"The first Easter also dawned in an atmosphere of defeat and disappointment...

Dearly Beloved in Christ:

As I greet you once again at Easter, the world is hardly in a mood for joy. Pope Paul recently noted that there is joylessness in the world at this time. He declared: "Uncertainty, fear and anguish grip the spirit because it is not certain where mankind will end, threatened as it is by the instruments of destructive capacity and the secret despair it carries in its heart."

Humanly speaking, of course, there are reasons for the despair to which the Holy Father referred. We have only to reflect that most of the world's problems of a year ago remain with us, unsolved. In the face of obstacles so great, we know that the faith of some of our people has begun to falter. We pray for them at this solemn time, and beg them to remember that the first Easter also dawned in an atmosphere of defeat and disappointment. But before Easter Day was over, defeat had been exchanged for victory and the hearts of those who loved Him were filled with joy.

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

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

I call upon all to remember the disadvantaged, the aged, the sick and our military men — those engaged in combat, the wounded and the prisoners of war. Let them not be forgotten in your prayers and your charity on this joyous Easter morn.

It is my fervent wish that yours will be a blessed and happy Easter — and that these joys and blessings will go with you throughout the year.

Joyfully yours in Christ.

Archbishop of Miami

Easter Pontifical Mass scheduled in Cathedral

(Easter Mass is in Cathedral, see page 2)

under the direction of Robert Fulton, organist and choir director.

At 1 p.m. today (Good Friday) the Archbishop will be the celebrant of the Liturgical Service of the Passion.

Father Gracida will be the assistant priest and Father Theophane McGuire, C.P. and Father Owen Lynch, C.P. Our Lady of Florida Monastery, North Palm Beach, will be deacons of honor. Seminarians from the Seminary of St. Vincent de Paul, Boynton Beach, will be deacons of the Passion.

Father Regis Mulligan, C.P., Our Lady of Florida Monastery, will preach the homily. Father John Neviris, Archdiocesan Director of Catholic Charities, will be the lector.

Good Friday a day of fast, abstinence

Today, Good Friday, is a day of fast and abstinence. The law of abstinence obliges everyone who has completed the 14th year: the law of fasting is binding on those who have completed their 21st year and who have not begun their 60th year.

Meat may not be eaten today by those obliged to abstain: the obligation of fast limits a person to one full meal and two lighter meals in the course of the day.
Palm Sunday Mass was given by Father Rene Gracida, rector of the Cathedral.

The homily during Palm Sunday Mass was given by Father Rene Gracida, rector of the Cathedral.

VATICAN CITY — (NC) — Pope Paul VI told youthful protesters that they should not be "content with second-best, with dreams, with false heroes.

Speaking to thousands of teen-agers and children in St. Peter's Basilica on Palm Sunday, April 4, Pope Paul said he understood why youths robed.

The young person of today, he said, wants to show that he is strongly and independently against the defects in society. He feels the oppression in society, the Pope said, "and he wishes to free himself from it, and to strike out on his own.

"A Christian is a man who is logical, coherent, responsible, free and at the same time faithful. He is not a zero man, indifferent, insignificant, unfeeling, a man with his head in the sand."

The Pope warned youths also against becoming what he called "reef" Christians — men "deprived of their own personality and their Christian direction... men who listen to the ideas of others, ready to yield to the domination of fads or public opinion.

The Pope told youths that they must "transform a passive and routine Christianity into one that is vital and active: a timid and inept Christianity into a courageous and militant one, and individual and scattered Christianity into one that is made up of the real necessity and obligation of brotherly love.

By the time he appeared, rain was splattering down on thousands of umbrellas-holders below, so his speech was brief.

"Happy Easter," he said in essence. "Happy Easter to all."

Easter Sunday music for Cathedral Mass

PRELUDEx
Chorale Fantasy on Christ the Lord

PROCESSION
Jesus Christ Is Risen Today

SACRIFICE
Lyra Davidica

Kyrie Eleison
Glory to God
Responsorial Psalm
A. della Pena
Sequence — Acclamation
J. Backley
Offertory — Entrata Festiva
F. Pexters
Holy Holy Holy
N. Goaemane
Lamb of God
N. Goaemane

Communion:
Ye Sons and Daughters
V. . V. Leisring
Ave Maria
J. Arcaddelt

Awake Thou Winty Earth
J. S. Bach

POSTULUDE
Resurrection
M. Dupre

SLIP AWAY
To An Island Across The Bay
Lose the crowd. Lunch with friends overlooking a tropical orchid garden. Wednesday and Friday, the latest in fashion, for your enjoyment. modeled at your table by Burdine's.

Archbishop Chosen

STOCKHOLM, Sweden — (NC) — Archbishop Holger Camara of Glima and Recife, Brazil, has been elected a member of the council of St. Joseph International Peace Research Institute (SPRI).

Archbishop Camara, whose diocese is in the poverty-stricken region of Brazil, has been outspoken in demanding social justice for the poor.

VOPRCE
Archdiocese of Miami
Weekly Publication

THE VOICE
Miami, Florida
April 9, 1971
WASHINGTON (NC) — President Nixon unveiled his $3-billion education-revenue-sharing proposal April 6, asking Congress to cast 30 aid programs and broaden federal assistance to nonpublic school students.

In a 90-minute White House Conference education officials, saying that any federal revenue-sharing plan must guarantee "equitable participation" for nonpublic school pupils, withheld much of the detail pending a full study of the President's "message."

Nonpublic schools bear a significant share of the cost and effort of providing for our education today, Federal aid to education should take the initiative to that end," the President said in his last of six revenue-sharing proposals sent to Congress.

Providing any details, Nixon said his education fund would considerably broaden "the authority for extending aid to students in nonpublic schools.

"Nonpublic school students would be counted in the reckoning of population for purposes of allocation, and all formulae would provide for that," he said.

A fact-sheet distributed by Health, Education and Welfare Secretary Elliott L. Richardson to newsmen at a White House briefing said that nonpublic school students would be eligible for aid in the event of overtaxing, handling such services as literacy.

Despite some state laws that bar such aid, the HEW secretary may still permit those states to participate in the arrangement, arranging for nonpublic school pupils "to receive similar services on an equitable basis." The fact-sheet did not elaborate on such procedure.

The types of assistance listed in the fact-sheet are similar to services now received by some nonpublic schools under the provisions of the 1965 Elementary and Secondary Edu-

ACCORDING to Thomas J. Madden, Jr., archivist, the intent of the church to provide a haven for much of a bombardment as possible was recognized by Bishop William J. Butler, who said that he intended to continue communicating with the Pope and that the papal position was "very much of a church's responsibility."

With Bishop Butler's support, the Diocese of Pueblo was incorporated as the Catholic school system is faced with the harassing problem of transferring 25,425 Catholic students into ready-made public school systems.

"Purity is beautiful," Pope made special mention of the presence at the Marian Center's first resident cottage for aspiring to the priesthood. He told them they were beginning a life of challenge and struggle, but that at times scruples, it is a maturity of judgment and control over temptations as "more than necessary." He said that at times temptation, "is not a source of anxiety and distress, but a means of population control, and that it provides no answer to the problem of helping the yet unborn." Nixon said he cannot square "unrestricted abortion policies, means of population control, and that it provides no answer to the problem of helping the yet unborn."

"work together in serving the children of the world," he added, saying that the education fund would stimulate inno-

In announcing plans for the Diocese of Pueblo, Pope said that "the possibility of fostering a growing number of churches" being opened and operated as an auxiliary to other than parochial and denominational should not be excluded.

"It is a beautiful thing to be pure. It is not an oppression, it is a libera-

Bishop Butler declared, adding that he believes the aerial advertising not only"which has refused to accept military hospital rules" and that he believes the aerial advertising not only "which has refused to accept military hospital rules."

"Temptations," Father McHugh, "reflect the conviction of the United States Congress and the overwhelming majority of Americans that abortion is not a legitimate means of population control, but that it provides no answer to the social problem it is alleged to solve."
Greater Pan-Am cooperation urged

The fact that South Florida is "destined to play a key role" in furthering a much needed fraternal cooperation between the peoples of North and South America was cited last Sunday in a sermon at a Mass offered by the Archbishop of Miami at Gesu Church during the opening week of Pan American Month.

In a brief talk after Mass, Archbishop Coleman F. Carroll expressed the need for more genuine cooperation and fraternity among the peoples of this hemisphere. He said that such fraternity will grow only when men realize that they are all equal before God.

In the homily at the Mass, Msgr. Bryan O. Walsh, Vicar for the Spanish-Speaking in the Archdiocese, expressed the same idea when he said Miamians have a "unique opportunity to be instruments of the peace of Christ, a sign to the world that despite differences in color, language and traditions, we can see each other as sons of one God."

The cultural contributions, including painting, music and architecture, by Latin Americans in Miami were also noted by Archbishop Carroll. He also praised their services to the economic development of the city.

Expressing the significance of the different celebrations marking Pan American Month, the Archbishop suggested the promotion of more displays of Latin American culture. Such displays would bring Miamians closer to the Latin American people, a people who have a very deep cultural background in art and music, he said.

Citing the words from the second general conference of Latin American Bishops in Colombia in 1968, that "the Latin American Church has a message for all men who hunger and thirst after justice," Msgr. Walsh said.

"Peace is above all a work of justice. It requires the establishment of a just order in which men can fulfill themselves as men."

Citing three factors which the Latin American Bishops said characterize the Christian concept of peace, he said, "SECONDLY, peace is a permanent task. It is the result of continuous effort and adaptation to new circumstances, to new demands and challenges of a".

We are proud to have been General Contractor of St. Charles Borromeo Church

VISITORS study the first prize art entry, "Earth Cry," left, which was executed by Jean Leighton from the United States who is receiving an award from Archbishop Carroll, right. The art works were on display in conjunction with the observance of Pan American Month, April.

DELIVERING the homily at the Pan American Mass last Sunday was Msgr. Bryan O. Walsh, Vicar for the Spanish-Speaking in the Archdiocese. The Mass was offered by Archbishop Coleman F. Carroll who was assisted by, from left to right, Father Emilio Vallina and Father Orlando Fernandez, chaplains.
Approximately 1,000 parishioners and friends attended dedication ceremonies of the recently completed St. Charles Borromeo Church in Hallandale. The new structure will serve as an auditorium, church, and parish center for parishioners from Hallandale and Hollywood. Archbishop Coleman F. Carroll was the chief celebrant of a concelebrated Mass. Concelebrants assisting Archbishop Carroll were Father William Gunther, pastor, and Father John Glorie of St. Timothy Parish.

Addressing participants at the dedication, Archbishop Carroll congratulates parishioners on the completion of their new church. The church will serve 700 families and measures 60 feet by 128 feet. Acoustical tile and wood paneling finish off the interior of the structure.

A modern crucifix in back of the church is blessed by Archbishop Carroll. Father Gunther is at the extreme right.

Always willing to meet members of his large Archdiocesan flock, Miami’s Archbishop stops to chat with young and old alike after the dedication ceremonies were completed.

Giving the homily at the dedication Mass, Father Francis Lechiara, principal at Immaculata-LaSalle High, outlines the history and growth of St. Charles’ Parish. St. Charles Parish was established from St. Matthew Parish in Hallandale in October, 1968.
What, it has been asked, is the true spirit of Holy Week?

Twenty years ago, we would have said that these last days of Lent were for intensive meditation on the sufferings and death of Christ. And we might have added that they are also a time for sharing more intimately our Blessed Mother experienced as she stood at the foot of the Cross.

In these days, it did indeed seem to be taken for granted that Holy Week should be anything but joyful; that we must remember Jesus’ victory for joy. The color of the vestments worn on Good Friday was black then; they are not now.

We are being asked to understand that unresolved sadness is not the proper mood to Holy Week. We are being led to contemplate His passion and death with constant reference to His Resurrection and Ascension. The Constitution on the Sacred Liturgy insists that “His blessed Passion, Resurrection from the dead, and glorification,” taken all together, form a single mystery — the Paschal Mystery.

This may seem to put a new face on things. But then St. Paul, who surely must have known, has shown the hope of Easter: “We preach Christ crucified.” And to the Ephesians he said: “Follow the way of love, even as Christ loved you.” Love gave Himself as an offering to God.” Or, as he quite possibly thought the words before he wrote them, “We loved him and gave ourselves for our friends.”

Although the thought of His sufferings has saddened us, His love shines through as the cause of our joy — Good Friday, Easter, always!

What is true spirit of Holy Week

In view of the fact that many bills have been profiled in the Florida Legislature, which convened April 6, concerning matters of interest to south Floridians, including abortion, debt-service eligibility, and the location of church properties and others, the following is a list of legislators and the addresses at which they may be reached.

Florida Senate

Jeff D. Gautier (D), 800 Concord Building, 6 SW Flagler Street, Miami
Robert C. Hector (D), 110 N.E. 17th Street, Miami 33162
Carl A. Singleton (D), 350 Andalusia Avenue, Coral Gables
Walter W. Sackett, Jr. (D), 2500 Coral Way, Miami 33146
George Williamson (R), 2881 N.E. 33 Court, Fort Lauderdale, 33314
George L. Caldwell (R), Post Office Box 22160, Fort Lauderdale 33315
Russell E. Sykes (R), 407 Sth Street, West Palm Beach 33407
Dave Smith (R), Post Office Box 1442, Pompano Beach 33081
Raymond J. Moudy (R), Suite 1314, Harvey Building, West Palm Beach
Donald H. Reed, Jr. (R), 955 S. Federal Highway, Boca Raton 33432
Robert Graham (D), 14045 N.W. 87 Avenue, Miami Lakes 33014
Gerald Lewis (D), 719 City National Bank Building, Miami 33130
Lee Wetpesbourn (D), Suite 81, Flagler Federal Building, 1 S.W. First Street, Miami
John W. Bell (R), 100 S.E. 9th Street, Fort Lauderdale 33301
Jerry Thomas (D), First Marine Bank & Trust, Riviera Beach 33404
Edmond J. Gong (D), Suite 2319, First Federal Building, Miami 33132
Thomas J. Ireland (D), 2471 S.W. First Street, Miami 33135
Gerald J. Mitchell (D), 975 S.W. 17th Street, Miami

Florida House of Representatives

Bill Anderson (D), 1700 N.E. 17th Street, Miami 33136
David W. Reed, Jr. (D), 510 E. First Street, Miami 33131
Jack H. Pendexter (D), 5771 SW Old Dixie Highway, South Miami 33143
Bill H. Haley, Jr. (R), 7426 S.W. 74th Court, Miami 33143
DeWayne Howard (D), 5940 S.W. 15th Street, Miami 33144
Helen K. Tolbert (D), 600 S.W. 13th Street, Miami 33136
Dave Smith (D), Post Office Box 1626, Hollywood 33013
George H. Wilson (R), 803 E. Ocean Drive, Key Biscayne 33149
Jim F. Hulsey (R), 101 Biscayne Building, Miami 33132
J. D. Thomas (D), 701 N. Federal Highway, Fort Lauderdale 33301
David R. Parker (R), Post Office Box 1705, Hollywood 33013
Edward J. Truesdale, Jr. (R), 101 N.W. 30th Avenue, Hialeah 33010
Richard B. Rebman (R), Post Office Box 115, Ft. Pierce 33416
Melvin D. Irwin (R), Suite 318, First Federal Building, Miami 33130
Harry F. Sorensen (D), 2743 S.W. Fifth Street, Miami 33135
Wayne S. Johnson, Jr. (D), 1 S.W. First Street, Miami 33130
Michael D. Doughton (D), 5727 S.W. 21st Street, Miami 33144
Mabel P. Qualls (D), Post Office Box 101, Fort Pierce 33416

Provisionals preparing wider N. Ireland war

The important witnesses and informants are extremely reluctant to make formal statements ... or to have their identities made public. They are terrified of the wrath of the Provisionals.

There are British Army officers in Belfast in whose company they will tell you that they have the measure of the Provisionals already. That they’ll polish them off soon — as if the Provisionals already have. The same young volunteers are fretting with gusto. Even so, in those quiescent days they seemed to lack the drive, the direction and the ambition to carry through military reform programs.

If they get the chance of letting loose with a few rounds — or tossing the odd grenade — for the benefit of visiting journalists they did so with relish. Even the parents of some of those quiescent days they seemed to lack the drive, the direction and the ambition to carry through military reform programs.

They were watching a similar training exercise five weeks ago. At that time the Provisionals already have. The same young volunteers were fretting with gusto. Even so, in those quiescent days they seemed to lack the drive, the direction and the ambition to carry through military reform programs.

When they got the chance of letting loose with a few rounds — or tossing the odd grenade — for the benefit of visiting journalists they did so with relish. Even the parents of those quiescent days they seemed to lack the drive, the direction and the ambition to carry through military reform programs.

Aid to nonpublic education would hurt public schools by cutting into money available for them. If there was a way to cut off the aid, then we could argue that any appropriation, whether for roads, mental health, welfare, police, etc., would hurt public schools by cutting into money available for them. But there is no way the state could be motivated to close the public schools.

Florida has a commitment to the public school system generally and specifically to the public school system. A substantial number of the children of the employees of the local educational system for their education from nonpublic schools.

This is their contribution to a part of this secular state, the state in no way diminishes its commitment to public schools.

Under Florida law, the state does not have to pay for the education of the children in nonpublic schools, but as soon as the child is transferred to a public school, he does become the full responsibility of the state and county. At this point, the state and county immediately has to find the money to pay for the child’s education — either find the money or dilute the quality of education in public schools.

This will save the state a part of that expense; it will save the hard pressed county and taxpayer the entire burden of the child’s education.

If there can be no prayers or religion in public schools, how can government funds go to church-related schools without destroying their religious nature?

Let’s make no mistake about the nature of this bill. It provides tuition grants to parents for the purpose of purchasing education for their children. The parents have a constitutional right to raise their children as they see fit, and to educate them as they please. What this means is that they have the right to raise their children in a religiously oriented school, providing that school maintains a nonpublic secular education for their children.

This is in their contribution to a part of this secular state, the state in no way diminishes its commitment to public schools.

Prayers and religion are outlawed from public schools not as such, but as prescribed state doctrine. And they are outlawed not because public funds are used but because education is compulsory, the public schools must be open to every child, and we are a pluralistic society. Hence the public schools must accommodate to the least religious belief of all its students, which is "secular humanism." On the other hand, public funds are used in countless religious institutions (catholics, hospitals, foster homes, orphanages, etc.) and religious is not forced on.
What, instead of Catholic schools?

By FATHER ANDREW M. GREELEY

The National Association of Laymen is a splinter group of liberal Catholics. Until now its main notoriety came when its then executive director managed to shout obscenities at a group of bishops, later justifying his action as a use of "black language." More recently, however, the NAL has entered a campaign against state aid to Catholic schools, a campaign well calculated to get the NAL much publicity from the traditional enemies of Catholic schools.

But far more sophisticated than the NAL is a recent article by John Deedy. Mr. Deedy offers no real evidence for any of this, other than to blame for is the collapse of the parish and to suggest that since Catholic schools are controversial, they ought to be closed.

It's a peculiar kind of logic: Seventy-five per cent of the American Catholic population is in favor of parochial schools (as demonstrated by 10 studies over the past two decades), but because 25 per cent is not in favor of them, the schools must be closed lest they "poison" parish life.

I wonder if Mr. Deedy really thinks that there would not be conflict in the emerging democratic structure of the American parish if the parish issue was eliminated. Our separated brothers manage to have endless controversies in their parish councils without having to fall back on the school issue.

I am also told that:

"No one knows what the results would be if the priorities given the parochial school were given the parish and to suggest which should be characterized of parish life. Urban attitudes in many areas might conceivably be different if Catholic parishes interested themselves as much in interracial justice as they do in parochial schools. Perhaps there could be a qualitatively different Catholic orientation toward peace, toward poverty, toward a number of neglected concerns."

Mr. Deedy is right. No one knows what the results would be. No one even knows that the resources currently spent on schools would be available for other activities. But the point is that Mr. Deedy has not suggested what these alternatives might be. He has no concrete program with which to replace the schools.

Again, one must point out that our separated brothers, who lack parochial schools, have not produced people more enlightened on social issues than we have. On the contrary, there is considerable evidence that Catholic education has a strong positive impact on social attitudes. We must, if Mr. Deedy is to be believed, close down what we have with the pious hope that something better might come along.

But the real problem with Mr. Deedy's article is that he doesn't address himself to the question of where the biggest drain is in urban Catholic education. The upper middle-class schools can survive if the people in such parishes want the schools badly enough.

The critical financial problem is the inner city schools, which are subsidized by the Church and which provide an extremely important and highly valued educational alternative for those black parents who want something more than the custodial care public education often provides.

THE Church should subsidize such schools, but the costs of doing so without some sort of state aid are fantastically high. Does Mr. Deedy think those schools should be closed, too? And if he is talking about Catholic education, why does he not mention the service of the whole ecclesial community?"
More than 150 paintings plus a varied collection of sculptures, ceramics, mosaics, crafts will be displayed in a revolving exhibit in the hospital’s lobby. Committees and other public areas of the hospital, 3801 S. Miami Ave.

All of the work shown will be available for purchase, and proceeds will go to Mercy for its often-patient pool and to Grove House, a non-profit marketplace for artists.

Among artists exhibiting will be Tom Slade, Hugh McDowell, Edna Glassman, June Carter Gommet, Dagmar Green, Jean Harris, Dr. Paul Robertson, Marion Smith, Alice Terry, Elaine Yates and Saul Weinstock.

Among the daughters of Isabella Circle BSI are scheduled for 4 p.m. Monday, April 12, at the K. of C. Hall, 270 Catalina Ave., Coral Gables.

A rosary will be said at 7:45.

A trip to the annual Lake Worth Palm Beach Film Festival will be sponsored by the Memorex Society, Saturday and Sunday, April 17 and 18. For additional information call 353-0244.

PALM BEACH COUNTY

A “Mystery Trip.” hosted by the Okeanite Mission Club, West Palm Beach, is slated for Saturday evening, April 17. Buses will leave the Cardinal Gibbons high school at 6 p.m. For reservations call 835-1781.

BROWARD COUNTY

A book review of Gwen Britton’s “Calico Palace” will be featured at the Monday, April 12 meeting of the St. Paul Women’s Club, Ft. Lauderdale.

The meeting will be held at 10:30 a.m. in the parish hall.

St. Matthew’s Catholic Women’s Club will meet Monday, April 15 after 7 p.m. Mass.

A member of the Air and Water Pollution Board of Broward County, Mrs. Robert Dwyer will be the guest speaker at the April 13 meeting of the Assumption Guild Pompano Beach.

The officer slate will be announced at the meeting and the installation will be held at 10 a.m. at the Ken- sington, 190 S. Ocean Blvd. For reservation call 942-0684.

A page-long exhibit of paintings, sculpture and ceramics opened yesterday at Mercy Hospital in a cooperative program sponsored by the hospital and the Miami Artists Guild.

DEDA COUNTY

St. John’s parish festival is slated for April 16 through April 18 on the church grounds at 6 p.m. For reservations call 942-9684.

A session for high school girls will be held later this month, April 22 through April 23 at the house.

The Lee M. Sauton Easter Egg Hunt will begin at 10 a.m., Saturday, April 10 at Barry field located between NW 111 and 117th Streets at Miami Ave.

Youngsters will be greeted by a “Six Foot Bunny” and 6,000 eggs will be hidden on the grounds. Boys and girls from toddler age to age 18 years are invited to attend.

A trip to the annual Lake Worth Palm Beach Film Festival will be sponsored by the Memorex Society, Saturday and Sunday, April 17 and 18. For additional information call 353-0244.

The contest is open to all high schools in Dade County, public high school seniors who are enlisted in their par- ish O.C.D classes.

Entries must be postmarked no later than Thursday, April 12. For further information contact Frances Aldredge, R.N., Ex- change Chairman, 1192 W. Ave., Miami Beach.

MRS. GIBSON has selected a comprehensive nationwide sampling of students and faculty will be requested to re- spond to questionnaires pro- vided by her. The survey is entitled participating in a participation and study and evaluation of the changes taking place during the 70’s in community and junior college.

Under the direction of Dr. Justin C. Steurer, college adminis- trator, the survey will involve about 30,000 students and 10,000 faculty members at 100 two-year colleges throughout the nation.

More than 150 paintings plus a varied collection of sculptures, ceramics, mosaics, crafts will be displayed in a revolving exhibit in the hos- pital’s lobby. Committees and other public areas of the hospital, 3801 S. Miami Ave.

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FORT LAUDERDALE — Mrs. Ralph Pulcinella, presi-
dent of the Miami Arch-
diocesan Council of Catholic Women, will
speak to South Florida
women on Tuesday, April 18.

Mrs. Pulcinella will ad-
dress S. Florida women
when she will address S. Florida women
during noon lun-
tch at the Sheraton
Hotel.

President of National Council
will address S. Florida women

FORT LAUDERDALE — Mrs. Thomas J. Burke, presi-
dent of the National Council
of Catholic Women, will
speak in South Florida
women members during the
annual convention of the Miami Arch-
diocesan Council of Catholic Women on Tuesday, April 30 at the Galt Ocean Mile Hotel.

Archbishop Coleman F.
Carroll will preside during
the convention banquet,
which will be served at 8 p.m.
The Archbishops will celebrate
Pontifical Mass at 3 p.m. on
Tuesday for delegates and
guests to the three-day meet-
ing which opens Sunday, April 18.

A RESIDENT of Carbon-
dale, Pa., Mrs. Burke was
formerly a member of the
Nurses Training School of
St. Rose's Hospital, Scranton, Pa.; and is
also a member of the
National Federation of Catholic Women. She holds
a Bachelor of Science and
Nursing from the University of
Pennsylvania. She is
presently a member of the
National Council of Catholic
Women.

A member of the Carbon-
dale Catholic Charities Board
of Directors, she has served in various positions of the
organization.

PONTIFICAL Mass cele-
brated at 3:30 a.m. Sunday.
April 19 in the hotel will
formally open the convention.

Mrs. Mary J. McKee,
Chairman of the Board of
Directors, will install Mrs.
Lucille Smith, Mrs. Mary St.
Ramsauer, and Mrs. Fre-
drick Wass as officers for the
1964-65 term.

Auxiliary Officers to be installed

FORT LAUDERDALE — Mrs. Ralph Pulcinella, presi-
dent of the Miami Arch-
diocesan Council of Catholic Women, will
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Hotel.

Sister M. Innocent,
R.S.M., resident of the
hospital, will also install Mrs.
Anthony Kroun, Mrs. Lellia
Rammurai, and Mrs. Fre-
drich Behr, vicepresident,
and Mrs. George B. luxury
president, and Mrs. Thomas J.
Adams, corresponding secre-
tary.

Members and guests should make reservations no later than Saturday, April 14 by calling 727-4311 or 522-4311.

The Auxiliary members were recently honored by the hospital for their outstanding number of volunteer hours.

A 10,000-hour pin was pre-
sented to Mrs. Pulcinella and
a 5,000-hour pin was awarded to
Mrs. Agnes Ahern, auxili-
ary sunshine chairman and a
charter member of the organ-
ization.

A host of auxiliary mem-
bers was awarded certifi-
cates of appreciation for outstanding work.

The Voice, Miami, Florida
Page 9A

EASTER FEASTING
Italian Style!

Enjoy Easter Sunday in sumptuous
feasting, with music all day, 2 to 11 p.m.
Strolling Guitar after seven.

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His hope."

"His progress never quite matches his dream and his defeat never quite shatters his hope."

This line from "Man-Divided" a half-hour color film produced by the Archdiocesan Radio and Television Department, will be aired on Easter Sunday at 9 a.m. on Channel 7. Father Hugh Clear, co-ordinator for religious education, wrote the script which accompanies views of country and city life, later woven with matches of old news reels and among other scenes, a montage of World War II jetliners. Father James Kisicki, an assistant in the Radio and Television office and an assistant pastor at Holy Family parish narrates the film.

The ideas for the script, according to Father Clear, came from a speech on fragmentation that he presented several times. "Sister Nancy of the Radio and Television Department had heard it and asked me to work it into a script."

Stressing that man can overcome the conflicts and impossible achievements, the film points out that man fragments his society, building walls between himself and others. As Father Frank Cahill, executive producer of the film commented, "Conflict exists within the very nature of man. Man can overcome this division through love of God and love of our neighbors. We must be our brother's keeper. That's the real clincher."

Within the frame of the story, the combination of still and moving pictures turn from the serenity of the moon landing or Florida sunrise to the bold, deathly sounds of war, a Dolphin football game or building construction. Weaving its way throughout the film is the thesis that man, no matter how he strays from God's plan, is eternally linked to God's ways. Tied with the Biblical view of man, the hope of peace and brotherhood is depicted through a Mass where people of all races and ages and walks of life are drawn together.

The film is the first to be produced by the Radio and Television Department and was produced by three young men from Hollywood working with J. Bronislaw Belli. "The film was the product of a lot of time, six months' worth and a lot of effort by all hands," Father Cahill pointed out.

According to members of the department, they would like to produce a couple of films a year, but "without some type of grant or subsidy, the costs would be insurmountable." It definitely like to do more of the scripts. I feel they are a very useful form of the apostolate," Father Clear said.

The Tower of Thrift For All South Florida

The first interest payment of 1971 to our savers was exactly $4,180,345.82, and there are three more interest payments yet to come this year.

Does it give you any interesting ideas?

The Tower of Thrift For All South Florida

MILTON WEISS
President

Miami Beach, Florida
April 9, 1971
April 9, 1971

BY FATHER WALTER J. SCHMITZ, S.S.
Washington, D.C.

These words of Sacred Scripture express as eloquently as any the genuine meaning of Easter. Truly it is the day the Lord has made, since it is the "Feast of Feasts."

Easter is the oldest, the greatest and the most joyful festival in the Church's calendar. In the liturgy it is called the "Sabbath of the Resurrection of the Lord," but its more ancient name is "Sanctum Pascha" the Holy Passover, referring to Our Lord's passage from death to life. The Jewish passover memorialized the "passing over" of the destroying angel and the delivery of the Hebrews from the land of Egypt.

The Church designates this feast as "Dominica Resurrectionis" and precisely for this one day, since the subsequent days and weeks are simply designated as the days and weeks after Easter without special reference to the Resurrection.

Formerly the celebration of Easter extended over the entire week in order to center the attention of the faithful on the divine mystery which was being commemorated. All service work, except the most necessary tasks, was dispensed with; slaves were released; and the poor were fed from the bounty of the rich.

Food such as eggs, meat and cheese were blessed as an act of gratitude to God for restoring to the faithful the "good things" of which they had deprived themselves during Lent. The newly baptized were shown special consideration and friendliness; wearing their baptismal robes, they attended Mass and the frequent repetition of the Alleluia in the voice of this huge crowd, it sounded like the sound of the ocean or the great roar of thunder, answering, "Alleluia!" The voices of a huge crowd, like the sound of the ocean or the great roar of thunder, answering, "Alleluia!""The reign of the Lord our God Almighty has begun; let us be glad for the marriage of the Lamb."

NOTHING so eloquently portrays the mystery of our paschal rite as this scene recorded in the scripture. Johannes Puls remarks: "For anyone who has grasped this affinity, the Alleluia dialogue and the frequent repetition of the Alleluia in the paschal season will be a powerful opportunity to realize his own victory and his own triumph with Christ."

It is then that one begins to realize the mystical sense of the message. Christ is risen! St. Augustine in his homily on the First Epistle of St. John catches the spirit of this when he writes that not only we sing Alleluia but all of our lives we must do Alleluia. This development is taken out of the context that God is love; love is a sweet word but sweeter the deed just as the Alleluia we sing.

Combined with this spirit of joy that the Alleluia commands are the salient and comforting thoughts of peace. When the risen Christ appeared before His disciples huddled in fear behind locked doors of the upper room, He did not in the Jewish way of speaking say "I wish that you should have peace." Rather He gives them peace. "Peace be with you!" And he speaks these same words to each one of us this Easter of 1971. Almost every time that our present Holy Father has had an opportunity to speak both to the clergy and to the faithful either directly or in writing he pleads for peace. And this same plea that the risen Savior made for all of us is vital in the world in which we find ourselves presently living.

THIS Easter mystery and this Easter message of peace must be thrust against the established power of the world. We find human beings and the world situation enveloped by tyranny, selfishness, sin, fear, greed, anxiety. If the moral order were indifferent to our infraction, if the breakdown of the nations did not follow the collapse of family life or vice-versa, if the affirmation that man in an animal did not make men act like animals, if the denial that God is the author of law did not produce a lawless world and people, then it would be difficult to believe that God made a moral universe in which men coexist where they sow and where the wages of sin are death.

Many people today feel that at no time in modern history has it been easier to believe in God than now. It used to be that evil was considered a great stumbling block to belief in the love and the goodness of God, but today men are coming hopefully to a belief in the goodness of God because of the spread of atrocities and incredible evils. They are more and more convinced that evil today has taken on such proportions that it can be explained only by the intervention of a universal moral code and law that comes from God.

Strong convictions and belief in the loving goodness of God are essential now more than ever if we are to grasp the spirit of Easter joy and Easter peace. Genuine joy in Christ must be a product of genuine Christlike love in our souls and lives. We must learn that evil is the barrier of the world if a sin is in us too.

The living Alleluia and the paschal peace will be realized when we are fully aware of Christ's total love for all mankind. That same love we must demonstrate in our relations with others.

Love everyone!

Love man in sin, for to love man is the only way to crush sin in man and save him.

Love our families and all families because we see magnified in them, the lover, the beloved and love.

Love the weak, the unfortunate, the sick, the old.

Love the weak, the unfortunate, the sick, the old, the ignorant, the poor.

Love yourself mindful that love's greatest victory is destroying selfishness.

Love others in order that Christ-like love may be the true paschal joy and peace in our lives and family lives.

Love the weak, the unfortunate, the sick, the old, the ignorant, the poor.

Love everyone!
'The feast of feasts'

By JOHN J. WARD

The feast of Easter was observed by the Church of St. Leo to describe the greatest of all Christian solemnities which is observed by the Church next Sunday. It is Easter Sunday, the feast of our Lord's Resurrection.

The word "Easter" is derived from that of the Saxon goddess "Easter," the same deity the Germans called "Ostara" and honored as the divinity of the dawn. The Anglo-Saxons called the spring month "Eastermonath." The Teutonic nations called the great Church feast which fell at the beginning of Spring "Easter" and the name has continued long after the Teutonic goddess had been forgotten.

Those kids have that room torn apart again. They know I work today. But I can't leave them. I'll try to remember you as I work today. "I know the baby made the mess, and it's not your fault. Some day I feel they'll bury me before I get any peace."

"Mom, I'll tidy up here for you.

You were buried. Three days to just lie in your tomb with no one bothering you! Some days I feel they'll bury me before I get any peace.

"Mom, come on, you take a nap. You've been up so many nights. I'll take care of things for you.

You rose from the dead. You came back to life. You won. You proved the spiritual is stronger than the material; the human being the divine.

I feel refreshed, ready to start again. At Mass I pray, "Christ has died; Christ is risen; Christ will come again." But I must not wait for you to come in the Last Judgment. I must let you come into my life, right now ... yes, even when all the kids are sick, and everything seems so discouraging. Help me to see your way of the cross in each little thing, every day, all my life.

"The feast of feasts."

These are the words used by St. Leo to describe the greatest of all Christian solemnities which is observed by the Church next Sunday. It is Easter Sunday, the feast of our Lord's Resurrection. The word "Easter" is derived from that of the Saxon goddess "Easter," the same deity the Germans called "Ostara" and honored as the divinity of the dawn. The Anglo-Saxons called the spring month "Eastermonath." The Teutonic nations called the great Church feast which fell at the beginning of Spring "Easter" and the name has continued long after the Teutonic goddess had been forgotten.

All other Christians call the feast of Christ's Resurrection by some modification of "pascha," the term the Church used in its liturgy. The celebration of a special Paschal or Easter feast is among Christians goes back to the earliest days, but it is impossible to determine the date of its introduction. The Roman church and the great majority of Christians celebrated the Pasch on the Sunday following the first full moon after the vernal equinox, the day that Christ rose again and finished the work of redemption.

The question of the date of Easter was one of those answered by St. Augustine and the British bishops and for a long time the Celtic church used different dates for each of the Universal Church. All movable feasts are calculated from Easter...

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The Resurrection: A life-giving event

Confidence in prayer

By FATHER PETER SCHINELLER, S.J.

The heart of the Easter message is that the God we search for is a God of love, and that we can stand before Him with confidence. For at Easter we see concretely in the Resurrection of the Lord that God's love is more powerful than the forces of sin and death, in more powerful than our weaknesses.

Because of Easter, we can live with the confidence and assurance that Paul speaks of, certain "that nothing, not even death, can separate us from the love of God in Christ Jesus." (Romans 8, 38-39).

Lenten thoughts on prayer

Confidence in prayer

By FATHER PETER SCHINELLER, S.J.

(From the April 9, 1971 issue of The Voice, Miami, Florida.)

"Christ has died. Christ has risen. Christ is with us still." Those words, a paraphrasing of the "mystery of faith" in the new liturgy, sum up the truths of the Easter events. They recall what happened in the past and, more important for us, modern men, what is continuing to happen in our own days.

On Good Friday, we remember the death of Our Lord Jesus Christ. The Church's ceremony brings to mind again in stark reality those horrible hours of His Passion and death on a cross. Yet at the same time we show the beauty of that day. It is the beauty of life and complete love, portrayed in Christ's words that "No greater love has any man, than to lay down his life for a friend."

The story of Easter is very different; it is a story of joy and life and, again, love. Christ's Resurrection brought a new joy into the world; a joy that surpasses anything we have ever known; a joy that gives new meaning to everything we do. And Christ's Resurrection gives us, in a continuation of His endless love, the promise of a future filled with new life and hope. His Easter gift of love is, that through faith in Him, we may bring life to everything we touch on this earth.

For us modern men, Christ's Resurrection is experienced in his influence on our own lives. We know the truth of Christ having risen, when we really hear the Word and see Him in our fellow men. When we believe in Jesus, in the Christ who rose and is still with us, we are filled with life, a life which must go out from us as witness to our faith.

In John's Gospel, Christ says, "I am the Resurrection and the life; he who believes in me, though he shall die, shall live, and whoever lives and believes in me shall never die." Our own life, our participation in Christ's Resurrection is not some future event. We share in Our Saviour's life now, insofar as we believe in Him. Before we believe in Christ, before our faith is in a real part of our lives, we truly can be said to be dead. But when we firmly believe in Christ, risen and among us; then we have life in a much deeper sense.

We must believe and experience the resurrection and eternal life here on earth, or else we cannot believe in them for any future time. If Christ's life is meaningful to us, if we do not believe enough to make His life our own and spread it to others, then we are dead, and we will find it very hard to believe in a future life.

If the mystery of Easter says anything to us, it is that our belief in Christ Risen, that our gift of life, must not remain in us. We must share our life and bring others to belief in the true Life. When we go out of ourselves, when we love another person, we bring him to life; we awaken what was dead in him. We can bring him to clearer fulfillment of his real being in Christ.

This is what the Resurrection is all about. This is Christ's gift to us. It is a gift not limited to time and place, but is given to all men in all ages; an ever-present reality of Christ with us. The Christian cannot be static with his Easter gift. Our belief in Christ imposes a daily task of bringing the whole world to life. We have before us the excitement of a world which is ours to build. We can thus truly pray at Easter: "Lord Jesus Christ, strengthened and given life by you, may we do for each other, what you have done for us."

The heart of the Easter message is that the God we search for is a God of love, and that we can stand before Him with confidence. For at Easter we see concretely in the Resurrection of the Lord that God's love is more powerful than the forces of sin and death, in more powerful than our weaknesses.

Because of Easter, we can live with the confidence and assurance that Paul speaks of, certain "that nothing, not even death, can separate us from the love of God in Christ Jesus." (Romans 8, 38-39).

By JAMES NUSBAUM, S.J.

The Resurrection is a time of rebirth and promise. May it fill your heart with hope and bring you peace of mind.
1) PALM SUNDAY — Here at Bethphage Jesus began His journey on the road to Jerusalem.

"Sure, your King comes in all gentleness, astride a donkey." (Matt. 21.5)

4) HOLY THURSDAY — The Church of All Nations in the Garden of Gethsemane enshrines the stone which tradition says was made sacred by the bloody agony of Jesus.

"And being in an agony he prayed more earnestly; and His sweat became like drops of blood falling down upon the ground." (Luke 22. 44)

5) HOLY THURSDAY — The cenacle or "upper room" marks the site of the Last Supper.

"And he will show you a large upper room furnished..." (Matt. 26. 18)

2) HOLY THURSDAY — The cunacle or "upper room" marks the site of the Last Supper.

"...then those who had seized Jesus led Him to Caiphas the high priest where the scribes and elders had gathered." (Matt. 26. 57)

7) GOOD FRIDAY — The mosaic showing Christ being nailed to the Cross is at the Eleventh Station atop the hill of Calvary. The Tenth through the Fourteenth Stations are enclosed within the Basilica of the Holy Sepulcher.

"Then those who had seized Jesus led Him to Caiphas the high priest where the scribes and elders had gathered." (Matt. 26, 57)
3) HOLY THURSDAY —
After the Last Supper, Jesus and His apostles descended to the Cedron Valley and thence to the Mount of Olives. They probably walked on this terraced street which archaeologists date to the time of Christ.

“When Jesus had spoken these words, he went forth with His disciples across the Cedron Valley.”

(John 18, 1)

From earliest times Christians have gone in pilgrimage to the Holy Land to retrace the steps of Jesus during Holy Week. Beginning at Bethphage on Palm Sunday, pilgrims walk across the Mount of Olives to Jerusalem. On Holy Thursday they journey to the Cenacle, then walk down the ancient terraced steps to the Cedron Valley and thence to Gethsemani. Then the pilgrims retrace their steps to the house of Caiphas. On Good Friday they witness Jesus' condemnation by Pilate and walk with Him the Way of the Cross. For the pilgrims, Holy Week comes to an end with Jesus' seeming defeat on Good Friday but with His victorious Resurrection on Easter Sunday.

"Christ indeed from death is risen, our new life obtaining. "Have mercy, victor King, ever reigning, Amen. Alleluia."

(Easter Sunday Sequence)

6) GOOD FRIDAY — Having been condemned by Pilate, Jesus walked the Way of the Cross. This statue commemorating the first fall of Jesus beneath the Cross is in a chapel at the Third Station.

"So they took Jesus, and He went out bearing His own cross." (John 19, 17)

Clarion Herald Photos by Fr. Elmo L. Romagosa

8) HOLY SATURDAY — Jesus was buried in a rock tomb belonging to Joseph of Arimathea near the hill of Calvary. Enshrined within this marble chapel is the stone on which Jesus' body rested from Good Friday evening to Easter morning sunrise.

"Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid."

(John 19, 41)
Demands of the Flesh and of the Spirit

By FATHER WALTER M. ABBOTT, S.J.

If a person accepts Christ as Savior and Lord, he finds the answer to the question, "Who will rescue me from this body that is subject to death?"

That is what St. Paul says at the end of Chapter 7 in the Romans (7:24-25). In Chapter 8 Paul tells us more about the "life in union with Christ Jesus" which "will result in life and peace" (8:8). It is a chapter which every Christian should read frequently.

When a person accepts Christ, Paul says, the Spirit comes into him and brings "life in union with Christ Jesus" (8:2), which is life "according to the Spirit, not according to human nature" (8:4). In older English versions you will see that last phrase translated "according to the flesh," but in this chapter the Greek word which Paul used surely must be taken in its broader meaning of human nature.

"A New Catholic Commentary on Holy Scripture," edited by Fathers Fuller, Johnston, and Karron, from the British publisher Thomas Nelson and Sons, has this interesting comment on Chapter 8: "In ascribing the new life to the action of the Spirit Paul was influenced by Old Testament texts on the spirit of God as the creator of a new people of real inner holiness, e.g. Exod. 36:28-33.

"If you look up that passage, here is what you find in the Revised Standard Version: 'A new heart I will give you, and a new spirit I will put within you, and I will take out of your heart the stone of your heart and give you a heart of flesh.' And I will put my spirit within you and cause you to walk in my statutes and be careful to observe my ordinances, and you shall be my people, and I will be your God." (Ezek. 36:26-27).

In that passage God was giving some consolation to the much troubled Jewish people. Centuries later, St. Paul in his Letter to the Romans (8:24) says: "So now we say that the suffering of our present life is not worth comparing with the glory that is to be revealed to us. For the creation eagerly waits for the manifestation of the sons of God. For the creation was subjected to frustration, not by its own choice, but by the choice of the one who subjected it, in hope that the creation itself will be liberated from its bondage to corruption and be set free with the glory of the children of God. For the creation was subjected to frustration together with us, because it could not wait its turn until God, who will set it free, shares its libration with us. In hope it was made happy by the expectation that God has laid up for all who love him."

The priest and the nurse were doing truly Christian work in communicating to others the content of Chapter 8 in the Letter to the Romans. Each of us can find opportunities to do the same. Be sure to read the whole of Chapter 8, however, in order to be able to deal with the difficulty that "we who have the Spirit as the first of God's gifts, also groan within ourselves as we wait for God to make us his sons and set our whole being free" (8:20-21).

The priest pointed out that "God is our heavenly Father and wants to hear what our needs are" and that "we have a personal relationship with God and Jesus Christ." The nurse asked if she had tried praying about the problem. The patient replied she only prayed for others, not for herself.

The nurse pointed out that "God is our heavenly Father and wants to hear what our needs are" and that "we have a personal relationship with God and Jesus Christ." "I've been waiting all my life for somebody to tell me this," said the patient.

The nurse gave the woman a copy of the New Testament (Today's English Version), and in one day she read the whole of St. Matthew's Gospel. The nurse says that the woman's life changed completely.

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The Resurrection in everyday-living

By THE MOST REVEREND JOHN F. WHEALON
Archbishop of Hartford
Chairman of the NCCB Bishop's Committee on Doctrine

The Resurrection of Jesus Christ from the tomb brought an instant meaning and a spirit into the lives of His early followers. The Resurrection brings the same meaning — a spirit into our lives, in 1971 and universally.

Modern living is, we are told, becoming more grim each year. Existence seems more gloomier for the elderly, more grim each year. Existence seems more for the older people, for the middle aged, for the young. How can a person survive — stay away from the prevailing gloom? •

You will need three things: (1) a spirit of unity with all people; (2) a spirit of optimism; (3) a philosophy of life that gives you the long-range view, so you know what you are supposed to be doing in life.

The need for these three is evident. Without unity you will feel separated from other generations and persons — you will feel alone, misunderstood, unsympathized by others, not helping others. So somehow you must get a spirit of unity with all people.

Also, you must have optimism. The daily news stresses war, crisis and disaster incessantly, so that a person can become overcome with worry. If you allow yourself to be overwhelmed, you will become a fearful, depressed human being. Especially if you worry, you will be tempted to desert discouragement, with life, to become critical of society, to stop trying, to turn to drugs or drink. To survive in 1971 and afterwards you will need optimism.

But you will have neither unity nor optimism unless you have a philosophy of life that will explain life and give you a reason for living and for remaining cheerful and truly interested in all other people. Otherwise one is just standing around in the dark, without a roadmap. But if a person had a philosophy of life that would explain what it is all about and at the same time would encourage both optimism and unity with other people — then he would have the real key to survival in 1971 and afterwards.

Such a person would be lucky, he owns a personal survival kit. He is not worried, comes what may in society. He has no problems with a generation gap — he is interested in all and wants to help all.

Unify with all men, optimism, a philosophy of life — if you have started, you know I have been describing in reverse order, faith, hope and Christian love. Your key to survival in your religion lived to the fullest.

And the reason for our "survival" — our remaining balanced, cheerful, dedicated to others — is the spirit of the New Testament. For our First century ancestors in the faith, the fact that Jesus had recently risen from the dead was as powerful as an atomic bomb. In the afterglow of the Resurrection everything was changed. Death? Why fear it? New life's secrets are known! Growing old, getting ill, enduring pains and separations? These old worries of mankind, plain all that any new technological society could bring, were left behind with the wrapping in that tomb of the risen Christ.

Because of the Resurrection, nothing can really get a fellow of Christ discouraged or a lonely or confused. The person with faith in the risen Christ knows what this life is about, where it leads and how to live successfully — by growing each day in the grace of God, helped by the Church. The person with hope counterbalances the daily quota of bad news with his own Alleluia — the "good news" that is the Lord's Resurrection. The person with charity is no longer living for himself but is trying to help all from the youngest, it is never negative, never critical.

And is the light of that risen Christ, to whom the wonderful old Church is only beginning to lead us better, how unimportant are so many of the worries which fill our week and our minds. We will survive, we Catholics — by faith, hope and universal charity, all based on the risen Christ.

The Cross stands as a symbol of unity with all people in this whirling, fragmented world filled with the problems of everyday living.

Christ is alive and with us!

By FATHER CARL J. PFEIFER, S.J.

Jesus is almost a synonym for death. Thousands of men, women, and children died in the gas chambers of Dachau. Many of them died in desperation and despair. Even in this death-camp some inmates maintained belief in life and hope for new life.

One such person was an elderly Jewish woman. She lay dying in a cold, dark barracks, suffering from a malnutrition and what the leaf said caused her to smile. She told him that she and the leaf had been talking to each other and what the leaf said caused her to smile.

He thought the poor woman was having hallucinations. Moved with compassion he asked her what the leaf had told her that could bring joy in such a place. She smiled again and told him that the leaf said to her over and over, "Life, new life, unending life.

The green leaf was to be a sign of life in the dark surroundings of a death-camp. Her faith in the "living God" made it possible for her to recognize in the living leaf a sign and promise of life for herself and hope for the world. Her God was "the fountain of life" (Ps 36:10), even in Dachau.

Christians share this Jewish woman's unadorned belief in life because of the presence of the living God. In fact, we recognize in Jesus' resurrection from the dead the greatest sign that God is a life-giving God and that those who trust themselves to his life will "live, new life, unending life.

Risen from death, Jesus is with us always and everywhere (Mt 28:20) that we "might have life and have it to the full" (Jn 14:19).

Appreciation of the life-giving presence of the risen Christ is one of the major purposes of Christian education.

Jesus, himself, on the morning of his resurrection, exemplifies this as he walks along the road to Emmaus with two disciples who were shattered by His death on the Cross the previous Friday afternoon. Their lives had been emptied of meaning and they were sadly disillusioned.

As they walked along, Jesus joined them, but they were unable to recognize him. He sensed their sadness and asked what was troubling them. They poured out to him the stranger what had occurred and how they felt. He listened with understanding.

Then He began to help them make sense out of their experience in the light of the Scriptures. He recounted passages from the prophets starting with Moses. From the Bible He helped them recognize that the Christ had to die in order to live.

He led them to grasp something of the deep mystery of Jesus' life and of every life: death contains within it the seeds of life, and in the faith that is the purpose of Christian education, "Jesus is alive and he's right here in Woodlawn!"
Easter is a great Spring festival

By SISTER MARY MCCORMICK, M.M.

Kyoto, Japan

"What is the origin of your festivals?" That was what a student was asking.

I sat in a circle with members of the Interpreter Guide Club in Osaka. With Expo 74 a vivid memory and Winter Olympics in the offing, English interpreters are much in demand in Japan.

To improve their English, we had just discussed the origins of local festivals. Always they hearkened back to a religious reason, either Shinto or Buddhist. Because of a storm or illness, some Heavenly Being had to be appeased. It was thought. Then a ceremony with a procession gave homage. Messengers from the Imperial Court traveled solemnly to a local place of worship. Sometimes a shrine or temple would be erected for the event. And a few thousand of these colorful corteges have been repeated annually for more than a thousand years.

But the traditional customs were talked about, the question was put to me, "What is the origin of your festivals in the west?"

I felt pinned to the wall for a real answer. Of course, our festivals are Christian; they center around Christ. But I knew that wasn't their origin.

I'd never been to God's people before Christ came. Yes, they had their festivals. They began to celebrate as a people when they crossed the Red Sea.

Then they knew they were free, and had reason to rejoice. So they played their stringed instruments, and they danced and sang. God has broken their bonds and set them free. Alleluia!

God showed all of us what He could do in history. Then, by and by, He sent His Son to do the same great thing in mystery. Like a new Moses, Christ leads a new people to a new freedom. We too have to leave our fleshpots and become a kind of pilgrim. It's hard, but wonderful. And a Promised Land is there for us, too.

My thoughts focused, and I said, "Our great Christian festivals are Christmas and Easter. We celebrate Christ's coming to live on earth. And then we celebrate His going back to heaven. We have reason to rejoice, because He invites all of pilgrim. It's hard, but wonderful. And a Promised Land is there for us, too.

My thought at that point was: "Let's sing a song." This is an idea that wasn't their origin.

"Historically, it began thousands of years ago on the shores of the Red Sea. That's when God's people had their first great festival. And now, each spring we celebrate our freedom from the powers of evil and our new life with God. So they played their stringed instruments, and they danced and sang. God has broken their bonds and set them free. Alleluia!

God showed all of us what He could do in history. Then, by and by, He sent His Son to do the same great thing in mystery. Like a new Moses, Christ leads a new people to a new freedom. We do have to leave our fleshpots and become a kind of pilgrim. It's hard, but wonderful. And a Promised Land is there for us, too.

My thoughts focused, and I said, "Our great Christian festivals are Christmas and Easter. We celebrate Christ's coming to live on earth. And then we celebrate His going back to heaven. We have reason to rejoice, because He invites all of us who have renewed our baptismal promises: May we be witnesses of the life of Christ to all, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the newly baptized and for all of us who have renewed our baptismal promises: May we be witnesses of the life of Christ to all, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For bishops, priests, and Religious who have professed to live their baptism in a special way: May we always reflect the presence of the Risen Lord to the world, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all who call upon God as Father and who acknowledge Jesus as Lord: may they grow in love and faith to continue His saving work.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the leaders of nations: may we be seen in us. Help us to build the world entrusted to our care into one family. Strengthen us now through the Resurrection of your Son that something of His glory may be seen in us. Help us to build the world entrusted to our care into one family. Strengthen us now through the sacrificial meal we share. We ask this through Christ our Lord.

PEOPLE: Amen.

Key enterprises, Inc.
Is embryo human? - MD answers

By DR. RONALD G. CONNOLLY

(Connolly is a family physician in Oakland, Calif.)

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are life, liberty and the pursuit of happiness. The Declaration of Independence, from which the Bill of Rights was taken, was authored by Thomas Jefferson and unanimously adopted by all thirteen states June 28, 1776.

However, many of the Founding Fathers had black slaves who, evidently, were not created equal and were not allowed to be 'as equals' in the eyes of law, and in the eyes of life, liberty and the pursuit of happiness.

This discrepancy is obvious to us today. It may not have been obvious to the Founding Fathers. They were either ignorant of the fact or they ignored the fact that black people are human beings.

Regrettably, all Americans, including the benefits of such a legacy, do not accept the fact that black people are human beings.

In like manner, are we ignorant of the facts or are we ignoring the fact that an embryo is an innocent human being? If we will not accept the facts - and therefore not the facts - but for the victory in life, dollars and cents - what do we stand for, the government.

Legalization of abortion is a basic necessity in the United States.

Of course we should legalize abortion if the embryo is not a living human being. Every person, male and female, has the right to live or to die. Obviously abortion should not be permitted if the embryo is a living human being. Last year it was estimated that 250,000 women aborted within the States, which is 30 million abortions performed worldwide. If the embryo is human being and part in the development of human life, then this is the intention, the intention of an innocent human being. In such a case, abortion aborts all the attributes of human life.

Thus, the essence of the problem: Is the embryo a human being?

OBJECTIVELY, the embryo or fetus is a human being from the moment of conception. This must be what we would say that not only is the human being, but that black people are human, or white people are not human, or poor people are not human. However, no one, no patient, no doctor, no hospital, no insurance company - can you act differently toward the human being?

Would you not perform a surgery to prevent a cancer and not to act as a criminal abortion and a felony involving a punishment of up to 18 years and a $10,000 fine for the charge of manslaughter would be applicable in cases of torture if the embryo is a human being.

In addition, if the abortion is to be performed after the 5th week of gestation, one of the following conditions must be certified to be true by two unqualified physicians, that the pregnancy is likely to cause death: that it will gravely impair the physical or mental health; or that the mother's life will result in birth of a child with a grave physical or mental defect (1) change from within, which means maintenance of life and growth. In addition, living organisms classified as human beings have (2) the potential for rational thought.

When an organism changes from within, it changes from within, and it also de- mands the capability of having to change from within. This necessitates nourishment and growth, metabolism and reproduction. Humans change from within and grow, but they are not con- sidered living human beings.

The embryo has the potential for change and grow from within rather than from without. For example, a crystal, when dropped into a saturated solution of a different material necessary to pro- grow from within all the genetic potential for rational thought. The potential for rational thought means the potential to think abstractly; to think that you are thinking. A living organism has the potential to think abstractly.

Is embryo human? - MD answers

One of the following conditions must be certified to be true by two unqualified physicians, that the pregnancy is likely to cause death: that it will gravely impair the physical or mental health; or that the mother's life will result in birth of a child with a grave physical or mental defect. But if the pregnancy is likely to cause death it will result in abortion which is a felony involving a punishment of up to 18 years and a $10,000 fine for the charge of manslaughter would be applicable in cases of torture if the embryo is a human being.

In addition, if the abortion is to be performed after the 5th week of gestation, one of the following conditions must be certified to be true by two unqualified physicians, that the pregnancy is likely to cause death: that it will gravely impair the physical or mental health; or that the mother's life will result in birth of a child with a grave physical or mental defect. But if the pregnancy is likely to cause death it will result in abortion which is a felony involving a punishment of up to 18 years and a $10,000 fine for the charge of manslaughter would be applicable in cases of torture if the embryo is a human being.

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Network programs of special interest

King of Kings’ on TV Saturday

Easter Sunday, 10 a.m. — "And David Wipes His" — 50th anniversary broadcast of "King of Kings" with David Wayne as Jesus. "King of Kings" was the first film to present the story of Christ's crucifixion as a setting for today's situations. (*NBC)

Easter Sunday, 9 a.m. — "On the Doorstep of Hell" — A dramatic film about the horrors of the communist regime in China. (*ABC)

Easter Sunday, 9 a.m. — "King of Kings" — Special 50th anniversary broadcast on NBC. (*NBC)

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**Wuthering a thing of weirdness**

Wuthering Heights (AIP-G) It is as difficult to evaluate the success of Robert Penn's film version of Emily Bronte's novel as it is to define the achievement of the book itself. A combination of fantasy, mystery, psychological study of good and evil, it juxtaposes the emotionalism of reality with forest narratives in a truly creative advance in the art of the English novel.

**SUCH suggestions as that Heathcliff is really Cathy's half-brother and that her unrequited love is due to herPING with no development or logic or evolution. Consequently, the mystery of the dark tale is lost and reduced to the pedestrian level of a modern crime thriller.**

Choosing two engaging relative newcomers, Timothy Dalton as Heathcliff and Ana Calder-Marshall as Cathy, Penn has softened the rough edges of the characters with the result that neither actor's performance comes across with much power or intelligence.

John Coquelin, cinematographer, has captured the stark, ominous hues of the Yorkshire moors which provides exactly the right backboard for the thwarted passion and terror of Bronte's vision.

**The Wonderful World of Hans Christian Andersen** (United Artists) is a feature-length cartoon about the life and career of Hans and where he got some of the ideas for his wildly imaginative fairy tales, with special emphasis, on "The Red Shoes" and "The Little Match Girl." Colorful and imaginative and quite amusing for the small fry.

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**TV movie of the week**

24 carats of comedy in "Walk, Don't Run" (11 p.m., EST), on the ABC Television Network.

"Walk, Don't Run" (1966), Cary Grant and Rock Hudson, is devoting one hour of its program from 7 to 9 a.m. on April 9, 1971, to a discussion of ecumenism and the interrelationships of Judaism and Christian.

Participating in the discussion, scheduled to be held during the second segment of the program, will be Bishop John D. Dougherty, a member of the Catholic National Council of the United States, and Father Doyle, associate editor of The Tablet.

**Economy topic** on TV program

In observance of the Easter holidays and Passover, the NBC-TV "Today" show will devote its program from its program to 9 p.m. today (Good Friday) to a discussion of ecumenism and the interrelationships of Judaism and Christian.

Participating in the discussion, scheduled to be held during the second segment of the program, will be Bishop John D. Dougherty, a member of the Catholic National Council of the United States, and Father Doyle, associate editor of The Tablet.

**Sporting week**

Today Sunday, 6 a.m. — Stanley Cup Playoffs — Professional hockey's "world championship" starts in Boston.

Monday, Sunday, 6 a.m. — Masters Golf Tournament — Augusta National.

Tuesday, Sunday, 6 a.m. — Masters Golf Tournament — Augusta National.

Wednesday, Sunday, 6 a.m. — Masters Golf Tournament — Augusta National.

Thursday, Sunday, 6 a.m. — Masters Golf Tournament — Augusta National.

Friday, Sunday, 6 a.m. — Masters Golf Tournament — Augusta National.

Saturday, Sunday, 6 a.m. — Masters Golf Tournament — Augusta National.

Sunday, Sunday, 6 a.m. — Masters Golf Tournament — Augusta National.

**Moral booby traps in Love Story**

By GERARD HEKKER

NEW YORK — (NYN) — The book's leggy, rather indignant, the article on "Love Story" is the European week's "souvenir" in her opinion. "I could easily understand a religion-oriented magazine like yours making movies such as "My Fair Lady" or "Lawrence of Arabia". Putting down a totally whole sales -- or you might say a masterpiece like "Love Story.""

Her defense of the film is not unlike the reaction of millions who have seen highly successful motion pictures of the same period. "Love Story" is a tremendously entertaining film, not only to look at, but also to listen to. The dialogue is excellent, and the story always topsi-turvy. All the way.

"I have seen the movie twice and hope to see it again, but I won't be bringing my children or anyone else with me unless they have a "mature audience." I have been told 'the faint of heart will find this film too much to take.'"

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**Page 13A**
Shepherd wins 5 track events

By JACK HOUGHTELING

MARIAN CENTER and Marian School annual track meet attracted outstanding students at the Special Olympics Regional Track and field event at Miami-Dade Junior College South last week. Winners will qualify for state competition for exceptional children to be held in Miami, May 1. Events will include swimming, gymnastics and track plus events, sponsored by the Dade County Parks and Recreation Department and the Joseph P. Kennedy Jr. Foundation.

Dave Shepard, the amazing versatile Cardinal Gibbons star, grabbed the attention of the 3,878 spectators last week as he led the Redkinks to the South Atlantic Conference championship.

Shepard, only a sophomore, won five events in this SAC meet, including three new conference records. He broke the marks in the 120-yard high hurdles (15.0), the 110-yard hurdles (10.0) and the long jump (19-1), while also winning the 100 dash (10.10) and the high jump.

Bishop by Jeff Caprara

Star hitter gets 2 more

In baseball Cardinal Gibbons' leadoff hitter Bill Gooch continued his hot hitting in the recent Region 1-A state tournament. Bats 477 at the start of the week, Gooch helped Redkinks to a 1-0 win over Mary-Immaculate to hand him his fifth hit of the season. Gooch was 5-for-5. He also drove in third baseman Bob Paige and senior third sacker Joe Prezioso over the plate.

The Redkinks had their own day in action. Partic- ipated a big four-run rally in the final inning, giving Cardinal Gibbons a 9-4 win over Chaminade as Pete McNeil got credit for his fourth win against the Miami school. This time in relief. Three things worked to his favor. Pete Hertler, Chris Gavgers, John Jonas and Tony Kilgannon laid down two bunts as Mike Walker was 3-for-3 for Chaminade.

Tom's John Rafa, who had the two batters back on Tangle at Pine Crest 13-7.1, got a three ball out in the contest.

Curley’s John Lynch got a career hit for a fine a free fist workout job. The senior, who stepped up to the plate after a con- tinuous three without a hit, produced a three-run bunt over the plate.

Goodman. "We have a real star," Columbus coach David Gooden said. "We have a real star," in 4:21.3 and the 880 in 2:01.4.

In the track meet last week when St. Thomas won the Southern Division crown, taking its record setting performance, while Chami- "Everybody’s contributing. everybody’s swimming," said Columbus coach David Gooden. "We have a real star," in 4:21.3 and the 880 in 2:01.4.

Columbus swimming recorded a 222-190 win 880. The man team will lead the Miami Supergen- next Tuesday. If Columbus wins, it will probably barely make the cut, the most important of the season.

Aida Tarin received honor- for Columbus with a 127-7'a in the pole vault.

The Curley trio of Dick Reaume, freestyle and Adam Brown won the 400 and 800. Thome won the 110 in 15.0 and the 220 in 22.9.

Evert won the No. 1 singles. Columbus as a team finished a strong second Columbus won the No. 2 singles. Chris Covel of St. Brendan won the No. 3 singles. Columbus was third in 328 for 86.

The team finished second in the season.

Chaminade, paced by dis- tance star Dennis Skelton’s two firsts, had been the leader going into the final event. The Chaminade’s record-breaking performance, while Chami- nade finished fourth, made the difference.

Chaminade won the mile in 4:23.5 and the 800 in 2:18.1. For Chaminade with a 127-7 in the pole vault.

The man team will lead the Miami Super- gen下周. The St. Thomas boys lost 6-1 meet to only Drew Evert coming out a winner in the track meet last week when St. Thomas won the Southern Division crown, taking its record setting performance, while Chami- "Everybody’s contributing. everybody’s swimming," said Columbus coach David Gooden. "We have a real star," in 4:21.3 and the 880 in 2:01.4.

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By MARJORIE L. FILLYAW

Minneapolis (NC) — The National Catholic Office for Motion Pictures and the National Catholic Office for Motion Pictures, Inc., have announced the 1971 schedule of meetings of the National Catholic Education Association here.

"It is our hope," said the Rev. Norbertine Father C. Albert Koehn, who heads the Washington, D.C., based organization, said his office had already set aside the following dates for the 1971 NCEA conventions:

1. April 9, 1971.

The dates are expected to be confirmed by the end of the month.

Koehn said the theme of the convention was "The Church in the United States in the 70s," and that the convention program would be announced shortly.

The convention will be held at the Minneapolis Hilton Hotel.

The convention will feature talks by experts in various fields, including curriculum and education.

The convention will also feature a panel discussion on the role of the Church in the United States in the 70s.

Koehn said that the convention will be a "must" for anyone interested in the Church's role in the United States in the 70s.

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"Cualesquiera las pruebas que nos depeare la vida, es posible andarlas con alegría"
Miami tiene un papel muy importante en el futuro del Continente

Habla el Vicario Episcopal en el Mes Panamericano

Por MONS. BRYAN O. WALKER
(Testimonio de homilía pronunciada en la Misa Panamericana)

La Iglesia Latinoamericana tiene un mensaje para todos los hombres que, en este continente, llamémoslos héroes y santos de justicia.

Estas palabras fueron expresadas en la Segunda Conferencia General del Episcopado Latinoamericano, que tuvo lugar en Medellín, Colombia en 1968 y dieron paso a un nuevo escenario para nuestro estudio y orientación en el mundo de hoy: el Movimiento Social Católico, que en el continente ha llegado a ser un papel importante en Miami.

La presencia del Arzobispo de Miami, en la Iglesia latinoamericana, está marcada por su vinculación con los derechos humanos y la defensa de los intereses de los pueblos de América Latina. En este sentido, Miami ha sido considerada como un centro de articulación y mandato para la promoción de la justicia y el desarrollo social.

La Iglesia Latinoamericana tiene un papel importante en el mundo de hoy. En Miami, el Vicario Episcopal destacó la importancia de la justicia y la paz, como valores que deben guiar nuestras acciones y decisiones como sociedad.

La homilía pronunciada en la Misa Panamericana fue un testimonio de la seriedad con la que la Iglesia latinoamericana considera los problemas sociales y los desafíos que enfrenta el mundo actual.

La Iglesia Latinoamericana tiene un mensaje para todos los hombres que, en este continente, llamémoslos héroes y santos de justicia.

El vicario episcopal en el Mes Panamericano de la Iglesia, estará presente para guiar los esfuerzos por la promoción de la justicia y el desarrollo social en Miami.
Nixon urges more school assistance

CORAL GABLES, Fla. (AP) — President Nixon, a member of the executive committee at Mercy Hospital, received a plaque from Metro Moser, 12, in recognition of “outstanding service and dedication to the community.”

When each legislation was introduced, he said, the USCC would analyze it and state its position in detail.

The council has taken the general position that revenue sharing legislation must contain provisions ensuring that education funds benefit students in both public and nonpublic schools.

At least, he said, the USCC is concerned that problems in particular states, including the attitudes of some public officials, particularly local officials, block equitable participation by non-public school pupils in educational aid programs financed with federal funds under revenue-sharing.

“Experience under the Elementary and Secondary Education Act of 1965 is not particularly reassuring in this regard, since in many states factors such as those just mentioned have made it difficult or even impossible for students in church-related schools to participate equally in ESEA benefits,” he said.

“Consequently, therefore that any revenue sharing plan contain adequate legal safeguards to ensure the equitable participation of non-public school students, and that in addition adequate administrative procedures be devised and implemented to guarantee the result.

Embryo human? - MD answers

CONTINUES FROM PAGE 1

“embryo” must contain the ovum, he said, the USCC would analyze it and state its position in detail.

The “embryo” must contain 46 chromosomes. Occasionally, an abnormal human being may have 45 or 47 chromosomes. Occasionally, an abnormal human being may have 46 or 47 chromosomes.

Thus, to say that the human embryo is not a distinct living human being is to commit a logical fallacy.

In fact, it is scientifically absurd to say that the human embryo comes into existence only after fetal movement is felt, or the umbilical cord is cut, or any other such arbitrary point.

Finally, many people justify abortion under certain circumstances, such as hardship, deformity of the embroyo, economic necessity.

Pope extends laity council

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General purpose of the Council of the Laity is to promote the development of the lay apostolate. Specifically, it is mandated to pursue that purpose as a service agency for coordinating apostolic works, for establishing liaison between lay persons and the hierarchy, for coupling doctrinal studies of the laity in pastoral activity, and for maintaining a documentation center.

Vatican Radio announced that the 10th plenary assembly of the Council will be held in Rome Nov. 25-Dec. 3, 1971.

Right to dissent upheld by group

DUNEDIN, New Zealand (NC) — Christians must be prepared to dissent from the values of the world, even in social, political and economic matters, according to a report of the joint working committee of the National Council of Churches and the Catholic Church.

Christians have the right and sometimes the duty, the report said, to exercise conscientious dissent.

"If this dissent is to be constructive," it said, "it needs to be an expression of love for the Gospel."

"There are times when the Christian Church must follow a dissenting role if it is to be faithful to her prophetic calling."

"While the Church must be open to all that is good, noble and true in the world, she must always recognize that the values of the Gospel are not necessarily those of the world."

Kraeer Funeral Home

Kraeer Funeral Home in North Miami Beach will contain provisions ensuring that education funds benefit students in both public and nonpublic schools.

When each legislation was introduced, he said, the USCC would analyze it and state its position in detail.

The council has taken the general position that revenue sharing legislation must contain provisions ensuring that education funds benefit students in both public and nonpublic schools.

At least, he said, the USCC is concerned that problems in particular states, including the attitudes of some public officials, particularly local officials, block equitable participation by non-public school pupils in educational aid programs financed with federal funds under revenue-sharing.

“Experience under the Elementary and Secondary Education Act of 1965 is not particularly reassuring in this regard, since in many states factors such as those just mentioned have made it difficult or even impossible for students in church-related schools to participate equally in ESEA benefits,” he said.

“Consequently, therefore that any revenue sharing plan contain adequate legal safeguards to ensure the equitable participation of non-public school students, and that in addition adequate administrative procedures be devised and implemented to guarantee the result.

Embryo human? - MD answers

CONTINUES FROM PAGE 1

“embryo” must contain the ovum, he said, the USCC would analyze it and state its position in detail.

The “embryo” must contain 46 chromosomes. Occasionally, an abnormal human being may have 45 or 47 chromosomes. Occasionally, an abnormal human being may have 46 or 47 chromosomes.

Thus, to say that the human embryo is not a distinct living human being is to commit a logical fallacy.

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Children will present plays

Two plays, “Rough and Ready” by Leland and Benjamin and “Cinderella” by Rogers and Hammersmith, will be presented by children from St. Lawrence school on Friday and Saturday nights, April 18 and 19.

Show time will be 8 p.m. at John P. Kennedy Jr. High School, 1225 NE 167th St., North Miami Beach.

Churches need: computer service

South Florida churches are being urged to have their own computer service in order to keep up with the advance in technology.

On March 17, the Miami Diocese released a statement calling for the establishment of a computer service to assist parishes with their computer needs.

The statement, signed by Bishop James J. Alba, said that the computer service would provide a central location for parishes to purchase and use computer equipment, as well as provide training and support.

The service would also offer a variety of computer-related services, including software development, data processing, and website design.

The Miami Diocese has already begun to implement the computer service, with several parishes taking advantage of the new resource.

The service is expected to be a valuable tool for parishes in the Miami Diocese, providing them with the technology they need to keep up with the world.

Churches are urged to take advantage of this opportunity to stay ahead of the curve in the field of technology.

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JOSEPH KONRAD—PRESIDENT of the Holy Family Society

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