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COURIER

Published By and For The Inmates of H.C.C.C.

3-31-83

HARTFORD CELL 1111

EASTER SUNDAY



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HARTFORD

Father! Forgive them...

for they know not what they do

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COMMUNITY CALENDAR

SUNDAY CATHOLIC MASS.....8:30 A.M.
 PROTESTANT SERVICE.....9:30 A.M.
 CATHOLIC SCRIPTURE PRAYER GROUP.....7:00 P.M.
 SPANISH CATHOLIC SERVICE.....ON CALL

TUESDAY A.A.....7:00 P.M.
 SPANISH BIBLE STUDY.....9:00 P.M.

THURSDAY PROTESTANT BIBLE STUDY.....8:30 P.M.

SATURDAY SPANISH RELIGIOUS SERVICES.....8:00 P.M.
 MUSLIM SERVICES.....9:30 P.M.

READING ROOM PRE-TRIAL DETAINEES IN A DOUBLE CELL (HOUSING)
 AVAILABLE WEEKLY. SINGLE HOUSING PRE-TRIAL
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MONDAY thru FRI DAY FILL OUT REQUEST SLIP.....USE MAIL BOX IN UN

THOSE OF YOU WHO DESIRE TO ATTEND AND/OR BECOME INVOLVED IN ANY OF
 THE ABOVE ACTIVITIES...NOT INCLUDING SUNDAY SERVICES...SHOULD FILL
 OUT A REQUEST SLIP CONTACTING THE FOLLOWING:

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REV. E. JOHNSON----PROTESTANT

MS. MARY MORGAN---CATHOLIC

C/O L. WILLIAMS(REV.)---REAL ROOM

PLEASE NOTE: Anyone desiring to join the Choir should contact Rev. Johnson, Chaplain. Voices are needed!!!...So you fellows who can hold a tune, come on out and support the community choir!!!!!!!!!!!!!!

The S.M.A. (Save My Ass) List

Conn. Civil Liberties
Union Foundation
57 Pratt St. Htfd. 06013
Tel.# 247-9823

Poor Peoples Federation
1229 Albany Ave.
Hartford, Conn. 06112
Tel.# 278-7570

Sue Lender, Asst. Public Def.
115 Morgan St.
Hartford, Conn. 06013
Tel.# 522-8181

Catholic Family Services
896 Asylum Ave.
Hartford, Conn. 06103
Tel.# 522-8241

Superior Court Chief Clerk
Thomas H. Abraham
95 Washington St.
Hartford, Conn. 06013
Tel.# 566-3170

Project Masterkey
245 Post Rd.
West Port, Conn. 06880
Tel.# 527-8181

Atty. Michael Sheldon
School of Law
1800 Asylum Ave.
West Hartford, Conn. 06117
Tel.# 523-4841 Ext. 386

Alcohol and Drug Dependence Div.
Department of Mental Health
Division Out-Patient Clinic
Ground fl. 2 Holcomb St.
Hartford, Conn. 06112
Tel.# 566-7330

Atty. James Greene
Conn. Prison Assoc.
340 Capitol Ave.
Hartford, Conn. 06106

Resurrection House
586 Main St.
New Britain, Conn. 06053
Tel.# 225-4641

Human Rights
90 Washington St.
Hartford, Conn. 06115
Tel.# 566-3350

Conn. Halfway House
(Watkinson House)
138 Collins St.
Hartford, Conn. 06105
Tel.# 527-0101

Dept. of Correction
Comm. John Manson
340 Capitol Ave.
Hartford, Conn. 06106
Tel.# 566-4457
566-5710

Conn. Jaycees Interstate Asst. I
135 Burnside Ave.
East Hartford, Conn. 06108

N.A.A.C.P.
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770 Asylum St.
Hartford, Conn. 06105

Ombudsman/ James Bookwalter
Hartford Inst. of Criminal and
Social Justice
15 Lewis St
Hartford, Conn. 06103
Tel.# 527-1866

Woman In Crisis
(Family Counseling)
638 Prospect Ave.
Hartford, Conn. 06105



*** PALM SUNDAY ***

Jesus and his friends probably spent the Sabbath in Zaccheaus' home in Jericho. The next morning they were up at daybreak. Jericho is about eighteen miles from Jerusalem and our Lord and the Twelve were good walkers. They were nearing the Holy City by early afternoon.

Our Lord heard the rumors that were going on about Him and decided the time had come to announce to His nation that He was indeed the Messiah. He chose to make the announcement by a symbolic act, rather than the spoken word. Long years ago the prophet Zechariah had written: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The disciples and all faithful Jews know this prophecy. They knew, too that from the time of Solomon, kings who came in peace rode on the humble ass. Kings who came as conquering warriors rode splendid horses, with trappings of silk, embroidered in silver and gold. The people knew these things, but would they remember them, and understand?

Our Lord had friends in Bethphage, another suburb of Jerusalem, and He knew they owned just the animal He wanted. He sent two of the disciples to his friends' barn to borrow the ass. If they were questioned they were to say simply, "The Lord hath need of him."

They found the colt tied by the door and unloosed him. They were questioned, but allowed to take the colt with them. The disciples had no rich trappings to put on the ass. Instead they took off their cloaks to make a kind of saddle. Our Lord mounted the ass and the little procession started on toward Jerusalem. Surely those who looked to Him as the Messiah would understand that He was no warrior King, rather that He was the Prince of Peace! Again he was disappointed. The excited majority failed to understand the significance of His quiet proclamation. Most of them did not so much as notice the ass.

Enthusiasm swept through the crowd. Men spread their garments in the road for the ass to walk over, others tore branches from the palm trees and speak them in the way, and on all sides the shout went up, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

David's kingdom had lasted only a little more than seventy years. Yet, those years had been so full of triumphs the pilgrims from Galilee could think of no greater happiness than to have the Messiah restore David's kingdom.

The enthusiastic demonstration did not convince Jesus that the majority of the disciples were ready to accept him as a Messiah of good will.

(continued on the next page.)

Rather, it proved how few were ready to accept the spiritual salvation, He had to offer. He was sad as He approached Jerusalem. Many must have flashed through His mind as He watched the setting sun strike flashing light from the golden pinnacle of the Temple. He must have remembered the prophets who had preached there, only to be rejected by the nation; and His own visit to the Temple when He was twelve and His high resolve to be about His Father's business. He longed to show His people the way to lasting happiness and peace. And He knew quite certainly that His plan would be rejected. He wept as He thought of the destruction that would follow.

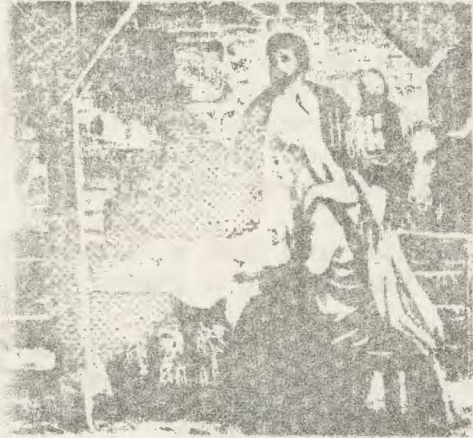
Most of the pilgrims went on to their lodgings when they reached the city. Jesus and the Twelve went to the Temple, just for the satisfaction of reaching the goal of all the prophets of Israel. They did not teach nor preach. Perhaps each made his own prayer, then they departed. They left the little ass in a friend's stable and walked the six miles out to Bethany, to stay with Martha and Mary and Lazarus during the days preceding the Feast of the Passover. The demonstration was over. Eventide had come and they were tired. They could be sure of a loving welcome, of rest, and the relaxation they sorely need in the quiet home in Bethany.

St. Matthew 21:1-11 St. Mark 11:1-10
St. Luke 19:29-44, St. John 12:12-19.



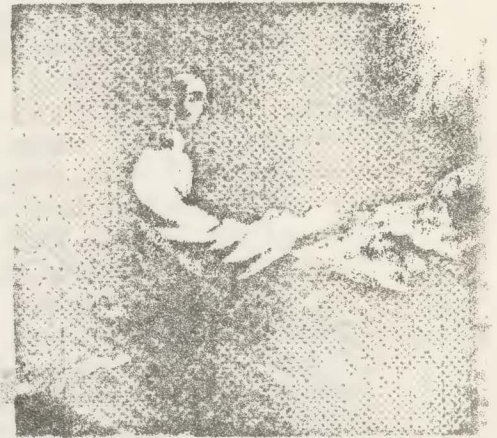
Submitted by: James (Justice) Guilford

*** COVER STORY ***



Joseph, Mary, and Jesus

AND
 THIS
 IS
 THE
 STORY
 OF
 OUR
 LORD
 AND
 SAVIOR
 "JESUS CHRIST"



Jesus in the Garden of Gethsemane



Joseph and His Family Fleeing to Egypt

And the multitudes
 that went before,
 and that followed,
 cried, saying,
 Hosanna to the son
 of David: Blessed
 is he that cometh
 in the name of the
 Lord;

Hosanna in the
 highest.

St. Matthew 21:7



Judas Betrays Jesus



Jesus and His Twelve Disciples



An angel sat at the empty tomb of Jesus.



Jesus Carrying the Cross

IS RISEN!"



** COVER STORY **

Mary Magdalene, Mary Cleopas, Joanna, and some of the other women were up at dawn on the first day of the week. The spices they had prepared were ready, and they wanted to complete the preparations for permanent burial of the Master's body with their own loving hands.

Morning had just vanquished the last stars as they approached the garden. They were too preoccupied to notice how sweet the spring breeze was as it played over the trees. They scarcely heard the joyous songs of the birds, and the fresh beauty of the flowers was lost on them. They had just one thing on their minds. One of them expressed the thought of all when she asked, "Who shall roll us away the stone from the door of the sepulchre?"

The women had stayed at home on the Sabbath and had not heard that the great stone had been sealed. They had no idea that a guard had been set to watch the tomb.

The sky turned to flaming red as they approached the sepulchre. A rumble like violent thunder shook the air, and the earth trembled as it had on the day of the crucifixion. A flash like terrible lightning revealed the guard--not standing around the tomb, but fell on their faces like dead men!

The women stopped in their tracks, too frightened to move, and their eyes turned in dismay toward the tomb. An angel of the Lord, clothed in shining white sat on the stone that had sealed the tomb, and the grave was open--and empty.

The angel spoke to them. "Fear not ye," he said, "for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you."

The bright vision vanished. Some of them recovered enough to look inside the tomb "and found not the body of the Lord Jesus."

As they turned from the tomb they noticed that the soldiers had come to their senses and fled. They were alone in the garden.

Mary Magdalene hurried away at once to find Peter and John. They would know what to do! The heavenly visitor said Jesus had risen from the dead, but Mary Magdalene knew the wiles of the Temple clique and she still feared it might be a trick of the High Priest. If the Master's body had been stolen steps must be taken at once for its recovery!

She was out of breath when she reached John's lodgings, and blurted out her news without mentioning the scene she had witnessed. "They have taken away the Lord out of the sepulchre!" she cried, "and we know not where they have laid Him!"

Peter and John did not take time to question her, nor to arouse any of the other disciples. They ran as fast as they could toward the garden.

The women who had remained at the tomb had another vision of the angel while Mary Magdalene was gone. The angel repeated the message he had given them when he first appeared, and made them understand they must go at once and tell the other disciples.

Those who saw them running through the city streets must have wondered at their haste. They stopped for nothing until they reached the house where the other disciples were staying.

(continued on the next page)



Religion



S. T. MATTHEW

(CHAPTER 27)

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple and departed and went and hanged himself.

And the chief priests took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel and brought with them to the potters field, to bury strangers in. Wherefore, that field was called the field of blood to this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they the children of Israel did value; and gave him for the potters field as the Lord appointed me.

And Jesus stood before the governor: and the governor asked him saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner whom they would. And they had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they delivered him. When he was set down on the judgement seat, his wife sent to him saying, Have you nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do with this Jesus which is called Christ? They all said unto him, let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged



*** COVER STORY ***



"HE IS RISEN"

page 2

The women believed the angel's story implicitly, and they thought the Apostles would rejoice with them. To their great disappointment, their words seemed to the Apostles "as idle tales, and they believed them not."

The women did not stop to argue. They wanted to get back to the tomb and see Peter and John. These two would at least want to see for themselves before they called Mary Magdalene's story and idle tale!

Peter and John ran ahead of the women and reached the garden first. John was younger than Peter and outran him. He stopped abruptly at the entrance of the tomb, too awed to enter. Peter came puffing up behind him and rushed right in in! John followed him.

It was just as the women had said: Jesus' body was gone!

They looked around and saw the linen grave clothes lying on the slab where His body had been. "The cloth that had been around His head had been folded and placed on a ledge of rock. Nothing else had been disturbed. There was no sign of violence. The costly myrrh and aloes were still in jars. This was evidence enough for Peter and John. They "saw and believed."

Their reassurance did not comfort Mary Magdalene. As soon as they had departed to talk to the other Apostles, Mary went back and looked in the tomb once more. An angelic vision again appeared and she heard a voice asking, "Woman, why weepest thou?"

Mary replied, "Because they have taken away my Lord, and I know not where they have laid Him."

Not even a heavenly vision could interest her, nor dispel her grief. She left the tomb weeping, and started down the garden path. Our Lord blocked her way. She did not recognize Him at first. Perhaps she did not so much as raise her tear-stained face, though He asked the same question the angel had put to her in the tomb, "Woman why weepest thou? Whom seekest thou?"

Thinking he was the gardener, Mary Magdalene replied, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away."

Her pitiful answer brought a quick response from Jesus. "Mary!" he said.

She recognized Him the moment He called her by name. Dropping to her knees at His feet she exclaimed, "Master!"

She wanted to cling to Him, to stay by His side now that she had found Him, but Jesus said, "Touch Me not; for I am not yet ascended to my Father; and your Father: but go to my brethren and say unto them I ascend to my God, and you ascend to your God."

Mary Magdalene's devotion had been rewarded with great honor. She was the first to see the Risen Christ, the first eyewitness to testify to the resurrection of the Prince of Life.

The other women met our Lord too as they returned to the garden. They recognized Him and fell at His feet and worshipped Him.

Jesus said to them, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see Me."

While all this had been happening, the soldiers who had been at the sepulchre were reporting to Caiaphas.

A meeting of the Sanhedrin was called immediately. This story must not be allowed to spread! But they knew all Jerusalem would hear about the empty tomb before the day was over. What should they do?

(continued on the next page)



*** COVER STORY ***



" HE IS RISEN"

The moment they were admitted they knew something else had happened. Before they had a chance to say a word, one of the Apostles said, "The Lord is risen indeed, and hath appeared to Simon!"

Peter was no dreamer. His testimony added to that of the women had convinced the nine other Apostles who were present that Jesus had indeed risen from the dead. There was great rejoicing when Cleopas and his friend told their story.

As they talked to gether of all the events of this wonderful day, without warning, Jesus Himself stood in the mist of them! "Peace be with you," he said.

It was one thing to believe that the Master was alive, and quite another to see Him in the room with them! They were "Terrified and affrighted, and supposed they had seen a spirit."

"Why are ye troubled," He asked, "and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself: handle me; and see; for a spirit hath not flesh and bones, as ye see Me have.

Joy and wonder held them spellbound. They hardly dared believe their eyes. Jesus broke the silence with a quite earthly request, "Have ye here any meat?" He asked.

The remains of the evening meal were still on the table. One of the women, probably, handed Him a piece of broiled fish and a bit of honeycomb. And there before them all, He ate slowly and with relish the simple fare that was provided.

He explained once more the Scriptures concerning Himself, and showed how He had fulfilled the old prophecies. "Thus it is written," He said, "and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and the remission of sins should be preached in His name among all nations, beginning at Jerusalem."

"Ye are witnesses of these things," He concluded. "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Thus it came about that the Church keeps Easter as the Queen of Feasts. Our Lord vanquished death by His resurrection, and gave the hope of everlasting life to all mankind.

end

St. Matthew 28:1-15 St. Mark 16:1-17 St. Luke 24:1-49 St. John 20:1

(reprinted from The Prince of Life)

Submitted by: James (Justice) Guilford

Jesus, he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall and gathered unto him the whole band of soldiers. And they stripped him and put on a robe of scarlet. And when they had platted a crown of thorns they put it upon his head and a reed in his right hand: and they bowed the knee before him and mocked him saying Hail, King of the Jews! And they spat upon him and took the reed and smote him on the head. And after they had mocked him they took the robe off from him and put on his rament on him and led him away to crucify him.

And as they came out they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come out to a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof he would not drink.

And they crucified him and parted his garments casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them and upon my vestments did they cast lots. And sitting down they watched him there: and set up over his head his accusation written THIS IS JESUS THE KING OF THE JEWS.

And then there were two thieves crucified with him, one on the right hand and another on the left. And they that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the son of God, come down from the cross. Likewise also the chief priests mocking him with the scribes and elders said, He saved others; himself he cannot save. If he be king of Israel let him come down from the cross and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried in a loud voice, My God, my God, why hast thou forsaken me? Some of them that stood there when they heard that said, This man calleth upon God. And straight away one of them ran and took a sponge and filled it with vinegar and put it on a reed and gave him to drink. The rest said, Let be, let us see whether God will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold the vail of the temple was rent in twain from top to bottom and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose and came out of the graves after his resurrection and went into the holy city and appeared unto many.

Now when the centurion and they that were with him watching Jesus saw the earthquake and those things that were done, they feared greatly saying, Truly this was the Son of God.

And many women were there beholding from afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene and Mary the mother of James and Joses and the mother of Zebedee's children. When the even was come there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth and laid it in his own new tomb which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre and departed.

And there was Mary Magdalene and the other Mary sitting over against the sepulchre.

Now the next day that followed the day of the preparation, the

chief priests and Pharisees came together under Pilate saying, Sir, we remember that deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day lest his disciples come by night and steal him away and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as shure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

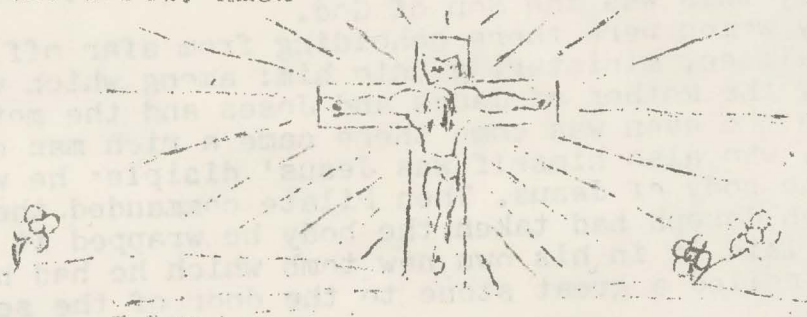
CHAPTER 28

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, and behold there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and his raiment white like snow: and for fear of him the keepers did shake and become as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy: and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them saying, All hail,. And they came had held him by the feet and worshipped him. Then said Jesus unto them, Be not afraid: go tell my bretheren that they go into Galilee and there shall they see me.

Now when they were going, behold, some of the watch came into the city and shewed unto the chief priests all the things that were done. And when they were assembled with the elders and had taken counsel, they gave large sums of money unto the soldiers saying, Say ye, His disciples came by night and stole him away while we slept. And if this come to the governors ears we will persuade him and secure you. So they took the money and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted. And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen



Modern scholarship tells us St. Mark's was the first Gospel to be written, and that St. Matthew and St. Luke both used it as a source of information in writing their accounts. These three Gospels are so similar in much of the material they contain they are called the Synoptic Gospels, meaning that they give a synopsis or record of the same events.

The writers of the Gospels did not think of dating their manuscripts any more than Joseph and Mary thought of certifying to the date of Jesus' birth. Therefore, modern scholars, examining the same material, do not all agree as to when the Gospels were written. Most of them think that St. Mark's was written first, about A.D. 60, that is, 60 years after the date set for our Lord's birth.

John Mark, the author of the Gospel which bears his name, was a Christian Jew who learned Greek as a boy. As the Church spread among the Greeks and Romans, John Mark was often in the company of the Apostle Peter. Peter could not preach in the Greek tongue, and John Mark served him well as interpreter. Thanks to his close association with Peter, John Mark knew a great deal about the Master. Peter was a man of action. He told more stories about what our Lord did than what he said. When John Mark recorded the stories he too stressed action rather than words.

The Apostle Matthew, fortunately, was interested especially in what our Lord said. He made a collection of our Lord's sayings, and this collection was included by the editor who compiled the Gospel which bears St. Matthew's name. The editor was familiar with St. Mark's Gospel and knew it had been written with Greek and Roman congregations in mind. Therefore he wrote especially for Jewish readers. He wanted to show the Jewish Christians that Jesus was their own Messiah, the fulfillment of their prophets' dreams. A characteristic phrase in St. Matthew's Gospel is, "that the scripture might be fulfilled." Although this Gospel comes first in the Bible, it was probably written about A.D. 85.

About the time the editor of St. Matthew's Gospel was working on his manuscript, another young man was preparing another account. His name was Luke, and he was the friend and physician of the great St. Paul. He also had St. Mark's Gospel before him, and he had an opportunity to gather fresh material as he traveled about Palestine with St. Paul. When St. Paul decided to go into the Gentile world, St. Luke went with him. As they went from city to city St. Luke was impressed by the special needs of the Gentiles. They were worshippers of many gods, and it seemed to them that the salvation St. Paul proclaimed in Jesus' Name was not for them. St. Luke decided to show in his Gospel that our Lord meets the needs of all the world. His Gospel is full of stories of our Lord's sympathy for the poor, of His respect for women, of His healing power, and His desire "that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem." St. Luke's Gospel was probably written shortly before St. Matthew's about A.D. 80.

The last Gospel to be written was the Gospel according to St. John. Early Christian tradition credited this Gospel to St. John the Apostle, "The disciple whom Jesus loved." Most scholars today believe it to have been written by one of St. John's students, some gifted young man who served St. John as John Mark served St. Peter. At least we know the Gospel was written twenty or thirty years after the other three gospels, in the city of Ephesus.

(continued on the next page)

Strange as it seems, no one made out a birth certificate when Jesus was born. No one thought of saying, "We must note the date of this Child's birth accurately, because all history will be dated before or after His coming.

No people gave presents to their friends, or remembered to poor, when His birthday came around each year. There was probably a simple treat for Him, or a little present, in His own home. Yet He, who made Christmas, never hung up His stocking, nor had a Christmas tree.

"Merry Christmas!" did not ring through the carpenter shop when He was a little boy. The word "Christmas" had not even been invented!

Over three centuries were to pass before December 25th was noted on a Roman calendar as Christman Day. The slow years rolled on. The Christian Church grew stronger as time passed. Then, in the Sixth Century a Roman monk, Dionysius Exiguus, suggested that the year our Lord was born be made the dividing line in all recorded history.

The year of the founding of the city of Rome had been used as the dividing line in history throughout the Roman Empire for over a thousand years. A custom of such long standing cannot be changed quickly. The matter was discussed for some two hundred years before official action was taken. Charlemagne became Emperor in the year 800, and he, being a man of action, decided to settle the matter. He had Dionysius' system of dating put into effect immediately. It was soon used in the East as well as in the West, and for many centuries has been used in all Christian countries.

Dionysius was a learned man in his day and age, but he was handicapped in making his calculations of the date of our Lord's birth by lack of reliable records. Modern scholars have checked his calculations by information found in Roman documents, and by calculations made by astronomers concerning the star mentioned in the story of the Wise men. They have reached the conclusion that Dionysius was mistaken by several years in the date he selected for year one. Our Lord, they say, was born from four to eight years earlier. A few years, one way or the other, made little difference to the ancient world. Only recently as time goes, has there been anything like a science of history.

Just as no one thought of recording the exact date of Jesus' birth, so no one thought of keeping a day to day record of His unfolding life. There are no pictures of Him drawn from life, no words written by His hand, no family correspondence about Him to fill in the blanks in our brief story. His earthly life was over and His Church established in many centers before the need for a written record was felt. There was little need for a book as long as Peter and Andrew, James and John, and the others who had been with Him in His ministry, were teaching and preaching. They told others what they had seen with their own eyes and heard with their own ears, and "the Lord added to the Church daily such as should be saved."

The eyewitnesses grew old as the years passed and some of them died. The leaders of the Church realized they must see to it that the precious story they had been telling was preserved in writing for generations yet unborn. Fragments of the story were written down by many different people, in different places, and at different times. When the authors of the Four Gospels began to write their accounts they consulted the stories that were already in circulation. They also used whatever personal knowledge they possessed, and interviewed all the surviving eyewitnesses they could find.

(continued on the next page)

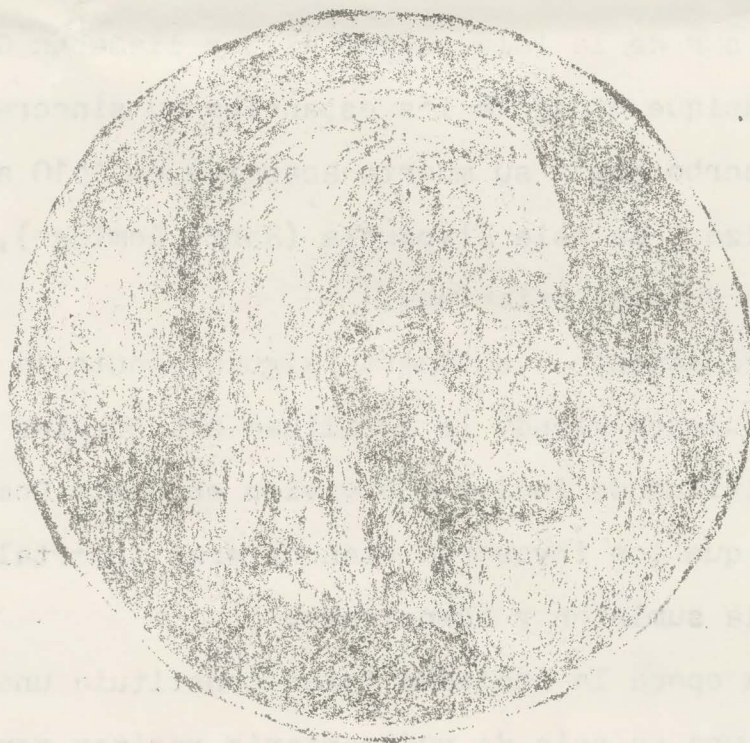
* * * THE RECORDS * * *

The writer seems to assume that people are familiar with the earlier accounts of the life of Christ, and to write with the purpose of filling in some of the stories, and of interpreting the whole for the Gentile world.

The Messiah occupied the central place in the history of the world in Jewish thought because of His relationship to God. St. John expressed the same idea with reference to Jesus in terms that would be understood by the Greek philosophers of his day. There are many differences between St. John's Gospel and the Synoptics. We will generally follow the earlier Gospels in working out the schedule of the events in the life of our Lord. However, we will turn gratefully to St. John for some beautiful material not given by the others. And through some of the talks of our Lord which are recorded only in the fourth Gospel, we will learn a great deal about the meaning and value of the work and teachings of the Prince of Life.

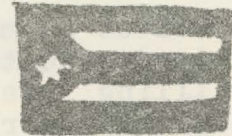
end

(Extracted from The Prince
of Life)



Submitted by: T.A.M.

Mensaje Boricua



PUERTO RICO INDIGENA

AGU YBANA I

Cacique Supremo De Borinquen
(-1510)

Cuando los españoles llegaron a la Isla de Borinquen en 1508 Bajo las ordenes de Juan Ponce de Leon la encontraron "poblada como una colmena" por los indios tainos y tan hermosa, fértil y cultivada que parecia una huerta.

Los pacíficos tainos llevaban una bien gobernada vida dirigida por sus caciques, el principal de los cuales a quien los demas debian obediencia se llamaba Agueybana, nombre derivado de la palabra "gueybana" que significa: "cuidado, que es grande". Habitaba el en la parte sur de la isla, lugar al que llamaban Guaynia.

Este cacique otorgo a los españoles su sincera amistad. Actitud que conserbo hasta su muerte acaecida en 1510 al regresar de un buaje que hizo a la Isla Española (Santo Domingo), donde los españoles tenian su sede principal.

Desgraciadamente a su muerte siguio pronto la de su madre y su padastro, quienes viendo la facilidad con que los españoles dominaron a la multitud de indios que vivian en Santo Domingo y en la creencia de que los invasores blancos eran inmortales, aconsejaban al cacique la sumision y buen trato.

En esta epoca la sociedad taina constituia una comunidad organizada bajo una especie de rudimentario regimen comunista, gobernada por los caciques dentro de la jurisdiccion de cada uno, que solia comprender la extension de un valle con una aldea. Este jefe tenia

a su cuidado los aprestos para la guerra, la defensa del poblado y mantener buenas relaciones con los caciques vecinos. Y todos ellos debían obedecer las ordenes del cacique supremo, que en aquel momento era Aqueybaña I.

Seguían en categoría a los caciques los llamados mitaynos o lugartenientes del jefe, al que sustituían en muchas funciones. Había varios en cada cacicazgo y sus misiones eran diferentes: uno cuidaba de los límites territoriales; otro atendía a los cultivos y la recolección de los frutos; otro se encargaba de la pesca, otro de la confección del casabe, etc. Cada uno disponía de unos cuantos nabories o siervos, quienes trabajaban en cuadrillas para realizar sus faenas.

De este modo pudieron realizar sus finos trabajos de alfarería, el tallado y pulimento de hachas y otros utensilios de piedra y madera, el tejido del algodón con el que confeccionaban taparrabos y faldellines, la cordelería de mayagua o mayaguey para hacer hamacas y redes de pescar y la construcción de arcos, flechas, ayajayas y macanas. En todas estas labores tomaban parte activa las mujeres, lo mismo que en el cultivo de la tierra.

Otro personaje de categoría era el bohique, especie de sacerdote, augur y curandero quien tenía a su cargo los ritos y ceremonias religiosas y cuidaba de la salud de los miembros de la tribu, además de enseñar a los jóvenes las canciones del areyto, romances históricos que recordaban las hazañas de sus héroes y los hechos notables de la tribu en el pasado, transmitiendo así de generación en generación la historia de los antepasados con ayuda de la música, consistente en un recitado monótono con ciertas notas discordantes y la repetición por el coro.

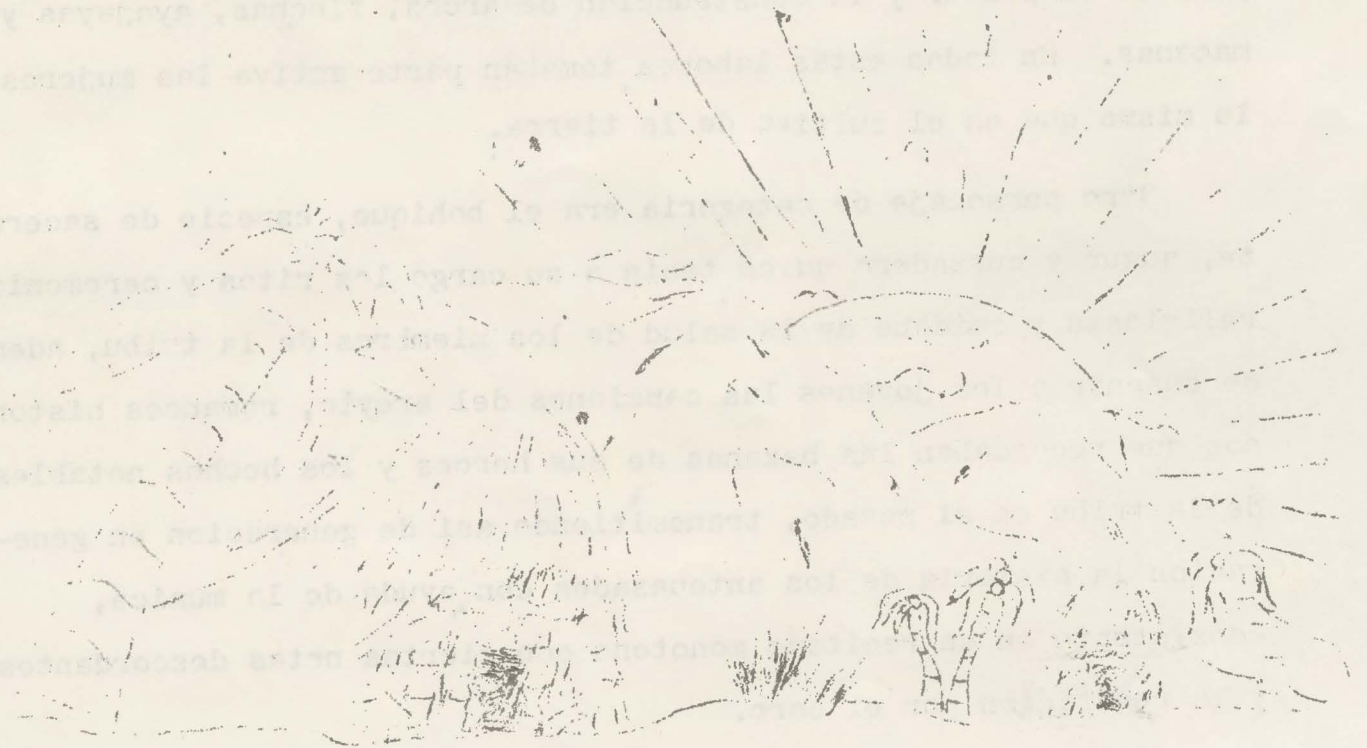
El nabori era el hombre inferior en la escala social del clan.

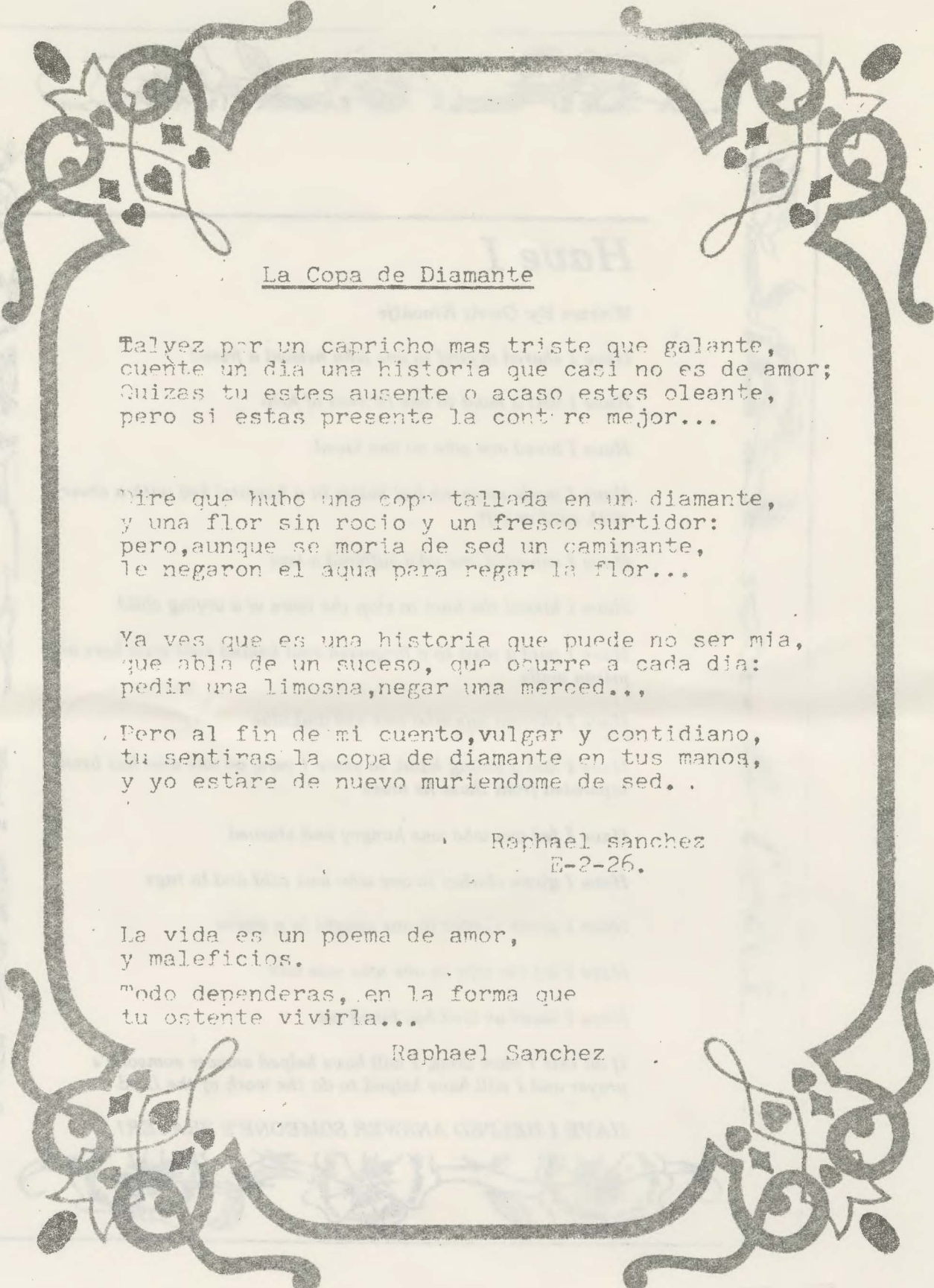
Estaba dedicado a la labranza o era sirviente, cazador, pescador, guerrero...segun se le requiriera.

Esta era la sociedad taina predominante en la Isla de Borinquen que encontraron los primeros españoles allí llegados. Estos indios llevaban una vida un poco indolente pero casi paradisiaca bajo el mando supremo de Agueybana I, situación feliz que, desgraciadamente, poco habia de durar.

Sacado de el libro '100 Biografias de Puertorriqueños ilustres' por Federico Ribes Tovar.
De parte de Hector

SI QUIERE SEGUIR LEIENDO SOBRE LA HISTORIA DE PUERTO RICO, PUEDE DIR A LA BIBLIOTECA Y PREGUNTAR POR LA SECCION HISPANA. TIENEN LIBROS DE HISTORIA, RELIGION, CUENTOS FOLCLORICOS Y MUCHO MAS. NO DEJEN PASAR EL TIEMPO EN VANO; LEA Y ALIENTE LA MENTE.





La Copa de Diamante

Talvez por un capricho mas triste que galante,
cuente un dia una historia que casi no es de amor;
Quizas tu estes ausente o acaso estes oleante,
pero si estas presente la cont:re mejor...

Dire que hubo una copa tallada en un diamante,
y una flor sin rocio y un fresco surtidor:
pero, aunque se moria de sed un caminante,
le negaron el agua para regar la flor...

Ya ves que es una historia que puede no ser mia,
que abla de un suceso, que ocurre a cada dia:
pedir una limosna, negar una merced...

Pero al fin de mi cuento, vulgar y contidiano,
tu sentiras la copa de diamante en tus manos,
y yo estare de nuevo muriendome de sed..


Raphael Sanchez

E-2-26.

La vida es un poema de amor,
y maleficios.

Todo dependeras, en la forma que
tu ostente vivirla...

Raphael Sanchez



Have I

Written By: Gerrit Kroontje

Have I shared myself to one who needed a friend

Have I lent a hand to one in need of help

Have I loved one who no one loved

Have I made someone feel better in a hospital bed with a cheery visit, card or gift

Have I consoled one who suffered a loss

Have I kissed the hurt to stop the tears of a crying child

Have I paid a visit to a forgotten soul behind cold steel bars and prison walls

Have I cheered one who was sad and blue

Have I laid a loving hand, to show I care, on one who has been separated from those he loves

Have I fed one who was hungry and starved

Have I given clothes to one who was cold and in rags


Have I given shelter to one caught in a storm

Have I led the way to one who was lost

Have I loved as God has loved me

If all this I have done, I will have helped answer someone's prayer and I will have helped to do the work of the Lord.

HAVE I HELPED ANSWER SOMEONE'S PRAYER?



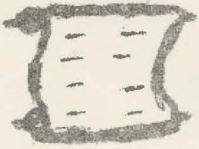
Poetry

DADDY, DADDY, LOOK AT ME!

Daddy, daddy, look at me, can't you see how big I've grown,
I'm only three, but gee, daddy, look at me.
And there he sat, so big, so strong, the ball game on, a player
came to bat.
Daddy, daddy, look at me, the umpire called strike three.
He flicked the switch, boy I was glad, gee daddy, now look at me
And there he stood, so big so strong. The doorbell rang, was
something wrong?
No-daddy paid the man and closed the door.
Daddy yelled and mommy cried, I don't know why he made me cry.
Why me? I was three.
Daddy, daddy look at me, now I am four and five and six.
Teach me how to ride a bike, roller skate, to fly a kite.
Not daddy, he didn't look at me.
I'm not three, I'm big now daddy, be my friend. No, not daddy.
He won a game, he lost a game, it was really all the same.
He made a bet and now in debt,
Mommy cried and daddy yelled. I don't know why he made me cried, why me?
Daddy, daddy, look at me, I'm eight and nine and ten
No ball games on, the track is slow. There is no place you could go.
Now daddy would be my friend, I thought.
And then came three, four, five of them.
A deck of cards, there really was no end. And then I fell asleep.
Daddy, daddy, look at me, I'm eleven, twelve and thirteen.
He looked at me. He finally looked at me. The thrill flowed through
the air.
He looked at me, but not for long.
For after my Confirmation song, daddy wasn't there.
Daddy, daddy, look at me, I'm sixteen, seventeen and eighteen.
Teach me to defend myself, to drive a car, to be a man.
He looked at me, briefly, of course, and then he ran.
The track was fast, the day was bright, poor daddy's money didn't last
A dollar here, a dollar there, he didn't care.
But then they came from everywhere - and daddy ran away.
Daddy, daddy, look at me. I'm twenty-one, could I have fun?
Why couldn't I be big and strong like you.
Nothing would be wrong.
I'm twenty-two now dad,
I look at you, so small, so weak.
I want to smile, but yet I can't.
I want to cry, but yet I can't.
I want to run, and yet, I won't.
I've realized this; it's easy to succumb
For I'm your offspring - A GAMBLER'S SON.

end

(anonymous)?



Poetically Speaking



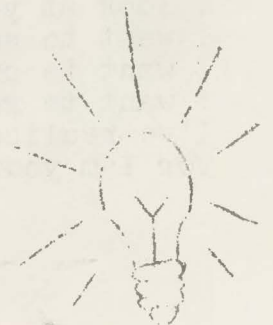
S P A R E T I M E

Sometimes when I sit and wonder,
I see your face in all my dreams.
Sometimes when I sit and wonder,
I dream of beautiful things.
But I am here to let you know,
The way we live together can not go.
The way we kiss only the way lover's do,
And my head song sings message threw.
You see life and love are too different things,
And to set a good pace you must follow your dreams.
Because there's some bad son of a gun,
And some of them pack guns.
Sometimes when I sit and wonder,
I hope in this life I don't go under.

BY: JAMES (JUSTICE) GUILFORD

T R U T H

Someday, I said someday, this life of ours will shine golden stars,
The truth is the light.
Right now, I said right now, when we walk the streets at night,
Our hearts are full of fright,
The truth does lead.
Someway, I said someday, in this fast world of ours,
Were we alive only for the days,
And believing in God does pay,
Truth is the light.
And you know when we all walk the streets,
Our hearts are full of fright,
Truth is the light.
And if we all pray to God, knowing He could lift the strife,



Robbing and stealing don't pay.

And these last words I want all the people to hear what I've got to say,
I say, take the Good Book in your hands,
And read the promise in this land,

Truth is better than lies.

And if you read the Good Book it will open your eyes.

The truth is the light.

I said the truth is the light.

And just by believing in the Truth will put you on your holy flight.

The truth is the light.

I said the truth is the light.

BY: JAMES (JUSTICE) GUILFORD

P L E A S E H E A R W H A T I ' M N O T S A Y I N G

Don't be fooled by me. Don't be fooled by the face I wear. For I wear a mask, I wear a thousand masks, masks that I am afraid to take off. And none of them are me.

Pretending is an art that's second nature to me, but don't be fooled, for God's sake, don't be fooled.

I give you the impression that I am secure, that all is sunny and that confidence is my name and coolness my game; that's the water's calm and I'm in command, and that I need no one. But don't believe me. Please! My surface may be smooth, but my surface is my mask, my varying and ever-concealing mask.

Beneath lies no smugness, no complacency. Beneath it dwells the real me in confusion and fear, in aloneness. But I hide this; I don't want anybody to know it. I panic at the thought of my weakness and the fear of being exposed.

I'm afraid that deep down I'm nothing, that I'm just no good. I'm afraid that you will think less of me, that you'll laugh, and your laugh would kill me.

And my life becomes a front. I idly chatter to you in the suave tones of surface talk, I tell you everything that's really nothing of what's crying within me. Please listen carefully and try to hear what I'm not saying, and what I'd like to be able to say; what, for survival I need to say, but what I can't say.

Honestly, I dislike the superficial, phony game. I'd really like to be genuine and spontaneous and me. But you've got to help me! You've got to hold out your hand even when that's the last thing I seem to want or need.

Each time you're kind and gentle, and encouraging, each time you try to understand because you really care, my heart begins to grow wings, very small wings, very feeble wings, but wings.

You alone can break down the wall behind which I tremble, you alone can remove the mask; you alone can release me from my shadow world of panic and uncertainty; from my lonely prison. So do not pass me by; Please don't pass me by.

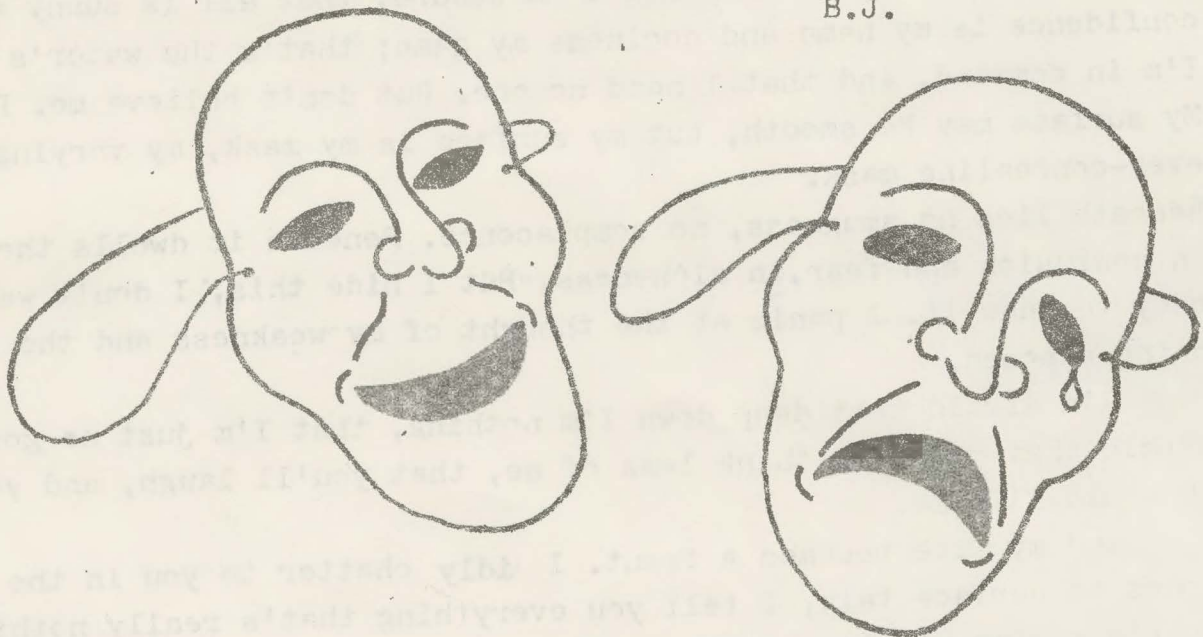
It will not be easy for you; I fight against the very thing I cry for. But I am told that love is stronger than strong walls, in this lies my hope.

Please try to beat down those walls with firm hands but with gentle hands, for a child is very sensitive.

Who am I, you may wonder? I am someone you know very well; For I am every man you meet, and I am every woman you meet.

Submitted By

B.J.



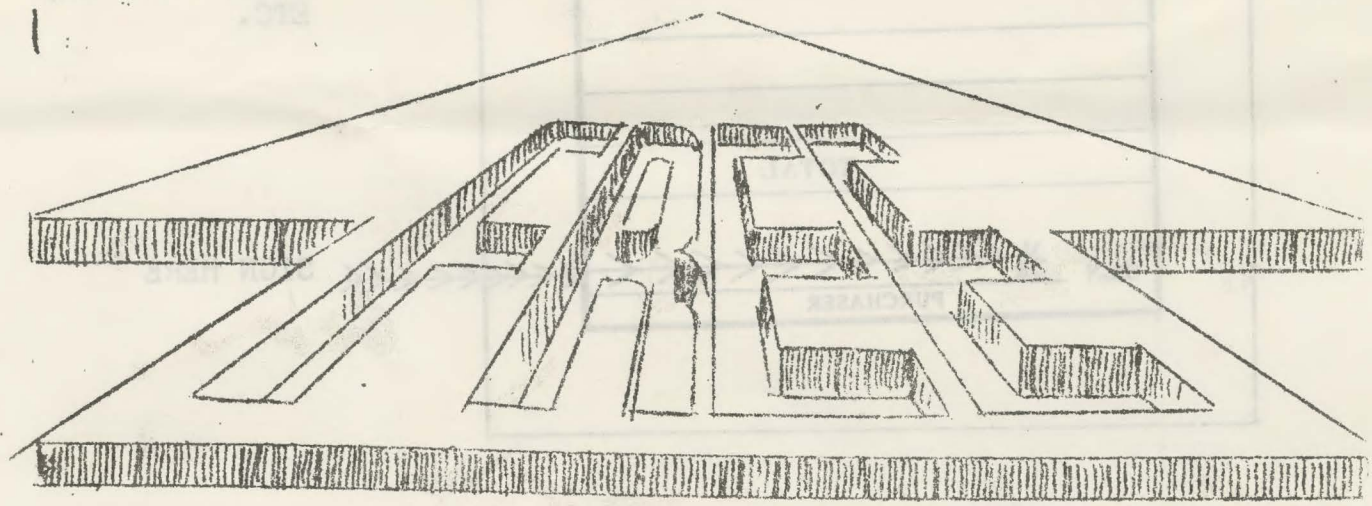
HOW TO FILL YOUR COMMISSIONARY CHECK OUT

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A book called " A PRETRIALS DETAINEES MANUAL " is now available to inmates incarcerated at any Correctional Institution throughout the United States.

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853 Broadway (14th floor)
New York, N.Y. 10003

This booklet is Free to prisoners ONLY!!!!!!!!!!!!!!!!!!!!!!



"PRETRIALS
DETAINEES
MANUAL"

HARTFORD COMMUNITY CORRECTIONAL CENTER
 COMMISSARY LIST
 REVISED 2/83

TOBACCO & ACCESSORIES

Camel.....	60/pt.
Pall Mall.....	60
Winston.....	60
Marlboro.....	60
Newport.....	60
Salem.....	60
Kool.....	60
Generic-Regular.....	35
Generic-Menthol.....	35
Tijuana Smalls.....	60
Phillie Tips.....	35
Dutch Masters.....	90
Parodi.....	60
Apple Blend.....	70
Bourbon Blend.....	65
Half & Half.....	65
Cherry Blend.....	65
Corn-Cob Pipes.....	1.00
Pipe Filters.....	30

COSMETICS & ACCESSORIES

Falolive Soap.....	50
Ivory Soap.....	25
Cocoa Butter Soap.....	1.00
Soap Dish.....	40
Head & Shoulders Shampoo.....	1.30
Johnson's Baby Shampoo.....	1.20
Afro Sheen Shampoo.....	1.00
Sulfur 8 Shampoo.....	1.35
Cocoa Butter Shampoo.....	1.70
Balsam Shampoo.....	1.60
Balsam Conditioner.....	2.10
Sulfur 8 Conditioner.....	1.20
VO-5 Conditioner.....	1.90
Colgate Toothpaste.....	60
Aim Toothpaste.....	60
Crest Toothpaste.....	60
Toothbrush.....	20
Deluxe Toothbrush.....	65
Denture Cap.....	90
Perma Grip.....	1.30
Polident Cleaner.....	1.40
Cocoa Butter Stick.....	1.30
Cocoa Butter Oil.....	1.70
Jergins (Yellow) Lotion.....	1.45
Jergins (White) Lotion.....	1.45
Noxema Cream.....	1.80
Mennen Deodorant.....	1.45
Dial Deodorant.....	90

COSMETICS & ACCESSORIES

Mennen Powder.....	1.65
Magic Shave.....	90
Mennen Afta Shave.....	1.40
Afta Shave (Small).....	70
Blue Dutchess.....	1.00
Hair Brush.....	1.10
Afro Pick.....	25
Afro Comb.....	25
Comb-Regular.....	05
Chap Stick.....	70
Mouth Wash.....	50
Face Cloth.....	30
Bath Towel (Brown-Blue).....	2.50
Shower Clogs.....	90
(Specify foot size)	
Tylenol..... (Limit 2).....	15

MISCELLANEOUS ITEMS

Hankerchief (White Only).....	40
Baseball Caps.....	2.50
White Socks (One size).....	1.00
Shorts.....	2.10
(28, 30, 32, 34, 36, 38, 40, 42, 44, 46 size waist)	
T-Shirts (White Only).....	1.60
(Sizes S, M, L, XL)	
Gym Trunks.....	3.50
(Sizes S, M, L, XL)	

STATIONARY & ACCESSORIES

Ball Point Pen.....	20
Writing Pad (Lined).....	50
Legal Pad.....	50
Pencil #2.....	10
Carbon Paper.....	05
Typewriter Paper.....	10/15
Stamped Envelopes.....	3/70
Dictionary (Merriam/Webster).....	3.00
Legal Envelope.....	15
Drawing Pad.....	1.70
Kneaded Eraser.....	50
Charcoal Pencils.....	50
Colored Pencil Set.....	1.60
Playing Cards.....	1.00
Pinochle Cards.....	1.00
Picture Frame.....	1.70
(Give 1st & 2nd Color choice)	

HARTFORD COMMUNITY CORRECTIONAL CENTER
COMMISSARY LIST

MUNCHIES

Almond Joy.....25
Mounds.....25
Snickers.....25
Milky Way.....25
M & M Plain.....25
M & M Peanut.....25
O'Henry.....25
Tootsie Roll.....25
Bit-O-Honey.....25
3 Musketeers.....25
Peppermint Patty..25
Peanut Butter Cup.25
Licoriche.....20
Punch.....10
Peanuts.....25
Lifesavers.....20
(Flavors: Spearmint,
Peppermint, Cherry,
Wintergreen, Asst.
Fruit)
Vicks Cough Drops.35
(Cherry-Mentholated)
Fig Newtons.....25
Oreo Cookies.....25
Ring Dings.....25
Choc. Chip Cookie.25
Peanut Btr.Cookie.20
Slim Jims.....25
Cheez-n-Crackers..25
Popcorn.....20
Potato Chips.....20
Potato Sticks.....20
Drake Pies.....25
(Blueberry, Cherry,
Apple)
Donuts-Powdered...30
Drakes Cakes.....25
Assorted Pastry...25
(What we have on hand
does vary so make a
note on your chit as
to preference)

DRINKS & ACCESSORIES

Coffee-Instant..2.10
Hot Cocoa.....1.30
Kool-Aid.....80
(Cherry,Punch,Grape,
Lemon)
Iced Tea.....1.10
Orange Drink....1.10
Creamora.....1.30
Sugar.....1.00
Coffee Mug.....70

COLD TREATS

Ice Cream Sandwich.....20
Freeze Pop.....05
Soda.....20
(Coke,Grape,Orange,Sprite,
Root Beer)

ELECTRICAL ITEMS

Manual Typewriter.....90.00
Fan19.00
Desk Lamp.....24.00
Radio.....40.00
Television.....115.00
(To purchase the above items
an order slip must be obtained
from the commissary. Headset
is included)

GREETING CARDS

Thinking of You.....90
Birthday Card.....50
Birthday Card.....90

YOUR WEEKLY COMMISSARY CHIT
MUST HAVE YOUR FULL NAME,
JAIL NUMBER & CELL NUMBER.
IF ALL THESE DO NOT APPEAR
IT WILL NOT BE PROCESSED.
(MAKE A COPY OF YOUR LIST)
CHECK YOUR BAG AT THE COMMIS-
SARY, ONCE YOU LEAVE THE AREA
NO ITEMS WILL BE REPLACED!

SPRING & SUMMER MENU CYCLE #4

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
FRESH FRUIT HOT CEREAL PASTRY BREAD	ORANGE J. COLD CEREAL GR'D CAKES MAPLE SYRUP MARGARINE	APFLE JUICE HOT CEREAL PASTRY BREAD	TOM. JUICE COLD CEREAL EGGS, BOILED BREAD	FRSH. FRUIT HOT CEREAL PASTRY BREAD	PINE. JUICE COLD CEREAL SCRAM. EGGS BREAD	GPFT. JUICE HOT CEREAL PASTRY BREAD
B. CHICKEN GRAVY BOILED RICE FRSH. CARROTS PEAS ICE CREAM	CUBE STEAK MASH. POT SPINACH PASTRY	VEAL PARESAN SHELLS-SAUCE GRATED CHEESE ANTI' SALAD FRT. COCKTAIL	SOUP OF DAY OPEN EGG SLD SANDWHICH POT. CHIPS GREEN SLD. FRT. PIE	STF'FD PEPPERS BTT'D NOODLES TOM. SAUCE SUMMER SQUASH FRUIT JELLO	CREOLE/B. FISH TARTAR SAUCE HASH BROWN SP'N OR FRSH. GREENS ICE CREAM	SOUP OF DAY TURKEY SLD. SAND SLICED CUC. & TOMATO GREEN BEANS SLD CHOC. PUDDING
TUNA SLD. SAND SOUP OF DAY MAC. SALAD TOSSED SLD. D. PICKLES PEACHES	TEXAS H. DOG BAKED BEANS SAUERKRAUT MUST.-CAT. PUDDING	B. FISH OR FR'D FRIED RICE W/K CORN JELLO W/ TOPPING	INSTITUT- IONAL CHOICE	F. CHICKEN GRAVY RICE PILAF FRSH/FRZN. VEG PURPLE PLUMS	AMER. CHOP SUEY G. CHEESE TOSSED SLD. PASTRY	CH. WHOPPER FRENCH FRIES MEX. CORN OR COBB CATSUP PASTRY

