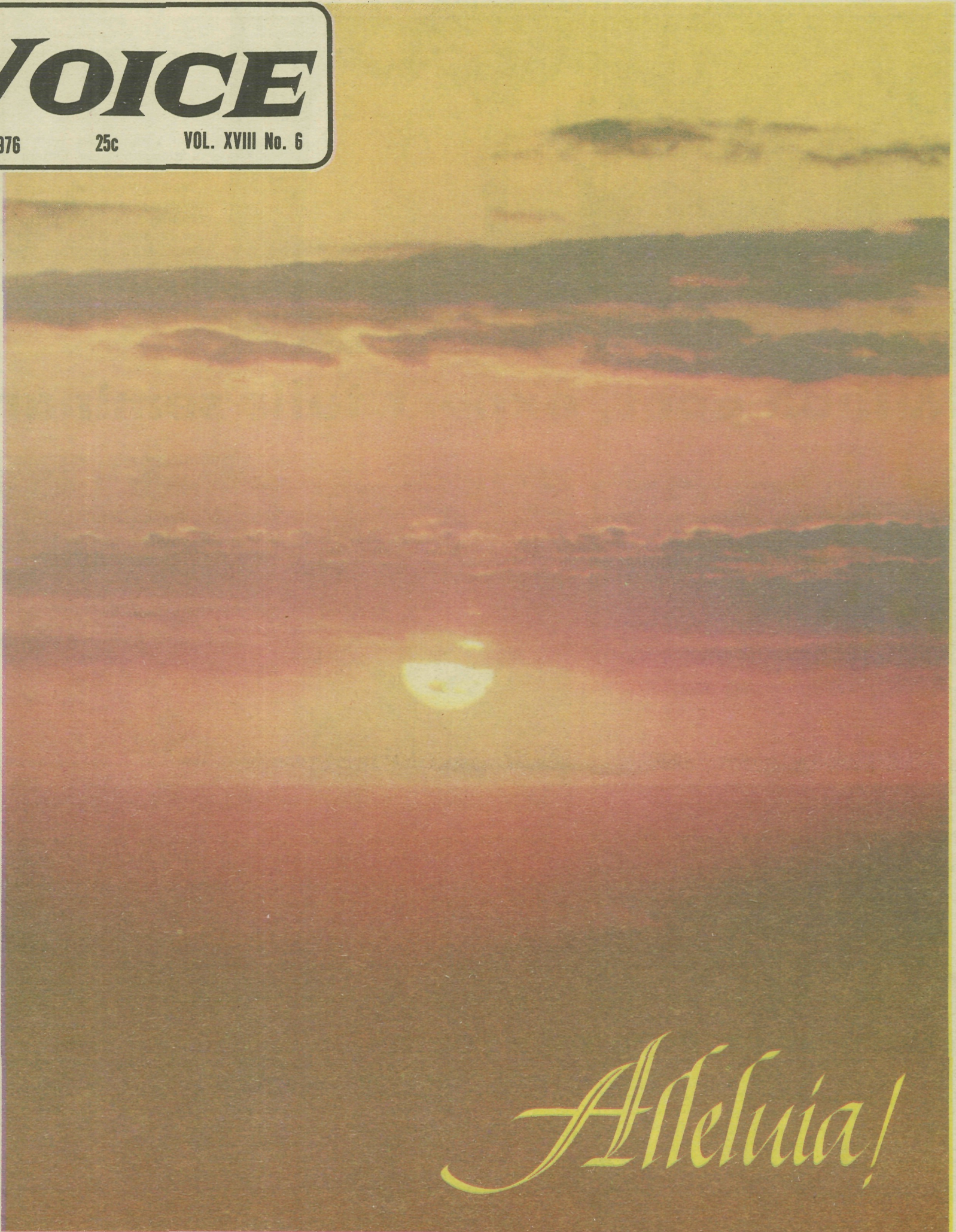


The VOICE

APRIL 16, 1976

25c

VOL. XVIII No. 6



¡Aleluia!

Risen Christ can renew a nation

Dearly Beloved in Christ:

As we celebrate the Feast of the Resurrection of Our Lord in this Bicentennial Year of our Nation's beginning, we cannot escape the fact that America is beset by many frustrations, by signs of moral deterioration and by the disillusionment of men who have tried to live without God. We have indeed felt keenly our desperate need for redemption.

But, neither on this Easter morning can we escape the unmistakable signs that our people once again are beginning to hear the heartening words of Christ "Take courage! I have overcome the world!"

Yes! The essential meaning of Christ's Resurrection is that we too, despite the onslaughts of the age, have been given the power to overcome sin and defeat evil. Our Nation, if it is to

survive, must recover and renew its faith in the Risen Christ. In Him we can find the purpose to end the present confusion and the strength to take a stand instead of continually surrendering our cherished moral values.

Let us remember that in the Risen Christ our ancestors in the faith conquered the ancient paganism.

In the Risen Christ we too have the power to conquer the

new paganism.

May such faith in the Risen Christ animate our lives and the lives of our children and make the Third Century of our Nation's history a glorious one for God and Man.

With sentiments of hope and joy, I am

Devotedly yours in Christ,

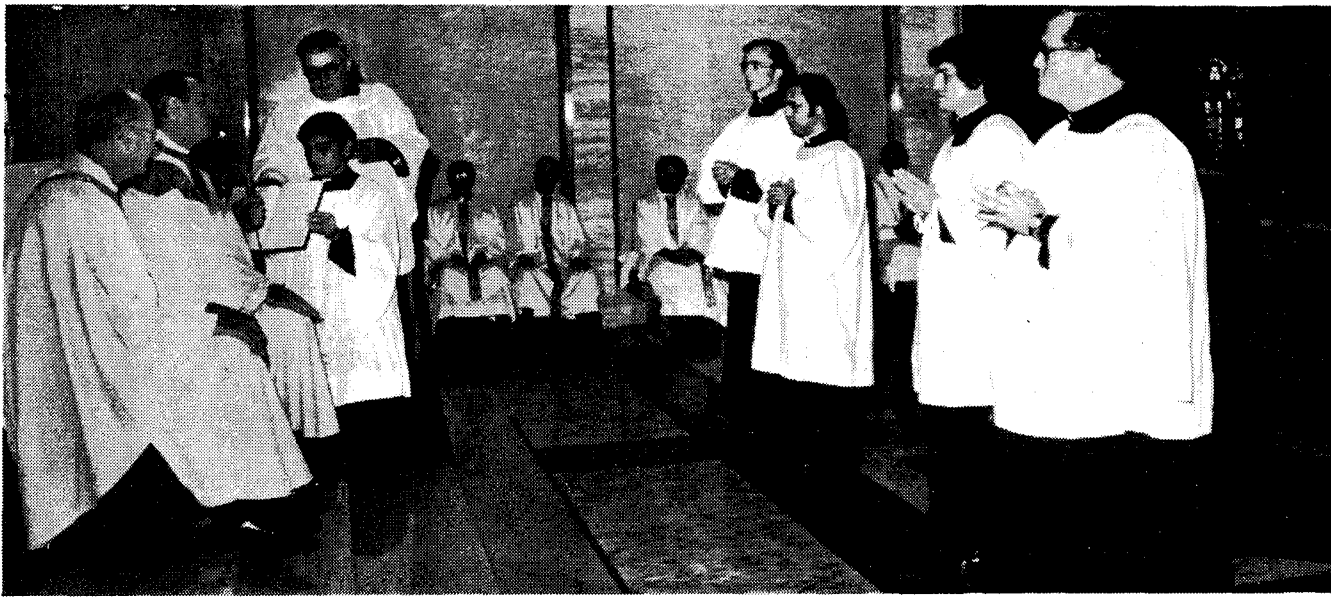
Coleman F. Carroll

Coleman F. Carroll
Archbishop of Miami

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Four seminarians were received as candidates for Holy Orders by Msgr. Noel Fogarty, V.G., as a delegate of Archbishop Coleman F. Carroll, during ceremonies last Saturday in St. Mary Cathedral. Shown offering themselves to God and the Church are Stephen Hilley, Jorge Perales, Sergio Garcia-Miro, and Tom Sheha.

25 Million poor, expert tells seminarians

"There are 25 million Americans living in poverty, not just economic difficulty but poverty," said Msgr. George Higgins to the students and faculty of the Major Seminary of St. Vincent de Paul last week on Bicentennial Academic Day.

Msgr. Higgins is secretary for research in the General Secretariat of the U.S. Catholic Conference and a noted Church spokesman on social issues in America. He was also a leading figure in researching and clarifying the Church's role in mediating the struggle between farmworkers and growers in California in recent years and was named by President Johnson to help mediate an East Coast Longshoreman's strike and helped mediate a transportation strike in Washington.

"Blacks are about twice as poor as others and have about twice as much unemployment as others," he said in his talk on the developmental approach to social justice in which he covered a wide range of topics, drawing on his years of involvement in social issues.

"Detroit is a keg of dynamite," he said, conjuring up images of 60s riots. "There is extreme tension there, massive unemployment. I visit Detroit frequently and in the hotels they warn you 'Don't get off the main drag or wander off at night'..."

"Yet I don't hear the presidential candidates talking much about these problems," he said.

Turning to the role of the clergy in the poverty struggle, he said, "It is our job to motivate people and to help them liberate themselves. It is not our job to make decisions for them but to encourage them to liberate themselves."

He gave the example of the farmworkers who in founding their own union are attempting to liberate themselves through their own collective power in bargaining with their employers like other working people do. This, he said, is why the Church has supported the farmworker movement, not because it is perfect, but



Msgr. George Higgins of the USCC moderates a group discussion of "Social Aspects of Liberation" with Spanish-

speaking seminarians at Major Seminary on Academic Day, following his address to faculty and students.

because it represents a poor people trying in a just way to control their own fate.

These movements have had a positive effect in return on the churches and middle class people, he said.

"We owe a debt of

gratitude to these minority groups for bringing the problems out into the open where we would have to see it and deal with it," he said. They have also given good example of Christian action through nonviolent demonstrations, Msgr. Higgins said.

The Church has a responsibility for programs that provide leadership, he said, concluding:

"The Church should become the leading champion of the poor."

The audience broke up into discussion groups led by faculty and people involved in social work.

Msgr. John McMahon, Archdiocesan director of the Rural Life Bureau, told his group the migrants don't want power programs first. "They want you first as a person."

"It's not 'you doing for...'

but 'me doing with...,'" he said.

He said the farmworkers need a union and bargaining power because otherwise they are left out of everything.

"Farmworkers are known primarily for their exemptions from—exemptions from unemployment insurance, exemption from minimum wage, exemptions from labor legislation."

Rev. Fred Eyster, director of the Florida Christian Migrant Ministry, said "For years the churches have been taking up goods for migrants. Now 30 years later we're still doing the same thing. Nothing has changed."

"So now we want legislation allowing them to organize and solve their own problems," he said, referring to the agricultural labor bill now in the Florida Legislature, similar to the one in use now in California.

A discussion followed on what extent, if any, a pastor of a parish should get involved in social movements such as farm labor. It was generally agreed that the Good Samaritan principle applied and that Christian dictates required that middleclass and suburban parishes had a duty to reach out to the needy such as migrants, while not neglecting their own parish needs.

Acclaim Jesus, Pope tells youth

VATICAN CITY—(NC)—At Palm Sunday ceremonies Pope Paul VI reminded thousands of Catholic youths of their duty to acclaim Jesus to a world which fiercely opposes Him.

The Pope, who waved an olive branch vigorously as he was carried in a procession reenacting Jesus' entry into Jerusalem, told the youths that "unity alongside Christ...will be neither spontaneous nor easy."

"It's up to you, sons and daughters of this historic generation, to continue to acclaim Jesus as Christ, Savior and Lord," the Pope said.

"By a fortunate and secret ripening of the times, it is the young people today, privileged groups of young people, who perceive and understand that the same Jesus of the Gospel is the one who rightly establishes and opens up the kingdom of salvation."

The Pope warned,

however, that Jesus—the "sign of contradiction"—draws trust from some people and opposition from others. "This is one of the most difficult and most sorrowful mysteries of human history. Unity alongside Christ will be neither spontaneous nor easy."

While for some Jesus becomes the "covering point of the greatest fidelity," for others "He will be the target of fierce and strong opposition," the Pope declared.

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Archbishop to offer Mass at Cathedral on Easter Sunday

A Solemn Mass of the Resurrection will be celebrated at 11 a.m., Easter Sunday, April 18, in the Cathedral of St. Mary by Archbishop Coleman F. Carroll.

Msgr. James J. Walsh and Msgr. Agustin Roman will be deacons of honor. The Rev. Mr. William Davidsen will be deacon of the Mass.

Msgr. Walsh, spiritual director at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, will preach the homily. Frederick Barrett will be the commentator.

A guard of honor will consist of Judge C. Clyde Atkins, K.S.G.; and Joseph M. Fitzgerald, K.S.G. Music will be provided by St. Mary Cathedral choir led by Robert Fulton, music director and organist.

Masters of ceremonies will be Msgr. John J. Donnelly,

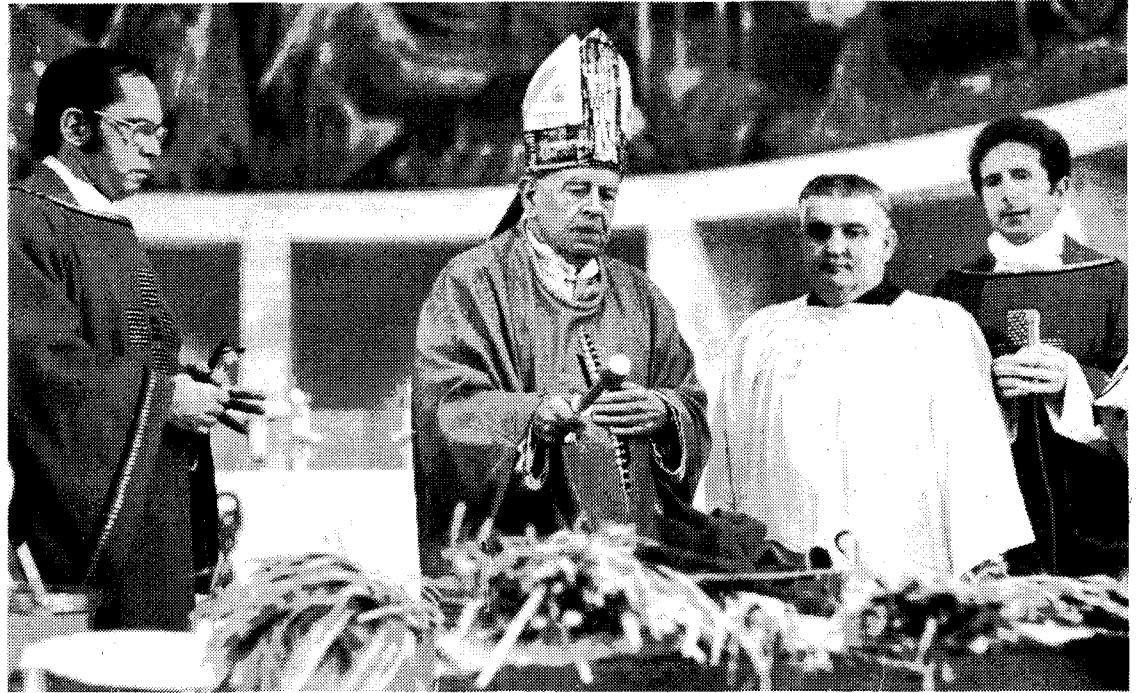
rector of the Cathedral; and Father Arthur Dennison, secretary to Archbishop Carroll.

Today (Good Friday) Archbishop Carroll will be the celebrant of the Liturgical Service of the Passion at 1 p.m. in the Cathedral.

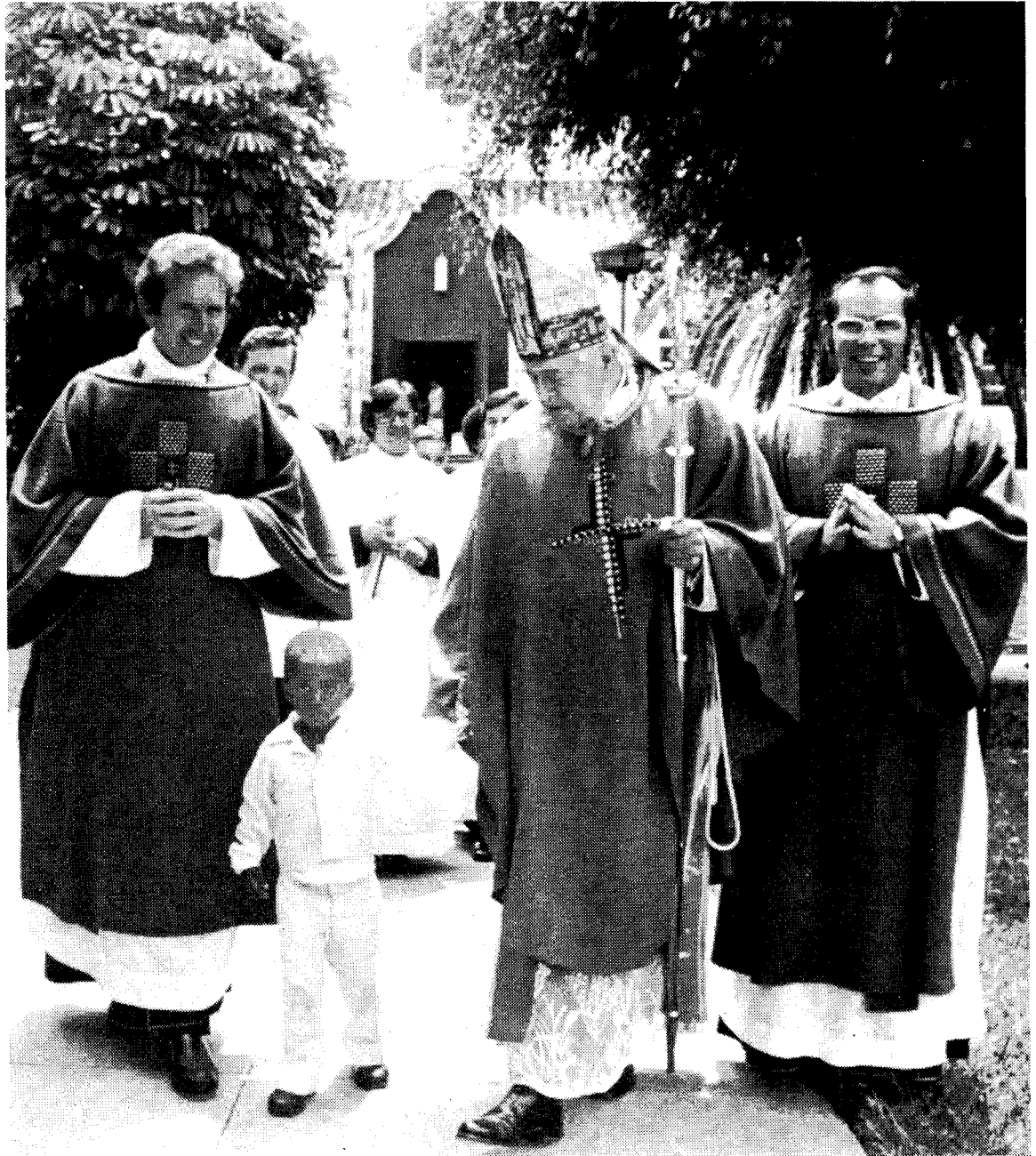
Assisting deacons will be Msgr. John O'Dowd and Msgr. Peter Reilly. Cantors of the Passion will be seminarians George Sardinias, Hector Perez, and Pablo Navarro.

Father Gerald Morris, a faculty member at the major seminary, will preach the homily. Father Jose Nickse, assistant pastor at the Cathedral, will be the commentator.

The choir of the major seminary will sing during the service. Masters of ceremonies will be Msgr. Donnelly and Father Dennison.



Palms were blessed at the Cathedral of St. McMahon (left) and Msgr. William Dever (right); Master of Ceremonies was Msgr. John F. Carroll. Deacons of Honor were Msgr. John J. Donnelly.



An unexpected addition to the Recessional was little James Domerson, two-and-a-half years old, who delighted the Archbishop and everyone else involved when he broke away from his mother to reach for the Archbishop's hand.

Cathedral program of Easter Music

PRELUDE

Awake, Thou Wintry Earth J.S. Bach
 Improvisation on "Victimae Paschali" .. C. Tournemire
 Canzon Noni Toni G. Gabrieli
 O Filii et Fillae J. Dandrieu

THE MASS

Choral Fanfare E. Ferguson
 Processional Hymn:
 Jesus Christ is Risen Today Traditional
 Kyrie and Gloria from
 "Coronation Mass" W.A. Mozart
 Easter Sequence:
 "Victimae Paschali Laudes" T.L. de Vittoria
 Offertory: Fantasy on
 "O Sons and Daughters" W. Pelz
 Sanctus and Agnus Dei:
 from "Coronation Mass" W.A. Mozart
 Communion: Regina Coeli A. Lotti
 Recessional: Now Vengeance Hath Been Taken from
 "Christmas Oratorio" J.S. Bach

Program to be presented by the St. Mary Cathedral Choir under the direction of Robert Fulton, Musical Director and Organist.

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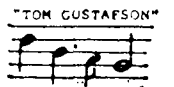
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Cubans protest 'silence' about political prisoners

By ARACELI CANTERO
Spanish Editor

"On hunger strike because your silence is deafening," read the sign outside the Miami Herald and The Miami News building.

With no food for almost a week and suffering the heat of Miami's scorching sun, the four young Cuban strikers were not a pleasant sight to look at. Surrounded by posters which told stories of mass killings in the Cuban prisons, they waited day and night outside the Herald, to protest "the criminal silence of Miami's English-speaking daily newspapers about the continuous violations of human rights taking place in Cuban jails," said Siro del Castillo, one of the strikers.

"We are here on our own, and not backed by any specific political group," he said. How could we be Communists, when we ourselves have been the victims of that regime, and of the inhuman conditions of its prison system?" he added. He was disputing accusations to that effect spread by some members of the Cuban community.

Their strike was explained as an act of solidarity with those still in jail and those already dead. "We feel that the general public ought to be informed objectively about the total reality of Cuba," one of them said.

Data about that reality is not difficult to obtain for those who really look for it, according to Ignacio Lamas, a Catholic high school counselor who sympathizes with the cause. He says there are several groups in Miami who for years have been gathering information about the situation in the Cuban prisons. Information such as the study of former U.S. Ambassador to Cuba, Philip W. Bonsal, who, writing about "Cuba, Castro and the United States" counts by the thousands the number of prisoners held in Cuban jails

and concentration camps.

Other sources, including the Journal of Geneva, March 7, 1975 estimate the number of political prisoners at 50,000, a figure also confirmed by Frank Calzon, of Georgetown University, in his report to the U.S. House of Representatives, July 9, 1975.

"These are people who have been accused of committing a crime against the security of the state," says Lamas, citing the example of William Ebanks, a young Cuban, son of British citizens, who was shot to death in September, 1974 for tearing up a Fidel Castro photograph.

"We have many examples of reliable information, obtained through personal interviews with released prisoners," he says, recalling the event of the Boniato Massacre, occurred last September in that fortress prison in Oriente Province: Lauriano Valdes Gallardo, a young political prisoner who had developed a tooth infection, was denied medical assistance. His pain caused him to scream desperately, and he was executed. Reliable accounts have it, that the protest of the murder by his fellow political prisoners, earned them death as well.

"We would like to sensitize the English-speaking community about these things," one of the protestors said "that's why we are here."

Their strike started four days after the peaceful demonstrations held on SW 8th Street in the heart of Miami's

Cuban district, by over a thousand Cuban exiles in observance of the day of the "Cuban Political Prisoner," Monday April 5. The march concluded with a Mass celebrated at St. John Bosco Church by the pastor Father Emilio Vallina.

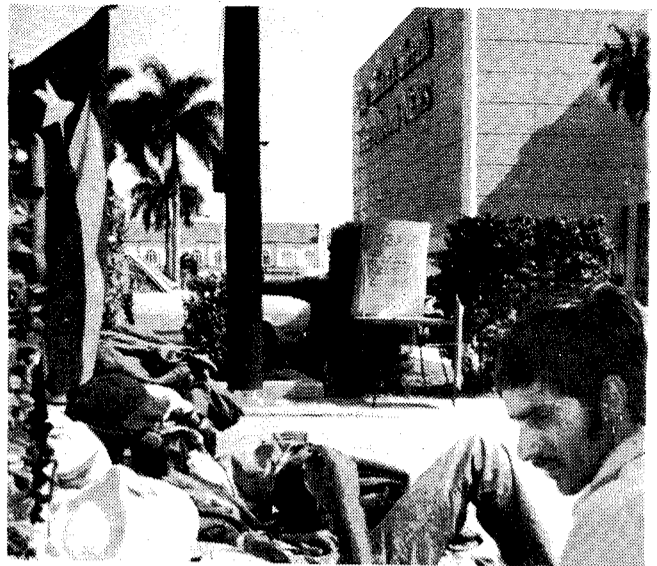
"We are not seeking one-sided information in our favor," said one of the strikers. "We would like to see that the press makes a commitment to responsibly investigate the whole picture about Cuba. If it keeps informing about the abuses against prisoners perpetrated in other countries, why not do the same in the case of the Castro regime?" they asked.

Spokesmen from the group met Tuesday with Herald Executive Editor Larry Jinks. They flatly denied rumors circulated by some in the community which had labeled the hunger strike as a boycott against the Herald for his recent supplement in Spanish. "On the contrary, we are pleased with this development," they said.

The strike ended Tuesday at 9 p.m., a few hours after the meeting with Jinks, which was described as amicable.

"We feel we have achieved the goals of our strike," they said.

"The meeting with the press has been very positive, it opens a new era of understanding. We trust that Herald readers will, in the future, be better informed about the total picture within Cuba. But now only the facts will tell..."



Cuban exiles camp out in front of the Miami Herald building, claiming the paper's English section is silent on the political prisoner situation.



HAPPY EASTER? HERE'S HOW!

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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

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HAPPINESS
TO
A
CHILD

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IS A
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OF YOUR
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IS A HOME
OF THEIR
OWN

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IS
CLOTHING

Where there is none in south India, you can build a six-room permanent school for only \$4,000. Archbishop Mar Gregorios will select the village, supervise construction and write to thank you. The children will pray for you, and you may name the school for your favorite saint, in your loved ones' memory!

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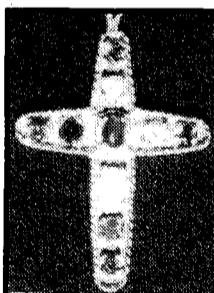
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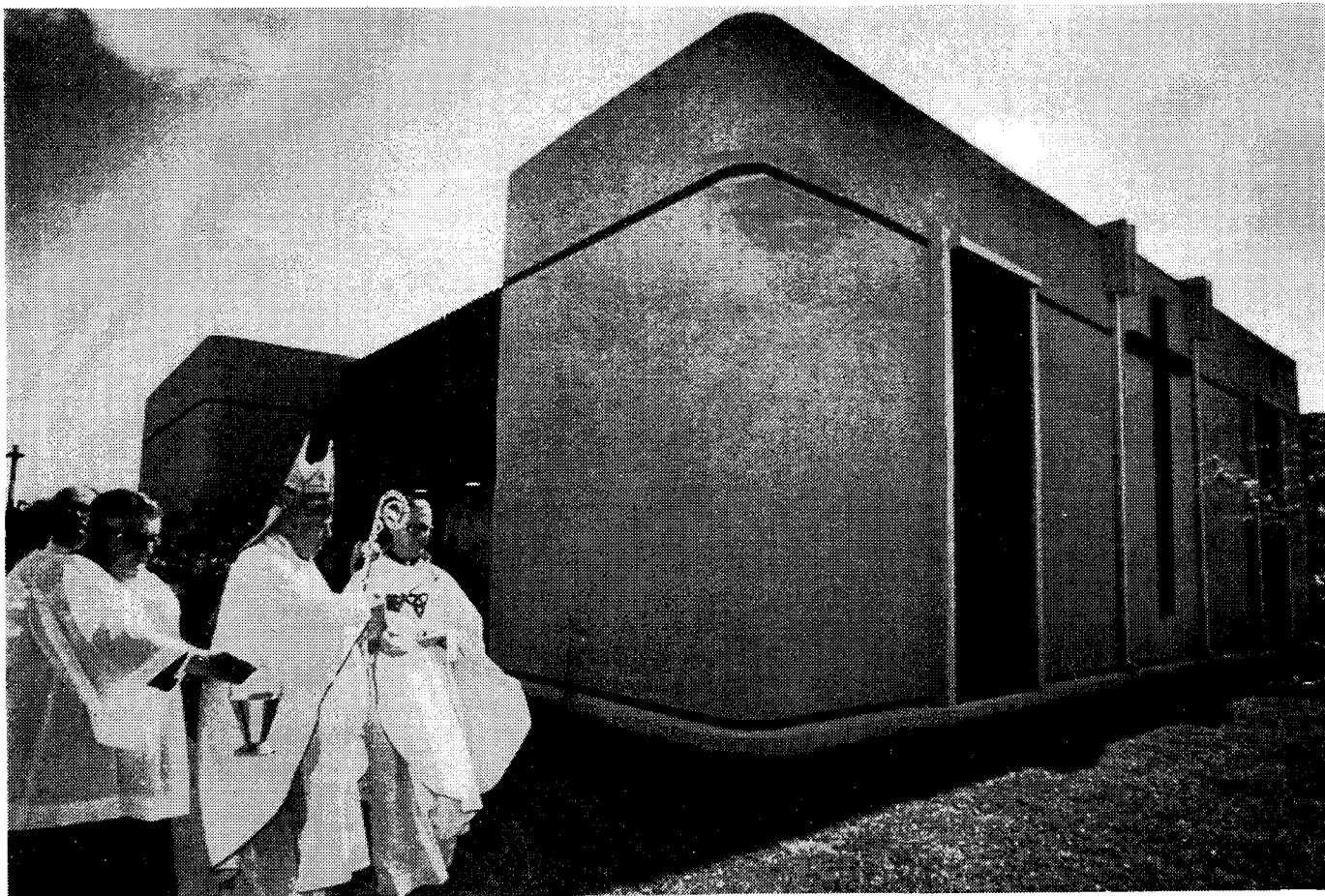
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Abp. blesses St. Boniface's new Center

St. Boniface Multi-Purpose Center, Pembroke Pines, was blessed last Sunday by Archbishop Coleman F. Carroll, shown left with chaplains, Father Jack Totty, first pastor; Msgr. John J. Donnelly, master of ceremonies; and Father Michael Eivers, present pastor.

Presenting gifts at the Offertory during Mass of Dedication were Joseph Barrett, foreground; and Mrs. Lois Purcell, president, Women's Club; Tom Hayes, president, Men's Club; and Mrs. Betty Henchy.



Overflow congregation participated in the Mass celebrated by Archbishop Coleman F. Carroll following the blessing of the newest church in the Archdiocese.



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The joy and excitement of a victory are in proportion to the danger and penalty of a defeat. No wonder, then, the victory of Christ over death has enflamed the hearts and minds of the people of all generations since the Apostles proclaimed: "Christ is risen from the dead."

By the power of God what seemed to be a hopeless defeat was suddenly turned into a glorious triumph. The powers of evil in hell and on earth massed their full fury on the person of Christ and seemed successful in wiping goodness, love and hope from the face of the earth. In no battle were the stakes ever higher. Man would have everlasting happiness or eternal grief; he would live as a child of God or a slave of Satan; his mind

would be opened to the light of truth or forever closed in the darkness of error; he would find the sure path to immortality or roam aimlessly in the valley of death; he would discover the world of love or remain helpless in the prison of hatred.

Since the life and death of all men were challenged, Christ allowed his enemies to take his life and make Him a captive of death. And when his last breath left his body, his enemies had good reason to claim victory. Death had put an end to every creature's power since Adam. It was the common lot of Caesars and slaves, mighty generals and starved children. Within the tomb were laid to rest beside the body of the Lord the withered hopes of the human race.

The agents of evil had had their uneasy hour of victory. And then it was all over. The tide turned so swiftly that until the end of time man will marvel at the wisdom of God, whose ways are not our ways.

If we think of what our life would be like, if the tomb had forever claimed Christ, it is only because we come thereby to appreciate the spoils of victory. For the triumph of Christ is the triumph of all who believe in Him and do his will. He conquered death and sin and despair and suffering. United with Him, we are certain that death can no longer claim us, sin cannot enslave us, despair cannot touch us, suffering cannot harm us. We share in all that He won.

The eyes of all are on the empty tomb



By
Msgr.
James J.
Walsh

Very likely nothing in the world has been scrutinized as thoroughly and for so long as the tomb of Christ.

From Friday afternoon until Sunday morning, the eyes of everyone even remotely connected with the death of Christ were directed to the sepulcher.

NOTHING seems so final as death, and yet the death of Jesus brought no relaxation to his enemies. Even while they gloated, they were still afraid of Him, nervous in their victory, boasting too loudly to be convincing.

Suddenly in a panic they ran to Pilate and said: "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.'" Then the Roman soldiers, justly famed for their courage in battle and their clever techniques, were commissioned to guard a dead body. So, not only did Jesus' enemies stare at the tomb, but the soldiers also, probably inventing a batch of new jokes about their dangerous duty.

Most likely they waited in complete boredom, irritated, indifferent to the events of Calvary, not dreaming they were about to witness the most startling event in mankind's history.

THE MOTHER of Jesus had her eyes on the tomb, too.

Her heart indeed was broken on Friday, because of what sin had done to her Son. But Mary did not grieve as one "having no hope." She knew that the early hours of Sunday morning would reveal the triumph of Jesus. Her faith needed no reassurance.

She watched the tomb with as much eagerness as she had waited for the first sight of Him in Bethlehem.

The Apostles directed their eyes to the burial place of the Lord, but how dismal and despairing their looks. If the enemies of Christ could have had one look at them in their hideaway, paralyzed with fear, crushed and morose, they would never have worried about the Apostles coming to steal the body. They were going nowhere.

THEY ACTED as if they had come to the end of the road. There was no place to go. They took literally Christ's remark on the cross: "It is finished."

Isn't it passing strange that the enemies remembered at once that Jesus had promised to rise again—and took Him seriously—while the Apostles ignored it?

All these were watching the tomb while the body of the Lord lay encased in linens. But no one saw the Saviour in the twinkling of an eye take back his life.

"**AS THE** God-man had once gone forth at midnight from the virginal womb of his mother without violating its integrity, so his glorious humanity now made its exit from the shade of the sepulcher without breaking the seal, and unnoticed by men."

It was only when the angel descended like a flash of lightning and the earth quaked

and trembled that the astonished soldiers became aware that Christ was truly alive again. Before running away in panic, they stared at the empty tomb. Then racing into the city, they told the chief priests what had happened.

They thus became the most reliable of witnesses to the resurrection, because they had no interest in Christ, no desire except to save their own skin and not lose the favor of Pilate.

STRANGEST fact in history! The leaders of the people did not deny the account of the soldiers. They did not punish them for lying. Rather they paid them on the spot to lie about what happened and to accuse the Apostles of stealing the body while they slept.

Just as all these contemporaries of Jesus stared at his empty tomb, so have people everywhere fastened their eyes on it, since Peter preached the resurrection. In all the centuries since then, neither believers nor unbelievers can take their eyes away. They stare and study and believe, or reason and deny. Two possible answers always come up—He arose from the dead; He did not arise.

Those who refuse to believe have a difficult time explaining emptiness. They are compelled to invent theories, like these. His body slipped into a fissure during the earthquake. He never really was dead, but was in a coma and the rest revived Him. Or, as a few weary ones murmur, "He neither died nor arose, because He never existed anyhow."

THOSE WHO believe keep their eyes on the tomb, too. It represents for us the difference between hope and despair.

Countless millions since that day have found the empty tomb the most eloquent proof that this Man of Nazareth truly came from God; more than that, He was true God Himself, equal to the Father; that He has a kingdom in another world; that we, all peoples of all

nations, are eligible for membership in the family of God, if we believe in Him and love Him.

In this we find what we need to believe all that He taught and to obey Him in all things, and to serve Him with willing hearts.

Is tithing necessary?

(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. My friends and I have been having a discussion on tithing. I say God commands us all to tithe, to prove God is first in our lives. My friends believe in giving a dollar or two in the collection plate each week. How would any church survive if we all did that?

A. You raise a good point. Some people do not realize that they have a financial responsibility to their Church. It is a common tradition among some Protestant denominations to tithe. We often forget that one of the commandments of the Church actually asks us to tithe.

Obviously, salvation will not depend on tithing exclusively. But it is part of our total Christian life to be responsible in supporting our Church, not only on a local, parish basis, but on the diocesan level and even the national and international.

Recently I saw a bumpersticker that answers your question very well. It read: "Do

you love Jesus? Tithe...anyone can honk." I think it teaches us something.

Please do not misinterpret me. Our ultimate objective as a Church is **not** to make money. Our reason for existence is to proclaim the Good News of

What is your question?

Christ. To bring his saving love to all men. But the Church, being an incarnate reality, needs material things (like church buildings, schools, etc.) to preach the gospel. This is where part of the responsibility of our laity comes in.

Fortunately, most of our lay people in South Florida are quite generous with the Church. Our Archdiocesan drive, the ABCD, has brought hope and help to countless persons.

But, as I said at the beginning, you raise a good point. A good Christian will be generous with his Church-community both in a spiritual and financial way. Our buildings, our institutions our schools, and our seminaries need the support of all Catholics in South Florida.



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1950	\$2,444,000.00	\$2,513,000.00	\$148,000.00	\$250,000.00	1950
1955	\$31,891,000.00	\$24,818,000.00	\$7,773,000.00	\$1,279,000.00	1955
1958	\$41,446,000.00	\$30,819,000.00	\$14,751,000.00	\$2,697,000.00	1958
1961	\$45,944,000.00	\$29,393,000.00	\$19,148,000.00	\$3,745,000.00	1961
1964	\$54,061,000.00	\$28,536,000.00	\$28,059,000.00	\$4,871,500.00	1964
1967	\$66,234,000.00	\$40,679,000.00	\$33,005,000.00	\$5,076,000.00	1967
1970	\$101,230,000.00	\$64,761,000.00	\$41,639,000.00	\$6,186,930.00	1970
1973	\$164,157,000.00	\$101,492,000.00	\$68,972,000.00	\$9,844,256.39	1973
1976	\$174,404,000.00	\$110,645,000.00	\$70,794,000.00	\$11,465,540.00	1976

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Easter pageant is tribute to brothers' faith, love

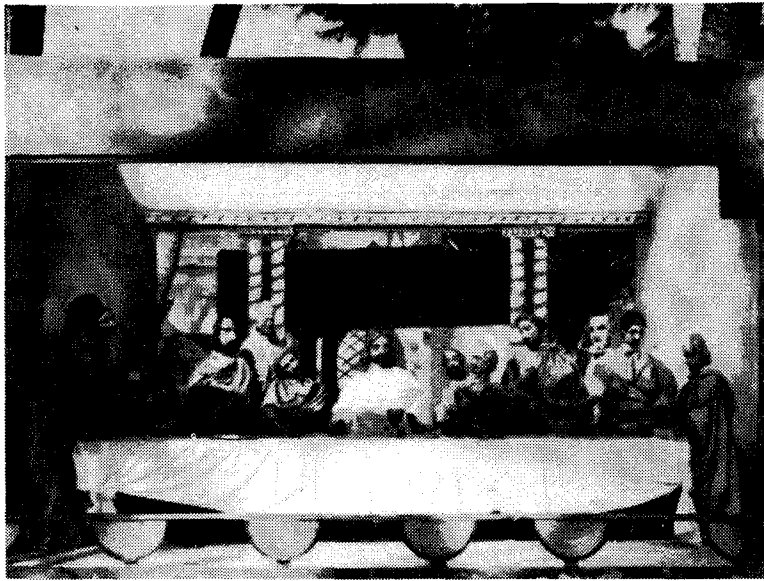
NORTH PALM BEACH— It is the scene of the Last Supper. Christ's hands rise, offering the bread, and then the wine. His words ring out into the night. Children and adults gaze on the scene as they have done every year since 1932.

It is the Easter Pageant presented by the Hetzel brothers, a yearly event here inspired by a dream and continued by the efforts of a devoted family.

The pageant, with animated scenes including the Last Supper, the Agony in the Garden, Christ before Pilate, Christ falling with the Cross, the Crucifixion and the Resurrection, was started by Bernard and Conrad Hetzel in North Carolina; later it moved to Norfolk, Va., Lakeland, and Currie Park in West Palm Beach before settling at Northlake Blvd. and MacArthur Blvd., 10 years ago. The pageant runs every night from dusk until 10 p.m. through April 25.

The idea for the pageant began in 1932 when Conrad was seriously ill. After praying for his brother's recovery, Bernard had a vivid dream in which the birth of Christ was portrayed. Feeling that it was a sign to be shared, he set to work building the figures for a Christmas pageant. Later the Easter pageant was added.

The two brothers had put on the pageant every year, wherever they lived, drawing



Last Supper as portrayed in the Hetzel Brothers Easter Pageant. In this animated scene, Christ raises the bread and wine.

thousands to see the hand-made figures and the narrated scenes. Within the last four years both brothers died, but the pageant lives on, presented by the family of Bernard.

The figures are the original ones designed by Bernard, and the original narration taped by Conrad is used. Scenes not only show Jesus offering the bread and wine, but also hearing his accusers demand his death; struggling under the weight of the cross as He makes his way to the crucifixion; saying, "It is finished, Father, into thy hand I commend my spirit;" and rising from the tomb on Easter morning.

Hunger, food stamp talks by coalition set April 22

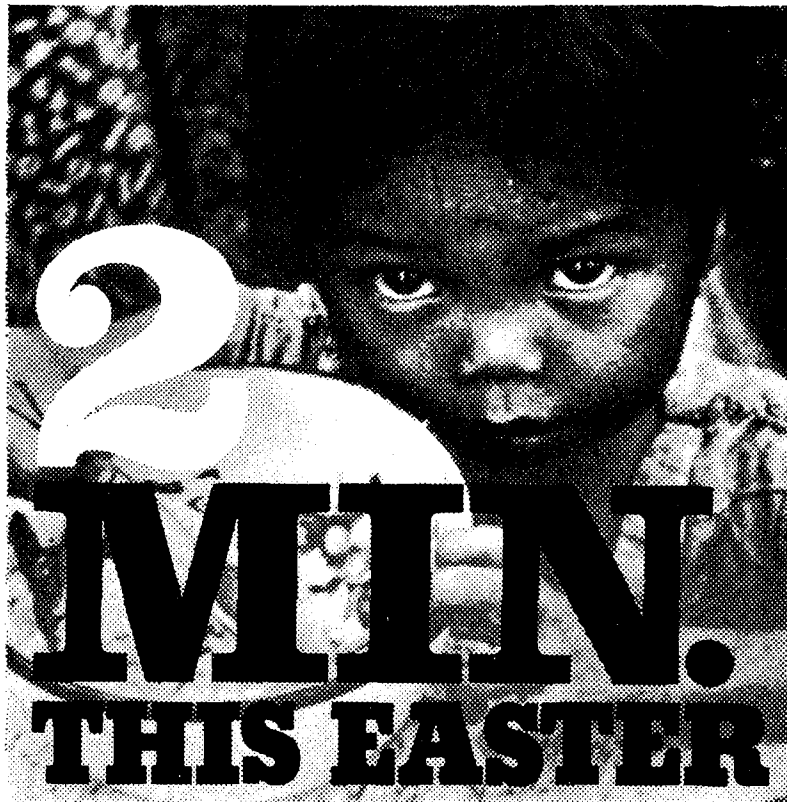
A public forum on hunger in America and food stamps will be held at 2 p.m. by the Florida Citizens Coalition Against Hunger Thursday April 22 at Temple Israel, 137 NE 19 Street, Miami.

Ed Craft, spokesman for the concerned citizens group, said that proposed changes and cutbacks in the food stamp program would take millions of needy people off the stamps and said the public needs to know about hunger and what is happening.

There will be an afternoon session from 2 to 5 and an evening session 7 to 9, he said.

"We expect to have mayors and some legislators and speakers on a panel, including people on the stamp program who can testify as to their real needs," Craft said.

"We want to alert people to the crisis," he said, "and tell them how they can help."



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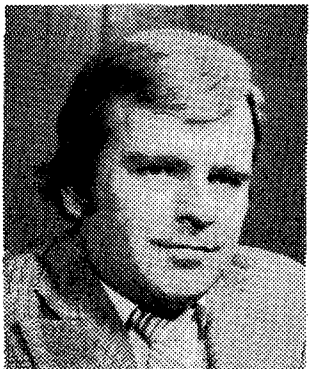
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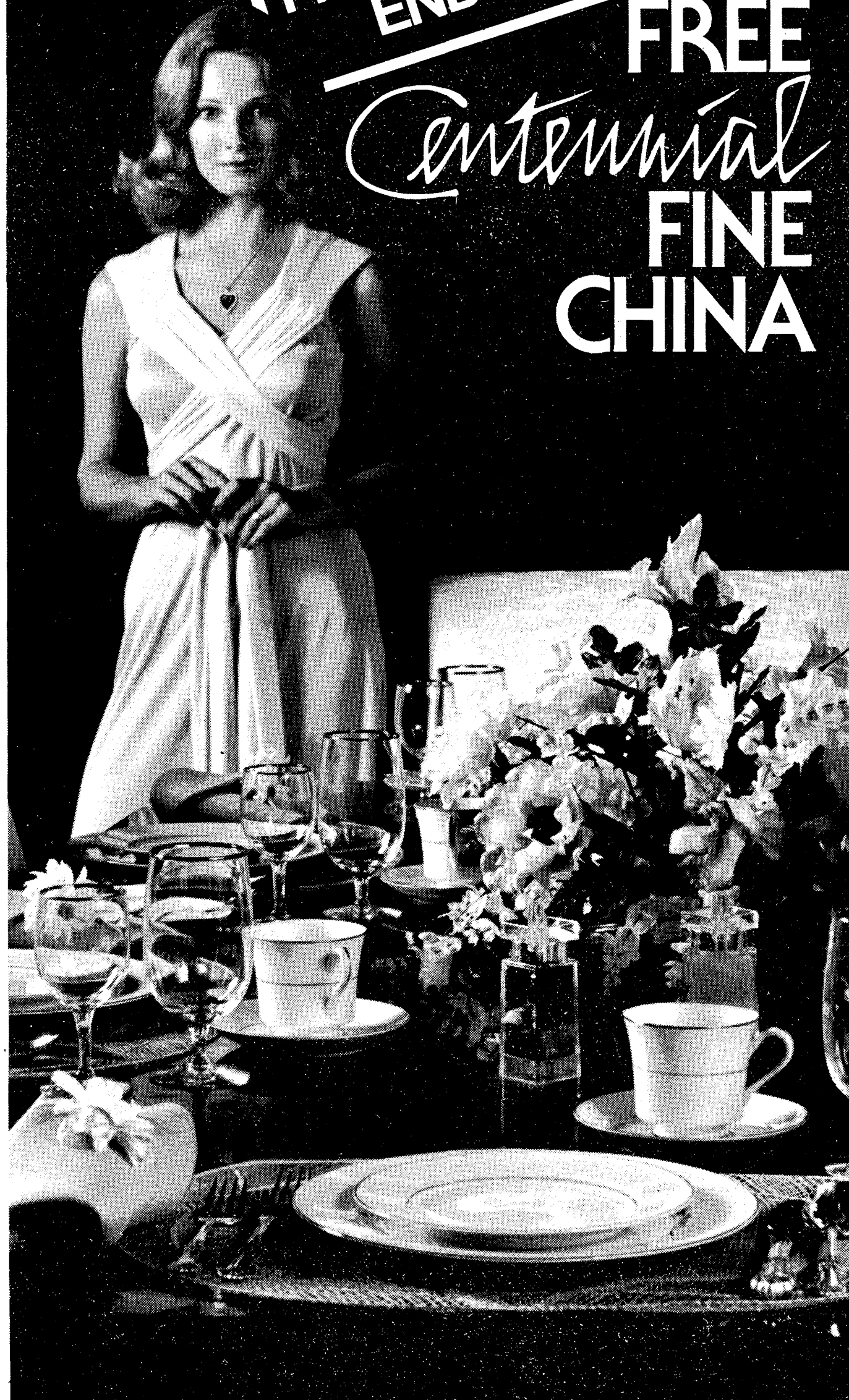
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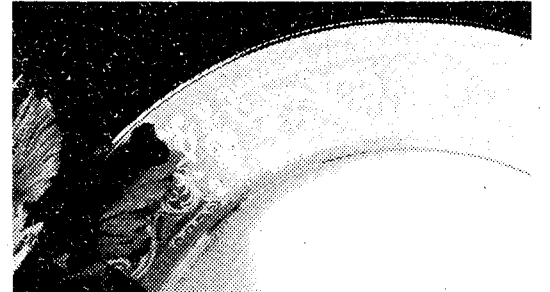
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Legislature debates life, death, farm issues

TALLAHASSEE — Pro-life forces scored a number of successes in committee actions on "Death with Dignity" and abortion bills, while farm labor supporters suffered a setback, as the 1976 session of the Florida Legislature got into full swing this week.

A proposal (HJR 2575) by Reps. Walter Sackett of Miami and Richard Hodes of Tampa, which would have added to the Florida Constitution the "right to die with dignity," was defeated in its second hearing after an attempt by Rep. George Sheldon of Tampa to amend it to read "the right to die a natural death with dignity."

The amendment was originally defeated by a 5-1 vote in hearings on April 1, at which time a motion was made to reconsider it and reschedule it for hearings on April 8. At the same time Sackett withdrew his traditional death with dignity legislation proposal, HB 2463.

IN THE April 8 hearings, Thomas Horkan of the Florida Catholic Conference and Marsha Beach of the Florida Association for Retarded Citizens each opposed the amendment, stressing the point that Sackett has always urged the process of allowing the retarded and seriously ill to die "a natural death" simply by refusing to treat curable infections or conditions.

Horkan also stressed the reasoned approach of the New Jersey Supreme Court in discussing the subject matter.

In the final action the committee can take on the proposal, members defeated it 4-2. Voting in favor of the amendment were Reps. Sackett and Sheldon; voting against were Reps. L.W. Belanger of St. Petersburg, David Lehman of Hollywood, Jane Robinson of Merritt Island and chairman Robert McKnight of Miami.

MEANWHILE, a death with dignity bill was introduced into the Senate by Sen. David Lane of Fort Lauderdale as a companion to Sackett's withdrawn House bill. The bill, SB 513, was referred to the Judiciary-Civil, the Judiciary-Criminal and HRS committees, where, according to Horkan, it is likely to receive an adverse reception.

The House Select Committee on Human Rights passed unanimously HB 1218 by Rep. Mary Singleton of Jacksonville, which requires abortion referral agencies to give full and complete explanation of abortion, including information on side effects and alternatives, to all clients; and to obtain informed consent before making referrals. It also prohibits kickbacks, fee splitting and referral fees between referral agencies and those performing the abortions.

An amendment proposed by Rep. Lee Moffitt of Tampa and adopted by the committee requires all information also to be furnished to the parents of a minor seeking an abortion.

SPEAKING in favor of the bill were Marilyn Lucas of Action for Life in Naples, and Judy Glocker of the Florida State Right to Life Committee in Jacksonville.

Sent back to subcommittee for language changes and scheduled for another hearing in the late afternoon of Wednesday, April 14, was HB 1160, which would require physicians to make every effort to preserve the life of a viable fetus in an abortion and prohibit fetal experimentation unless done for the health or welfare of the fetus.

The bill was supported by Jean Doyle of Orlando, president of the state Right to Life Committee, and Judy Glocker. Urging defeat of the

bill were the Florida chapter of the National Organization of Women; and the Florida Medical Association, which opposed it on the grounds that its language would make doctors uncertain as to whether or not to perform late abortions.

In the Senate, Sen. Phil Lewis of West Palm Beach had introduced SB 52, companion bill to the House bill concerning viable fetuses. The bill was heard by the Senate HRS Committee, amended, and passed out in strengthened form. It now goes to the Judiciary-Civil committee.

THE BILL, supported by

Mrs. Lucas, Mrs. Doyle, Mrs. Glocker and Horkan, withstood a withering attack by Sen. James Glisson of Tavares, Sen. Lane of Fort Lauderdale, and Sen. Jack Gordon of Miami.

Glisson objected to having to spend so much time listening to abortion bills, suggesting that the Senate could well devote its time to more important matters. Lane urged that doctors not be restricted from "allowing meaningless lives to die," and pointed out that society now bears a heavy financial burden in caring for "hopeless monsters" and "vegetables."

would attempt to crack down on the worst abuses in abortion clinics by requiring regulation by the Department of Health and Rehabilitative Services, was amended extensively, tightened up and passed 7-0. The vote was held after a viewing of Miami Channel 7's series which showed some clinics advocating "abortions" for non-pregnant women.

A bill by Sen. Jack Gordon to permit sterilization and abortion of minors without parental consent and to give minors the right to execute valid and binding consents to

Sen. Lewis' SB 53, which

(Continued on page 23)



Planning the 12th annual Catholic Police and Firemen's Guild Communion observance at a meeting this week were left to right: Charles W. Zmuda, director of security at Barry College; Father Thomas Engbers, chaplain of the Miami Fire Department; Jerry Reichardt, of the Dade County Public Safety Department; Msgr. John Nevins, chaplain of the Guild;

Paul Gurdack, of the Dade County Fire Department; John H. Tighe, of the Miami Beach Police Department; and Thomas R. Conroy, of the Dade County Schools security department. Also on the planning committee but not pictured are Kathy Thomas, Arnie De Lucca and Ed Balenky, all of the Dade County Public Safety Department.

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Artistic pornography: contradiction of terms

By MICHAEL GALLAGHER

Taking as our guide the principle that any film that places too heavy a weight upon sexual elements must violate basic artistic criteria as surely it does those that pertain to morality, let us now take a look at two recent popular films. Since these movies are, in fact, not pornographic, in any way they demonstrate the positive aspect of the principle.

Nashville: Sex plays an important role in this film. A promiscuous and arrogant young rock star has affairs with four women, two of them married; and an untalented young woman, who had been under the impression she was to sing at a stag party is pressured into doing a striptease. Director Robert Altman presents the promiscuity of the young man as a decided defect of character, and, furthermore, properly concerned with character development, Altman avoids any overt sexual display including nudity. Gifted director that he is, he realizes that this would get in the way of what he was trying to express.

The striptease presents more difficulty. There is some use of explicit nudity here (as opposed to mere suggestion), though it is restrained. The moment is over and past before there is time to dwell on it, before it can get in the way of what Altman is trying to get across: the humiliation of the girl which, nevertheless, her unreasonable ambition drives her to accept, and the grossness of the wealthy men at the party. The impression that the mature viewer takes away is one of pathos mixed with distaste. Could Altman have carried it off just as well without any explicit nudity? I think he could have, and to better artistic effect too.

His use of explicit nudity is so fleeting—a director intent on exploitation would have dwelt upon it—that it constitutes a marginal error of judgment rather than a serious violation of aesthetic and moral principles. Hence the A-IV rating (unobjectionable for adults, with reservations) by the Office for Film and Broadcasting.

Barry Lyndon: Explicit sex plays almost no part in this film, but there is one scene in a brothel, featuring nudity in a decidedly sexual context, that illustrates the importance of the manner of presentation. In some of the advance publicity for the film, this particular scene was frozen in a still picture. Not only that, the picture was a closeup, and it was consequently quite of-

fensive. What happens in the film itself, however, is that this scene is shot from a distance, in faint light, and it is over before the viewer is quite aware of what he is seeing. Director Stanley Kubrick's intention, as is quite apparent, is to indicate the moral degeneration of his hero and not to titillate the audience with a vivid sexual interlude. It is quite obvious what a director of less serious intention would have done with the scene. And had it been exploited in this way, the Office would surely not have given the movie an A-III rating (unobjectionable for adults). What I find interesting about **Barry Lyndon** is that Kubrick did not exercise a like restraint in dealing with sheer beauty as an element in his film. To put it another way, while a violation of moral criteria in a work of art will constitute a violation of artistic criteria as well, the reverse is not true. Thus while Kubrick's lovely landscapes and enchanting candlelit interiors are quite all right in

moral terms, his dwelling upon them to so great an extent reduces his characters to cyphers and his story line to something of little consequence. The latter effect happens with a vengeance in any film that veers into the pornographic, simply because vividly portrayed sex has far greater power than any depiction of scenery to call attention to itself and thus destroy the unity so essential to a film with a serious intention. Good directors realize this. Hence they exercise great restraint in dealing with explicitly sexual material.

Artistic pornography, then, is a contradiction, as an incident in a recent film of Claude Lelouch (*And Now My Love*) pertinently illustrates. Some bored young sophisticates are watching a pornographic movie, and one idly remarks: "Soon all directors will be making films like this." "Yes," answers another, "just as soon as they have nothing more to say."

'Bad News Bears' is that—bad news

If the media have made one thing abysmally clear over the last decade, it is that American society is in deep trouble. The latest bit of bad news about ourselves comes in the form of a Hollywood movie, aptly titled *The Bad News Bears*, which is perhaps even more depressing because it is being presented as a light-hearted comedy for kids.

The target of this comedy is the All-American success story where winning is all that counts and nice guys finish last. The film has a sound moral purpose but the means taken to

show how wrong this is are themselves objectionable, calling the whole enterprise into question. The children, for instance, are so obnoxious that one's sympathy for them is taxed beyond the limit.

It's too bad because the film does have a lot of entertainment value, especially Matthau's performance. But despite its PG rating, the film is not suitable for children. Indeed, many adults will be anything but amused at its treatment of children and its cynical view of American life. (B)

TV dramatization adult but serious

Television this season has rediscovered history as a prime source for dramatic entertainment. With the Bicentennial getting ever closer, the networks are inundating us with all kinds of programs on our nation's past glories. One that succeeds better than most in showing our country at its worst and at its best is *Judge Horton and the Scottsboro Boys* to be broadcast on "NBC Thursday Night at the Movies" April 22, 9-11 p.m.

In 1931, nine black men accused of raping two white women were found guilty and sentenced to death by a Scottsboro, Alabama jury. After they were granted

another trial, a jury again found them guilty, but James E. Horton, the presiding judge, overruled the verdict because he found that the prosecution had not proved its case. More trials led finally to a Supreme Court decision ending discrimination against blacks as prospective jury members. Painful as it was for the men involved, the case was a step forward in the development of the concept of equal rights for all Americans.

The network advises viewers that the program is intended for mature audiences. Because the trial gets into some explicit details about the alleged rape, parents will have



Dr. Charles Campbell conducts the Greater Miami Youth Symphony Orchestra in "That Weird Classical Stuff," to be broadcast on WPBT, Channel 2, Sunday at 7 p.m.

Classical music shows set on two stations

Classical music is the theme of programs on two television stations this week, both featuring local orchestras.

"That Weird Classical Stuff," scheduled on WPBT, Channel 2, at 7 p.m. on Sunday, April 18, features the Greater Miami Youth Symphony Orchestra, both in performance and talking about their feelings concerning rehearsal, pre-concert jitters, the thrill of performance and the viewing of the final product.

"The Miami Philharmonic: In Concert," scheduled on WTVJ, Channel 4, at 8 p.m. Sunday, April 18, includes a concert by the orchestra under the direction of 26-year-old James Conlon; and a brief behind-the-scenes look at one of the orchestra's rehearsals. Selections from the concert include "Don Juan" by Richard Strauss and "Pictures At an Exhibition" by Modest Mussorgsky.

to be careful about letting the youngsters watch the show. But there is no exploitation of this material and the film can

be recommended as a serious attempt at dealing with the troubling problem of racial prejudice.

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9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. "Pascal Sunday."
10:30 a.m.
THE TV MASS—Ch. 10 WPLG, Fr. James Reynolds.
2 p.m.
INSIGHT—Film WINK Ch. 11.
4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

BEST TV THIS SUNDAY

9 A.M. — Ch. 7
"The Church and the World Today."

10:30 A.M. — Ch. 10
The TV Mass for Shut-Ins.

The Archdiocese of Miami's TV Programs in English

'Casual' sex causing national crisis, priest warns in talk at U-M

By ROBERT O'STEEN
Voice News Editor

Sex has become so casual it has led the nation to a "crisis of sexual significance."

That is the view of Jesuit Father Richard McCormick of the Kennedy Institute for Human Sexuality and Bioethics.

Sponsored by the University of Miami chaplains, Father McCormick spoke on "Human Sexuality—Moralism or Morality?" at the Catholic Center. He is a noted lecturer and is editor of Moral Notes on Theological Studies.

FATHER MCCORMICK said that one of the nation's basic problems in human relations and the high divorce rate (second only to Sweden) is the loss of "significance" of sex. He said he preferred to think of sexuality first in broader terms of its meaning, then lead up to its "rights and wrongs."

"Those who moralize prevent others from understanding," he said.

"One of the first questions we in counseling get asked about sex is always, 'What's wrong with...?' That should be the last thing. The first question should be 'What is good about...?'" he said.

Father McCormick traced three trends that have brought society to its present casualness of sex:

- **Objectivation**—Where sex was once viewed as composed of all the human emotions—joy, boredom, challenge, humiliation, fulfillment—it started at the turn of the century being measured by social scientists, tabulated and reduced to data of occurrences, frequencies, intensities and so forth.

- **"Sex became 'thingified,'** a matter of bodily plumbing parts, and with that, casualness came into the language, 'scored,' 'tumbled,' 'had an affair.'"

- **Autonomy**—Sex was separated from the rest of life, the family, children, and became merely an action unrelated to anything else in a person's life.

- **Depersonalization**—Sexuality was no longer something coming out of the whole personality, but became a manipulation of bodily parts.

With the arrival of this, sex could actually be used for

other things than reproduction or marriage, he said, such as selling "how-to" books and magazines.

With the arrival of objectivized sex, the ideal form was auto-sex, he said, leaving one in total control, with no difficult human relationships involved.

This, he said, is the current picture of objective sex with the result being its loss of "significance," which leads to various social problems.

How, then, he asked, can significance be restored?

Vatican II spoke of marital love, using terms such as "perpetual love," "mutual total love," and "intimate union," he said, adding that the Council said sex was "perfected through the marital act"... "noble and worthy"... "truly human"... which "signifies and promotes self giving."

HE POINTED out that the key term is "signifies." This is the significance: the self giving, the total love of commitment, he said.

"Sexual intimacy is only as meaningful as the shared human values and the promise of total commitment gives sex its greatest meaning."

It can mean a variety of things from almost no significance to great significance: "Goodnight, stranger." "I'm hungry and want you." "I'm not coping with my problems and need you for escape." "I'm not getting along with my wife and I need you,"

Or it can mean "We belong to each other for all time."

Commitment through time brings significance, Father McCormick said, "because sex is both affirmation of the past and promise of the future two people will have together. Otherwise, we have only the present which is narrow and of little significance."

He said that contrary to the popular belief, physical sex does not automatically bring instant knowledge of the other person as is often cited by couples who live together first to see how they are going to get along.

"Married couples break the physical barriers early," he pointed out "then spend the rest of their lives learning all the human dimensions of each other."

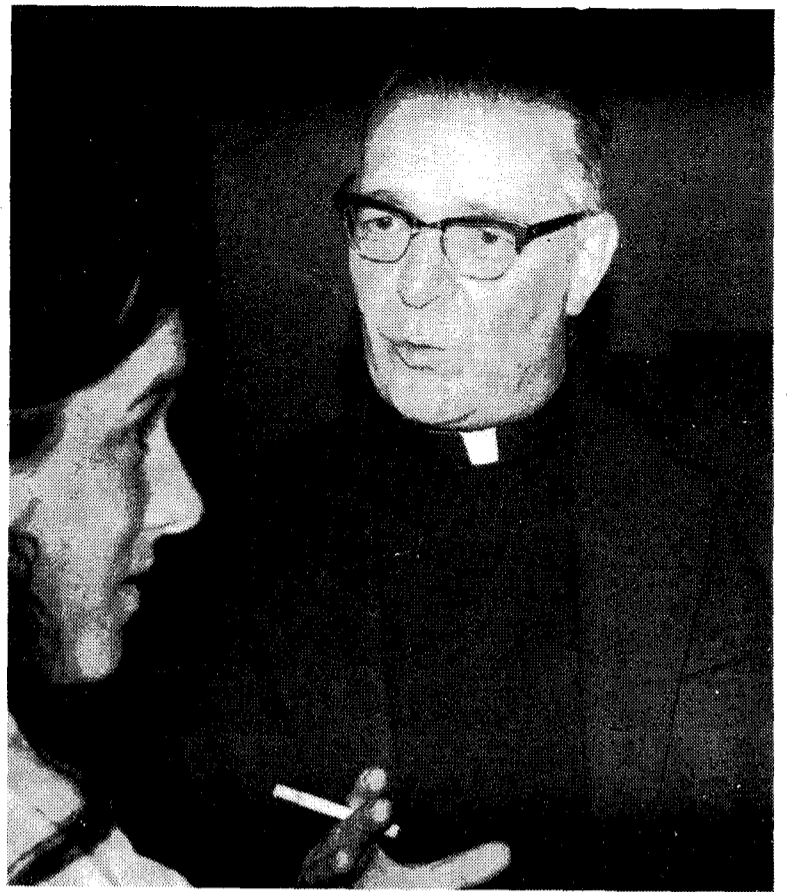
In terms of moral rights and wrongs, he said "we in counseling learn not to ask someone with a problem 'Why

are you doing this act or that act?' and not to tell them to be strong and do better. We find it more effective to ask first 'What are your problems and frustrations? What are the things that are leading you to these sexual expressions?'"

PEOPLE WHO are not married, he said, are preparing for it sooner or later. They should be exploring the total person, communicating, reaching the depths of the person, rather than going straight to the physical acts which are the last part of a total commitment.

In fact, he said, when two people get physical first, it tends to drain away any real total relationship because it seems total already.

"The result," he said, "is you see many divorces today of people who were married as strangers."



Father McCormick chats with one of the people who heard his talk on human sexuality at the University of Miami Catholic Center.

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WAITING

The Apostles knew how — today we fight instead

By JAMES E. FARRELL, S.J.

St. Luke ends his Passion Narrative on a quiet but peculiar note. He writes: "On the sabbath they rested according to the commandment." Obviously he wants to emphasize that Jesus' followers, like their Master, were blameless before the Law. But resting would seem an unlikely state after the anguished drama of Calvary.

How many people have known the sleepless nights that follow death in the family. One's heart is numb and crushed; one feels empty as if his whole insides were gone from grief. One listens and distant sounds remind of nature's own mourning for the dead. Is someone weeping in another room? So many things must be done the next day. So many places to go, so many arrangements to be made, so much unknown to be prepared for, now newly alone.

WHAT TYPE of rest may have filled that evening and Passover of his disciples after Jesus the Master had been slain upon a cross?



The disciples had fled him in the Garden. He had brought them there after supper and had gone aside by himself to pray. What had happened all occurred so quickly. A noisy band of men approached in the night; temple guards and soldiers were with them. A few words were exchanged; there was a brief scuffle; for a moment swords flashed in the moonlight. A shout of pain; hearts pounded panic struck them all.

They turned and ran. One by one they had come back to the supper room, each with his own thoughts, each hardly able to look another in the eye. They counted every time the door had opened. All had come back but Jesus—and Judas.

PETER SAT alone. As a fisherman he had spent many quiet nights alone upon the water. But this night and Sabbath were like no others. His heart ached; his stomach chilled; again and again in his mind he retraced each step he had taken during that night. He had felt safe with two swords; he was convinced of his own courage. He was not afraid to fight if he had to. He saw in his mind his arm crashing down in an arc, a sword clutched tight in his hand, a man's head, an ear. Once more he heard the scream of pain and noticed the blood that stained his cuff and scabbard. He saw faces, haunting faces, a nosing wench so filled with questions, and men sitting, jeering at him by the fire.

*Today we fight sorrow.
We cannot rest; we cannot
wait for the mystery of life
and death to be unravelled.
We seek instant answers...*

He saw Jesus' face as the Master last looked at him. He had caught his eye for an instant just as the dawn broke and a distant cock had crowed. For a hundredth time Peter crashed his fist in his palm. How different things might have been.

John stayed with Mary. They had come back together late in the day, they and the other women and Joseph of Arimathea. All John had said was, "He's dead;" there was no need for further words. Mary wept alone, at times she would rock back and forth where she sat and wail in a burst of emotion. Her boy was dead. He had meant so much to her.

SHE REMEMBERED his childhood, his growing up, his leaving home and coming back again. How proud she had been when he read the scrolls in the synagogue at Nazareth. How shocked she had been as her

neighbors reacted to his words. Now it had come to this. Why couldn't he have stayed at home and made cabinets?

The sorrow of death makes each of us sit alone and ask questions. In the death of a friend we see dimly our own march toward death. Where has he gone? Why has he gone at this moment and this way? What use is life if it ends like this? What good is all our planning, all our work, all our hopes and our dreams?

It would be great if answers came quickly like fresh air when we open the shutters and let in the light. But they don't; they come slowly. The healing of sorrow is gradual like recovery from surgery; we can move around soon but the pain and weakness leave only with time.

IN SORROW we need to rest, to lie down and face our mortality. We have to see that we cannot control every angle of life. Living eludes us: we do not control our coming or our going, we do not control the span that lies between. We plan, we work, we save, we dream; but we also wait and rest so we can grow to see the light and live to see the purpose of our striving.

Today we fight sorrow. We numb it with sedatives and banish it with distraction. We cannot rest; we cannot wait for the mystery of life and death to be unravelled. We seek instant answers just as we reach every day for instant coffee, instant food, instant beauty, instant news, instant travel, instant ecstasy. Jesus' disciples rested; their minds were filled, their hearts were heavy, but they did not rush for solutions.

God allots us just one day at a time where he reveals that bit of love and grace that fits us for that day. He gives a bit of testing too which we could not have taken yesterday to help us grow to meet tomorrows'. He does not rush us; we should not rush him. In his good time we will grow to see the purpose of our waiting.

*In sorrow, we need to rest,
to lie down and face our mortality*

By EUGENE S. GEISLER

By rising from the dead, Jesus Christ has made every day an Easter for those who believe in Him. Even Good Friday looks forward to Easter.

This looking forward to Easter was not very clear on the first Good Friday because Jesus had not yet risen from the dead. But when we commemorate Good Friday now, it is the first day of the three-day celebration which ends with Easter. Good Friday is not a day that stands alone casting a dark shadow into tomorrow.

The germ of Easter is already sprouting like a seed in the ground, just like Jesus had said: "If the seed falls into the ground and dies, it will bear fruit...If you lose your life you will find it...Die and you shall live."

Protestant Churches have their crosses and some at least explain that Jesus is not on them because he is risen. It makes some sense, explaining it that way. Also, there are some crucifixes now that have the figure of Jesus on them, not nailed

but in the triumphant gesture of the resurrection. Again there is something to say for symbolizing the death and resurrection of Jesus that way.

The fact is: We have been saved by the miracle and mystery of the dying and rising of Jesus Christ and He who thinks of only one of these at a time is thinking only half of the mystery and the miracle. The two cannot be separated anymore. That is why the Christian has a right to be, at all times, a man or woman of joy. Joy does not mean either laughing or crying; it exists in the presence of either smiles or tears. It is the peace of knowing that "For those who love God all things work out for the good," and Jesus is the proof of it.

Many things around us remind us, or can remind us, of Easter. We are probably meant to think in terms of Easter every day. Our every prayer should have in it an element of Easter joy: God is in his heaven and Jesus Christ is risen from the dead and that is why all is right with the

world. So one way of having Easter every day is praying every day. Mass of course is a celebration of the Easter mystery. That is why it is such a wonderful thing to go to Mass every day—or at least every Sunday. It makes Easter alive in our lives.

Have you ever thought of every day and night being like an Easter? The sun sets in all its beauty and so comes the night. Or it sets in a less beautiful way on a cloudy day and it is dark. (One day long ago the sun set on Calvary and it was a deep dark night.) Then comes the morning once again and the sun rises (as Jesus rose on Easter morning) and it is a brand new day. Easter has made a brand new day of every day and the sun's rising reminds us, or can remind us, that every dawn is an Easter dawn. Lift up your head, O Christian, for your salvation is as near as every night and morning.

Do you live close to the land? Do you garden? Have you ever put a seed into the ground? Very few of us haven't. Maybe we didn't think much of the hope and expectation we entertained while doing it. It is an act of faith in the seed's power of resurrection from the dead—all the more eventful because Jesus made us of the seed's dying and rising to explain Himself to us.

Myself, I love life close to the land and one of my joys in life is planting a field of wheat and then watching it, a miracle each time, sprout up out of the ground into a mass of green. Who would have thought that the dry seed slipping through my fingers could really do a

thing like that? And if weren't enough, comes the winter and the snow field lies there frozen. Then once again the spring.

It was in my mind writing this article on Easter something I wrote at another time. I was writing about my life like Christ, died when I was young and strong, and the spring is Christ making every day a new spring. Spring is Christ going out of the tomb and pushing life back into the world. Spring is the power of love let loose upon the world. One day the earth will be with the last of dead winter and the sun will fall on the tomb. The Easter Christ is making the world green. I've seen it myself in the spring and the beauty of the earth is one Alleluia."—(There Is A New Day, p. 25)



On
third
day

Christian belief.

The Resurrection is the ultimate testimony of Jesus. If death in fact has no power as it does ordinarily, one might conclude that Jesus was certainly a very great teacher and prophet, but was in the end no more than a man.

In emerging from the tomb, triumphant over death, Jesus testified that he was a human being—I mean, a God and God Himself. His miracles served not only the purposes of the fact of his divinity, but is the greatest miracle that marks out the fact that Jesus is God.

The Resurrection is direct, immediate destiny, for it testifies of our redemption. Christ's freely accepted death was his central act. But the Church associated the Resurrection with the Crucifixion, and they are indissolubly joined.

The Resurrection is central to our redemption. That Christ has died—not only for us, but for the whole of humanity's prison. But, through the Resurrection, we are redeemed. In the Resurrection, that death in fact is the last word either for us or for the world.

Although the Resurrection is central to our belief, it is possible that it is not immediately apparent to people today. In our popular democratic age, we are explaining away the grounds of every Christian belief—of every

By RUSSELL SHAW

The Resurrection is the cornerstone of our belief as Christians. St. Paul puts it this way: "If Christ has not been raised, our preaching is void of content and your faith is empty too." (1 Cor. 15, 14)

Why does the fact that Christ rose from the dead occupy this central position in our faith? A number of different considerations have a bearing on this question.

One is that the Resurrection was also central to the belief of the early Christian community in the time of the apostles. St. Paul's words make this abundantly clear. If, therefore, the Resurrection were not a fact, that would call into question the value of the other elements of belief held by the early Christians—elements which we hold to have been transmitted in their integrity, under the guidance of the Holy Spirit, from apostolic times to the present day.

This is a very important consideration, but it is also a somewhat dry and abstract one. The Resurrection plays a far more dynamic role in Christian life than simply legitimizing the elements of

RESURRECTION

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fair to suppose that a good number of well meaning people more or less tacitly place the Resurrection in the category of a pious myth.

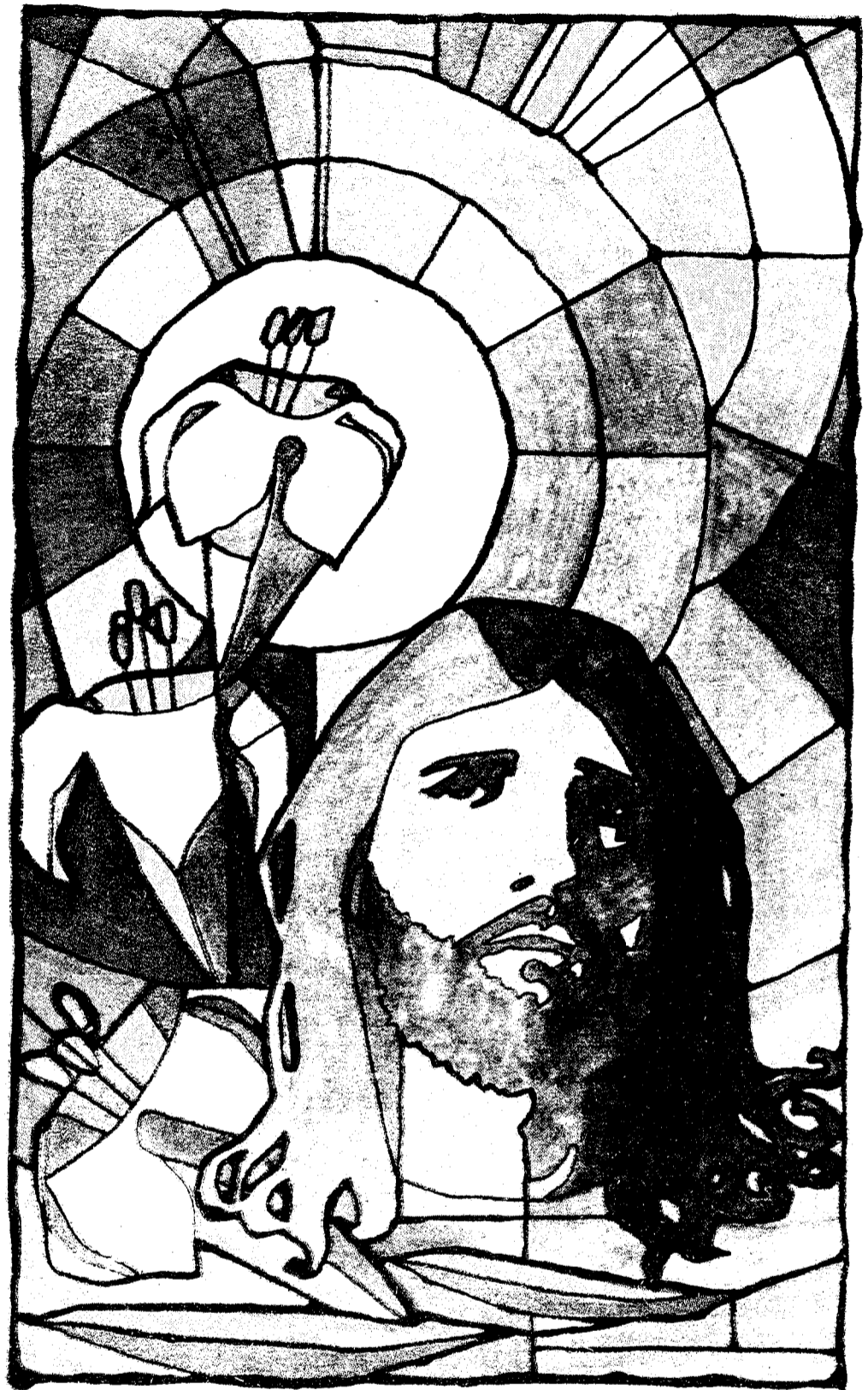
But, for the reasons noted, to make a myth of the Resurrection is to make nonsense of Christianity. The late novelist Flannery O'Connor once said of the Blessed Sacrament—in whose reality as the Body and Blood of Christ she firmly believed—that if it was only a symbol, she wanted nothing to do with it. This was in the same spirit as St. Paul's words about the Resurrection: it is a fact or it is nothing—and our faith as Christians is nothing either.

Why therefore believe in the Resurrection? Ultimately of course our belief is rooted in the gift of faith. But we also have good rational grounds for accepting the Resurrection as historical fact. Many of the early Christians—people in the best position to know the truth because they were contemporaries of the events—gave their lives in support of the proposition that the Resurrection really happened. It is hard to imagine persons contemporary with the events suffering martyrdom for the sake of what many at least would certainly have known to be a pious myth.

In offering the guarantee that death is not the final reality, the Resurrection does something of enormous importance for us. With good reason we fear death. But we know now that life does not culminate in death—it culminates in more life, a new life immeasurably better than anything we now experience or can even imagine. And this is not to be life as disembodied spirits but life in the body.

To some of course this is "pie in the sky" talk—even dangerous talk because, according to their point of view, it tends to distract people from the duties and challenges of the present life. There is, however, simply no contradiction between belief that we will rise from the dead and live eternally, and efforts to work for the realization of God's kingdom here and now.

In doing so, we also know that God's kingdom will not be fully realized here and now. The Resurrection is a guarantee that eventually the kingdom of God will reign in its fullness among us. But meanwhile we wait and hope, work and pray, in the confident expectation that what God has done in and for Jesus, our risen Saviour, He will do also in and for us.



"Where is thy sting, O death? Where is thy victory, O hell? Christ hath risen, and thou art overthrown. Christ hath risen, and the demons have fallen. Christ hath risen, and the angels rejoice. Christ hath risen, and life reigneth. Christ hath risen, and not one dead resteth in the grave. For Christ having risen from the dead became the first fruits of them that slept. To Him be glory and majesty to ages of ages. Amen."—Byzantine Pentekostarion, Holy Pascha, Catechetical Discourse of St. John Chrysostom at Matins, fourth century.

THE GOSPEL TRUTH

THE DISCIPLE ACCEPTS RISKS FOR RESURRECTION



EASTER SUNDAY
Reading I, Acts: 10:34, 37-43
Reading II, Col.: 3: 1-4
Gospel John: 20: 1-9

By FATHER BERNARD G. KIRLIN
Administrator, San Isidro Mission

All along, the disciples were taking a risk in Jesus. On the one hand, because Jesus was a person they could depend on, the risk didn't bother them. He was a powerful person who would challenge and inspire them to do things they normally wouldn't. He was also a sympathetic person who would listen to their aspirations, complaints, and sins, and react with encouragement, consolation, and forgiveness. From that aspect, it was easy being with Him.

On the other hand, the disciples were more than once a little frightened by their association with Jesus. He destroyed their wishful thinking about personal political power with flat statements that He would have no part of it. More than that, He was taking on the established order—something they found exciting, but which might mean the end of them all.

They went on hoping and taking the risk. Then, it all seemed to tumble down on them. After the Passover meal, Judas came with the troops and some of the religious leaders. They arrested Jesus. The disciples, fearing for their lives, took off. In a matter of hours, Jesus had been tried, condemned, and crucified. In today's Gospel St. John relates

what happened on Sunday morning—how Mary Magdelene found the tomb empty. Her thought was that somebody had taken the body. Peter looked in, saw the funeral shroud; but the evangelist doesn't say how he felt. The beloved disciple's reaction is one of belief. Yet, at that time, none of them understood the meaning. They didn't understand the Scripture that Jesus had to rise from the dead.

Later, through the power of the Spirit, the disciples did understand God's purpose and realized their belief had been worth it. The first reading depicts Peter's forceful preaching of their experience with Jesus from the beginnings in Galilee till his death in Jerusalem. Peter emphasizes that he and the disciples were there, witnessed it, and knew that God was in Jesus. More than that, God had changed the meaning of the crucifixion by raising Jesus up. They were witnesses of that, too, and were going to proclaim it to everyone. Now they knew that Jesus was Lord over life and death, that forgiveness of personal sin came to anyone who believed in Him.

St. Paul, from his own experience and reflection, tells the Collosians that Jesus' experience of death and resurrection is theirs. By Baptism, they are with Jesus; and his new life is theirs if they are intent on it.

We are the heirs of the disciples' experience. They took the risk of being with and believing in Jesus. The implication of their belief was love, and love's expression was their action patterned after Jesus'. According to Paul's formulation: they died with Christ; when He appears, so will they.

What remains for us, baptized heirs, is the decision to be with Jesus, to take the risk of belief, to let our belief turn into actions of love. As with our forebears in the faith, so too with us: Jesus challenges us to do things we normally wouldn't; He encourages, consoles, and forgives. If we will stay with Him in spite of failures and anxious moments, we will share the lot of all disciples: we will die with Christ; when he appears, so will we.

Prayer of the Faithful

EASTER SUNDAY
April 18, 1976

Priest: On this day the Son of God, Jesus, proved his divinity by rising from the dead. The heavenly Father sent his Son on earth to redeem us. Let us on this day thank the Father for his love.

LECTOR: Today's response is: Father, we are your children.

LECTOR: That the whole Church throughout the world may rejoice today, in knowing that Jesus has redeemed all of us, let us pray:

PEOPLE: Father, we are your children.

LECTOR: That we may be at peace with all of our fellow human beings, who are, as we are, God's children, let us pray:

PEOPLE: Father, we are your children.

LECTOR: For all who are lonely, sick, or deprived of the gifts we enjoy, let us pray:

PEOPLE: Father, we are your children.

LECTOR: That the triumph of Jesus, on this day, may fill us with hope and inner peace, let us pray:

PEOPLE: Father, we are your children.

LECTOR: That all of us, sharing in the glory of Jesus, will meet again one day in heaven, let us pray:

PEOPLE: Father, we are your children.

Priest: Heavenly Father, we are your children. You created us because You loved us. We are weak and undergo many temptations, yet on this day we thank You for being our forgiving Father who strengthens us to do good deeds. We say this in the name of Jesus, your Son, our Lord.

PEOPLE: Amen.

Oración de los Fieles

DOMINGO DE RESURRECCION
18 Abril de 1976

CELEBRANTE: ¡Cristo vive! Recordamos hoy el día glorioso de la Resurrección del Señor. El amor de Dios conquistó la misma muerte y permanece para siempre con nosotros.

LECTOR: La respuesta de hoy será: "En ti confiamos, Señor." Para que la Iglesia sea la presencia del Cristo Resucitado en el mundo, digamos con fe,

PUEBLO: En ti confiamos, Señor.

LECTOR: Para que la Resurrección de Cristo nos llene de esperanza cuando nos sentimos heridos por las enfermedades y los sufrimientos, digamos con fe,

PUEBLO: En ti confiamos, Señor.

LECTOR: Para que en Cristo todos seamos hermanos, sin importar el color de la piel, la edad, o la nacionalidad, digamos

con fe,
PUEBLO: En ti confiamos, Señor.

LECTOR: Para que los cristianos de diferentes tradiciones se sientan hermanados en la Resurrección, digamos con fe,

PUEBLO: En ti confiamos, Señor.

LECTOR: Para que la Resurrección de Cristo sea señal del futuro de la humanidad, digamos con fe,

PUEBLO: En ti confiamos, Señor.

CELEBRANTE: Padre Santo, somos tus hijos peregrinos por el mundo. Por amor nos creas, y por amor nos llamas a compartir la gracia de Cristo. Ayúdanos a vivir en la alegría y esperanza de la Resurrección. Te lo pedimos por Cristo que vive y reina por siempre.

PUEBLO: Amén.



He has
risen...

**From our family to your family
A truly joyous**

Easter 

**May this festive holiday be celebrated
in peace and good health.**



'Stars of Jerusalem Past and Present' at museum

A "Good Friday Meditation Under the Stars of Jerusalem Past and Present" begins at noon today (Good Friday) and continues until 3 p.m. free of charge at the Space Transit Planetarium of the Museum of Science, 3280 S. Miami Ave.

In addition, "The Drama of Easter Week as Seen by the Great Masters of Art and Music," depicting the story of Easter through art and music treasures of the world, may also been seen daily at the Planetarium at 7 p.m. through April 18 at no charge.

Produced and donated by Mrs. May deForest McAll, musicologist and lecturer at the New York Metropolitan Museum of Art, the "Drama of Easter Week" was originally presented in reduced monophonic format without visuals for the North Carolina Museum in 1956.

Dade women pick new president

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

Other officers named during the recent Spring meeting of the deanery are Mrs. William Dietz, vice president; Mrs. John Liptak, secretary; Mrs. Robert Acker, treasurer; and Mrs. Ricardo McCormack, corresponding secretary.

The deanery's Outstanding Project award was present to the Catholic Spanish Center Auxiliary in recognition of its work with senior citizens.

Columbus planning 'Family Weekend'

A "Family Weekend" will be sponsored by the Parents Assn. of Christopher Columbus High School, 3000 SW 87 Ave., Saturday and Sunday, April 24 and 25.

Activities including a white elephant sale and auction begin at 9:30 a.m. and continue until 3 p.m., Saturday.

Sunday's program begins at 1 p.m. and continues until 7 p.m. provided a white elephant sale, auction, barbecue, game booths, plant booth, and boutique.

Proceeds of the annual benefit go to the high school, administered by the Marist Brothers.

The new revision is reproduced for the first time on a quadrophonic sound track and screened with above life-size multi-projection techniques. The acoustics and projection capabilities of the Planetarium's mammoth dome serve to simulate the domed basilicas of the ages.

Free tests set for Glaucoma

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It's a Date

Palm Beach County

A Day of Recollection begins at 9 a.m. on Tuesday, April 20 at the **CENACLE RETREAT HOUSE**, Lantana. Reservations may be made by calling Sister Muriel Brown at 582-2534.

★★★

A safety program, under the auspices of **ST. JUDE** Confraternity of Christian Mothers, Tequesta, is slated for 7 p.m., April 21. Guest speaker will be Palm Beach County Public Safety Administrator, Richard Lopez. Anyone interested is invited to attend.

★★★

SACRED HEART Ladies Guild, Lake Worth, will sponsor a dessert card party at 12:30 p.m., Saturday, April 24, in Madonna Hall, 425 N. "M" St.

★★★

A dessert-fashion show will be sponsored by Madonna Guild of **ST. THOMAS MORE** parish, Boynton Beach, at 1 p.m. Wednesday, April 21, in the cafeteria of St. Vincent de Paul Seminary. Fashions from *Lovely Lady* will be featured.

★★★

A "Roman Holiday" dance is planned by the Madonna Circle of **ST. JULIANA** Women's Club, West Palm Beach, at 9 p.m., Saturday, April 24, in the school cafeteria, 4500 S. Dixie Hwy., West Palm

Beach. A live band will provide music for dancing and refreshments will be served. For reservations call 683-1370.

★★★

Members of **HOLY SPIRIT** Friendship Club, Lantana, will have luncheon aboard the Paddlewheel Queen on Monday, April 26. For reservations call 588-5042.

★★★

Men of **ST. JUDE** parish, Tequesta, will participate in a weekend retreat, April 23 to 25 at Our Lady of Florida Retreat House, N. Palm Beach. For

additional information and reservations call 746-7077.

Collier County

The **RIGHT TO LIFE** Council of Collier County will participate in a Health Fair sponsored by the local Health Dept. on April 23, 24, and 25. Pro-life materials will be distributed. Volunteers to staff the booth at Central Mall should call 261-3885.

Dade County

A Mother and Daughter breakfast will follow the 11 a.m. Mass in **ST. CATHERINE OF SIENA CHURCH** on Saturday, April 24. Breakfast will be served at Grandma's Receipts, 12502 N. Kendall Dr. Tickets may be obtained by calling 235-2298 or 232-2568.

★★★

New officers of **ST. KEVIN** Women's Guild will be installed during 7 p.m. Mass in the parish church on Saturday, April 24. Mrs. Juanita Pedreira, president; Mrs. Joan Petrosky, vice president; Mrs. Carol Evans, recording secretary; Mrs. Charlotte Wheeler, corresponding secretary; and Mrs. Ruth Keeley, treasurer.

★★★

Members of the **THIRD ORDER** of St. Francis meet at 2 p.m., Sunday, April 18 at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

★★★

Their first annual Father and Son night will be sponsored by members of **ST. JAMES** Men's Club. A "Man of the Year" will be honored and a youth will be the recipient of an award for best typifying the "spirit of the family of St. James" during the evening program which begins at 8 p.m. on Tuesday, April 20.

★★★

ST. LAWRENCE Council of Catholic Women will sponsor their annual installation dinner at 1 p.m., Sunday, April 25 at

Doria's Restaurant, Hallandale, following 11 a.m. Mass in St. Lawrence Church, N. Miami Beach. For tickets call 932-4556 or 932-6587 before deadline on April 21.

Broward County

"A Touch of Class for '76'" will be the theme of a dance and buffet supper which members of **ST. GREGORY** Women's Guild, Plantation, will sponsor at 8 p.m. on Saturday, April 24, at Arrowhead Country Club, Fort Lauderdale. Reservations may be made by calling 791-1599 or 791-9549.

★★★

COURT HOLY SPIRIT, Catholic Daughters of America, will sponsor a card party at noon on Friday, April 23 at St. Elizabeth Gardens, Pompano Beach.

★★★

Members of **ST. BARTHOLOMEW** Women's Club meet following 7:15 p.m. Mass on Thursday, April 22. A program will be included in the meeting.

★★★

NATIVITY Men's Club, Hollywood, will meet at 8 p.m., Friday, April 23.

★★★

A "Hawaiian Holiday" get-together for all parishioners of **ST. JOHN the BAPTIST CHURCH**, Fort Lauderdale, begins at 7 p.m., Friday, April 23 at Harris Imperial House, 50 N. AIA, Pompano Beach. Music will be provided by Bob Wetzel following a social hour and dinner. Reservations may be made by calling 566-1789.

★★★

"Nutrition" will be the subject of F.P. Bonnano, Sr. during a meeting of the **CATHOLIC WIDOWS AND WIDOWERS CLUB** at 8 p.m.,

Monday, April 19, at Blessed Sacrament parish, 1701 E. Oakland Pk. Blvd. For additional information call 772-3079.

★★★

A blood bank is being established in **OUR LADY QUEEN OF HEAVEN** parish, North Lauderdale. Donations may be made at the North Lauderdale Police Dept. on Kimberly Blvd. between the hours of 9 a.m. and 1 p.m. on Saturday, April 17. The bank will be available to all parishioners.

★★★

"It's Spring Again" will be theme of a luncheon and fashion show which members of **ST. BERNARD** Women's Guild, Sunrise, will sponsor on Saturday, April 24, at noon in Williamson's Restaurant, 1401 S. Federal Hwy., Fort Lauderdale. Fashions will be featured from the Phyllis Fashion Shop, Fort Lauderdale. Reservations may be made by calling 792-0991 or 731-6134.

Carnival slated at St. Vincent's

A post-Lenten carnival is scheduled to be held in St. Vincent de Paul parish, 2000 NW 103 St. beginning Friday, April 23, and continuing on Saturday and Sunday, April 24 and 25.

Games and variety booths will be provided as well as two live bands and American, Spanish and Italian delicacies.

St. Rose seniors

A trip to Fort Lauderdale is planned by St. Rose of Lima Young at Heart Club on April 29 and will include dinner and the Ice Follies Show.

Teachers' Guild luncheon April 24

FORT LAUDERDALE— An annual Spring luncheon and meeting will be sponsored by the Archdiocesan Catholic Teachers Guild at 12:30 p.m., Saturday, April 24, at the Reef Restaurant, 2700 S. Andrews Ave.

Reservations may be made by calling the Archdiocesan Education Dept. or 987-4775 in the evening.

Revision of the Guild constitution will be discussed during the business session.

Bi-lingual volunteers needed by crime unit

Bi-lingual volunteers are being sought by the Greater Miami Crime Commission to work in all phases of the criminal justice system, according to Daniel P. Sullivan, executive director.

A meeting for prospective volunteers is slated for 10 a.m., Wednesday, April 21 in Room 805 of the Metro Justice Bldg., 1351 NW 12 St. where the Court Aid Program of the Crime Commission will be explained by Nancy Coury, director of court aides. A tour of the criminal courts will follow. An intensive training program for interested ap-

plicants will be conducted between 12:30 and 2 p.m.

Only a half-day each week is required of volunteers who, following training, may be involved in witness calling, the bi-lingual witness greeting program or other areas of the court system.

Interested persons may call the Crime Commission at 374-7464 or Scott Palmer, program coordinator at 574-7820 for further information, or attend the meeting.

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Camping, leading, egg hunting set

By ELAINE SCHENK

● A weekend and a half is in store for youth groupers from Holy Spirit parish. They're going camping April 22-25. And besides that, they'll see the Lake Wales Passion Play over the weekend. That's a great way to get away from the books before the final stretch of the school year.

Your Corner

● Your Archdiocesan CYO officers spent three weeks in intensive training on the national level in Philadelphia last summer, and they've got lots to share with you. Help make it a great weekend, April 24 and 25 at the Leadership Training Program at St. Thomas Aquinas High in Fort Lauderdale. There's even a special session for adult advisors and moderators on Sunday. Hours are 9:30 a.m. to 6 p.m. both days. Come prepared to learn a lot, and you'll leave prepared to "go-get'em, tiger!"

● There seems to be a new kind of "Search" going on this weekend all over South Florida. The object of the hunt is several hundred brightly-colored chicken eggs, popularly known as Easter eggs. This Saturday (April 17) Nativity CYO-ers have planned prizes for preschoolers through grade five, while St. Catherine of Siena CYO invites all children of their parish who are under eight years of age to try their luck in the hunt. Not to be outdone, CYO-ers of St. Hugh parish are offering prizes on Easter Sunday and hope for a big turnout among the younger set.

Little ones who come a-searching for the Easter Bunny's gifts at St. Jude parish are encouraged to come up with any kind of facetious headgear for the funny hat contest. At Holy Spirit parish in Lantana there'll be a grand parade of Easter bonnets before the search for eggs gets underway. And Gables Circle 1223 of the Columbian Squires, by now famed for the annual event, will sponsor a luncheon to sustain the famished searchers who show up at St. Thomas the Apostle parish. That's going to benefit St. Thomas School, too, because all proceeds will go toward athletic equipment for the school.

● Pare off the bigness from a bazaar and you have a mini-bazaar. That's what the Girl




Ben Franklin was one of the many figures from American history who showed up at St. Timothy school last Friday as the students held a Bicentennial parade for parents and friends.

Scouts of St. Bartholomew assist.

parish are doing next Sunday, April 25. Not only that; they'll be pushing cakes in the parish hall! The girls hope to visit their founder's birthplace in Savannah this summer, so Sunday's projects will be a big

● Okay, this is positively your last chance! The questionnaire sent out by the Department of Youth Activities (yeah, remember that questionnaire?) must be returned by Monday, April 19.



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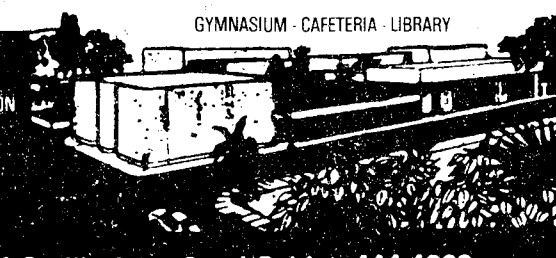
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Youths prepare to help world hunger problem

In preparation for the upcoming Archdiocesan CYO convention in May and a year ahead devoted to emphasis on the world food crisis, members of the Archdiocese Teen Council met recently with representatives of Bread for the World, a Christian citizens' movement on hunger and poverty.

The youths are asking the help of the organization in setting up a workshop on hunger at the convention, with an eye to making it a central theme of youth activities in the next year, according to Sister Jovanna, of the Department of Youth Activities.

The Bread for the World representatives spoke to the council about how to sensitize

youth about legislative measures and activities such as helping people fill out food stamp applications, as well as urging them to keep writing to their legislators to let them know the thinking of their constituents.

"Youth are looking outward, seeing their place as important members of the Christian community, assisting in carrying out the Gospel message in an active way," Sister Jovanna said in explaining the motivation behind the project.


Suggestions for parish participation in helping the hunger problem can be obtained from the Department of Youth Activities.

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Sports Scene

Notre Dame reunion rained out but fun

By GEORGE FORNASH

Except for occasions such as ten-year reunions, it is rare that past graduates of a high school will come together to renew ties with their alma mater.

Well, some "old-timers" from Notre Dame Academy did just that last Friday in a special Alumni-Seniors softball game. The match was set up by NDA Athletic Director, Mrs. Norma Roberts in conjunction with the school's field day. The word of this variation of the time-honored tradition of old-timers games went out about a month ago and attracted a number of NDA alumni from the past eight years. College students, college grads, wives, mothers and working gals were all in the lineup for the alumni.

Sister Marie Philip displayed her own softball expertise by calling the balls and strikes behind the plate. Dot Lauth Stack (class of '69) got the alumni off to a quick start in the top of the first with a home run. But the Seniors, coached by Mrs. Monica Salter, bounced back with five runs in their half of the first. The alumni, coached by Mrs. Roberts, got tough on defense, but were on the short end of a 7-2 score when rain halted play after three innings. The past graduates left, however, thrilled at the opportunity to take time out to see old friends and former teachers and for a short time relive all the experiences and feelings and memories that were their four years at Notre Dame.

Other alumni taking part were: Lynne Raymond McEachern '69, Toni Limbeck '68, Julie Alvarez '69, Mary Kindelan '71, Nancy Kindelan '74, Pat Stewart '73, Michelle Buffone '71, Nellie Lauth '71 and Sylvia Lizama '75. The resolution of "Let's do this again" stood out in each one's mind as they left.

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Columbus High won 10 events to easily outdistance the rest of the field in the annual All-Catholic Track Meet held last Saturday at Columbus.

The Explorers, who racked up 149 points, were led by meet record performances by Bill Lennon in the mile (4:27.5) and Tony Scalise in the pole vault (13'6"). Curley won two events and finished second in the meet with a point total of 78. Cardinal Gibbons' trackmen also won two events as the Redskins had 71 points and third place.

Cardinal Newman was fourth with 43 points, Pace was fifth with 20 points, St. Thomas finished with 11 points and St. Brendan High recorded five points.

Straight Talk

Should I go on vacation with parents

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P. O. Box 381059, Miami, Fla. 33138

A family can live in a house all year and not find the time to really talk and listen. Everybody is busy about something and going in different directions. A vacation should be a time for members of a family to get in touch with each other once again. A good family vacation will not only be fun in itself but can have a good effect on the rest of the year.

Dear Father,

Last year my parents and I had an argument and I think we will have it again this year. They want me to go with them on vacation and I want to stay with a friend. Last year I went but do you think I have to go again this year?

Jeff

Dear Jeff,

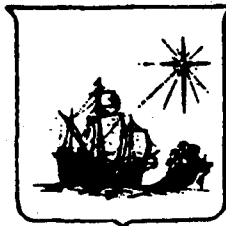
I don't think it is my place to tell you and your parents how to spend your vacation. But I would like to give my idea about what a vacation is. It is definitely a time to have fun and to enjoy oneself. It can also be a time when we get to know people better. We have time; we aren't rushed. It is a great opportunity to say what is on our mind and listen to what others are thinking about.

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Fla. Bishops rejoice in Bicentennial

Following is the last section of the statement by the Bishops of Florida on the Bicentennial of the United States and its meaning for Florida Catholics. Signers of the statement 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 PRESENT NEED TO RECAPTURE THE RELIGIOUS IDEALS THAT MADE AMERICA GREAT AND GOOD

Of great concern to us as our nation prepares to embark on its third century is the disturbing scene presented by the present national culture. Where once there was a sense of order, of direction, and of moral purpose, one finds too frequently today in American society a sense of drift, of aimlessness, and of moral indifference. We are a powerful but confused nation. There is a temporary exhaustion of the national spirit. All the polls and studies reveal this melancholy, this desolation.

THE IMMEDIATE reasons are suggested in responses that the population makes to questions about its low condition: for the first time the United States has lost a war; a president has been deposed in disgrace; our natural resources running out; economic as well as governmental bankruptcy; our major institutions, such as education, the professions, business and the press, all held in low esteem. Television has advanced ahead of home, church and school as the principal influence on morality. Permissiveness is idealized in books, magazines, and popular recordings. Our national heroes are chosen from sports and entertainment. No doubt these factors have contributed to our present moral bewilderment and lack of confidence.

More significant an explanation, we believe, is our failure to see God's presence in our lives and his hand in our affairs. "You have forgotten the God of your salvation, and have not remembered the Rock of your refuge." (Isaiah, 17:10) In a culture ever more sensate and secular, many people have turned their backs on divine explanations. It is not in the forefront of consciousness that God sits in judgment on the nations. "Righteousness exalts a nation, but sin is a reproach

to any people." (Proverbs, 14:34) Plainly, in the midst of our material wealth and opportunities we have become spiritually disadvantaged. It is a sobering discovery.

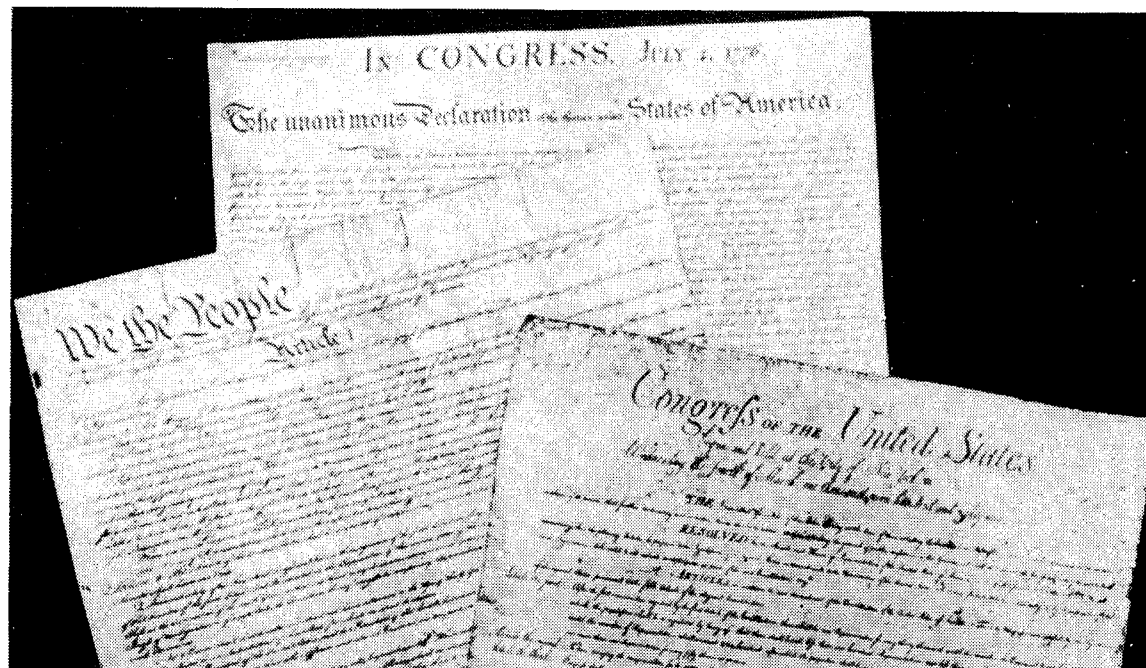
George Washington said in his Farewell Address of 1796: "Let us indulge with caution the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of a refined education on minds of peculiar structure, history and experience forbid us to expect that national morality can prevail in exclusion of religious principle."

"IT MAY well be true that two out of five Americans can be found at worship every weekend, and that church buildings continue to be erected apace all across the American landscape. It needs to be asked, however, how much real religion is being lived out in our daily lives, sincerely, contritely, humbly; and at the same time, how much self-congratulatory religion is being used to justify the nation's status quo.

Power tends to confuse itself with virtue, and a great nation is peculiarly vulnerable to the temptation to think of itself as empowered with near-divine attributes. Our nation is "under God;" it is not God itself. "For there is no authority except from God, and those that exist have been instituted by God." (Romans, 13:1)

Our religion cannot be idolatrous or arrogant, given to justifying whatever the nation is or does. It cannot identify God's purposes with a nation's present condition and way of life. As Abraham Lincoln pointed out, "the Almighty has his own purposes."

LINCOLN SAID again: "Sometimes it seems necessary



that we should be confronted with perils which threaten us with disaster in order that we may not get puffed up and forget Him who has much work for us to do."

Certainly one present peril that we face is rapidly mounting crime in our shops, streets and homes. The killings that take place each day may veritably be called the Second American Civil War, with brother pitted against brother in a death struggle, this time as meaningless as it is tragic. Might this calamity, which makes us fearful of one another, which prohibits us from walking in the night—might this calamity be a form of divine retribution for our arrogance, our presumption, and our forgetfulness of Him Who "has much work for us yet

to do?" Our own Bishop Verot said, in 1861: "...I must admonish my countrymen that obscure, secret, and hidden crimes often call for an open, public, and solemn chastisement at the hands of the Supreme Moderator of events."

Today's need is not so much for a social, political, or technological revolution; only a

moral revolution can bring America back to its lost truth, and to the peaceful spirit which was God's gift in the beginning.

NOWHERE IS this

(Continued on page 23)

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Church in Florida honors 200 years of U.S. history

(Continued from page 22)

revolution more necessary than in the matter of respect and reverence for human life. Our forefathers risked all to win us rights to Life, Liberty and the Pursuit of Happiness. It must be asked, have we Americans of the Bicentennial time defaulted in various ways on each of these, but especially on the first of those rights, the Right of Life? It is a chastening question, but one with which, alarmingly, many of our countrymen, caught up as they are in moods of moral indifference, refuse to wrestle.

To us it is plain that the question cannot be ignored. The officially approved and now widespread practice of abortion is a direct frontal assault on Life itself. It is trafficking with the prerogatives of God alone, and in such fashion to suggest America's succumbing to the primeval temptation in the Garden: "You will be like God." (Genesis, 3:5)

Authentic Christianity, with its emphasis on human rights and individual freedom, has consistently emphasized the basic dignity and sanctity of human life, whether it be in the form of the fully grown healthy person, or in the form of the comatose sick person, or in the form of the developing human fetus.

The United States Supreme Court, however, has recently declared that the unborn child is not a "person;" is not entitled to any protection from the law; and further that there is now some new "constitutional right" to an abortion. This follows the shameful Dred Scott case by little over one hundred years, wherein that court held that a slave was not recognized as a member of the human race, and even while in a free state, could not become a "citizen" under our Constitution.

WE VIEW those two immoral decisions as instances in which "you have forgotten the God of your salvation, and have not remembered the rock of your refuge." (Isaiah, 17:10)

When innocent life is put in jeopardy, even by the highest tribunals of man, we must declare ourselves with Peter and the Apostles: "We must obey God rather than men." (Acts, 5:29)

As we, the Florida Bishops, recently said:

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In the two hundredth year of our national existence, we witness the right to life denied while the right to death is increasingly advocated. These conditions demand that all men of good will rise in concerted action to defend the right of each person to his life; a right that is God-given and therefore a right that is both inalienable and inviolable.

Hopefully, when our successors and their people celebrate the tricentennial of our country, the problems which now pre-occupy our attention, i.e., abortion, hunger, poverty, peace, human dignity, will be the concern only of historians.

Now is the time to reverse the trend toward materialism, secularism and paganism that could subvert the great vision of our Founding Fathers. Now is the time to rally the prayers and energies of all God-fearing Americans towards the recovery of these ideals that once caused us to be the hope of free men around the globe.

Coleman F. Carroll,
Archbishop of Miami

Paul Tanner,
Bishop of Saint Augustine

Charles B. McLaughlin,
Bishop of Saint Petersburg

Thomas J. Grady,
Bishop of Orlando

Rene Gracida,
Bishop of
Pensacola-Tallahassee

Death, abortion, farm bills debated by legislature

(Continued from page 10)

any maternal health or contractual services of a surgical or non-surgical nature, was defeated 6-1 after a heated debate.

IT WAS vigorously opposed by Horkan, who called it "the worst bill I've ever seen," as well as by Sen. Don Childers of West Palm Beach.

Gordon, after offering amendments to eliminate some sections of the bill, accused the Florida Catholic Conference of trying to impose its anti-contraception policy on all of society, and charged the Catholic Church with maintaining the policy "at the very time when it is probably thinking of changing it."

Sen. Childers, and Sen. Walter Sims of Orlando, each pointed out that not only Catholics were involved and that it had nothing to do with sectarian beliefs.

THE FULL House, in an unusual move which is often used to kill bills, referred the Agricultural Labor Relations Act (HB 3095, sponsored by

Vocations upswing'encouraging,' Msgr. Nevins says at meeting

NORTH PALM BEACH— Msgr. John J. Nevins, Archdiocesan director of vocations, said here last week that he is "very encouraged" by an upward swing which seems to be developing among young men and women for vocations to the Religious life.

Msgr. Nevins was representing the Archdiocese of

Rep. Steve Pacjic of Jacksonville) to the Agriculture Committee after it had already been assigned to the Commerce and Appropriations committees.

In the House, most bills are usually referred to only one "committee of substance" (such as Commerce) and then to Appropriations if money is involved.

But Rep. Wayne Mixon, chairman of the Agriculture Committee, brought up a motion to refer it also to his committee, saying it was not an attempt to kill the bill but to evaluate its impact on agriculture.

PACJIC argued that the committee, dominated by non-union farmers, was only interested in killing the bill, which would establish a collective bargaining procedure for farm workers and guarantee them the right to join unions.

Rep. Paul Nuckolls of Fort Myers said farm worker unions would force up the price of food "and I like to eat," and added that the bill was "a first step

toward socializing" the agriculture industry.

In reply, Rep. Gene Campbell of West Palm Beach remarked that "when we had slavery we were able to keep prices down, too."

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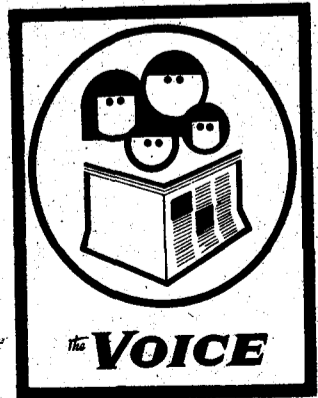
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PASCUA FLORIDA — tiempo de recordar nuestra historia

Ofrecemos a continuación extractos de la carta escrita por los obispos de la Florida con ocasión del año Bicentenario. Firman la carta los obispos: Coleman F. Carroll, Miami; Paul Tanner, San Agustín; Charles McLaughlin, San Petersburg; Thomas J. Grady, Orlando; René H. Gracida, Pensacola-Tallahassee.

En este año bicentenario, que conmemora los 200 años de la independencia nacional, es bueno recordar que nuestro estado de la florida fue el primero en oír la proclamación de independencia, "la gloriosa libertad de los hijos de Dios." (Romanos, 8:21) Fue la proclamación hecha a los indios de Florida por los sacerdotes de la fe católica que acompañaban a los exploradores de este estado en el siglo XVI.

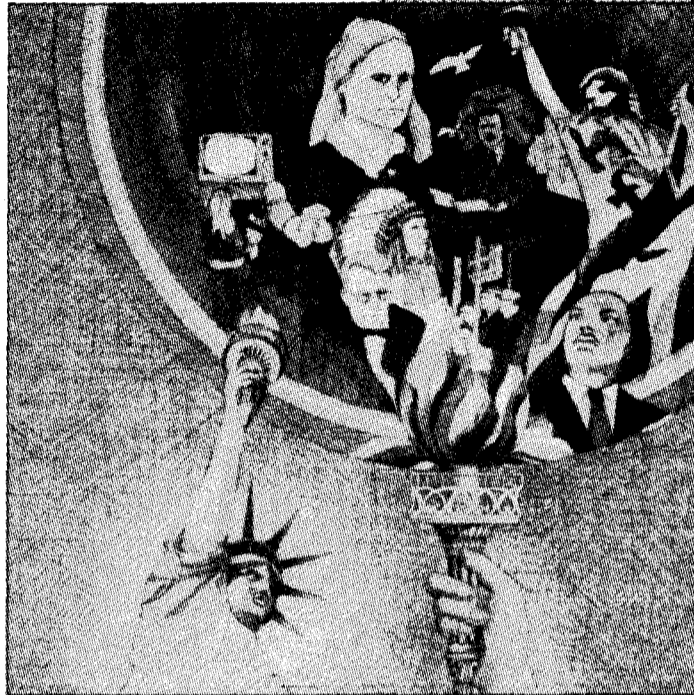
Casi 100 años antes de Plymouth Rock y dos siglos y medio antes de los acontecimientos de Filadelfia en 1776, los misioneros católicos del actual Tampa, Pensacola y Tallahassee, declaraban la libertad y la salvación. Con la fundación de San Agustín por Pedro Menéndez de Avilés en 1565, la Iglesia comenzaba aquí su historia personal, al construir en aquella antigua ciudad la primera parroquia y la primera misión India en Norte América.

No es difícil imaginar a los españoles levantando la cruz de Jesucristo ante los ojos atónitos de los Indios Timucua. O representarse la caravana de frailes capuchinos marchando a través de llanuras y playas hacia los pinares, o ver a las hostiles tribus indias, calmarse ante la bondad de los visitantes hasta llegar a acercarse a la fe.

Cómo olvidar las imágenes de tantas chozas de adobe, y tantas misiones construidas a lo largo de los caminos. O tanta paciencia para purificar supersticiones a través de la educación, y tantas vidas de mártires cortadas por los indios aún paganos. Fue una de las más grandes hazañas humanas, de la que nos sentimos orgullosos, por ser raíz de la historia de nuestro estado.

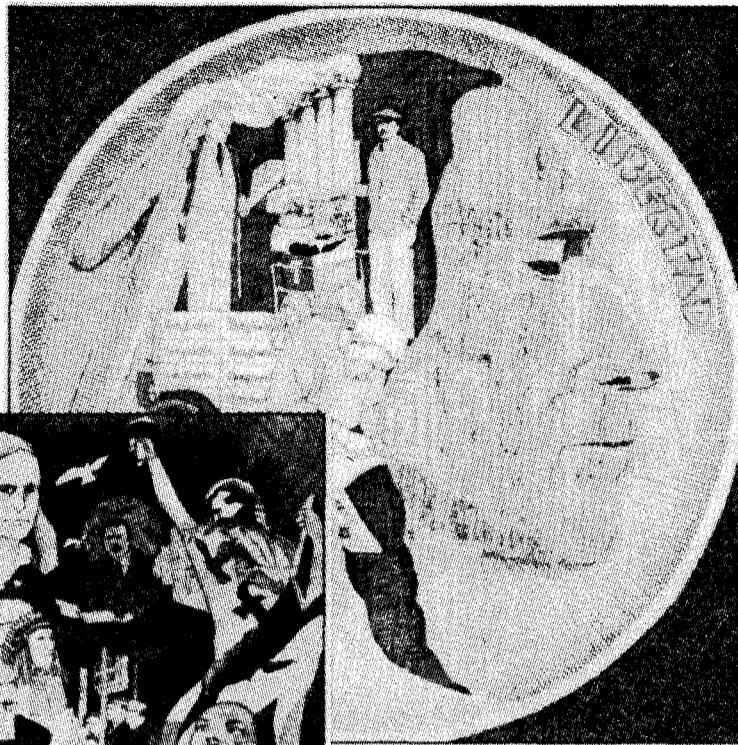
El Año Bicentenario es pues ocasión para recordar los grandes ejemplos de virtud y valor de nuestro pasado...Ciertamente los primeros son los misioneros, por su remarcable testimonio de servicio al prójimo. Desprendidos de todo entregaron sus vidas al servicio de los más pobres e ignorantes. (...)

Los misioneros no tenían otra motivación que la mejora del indio con quien compartían su propia vida. No le quitaron las tierras, o le empujaron hacia el interior—como luego sucedió con los indios del norte. Le enseñaron religión, el



cuidado del ganado, carpintería y el arte del telar. Le enseñaron también a leer y escribir, y esto no durante dos o tres años sino durante casi medio siglo.

Su sacrificio fue el más heroico y humanitario que en pro del desarrollo espiritual y humanitario del hombre, ha experimentado la nación Americana. Es así que la historia que ellos escribieron en este estado de Florida puede muy bien servirnos de meditación en este año Bicentenario que nos invita a reflexionar sobre las necesidades de los más necesitados de nuestro tiempo—los



les que un español? Ante aquellos interrogantes, la Iglesia de España y la de la Florida respondió afirmativamente. De hecho, sus respuestas fueron idénticas a las formuladas cuatro siglos después por el Concilio Vaticano II (1962-65): "...Puesto que todos los hombres poseen un alma racional y han sido creados a imagen de Dios, participando de la misma llamada y destino divinos... todo tipo de discriminación, social o cultural, basada en el sexo, la raza, condición social, lenguaje o religión, ha de ser erradicado como contrario al plan de Dios..." Estos ideales de justicia social no son nuevos, sino que han sido proclamados por los cristianos durante siglos. Fueron articulados aquí, en la Florida española, hace siglos, y no solo articulados sino llevados a la práctica. Una práctica que fue fundamentalmente la defensa de los derechos de los indios en dos fundamentales principios cristianos: que todos los

hombres son iguales ante Dios, y que cada ser humano es responsable del bien de su hermano, por muy extranjero y humilde que sea.

Todas las actividades de la Iglesia de la Florida en la promoción de la Vida, la Libertad y la persecución de la Felicidad, no se basaron en filosofías seculares o sueños utópicos, sino en sólida teología católica...

Como siglos más tarde haría los creadores de los documentos fundacionales de este país, los prelatos de este estado de la Florida ya entonces reconocieron en Dios la fuente de la justicia y el derecho; en sus leyes, la suprema regla de vida, en el destino por El dado al hombre, el estándar último con el que contrastar todos los demás valores. Tanto se valoraba la Palabra de Dios, que los gobernadores sintieron la necesidad de un teólogo, y así se lo pidieron al rey de España: Grande es la necesidad que sentimos de un teólogo que nos de buen ejemplo." (...)

El ejemplo de la Florida de ayer, nos desafía hoy a nosotros a actuar con la misma nobleza, hacia los que difieren de nosotros en raza, color, nacionalidad o condición social. Como los padres fundadores de nuestro estado, busquemos reparar daños, curar llagas y edificar puentes de comprensión allí donde haya ruptura entre grupos o personas.

La historia de la Iglesia en la Florida, durante cuatro siglos no podría resumirse aquí brevemente (...). La lista de obispos y sacerdotes sería, interminable, y quedaría incompleta al omitir los nombres de numerosos laicos de las distintas diócesis, cuyos nombres no aparecen en los archivos—recopilados en su mayoría por clérigos. (...) Además en los últimos años hemos podido comprobar la generosidad del laicado que en el sur de la Florida ha acogido de todo corazón a los numerosos refugiados cubanos llegados a nuestras costas. Su actitud está de acuerdo con la tradición de la Iglesia y con los ideales de la república americana. (Continúa la próxima semana)

Sexualidad humana en crisis

"La sexualidad humana sufre una crisis de significado," dijo la semana pasada el Jesuita Padre John McCormick del Centro de Reproducción Humana de Washington, en visita a Miami.

Invitado por la Asociación de Capellanes Universitarios, el Padre McCormick habló sobre "Sexualidad Humana: Moralidad o Moralismo", ante unas 100 personas reunidas en la parroquia de San Agustín en Coral Gables.

"La actividad sexual del hombre no es algo meramente biológico, es algo que envuelve a toda la persona. Antes de hablar de lo que está bien y lo que está mal en la conducta sexual del hombre, se debería profundizar en el significado del lenguaje sexual," dijo McCormick.

Para McCormick, este lenguaje debe ser una expresión de las actitudes y relaciones ya existentes entre las personas, porque aunque el lenguaje del sexo

es el más fácil de hablar, con frecuencia es también el que más fácilmente queda vacío de contenido.

"Todo aquel aún no dispuesto a una donación total y de por vida a otra persona, deberían guardarse de expresiones sexuales que hablan de total donación," dijo el Padre, "y esto no por una actitud legalista negativa, sino por coherencia de ser humano que se expresa con el lenguaje (sexual) correspondiente a su realidad relacional."

El Padre McCormick señaló varios fenómenos que han contribuido a la crisis de significado de la sexualidad. Fenómenos como la objetivización o cosificación del acto sexual, del que hoy todo se sabe, se discute y se analiza. "No se habla de él como de una experiencia humana, sino como de un fenómeno mecánico," dijo. "Se le separa de la totalidad de la persona, y se le despersonaliza, hasta

llegar incluso a idolizar la autosexualidad, el placer controlado y provocado por uno mismo."

Como vías para la recuperación del significado perdido, el Padre McCormick recordó la doctrina del Concilio Vaticano II, sobre amor conyugal.

Amor que el Concilio describe como, "íntima unión, mutua entrega de dos personas, en plena fidelidad conyugal e indisoluble unidad. Amor que se perfecciona con la acción propia del matrimonio... que favorece y significa el don recíproco."

"La intimidad sexual es ante todo una expresión de la relación que ya debe existir entre dos personas," dijo el Padre, señalando la importancia de que la educación sexual no se limite a ser una simple información biológica. "Lo importante es que los jóvenes aprendan a comunicarse y respetarse. Que aprendan a



El Padre John McCormick conversando con una de las participantes.

escucharse y a comprenderse, ya que estos son elementos claves para las relaciones profundas que luego llenarán de sentido sus expresiones sexuales."

"Sólo cuando hayamos recuperado el sentido y significado

de la sexualidad humana, podremos hablar de bondad y maldad de los actos sexuales, y esto es moralidad," dijo el padre. "Si invertimos el orden, entonces caemos en el moralismo."

La Pascua renueva nuestras vidas

Queridísimos en Cristo:

Al celebrar en este Año Bicentenario, la fiesta de la Resurrección de Nuestro Señor, no podemos dejar de constatar que nuestra nación americana se ve acosada por muchas frustraciones, por signos de deterioro moral y por la desesperanza de quienes han tratado de vivir olvidándose de Dios. Todos hemos sentido por tanto, la necesidad de la redención.

Sin embargo, tampoco podemos dejar de señalar en esta mañana de Pascua otros signos que indican que los hombres vuelven hoy a escuchar las alentadoras palabras de Cristo: ¡Tengan ánimo, Yo he vencido al mundo!

Es cierto. El mensaje esencial de la Resurrección de Cristo, es que nosotros, a pesar de las calamidades de nuestro tiempo, también podemos vencer el pecado y el mal.

Nuestra nación, para sobrevivir, ha de renovar su fe en el Cristo Resucitado. En El encontramos sentido para nuestra vida, y fortaleza para no abandonar nuestros principios morales, sino para reafirmarnos en ellos.

No olvidemos que la fe de nuestros antepasados, venció al paganismo de entonces.

Nuestra fe en ese mismo Cristo Resucitado nos da poder para vencer el nuevo paganismo reinante.

Que la fe en el Cristo que vive, inspire nuestras vidas y la de nuestros hijos, para que la historia del tercer siglo de nuestra Nación sea una de gloria para Dios y para la humanidad.

Con sentimientos de alegría y esperanza,

Vuestro en Cristo,

Soleman J. Carroll

Arzobispo de Miami

Dínos, María,
¿qué has visto
en el camino?
Vi el sepulcro
de Cristo vivo
y la gloria
del Resucitado.
Vi ángeles como
testigos; vi el
sudario y los vestidos.
¡Resucitó Cristo
mi esperanza!

(Secuencia del
Domingo de
Resurrección)



Denuncian silencio sobre presos cubanos

Sin comer y bajo el sol noche durante 5 días ante las agotador de Miami, cuatro jóvenes plantas del Miami Herald, en señal cubanos permanecieron día y de protesta pacífica.



Huelguistas protestan por el silencio sobre presos cubanos ante el edificio del Herald.

"En huelga de hambre porque nuestro silencio es ensordecedor," leía uno de los carteles junto a ellos. No era el único, había otros que narraban ejemplos de matanzas en las cárceles cubanas y otros que pedían solidaridad con los presos.

"Estamos aquí en protesta por el criminal silencio de la prensa de habla inglesa, sobre la continua violación de derechos humanos en las cárceles de Cuba," dijo Siro del Castillo uno de los huelguistas.

"No representamos a ningún partido político, ni tampoco somos comunistas, como algunos en la comunidad hispana han alegado," afirmó. Estamos aquí apoyando a los jóvenes cubanos aún en la cárcel, y porque creemos que toda la comunidad debería ser informada con objetividad sobre toda la realidad cubana."

Datos sobre esa realidad —que no puede excluir la condición de los presos— no faltan para quien los busca, según afirma Ignacio Lamas, consejero en un colegio católico de Miami, que simpatiza y apoya a los huelguistas. Según Lamas, son varios los grupos existentes en Miami, que llevan años recogiendo datos sobre los presos. Algunos son datos publicados, como las afirmaciones

del ex-embajador de los Estados Unidos en Cuba Philip W. Bonsal, que en su libro sobre "Cuba, Castro y los Estados Unidos," afirma son miles los presos políticos en las cárceles de Cuba.

El Journal de Geneva, en su número del 7 de marzo del año pasado cita una cifra de 50,000 presos, que por otro lado, confirmó Frank Calzon, de la Universidad de Georgetown en Washington, en su reporte a la Cámara de Representantes el pasado nueve de Julio.

"Se trata de personas que han atentado contra la seguridad del estado," comenta Lamas al citar uno de los ejemplos en su archivo: el joven cubano William Ebanks, hijo de ciudadanos británicos, que fue fusilado en Septiembre de 1974, por romper una fotografía de Fidel Castro.

"Tenemos informes fidedignos, obtenidos a través de entrevistas con ex-presos que testimoniaron los hechos," dice describiendo la Masacre de Boniato, ocurrido el pasado Septiembre en la prisión-fortaleza de la provincia de Oriente. Según los testimonios, Laureano Valdés Gallardo, uno de los jóvenes prisioneros contrajo una infección dental pero fue negada asistencia médica. Sus gritos de dolor sólo le valieron la

muerte. No sólo a él sino también a sus compañeros que protestaron el asesinato. En summa, 8 muertes y unos 100 heridos, de quienes se sabe hasta los nombres, así como el de sus ejecutores.

"Con nuestra presencia aquí queremos sensibilizar a la comunidad sobre estos hechos," comentaron los huelguistas.

Días antes un millar de personas marchó pacíficamente por la calle ocho, en conmemoración del Día del Preso Político Cubano, (5 de Abril). La marcha terminó con la participación de unas 700 personas en una Misa por los presos, celebrada en la Parroquia de San Juan Bosco, por el Padre Emilio Vallina.

"No buscamos que se publiquen cosas sin comprobar," dijo uno de los huelguistas. Queremos que la prensa se comprometa a investigar toda la realidad. Si se informa sobre los abusos en otros países, ¿por qué no hacer lo mismo en el caso de Cuba?

Representantes del grupo se reunieron el martes con Larry Jinks, redactor ejecutivo del Miami Herald, para explicar la motivación de la huelga. "No es un boicot al Herald por su sección en español," dijeron. "Al contrario estamos contentos de este esfuerzo periodístico."