a coronary or an accident or a stroke has drained them of consciousness. Or if they are somewhat alert, the firm, eroding habit of ignoring God remains. A heart hardened by infidelity too often is not softened to repentance by grave sickness.

Finally, the group to whom death also means the gate to heaven. They have a different lifestyle. They look upon life as a preparation for death. They use body and soul as gifts from God, who, while respecting their freedom, demands their obedience. Life is indeed looked on as a trial, a testing period in which faith must be dominant. It's folly, they repeatedly tell themselves, to risk an eternity of happiness by ignoring God's will. And in this self-restraint, they find a peace which the self-indulgent never experiences.

I'm not speaking of canonized saints only. There are countless others in this world of selfishness and greed who live this life to the full, but follow God's guidelines to the next. They measure the few steps to the grave and adjust their daily routine accordingly.

A GENUINE Christian knows that he has to die to himself during his brief span. He has to put to death some of the forces he finds living within him. He has to be in control as master, not in subjection as a slave. He must be free.

On Good Friday these various groups were represented on Calvary. The pagan soldiers had no hope that death would bring in its wake any benefits or further life.

Mary Magdalen and the penitent thief had twisted their lives and lived more like animals than children of God and probably had at one time expected to die like animals.

But Magdalen was converted long before her death. And Dismas, on the cross, represents rare death-bed conversion.

In front of the cross stood the "religious believers." The Pharisees, whom Christ called

hypocrites, merited condemnation from Him for not acting in accordance with beliefs.

In the center of it all, closest to the cross, stood our Blessed Mother. The shadow of the cross had always been across her path. Her whole life was a preparation for death—Christ's and her own. She teaches us that in death there is life. And this is the message Good Friday gives to the world.

## What is Church view on burial with Mass?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P. O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. I was very surprised to read in the newspaper that a prominent underworld figure was buried recently with the full rites of the Catholic Church. A little old lady I knew also died recently and was buried without a Mass. She had always been a faithful Catholic. I just don't understand the Church's attitude.

A. The first question to ask in making arrangements for a funeral is not what do the relatives want, or the priests, or the funeral home, but what did the deceased want?

I am not familiar with the two cases you mention, but there must be an explanation for each service. The normal procedure for Catholics is to have the Mass of the Resurrection. But this is not compulsory. Sometimes it is

not possible to celebrate the Mass of the Resurrection, so the person might be buried with just a graveside service.

On the other hand, the Church is very careful in denying anyone the right to Christian burial. The mercy of God is so infinite. Unless there

### What is your question?

is a very grave and real evidence that a person died with no sign of final repentance, the Church will bury the person with the proper rites of Christian burial. After all, remember Christ's words on repentant sinners.

It is important to remember that God is above everything else, a loving Father. That He does not wish any of his children to be condemned. The Church must reflect this consoling image of God, in its pastoral concern for the dying and their families.



# Church in Florida rejoices in Bicentennial

(Continued from page 1)

biblical drama, and that God Himself intervened in the founding acts to ensure that this new nation might be a model to the world how free men might live and prosper under free institutions.

Not all the Founding Fathers acknowledged a formal religious faith, but it is without doubt that their view of man and history had a deeply religious origin. They were men of faith, and any reading of their documents reveals that they had highly developed spiritual beliefs. The rights that they wrote into our Declaration of Independence were God-given rights, as they understood them: "All men are endowed by their Creator with certain inalienable rights;" there were "natural laws" and "natural rights" graven plainly in God's creation, free for all men to see; freedom itself was directly related to the "sacredness" of man; and everything was written and done "with a firm reliance on the protection of divine providence."

To the founders "In God We Trust" was not an empty motto. It was a sign of their primary dependence on God, Who alone could guarantee freedom, justice and equality. Those rights were conferred on man not by covenant or concession, and not by grant from the State, but solely through the gift and bestowal of the Almighty. The founders were building "the city which has foundations, whose builder and maker is God." (Hebrews, 11:10)

**CATHOLIC CITIZENS** are proud to remember that many of the chief democratic principles of government incorporated in the Declaration of Independence came from the natural law tradition of Catholic scholarship. That tradition, centered on Christian belief in the absolute and unique value of the human soul, is most evident in the writings of St. Thomas Aquinas, St. Robert Bellarmine, and Father Francisco Suarez, S.J.

Similarly, Catholics are proud to remember that the first instances of religious freedom in what is now the United States came into being under Catholic leadership: the famous Act of Toleration sponsored by Lord Baltimore in Maryland, April, 1649, and the bill of rights sponsored by Governor Thomas Dongan in New York, October, 1683. Those charters of religious liberty were the more remarkable for the fact that Catholics in colonial America were everywhere persecuted for their faith, forbidden to vote or to hold public office, and restrained from openly teaching the Catholic religion.

All that seems strange to us now, and it is thanks to the Revolution that it does.

Catholics eagerly joined in the fight for independence, forming almost half of George Washington's Continental Army. Catholic France lent the patriot cause substantial support. And in the joyous victory that followed a national Constitution was devised that left every citizen at liberty to follow the dictates of conscience and to proclaim openly the precious beliefs of his or her faith.

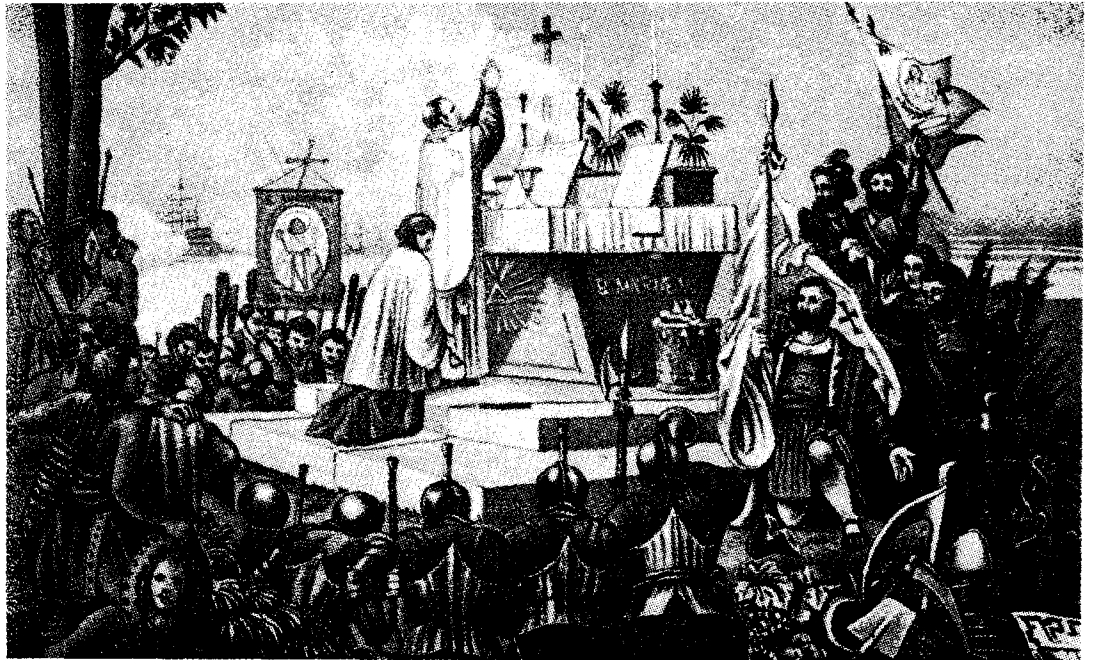
**NO GROUP** of Americans profited more from the new tolerant spirit than did our Catholic forebearers. Speaking in 1790 at the consecration of Bishop John Carroll of Baltimore, first bishop with ordinary jurisdiction in our country, homilist Charles Plowden declared that for Catholics the first and most precious fruit of the Revolution "has been the extension of the kingdom of Christ, the propagation of the Catholic religion which heretofore fettered by restraining laws, is now enlarged from bondage and it is left at liberty to exert the full energy of divine truth."

Today we make our own, the words of the Bishops of the United States who gathered in Plenary Council at Baltimore in 1884: "We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special Providence, its framers 'building better than they knew,' the Almighty's hand guiding them...We believe that our country's heroes were the instrument of the God of nations in establishing this home of freedom; to both the Almighty and to his instruments in the work we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew 'their lives, their fortunes, and their sacred honor.'"

## FLORIDA'S ROLE IN DEVELOPING AMERICAN IDEALS

We are reminded on this two hundredth anniversary of national independence that it was our own Florida that first heard the proclamation of independence—"the glorious liberty of the children of God." (Romans, 8:21) It was the proclamation made to the Florida Indians by priests of the Catholic Faith who accompanied Spanish explorers of our State in the Sixteenth century.

**NEARLY A** hundred years before Plymouth Rock and fully two and a half centuries before the great events of Philadelphia in 1776, Catholic missionaries in the area of present-day Tampa, Tallahassee and Pensacola were declaring liberation, deliverance, salvation. With the



Celebration of first Mass in St. Augustine, September 8, 1565, feast day of the Nativity of the Blessed Virgin Mary. The celebrant was Father Francisco Lopez de Mendoza Grajales, first pastor of the pioneer set-

tlement. Pedro Menendez, founder of the settlement, is shown holding a banner (right). Engraving made from a painting commissioned in France by Bishop Augustin Verot in 1875.

foundation of St. Augustine by Pedro Menendez de Aviles in 1565, the Church was enabled to begin here its permanent history, building in that now ancient city the first parish and the first Indian mission in North America, Menendez would write home to his king: "I have offered to Our Lord all that He may give me in this world, all that I may acquire and possess, in order to plant the Gospel in this land for the enlightenment of its natives." In the mind's eye one can see the Spaniards raising the Cross of Jesus Christ before the amazed faces of the Timucua Indians; the train of brown-robed friars setting out into the pine lands, across the flat plains, and down the beaches; the hostile Indian tribes, tempered by the mercy of their visitors, and brought at last by arduous ministration to embrace the Faith.

There are other pictures: of wattle-and-daub mission buildings erected all along aboriginal trails, of chapels built and charities expanded, of superstitions uprooted and education begun, of missionaries here and there falling martyrs before the macana, or axe, of Indians as yet untouched by grace. We see, in sum, one of the great works of the human spirit, and one with which we are proud to say the story of our State began.

The Bicentennial is a time for calling forth examples of great virtue and courage in our people's past. Certainly the missionaries were remarkable, as they were also the first, examples of Christian selfless service to neighbor. They were men who divested themselves of everything to live their entire lives in community service among the impoverished and ignorant.

**THE RECORDS** only hint

at the hardships undertaken voluntarily by these men of God: the ministration of sacraments under jungle conditions, the constant hunger, the long and exhausting treks overland, the heat of the sun by day, the ceaseless torment from mosquitoes by night, and the risks to life that came from uprisings and inter-tribal conflicts.

The missionaries had no other purpose than to elevate the mind and spirit of the Indians among whom they dwelled. They did not expropriate their lands or push them back along an ever-receding frontier, as happened later in Indian lands to the north. They taught religion; they taught cattle-raising, carpentry and weaving; they taught reading and writing. And they did that, not for two or three years, but for 20, 30 or 40 years, until the ultimate hardship of death set the final seal on their sacrifice.

Theirs was one of the most heroic humanitarian efforts for the amelioration and spiritual development of a people that the American nation has experienced, and the story that they wrote in Florida is one that we might well ponder in this Bicentennial year as we reflect on the needs of the disadvantaged of our own time—in the ghettos, in the migrant farmer huts, in the pockets of rural poverty.

**AN IMPORTANT** frame of reference suggested by the Spanish experience is social justice. Today we ponder such questions as: What is man? What is the significance of man? What are his natural, social, political and religious rights? Much the same questions were asked in Spanish times about the Indians: What is the Indian? Is he a complete human being like

the Spaniard? Are his human and civil rights of the same order as those enjoyed by Spaniards?

To all those questions the Church in Spain and Florida gave affirmative answers. In fact, the answers given were identical, almost in every word, to the answers given four centuries later by the Second Vatican Council in 1962-65: "Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin...and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition...With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent."

These ideals of social justice are not new. They have been proclaimed by Christians for centuries. They were articulated here in Spanish Florida centuries ago, and, more than that, they were carried into practice. That practice was basically a spirited defense of the rights of the Indians, a defense that rested on two of the most fundamental assumptions that a Christian can make: namely, that all men stand equal before God, and that a human being has a responsibility for his brothers and sisters, no matter how alien or lowly they may be.

Several remarkable examples exist of that defense, among which we might name the successful vindication of Indian civil rights made by the missionaries during the governorship of Diego de Rebolledo in the 1650's when the Indians of Apalache were

(Continued on page 8)



# Church looks back on 200 years of history

(Continued from page 7)

impressed as slave laborers to carry corn and other supplies between various points in the province.

IN ALL those varied activities by which the Church in Florida sought in its own way to promote Life, Liberty and the Pursuit of Happiness, there was reliance, not on secular philosophies and utopian dreams, but on sound Catholic theology.

Like the framers of our nation's founding documents centuries afterwards, Florida's churchmen recognized in God the source of justice and right; in his law the sovereign rule of life; in the destiny which He appointed for man the ultimate standard by which all values must be fixed and determined. It was a time when the importance of God's word was so widely recognized in Florida that frontier officials felt the need of a theologian in their midst and requested the Spanish king to send them one: "Abundant is the need we have of a theologian," they wrote in 1578, "so that he may give us a good example."

In turn, the Florida frontier offers its own good example to us who are Floridians of another age, challenging us to act with the same noble and elevated hearts toward those who differ from us in race, color, nationality, or social condition. Like Florida's own Founding Fathers, let us then in our time seek just solutions, compassionate cares, and peaceful ways. Where hatred and strife have stricken the human family, let us move to repair the damage, to heal the wounds, and to build bridges that will span the gaps that separate one person from another.

THE STORY of the Church in Florida over the course of four centuries cannot be told here in detail. We would be negligent in this review of our Florida Catholic heritage, however, did we not mention a number of other persons who deserve special remembrance: Father Pedro Camps, pastor of the maltreated Minorcans at New Smyrna who successfully kept their faith alive both there and in refuge at St. Augustine in the Revolutionary period; Father Thomas Hassett, who in 1787 opened at St. Augustine the first free school in the United States; Bishop Augustin Verot, Florida's first resident bishop with ordinary jurisdiction, who, following the Civil War, acted as the South's greatest Christian champion of the freed black slaves; Father Henry Peter Clavreul and William J. Hamilton, who gallantly ministered to Federal prisoners incarcerated in the notorious prison camp at Andersonville, Georgia; Sister Marie Sidonie Rasle, first superior of the Sisters of St. Joseph, first community of religious women to work in Florida and first to serve the freed Black population; Fathers

Charles Peterman, Felix Swemberg, and Denis O'Sullivan, who died at Tampa fighting the yellow fever epidemic that swept much of Florida in 1887-88; our predecessors in the Florida episcopate: besides Bishop Verot, Bishops John Moore, William J. Kenny, Michael J. Curley, Patrick Barry, and Joseph P. Hurley; and the pastors of the twentieth century, too many to name, who have made the Church a vital

and holy presence in every part of Florida, from the Perdido River to the Keys.

Such a list obviously is incomplete, especially in that it omits the magnificent lay people of our various dioceses who, because record-keeping in the past was predominantly clerical in nature, are not memorialized in church archives as they ought to be.

Their names, we are confident, are graven on more lasting tablets in the Court of

Heaven. We acclaim them now as best we can. In recent years, for example, we have been gratified to observe the Christian generosity of our laity in the southern part of the State, who opened their hearts and resources to receive a staggering number of refugees from Cuba. Their action was in character both with the traditions of their Church and with the ideals of the American Republic.

(Continued next week.)

Coleman F. Carroll,  
Archbishop of Miami

Paul Tanner,  
Bishop of Saint Augustine

Charles B. McLaughlin,  
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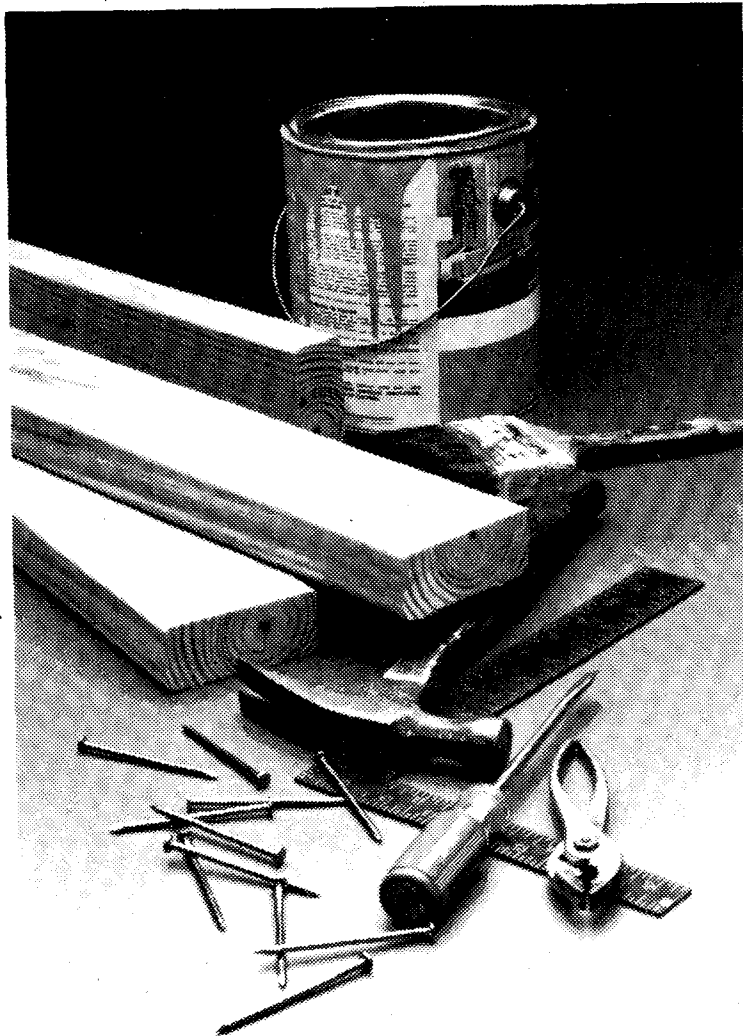
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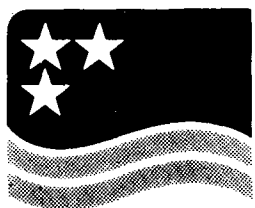
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# Greed, graft and the Gospel message

By REV. DONALD McCARTHY

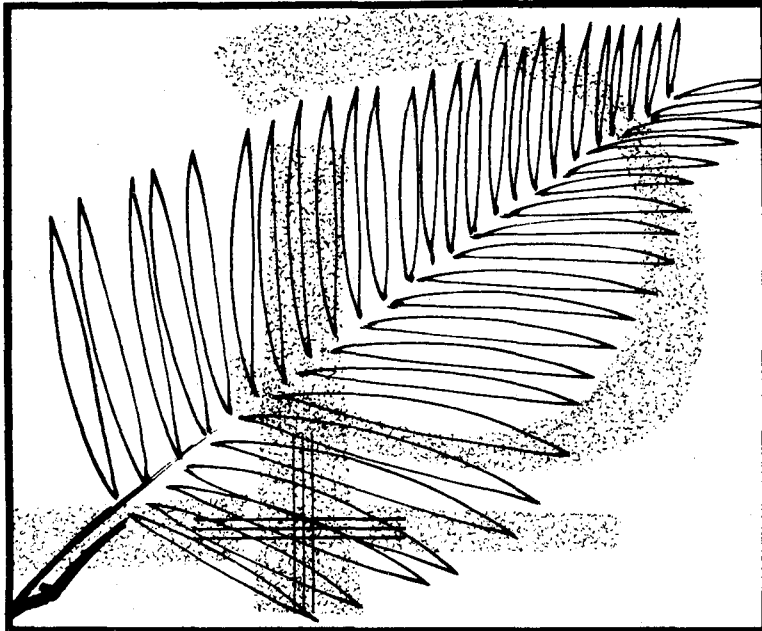
In 1840 Joseph Proudhon, a well-known French social philosopher, wrote a book criticizing capitalism. In it he argued that "property is thievery." However, his book was copyrighted so that it was "property of the author!" Since the garden of Eden human persons have experienced the same paradox—they find that "money is the root of all evils," yet they cannot live without it.

Recent revelations of million-dollar kickbacks paid by multinational corporations to extend their markets publicized the logical extension of greed and graft from microcosmic and macrocosmic proportions. The Gospel words of Jesus echo hauntingly across the ages, "If you can trust a man in little things, you can also trust him in greater; while anyone unjust in slight matter is also unjust in greater" (Lk. 16:10).

THESE LENTEN articles have been rediscovering Gospel morality. Christian love stands at the heart of Gospel morality, but where is justice? Love of neighbor as a brother or sister in Christ cannot ignore his or her rights in the order of external goods, the order of justice. So justice becomes the elemental expression of love.

Burdened with the selfish impulses of original sinfulness, human persons instinctively overreach one another in material possessions. As Pope John XXIII wrote in "Mater et Magistra," "There is deeply rooted in each man an instinctive and immoderate love of his own interests" (No. 229). But every injustice violates love of neighbor although not every failure in love violates justice. Hence the added seriousness of the Christian vocation to justice.

The kingdom of heaven begins on earth with Christian justice which includes justification and grace. Thus the Confraternity translation of Jesus' words in the sermon on the Mount said, "Seek first the kingdom of God and his justice" (Mt. 6:33). The Church must preach the Gospel of



The crowds who had come up for the festival heard that Jesus was on his way to Jerusalem. They took branches of palm and went out to meet him, shouting, "Hosanna! Blessings on the King of Israel, who comes in the name of the Lord." (Jn. 12:12-13)

justice, both justice between individuals and social justice. Unfortunately the city of man is not the city of God. The microcosmic injustice of individuals is multiplied countless times in the macrocosmic injustice of institutions, corporations, cities and nations. No wonder "liberation theology" flourishes in underdeveloped nations where injustice abounds.

THE MANY faces of injustice can hide its true identity. Corporations act unjustly in dismissing employees just before they obtain a vested share in their pension plan. Factory managers who

economize excessively on light, heat, and cleanliness unjustly victimize their employees.

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But, like charity, justice does begin "at home." St. Paul told the Romans very simply, "Pay each one his due: taxes to whom taxes are due; toll to whom toll is due; respect and honor to everyone who deserves them" (13:7).

Individual Christians cannot change the world until they first change themselves. Few may actually practice shoplifting or burglary and thus directly deserve the reproof of St. Paul, "The man who has been stealing must steal no longer" (Eph. 4:28). But the remainder of his admonition applies to many: "let him work with his hands at honest labor so that he will have something to share with those in need." "Honest labor" has become rare in a world of extended coffee breaks, feather-

bedding, and deliberate avoidance of employment until unemployment benefits expire. Honest labor is corrupted by dishonest expense records of salesmen who exemplify the newly-labeled "white-collar crime."

Christians are also called to practice justice in external goods other than material goods—these are goods like life, health, marriage, and reputation. The injustice of abortion kills the innocent, but drunken driving also endangers the life and health of others unjustly. Adultery violates marital fidelity and calumny unjustly destroys the good of a person's reputation.

Justice among human persons constitutes the very fabric of social relationships. When the Spirit of God is poured forth in human hearts He inspires justice with love, turning an old morality of human decency into the new morality of the Gospel.

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# TV called 'waste of time'

PEORIA, Ill.—(NC)— According to Bishop Edward O'Rourke of Peoria, many network television programs are "a complete waste of time," harmful "to the culture, morals and general welfare of the viewer," or both.

In a signed editorial in the Catholic Post, Peoria diocesan newspaper, Bishop O'Rourke scored the networks for failing to use television "in a manner in keeping with its great potential."

The bishop labeled situation comedies, children's cartoons and game shows, a "complete waste of time" and "devoid of significance;" police shows, talk shows and some movies, "harmful" and "offensive" and soap operas, both.

Suggesting a number of "corrections and controls," Bishop O'Rourke said:

"Hopefully the networks will attempt some self-discipline in these matters and it is my earnest suggestion that the Federal Communications Commission urge them to do so."

Continuing, he said:

"The local stations can and generally are

exercising a responsible attitude toward the programs which they produce. I hope that we citizens can reach the networks through the management of our local stations."

But the ultimate responsibility for the quality of network programming rests with the viewers, who "exercise the ultimate control," the bishop said.

"I am urging and will increase my efforts" to persuade people "to view television much less extensively and to be much more selective about the programs which they will accept into their homes."

"I feel that the very extent of television viewing is in itself a negative influence on many viewers, particularly the children. It is essentially a passive role and in excessive amounts, inhibits the ability to communicate, the involvement in constructive activities and many aspects of family and community life."

"It is my hope that viewer resistance will eventually make it unprofitable for the networks to offer the kinds of objectionable programs which I have described."



Norman Rodway and Timothy Bottoms in "The Story of David."

## Story of David is character drama

**THE STORY OF DAVID**...ABC-TV presents a two-part Biblical special. First part: Friday, April 9, 9:00-11:00 p.m.; Second part: Sunday, April 11, 9:00-11:00 p.m.

This Palm Sunday weekend, television viewers will have the opportunity of seeing the Biblical story of King David vividly recreated in a two-part, four-hour dramatic special filmed in Israel. The first part, airing Friday, April 9 (9:00-11:00 p.m.), follows the shepherd boy who slew Goliath and fled the wrath of King Saul. The second part, shown Sunday, April 11 (9:00-11:00 p.m.), begins with David's reunification of the kingdom of Israel after Saul's death and ends with his selection of Solomon to be his

successor. What distinguishes this Biblical production from all the potboilers in the C.B. DeMille tradition is its attempt to

### 'Greatest Story Ever Told'

**THURSDAY, APRIL 15**  
9:00 p.m. (NBC)—THE GREATEST STORY EVER TOLD (1965)—George Stevens' version of the Gospels presents a consistent, traditional view of Christ as the God incarnate. Despite certain overblown Hollywood excesses, the film is well-acted (Max von Sydow's performance is riveting), intelligently written, and beautifully photographed. (A-1)

convey the scriptural account less as spectacle (although there is plenty) than as drama of character. David was a very complex individual, the first Biblical figure to emerge in an almost biographical sense.

The script by Ernest Kinyon emphasizes the development of David from an unassuming yokel into a national leader. Naturally, dramatic license has to be employed in turning a chronicle into a drama but such additions are sensibly done and in no way detract from the original sense of the material.

Although this is not intended primarily as a religious program it should satisfy most viewers as an accurate Biblical adaptation.

The first part is handicapped, unfortunately, by using Timothy Bottoms as the young David. He is simply too bland an actor to be able to hold his own with such heavyweights as Anthony Quayle who makes Saul so much more interesting to watch. With this single

reservation—and it is a serious one because many viewers may tune away on account of it—be assured that the rest of the cast more than makes up for this defect. As might be expected, Keith Michell (whose TV tour-de-force several years ago as Henry VIII is so memorable) turns in another outstanding performance as the mature David in the second part.

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10:30 a.m.  
THE TV MASS—Ch. 10 WPLG, Fr. Ambrose Burke.

2 p.m.  
INSIGHT—Film WINK Ch. 11.

4:30 p.m.  
THE TV MASS—(Spanish)—Ch. 23 WLTV.

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# All the President's Men: gripping realism

Based on the book by Washington Post reporters Carl Bernstein and Bob Woodward, *All the President's Men* is a deliberately low-keyed, extremely well-acted film.

Except for a brief sequence at the very beginning which

## movies

depicts the actual apprehension of the supposed burglars at the Watergate complex, director Alan Pakula and writer William Goldman keep the focus on Bernstein and Woodward throughout, never leaving them for any significant period as these two ambitious young men, on the lowest rungs of the newspaper hierarchy, do the patient research and carry out the tedious, exhausting legwork that enabled them to put together the articles that kept the Watergate affair in the public eye long after most of the journalistic world had been quite content to move on to fresher concerns.

**OBVIOUSLY** impressed with the importance of their material, Pakula and Goldman scrupulously eschew anything flashy or melodramatic. The clashes of opinion at the Post, the pleas of Woodward and Bernstein that the story they were pursuing was a legitimate one, and Woodward's night meetings with his secret source, "Deep Throat," amid the desolate cement expanse of a parking garage are all elements that lend themselves to the notorious Hollywood treatment, but Pakula and Goldman stubbornly resist the temptation to do so, moving forward in a deliberate, almost documentary manner.

Thus the viewer watches Bernstein and Woodward casually, routinely asking their first questions, tentative and probing. Then he sees them, less casual now, beginning to uncover small discrepancies and to make their first breakthroughs, some of them purely by chance. Finally the viewer senses the burgeoning emotional involvement of the two young reporters as they

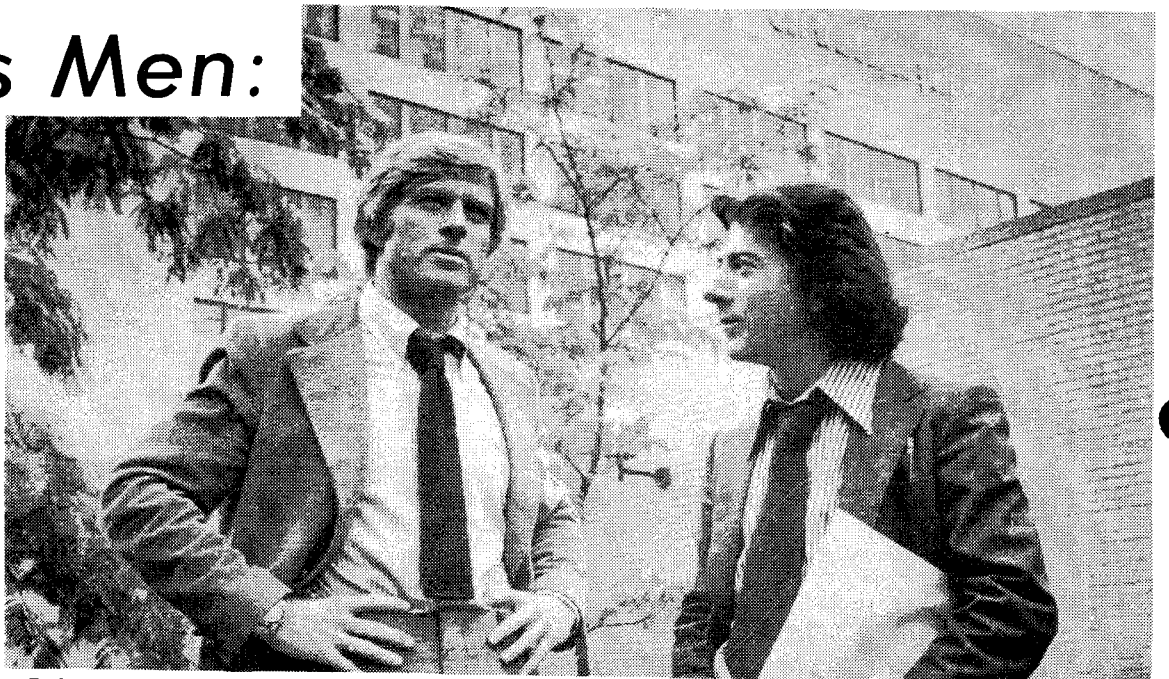
grow more and more aware that they are on to something big, even as exhaustion, frustration, and nervous tension begin to take toll of their resources, causing them to exult and agonize by turns.

Also to Pakula's and Goldman's credit is their refusal to turn Bernstein and Woodward into knights errant or the Washington Post itself into a disinterested champion of justice. One of the superiors bluntly describes them as hungry, and their primary concern (and that of their editors as well) is not to save democracy as we know it but to get ahead in the newspaper business.

**THANKS** IN large part to this restraint and objectivity, then *All the President's Men* is a remarkable accomplishment, a thoroughly entertaining film that gives us a strong dose of political reality, a film that is both chilling and heartening in its implications.

There are incidental defects. Pakula's and Goldman's very technique, for all its good points, does have drawbacks. Because the viewpoint is that of Bernstein and Woodward, men way down at the bottom, men, moreover (at least on the evidence of the film itself), not possessed of much in the way of political sophistication, the viewer finds himself restricted to a worm's-eye view of things. None of the major Watergate figures appear (John Mitchell, for example, is reduced to a voice on the telephone). The main characters, as far as the viewer is concerned, are Woodward and Bernstein, but because the characters of these two young men are drawn with only the most rudimentary strokes, the result is somewhat like having a hole at the center of things, this despite the valiant efforts of Robert Redford and Dustin Hoffman in the roles of the reporters.

A word on the rough language: the coarseness that results from the realistic dialogue—a coarseness that many parents would not want their children exposed to no matter how serious the intent of the film—is the factor that makes an adult designation necessary. A-III (PG)



Robert Redford and Dustin Hoffman as Bob Woodward and Carl Bernstein of the *Washington Post*, in *All the President's Men*, a Warner's release.

## Italian 'Moses' film is unsatisfying epic

*Moses* (Avco Embassy) ...an altogether unsatisfying Biblical epic.

This film version of the Book of Exodus had its origins in Italian television, and whatever efforts were made to turn it into a "pure" film, the marks of its lineage are flush upon it.

These are minor considerations, however, beside the movie's more serious shortcomings. First there is the bad acting, especially as represented by Burt Lancaster as Moses. Lancaster has always worked hard as an actor, but even when he was at his best, he always had the slightly vacant look in his eyes of a basketball center in the midst of a hot streak. Here he does not seem to be trying at all, something that in a competent actor would be quite all right but which renders Lancaster's interpretation soporific.

Not that Lancaster is greatly pressed to excel by the rest of the cast. Ingrid Thulin (Miriam) seems to be the only one who takes the whole business seriously. Anthony Quayle, picking up an Italian payday as Aaron, often seems on the verge of laughter—with good reason, one must allow.

The second serious failing is still more crucial. The script,

besides being devoid of literary merit, founders on the question of God. On the one hand, the various divine manifestations in Egypt are presented with a painstakingly literal interpretation. But once out in the desert, a rationalism just as scrupulous takes over.

The voice of God is Lancaster's own (somewhat more affected), Moses strikes no rock for water but knows of a secret oasis, just as he knows that quail can be caught in the evening and manna found on the ground in the morning.

The parting of the Red Sea—which is an effect even shoddier than the Egyptian sets, incidentally—seems to be due to a fortuitous wind, though here the script fudges it a bit. In fact when the ground opens to swallow some of the more vocally discontent Israelites, one waits half-expecting Moses to explain that he knew there was a geological fault in the area.

A secular interpretation of the Book of Exodus is certainly artistically feasible, but *Moses* lacks both the sophistication and consistency necessary for such an interpretation. Both theologically and aesthetically, then, it is neither fish nor fowl,

and because its half-baked rationalism could be confusing for young people who know little about the Bible and also because of some brief but graphic violence, *Moses* is a film for adults. (A-III)

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## NEW TESTAMENT

# Key elements in Jesus' message

(Part II)

By REV. JOHN J. CASTELOT, S.S.

Jesus came to establish the kingdom of God on earth. This was the good news which He proclaimed, the Gospel: "This is the time of fulfillment. The reign of God is at hand! Reform your lives and believe in the Good News!" (Mk 1:15)

This kingdom was not something static, a structured organization like, say, the Kingdom of England. It was rather something active, dynamic, the reign or rule of God in the hearts of men, as the above translation from the "New American Bible" suggests. (I cheated a bit and changed 'Gospel' to Good News, but only because that's what it means. When Jesus preached there were as yet no Gospels as we know them.)

HE DELIVERED his message in many different ways, but his most usual method was the one which we know as the parable. Of all the literary forms which we encounter in the New Testament, this is surely among the most familiar. How often we have all heard the stories of the Good Samaritan, the Prodigal Son, the lost Sheep, and so many others! The popular teachers of the day used stories of this sort to get across their lessons, and Jesus was a man of his times, talking to people in familiar language.

According to the rules of classical Greek rhetoric, a parable was a story told simply to convey a single message. The details of the story were of no importance in themselves; they simply added interest. In an allegory, on the other hand, almost every detail had a transferred meaning. For a good example of this, see the Allegory of the Vine in John 15.

In view of this very sharp and technically valid distinction between the parable and the allegory, there have been scholars in the not too distant past who held that a Gospel parable which contained allegorical elements could not have fallen from the lips of Jesus. Such a procedure would have been much too sophisticated for the simple Galilean preacher. Quite obviously the father in the parable of the Prodigal Son stands for the forgiving God. But this is allegory, and so Jesus could not have said it. But Jesus did not preach in Greek; his language was Aramaic, and both the Old Testament and contemporary apocalyptic literature contained more than its share of imagery and allegory. He was speaking in the literary forms of his people, not in those of

the classical Greek rhetoricians.

This is not to say that some of his parables were not given an allegorical interpretation by the early Church. It would seem that the parable of the Sower in Mark 4 was adapted to the needs of the Church and so recorded in that same chapter. The parable itself has a single point: the slow but inexorable and amazingly abundant growth of the Word of God, yielding, in spite of all sorts of obstacles, incredible harvests of 30, 60 and a hundredfold. The explanation, appended after a rather awkward interlude, changes the message of the parable and gives it a moralistic application much in the style of the later epistles, like the Letter of James. The switch is not altogether smooth.

The explanation starts off by saying that the seed is the Word of God. But almost immediately it ceases to be the Word of God and is identified allegorically with different types of people to whom the Word is addressed. The bishops of the world in the Second Vatican Council acknowledged this sort of thing in the "Constitution on Divine Revelation" when they said that the Gospel writers "...explicating some things in view of the situation of their churches."

The parables were simple stories designed to teach profound lessons. But were they really all that simple? On the surface, yes. But the disciples of Jesus were repeatedly asking Him to explain them. And no wonder. When Jesus compared the kingdom or reign of God to yeast which a woman put in a batch of dough, this was not crystal clear. What was the connection? Well, as a matter of fact, this was part of the parable technique. There was usually an element of the mysterious, the enigmatic, just enough to get people thinking and talking. A shepherd loses a sheep; he leaves 99 sheep to fend for themselves and goes looking for the stray. Crazy! A woman loses the equivalent of a dime. She turns the house inside out until she finds it, and when she does she throws a \$20 party for her neighbors to celebrate. Crazy! What can this possibly mean? The listeners start talking, thinking, and eventually making the lesson very personal, much more personal than if it had been so clear as to go in one ear and out the other.

WHY DID Jesus teach in

Why did Jesus teach in parables?



John Everett Millias, in this 19th-century woodcut, shows the prodigal son being welcomed by his father on his return home.

parables? He did so because that was the accepted method of teaching in his day. But there is a strange passage in Mark 4 in which He says to his disciples: "To you the mystery of the reign of God has been confided. To the others outside it is all presented in parables, so that they will look intently and not see, listen carefully and not understand, lest perhaps they repent and be forgiven" (11-12).

Did He use parables to obscure his message? This would have been to defeat his very purpose. Biblical language often expresses in its literary form a purpose what is really a result. He did not preach in order to blind or to deafen; that would have been ridiculous. However, his preaching was greeted with deliberate blindness and deafness on the part of those who were ill-disposed. But for those whose minds were open

to the truth, whose hearts were warm to receive, his message was indeed the Good News.

## know your faith

### DISCUSSION AND QUESTIONS

1. What is the difference between a parable and an allegory?
2. Read "The Vine and the Branches," The Gospel According to John, Chapter 15.
3. Read Chapter 13 in The Gospel According to John.
4. Select one of the parables in John, Chapter 13, and discuss it.
5. Read "Parable of the Seed," The Gospel According to Mark, Chapter 4 and discuss it.
6. Read in the Old Testament The Book of Malachi.
7. Can you make any comparisons between this period in history and today? Discuss.
8. What is meant when we speak of God's grace?
9. Discuss the ways in which parents teach their children the Word of God. The article, "The seed of Faith..." discusses teaching religion to a retarded child; discuss the value of religion in the lives of such children.
10. Do we, as parents, have a duty to take a very active part in the religious formation of our children? Discuss.
11. How do you feel about liturgical change? Discuss.



"Here 'on earth' the coming of God's Kingdom is largely contingent upon human willingness to do God's will."—Walter Marshall Horton, "Our Christian Faith," 1945.

"There is no opposition between the Kingdom of Heaven and any kingdom of earth, except what is produced by this selfishness which is the enemy of both."—Federick D. Maurice (1805-1870), "Sermons."

"He bent over the corpse of the dead world, and whispered a word of faith...uttered words then unknown,—love, sacrifice, a heavenly origin. And the dead arose. A new life circulated through the clay, which philosophy had tried in vain to reanimate."—Joseph Mazzini, "Essays." 1887.

"Reading the New Testament is the discovery of a new path of human understanding by the flares that burned on the heights of Golgotha...Out of the New Testament came a definition of divine love that has lit the tapers of faith and hope in the hearts of the world."—A.M. Sullivan, "The Three-Dimensional Man," 1956.

"No one, I venture, reading the Gospels attentively, but must feel, 'If God ever spoke to man, this is what He would say.'"—John A. Cass, "Quest for Certainty," 1950.

know your faith

## The Seed of Faith

By ANGELA M. SCHREIBER

"Come here, Mommy, Daddy, Christopher, Angela! Come, see," called Yvonne cheerfully. She led us to her bedroom. "Isn't my bed pretty? I made it up. By myself. God likes that. I'm helping. God's happy."

"OH, YES," I replied, "God is very happy. You're sharing the work when you make up your bed."

Each family member present expressed enthusiasm.

We experienced genuine joy. True, that bed looked like no other made up bed I have ever seen. The blanket beneath the spread was crooked, with a couple of big wrinkles showing through. And the arrangement of the spread left a lot to be desired. But to Yvonne, it was sheer beauty.

That moment of a few nights ago will be locked in my memory along with the one that happened several weeks earlier when she ran up the altar after Mass and said, "Hello, God, I love you." These are moments to cherish because they mean that she is learning to know God. And I had been so afraid that she would never know Him within herself. All year long for the last six years we have kept the Christmas crib displayed in the living room. We tell her about the birth of Jesus over and over again. Whenever she wants to hear it. We take her up to the Communion rail with us and explain that what seems to be bread is really Jesus.

As for the other children, we had taken it for granted they would learn about God. Of course, when they received Confirmation and First Communion, we were happy. But we simply expected that at seven they would receive First Communion, Penance, and then Confirmation. We would presume none of this with Yvonne. She is mongoloid. Our constant repetition of the story of Jesus' birth and the Last Supper story during Mass each Sunday has become a part of our lives. We explain these events in the

simplest terms. Lately, we've brought our teaching a bit further by explaining to her that helping is being part of the family. We have told her that Jesus helped his parents and that He expects other children to help their parents.

Our efforts were rewarded last week when we received a note from her CCD teacher which said, "Contact me early next week. We think that Yvonne may be ready to receive her First Communion." Actually, we won't know until next month. But we do know that she is well along the way.

This week's discussion in Know Your Faith centers around Jesus teaching in parables. The language of the parables is simple, but the message is complex. To the people of Jesus' time, his message was astounding, disturbing, compelling, sublime. The parable method was meaningful, but it was not crystal clear. His parables encouraged the people to search for their meaning. Today we know that his life, death and resurrection were only the beginning of revelation. Through the centuries since Christ lived among us, He continues to reveal Himself slowly according to our ability to understand.

REFLECTING upon the challenge of making Christian teaching—such a difficult subject—understandable to Yvonne, I am reminded of the manner in which Christ taught. His parables were in the everyday language of the people. He was infinitely patient. He knew his message was too deep to be understood fully, but He planted the seed deeply and carefully so that it would grow and bear fruit more and more abundantly throughout each lifetime. How much will we finally understand? I will reach one plateau, you will perhaps reach another, and Yvonne will reach yet another.

I believe her plateau will be on a more simple plane than yours or mine, but it will be sufficient for her, for He is revealing Himself to her according to her ability and according to his grace. I doubt that she will be tempted to say "no" to Him.

# Malachi: Refine

By REV. ALFRED  
McBRIDE, O.PRAEM.

It was the evening before the opening of the Vatican Council, and the feast of the Motherhood of Mary. The feast recalled the Council of Ephesus when the Fathers hotly debated whether Mary was only the mother of the man Jesus, or was indeed the mother of God as well. They ultimately concluded she was both mother of the man Jesus and mother of the Christ who was the Son of God. They declared her to be theotokos—God bearer. The rejoicing Ephesians thereupon held a torchlight parade, cheering and singing praises to Mary, the mother of God.

On this feast day night in 1962, the evening before the Vatican Council opened, a quarter of a million people streamed into St. Peter's square. Like the believers at Ephesus 800 years before, they held aloft thousands of candles. As they cheered Pope John, he said to them: "I hear you. I hear you—the people of God. Jesus hears you. Your council begins."

THAT EVENING and the consequent Council constituted a saving moment in the history of the Church. The sea of fire created by the vast throng at St. Peter's symbolized a new era for the Church. It was a sign of the purification of the people of God as they prepared to bring an old Church into a new age. That pillar of fire announced a fresh coming of the Lord to the world.

This saving symbolism of fire was used by the Malachi four centuries before Christ:

*"Lo I am sending my messenger to prepare the way before me. And suddenly there will come to the temple the Lord whom you seek...Who will endure the day of his coming? For he is like the refiner's fire. He will sit refining and purifying the sons of Levi, refining them like gold and silver." (3:1-3)*

The name Malachi means "my messenger." He preached to the people of Jerusalem after they had returned from exile and rebuilt their city and temple. The enthusiasm of the return was dampened with the passage of years. The new



Liturgical celebrations are like square dancing, Father writes. "If a hymn or song is unfamiliar, if some innovation deeply ingrained part of the community, then the service spirit."

# er's Fire

temple was a rough, shabby second-hand version of the glory that was Solomon's. Mighty Jerusalem is now a backwater provincial town, no longer the splendid setting of a monarchy.

The glowing messianic promises of the major prophets did not seem to be coming true. As a result the clergy grew listless and cynical. The people are querulous and unhappy with their lot in life. No longer do the priests and people accord the prophet with a respectful and reverent hearing. Malachi cannot impress them with simply saying "This is the Word of the Lord." They are in no mood to listen. They bait him with questions, complaints and cynical rejoinders.

The priests question him: "How have we despised your (God's) name?" (1:6) The people question him: "Why is it the Lord won't accept our sacrifices? How have we wearied him?" (2:14, 17)

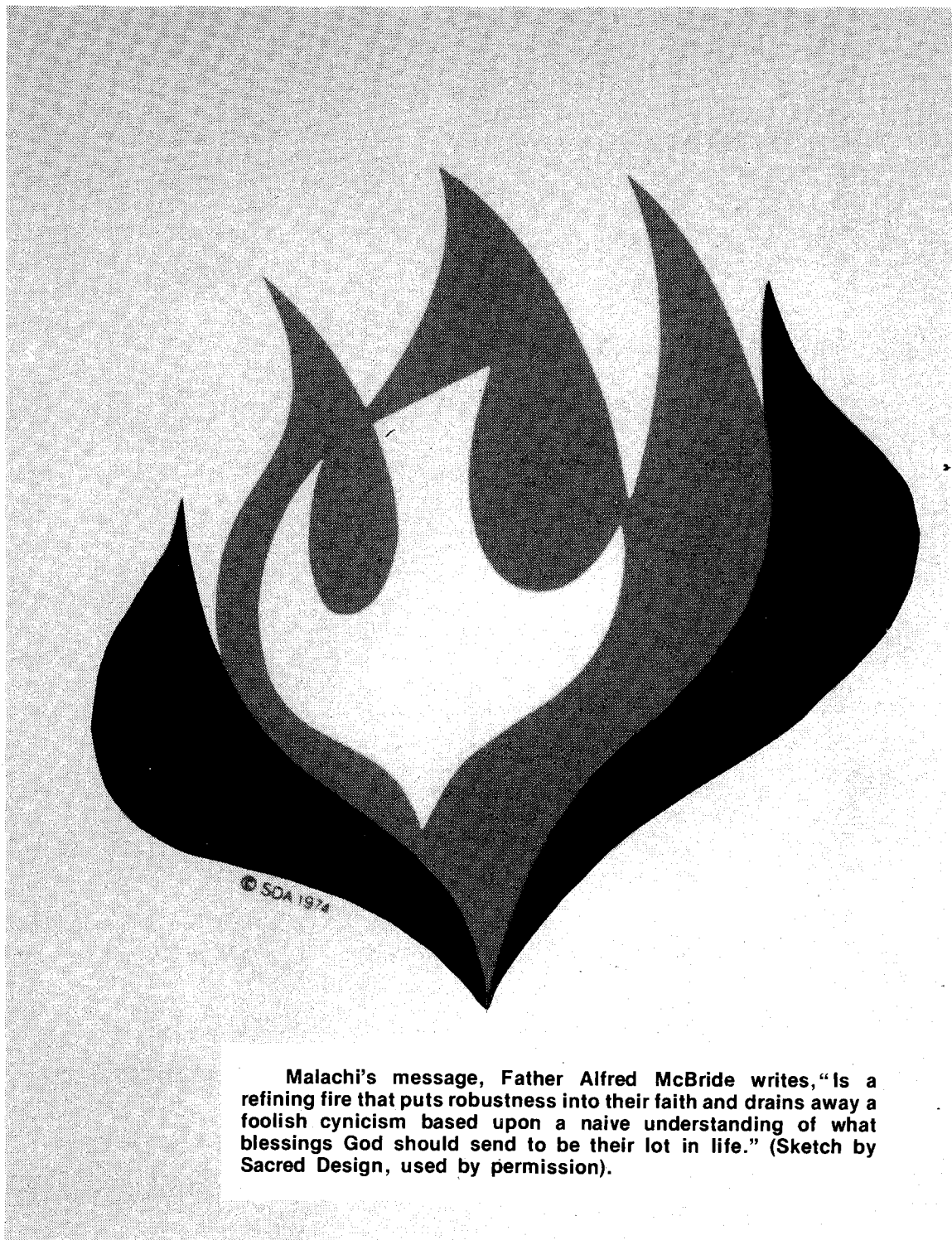
Malachi lectures the clergy about being bored with their work, for being content to offer second-rate animals in sacrifice and for bringing

shame upon their office. He scolds the laity for divorcing their wives. "I hate divorce, says the Lord God of Israel. You must safeguard life that is your own, and not break faith." (2:16)

He holds up for clerics and ideals of ministry and for the laity the ideals of the sanctity of marriage. His message is a refining fire that puts robustness into their faith and drains away a foolish cynicism based upon a naive understanding of what blessings God should send to be their lot in life. The messianic coming foretold by other prophets is still a substantive prediction. But no one knows when it will occur and life must be lived in the meantime.

**MALACHI'S** prophecy about the coming of the Messiah found a realization in Christ who purified and transformed the temple and created an enduring sacrifice. Christ's cleansing of the temple is foreshadowed in Malachi's statement: "And suddenly there will come to the temple the Lord whom you seek...he will sit refining and purifying." (3:1, 3) The Eucharist is seen in his words: "From the rising of the sun even to its setting ...Everywhere they bring sacrifice to my name." (1:11)

What beauty there is in such a refiner's fire!



Malachi's message, Father Alfred McBride writes, "Is a refining fire that puts robustness into their faith and drains away a foolish cynicism based upon a naive understanding of what blessings God should send to be their lot in life." (Sketch by Sacred Design, used by permission).



Father Joseph M. Champlin has not yet become a service will lack depth and

## A Comfortable Ritual

By REV. JOSEPH M. CHAMPLIN

Participants in the Canadian liturgical conference held at Kingston, Ontario last August took a midweek break from their intense lecture-discussion sessions.

On a glorious Wednesday afternoon they spent three hours on a tourist boat enjoying the spectacular beauty of the Thousand Islands, then stopped at a water's edge park in the city for a picnic supper. As we wandered around after dinner, the crowd began to assemble in a pavilion, drawn there by the sights and sounds of several couples square dancing.

These were obviously members of a club, people who came each week to the park appropriately dressed for such a round and square dance, who knew all the steps, who could follow every call, and who thoroughly enjoyed the experience.

**AFTER WARMING** up

his audience with some familiar music and routines, the caller led them slowly to a new procedure. It was awkward in the beginning. Although they quickly caught his directions and easily put them into practice, the complexity of the dance made for confusion and mistakes.

In time and after repetition, however, these veteran dancers mastered the steps. Then the laughter and fun of novelty and awkwardness gave way to the quieter joy and deeper happiness of a secure and comfortable activity.

There are some real parallels here to the reactions of people at worship.

Square dancing is a ritual and requires a mastery of the routine before the persons involved can fully appreciate the total experience. Until that point the individuals must concentrate on the externals, the mechanics and cannot truly put their hearts into the dance or let them-

selves go.

Liturgical celebrations follow the same principles. If worshipers are not sure of what to say or do, if a hymn or song is unfamiliar, if some innovation has not yet become a deeply ingrained part of the community, then the service will lack depth and spirit. Those present will, like the square dancers, be preoccupied with the routine, the surface details and unable to pray very effectively or throw themselves into worship with a sense of total giving.

That means, of course, liturgy planners should introduce changes or experiments with care, aware that a desirable search for freshness and variety in worship may backfire. What was intended to inject new life into a ritual considered by some boring and overly repetitious, can, instead, create tension or confusion and interfere with good worship.

It also implies the need

for some sort of preparation prior to the actual liturgy.

**FOR EXAMPLE,** there are a few mechanical variations in the revised ritual for Penance such as optional Scripture readings, an act of contrition expressed by the penitent, a brief concluding proclamation of praise. Preliminary catechesis ideally ought to deal with those matters. Otherwise, the person receiving this sacrament will be more concerned about the external rite than about the conversion of heart so essential for peace and forgiveness.

Similarly, our once a year Holy Week services require some previous explanation. This type of catechesis should not be too exhaustive, but enough to supply those who worship with an awareness of what is being done and why. Without such preparation, the congregation will tend to be puzzled over the liturgical rites and find it difficult to pray with and through them.



# THE GOSPEL TRUTH

## Most powerful week in the Church year



**PASSION (PALM) SUNDAY**  
April 11, 1976

Reading I, Is 50: 4-7  
Reading II, Phil 2: 6-11  
Gospel, Mk 14: 1-15:47

By **FATHER RONALD J. PUSAK**  
St. Joan of Arc Church

The most powerful week in our entire Church year begins with Passion (Palm) Sunday and begins with Easter Sunday. That's right! Begins with Passion Sunday and begins with Easter Sunday.

During this eight day period we see ourselves as we truly are and we catch a glimpse of what God Our Father promises that we will be.

Fickleness fills mankind's history: unfaithful love, broken treaties, the wavering loyalty of a people to its leaders, of fans to their heroes are continuing scenes on the stage of human experience.

Passion Sunday's liturgy aptly describes the duality of the human heart: an overly joyous procession of acclaim followed by rejection unto death. This time, however, the fickleness finds its outlet on the person of Jesus.

The scene of today's struggle is Jerusalem, the destination of the joyous procession and at the same time the site of the hill of rejection.

Symbolically, Jerusalem represents for us in today's liturgy the human heart, now a source of commitment to serving God through others, later an area as barren and dry as a desert without rain.

We rightly squirm when we are confronted by Passion Sunday and Holy Week. The underserved suffering of Jesus evokes guilty and compassion. Yet, no matter how intense the experience, we still know that even our personal history has a way of repeating itself.

Easter presents a solution. Each year we recall the continual redemption of all of creation by the Father and our part in this mystery. We are reminded of the reality of our alienation from one another as expressed in this day's liturgy.

We are given assurance of the eventual victory of goodness over evil, of life over death. We become aware that the fickleness will be healed as "the Father completes in us the work He has already begun."

## Prayer of the Faithful

**PALM SUNDAY**  
April 11, 1976

**Celebrant:** Our heavenly Father, because of his love for us, gave his only Son for our salvation. We crucified his Son by our sins. Let us pray to the Father, with confidence in his love, but repentance for our sins.

**COMMENTATOR:** Today's response is: Father, be merciful to us.

**COMMENTATOR:** That the Holy Father, and our Bishops, will be strengthened in confidence as they teach us to imitate our Lord in his obedience to the Father's will, let us pray:

**People:** Father, be merciful to us.

**COMMENTATOR:** That we realize, on this day, the passing value of success in this world, let us pray:

**People:** Father, be merciful to us.

**COMMENTATOR:** That we may loyally follow our Lord in carrying out our own crosses each day, let us pray:

**People:** Father, be merciful to us.

**COMMENTATOR:** For all those who are confused about the

meaning of life, that they will come to Jesus, their Savior, let us pray:

**People:** Father, be merciful to us.

**COMMENTATOR:** For all those whom we may have kept from knowing the love of Jesus for them, because we were impatient or unkind to them, let us pray:

**People:** Father, be merciful to us.

**COMMENTATOR:** That we may learn to grow in service to others, as Jesus wants us to do, let us pray:

**People:** Father, be merciful to us.

**COMMENTATOR:** That we may see in the palms we receive today our own sharing in Christ's ultimate glory, let us pray:

**People:** Father, be merciful to us.

**Celebrant:** Father, we now begin the Holy Week in which You brought about our redemption through your Son. Help us to be faithful to our name as Christ-followers, to the name of Christian. We ask this in the name of Jesus, your Son, our Lord.

**People:** Amen.

**HOLY THURSDAY**  
April 15, 1976

**Celebrant:** On this day, the Lord Jesus left us the memorial of his love, and the proof of his constant presence among us in the Eucharist. Let us thank the Father for sending his Son to us.

**COMMENTATOR:** Today's response is: Father, we thank You for your love.

**COMMENTATOR:** That the Church may continue to manifest God's love for all mankind, let us pray:

**People:** Father, we thank You for your love.

**COMMENTATOR:** That we may always see God's will for us manifested in what is true, and good, and beautiful, let us pray:

**People:** Father, we thank You for your love.

**COMMENTATOR:** That we may grow in special love for our Lord, present in the tabernacle of every Catholic Church throughout the world, let us pray:

**People:** Father, we thank You for your love.

**COMMENTATOR:** That all Christians may be united one day,

in common worship of our Lord present in the Eucharist, let us pray:

**People:** Father, we thank You for your love.

**COMMENTATOR:** For all the priests throughout the world, who bring Christ to us at Mass and in administering the Sacraments, let us pray:

**People:** Father, we thank You for your love.

**COMMENTATOR:** That we may more perfectly represent our Lord in the way we live our daily lives, let us pray:

**People:** Father, we thank You for your love.

**Celebrant:** Heavenly Father, You have left your Son in the world through the Holy Eucharist, so that we might realize your love for us each day. We pray for the insight to live always in gratitude for the constant presence of your Son among us. We thank You for your love for us—in the name of Jesus, your Son, our Lord.

**People:** Amen.

## Schools announce Easter holidays

The Easter holiday schedule for Catholic schools in South Florida has been announced by the Archdiocesan Dept. of Education.

In Broward, Martin and Monroe Counties the holidays begin Monday, April 12 and classes resume on April 19.

Schools in Collier and Palm Beach Counties close at the end of classes on Thursday, April 15, and resume on Monday, April 26.

Catholic schools in Dade County close on Thursday, April 15, at the end of classes and resume on Tuesday, April 20.

## Legionaries plan all night vigil for August 'congress'

Members of the Miami Regia of the Legion of Mary will observe an all-night prayer vigil beginning at 8 p.m. today (Friday) in Holy Family Church for the success of the August Eucharistic Congress in Philadelphia and also for their annual "Peregrinatio Pro Christo."

Each hour throughout the night until 7 a.m. Mass on

Saturday will include Legion prayers, rosary, a special P.P.C. prayer and time for personal reflection.

The title "Peregrinatio Pro Christo" dates back to the time of St. Columba, an Irish saint who lived from 521 to 597 and traveled from place to place spreading the word of God. Direct translation of the phrase means to "wander around for Christ."

## Easter music program at Immaculate Conception

HIALEAH—Immaculate Conception Catholic Church, 6800 W. 45 Place, has announced a program of music for the Easter season.

The 50-voice adult choir will sing the Easter vigil Mass on Saturday evening, April 17, at 6 p.m. accompanied by brass quartet and organ. On Easter Day, the choir will sing the three main Masses at 10:15 a.m., 11:30 a.m. and 12:45 p.m. They will be accompanied by a brass quartet of local professionals with timpani and organ. The musical program will include excerpts by David Johnson, Flor Peeters, Vaughan Williams, Richard Purvis, Campbell-Watson, Leo Sowerbey and Handel.

Each year the reputation of the Easter celebration has grown until it now attracts capacity congregations of people from Fort Lauderdale to

Key West. Everyone is invited to attend any one of the Easter liturgies at the church.

## Lenten refresher at retreat house

KENDALL—A "Lenten Refresher Day" will be conducted on Tuesday, April 13, from 9:15 a.m. to 2 p.m. at the Dominican Retreat House.

Father Juan Sosa, assistant Archdiocesan Director of CCD and assistant pastor at the Cathedral, will be the director.



Carrying the torch for the opening of the recent Dade County Olympics for the handicapped was 16-year-old James Shim, a student at Marian Center which had more than 60 participants in various events.

## Holiday on Ice tickets available

Tickets are still available for the premiere performance of the 1976 edition of "Holiday On Ice" at 7:30 p.m., Tuesday, April 13, at the Miami Beach Convention Hall.

Proceeds benefit Boystown of South Florida, an Archdiocese of Miami facility which provides a home for dependent boys regardless of race or creed.

Tickets may be obtained by calling Boystown at 235-9251 or 235-9254. All seats are reserved and donations are tax deductible.

## Broward Serra essay reception

FORT LAUDERDALE—The annual Vocations Essay reception for winners, parents and teachers, will be held by the Serra Club of Broward County at 12:15 p.m., Monday, April 12, at the Galt Ocean Mile Hotel.

Awards to participating students from area high schools and elementary schools will be made following luncheon.

## St. John Bosco Passion Play

Parishioners of St. John Bosco parish will present the Passion Play during two performances on Palm Sunday, April 11, at the Gusman Cultural Center, 173 E. Flagler St.

The Passion of Our Lord will be staged at both 3 p.m. and 7 p.m. All seats are reserved and tickets are available at the rectory, 1301 W. Flagler St.

## Musical program at St. Gregory's

PLANTATION—"The Seven Last Words of Christ" by Theodore Dubois will be presented in St. Gregory Church at 8 p.m. on Wednesday, April 14.

St. Gregory Church choir and soloists will sing the Cantata accompanied by guest organist, John Fief, organist and choirmaster of All Saints Episcopal Church; as well as the Cuban harpist, Marguerite Montero.

There is no admission charge.

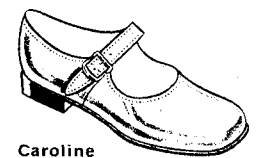


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## It's a Date

### Dade County

The annual Palm Sunday Brunch sponsored by the Patrician Club of **ST. PATRICK** parish, Miami Beach, begins at noon, Sunday, April 11, at the Hotel Doral. Music will be provided by Bill Flannigan.

★★★

A Corporate Communion will be observed by **COURT MIAMI 262**, Catholic Daughters of America, during the 11:30 a.m. Mass on Palm Sunday in Gesu Church. Monthly meeting is slated for 1 p.m. in the parish senior citizens center.

★★★

**ST. LAWRENCE** Council of Catholic Women meets at 8 p.m., Monday, April 12 in the school cafeteria, N. Miami Beach.

★★★

Students at **OUR LADY OF LOURDES ACADEMY** will present the play, "Bright Girl" at 5525 SW 84 St. today (Friday), Saturday, and Sunday, at 7:30 p.m. Advance reservations may be made by calling 271-5371. Refreshments will be provided during intermission.

★★★

"An Afternoon of Recollection" for members of **ST. JAMES** Forever Young Club begins at 2:30 p.m., Wednesday, April 14 in the parish hall. Father LaCerra will conduct the sessions.

★★★

"The Relationship of Evolution to Creation" will be the topic of Gerald Horban during a meeting of the Holy Name Society of **LITTLE FLOWER** parish, Coral Gables, on Sunday, May 11 in the school cafeteria. Members will observe a Corporate Communion during the 8 a.m. Mass. Breakfast and meeting will follow. Msgr. Peter Reilly, pastor, will be honored during the breakfast.

★★★

A Lenten mission begins Sunday, April 11 in **ST. RAYMOND** parish where services will be conducted at 7 p.m. each day through April 14 by Father Charles Mallen, C.S.S.R.

★★★

A book review and coffee under the auspices of the Mothers of **ARCHBISHOP CURLEY HIGH** students begins at 10 a.m., Saturday, April 10, in the penthouse of

the First State Bank, NE Second Ave., and 79 St.

### Palm Beach County

The Ladies Auxiliary of **LOURDES RESIDENCE**, W. Palm Beach, will sponsor a dessert fashion show with bicentennial theme at 3 p.m., Tuesday, April 13, at Burdines Hibiscus Room. Tickets may be obtained by calling 655-8544 or at Lourdes Residence, 305 S. Flagler Dr.

★★★

**THE CENACLE RETREAT HOUSE**, Lantana, will conduct a Day of Recollection on Tuesday, April 20 beginning at 9 a.m. Program will include Mass, spiritual conference, and Benediction. Reservations may be made by calling Sister Muriel Brown at 582-2534

★★★

An Easter egg hunt for children will be held on Saturday, April 17 in **HOLY SPIRIT** parish, Lantana, and an Easter parade will begin at 10 a.m. on the church grounds.

★★★

**SACRED HEART** School, Lake Worth, will sponsor its annual carnival Saturday, April 10 from 10 a.m. to 5 p.m. on the grounds at 410 N. "M" St. Games, rides, a country store, and a puppet show will be

among features. A special parade will precede the carnival.

### Broward County

Antonio Vivaldi's "Gloria" will be presented by the Plantation Community Chorus at 8 p.m. today (Friday) in **ST. BERNARD CHURCH**, Sunrise.

★★★

**COUNCIL 3080** of the K. of C. will observe a Corporate Communion during 10 a.m. Mass on Palm Sunday in **ST. GEORGE CHURCH**, Fort Lauderdale. Breakfast follows at the KC Hall.

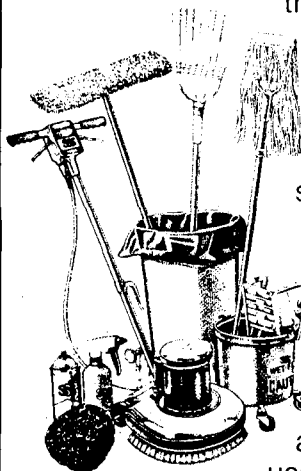
★★★

Monthly meeting of **ST. BERNARD** Women's Guild begins at 8 p.m., Tuesday, April 13. Election of officers will be held. Sgt. Clancy of Sunrise Police Dept. will be the guest speaker and show a film.

★★★

A Seder meal will be served during a meeting of Women of the Stable of **ST. MAURICE** parish, Fort Lauderdale, at 7:30 p.m., Monday, April 12. On Tuesday, April 13, Sister Dorothy Thomas, O.P. will conduct a day of reflection. Both events are open to members of the parish and friends.

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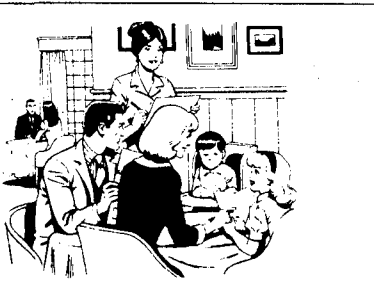
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# They put religion to work by helping those in need

FORT LAUDERDALE— "What is life if you can't help others?"

This was the question facing a freshman religion class at Cardinal Gibbons High School recently. The students answered it with action.

The freshmen, under the direction of religion teacher Raymond Mikes, have helped many others in Broward County by visiting meal programs in the area for senior citizens and through a canned food collection donated to local organizations.

"THIS MAKES religion class even better than it is," explained one 14-year-old. "Yes," agreed another, "you learn more here (in religion) than in World History."

These students were referring to a visit they made on March 31 to the Salvation Army Citadel, one of many different food sites selected by the Nutrition Program for the Elderly.

Six freshmen from Gibbons spent the afternoon at the Citadel. Sandy Flood, Kenton Hajdic, Lisa Lopresto, Jean Magi, Steve Menke and Ellen Sherk all returned en-

thusiastically and requested to go back as soon as possible.

"THE PEOPLE who eat there are lonely and rejected," a student remarked. "They go to these programs for their main meal and to find companionship."

Gibbons' students helped to feed the elderly citizens, provided music, and talked to the citizens about everything, especially educational experiences.

"The people seemed very interested in us. They asked us questions about school and shared similar experiences with us," one student related. "They didn't even mind if we hit the wrong note on the piano. They sang and clapped anyway."

ANOTHER YOUNG visitor noted, "the people didn't seem to like the slow songs too much though. They told us the fast music made them feel more youthful!"

After sharing these moments with his students, Mikes said "This was a perfect experience for the kids. They are meeting new and different kinds of people with whom friendships can hopefully be formed. This is reality, the way

it is, and this is important for students, especially private school students, to experience."

Although the students cannot meet all the people they help by their charitable deeds, their enthusiasm does not end there. Canned food has been collected every Friday during Lent and has been donated to local services. One of these is the San Isidro Mission on Hammondville Road in Pompano.

"THE MISSION is basically a Spanish-speaking community," Mikes stated. "The people there depend on the mission for food and other supplies. They are especially interested in beans and rice."

These two food related events occurred at Gibbons following an assembly for Lent. The church's season provided a good background and good beginning for the efforts planned by the freshmen.

Mikes explained: "This may work out to be a beautiful program. It is definitely a good thing to provide such opportunities. We will continue the visitation to feeding programs and also volunteer



Freshman students at Cardinal Gibbons High School, under the direction of Ray Mikes on left, present canned food to the Red Cross representative. The food collection grew from "Hunger Week," recently observed at Gibbons.

help for the mission. We may, "We want to do all we in addition, consider financial can," one student concluded. help for these services in the "After all, they're people too." future."

## Retreat, service, fun set for week ahead

By ELAINE SCHENK

● High school students of Nativity parish are all invited to make a teen-age Twilight Retreat for Holy Week. It'll be this Monday (April 12) from 5-

### Your Corner

9:15 p.m. You can forget about studies for a few hours, and concentrate on the Resurrection of Jesus! Father Richard Sudlick, O.M.I. will conduct the Retreat. And don't worry about missing dinner, as a light meal will be served, free.

● Who says Operation S.I.G.N. is only for teenagers? Sixth graders of St. Ambrose School have erected an old-fashioned Kool-aid stand, while the seventh graders are recycling aluminum cans, in an effort to raise money for the poor and the needy. Other students in the school are collecting money for the missions.

"A child shall lead them..." Remember their example, all you supporters of S.I.G.N.! Keep reporting the service hours. The Archdiocesan total to date is more than 25,000 hours.

● A-hunting they will go—Easter egg hunting, that is. Holy Spirit parish Youth Group and St. Ambrose CYO will each sponsor egg hunts for migrant children this weekend, while next Saturday (April 17) the Columbian Squires of Gables Circle 1223 entertains youngsters of St. Thomas the

Apostle parish with an egg hunt and luncheon.

● What sounds like something for your hamburger, but isn't? LTP, of course. That's the Leadership Training Program the weekend of April 24-25. You can still pre-register by contacting the Youth Activities Office: 757-6241 (Dade); 525-5157 (Ft. Laud.); or 833-1951 (Palm Beach).

● Lotsa stuff going on this weekend. St. Bartholomew CYO-ers are going ice skating Saturday (April 10). Meet in

front of the Church at 7 p.m. Their eighth-grade counterparts will demonstrate their car-washing expertise that day from 10 a.m. to 2p.m. at the Exxon Station near the Church.

● Meanwhile, at Nativity parish, CYO-ers will brave the wilderness for a fun weekend camping trip. St. Rose CYO-ers, on the other hand, are staying home to serve a pancake (yum!) breakfast after the morning Masses.

● We'd like to remind (Continued on page 21)



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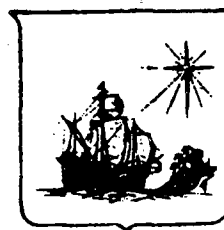
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# Sports Scene

## Track, swimming action going strong

By GEORGE FORNASH

Bill Lennon of Columbus blazed to a Greater Miami Athletic Conference record time of 4:18.7 in the mile run of the GMAC championships. Lennon's time was nearly ten seconds ahead of the second place runner. Tony Scalise of Columbus easily won the pole vault at 13'6". The efforts by Lennon and Scalise along with a fourth place finish in the high jump by Matt Burton and a fifth place by Larry Lesperance in the 440 enabled the Explorers to finish 6th of the 20 schools competing.

A reminder that the All-Catholic Track Meet will be held this Saturday at Columbus (3000 S.W. 87 Ave., Miami). Preliminaries will begin at 11 a.m. and finals at 1 p.m.

Angela Bolet, Karre Cox and Elke LeMaire were all triple winners as Lourdes' swimmers routed Miami Springs, 109-53. Angela won the 200 and 500 freestyles and was on the winning 400 relay team. Karre was also on the 400 relay team and won the 50 freestyle and 100 backstroke. Elke won the 200 individual medley, the 100 butterfly and was on the victorious 200 medley relay team.

In baseball action, LaSalle, Curley and Columbus notched two victories each. The Royals beat Pine Crest, 10-3 and Dade Christian, 5-1. The Knights

edged Mary Immaculate twice, 3-2, and 1-0. The Explorers put the rout on Key West, 11-1 and Miami Beach, 12-5. St. Brendan and Belen both won games over Fla. Christian, 7-2 and 8-4 respectively.

In girls' softball, St. Brendan ripped through three victories last week. They defeated Assumption 10-1, Madonna 8-2 and Notre Dame 9-4. Notre Dame bounced back to beat Palmer Prep. 12-2. LaSalle rolled over Pine Crest, 10-4 and Lourdes beat Pace 7-1.

Building For Kids is the theme of the Immaculata-LaSalle golf tournament to be held April 30 at the Fontainebleau Golf Course.

Purpose of the tournament, of which Mayor Steve Clark has been named chairman, is to raise funds for the Immaculata-LaSalle athletic program and all monies raised will go towards the building of the long-awaited gymnasium.

Entry fee entitles the golfer to green fees, carts, prizes and a cook-out following the tournament. Father Francis Lechiara, school principal, will act as chef for the cook-out.

Interested players should contact Coach Dick Hickox at the school at 854-2334 or Miami Publicity Director Lew Price at 579-6325.

The tournament, which will be a shotgun start at 1 p.m., is being directed by Charley DeLucca, popular local golf professional.



Tomorrow Key Biscayne" is the subject of a scaled model made by students of St. Agnes School which is now on display at Key Biscayne Bank. The city is envisioned as featuring a power plant using the system of fusion as well as a monorail and escalating sidewalks.

## Lots of things to do planned

(Continued from page 20)

everybody of the Ecumenical Sharing Day for all Boy Scouts, Girl Scouts and Explorers. That's April 10 at St. Patrick parish in Miami Beach. Registration begins at 9 a.m. Don't forget your snack lunch!

Some people have been working hard at Lourdes Academy. Their names are Kathy McGuire and Anne Tunstall, and they like hard work so much they went an won themselves Heart Fund summer scholarships to do research during the summer. Some people never learn, I


guess, that hard workers get more work to do! Anyway, congratulations to you both, and have fun this summer.

Speaking of bright girls, the Lourdes Academy drama department has a good play going April 9 through 11, at 7:30 p.m. The title? "Bright Girl," of course!

Hey don't forget the Constitutional Convention held at Nativity parish.

And one more reminder:

get your entries turned in for the Bicentennial essay and poster contest. Share your ideas about "What we as a nation have done in the past 200 years and where are we headed in the future." All essay and poster entries should be brought or mailed to the Youth Activities Office, 6180 N. E. 4th Ct., Miami, Fla. 33137



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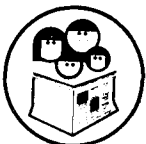
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# Abp. Carroll to bless St. Boniface center

PEMBROKE PINES—The blessing of the new St. Boniface Multi-Purpose Center is another of the many blessings bestowed upon the parish, the pastor said this week in announcing dedication plans. The new building will be blessed by Archbishop Coleman F. Carroll at 3 p.m., Sunday, April 11.

"We have been witnessing in St. Boniface parish community the unifying and transforming work of the Holy Spirit and steady growth into Christ. This growth process is now visibly evident in the whole parish," Father Michael Eivers said.

"It is being nurtured by a very active Marriage Encounter group, Cursillo group, prayer group, and recently our first Search youth group.

"Our Women's Club is in charge of the reception which will follow the ceremonies of blessing and the Men's Club has been zealous in their building fund activities and are looking forward to equipping the center kitchen.

"We may not have a complete monopoly of the Holy Spirit but He seems to be spending most of his energy at the moment in Pembroke Pines," he continued.

## Karen Quinlan ruling - part right, part wrong

(Continued from page 6)

to "privacy" which is becoming an excuse for too many other practices which may occur privately but whose effects on society do not necessarily remain private. A person may take drugs privately, but he has to acquire them through a network of lawlessness and violence. A person may make a private choice to enter a pornographic movie while those who don't want to see it may stay home. But the mere existence and pervasiveness of obscenity in society seeps through the bounds of the private individual, entering everyone's privacy and decaying the character of society.

Now the most fundamental thing of all—life—has been thrown into that constitutional limbo called "privacy." And you only have to watch the evening news to know what ghoul and creepy things go on in the dark corners of some people's privacy.

We believe in the ordinary principle of privacy in everyday living, but not as a basis for deciding the future of all terminally ill patients.

We had hoped that when all the suffering was over for the Quinlans that a higher court would have laid down a definitive ruling that would honor the dignity of the terminally ill patient, protect society from direct euthanasia and base its decision on broad constitutional interpretation

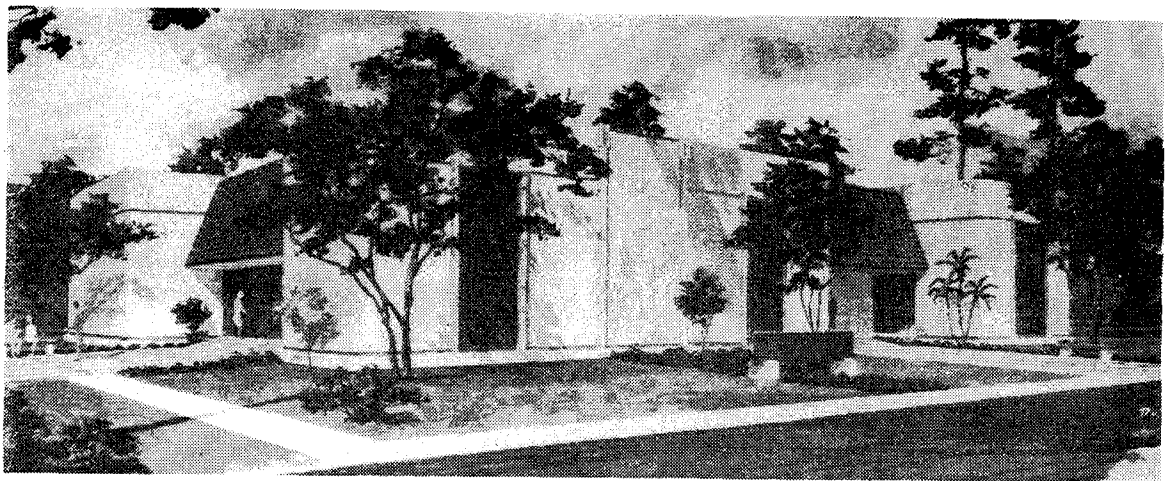
"Our people look upon the church dedication as just another blessing from the Lord. It really is a monument reflecting the faith, love and generosity of about 1,000 families who have been working, praying and contributing for the past five years. But what matters to everyone more than the material building is the spiritual structure—the people of God who are as St. Paul says, 'The living stones built upon the foundation of Jesus Christ.'

"Everyone is looking forward with keen anticipation to a wonderful future, and in the words of Joe Barrett, who heads our fund-raising campaign, 'Look out for St. Boniface parish in the future because we're on the move.'"

Father Eivers also stated that it has been a "wonderful privilege to work as pastor with people so open to the Lord and so cooperative."

Recently completed on a five-acre tract, the new parish center was designed by Miami architect Murray Blair Wright. It features a sanctuary with an adjacent area seating approximately 200 persons opening onto a multi-use space

rather than one narrow principle which is only a part of a much broader question.



Architect's rendering of the new St. Boniface multi-purpose center, to be dedicated Sunday.

that can hold over 400 people.

A mahogany folding partition between the two main spaces in the building can be stacked in recessed wall niches to permit unobstructed view of the centrally located altar and tabernacle.

A curved wall behind the altar is flanked by windows. The building has rough textured stucco walls with Spanish cement tile roofs. Its massive masonry walls have rounded corners. The clay tile window grills convey an overall air of "rugged simplicity," according to the architect.

Over the main area, the ceiling has recessed lighting and is divided into rectangular panels trimmed with mahogany strips.

Religious instruction classes and other parish functions may be conducted in the multi-use and adjacent spaces.

A raised platform at one side is intended to serve various functions at times when the main space is separated from the sanctuary by the folding partition.

Provisions have been made for making the center accessible to the handicapped. The driveway and asphalt parking lot feature shade trees and other landscaping.

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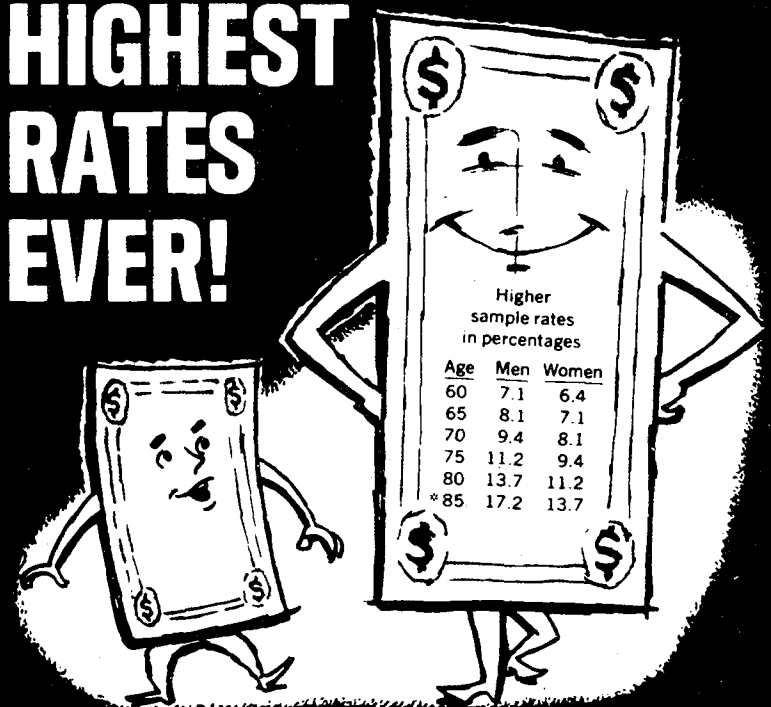
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# They learn Bible heritage through Seder

By JODI BEYER  
Broward Correspondent

FORT LAUDERDALE—Matzoh, parsley, hard boiled eggs, horseradish, and four cups of wine were some of the items on the menu. The occasion? A Seder Supper.

Coordinated by their Director of Religious Education, Miss Zoila Diaz, 21 members of St. Clement Church shared the Paschal Meal Monday, April 5. Most of the diners are members of the Adult Bible Class which meets regularly with Miss Diaz.

"Most Catholics are not aware of their Bible heritage," stated Miss Diaz. "Our class hopes to develop a love for the Bible today to make clear its message for twentieth century man today."

By experiencing this traditional meal, at which Jesus instituted the Holy Eucharist, the class hopes to realize a deepening of their appreciation for the roots of the Christian faith.

"You could celebrate the Seder in any number of ways but we are following the reformed Jewish tradition here tonight," Miss Diaz explained.

To help their parishoners re-enact the special service, Father David L. Punch, V.E. and Father Robert Magee joined the group at one member's home. The food, place settings, and ceremony itself were all prepared by the Adult Bible Class and Miss Diaz.

"We have been building up



Growing together and renewing tradition were the aims of St. Clement's Seder Service. Members of the Adult Bible Class shared this opportunity, along with Father David Punch (left) and Father Robert Magee.

our understanding of the Bible, stressing Exodus as the central issue," said Miss Diaz. "I hope the class can see now the relationship between the Old and New Testament as well as between the Passover and the Eucharist."

Some in attendance were familiar with similar ceremonies from the North, both in Christian and Jewish groups. "It was different up there," said one woman, "but ours was just as interesting tonight."

"It was a valuable experience for me," stated another. "The class has been building up to this so it made it

more meaningful to me. But even those who did not attend the class regularly enjoyed the service tonight."

Everyone present had a verbal part in the Seder. The celebrants read aloud from their programs which followed combinations of various Seder services:

"We were slaves unto Pharaoh in Egypt and the Lord our God brought us forth with a mighty hand and an outstretched arm," they read. "It is, therefore, our duty from year to year to celebrate this event and to tell the story of the Exodus over and over again..."

"May this Passover ever remind us of our duty and responsibility as Americans and as Jews and bid us to cherish and keep alive this tradition of freedom and liberty for all."

but these serve as symbols. All human society sets aside special days to recall special events. The Fourth of July is such a day in American history, for we always want to keep alive the story of American freedom in the minds of the American People.

"In order for us to really appreciate the meaning of freedom," Father Punch continued, "we have this Seder Service. We recall the hardships and sufferings in Egypt that we should never forget what they meant to our people at that time. For us it is a lesson: never to enslave anyone, never oppress a human being and never deal unkindly with any person."

The group read again. "May Passover, through the Seder, impress these truths upon our minds and hearts that we may live justly and kindly with our fellow men. How beautiful the world would be if everyone lived up to these ideals!"

## Two slain officers eulogized by Abp.

(Continued from page 3)  
can use it destructively to take others' lives.

"Men who make such sacrifices to God must certainly be looked upon by God with a friendly disposition," said Archbishop Carroll, adding that he hoped the families would pray to their slain men who would hear them in heaven and help them through their relationship with God.

Joint services with a third slain officer, Clark Curlette, were scheduled in the afternoon.

The caskets were solemnly borne down the middle aisle of the Cathedral out into the sunshine past the saluting honor guard and into the waiting hearses. Scores of motorcycles led the long line of vehicles out into the street and back into the city.

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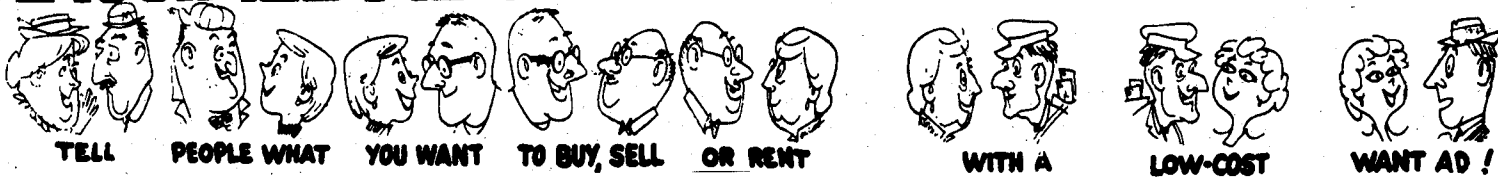
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Qualified parish secretary - Must be able to type, file and have experience in the use of mimeograph. Monetary consideration for Saturday and Sunday: 5-day w.k. hours 9:00 - 5:00. Write full details \* Box 212, The Voice, P.O. Box 1059, Miami, Fla. 33138.

## 13-Help Wanted

**SECURITY GUARD PERSONNEL**  
Car and Phone essential. Full and Part-time. Apply in person Mon-Fri. 8 a.m. to 11 a.m. Sanitas Security 104 SW 13 Street Miami

## 13-Help Wanted / Female

Organist wanted, few rehearsals one Mass 10 a.m. 1682 N.W. 4th Ave. call the pastor. 754-0965.

**PRIMARY TEACHER**  
NOW TO FINISH YEAR  
South Broward Area  
Call 989-8287 9-2 P.M.

WANTED: QUALIFIED MUSIC TEACHER FOR SCHOOL AND CHURCH MUSIC. Applications stating qualifications and experience, if any, to: The Voice, 6201 Biscayne Blvd. Box 188, Miami, Fla. 33138.

## 13-Help wanted - female

Has Jesus called you to Christian Community life? Call Sister Helen 758-8385.

## 13-Help Wanted Male or Female

### NEWSPAPER REP.

Good opportunity for experienced rep. Protected territory-bonus plan - hospitalization insurance. If you are a self starter, send resume:

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Miami, Florida 33138

## 14-Positions Wanted-Female

Woman would like job as cook / housekeeper in Broward area. Prefer rectory or convent. Call 966-9960.

Receptionist seeking position in Rectory office. Pleasant telephone voice. Call Emilee 665-0646 or 444-4016.

## 21-Cemetery Lot - for Sale

Chapel of the Cross Gardens at Vista. Two spaces. \$250 each. Private - 642-2175.

## 21-Miscellaneous for Sale

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## 21-A Miscell. Wanted.

Needed good used televisions (2) and (2) fans, blankets and heaters for Mercy Home Mission. Please call Sister Helen at 758-8389.

## 25-Tool Rentals

Over 100. Low Rental Tools  
SMITTY'S Hardware  
And Paint Co.  
12320 NW 7 Ave. 681-4481

## 27-Automotive

To settle an estate. '72 Bonneville All powers. New radials. 43,000 mi. Good Condition \$1,800. Come see at - 3441 NW 19 Terrace.

Chev. Vega 1973. Low Mileage. Like New. \$1,600. Call 547-1148.

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EXCELLENT CONDITION.  
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**Very Low Rates**

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**RECIENTE DECORADO**  
Apto. 1 dorm. \$150 mensual.  
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Gerente Residente.  
También  
Eficiency y Parqueo

## 40-Apts. for rent-NE

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## 40-Duplex for rent or sale NW

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## 42-Rooms for Rent

Nice room in family home, quiet Miami Shores neighborhood. Kitchen privileges. Single woman or widow. Write The Voice, P.O. Box 207, 6201 Bisc. Blvd. Miami 33138.

## 42-Rooms for Rent - N.E.

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## 42-Room for Rent - Hialeah

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## 50-Real Estate

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Commercial Properties  
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Riviera Beach • VI 4-0201

## 52-Homes for Sale - North Miami

FOUR UNITS FOR SALE  
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**WHEN YOU SHOP MENTION THE VOICE**

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## 52-Townhome for Sale North Dade

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BEAUTIFUL TOWNHOME FOR SALE  
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## 56-Apartments for Sale - Broward

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# BUSINESS SERVICE GUIDE

## 60-Accounting Services

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## 60-Business-Insurance

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## 60-Carpentry

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221-0494 221-7036

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**MIAMI LAWN MOWER CO.**  
Authorized Service and parts. Fertilizers - Sharpening Welding TWO STORES TO SERVE YOU. 27 S.W. 27th Ave. Call 642-6515 - 20256 Old Cutler Rd. Call CE5-4323.

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305-891-2010

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And Storage  
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PIANOS, INSURED  
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BROWARD 920-7450

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## 60-Plumbing

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Lumen de Lumine  
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**CUSTOM MADE SLIP COVERS**  
Made with your material or ours  
CALL JACK 861-1482 ANYTIME

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Licensed professional, completely confidential. Call 448-2038 or 858-5605.

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Your home or mine.

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## 60-Venetian Blind Serv

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# Parroquia de San Juan Bosco representa Pasión - Domingo

Son las doce de la noche, y las luces del salón de la parroquia de San Juan Bosco aún están encendidas.

En un rincón varias personas dan los últimos martillazos al

escenario, y en el centro los actores se concentran en sus papeles.

Con la Semana Santa a las puertas, los ensayos son intensos, pues la representación de la Pasión tiene que ser algo bien hecho.

Queremos transmitir el mensaje de la Escritura pero de modo artístico," dice Juan R. Roig que ha logrado esta producción parroquial durante seis años consecutivos y hoy cuenta con la colaboración de más de 60 personas y varios profesionales.

Armando Rolán, conocido por sus trabajos artísticos para el condado y ahora para el año bicentenario, ha dedicado muchas horas en lograr la escenografía, con la ayuda de Orestes Castro, Aldo Martí y Willy Fernández.

En la dirección está Antonio Losada, un español, profesional de la radio y periodista, que además, "nos está enseñando a actuar," dice Jorge Pérez que lleva seis años en el papel de Jesús.

"Éramos un grupito pequeño y somos más de 60," dice. "Aquí se está creando una gran comunidad y colaboran todos los grupos parroquiales."

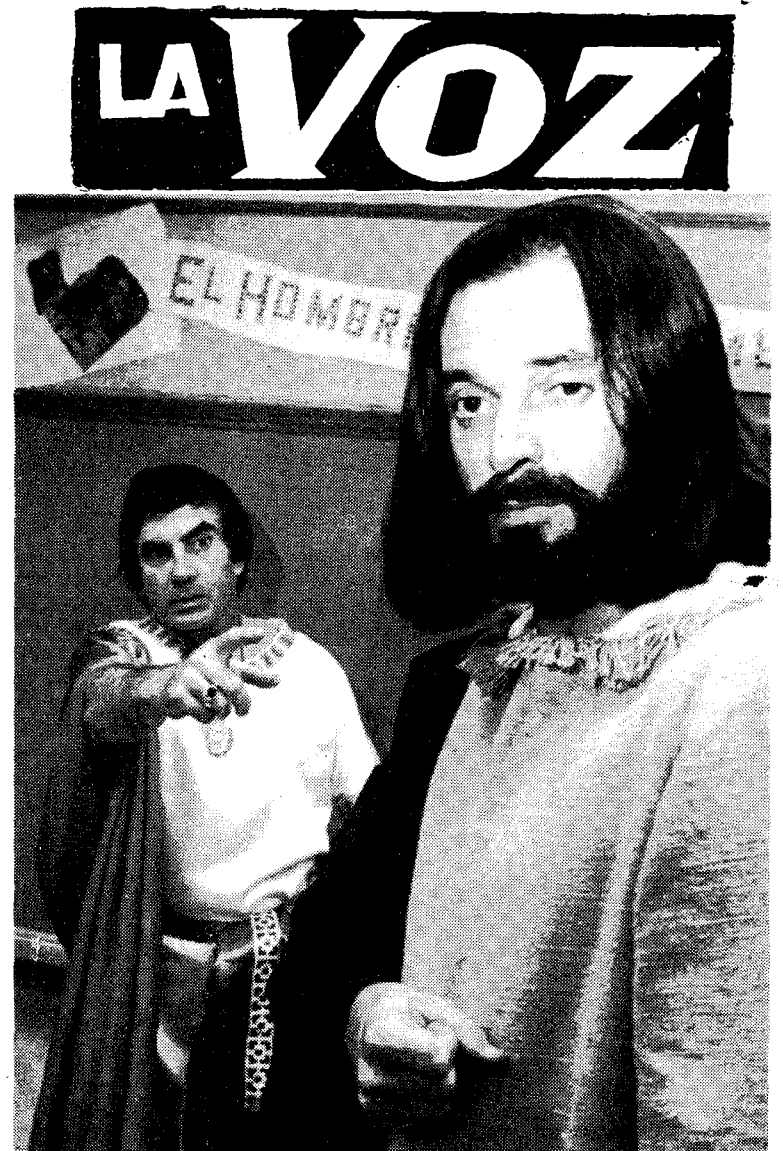
José Eiriz tiene el papel de Pilatos y es además coordinador. Algunos como José López, hacen varios papeles. El es Caifás y Juan Bautista. Su esposa Ana hace el de la Santísima Virgen y dice, "para mí es un gran honor. Durante los ensayos trato de tener sus mismos sentimientos."

"Cuando comenzamos con el Padre Coucello, éramos la mayoría jóvenes," dice uno de ellos, Fernando Socorro que ha colaborado desde el principio.

"A mí me pidieron hacer un pozo de cartón, y desde entonces soy un miembro activo en la



Mientras el director Antonio Losada (arriba) discute con los actores aspectos de la representación, Armando Rolán (izq.) ultima con sus ayudantes los detalles de la maqueta para la escenografía.



¿Eres tú el rey de los judíos? le pregunta Pilatos a Jesús. José Eiriz y Jorge Pérez ensayan estos papeles para su actuación en la obra de la Pasión que hace seis años viene representando la parroquia de San Juan Bosco. Este año será en el Gusman Hall el domingo 11 de abril a las 3 y 7 de la tarde.

parroquia. La gente está deseando compartir sus talentos."

La obra tiene por asesor espiritual al Padre Emilio Vallina, y se presentará el próximo

domingo 11 de abril a las 3 de la tarde y 7 de la noche en el Gusman Cultural Center, 174 East Flagler St.. Para información sobre las entradas llamar al 649-5464.

## Apoyo a presos cubanos

Más de 700 personas asistieron el pasado lunes 5, a una Misa celebrada en la Parroquia de San Juan Bosco, en pro de los presos políticos de Cuba.

El celebrante, Padre Emilio Vallina exhortó a los presentes a reflexionar sobre las consecuencias del pecado, que en último término "es lo que nos aparta de Dios y nos somete a la esclavitud."

Los asistentes, gente de toda edad y condición, acababan de participar en una demostración en pro de los presos, que se prolongó por más de dos horas a lo largo de la calle ocho hasta la avenida trece.

Ante el monumento del Lugarteniente General Antonio Maceo tuvo lugar un emotivo acto, con la invocación del Padre Ramón O'Farrill y la intervención de varias personalidades cubanas que recordaron a los presos de Cuba y erigieron el día 5 de Abril en "Día del Preso Político Cubano."

El Padre O'Farrill evocó la época litúrgica de Pasión que vive estos días la Iglesia que tanto se presta a recordar y orar por los presos: "Mira con misericordia a tus hijos de Cuba, encadenados hoy, subir la cuesta del Calvario," dijo el Padre. "Haz Señor que el sacrificio de estos hijos tuyos haga despertar la conciencia de un mundo endurecido, y en la hora gloriosa de tu Resurrección no nos

dejes clavados en la cruz, para que surja de nuevo una Cuba santificada con la sangre generosa de

tantos mártires y la inquebrantable voluntad de nunca apartarnos de Ti."



Cerca de un millar de personas participaron el pasado lunes 5, en una manifestación apoyando a los presos-políticos cubanos—y asistieron a una Misa en la parroquia de San Juan Bosco.

## Retiro a catequistas

La Oficina Arquidiocesana de Educación Religiosa invita a todos los que en nuestras comunidades católicas parroquiales colaboran en las tareas de evangelización, a una jornada de renovación y preparación a la Pascua.

El retiro, que tendrá lugar en la Academia de la Asunción, 1517 Brickell Avenue, este Domingo de

Ramos, 11 de abril, comenzará a las dos de la tarde y concluirá con unos refrescos después de la Eucaristía.

A las 2:30 de la tarde Mons. Agustín Román predicará sobre "El Catequista, peregrino hacia la Pascua, trata de saciar las hambres del hombre."

## Via-Crucis en Emaus

Como todos los años tendrá lugar en la Casa de Cursosillo Emaús un Via-Crucis Apostólico, este año (abierto) a todos los miembros de los movimientos de apostolado seglar.

El acto tendrá lugar el miércoles 14 de abril a las 8:00 p.m. en los patios del Edificio 67

del Aeropuerto de Opa Locka.

Se invita a que todos lleven antorchas y velas. Las estaciones serán comentadas por los padres Florentino Azcoitia S.J. y José Luis Hernando y a continuación Mons. Agustín Román celebrará una Misa de Campaña que concluirá el acto.

## Misión Juvenil

Una Misión Juvenil dirigida por el Padre Esquivel S.J., tendrá lugar en la Parroquia de St. Raymond los días viernes 9 y sábado 10 de abril de 8:30 p.m. a

10:00 p.m.

La misión continuará el domingo 11 a las tres de la tarde para concluir con la Misa de la Juventud a las 6:00 p.m.

## Educación Religiosa

Continúan este mes de abril los cursos auspiciados por la Oficina Arquidiocesana de Educación Religiosa-Catequesis.

La Hna. Ada Sierra ofrece un curso sobre "Relaciones Humanas" los lunes en St. Michael's Parish, y los miércoles en St. John The Apostle, Hialeah.

El Padre Luis Casabón ofrece un curso de Teología Pastoral en la iglesia antigua de St. Michael los jueves a las 8:00 p.m., auspiciado también por la Universidad Internacional de la Florida. Para más información llame a la Hna. Ada Sierra, 371-2950.

ESTABLECIDA EN MIAMI DESDE 1962

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# Elementos del Mensaje Evangélico

Los especialistas en el estudio de las Sagradas Escrituras siempre han estado de acuerdo en notar que existe gran variedad y diversificación en los Evangelios. Cada evangelista presenta una teología peculiar, un estilo literario único, y un método de presentación diferente. Mateo, por ejemplo, presenta un orden extraordinario en su presentación del mensaje evangélico. A través de este orden se puede observar el plan que dicho evangelista tiene para todo su Evangelio. Muchos acreditan este orden de Mateo a su pasión por los números y a su oficio en el mundo del cual Jesús le llamó: Mateo era un cobrador de impuestos; trabajaba para los romanos siendo judío. Los escrituristas señalan la división del Evangelio de Mateo en cinco partes. Estas cinco divisiones, sin embargo, logran indicar un tema central, una idea

básica y esencial. Este cobrador de impuestos que se transformó por la presencia de Jesús en su vida, quería presentar en su Evangelio, al Mesías prometido por Moisés y los profetas. Jesús vino a completar la Ley Antigua y a promulgar una 'ley' nueva. Así como la Ley del Antiguo Testamento fue proclamada en el Monte Sinaí, así la Nueva Ley fue presentada en el Sermón de la Montaña. Igualmente, así como la Ley de Moisés estaba encerrada en los cinco primeros libros de la Biblia, así la Ley de Cristo se podría resumir en estas cinco partes elementales:

1. El Sermón de la Montaña; la garantía del Reino (5-7)
2. Instrucciones a sus discípulos para promover la realidad del Reino (10)
3. La verdadera naturaleza del Reino (13).

4. La comunidad Cristiana (18).
5. La destrucción de la vieja Israel, el establecimiento de la nueva Israel, (24-25).

Indiscutiblemente, el orden que sigue Mateo no es un orden cronológico al estilo de Marcos y Lucas. Su orden es un orden lógico, metódicamente presentado en el estilo de 'sermones' o largas conversaciones con el pueblo y los discípulos. Este estilo de presentación obliga al redactor a arreglar el material obtenido en una forma diferente al que estamos acostumbrados nosotros hoy día. No obstante, para el semita, este método era el más apreciado y favorecido.

De estos cinco sermones, el más largo es el Sermón de la Montaña. Más que una serie de códigos en el estilo deuteronomico del Antiguo Testamento, este sermón presenta una serie de actitudes que aquellos que quieren seguir a Jesús deben cultivar. Los que quieren construir el Reino de Dios deben ser humildes de corazón, sinceros con ellos mismos y con los demás, y dispuestos a perdonar con el mismo amor con que Dios perdona.

Los lectores de Mateo son Judeo-cristianos. Ante esta audiencia Mateo tiene que ir purificando las costumbres y las actitudes antiguas para que sus lectores sean transformados como él lo fue. El evangelista, tiene un gran cuidado en la presentación de los aspectos de la Ley de Moisés. La Ley de por sí es 'buena' pero en vez de servir para un cambio interior se utilizó solamente para guardar las prescripciones externas. En este sentido la Ley necesitaba un cambio, una reforma, una modificación. Jesús vino a completarla, añadiendo a la Ley lo que necesitaba, un espíritu de vida inigualable.

La doctrina de Jesús no se encierra solamente en estos capítulos de Mateo. El Sermón de la Montaña simplemente presenta un marco de referencia es fundamental para el mensaje cristiano que fue desarrollado por la comunidad más adelante.

## COMENTARIOS EVANGELICOS

# Domingo de Ramos

Por el Rev. JOSE P. NICKSE

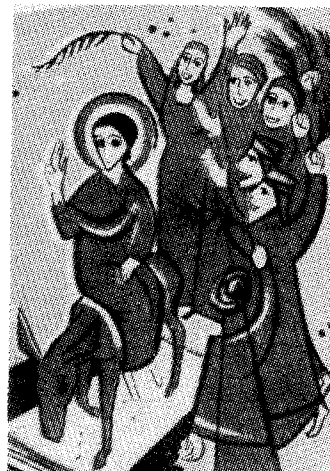
Trajeron el burro a Jesús, le pusieron sus capas encima y Jesús montó en él. Muchos extendieron sus capas a lo largo del camino y otros, ramas cortadas de los árboles. Todos los que iban delante como los que seguían a Jesús, gritaban: ¡Hosanna! Bendito el que viene en nombre del Señor.

Marcos 11:7-10

Este domingo, al asistir a Misa, nos van a entregar un ramo. Cada parroquia tendrá una procesión que recordará la entrada de Cristo en Jerusalén. En el evangelio vamos a escuchar la narración de la Pasión de Cristo.

Algunos irán a la iglesia, tomarán su ramo, y no volverán hasta el próximo año a buscar un nuevo ramo. Su práctica religiosa consiste en esta visita anual a la iglesia. Este ramo que van a llevar a sus hogares será un testigo mudo de su fe. Con el pasar de los días el ramo se irá marchitando. Irá perdiendo su frescor. La fe de estas personas también se irá muriendo, se irá marchitando, hasta que la renueven por unos breves momentos el próximo Domingo de Ramos.

Alguien ha dicho que la turba del Domingo de Ramos no fue la misma del Viernes Santo. Aquellos que habían recibido a Cristo como el



Mesías el domingo, regresaron a sus hogares con sus palmas y perdieron el embullo. Ni siquiera les interesó asistir al juicio del Señor. Son la masa anémica y desinteresada. En el momento crucial, simplemente no estaban presentes.

Posiblemente después de la muerte de Cristo dijeran: ¡Qué pena! ¡Era un hombre tan bueno! Si lo hubiésemos sabido antes. Pero demostraron su interés con su ausencia. No pidieron la muerte de Cristo, pero lo condenaron con su ausencia. No es lo que hicieron ellos, sino lo que dejaron de hacer.

Este domingo recibe tu ramo. Recuerda que puede ser símbolo de tu compromiso de fe para todos los días del año. Pero también ese ramo puede ser tu boleto de admisión al club de los "cristianos ausentes".

## ORACION DE LOS FIELES

JUEVES SANTO  
Abril 15 de 1976

**CELEBRANTE:** En este día, el Señor Jesús nos dejó el recuerdo de su amor. La presencia de Cristo en la Eucaristía nos conforta en esta vida y nos prepara para la vida eterna.

**LECTOR:** Nuestra respuesta será: "Te damos gracias, Señor." para que la Iglesia lleve tu mensaje de amor a un mundo confuso sediento de verdad, te decimos.

**PUEBLO:** Te damos gracias, Señor.

**LECTOR:** Para que la Palabra de Dios nos consuele y nos fortalezca en nuestro peregrinar por la vida decimos.

**PUEBLO:** Te damos gracias, Señor.

**LECTOR:** Para que Cristo nos alimente con el Pan de Vida en la Cena Eucarística decimos con alegría.

**PUEBLO:** Te damos gracias, Señor.

**LECTOR:** Para que los cristianos vivan unidos en el amor de Cristo, presente en el misterio Eucarístico, decimos al Señor.

**PUEBLO:** Te damos gracias, Señor.

**LECTOR:** Hoy celebramos la institución del sacerdocio cristiano. Para que haya jóvenes que hoy quieran ser sacerdotes de Cristo, y ministros de su Iglesia, decimos alegremente,

**PUEBLO:** Te damos gracias, Señor.

**CELEBRANTE:** Padre misericordioso tenemos a Cristo presente en el sacramento del amor, la Santa Eucaristía. Que el Pan de Vida nos mantenga firmes en la fe, la esperanza y el amor por Cristo Nuestro Señor.

**PUEBLO:** Amén.

## ORACION DE LOS FIELES

DOMINGO DE RAMOS  
Abril 11 de 1976

**CELEBRANTE:** Padre Santo, nos enviaste a tu Hijo Unico para que con su muerte nos diera la nueva vida. Escucha nuestras oraciones.

**LECTOR:** Nuestra respuesta será: "Señor, ten piedad" Por el Papa Pablo VI, y por los obispos de la Iglesia universal, para que nos guíen por caminos de fe, oremos al Señor.

**PUEBLO:** Señor, ten piedad.

**LECTOR:** Para que siempre pongamos los valores espirituales por encima de las cosas materiales, oremos al Señor.

**PUEBLO:** Señor, ten piedad.

**LECTOR:** Para que siempre llevemos nuestra cruz con fe, oremos al Señor.

**PUEBLO:** Señor, ten piedad.

**LECTOR:** Por un aumento de vocaciones en nuestra comunidad hispana oremos al Señor.

**PUEBLO:** Señor, ten piedad.

**LECTOR:** Que estos ramos que recibimos hoy nos recuerden siempre lo mucho que Dios nos ama, oremos al Señor.

**PUEBLO:** Señor, ten piedad.

**CELEBRANTE:** Dios misericordioso y eterno, empieza hoy la Semana de Redención. Ayúdanos a morir y a vivir con Cristo nuestro Señor, que vive y reina por los siglos de los siglos.

**PUEBLO:** Amén.

# VIA-CRUCIS POR LOS CAMPOS

Por ARACELI CANTERO

**IMMOKALEE**—Con un altavoz al hombro un par de velas y una gran cruz, el sacerdote iba recorriendo el campamento e invitando a todos a acompañar al Señor en el Vía-Crucis.

De los "trailers" iban saliendo niños y jóvenes, familias enteras que con los ojos brillantes por la emoción se unían al reducido cortejo.

Era la misión cuaresmal de uno de los campamentos de campesinos en Immokalee.

"Señor ayúdanos a tener confianza en lo bueno de los hombres", les decía el Padre Jové al comentar la séptima estación del Vía-Crucis.

"El que tiene confianza no ve caídas, sino ocasiones para detenerse en el camino y dar una mano al que de verdad ha mordido el polvo".

La gente sabía de qué hablaba, pues polvo hay mucho en Immokalee.

Allí mismo en el campamento los niños jugaban con él. No resistiendo por mucho tiempo la solemnidad del acto, se apartaban de las faldas de las madres, para correr y saltar subiéndose a los

camiones junto a las barracas del lugar. En los silencios, se oían las conversaciones de los que no pudiendo acudir a la cita, continuaban la vida en sus hogares. Había anochecido.

Varios hombres seguían la procesión desde lejos. Más cerca había unos cuantos jóvenes y muchas mujeres cargadas con niños dormidos. Y es que en Immokalee hasta los niños comienzan el día a las seis de la mañana, hora en que los padres salen para el campo.

Pero hoy era día de Misión; todos habían recibido la visita de las hermanas y el sacerdote invitándoles.

El mensaje era sencillo: Prepararse a acompañar al Señor en Semana Santa y alegrarse con su Resurrección.

"Esta gente está bien cansada después de un día de trabajo en el campo", explicó el Padre Jeremiah Singleton, administrador de la Misión de Ntra. Señora de Guadalupe en Immokalee.

"Sería muy duro que tuviesen que venir a la Iglesia, por eso nosotros venimos a sus hogares".

"Vivimos en un lugar de campesinos, y aquí la vida gira en

torno del campo. No podemos venir a hablar de Dios si antes no nos hemos interesado por ellos, por sus problemas y sus necesidades, que aquí son las básicas: vivienda, ropa y comida", dijo.

El Padre Singleton, irlandés, lleva ya varios años compartiendo su vida con los trabajadores migratorios de Immokalee y no cambiaría su vida con nadie. "No tengo ningún deseo de marchar," dice. Lo mismo piensa el Padre Jové, sacerdote cubano, desde hace unos meses con el Padre Singleton. "Aquí la vida parroquial no está estructurada como en la ciudad. Se necesita una gran creatividad y mucha paciencia. "El sacerdote es aquí como un sembrero, va sembrando la semilla sin saber cómo Dios la hará fructificar".

"Hay que ir haciendo la comunidad parroquial día a día". Y día a día, los sacerdotes y las religiosas de la Misión salen por los barrios al encuentro de los campesinos.

Hoy es en el campamento de los "trailers", mañana en un barrio junto a las empacadoras, y todos los días en el hospital, en la reunión para conseguir el sistema del alcantarillado—que Immokalee



Durante la ceremonia en homenaje a numerosas religiosas de la Archidiócesis, el Arzobispo Coleman F. Carroll felicita a la Hna. María Pilar por sus 25 años en la vida religiosa.

## ...nuestro mundo...

**ALABA A IGLESIA CHILENA**—DES MOINES, Iowa—Al regreso de una visita a Chile, el diputado demócrata de Iowa Tom Harkin declaró que la Iglesia es el último bastión de los derechos humanos en Chile, donde "casi todos viven atemorizados por la Junta Militar". El diputado agregó que el Cardenal Raúl Silva de Santiago "es un verdadero héroe" al defender a los perseguidos por el anticomunismo, y pidió que el congreso de Estados Unidos ponga condiciones a su ayuda económica y militar a la junta chilena, para obligar a ésta a respetar los derechos humanos.

**LLAMADO A LA UNIDAD**—CIUDAD DEL VATICANO—El Papa Paulo VI lamentó "la falta de interés de los fieles en la vida de la parroquia y de las organizaciones seculares," y lo atribuyó a un excesivo énfasis en la libertad individual contra la necesidad de unir esfuerzos. "¿Qué podemos hacer para que de nuevo los cristianos se sientan miembros de una familia de creyentes?" preguntó, aconsejando que se combata la idea de la indiferencia ideológica que diluye el sentido de la fe y su compromiso colectivo.

**CONDENA NUEVA CONSTITUCION DE CUBA**—SAN JOSE, Costa Rica—Monseñor Eduardo Boza Masvidal, quien fuera obispo auxiliar de La Habana antes de su expulsión de Cuba en 1961, dijo a un grupo de exilados cubanos aquí, que la nueva constitución socialista de Cuba "abroga la libertad de conciencia" pues impone la ideología comunista exclusivamente. El primer congreso del Partido Comunista Cubano aprobó el documento en diciembre y el gobierno acaba de someterlo a un plebiscito nacional que según dice lo aprobó en un 98 por ciento.

**EN DEFENSA DE DERECHOS HUMANOS**—BUENOS AIRES—Mons. Adolfo Tortolo, arzobispo de Paraná y presidente de la Conferencia de Obispos Argentinos, insiste en que la nueva Junta Militar que proclama tener sentimientos cristianos, responda a la preocupación de la Iglesia por salvaguardar los derechos humanos y las reivindicaciones obreras de los últimos años, que el peronismo fomentó. Prometió que los obispos, como grave deber de conciencia, colaboraran con el gobierno "en forma positiva a restaurar el verdadero espíritu nacional y la convivencia pacífica y sincera entre todos los argentinos". El país ha sido azotado por una inflación incontrolada, el desempleo y la violencia de las guerrillas marxistas y los grupos ultraderechistas.

**AMNISTIA A ILEGALES**—WASHINGTON—Mons. Roberto Sánchez, arzobispo de Santa Fe, ha hecho duras críticas a un proyecto de ley del Senado que castiga a quienes den trabajo a inmigrantes indocumentados, y a la vez recluta obreros extranjeros para firmas norteamericanas, que no pagan bien a los nativos; todo lo cual "significa gran contradicción." El arzobispo pidió además que se conceda amnistía a los indocumentados, aquellos con familia particularmente, hasta que puedan arreglar su situación legal.

**REMEMORAS AL BICENTENARIO**—ST. LOUIS—Mons. Joseph A. McNicholas, obispo de Springfield, Ill., comentó sobre varias adversidades que empañan la festividad del bicentenario nacional: las renuncias forzadas de un presidente y su vicepresidente, la decisión de la Corte Suprema de abrir las puertas legales al aborto provocado, el soborno de altos funcionarios del Estado por grandes corporaciones en Estados Unidos y en el extranjero, la condena de líderes obreros que desfalaron fondos de retiro. "La gente se pregunta con razón que pasa en este país, y si es que ha perdido el sentido de integridad, de honestidad."

**MORIR CON DIGNIDAD**—TRENTON, N.J.—La Corte Suprema del estado de New Jersey declaró que el padre de Karen Quinlan, la joven que lleva un año en coma, puede decidir si así lo aconseja opinión médica responsable, que se desconecten los aparatos que sostienen su vida artificialmente, "permitiendo que ella muera con dignidad." Los padres, Joseph y Julie, recibieron el fallo con mezcla de alivio y pena. "Así lo habíamos pedido a Dios," dijeron. Los médicos diagnosticaron que de resultados de una mezcla ingerida, el sistema mental de Karen quedó dañado irremisiblemente, y que de vivir sería una simple existencia vegetativa y artificial.

**MATAN A MISIONEROS**—ROMA—La congregación de los Padres Blancos, que tiene muchos misioneros en África, anunció que un individuo trajeado de soldado mató hace dos semanas a dos de sus misioneros en Angola; pero carece de detalles para decir si el motivo fue robo o inquina política. Se trata del párroco de Caconda, el Padre Martin Thijssen, holandés, y le hermano portugués Alfonso Rodríguez, que llevaban cuarenta años trabajando en Angola.

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Todos acudieron a la cita. Antes de empezar ensayan los cantos con la religiosa Guadalupeana. Abajo el Padre Jove dirige el Vía-Crucis por los patios del campamento.



aún no tiene—, en la clínica de alcohólicos, o caminando por la calle...que es donde hay, más gente.

Se puede decir que desde sus comienzos en 1958 la Misión de Nuestra Señora de Guadalupe vive en continua misión.

## Semana Santa en las parroquias

(Viene de la Pág. 28)

juventud de la parroquia.

**GESU**—Jueves Santo: 8:30 pm. Misa de la Cena del Señor. Viernes Santo: 1:30 p.m. Liturgia del día, lectura de la Pasión. 3:00 pm. Vía-Crucis y Sermón por el Padre López.

**SAN BENITO**—Jueves Santo: 9:00 pm. Misa de la Cena y Lavatorio de los pies. Viernes Santo: 1:00 p.m. Sermón de las Siete Palabras, por el Padre Mario Vizcaino. 9:00 p.m. Servicio penitencial.

**ST. DOMINIC**—Jueves Santo: 9:00 p.m. Misa de la Cena del Señor, a continuación Hora Santa. Viernes Santo: 3:00 p.m. Vía Crucis, 4:00 pm. Sermón de la Soledad por el Padre Emiliano del Alamo, O.P. 9:00 pm. liturgia del día. Sábado Santo: 9:00 Vigilia Pascual.

**SAN FRANCISCO DE SALES**—Jueves Santo: 8:30 p.m. Misa de la Cena. Viernes Santo: 3:00 p.m. Vía

Crucis. 8:30 pm. Liturgia del Día. **SAN ROBERTO BELARMINO**—Jueves Santo: 8:00 pm. Misa de la Cena. Viernes Santo: 5:00 p.m.

Vía-Crucis y Sermón de las Siete Palabras por el Padre Villaronga. Sábado Santo: 8:00 p.m. Vigilia Pascual.

## Semana Santa en Radio y TV

**VIERNES SANTO**

**WLTV Canal 23:**

4:00—5:00 PM—Colina Número Uno (El drama del Calvario)

7:30—8:00 PM— La Resurrección

8:00—8:30 PM—La Ascensión

8:30—9:30 PM—El Padre Angel Villaronga O.F.M. Comenta el Viernes Santo.

**WQBA— La Cubanísima.**

Después de las 3:00 PM tendrá una programación especial de Viernes Santo incluyendo el Sermón de las Siete Palabras por siete clérigos católicos y protestantes y un programa especial de Mesa Redonda Religiosa de 6:00 a 7:00 PM.

**WFAB— La Fabulosa—**

2:00 PM Sermón de las Siete Palabras con el P. Angel Villaronga, O.F.M.

**DOMINGO DE RESURRECCION**

**WLTV Canal 23**

La Santa Misa de 4:30 a 5:30 PM. El Padre Angel Villaronga O.F.M. será el celebrante.



# Comienza Semana Santa



Son muchos los que aclamaron a Jesús durante su entrada gloriosa en Jerusalén el Domingo de Ramos y pocos los que le acompañaron durante el doloroso Via-Crucis hasta su agonía en la cruz.

Con la festividad del Domingo de Ramos, la Iglesia entera se prepara al comienzo de la Semana Santa, tiempo fuerte de oración, tiempo que nos viene a recordar que hemos sido redimidos y tenemos una esperanza que nos impulsa a seguir caminando.

Para una mayor vivencia de estos días, ofrecemos a continuación algunas de las actividades parroquiales.

**SAN JUAN BOSCO**—Jueves Santo: 8:00pm. Misa solemne concelebrada y procesión al Monumento. **Viernes Santo:** 7:00a.m. Adoración al Santísimo. 4:00 p.m., Via-Crucis y Sermón de las 7 palabras. 8:00 p.m., Acto Litúrgico. **Sábado Santo:** 11:00 p.m. Solemne vigilia Pascual. **SANTA CECILIA**—Jueves Santo: 7:30 p.m. Misa de la Cena del Señor, 11:00 p.m. Hora de Adoración. **Viernes Santo:** 7:00 p.m. Liturgia del día concelebrada

y Vía-Crucis. 10:30 p.m. Procesión en Silencio de la Soledad de María. **Sábado Santo:** 10:30 p.m. Vigilia Pascual.

**CORPUS CHRISTI**—Jueves Santo: 7:30 p.m., Misa de la Cena del Señor. Conmemorando el día de la fraternidad, la Eucaristía será bilingüe. **Viernes Santo:** 2:00 p.m. Sermón de las Siete Palabras, por el Padre Angel Villaronga, seguido del acto litúrgico y Comunión y representación de la Pasión por la (Continúa en la página 27)

Suplemento en Español de **VOICE**

## Muere Sacerdote Cubano

**“Dile a mis hermanos sacerdotes que no tengo miedo a morir, que me siento muy feliz. Quizás muera hoy o mañana, pero acepto con alegría la voluntad de Dios.”**

Así se despedía el Padre Daniel Sánchez de sus hermanos sacerdotes, pocos días antes de morir, al enterarse de que se reunirían todos con el nuevo Vicario para hispanos, en la Ermita de la Caridad.

Al Padre Andrés Coucello, que le estaba atendiendo durante su enfermedad, le dijo. “¡Pensar que desde el seminario siempre pedí a Dios la perseverancia final! Diles que sólo deseo que haya unidad entre los sacerdotes.”

Parecía que su deseo se cumplía pocas horas después de su muerte, cuando más de cien sacerdotes, sin distinción de lengua o cultura fueron acudiendo de todos los rincones de la Archidiócesis, para participar en la Misa de Resurrección, ante sus restos.

Presidida por el Arzobispo de Miami, Mons. Coleman F. Carroll, y concelebrada por Mons. Agustín Román y numerosos sacerdotes, la Eucaristía tuvo lugar en la parroquia de Santa Cecilia con la participación de numerosos fieles.

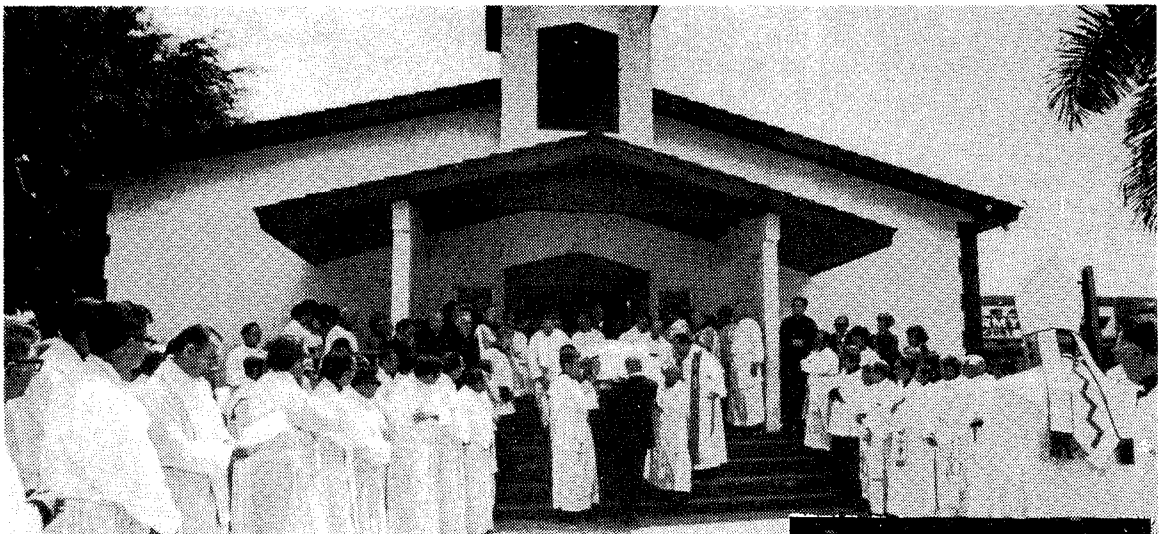
En el ambiente se palpaba la emoción de todos los que aún recordaban la ordenación del Padre Sánchez, primer sacerdote que recibió el sacramento del Orden en el exilio, de manos del hoy fallecido Cardenal Spellman. Más de 10,000 personas asistieron a aquella solemne ceremonia del Miami Beach Convention Hall. Muchas de ellas despidieron el pasado lunes los restos de este sacerdote cubano que había muerto víctima del cáncer, después de 14 años de servicio en la Archidiócesis.

Desde 1962, el Padre Sánchez ejerció su ministerio sacerdotal en 9 parroquias. En 1964, el Padre Sánchez volvió a su patria donde permaneció ejerciendo su sacerdocio hasta volverse a incorporar a Miami en 1966. Actualmente era sacerdote asistente en la parroquia de St. Clare, North Palm Beach.

“Fue siempre un hombre sencillo y amante de los pobres,” dijo el Padre Coucello durante la homilía. “Pasó ante muchos de nosotros sin ser notado. Los que le conocimos sabemos que no había en él ningún deseo de poder o de riqueza.”

Mons. Carroll, antes de pronunciar el responso y bendecir el féretro, dirigió breves palabras a los presentes “Yo le visité a los pocos días de descubrirse su enfermedad, y puedo afirmar que estaba preparado a morir y resignado a la voluntad de Dios.”

El prelado pidió oraciones por su eterno descanso y despidió al cortejo que llevó los restos del Padre Sánchez al cementerio católico de Ntra. Señora de la Merced.”



En hombros de varios sacerdotes, y ante multitud de ellos presididos por el Arzobispo Mons. Coleman F. Carroll, los restos del Padre Daniel Sánchez dejan la parroquia de Santa Cecilia (arriba), donde tuvo lugar la Misa de Resurrección por su eterno descanso. (abajo) En 1962, el Padre Sánchez primer joven ordenado en el exilio, (derecha) recibía el sacramento del Orden de manos del Cardenal Spellman ante más de 10,000 personas.



## Agradecemos muestras de solidaridad filial -- Pablo VI

“Os agradecemos vuestra muestra de solidaridad espiritual y de filial compasión” dijo Pablo VI ante unos 80,000 peregrinos reunidos en la plaza de San Pedro para el Angelus dominical.

El Santo Padre encareció a los presentes la lectura del documento emanado por la Congregación de la Doctrina, sobre cuestiones de ética sexual, “para estimularlos en el espíritu de pureza y amor, tan contrarios al hedonismo licencioso hoy tan extendido en el mundo.”

Pablo VI negó las acusaciones hechas contra su persona por un periodista francés, “que

son faltas de toda honestidad y verdad.”

En artículo de primera plana, el diario Vaticano L'Osservatore Romano, deploró “los abusos de una prensa que permite la publicación de tales calumnias, sin ninguna sensibilidad o la mínima cultura para captar lo que la persona del Papa representa.”

“Todos sabemos que Pablo VI, tanto en su juventud como en su sacerdocio, en el servicio diplomático, en su labor pastoral y en su pontificado, ha sido siempre irreprochable testimonio de su misión sacerdotal.”