



Aquinas Scholarship Winners

Father Albert R. Gaelens, principal of Aquinas Institute, announced today the 10 Aquinas Scholarship Winners of the Class of 1977.

Three \$500 awards were won by Robert Stevenson, Sacred Heart; Paul Roland, St. Boniface;

and Ken Simolo, Holy Ghost (shown above).

Seven \$300 awards were won by Daniel McMahon, Sacred Heart; Christopher Nuccitelli, St. Helen; James Riedman, Holy Ghost; Ray Ciccariello, Holy Apostles; Alan Walts, St. Charles; Thomas Powers, Holy Cross; and Michael Reilly, St. Monica.



WORD FOR SUNDAY Fr. Albert Shamon

Sunday's Readings: (R1) Is. 50:4-7. (R2) Phil. 2:5-11. (R3) Mk. 14:1-15:47.

Palm Sunday and Passion Sunday are one day, with two ideas. The first (Palm) is the triumphant entry of Jesus into Jerusalem. By His words and deeds, especially the raising of Lazarus from the dead, Jesus had proved His right to kingship. The people greet and cheer Him. The gospel tells the story. The procession in church role-plays it.

The second idea (Passion) is the suffering and death of Jesus. The cheering crowd turns to a jeering mob. In the first Reading Second Isaiah foretells that God's Servant (Jesus) will submit meekly to His sufferings, all the while trusting in God. The Responsorial refrain is the question asked by all ages, "My God, My God, why? Why all this suffering? Why pain? Why hurt? Why abandonment? Why betrayal?" In his great Christological hymn (R2), St. Paul answers that the cross is the path to glory — Jesus, "setting aside His glory, obediently accepting death, God exalted Him." St. Mark's Gospel gives the actual history of that death (R3).

One of the great pains of the Passion of Jesus was a feeling of aloneness, of abandonment by all, especially His friends. "I have trod the winepress alone."

Mark's Gospel is the record of the memories of St. Peter. At a most crucial moment in Jesus' life, Peter betrayed Him. The whole world had turned against the Son of God and Peter joined them. Peter who had protested, "If all lose faith, I will not." And all the other disciples, after having also given the same oath of loyalty, likewise betrayed Jesus.

In the Garden Jesus again finds Himself alone. He prays, His friends sleep. When Judas comes to arrest Him, all forsake Him.

Peter, however, did tag along incognito, to see what would happen. In the courtyard of the High Priest, a maidservant detected him. Confronted by her and others, Peter three times denied knowing Jesus. As Jesus was being led across the courtyard from the hall of Annas to the judgment room of Caiaphas, Jesus glanced at Peter. The hammer that hits the rock causes sparks to fly. Peter went out into the darkness and burst into tears. From a distance he saw all the rest: how Jesus was rejected by all the forces of society, jeered at, tormented and tortured, and finally crucified.

Jesus tasted to the full the pain of aloneness, betrayal, aban-

donment. In the Responsorial refrain we repeat His own words from the cross: "My God, my God, why have you abandoned me?"

In the Second Reading we hear St. Paul saying that Jesus was divine, but that He emptied Himself and became as we are: "being born in the likeness of man." His passion expressed the darkest experience of what it is to be a man: the experience of being utterly alone, abandoned, betrayed.

However, to this human condition, Jesus had brought the love of God, and love is stronger than any evil. That was why Peter did not, like Judas, destroy himself because of his betrayal of Jesus. For, despite all his weaknesses, Peter loved Jesus. So he found, because of his own humiliation and tears, a new openness to the love of Jesus. He saw the love of Jesus as He had never seen it before. He learned what the Psalmist meant when he wrote: "A heart contrite and humbled, O God, you will not spurn."

Bishop's Appeal

\$17,000 Raised for War Orphans

As of April 4, 1973, Bishop Joseph L. Hogan's fund for Vietnamese orphans raised \$17,451.23.

The money came from pastors who held collections in their parishes, and from groups and individuals who returned the coupon that appeared with Bishop Hogan's peace statement in the Feb. 28 issue of the Courier-Journal.

The statement, which was signed by Bishop Hogan and 245 priests and deacons throughout the diocese, called for contributions "for the relief and care of those who are the most helpless of all the war's victims — the children orphaned by war." It also asked for amnesty for conscientious objectors who left the country and refused to take part in the Vietnam war.

Monies raised by the Orphans' Fund will be forwarded to and put to use by Catholic Relief Services.

The Bishop received many reactions, both pro and con, to his statement.

One man from Massachusetts wrote that he was pleased with the statement, and said, "As a Christian, as a human being, and as a veteran of the war in Southeast Asia, I have been appalled to read the recent statements of both Mr. Nixon and Mr. Agnew on the subject of amnesty.

"The only difference between me . . . a C.O. in jail or a draft dodger in Canada is the time, place, and intensity of our opposition to the war . . .

Another former resident of Rochester wrote, "I gladly add my whisper to the voice you have raised . . .

With a word of caution however, he said he wished to thank Bishop Hogan "for not speaking too rashly, too quickly, or as if you alone held the valid view — and to pray that we people of Rochester can loosen our minds without losing our heads."

One group who sent in their contribution for the Orphans' Fund said, "We wish it could be several times as much."

The general feeling of the comments opposing the statement was that they could not support the fund because of the inclusion in the statement of support for amnesty.

The statement read, "We urge government officials and all Americans to respond to those young men who have refused to participate in this war for sincere reasons of conscience. In a spirit of reconciliation and with sincere respect for their witness to conscience we ask that amnesty be granted them."

One man included with his comments a letter he had written to President Nixon, asking him not to grant a "blanket" amnesty.

In his letter to Bishop Hogan, he referred to support of amnesty as "a slap in the face to those who still feel that obedience to the law is important." In one pietistic paragraph, you have attempted to solve a problem which is extremely complex and which needs much study."

"I do not approve," said another, "of any bishop or priest becoming involved in social issues. If you are so concerned . . . why didn't you become a politician instead of a priest?"

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