

# Catholic schools in red; state aid bills are filed

(Complete statistics on Catholic Schools in Florida can be found on pages 10A and 11A).

TALLAHASSEE — A deficit of \$3,846,294.45 was reported by the State's Catholic schools during the 1969-70 term as it was announced this week that tuition-grant bills were prefiled in both the Florida House and Senate.

The deficit was revealed in a report by the Florida Catholic Conference (FCC), which indicated that some schools may have to close unless state assistance is forthcoming.

Thomas A. Horkan, Jr., director of the FCC, disclosed that the financial report reflects the first results of a uniform accounting system instituted during the past year for all Catholic school systems in the State.

"We can't plan on the continuation or closing of any of our schools without complete knowledge," Horkan said as he revealed that the new bookkeeping procedures were adopted for "business reasons."

"This uniform accounting system," he said, "will help us in general planning and to demonstrate our needs. We are no longer talking in generalities about the Catholic school crisis. The 1969-70 school year reflects a staggering deficit of \$3,846,294.45."

"The cold, hard facts are that Catholic schools are facing a severe financial burden. With increased educational costs and considering increased taxes at all levels, our people have

reached their limit in being able to subsidize our schools," the FCC director said.

MEANWHILE, Sen. George L. Hollahan (D), Miami, one of six senators to prefile a tuition-grant bill, said "the cost of public education in Florida continues to advance at such a high rate, that the preservation of non-public schools in the state becomes of highest priority."

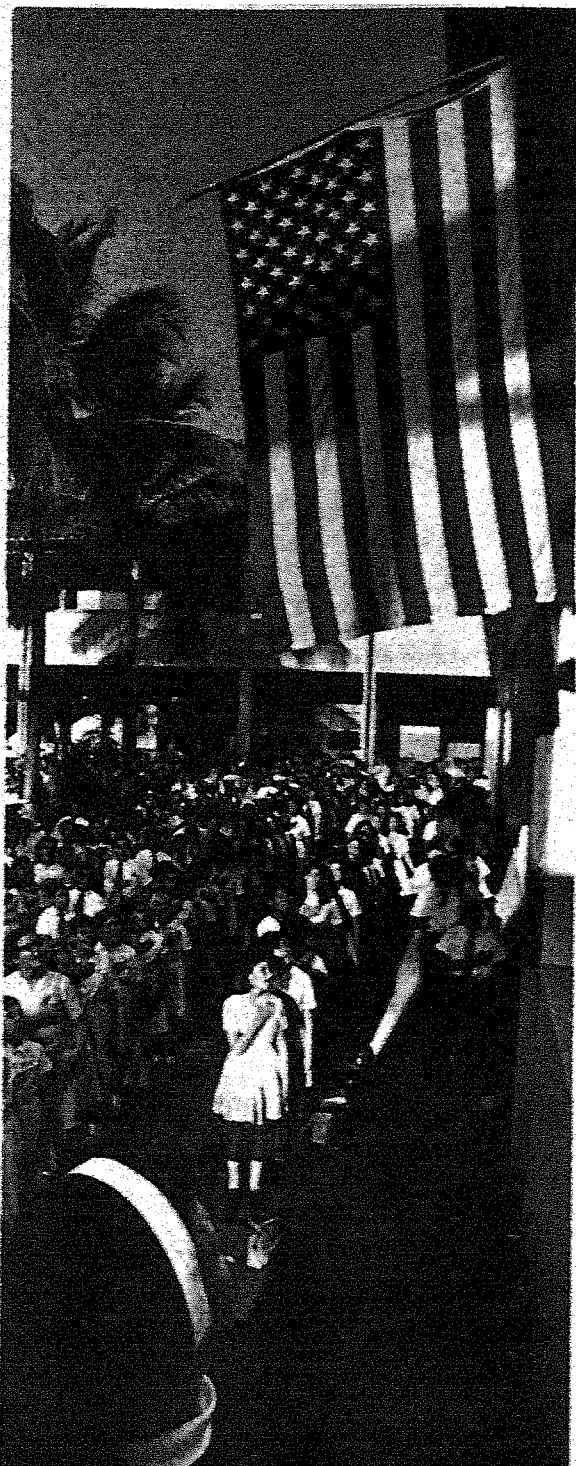
Beside Sen. Hollahan, introducers of Senate bill No. 470, were Sen. Charles H. Weber, (R), Fort Lauderdale; Sen. C. W. Beaufort, (D), Jacksonville; Sen. Dick Fincher, (D), Miami; Sen. Harold S. Wilson, (R), Clearwater, and Sen. Henry B. Saylor, (R), St. Petersburg.

"The problem that is facing private schools in other parts of the country faces Florida schools also. The state of Florida can not afford to ignore the problems in this important area," Senator Hollahan said.

THE SENATE bill that was prefiled provides for tuition grants to students attending approved non-public elementary and secondary schools in the amount of \$100 per year.

The bill contains safeguards against segregated academies and fly-by-night schools and preserves the separation of church and state, the Miami senator said.

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MAR. 26, 1971

## 'Human Life Sunday' to be observed

By MARJORIE L. FILLYAW

"Human Life Sunday" will be observed throughout the State of Florida on March 28 as citizens concerned with the threats to human life posed by campaigns for liberalized abortion laws and death-with-dignity measures unite in the defense of the rights of the unborn, the aged and the infirm.

In the Archdiocese of Miami, Archbishop Coleman F. Carroll has called on priests to devote Sunday sermons in all churches and chapels of South Florida to the subject of human life.

"Abortion is not a sectarian issue," the Archbishop said, "it is a human issue. For all these reasons, we beg those whose duty it is to study this delicate matter to rectify false opinion and to take a stand firmly on the side of life."

IN other churches of Florida, congregations will participate in specially prepared programs emphasizing the sacredness of human life and urging citizens to communicate with their legislators regarding proposed legislation in the upcoming sessions of the Florida Legislature.

Sunday's observance, sponsored by the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg, and Orlando, with the cooperation of other Christian denominations and Jewish congregations, brings to a climax an intensive program of education conducted during past months by the Right-To-Life Committee, a national organization

with headquarters in Washington, D.C., and affiliations at the state and county levels in Florida.

With sessions of the Florida Legislature scheduled to convene on April 6, a number of pre-filed bills pertaining to the repeal of Florida's existing abortion statutes and the

initiation of "death-with-dignity" legislation are already being considered in committees.

Although seven liberalized abortion measures were killed in a Senate Judiciary-Criminal Committee last week, five similar pre-filed bills are still in committees of the House of Representatives.

CONTINUED ON PAGE 15

LEADING opponent of liberalized abortion laws, Dr. Richard Applebaum is shown speaking to delegates at the South Dade Deanery meeting of the Miami ACCW in St. Brendan parish hall. See story and other pictures, Page 4A.





DURING ground-breaking ceremonies of St. John the Baptist Church, Father Thomas Dennehy, pastor, thanks parishioners and all those who have helped make the initial construction possible.



Nationally-known psychologists in the drug treatment field, Dr. Alexander Bassin (left) and Dr. Daniel Casriel (right) discuss identity group therapy with Father Sean O'Sullivan, president of Operation Self-Help at the Drug Abuse Institute.



DIGGING UP the first shovel full of dirt, Msgr. John J. O'Looney, pastor of St. Anthony Parish in Fort Lauderdale, begins the first phase for the construction of the new St. John the Baptist Church. The church will be adjacent to Cardinal Gibbons High School. To the left of Msgr. O'Looney is Father Salvatore Profeta.

## Human feeling is called key to curing addicts

"The kids on drugs today will not be moved by the therapist of a cold-blooded science. The addict wants human feeling, a human response," said Dr. Alexander Bassin, associate professor of criminology at Florida State University at a drug abuse training institute last weekend at Miami Springs Villas.

Speaking before some 250 local and state officials working in the field of drug prevention, Dr. Bassin, a psychological consultant to Operation Self-Help, presented 13 steps for reality therapy in the context of a slide show.

"PROBING into the past is not the proper approach," the nationally known psychologist stated, continuing, "let's talk of the problems of today. The less probing that is done into the past, the better the chances our treatment of helping today's offenders."

Also speaking at the two-day institute, was Dr. Daniel Casriel, proponent of the "new identity" groups. Classifying addicts, he said, "the hard core addict is one whose life centers on drugs. He makes every effort to maintain the habit and will do anything to get money for the habit."

THE primary problem

with helping drug addicts is reeducating them — socially, morally and ethically. "There are four basic feelings to re-educate: pain, love, fear and anger. We have to be humanly involved in dealing with people on these basic feelings."

Dr. Bassin and Dr. Casriel were cofounders of one of the first drug rehabilitation programs in the country, "Daytop Village," in New York.

Citing drug abuse figures for Dade County, Father Sean O'Sullivan, president of

Operation Self-Help, said in his talk the drug population in the county was steadily increasing. "Over the past three years, the number of arrests connected with drug related crimes has increased 550%."

ONE of the first supporters of the Methadone method of drug treatment, Maurice Bachrach, administrator of Beth Israel Medical Center, New York, detailed a philosophy of methadone maintenance program, its methodology and extended use.

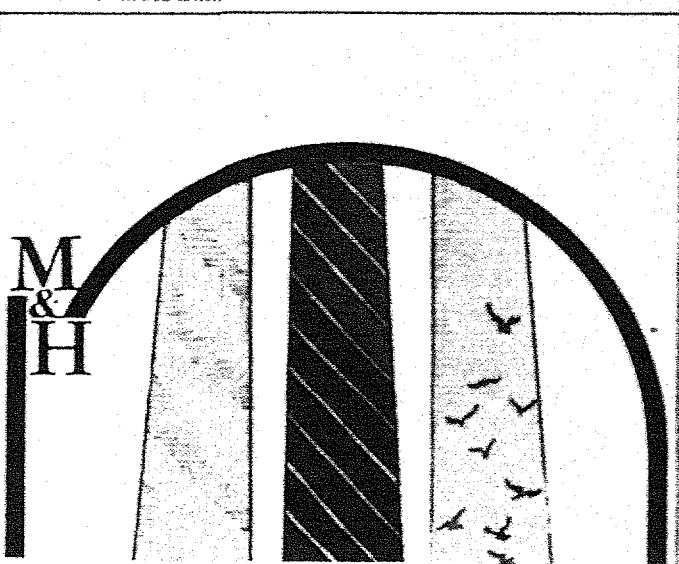
## Prelate to conduct retreat for clergy

NORTH PALM BEACH — Bishop William D. Borders of Orlando will conduct the last in a series of retreats for clergy which begins Monday, March 29 and continues through Friday, April 2 at Our Lady of Florida Monastery.

"The Role of the Priesthood in Our Times" will be the theme of the discussion-type retreat during which Msgr. Thomas O'Donovan serves as moderator.

Other members of the clergy participating will be Msgr. Maurice L. Sullivan, Father Joseph Angelini, Father Thomas E. Barry, Father Kenneth T. Bechart, Father Ronald K. Brohamer, Father Frank E. Cahill, Father Joseph Carney, Father Timothy Carr, Father Hugh Clear, Father Arthur R. DeBevoise, Father Neil Doherty, Father Daniel K. Dorrity, Father Ross A.

ordinator). Father Robert F. Reardon, Father James Reynolds, Father Christopher Stack, Father Jack L. Totty, Father John C. Vann, Father Isidore Vicente, O.P., and Father Charles Zinn.



### HELP WANTED

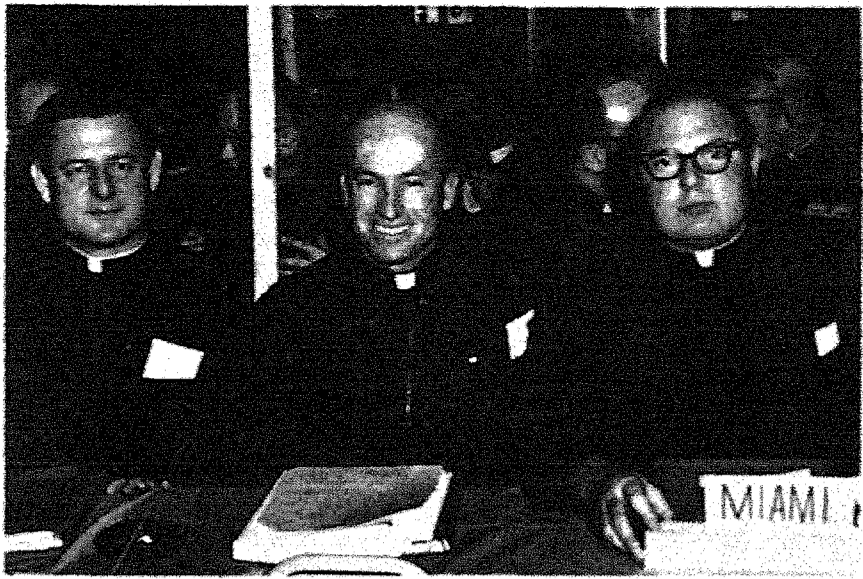
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REPRESENTING the Archdiocese of Miami at the annual meeting of the National Federation of Priests' Councils in Baltimore last week were, left to right, Father Frederick Wass, Father Martin Devereaux and Father Vernon Langford.

# Cardinal deplures emphasis on personal religious liberty

PHILADELPHIA — (NC) — Excessive emphasis on personal religious freedom was cautioned against by Cardinal John Krol in a letter marking his 10th anniversary as archbishop of Philadelphia.

"Religious freedom which rests on freedom of conscience is valid only for the personal decision in relations to faith," the cardinal wrote, "but it has nothing to do with the content and scope of divine revelation."

The cardinal said he has rigorously opposed the trend of arbitrary selection of revealed truths which would reduce the proclaiming of God's word to what pleases human ears and would exclude all that displeases contemporary taste.

HE said that "fidelity to Christ, to His Church and to His people demands both integrity and orthodoxy of doctrine. Similarly, selective obedience to Church teaching and discipline is at least an implicit rejection of the authority which Christ vested in His Church."

Cardinal Krol also expressed concern over "the tendency to identify authentic liturgical renewal with a superficial type ritualism."

"There have been efforts to change liturgical actions to please — if not entertain — those who claim that the Mass does nothing for them," he said.

"Such subordination of divine worship to the service of man instead of to the service of God is an inversion of the cause and effect. The Sacrifice of the Mass is directed to God. It is the worship of God that brings a return in grace and blessings to man. Liturgical rites have a validity of their own, but they are not a substitute for that deeper insight into the word of God and

the mystery which is celebrated. On a more positive note, Cardinal Krol cited the increasing frequency in the reception of Holy Communion as "a sure sign of love of Christ and of spiritual vigor."

# Pope lauds honest dialogue with laity

VATICAN CITY — (NC) — The Church benefits from the honest dialogue of laymen, but can be injured by carping criticism. Pope Paul VI told participants in a symposium on dialogue in the Church sponsored by the Council of the Laity.

The Pope received them in audience March 20 following their week-long discussion on diocesan pastoral councils and the role of laymen in the councils.

We are all part of the Church, the Pope said, and "no layman should consider himself in some way exterior to it."

On the contrary, the Pope told laypeople, "you belong as an integral part, you are the Church."

LAYMEN coming together for dialogue within the Church should do so with a spirit of deep communion among them, as would the best of friends, he said.

"But alas, we know well the many pretenses of dialogue," the Pope went on. "First there is inertia and in-

dividual isolation, then the entrenchment of obstructionist groups who pretend to be self-sufficient and invent a Church to their own liking, contrary to Patristic and Scriptural tradition," the Pope said.

He described these obstructionists as authors of "harsh and often unfair criticism" who set up an opposition that is either deaf to the real Church or put forward a clamorous opposition.

Pope Paul called on the 40 symposium members to attest to the trust the Church places in faithful laymen.

From the time of (Second Vatican) council," he said, "pastoral councils have been assuming an important role in dioceses, which have benefited from their advice and their generous collaboration."

The Pope added that laymen continue to make an even greater contribution in the field of education, catechetics, journalism, the arts and business ventures of the Church.

# A new bishop for N. Vietnam

VATICAN CITY — (NC) — The ordination of a new bishop to fill an empty North Vietnamese diocese has been confirmed by a Vatican spokesman.

Federico Alessandrini of the Vatican press office confirmed reports out of Hanoi that Father Paul Nguyen

Nang has been ordained bishop of Vinh by Archbishop Joseph Trinh Nhu Khue of Hanoi.

Alessandrini said no further details were available on the appointment because of the lack of free communication.

# Federation of priests offers ideas on policy

(Combined News Services) BALTIMORE — Members of the National Federation of Priests' Councils (NFPC) unanimously passed a series of resolutions proposed in a convention statement dealing with leadership, church structures, human rights, celibacy and priestly holiness.

Among the 208 delegates present for the group's annual meeting were 10 representatives from Miami Province. They were, from the Archdiocese of Miami, Father Frederick Wass, Father Martin Devereaux and Father Vernon Langford; from Orlando, Father Peter Dolan, and Father David Page; and from the West Coast of the Archdiocesan Province, Father M. Brendan Lawlor, Father Austin Mullen, Father Timothy Allman, Father Frank Mouch and Father John Linehan.

The federation's statement, addressing itself to the "bishops of our country" and to the bishops "who will speak for us at the International Synod in Rome," made note of the deep and rapid change in society today.

"WHEN WE TRY to relate to this rapidly changing society we often merely react, arrive late on the scene, or imitate, but seldom lead," the statement said.

Stating that the Church centers its life on the people rather than institutional forms, the delegates asked for a share in the responsibility for the "ministry of the local church. "The bishop, along with priests, religious and laity, shares this responsibility."

Regarding church structure, the statement recognized the "geographic parish" as it now exists, "but we are convinced," it continued, "that other forms" are necessary which meet the

needs of the People of God in our times, needs that may call for nongeographical apostolates, copastorates, self-supporting ministries, team approaches and an expanded sharing in the ministry by the laity. They must be part of a planned approach to church reorganization," the statement read.

ON HUMAN rights, the delegates called for the "immediate establishment of effective administrative tribunals and due process at every level in the Church" to secure such rights for all who serve the Church in any "of its institutional structures."

Citing the need to preserve the "precious tradition of celibacy in the Church," the statement went on to say that this tradition will be "enhanced by being freely embraced and not as a necessary adjunct to the priesthood."

It was the opinion of the delegates that the "charism of celibacy is subordinate to the charism of service." They therefore asked that "a choice between celibacy and marriage for priests be allowed." The statement also asked that married men be accepted as candidates for the priesthood and that married priests who have left their ministry be invited to resume priestly duties.

THE LAST statement of the delegation, on "priests and holiness," affirmed that the core of renewal lies in a change of heart, "in an interior renewal for each priest. The priest's commitment is to bear witness to Christ no matter what form his ministry takes."

"He must be a man who knows Christ in the Eucharist," the statement continued, "and in the other Sacraments, in the Sacred Scriptures, in prayer, in the signs of the times, in the daily

lives of people and in himself.

"The unique call to the priests of our times is to struggle as leaders for the renewal of society and the Church, and it is within this context of struggle that the priest develops his spirituality."

"WE CALL FOR the rededication of priests to the mission of the Church today and for the reform of institutions within it, a reform which provides a climate of freedom to hear the call of the Spirit."

In conclusion, the council said that "change in our society is inevitable. The renewal we call for is in accord with the best traditions of the Church and reflects the thinking of men and women who have committed their lives to the Church of Christ."

"We call upon the National Conference of Catholic Bishops, the United States bishop-delegates to the International Synod of Bishops and the Synod itself to support decisive legislation to initiate or implement our recommendations."

THE FINAL eight-page draft is a shortened form of an original 24-page document. The final draft differs from the original only in that the theological preamble and rhetoric was eliminated.

"The feeling was," said Father William Graney of Chicago, NFPC executive secretary, "that we should state our positions and leave it up to the theologians to develop the theology."

Before the final draft was accepted, 11 regional committees of the NFPC met and voted to delay on final approval of the convention statement, holding that it was too weak and wordy. The main points of the document was acceptable. It was sent back to a special committee of five for revision.

# Says Reds invade church groups

MANAGUA, Nicaragua — (NC) — Archbishop Miguel Obando Bravo of Managua warned that communist strategy is using poverty throughout Latin America to infiltrate Church circles.

"Communism is taking advantage of the misery of the people and the demagoguery of some Catholic clergymen, in order to advance its political campaign of infiltration."

Archbishop Obando said that communist agents had made Church groups a special target of that campaign, and that they are having some degree of success.

# Proper burial is given fetuses found in dump

LOS ANGELES — (NC) — Burial services for 12 fetuses found in a city garbage dump were held in the Los Angeles County Cemetery.

Prayers were offered at the gravesite where the infants are buried. Leading the recitation was Msgr. Patrick J. Roche, editor of The Tidings, Los Angeles archdiocesan newspaper.

Archbishop Timothy Manning had earlier offered to provide proper burial for

the fetuses in sacred ground.

Meanwhile steps were being taken in the California legislature to prevent arbitrary disposal or dumping of human fetuses.

A bulldozer operator working in a garbage dump uncovered the fetuses, wrapped in plastic bags, last January. The incident led to an investigation that closed when a coroner reported that none of the fetuses was more than 20 weeks in gestation.

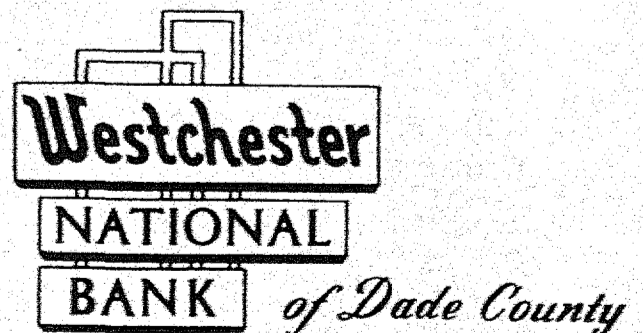
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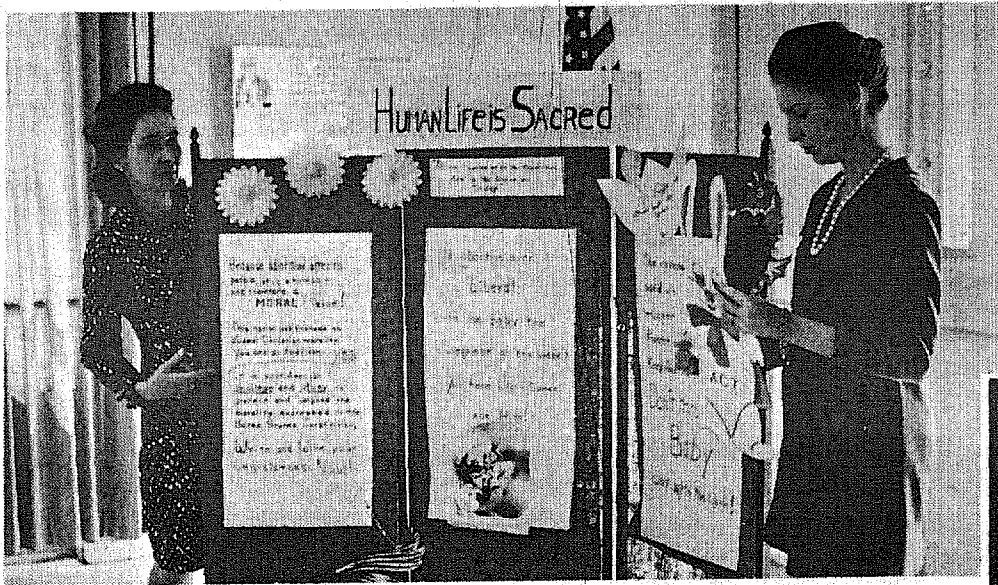
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## Hear 'right-to-life' talk

ABORTION LEGISLATION was the topic of discussion during meetings of the North and South Dade Deaneries of the Miami ACCW. At left Dr. Richard Applebaum is shown as he spoke to the South Dade Deanery. Below Mrs. M. Blair Wright, left, president of the Dade Right-to-Life Committee; and Mrs. Robert H. Faust, Epiphany parish, put finishing touches on "Human Life" exhibit.



## Ill effects of abortion on society cited by MD

Abortion is "big business" and not a personal matter, a Miami physician told members of the North and South Dade Deaneries of the Archdiocesan Council of Catholic Women during Spring meetings held this week in Miami.

Dr. Richard Applebaum, who has been in the practice of pediatrics here for 10 years, told ACCW members that "religious, legal and medical aspects" deny that the unborn is a "blob of protoplasm, but is a human being entitled to the right to live."

A MEMBER of Beth David Congregation, Dr. Applebaum reminded the women that a woman does not have the right to do as she pleases with her body. "The state has a right to restrict complete freedom and control of her body if she does harm to herself or others in society," he declared. "We are dealing with a third life in abortion. No man is an island and women killing babies can directly influence the mental psyche of young growing children in this society."

"Many children have been wanted but unwanted by parents suing for divorce," the physician continued. "Many unwanted children

become loved and wholesome individuals. A woman has a right to conceive but once pregnant she cannot murder her unborn. She has the right to be single or married but once married she cannot murder her husband."

A GRADUATE of the St. Louis University School of Medicine who is vice president of the North Dade Chapter of the Dade Right-To-Life Committee, Dr. Applebaum contended that it is impractical and undesirable to open the "flood gates of immorality for abortionists."

"Proponents of liberalized abortion say that reform of existing laws will lead to responsible sexuality and responsible parenthood by eliminating the unwanted child," he added. "Yet the majority of those seeking abortions are single and a large percentage are teenagers out of wedlock."

"Abortion leads to further unwanted babies, an increasing sexual irresponsibility and a never-ending spiral of illegitimacy," Dr. Applebaum asserted. "Does abortion ever prepare a teenage girl to become sexually responsible?" he asked. "Or a faithful wife?"

In his opinion, such girls

are likely to become future adulteresses, and disillusioned and unhappy wives and mothers.

## Confirmation schedule

The Sacrament of Confirmation will be administered in the following parishes on the dates and times indicated. Where more than one parish is involved in one confirmation ceremony, the parishes are bracketed and the name of the church where the ceremony is scheduled is underlined>.

- March 26, 7:30 p.m., St. Jude, Jupiter; 7:30 p.m. St. Stephen, Hollywood.
- March 28, 7:30 p.m., St. Lawrence, N. Miami Beach; 7:30 p.m., St. Ann, Naranja.
- March 29, 7:30 p.m., St. Dominic, Miami; 7:30 p.m.
- March 30, 7:30 p.m., St. Coleman, Pompano Beach; 7:30 p.m.; St. Mary Star of the Sea, Key West; 7:30 p.m., St. Bede, Key West.
- March 31, 7:30 p.m., St. Joseph, Miami Beach; 7:30 p.m., St. Gregory, Plantation.
- April 1, 6:30 p.m., Holy Family, N. Miami; 7:30 p.m., (St. John Bosco, Miami; San Juan de Puerto Rico Mission, Miami); 7:30 p.m., (St. Joseph, Stuart, St. Christopher, Hobe Sound).
- April 2, 7:30 p.m., St. Francis of Assisi, Riviera Beach.
- April 19, 7:30 p.m., (St. Rose of Lima, Miami Shores; St. Martha, North Miami); 7:30 p.m. St. Louis, Miami.
- April 20, 7:30 p.m., (Holy Redeemer, Miami; St. Philip, Opa Locka); 7:30 p.m. Sacred Heart, Homestead.
- April 21, 7:30 p.m., Corpus Christi, Miami; 7:30 p.m. St. Vincent de Paul, Miami.
- April 22, 7:30 p.m., St. James, Miami.
- April 23, 7:30 p.m., St. Luke, Lake Worth.
- April 25, 9:30 a.m., St. Philip Church, OpaLocka; 7:30 p.m. Our Lady of Perpetual Help, OpaLocka; 7:00 p.m. St. Patrick's, Miami Beach.
- April 26, 7:30 p.m., Annunciation, West Hollywood.
- April 27, 6 p.m., (Gesu, Miami; St. Francis Xavier, Miami).
- May 3, 7:30 p.m., Holy Name, West Palm Beach; 7:30 p.m. Homestead Air Force Base.

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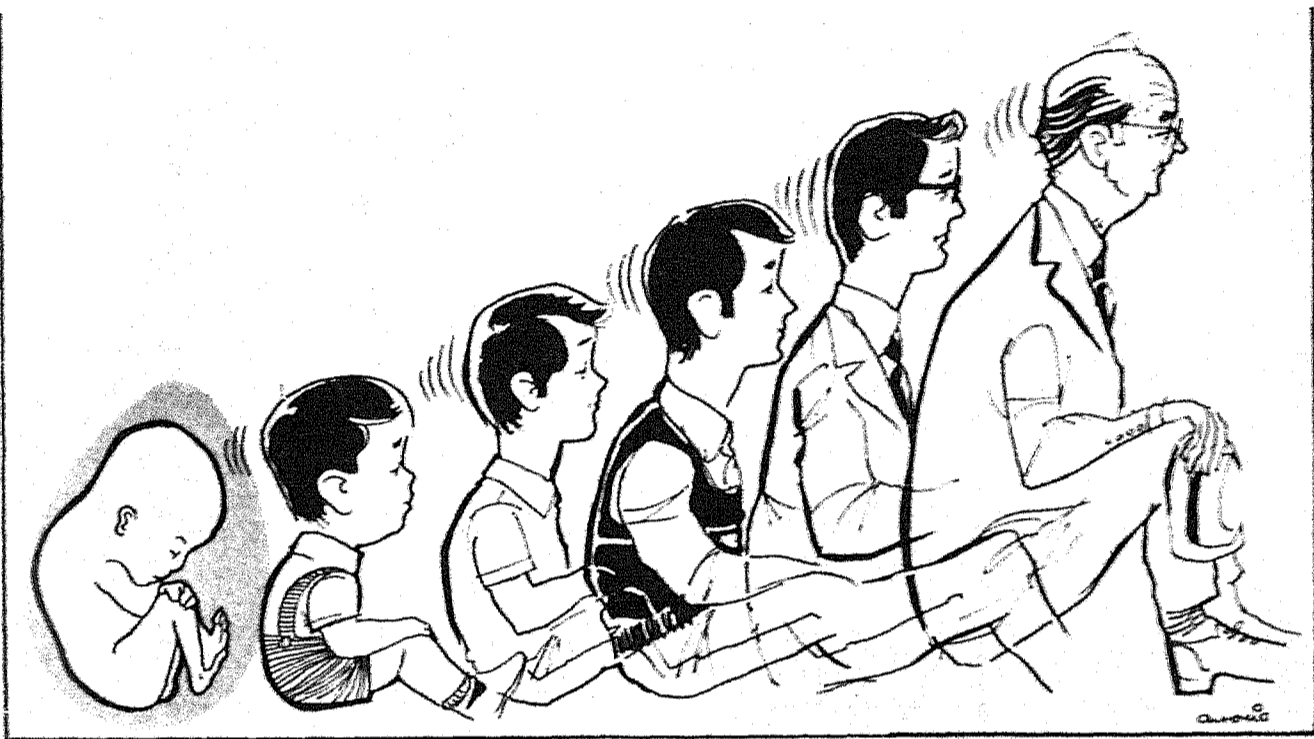
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## First guidelines issued for seminaries in U.S.

By SUE CRIBARI  
WASHINGTON — (NC) — The first formation program tailored specially for U.S. seminarians describes new ways for future priests to find out what ministry is like by working with the people they serve.

Released here March 23, the U.S. Program of Priestly Formation was authored by the National Conference of Catholic Bishops (NCCB) to fulfill a Vatican Council II directive that each country in the world prepare its own official seminary program. Subject to the approval of the Holy See, the programs were to be revised at regular intervals and harmonize with a Basic Plan for Priestly For-

mation — issued in 1970 by the Vatican Congregation for Catholic Education.

THE U.S. program has been approved for five years. "After that time, in the light of experience and of changing circumstances, the program will be adjusted and revised," said Auxiliary Bishop Thomas J. Grady of Chicago, chairman of the U.S. Bishops' Committee on Priestly Formation.

Practical suggestions for putting ministry to work during the seminary years are included in the 120-page U.S. formation program.

It covers academics, general goals, organizational techniques and spiritual formation in high school, college

and graduate level (theological) seminaries.

Along with academic studies at the theologate level, it proposes a "field education" program, directed by a seminary faculty member, to give future priests the opportunity for exposure to the people they will serve.

Concentrating at first on parish work, the program can also include teaching catechetics or working in hospitals, community organizations and charity agencies.

"A field education program will help the candidate achieve a greater degree of personal and emotional maturity," the document says, "because it will place him in more of a 'real world' atmosphere than has been usual in the rather closed seminary environment of the past."

ANOTHER suggestion for giving future priests practical ministerial experience is a "deacon internship" for an unspecified period of time after the theologate. Normally, ordination to the priesthood comes shortly after completion of theologate studies — and that option is still open.

The deacon internship, however, would give a seminarian the chance to live and work in a parish before making the life commitment that receiving final orders implies.

When a deacon intern feels ready for ordination, his pastor, the field education

program director, the parishioners he has served and his bishop can also evaluate his readiness.

"Ordination would thus come by reason of personal readiness and community approval rather than by class promotion," the NCCB document says.

A community dimension has also been added to seminary administration with a proposal for a seminary board composed of clergy, Religious and laymen "who share a concern for priestly formation."

The board's task, according to the document, would be "to help develop the basic policy of the school in accordance with Church law, this program of the National Conference of Catholic Bishops, and standard American educational practice."

Theological study receives lengthy treatment in the NCCB document.

NOTING that theology "must preserve its true character as a study of God's word revealed to us historically in Sacred Scripture and tradition," the NCCB document adds that this revelation, "under the inspiration of the Holy Spirit, is understood more fully in the context of historical and present experience."

The document also notes theology "must have a strong pastoral emphasis" and "be adapted to the needs of an ecumenical age."

## 'Men of faith' dialogue urged

VATICAN CITY — (NC) — The Holy See has joined with the World Council of Churches in seeking a "dialogue with men of living faith," whether they are Hindus, Moslems, Jews or Marxists.

Members of SODEPAX (the Joint Committee on Society, Development and Peace, sponsored by the World Council and the Pontifical Commission for Justice and Peace) met here March 16 with delegates of two Catholic ecumenical departments, the Vatican Secretariats for Promoting

Christian Unity and for Non-Christians.

Dr. Anthony Chullikal, an official of the commission, said that SODEPAX hopes to establish a team of religious experts at the United Nations to advise delegates there on how religion can be a tool for development.

"We feel that by meeting with men, who believe in justice, whatever their individual creed, we can accomplish small steps toward tolerance," he said. Asked for examples, he cited sharing new health or educational trends with men around the world.

## To your legislator

In view of the fact that many bills have been prefiled in the Florida Legislature, which convenes April 6, concerning matters of interest to South Floridians, including abortion, death-with-dignity, aid to schools, taxation of church properties and others, the following is a list of legislators and the addresses at which they may be reached

### FLORIDA SENATE CAPITOL TALLAHASSEE Martin

Beth J. Johnson - R., Post Office Box 1008, Cocoa Beach 32931  
C. S. Reuter - R., Post Office Box 2526, Vero Beach 32966  
Glades-Hendry-Palm Beach  
Philip D. Lewis - D., 31 W. 26 Street, Riviera Beach 33404  
Tom Johnson - R., Post Office Box 1982, Riviera Beach 33404  
Jerry Thomas - D., First Marine Bank & Trust, Riviera Beach 33404  
Broward-Collins-Monroe  
David C. Lane - R., 225 S. E. 4th Street, Fort Lauderdale 33301  
Charles H. Weber - R., 423 N. Ocean Drive, Fort Lauderdale 33306  
John W. Bell - R., 190 S. E. 4th Street, Fort Lauderdale 33301  
Chester W. Stokanburg - R., Post Office Box 1677, Fort Lauderdale 33306

### Dade

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# Commission's abortion stand rouses indignation of women

Thousands of Dade County women are opposing the recent action of the Dade County Commission on the Status of Women in announcing support of the repeal of the state's abortion laws.

In resolutions passed during North and South Dade deanery meetings of the Archdiocesan Council of Catholic Women held this week in Miami, members voted unanimously to "vehemently oppose" any action of this commission dealing with the repeal of present abortion laws in the State of Florida.

It was pointed out in the resolutions that the Dade County Commission has appointed certain women to serve on a special Commission on the Status of Women. The ACCW declared that these "appointees are the choice of the County Commissioners, and do not, but of necessity should, represent a cross section of Dade County women."

Established by an ordinance passed by the Dade County Commission on Jan. 19 of this year, the Commission on the Status of Women consists of 27 members ap-

pointed by the County Commission.

Duties and powers of the commission, as defined in the ordinance, are "to serve in an advisory capacity to the County Commission, the County administration, the community, and all agencies and persons in Dade County in respect to all matters pertaining to the status of women, including but not limited to discrimination against women, employment of women, education of women, establishment of day-care centers in the community, and attitudes towards women in the community, and to make periodic reports and recommendations to these bodies in respect to such matters."

THE commission is also to make a continuing "study of all existing county institutions, facilities and services, programs dealing with or affecting women, and consider the future needs of this metropolitan area in respect to such institutions, facilities, services and programs."

Under the ordinance forming the group, members of the new commission serve without compensation but "shall be reimbursed for ne-

cessary expenses incurred in the performance of their official duties" upon approval of the County Commission.

At the first meeting of the Commission, Mrs. Philip Bloom was elected chairman; Mrs. Ruth Polite, vice-chairman; and Mrs. Ann Wilson, secretary.

During the same March 12 session commission members voted 23-4 to support repeal of the state abortion laws. Included in the majority vote was the commission's only male member, Miami public relations executive, Robert Harris.

Other members of the commission are Mrs. Eunice Anderson, Mrs. Nancy Anderson, Mrs. M.A. "Nikki" Beare, Mrs. Helene Berger, Mrs. Tanya R. Berns, Mrs. Elizabeth Bettner, Mrs. Angel Bradley, Mrs. Hazel Crawford, Mrs. Elaine Gordon, Mrs. Rose Gordon, Mrs. Sally Gordon, Mrs. Juanita Greene, Mrs. Lorraine Hadley, Mrs. Dorothy Jones, Mrs. Michalina Mell, Mrs. Millie Newman, Mrs. Pat Rose, Mrs. Mary Ann Salb, Mrs. Florence Shubin, Mrs. Evelyn Spitalny, Mrs. Molly Turner, Mrs. Ellen Wachter.

# 'Better woman awards' given to two Archdiocese workers

A caseworker at the Archdiocese of Miami Catholic Service Bureau and a teacher at St. James School are among women cited by the Miami Herald for "Be A Better Woman" awards.

Mrs. Georgina González Cruz and Mrs. Gerald Renuart received their awards last week during opening ceremonies of My Lady Fair, sponsored by the Council for the Continuing Education of Women.

IN first place in the education category, Mrs. Cruz came here from her native Cuba in 1961 with her four daughters.

While rearing her family, the graduate of Havana's University School of Social work enrolled at Barry College and last December received her BA degree in sociology. Two of her daughters were graduated from Florida Atlantic University, another is a sophomore at Barat College in Illinois and the youngest is still in high school.

Mrs. Cruz still continues to take courses at Barry College toward a master's degree in social work.

A kindergarten teacher in St. James School, North Miami, Mrs. Renuart received her first place award in the employment category.

The mother of three young children, who is an active member of the parish Christian Family Movement, the North Dade Right-To-Life Committee, Girls Scouts, Northeast Miami Junior Woman's Club and Alpha Delta Pi Alumnae, Mrs. Renuart still undertook her present position because she felt she should "accomplish more."

In the words of the mother of one of her students, Mrs. Renuart "involves the children in their home obligations. She promotes self-reliance and encourages children to find acceptable means for solving their own problems. In her class there are no racial, cultural or language barriers. She promotes the values necessary for improving today's society."

# Smut dealers assailed as debasers of morals

CORAL GABLES — Special Assistant State Attorney Leonard Rivkind denounced

## Smut-arrest right upheld

For the second time this month a Federal Court judge has upheld the rights of law enforcement agencies to arrest alleged pornography dealers without prior hearing.

Following a brief hearing Monday, U.S. District Court Judge C. Clyde Atkins dismissed a motion brought by The Atheneum, Inc., charging that the City of Miami, Dade County and the State Attorney were in contempt of court on the premise that the Dade County Grand Jury had returned an indictment for the arrest of The Atheneum, Inc. in January of this year. At that time, they pointed out, a September, 1969, ruling of Judge Atkins, set aside by him on March 8, was still in effect.

Attorneys for The Atheneum indicated they interpreted the 1969 ruling to mean that clients could not be arrested or that materials sold by the five adult book stores operated by the firm in the Greater Miami area could not be purchased as evidence without prior hearing.

In dismissing the motion, Judge Atkins pointed out that "mass seizure" was the genesis of the 1969 order which followed a voluntary agreement among the City of Miami, Dade County, and the State Attorney.

local dealers in pornography as debasers of community moral standards during a public protest meeting held at the K. of C. Hall.

Urging his audience to call upon local, state and federal representatives to tighten obscenity laws, Rivkind, who heads the State Attorney's Task Force on pornography, told the meeting that traffic is now wide open for all types of indecency in films and live shows from Miami Beach to Coral Gables.

HE contended that this escalation is spawned partly by inertia in the community of citizens who do "not want to become involved."

According to Rivkind, convictions and fines in courts fail to stop purveyors of pornographic films and books. In his opinion only "severe jail sentences" will halt this flow of obscenity.

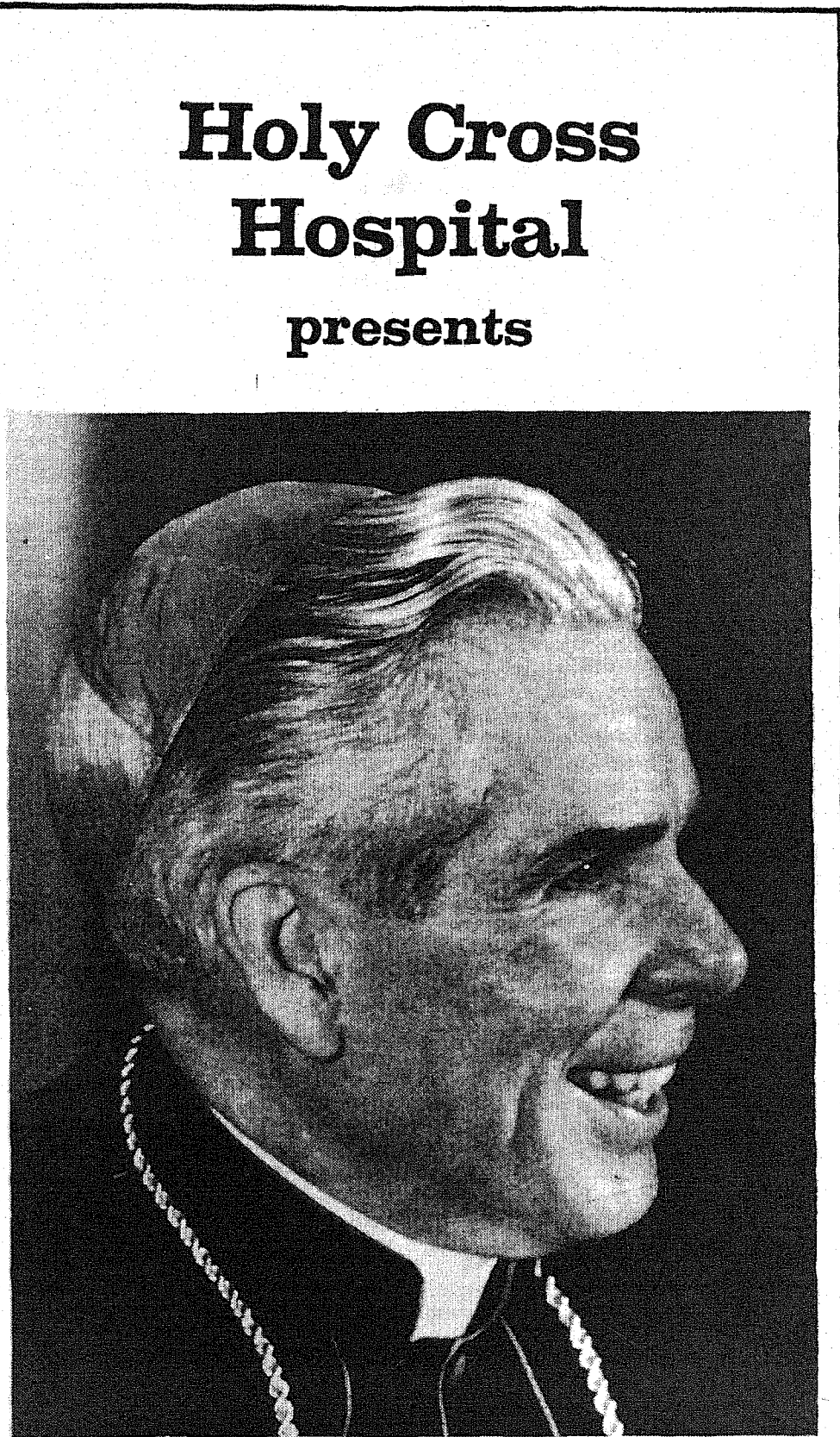
Recent statistics alleging that in Denmark the sex crime rate has fallen following a repeal of statutes was branded as false by the Miami Beach attorney, who pointed out that many sexual attacks are no longer classed as crimes. In addition, he pointed out, current Danish statistics show that the incidence of "rape with violence" has risen substantially. This, he emphasized, is also reflected in U.S. criminal records.

At the conclusion of the meeting those present passed a resolution urging Governor Reuben Askew to initiate legislation making pornographic commerce a felony.

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# Who controls the wealth?

By BURTON L. BENSON

In a recent address to business leaders, Robert Townsend, author of "Up the Organization," suggested that they should, "hang onto their Judeo-Christian principles." He went on to say, "you may do some weird things, but nevertheless hang on to the principles." In that same speech, Townsend stated his belief that employees treated with justice would increase their productivity by 80%.

Townsend is one of the many corporate executives who have demonstrated in recent years the growing awareness of management that the principles of Christianity not only can be applied to industry, but also pay off in increased productivity.

The statements of corporate objectives, carefully written by the big corporations, all state in some way the responsibilities of the company to the individuality and dignity of their employees. They also state the firm's responsibilities to the community-at-large, government, vendors, and shareholders.

MODERN management courses, such as the Kepner-Tregoe, stress the human creativity and human values in the processes of industry. What does this all mean in relation to Christian awareness? It means that the voices of Pope Pius X and the thousands of other Christian voices which have spoken "weird things" over the years are beginning to make sense to the controllers of wealth.

In a subtle but sure way, the redemption of Christ is working through the attitudes and actions of the business community. Ideas and actions that seemed "weird" less than a hundred years ago have now become accepted as standard.

No sensible manager today would deny labor the right to collective bargaining. Child labor exploitation is almost unheard of except in migrant labor. The polarization between management and labor, left over from our evolution from peasantry, has rapidly diminished to the point where labor members of corporate boards of directors are a coming reality. Quite a "weird" idea just 25 years ago.

In the Vatican II Decree on the Apostolate of the Laity, the Goals to Be Achieved chapter starts off, "Christ's redemptive work, while of itself directed toward the salvation of men, involves also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring men the message and grace of Christ, but also penetrate and perfect the temporal sphere with the spirit of the gospel."

IT MAY BE that the social scientists of our time will not recognize publicly the force of Christ in the economic changes of our century. But our Lord never seemed to be worried about press notices, only results. The process of industry that converts raw

## Social awareness

materials, labor and tools into usable products and services for the community-at-large has experienced a renewal which without doubt reflects the presence of Christianity.

The managers of our wealth, in the main, have come to seriously recognize their responsibilities to the "temporal" world which not only includes mankind but his environment. Community conscience, in the

form of public laws, has also become a factor in the managerial consciousness. It isn't as if we have come to the ultimate Utopia, not by a long shot.

Vatican II says, "He (God) Himself intends in Christ to appropriate the whole universe into a new creation, initially here on earth, fully on the last day." Our job is one of stewardship, whether we classify ourselves as labor or management. That stewardship

# Money and Christ

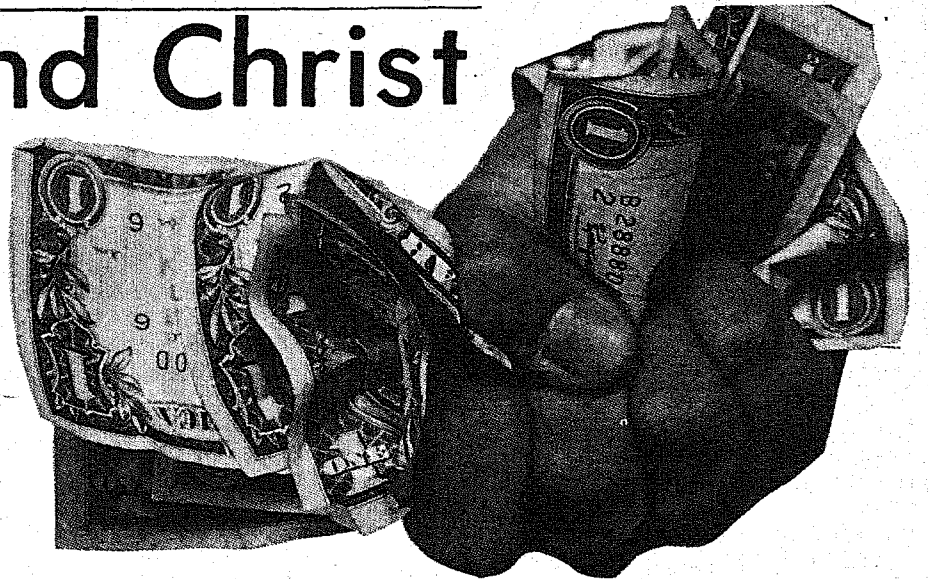
By FATHER CARL J. PFEIFER, S.J.

At a recent religious education meeting we spent several hours playing a "simulation-game." The game was called "Baldizer" after the same given to the money used in this game of international economics. We each began the game with a certain amount, not of dollars, marks or francs, but of baldizers. We each had the responsibility of feeding the people of the particular country we represented by bargaining, investing, or spending the original sum of baldizers.

After the initial embarrassment of grown men and women playing a game at what was a serious meeting of professional religious educators, interest and involvement grew. Competition flourished, tempers rose, baldizers exchanged hands by the thousands, as individuals engaged in every form of economic activity in order to buy or produce food so that their people would not starve. Gradually, through the dynamics of the game — designed on sound economic theory — we came to look realistically at the importance and limitations of economic factors in meeting social problems.

THE GAME brought home to some of us how little realistic attention is given in much religious education to such an important area of human life — money. To a large extent, Christian education has considered money and wealth almost exclusively from the viewpoint of temptation. "Money is the root of all evil," has been a common theme from pulpit and teachers' desks.

St. Ignatius in his Spiritual Exercise — the basis of most retreats made by religious and laity — placed "riches" as the first of the destructive strategies of Satan. Jesus affirmed that it was more difficult for a rich man to enter God's kingdom than for a camel to pass through a needle's eye (Mt. 19:23). In fact the first of Jesus' warnings in St. Luke's



version of the beatitudes is "Woe to you rich" (Lk 6:20). He clearly taught that wealth can choke off God's word in man's heart (Mr 13:22). Some of Jesus' most dramatic parables teach the danger of riches.

While using these and other passages to inculcate the danger of wealth and to advocate poverty, religious educators rarely reflected the other perspective on wealth and economic power found in the Bible. The great leaders of God's people were frequently praised in the Scriptures for their wealth. God enriched those whom He loved, for example Abraham (Gen 13:2), Isaac (Gen 26:12), and Jacob (Gen 30:43). Wealth and material possessions were seen not only as good, but as gifts of God. They made possible a sense of human dignity and freedom and were acquired through diligence, prudence, courage and temperance. It was to the wealthy but God-fearing man that the poor turned for help.

IT IS interesting to note, too, that while Jesus loved the poor, he was also at home among the rich. He scandalized his followers by inviting himself to the home of Zacchaeus, a wealthy tax collector. Although his own life was relatively poor, he was surrounded by more wealthy friends who helped support him and his apostles. It is rarely pointed out that the Publican praised in the parable of the Publican and the Pharisee was a rich man. And when Jesus' body was taken down from the Cross, the wealthy Arimathean, Joseph, placed it in a tomb on

of the wealth given to us by God, coupled with a partnership in the redemptive work of Christ, is the essence of our constitution as controllers of wealth. Who controls the wealth? We all do, for Christ's sake!

### DISCUSSION QUESTIONS:

1. What responsibilities do you think the laboring man has toward control of the nation's wealth?
2. How does the redemption of Christ work in a business world which is essentially "secular" and does not outwardly recognize Jesus as Saviour?

his own estate. In Jesus' view, riches could destroy a man, or they could make possible much personal and social good.

In the religious education of Catholics, adults as well as children and adolescents, it is extremely important that a balanced and realistic approach to money be explored. The Scriptures do not present a detailed program of economic growth. They overlook neither the risks of riches nor the importance of economic power in overcoming the social ills of every age.

While the danger of corruption from wealth is as obvious today as in Jesus' time, the importance of money for healing the hunger pangs of starving thousands is as evident today as it was to Paul, who took up collections for the poor of Jerusalem. The Scriptures present sound principles for appreciating, using, and remaining sufficiently detached from money.

The Second Vatican Council devotes an entire Chapter of the Pastoral Constitution on the Church in the Modern World to the contemporary aspects of "Socio-Economic Life" (Chapter III).

### DISCUSSION QUESTIONS:

1. Is money or wealth really the "root of all evil?"
2. What did the Second Vatican Council say about the socio-economic life of the modern day Christian?

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Chances are there's a mentally retarded child next door.  
Or down the block.  
Or on the other side of town.  
Chances are all too good. Especially in poverty areas where 75% of all mental retardation is found. But chances are also good for saving many children from retardation if we move fast enough — and early enough.

With maternal and child health care.  
Improved nutrition.  
And educational day care centers to develop constructive learning and social patterns in the formative early years.  
Will you help your neighbor's child toward a normal, productive life?  
Encourage your public school

system, church, business, industry, civic or fraternal organization to start a day care center for early childhood education in your community.  
These children need your help. Your community needs these children.  
The President's Committee on Mental Retardation  
Washington, D. C. 20020

# Love thy neighbor's child.



We have an obligation to share the wealth by helping the unemployed or unfortunate who may be in our cities.

# The affluent society

By JOHN KENNETH GALBRAITH

The first strategic step in an attack on poverty is to see that it is no longer self-perpetuating. This means insuring that the investment in children from families presently afflicted be as little below normal as possible. If the children of poor families have first-rate schools and school attendance is properly enforced; if the children, though badly fed at home, are well nourished at school; if the community has sound health services, and the physical wellbeing of the children is vigilantly watched; if there is opportunity for advanced education for those who qualify regardless of means; and if, especially in the case of urban communities, law and order are well enforced and recreation is adequate — then there is a very good chance that the children of the very poor will come to maturity without grave disadvantage.

IN the case of insular poverty this remedy requires that the services of the community be assisted from outside. Poverty is self-perpetuating because the poorest communities are poorest in the services which would eliminate it. To eliminate poverty efficiently we should invest more than proportionately in the children of the poor community. It is there that high quality schools, strong health services, special provision for nutrition and recreation are most needed to compensate for the very low investment which families are able to make in their own offspring.

The effect of education and related

investment in individuals is to enable them either to contend more effectively with their environment, or to escape it and take up life elsewhere on more or less equal terms with others.

The role of education as an antidote to the homing instinct which crowds people into the areas of inadequate opportunity and frustration is also very clear.

HOWEVER, in the strategy of the attack on insular poverty a place remains for an attack on the frustrations of environment itself. This is particularly clear in the case of the slum. Slum clearance and expansion of low and middle income housing removes a comprehensive set of frustrations and greatly widens opportunity.

Nor is case poverty in the contemporary generation wholly intransigent. Much can be done to treat those characteristics which cause people to reject or be rejected by the modern industrial society. Educational deficiencies can be overcome. Mental handicaps can be remedied. The limiting factor is not knowledge of what can be done. Overwhelmingly it is our failure to invest in people.

(c) 1958 by John Kenneth Galbraith. Reprinted by permission of Houghton Mifflin Company.

### DISCUSSION QUESTIONS:

1. Should we invest more in our schools in poor areas than we do in those in richer ones? Why or why not?
2. What can realistically be done to stop poverty from being self-perpetuating?



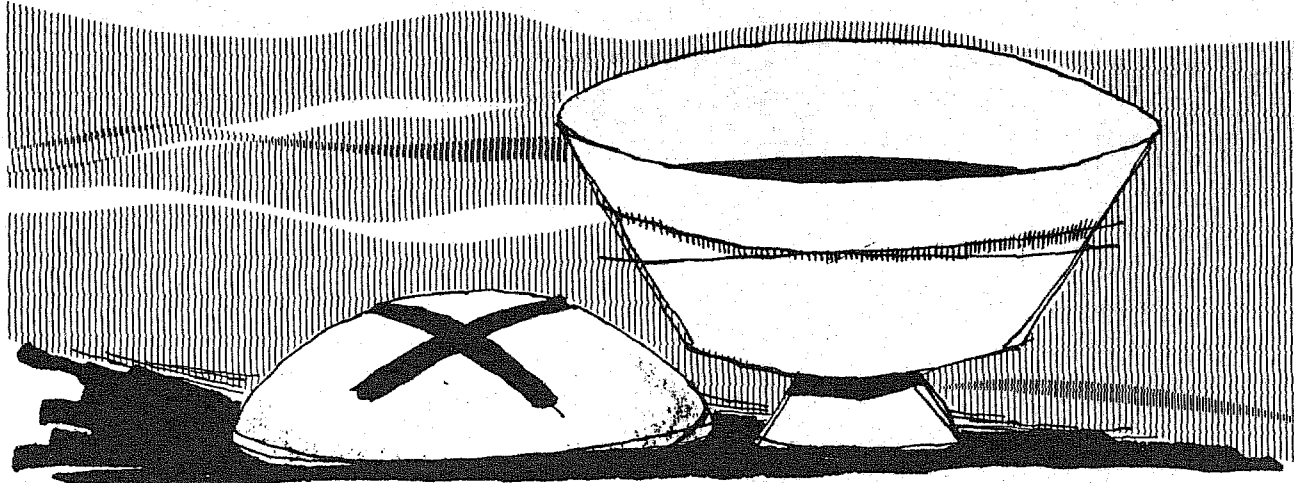
# The petitions we make in prayer

By FATHER PETER SCHINELLER, S.J.  
(Father Schineller, author of the following thoughts on prayer, which is one in a series of Lenten meditations, is doing graduate work in theology at the University of Chicago.)

"I know that even now, whatever you ask of God, he will grant you."  
—John 11.22

Lazarus, whom Jesus knew and loved, has died. Jesus was on the way to the home of his friend, but on the way Martha goes out to explain that her brother has died. As a result of the request of Martha and Mary, Jesus raises Lazarus back to life.

Today we might reflect on the prayer of petition. It may seem strange that only now — the fifth week of Lent — do we focus on this type of prayer. Normally this is the first type of prayer we think of. As in the Peanuts cartoon, when Lucy is describing her preparations for Christmas, our "git" list is often longer than our "give" list.



## Sunday's Gospel

When the hour arrived, he took His place at table, and the apostles with Him. He said to them: "I have greatly desired to eat this Passover with you before I suffer. I tell you, I will not eat again until it is fulfilled in the kingdom of God." . . . Then taking bread and giving thanks, he broke it and gave it to them, saying: "This is my body to be given for you. Do this as a remembrance of me." He did the same with the cup after

eating, saying as he did so: "This cup is the new covenant in my blood, which will be shed for you."

"And yet the hand of my betrayer is with me at this table. The Son of Man is following out His appointed course, but woe to that man by whom he is betrayed."

Luke 22: 14-22

But for the Jewish religion and for the Christian religion, the prayer of praise and adoration takes precedence over the prayer of petition. The Eucharistic liturgy

provides a good example of this. We now have as part of each liturgy the prayer of the faithful, following the liturgy of the word. Here we pray in petition for the needs of the world, the Church and our own individual situation.

THIS prayer of petition is set in the larger context of the Eucharist, and the word Eucharist means literally "thanksgiving." The Mass is basically an act of prayerful thanksgiving, acknowledging what God has done and does for us today. In the context of this prayer and act of thanksgiving, we present to God our petitions.

Perhaps today especially many people find it difficult to make a prayer of petition. This arises from several reasons — we are not sure of the efficacy of such prayer, and we have a greater respect for God's freedom and our own responsibility, and thus do not

feel right in continually asking for favors from God.

But if what we spoke about last week is correct, namely that God is a Father, has revealed himself to us as Father, and wants to be addressed as Father, then the prayer of petition can be viewed as a reasonable and most legitimate way to stand before God.

IT MIGHT also be helpful to recall that in the prayer of petition, we pray — as in the Lord's prayer — that not our will, but God's will be done. The petitions we make are placed in the larger context of God's will and the good of all, and are not restricted to our own personal good as we see it from a limited perspective. We pray not just in Christ's name, but that the kingdom of his Father may come, and that we may be a part of this kingdom. Our request is not that God grant us individual things, but that we receive

the power of his Spirit to seek and do the will of the Father.

But doubts may still remain. Why pray for peace, why pray for the poor? First, we must admit that we are speaking of the mystery of prayer, and we really can't explain how our prayers can affect the human community. We cannot fully explain how

God's grace operates. Yet we are called upon to pray for all men in the gospels and especially in the letters of Paul.

Secondly, prayer must be linked with mission. To pray for peace and for the poor means that in whatever way we can, we shall work to bring peace and to end poverty. Prayer is not a substitute for human effort in improving our world; rather it presupposes that we desire to take our part in the cause of God.

THUS while it may seem to cost little to pray for all men or to pray for peace in a far off land, it costs much more to pray for the needs we see in the brother we know. To pray for the daily bread of the neighbor means that we do all in our power to see to it that his rights and needs are provided for.

A beautiful expression of the balanced prayer of petition is found in the simple statement of the Breton fishermen: "O God, thy sea is so great, and my boat so small." In the prayer of petition, we place our weakness before the goodness of God. We do not demand that he fulfill our fancies, but we pray more broadly that His will be done, His kingdom come.



## LENT AND LEPERS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

CHRIST SO LOVED LEPERS HE WORKED MIRACLES TO CURE THEM

If Lent so far has not been meaningful, if you haven't done enough, you still have time to make it worthwhile. How can you best keep Lent? The answer is we must make sacrifices on our own. In easing the Lenten regulations of fast and abstinence, the Holy Father recommended instead that we deny ourselves voluntarily and share our abundance with the poor and suffering. More than 10 million people still suffer from leprosy. Here's what your Lenten gift for Lepers will do:

TO CURE LEPERS HERE'S WHAT OUR PRIESTS AND SISTERS NEED

- \$5,000—Builds a pre-fab clinic in a far-flung village.
- \$3,000—train ten native Sisters in nursing.
- \$1,500—provide an operating table.
- \$575—buy a whirlpool bath.
- \$200—purchase a microscope.
- \$100—give the clinic a sterilizer.
- \$95—provide a leper with a wheelchair.
- \$40—buy 1,000 vitamin tablets.
- \$30—give a leper a hospital bed.
- \$15—give him (or her) a hand-walker.
- \$10—give the clinic a blood-pressure set.
- \$8.50—buy 10,000 Dapsone tablets.
- \$8.00—buy 12 thermometers.
- \$5.00—100 vitamin tablets.
- \$3.00—a pair of gauze scissors.
- \$2.25—a 1 lb. jar, Sulfadizine ointment.
- \$1.75—100 gauze pads (3" x 3").
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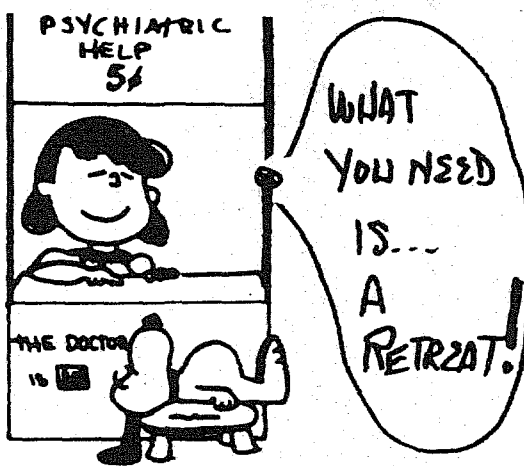
## Christians can never forget sin, Pope says

VATICAN CITY — (NC) — Pope Paul VI criticized those who try to dismiss God and avoid doing penance.

He told an audience in St. Peter's Basilica that sin is very well known to man, but that "modern man tries to forget sin because he is a victim of secularization." Once modern man loses his faith, he also loses the sense of sin, the Pope said.

"But the real divine plan which encompasses our being remains with us and constitutes an absolute necessity which we cannot escape. Even as mere men we cannot escape because divine law speaks in the heart of every alert man with the logic of natural law and the demands of moral obligation," the Pope said.

The Pope said decreasing use of the sacrament of Penance preoccupies "pastors of souls."



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### RETREAT DATES

- March 26-28 . . . Epiphany, St. Hugh, St. Kieran, St. Augustine . . . (all Miami), St. Agnes (Key Biscayne), St. Helen, St. Williams (both Vero Beach)
- April 2-4 . . . St. Anastasia Ft. Pierce, St. Jude (Jupiter), St. Christopher (Hobe Sound), St. Lucie (Pt. St. Lucie)
- April 11 . . . EASTER

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## Prayer Of The Faithful

### Fifth Sunday Of Lent

March 28, 1971

#### PRAYER OF THE FAITHFUL

CELEBRANT: Jesus has reminded us that yesterday is gone, and that we are living today, looking forward with hope to tomorrow. Knowing that our life is a series of new beginnings, and recognizing our frailty, we ask help for ourselves and for all who are as weak as we are.

COMMENTATOR: Our response today is: Hear us, O Lord.

COMMENTATOR: That we may see in the Gospel Jesus' vision of the king that is the dawning of a new and beautiful age of man, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That national leaders may always be willing to begin again to build unity, peace and justice for all, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For the safety and well-being of all prisoners of war and those missing in action, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: That broken families, once aware of the power of love, will feel the healing power of reconciliation, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For those convicted of crime that we may be more concerned with their rehabilitation than their punishment, we pray to the Lord.

PEOPLE: Hear us, O Lord.

COMMENTATOR: For all of us, that we will pattern our lives on what Jesus did, and dare to believe in the dignity and beauty of ordinary human beings, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: O God, our Father, hear these prayers of your repentant people. Grant that we may experience a new awakening, and once again truly live the gift of life you have given us in and through Christ our Lord.

PEOPLE: Amen.

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## SCHEDULE OF SERRA CLUBS

- Serra Club of Miami**  
Meets first and third Tuesday of each month  
Columbus Hotel, Miami  
12:15 p.m.—luncheon meetings
- Serra Club of Broward County**  
Meets second and fourth Monday of each month  
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,  
Fort Lauderdale 12:15 p.m.—luncheon meetings
- Serra Club of Palm Beach**  
First and third Monday of each month  
Meetings at 7:00 p.m.  
Town House, West Palm Beach, Fla.

# Catholic schools show huge deficit; aid bills are prefiled in the Legislature

**\$8,846,294 loss shown in last year**

CONTINUED FROM PAGE 1

Sen. Hollahan stressed the advantages of the bill to Florida taxpayers as well as to education generally and to the public schools particularly.

"THE COST of education in public schools is more than \$800 per pupil in many counties in Florida. Keeping children in the non-public schools for one-eighth of that amount is just common sense," the Senator said.

"If our public school system is to continue to thrive, we must provide a method by which it can effectively supply quality education at the most favorable cost. In assisting the student in private schools, we assist public school programs at a significantly reduced burden to taxpayers," he concluded.

Catholic schools alone are saving taxpayers \$56 million a year and all non-public schools in the state bring the total to \$86 million, the Florida Catholic Conference declared.

Average per student cost in Catholic schools amounts to \$319.57 while the per pupil deficit is \$112.90.

COSTS PER student in public schools is \$728.20 (based on average daily attendance), Horkan said, in comparing the Catholic schools' and public schools' figures.

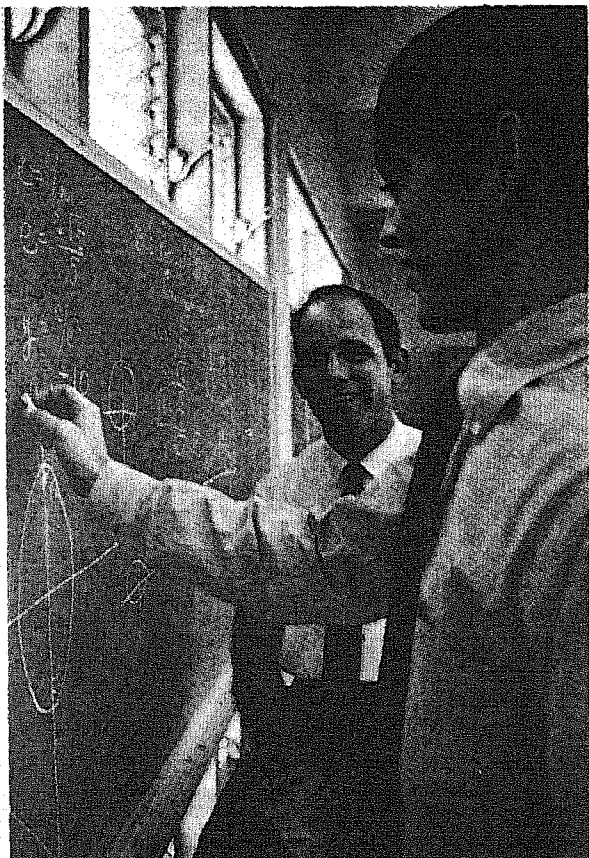
Some 5.5 per cent of enrollment in Catholic schools is comprised of non-Catholic students and black pupils number 7.5 per cent, according to the report issued by the FCC.

"Thus, we are rendering a public service to the state, providing education for future citizens," Horkan said.

FULL STATISTICS included in the uniform accounting system report are broken down in a number of categories. Items include a statement for each of the four dioceses in the Province of Miami which comprises the whole state of Florida. They are itemized according to types of school; special education for exceptional children; diocesan elementary, secondary, and private schools (which are operated by religious orders and, although part of the Catholic structure, do not come under the immediate jurisdiction of the diocese.)

Costs per student vary notably from diocese to diocese, Horkan said, and this is because of various factors, including the different kinds of schools and number of schools in each of the dioceses.

AN EXAMPLE given was in the category of special education, where in the Archdiocese of Miami, the per student cost is \$1,589.13, while St. Augustine's cost is \$799.14; Orlando's, \$2,038.56 and St. Petersburg's, \$1,066.55.



## Province of Miami

### 1969-70 school financial report

SUBJECTS	St. Augustine	Orlando	St. Petersburg	Miami	Totals
Total Costs	\$2,949,886.94	3,975,308.03	6,609,561.84	11,110,972.00	24,645,728.81
Total Deficit	\$1,006,742.18	1,917,544.13	3,197,231.14	2,724,777.00	8,846,294.45
Subsidy Income:					
Donations	48,755.59	51,464.28	436,479.78	101,313.00	638,012.65
Church Support	792,262.48	1,778,711.78	2,492,956.61	2,577,298.00	7,641,228.87
Miscellaneous	85,104.67	111,884.54	184,570.48	46,166.00	427,725.69
Totals	926,122.74	1,942,060.60	3,114,006.87	2,724,777.00	8,706,967.21
Per Student Cost	264.11	315.78	403.48	300.44	319.57
Per Student Deficit	96.14	152.32	195.18	73.68	112.90

### Costs

Instructional	\$1,696,208.83	1,921,602.97	3,217,742.14	4,521,373.86	11,356,927.80
Administration	171,640.08	244,775.27	346,228.10	587,253.72	1,349,897.17
Plant Operation & Maint.	388,468.12	372,098.18	821,658.58	1,344,067.93	2,926,292.81
Student Activities	63,661.27	135,854.17	91,463.45	766,960.55	1,057,939.44
Religious Education	37,767.75	30,015.91	55,965.60	361,901.68	485,650.94
Food & Trans.	159,673.88	166,518.01	416,676.76	405,891.32	1,148,759.97
Fixed Charges	119,487.29	239,352.75	442,690.87	1,633,737.94	2,435,268.85
Subtotals	\$2,636,907.22	3,110,217.26	5,392,425.50	9,621,187.00	20,760,736.98
Per Student	236.09	247.06	329.19	260.16	269.30
Debt Service & Capital Improvements	312,979.72	865,090.77	1,217,136.34	1,489,785.00	3,884,991.83
Totals	\$2,949,886.94	3,975,308.03	6,609,561.84	11,110,972.00	24,645,728.81
Per Student	264.11	315.78	403.48	300.44	319.57
Number of Students	11,169	12,589	16,381	36,982	77,121

## Archdiocese Of Miami

### 1969-70 school financial report

DIOCESAN Costs	Special Education	Elementary	High	Elementary	PRIVATE High
Instructional	\$115,309.00	2,106,933.00	1,278,306.00	450,419.52	570,406.34
Administration	34,291.00	247,604.00	184,054.00	34,126.79	87,177.93
Plant Operation & Maint.	42,030.00	705,949.00	332,951.00	74,345.81	188,792.12
Student Activities		80,613.96	591,169.04	26,891.04	68,286.51
Religious Education	10,483.00	191,539.00	116,210.00	12,338.24	31,331.44
Food & Transportation	26,800.00	164,423.00	111,466.00	29,158.32	74,044.00
Fixed Charges	34,379.00	861,811.00	518,640.00	61,849.21	157,058.73
Subtotals	263,292.00	4,358,872.96	3,132,796.04	689,128.93	1,177,097.07
Per Student	1,586.10	165.93	414.45	913.96	526.90
Debt Service & Capital Improvements	504.00	491,701.20	328,136.80	357,327.73	312,115.27
Totals	263,796.00	4,850,574.16	3,460,932.84	1,046,456.66	1,489,212.34
Per Student	1,589.13	184.65	457.86	1,387.87	666.61

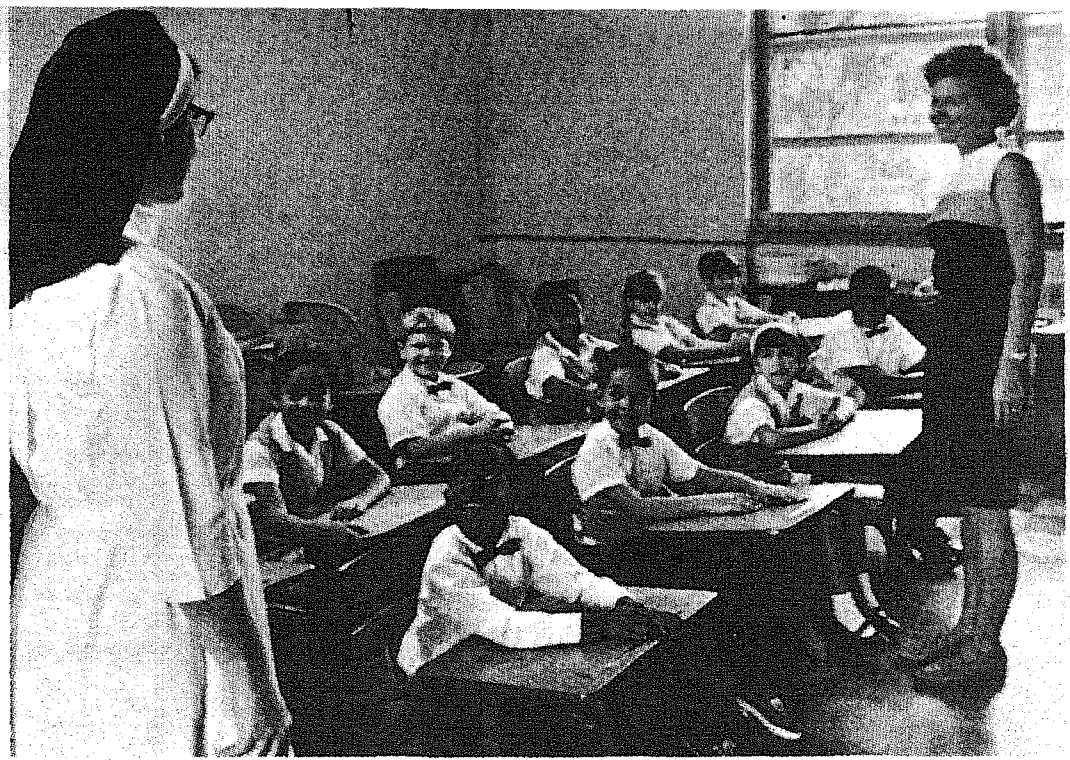
## Diocese Of St. Petersburg

### 1969-70 school financial report

DIOCESAN Costs	Special Education	Elementary	High	Elementary	PRIVATE High
Instructional	\$33,796.69	1,792,251.69	835,218.25	210,242.36	346,233.15
Administration	9,652.83	174,461.15	110,704.50	23,020.00	28,389.62
Plant Operation & Maint.	5,998.49	507,725.42	150,987.19	115,150.00	42,264.48
Student Activities		6,216.50	57,546.95	2,500.00	25,200.00
Religious Education		16,914.01	37,129.59	1,522.00	400.00
Food & Transportation		230,034.74	47,382.02	87,060.00	52,200.00
Fixed Charges	4,680.00	285,310.59	104,195.97	19,304.00	29,200.00
Sub Totals	54,128.01	3,012,914.10	1,343,164.47	458,798.36	523,887.25
Per Student	902.13	253.82	488.25	467.68	728.63
Debt Service & Capital Improvements	9,865.04	467,921.64	533,601.09	159,030.95	46,717.62
Totals	63,993.05	3,480,835.74	1,876,765.56	617,829.31	570,604.87
Per Student	1,066.55	293.26	682.21	629.80	793.61



**COSTS** of operating and maintaining Catholic schools continue to rise throughout the nation as officials of Florida's church-related schools announce possible shut-down of some nonpublic schools.



## Diocese Of Orlando

### 1969-70 school financial report

Costs	Special Education	Elementary	High
Instructional	\$19,952.68	1,257,734.32	643,915.97
Administration	2,718.40	152,958.88	89,097.99
Plant Operation & Maint.	2,580.71	230,071.65	139,445.82
Student Activities		16,302.50	119,551.67
Religious Education		10,182.35	19,833.56
Food & Transportation		115,660.69	50,857.32
Fixed Charges	1,905.46	176,233.38	61,213.91
Subtotals	27,157.25	1,959,143.77	1,123,916.24
Per Student	603.49	189.42	510.63
Debt Service & Capital Improvements	64,578.18	349,231.26	451,281.33
Totals	91,735.43	2,308,375.03	1,575,197.57
Per Student	2,038.56	223.18	715.67
Number of Students	45	10,343	2,201
Total Per Student Cost for all Education Entities			
\$315.78 x 12,589 Students			

Only in such detailed reports can the public understand the extent of service rendered by Catholic schools and the serious crisis that threatens their very existence, according to The Florida Catholic Conference.

## Diocese Of St. Augustine

### 1969-70 school financial report

Costs	Special Education	Elementary	High
Instructional	\$29,897.22	1,107,071.31	559,150.30
Administration	6,768.94	122,226.72	42,644.42
Plant Operation & Maint.	7,170.44	305,272.08	76,025.60
Student Activities		7,639.35	56,021.92
Religious Education		14,332.46	23,435.29
Food & Transportation		81,959.15	77,714.73
Fixed Charges	2,423.74	81,442.53	35,621.02
Subtotals	46,350.34	1,719,943.60	870,613.28
Per Student	799.14	189.73	425.51
Debt Service & Capital Improvements		209,736.94	103,242.78
Totals	46,350.34	1,929,680.54	973,856.06
Per Student	799.14	212.87	475.98
Number of Students	58	9,065	2,046
Total Per Student Cost for All Education Entities			
\$264.11 x 11,169 Students			

## School-student study

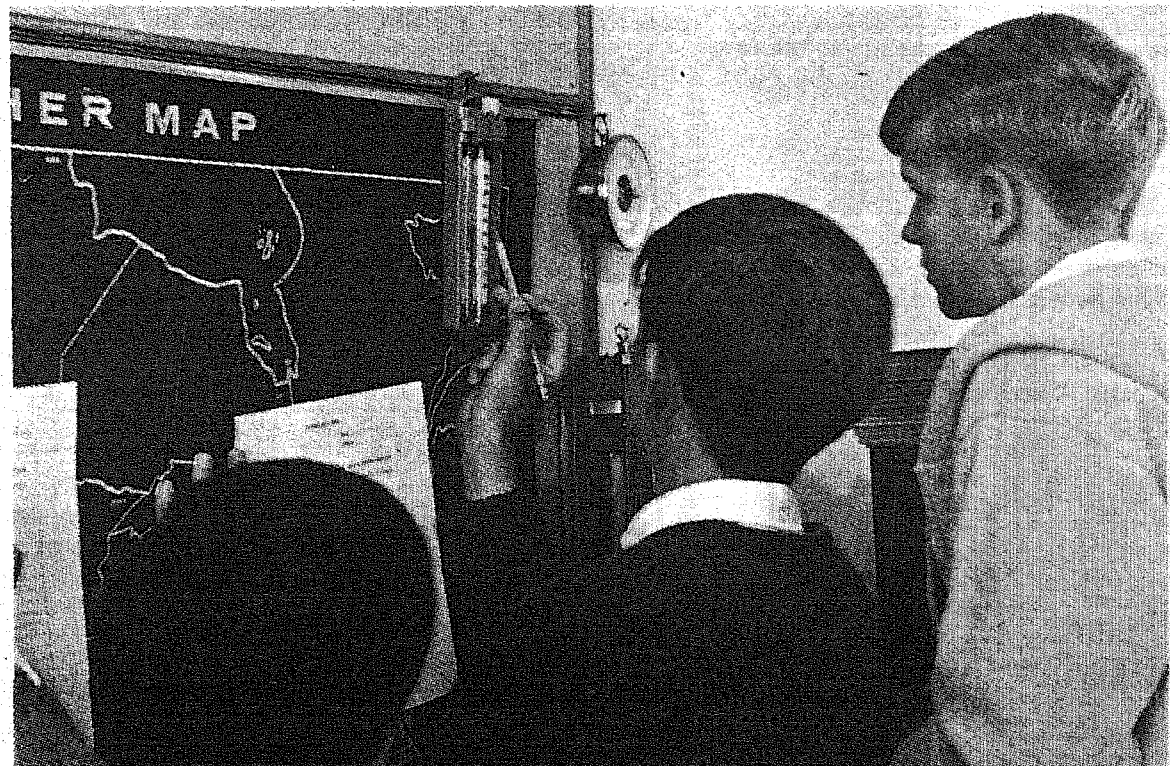
1969 - 70

TYPE OF SCHOOLS	St. Petersburg	St. Augustine	Miami	Orlando	Total
Elementary					
Parochial	32	30	56	25	143
Inter-parochial	1	0	0	1	2
Diocesan	2	1	0	1	4
Private	4	0	6	0	10
Total	39	31	62	27	159
Secondary					
Parochial	1	0	0	0	1
Inter-parochial	0	0	0	0	0
Diocesan	6	3	14	5	28
Private	2	0	7	0	9
Total	9	3	21	5	38

## ENROLLMENT BY ETHNIC GROUP

	St. Petersburg		St. Augustine		Miami		Orlando			Total	
	N.C.	Cath.	N.C.	Cath.	N.C.	Cath.	N.C.	Cath.	N.C.	Cath.	
Elementary											
Black	537	215	359	430	473	435	39	120	1,408	1,200	
Spanish	29	1,818	2	196	55	7,069	0	269	86	9,359	
American-Indian	0	3	0	10	1	3	16	5	17	21	
Others	251	10,001	497	7,642	678	18,475	342	9,593	1,768	45,711	
Total	817	12,037	858	8,278	1,207	25,982	397	9,987	3,279	56,291	
Secondary											
Black	76	84	18	122	125	189	20	10	239	405	
Spanish	28	548	0	44	0	1,431	0	35	28	2,058	
American-Indian	0	0	0	0	0	0	0	0	0	0	
Others	310	2,481	56	1,793	282	7,766	47	2,093	695	14,133	
Total	414	3,113	74	1,959	407	9,386	67	2,138	962	16,596	
Grand Total	1,231	15,150	932	10,237	1,614	35,368	464	12,125	4,241	72,880	
	16,381		11,169		36,982		12,589		77,121		

	LOCATION OF SCHOOLS				
	St. Petersburg	St. Augustine	Miami	Orlando	Total
Elementary					
Urban	27	11	17	2	57
Inner-City	3	5	8	0	16
Suburban	7	4	28	20	59
Small Town	2	11	9	5	27
Total	39	31	62	27	159
Secondary					
Urban	7	2	2	0	11
Inner-City	1	0	3	0	4
Suburban	1	0	15	4	20
Small Town	0	1	1	1	3
Total	9	3	21	5	38



ENROLLMENT BY LEVEL	St. Petersburg		St. Augustine		Miami		Orlando		Total	
	FT	PT	FT	PT	FT	PT	FT	PT	FT	PT
Special Education Teachers	5	3	5	0	20	2	14	6	44	11
Students										
Pre-K		60		59		166		45		330
K		20		0		65		0		85
Total		543		375		1,413		465		2,796
1		563		375		1,478		465		2,881
2		1,687		1,193		3,336		1,360		7,576
3		1,660		1,152		3,298		1,326		7,436
4		1,567		1,137		3,300		1,362		7,366
5		1,512		1,141		3,169		1,306		7,128
6		1,541		1,096		3,135		1,208		6,980
7		1,533		1,092		3,109		1,183		6,917
8		1,419		972		3,191		1,102		6,684
9		1,312		919		3,007		1,027		6,265
Total		12,231		8,702		25,545		9,874		56,352
10		1,068		606		2,824		637		5,135
11		925		518		2,570		618		4,631
12		831		486		2,279		506		4,102
Total		703		423		2,120		444		3,690
Grand Totals		3,527		2,033		9,793		2,205		17,558
		16,381		11,169		36,982		12,589		77,121





## Children's TV special

**THE PEANUTS** gang is on the loose again in a brand-new episode in the popular animated specials inspired by Charles Schulz's comic strip. "Play It Again, Charlie Brown" is really a misnomer, because the show belongs to Schroeder, Lucy and the music of Beethoven. Schroeder bangs his interpretations of Beethoven sonatas on his toy piano and even pickets for a national Beethoven day. See it Sunday evening, 7 p.m. March 28 on WTVJ-Ch. 4.

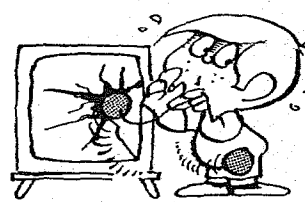
## Children's corner

**Sunday, March 28, 11:30 a.m. — Discovery — "The Sponge Fishermen"** — Perhaps sponges don't put up the same sporting fight as fishes, but in their way they're just as useful to man. Kids (and parents) get an interesting

look at how sponges are "fished" from the waters near Tarpon Springs, Fla. (ABC)

**Saturday, April 3, 12 noon — Hot Dog — Regulars** Jonathan Winters, Jo Anne

Worley, Woody Allen lend an imaginative touch to a program of exploration and discovery focussing on the origins and/or manufacture of ordinary household items. Plywood is one of this week's interesting subjects. (NBC)



## Network programs of special interest

**Sunday, March 28, 1 p.m. — Directions — "Religion in America Today," Part II** — Continued analysis of religion and the American family, examining the changing nature of both today. (ABC)

**Monday, March 29, 8:30 p.m. — The American Sportsman — "A Quest for Survival"** — Special presentation, with guest **Bing Crosby**, has little to do with sports,

## Play staged by collegians

"The Queen and the Rebels" by Ugo Betti will be presented by Barry College students nightly beginning today (Friday) and continuing Saturday and Sunday in the college Little Theater.

The play, which opens at 8:15 p.m., is directed by Miss Paula Miller, junior speech and drama major, of Hollywood.

but much to do with the sportsman's concern over the threatened extinction of various wildlife species, including the American Bald Eagle. By way of contrast, the program will also examine the proliferation of some species of migratory birds, notably ducks and geese. (ABC)

**Tuesday, March 30, 8 p.m. — "Scotland Yard"** — David Niven appears in a news-documentary special about the famed British police unit. Program will focus on how Scotland is run today, how it developed through history, and how it might look in the future. (NBC)



## Sporting week

**Sunday, March 28, 9 p.m. — The American Sportsman — George Plimpton strikes again**, this time in Africa to join a class with the African Wildlife Leadership Foundation, a school that trains wildlife managers and game wardens in Tanzania. In another segment, entertainer Phil Harris joins Curt Gowdy for some splashy cutthroat trout fishing in Wyoming's Snake River. Scenic and adventurous. (ABC)

**Saturday, April 3, 3:30 p.m. — Pro Bowlers Tour** — Top pros compete for the \$100,000 prize money in the Firestone Tournament of Champions, from Akron, Ohio. (ABC)

**Friday, April 2, 9 p.m. — "Plimpton! Did You Hear The One About..."** — George Plimpton, the professional amateur, gives his fans a treat by appearing on-stage as a stand-up comedian at Caesar's Palace in Las Vegas. Steve Allen assists as Plimpton's chuckle mentor,

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## THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

**FRIDAY, MARCH 26**  
10:30 a.m. (10) Mine Own Executioner (Unobjectionable in part for all)  
**OBJECTION:** Light treatment of marriage  
1:30 p.m. (6) Little Boy Lost (Family)  
4 p.m. (10) The Kentuckian (Unobjectionable in part for all)  
**OBJECTION:** Excessive brutality  
7 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)  
9 p.m. (4 & 11) Cannon (No classification)  
11:30 p.m. (10) At Swords Point (Unobjectionable for adults and adolescents)  
**SATURDAY, MARCH 27**  
12 Noon (6) The Tenth Victim (See rating Monday at 7 p.m.)  
1:30 p.m. (10 & 12) Fort Massacre (Family)  
2 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)  
3 p.m. (4) The Three Hundred Spartans (Family)  
4:30 p.m. (6) The Tenth Victim (See rating Monday at 7 p.m.)  
7 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)  
8:30 p.m. (5 & 7) Countess From Hong Kong (Unobjectionable for adults)  
9:30 p.m. (10) The Outsider (Unobjectionable for adults and adolescents)  
11:30 p.m. (4) Between Time And Eternity (Unobjectionable in part for all)  
**OBJECTION:** This film tends to create sympathy for adultery.  
**SUNDAY, MARCH 28**  
2 p.m. (5) Manor Beast (No classification)  
2 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)  
3:30 p.m. (7) Run Like A Thief (No classification)  
4:30 p.m. (6) The Tenth Victim (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming, dialogue and situations  
6 p.m. (10) Deadlock (No classification)  
7 p.m. (6) The Black Rose (Unobjectionable for adults and adolescents)  
8 p.m. (23) El Pequeno Coronel José Lito (No classification)  
11 p.m. (6) The Tenth Victim (See rating at 4:30 p.m.)  
11:30 p.m. (4) The Old Dark House (Unobjectionable for adults and adolescents)  
11:30 p.m. (5) Conquest Of Space (Unobjectionable in part for all)

**OBJECTION:** Suggestive sequences  
11:30 p.m. (10) Summer Love (Family)  
11:30 p.m. (11) Steel Bayonet (Family)

**MONDAY, MARCH 29**  
10:30 a.m. (10) The Dough Girls (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce  
1:30 p.m. (6) Silver City (Unobjectionable for adults and adolescents)  
4 p.m. (10) Thrill Of It All (Unobjectionable for adults and adolescents)  
7 p.m. (6) Sunset Boulevard (Unobjectionable for adults and adolescents)  
8 p.m. (23) Una Gallega Baila Mambo (No classification)

**RELIGIOUS PROGRAMS**

8:30 a.m. **THE FIRST ESTATE** — Ch. 4 WTVJ — "A Woman's Concerns" will be discussed by legislator, Mrs. Gwendolyn Cherry and the panel of clergy including Father John Vereb.

9 a.m. **INSIGHT** — Ch. 5 WPTV — "The Coffee House."

9 a.m. **CHURCH AND THE WORLD TODAY** — Ch. 7 WCKT — "Let It Begin With Me" explores a pilot program for a possible parish mission of the future. Participating will be Father Charles Mallen, C. S. S. R.; Father Paul Callahan, Sister Carmella Therese, S.N.J.M., and Mr. and Mrs. Joseph Heitzman.

10:30 a.m. **MASS FOR SHUT-INS** — Ch. 10 WPLG  
12 noon **MASS FOR SHUT-INS** — (Spanish) — Ch. 23 WLTV.

1 p.m. **RAPPAROUND** — Ch. 4 WTVJ — Father Donald F. X. Connolly guides high school students in discussion on "Social Prejudices."

9 p.m. (5 & 7) The Big Country, Part I (Unobjectionable for adults and adolescents)  
9 p.m. (10 & 12) Long Ride Home (No classification)  
11:30 p.m. (10) Rommel's Treasure (Unobjectionable for adults and adolescents)

**TUESDAY, MARCH 30**  
10:30 a.m. (10) Destination Tokyo (Family)  
1:30 p.m. (6) Silver City (Unobjectionable for adults and adolescents)  
4 p.m. (10) Walk East On Beacon (Family)  
7 p.m. (6) Sunset Boulevard (Unobjectionable for adults and adolescents)  
8 p.m. (4) Underworld U.S.A. (Unobjectionable in part for all)  
**OBJECTION:** Sadism, low moral tone  
8:30 p.m. (10 & 12) The Sheriff (No classification)  
9 p.m. (5 & 7) The Big Country, Part II (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Step Down To Terror (Unobjectionable for adults and adolescents)

**WEDNESDAY, MARCH 31**  
10:30 a.m. (10) Anna Lucasta (Unobjectionable in part for all)  
**OBJECTION:** Tends to condone wrongdoing; suggestive situations and dialogue.  
1:30 p.m. (6) Silver City (Unobjectionable for adults and adolescents)  
4 p.m. (10) Human Desire (Unobjectionable in part for all)  
**OBJECTION:** Low moral tone  
7 p.m. (6) Sunset Boulevard (Unobjectionable in part for all)  
11:30 p.m. (10) Hide And Seek (Unobjectionable for adults and adolescents)

**THURSDAY, APRIL 1**  
10:30 a.m. (10) Possessed (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) Silver City (Unobjectionable for adults and adolescents)  
4 p.m. (10) Sadie Thompson (No classification)  
7 p.m. (6) Circular Triangle (No classification)

9 p.m. (4 & 11) Brainstorm (Unobjectionable for adults)  
11:30 p.m. (10) Touch Of Evil (Unobjectionable for adults)

**FRIDAY, APRIL 2**  
10:30 a.m. (10) One For The Book (No classification)  
1:30 p.m. (6) Silver City (Unobjectionable for adults and adolescents)  
4 p.m. (10) Phyllis (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce; light treatment of marriage; suggestive sequences  
7 p.m. (6) Circular Triangle (No classification)  
9 p.m. (4 & 11) O'Hara, United States Treasury (No classification)  
11:30 p.m. (10) Voice In The Mirror (Unobjectionable for adults and adolescents)

**SATURDAY, APRIL 3**  
12 noon (6) Sunset Boulevard (Unobjectionable for adults and adolescents)  
1:30 p.m. (10) Cripple Creek (Family)  
2 p.m. (5) Forever My Love (Family)  
3 p.m. (4) Apache's Last Battle (No classification)  
4 p.m. (7) Ride Clear Of Diablo (Unobjectionable for adults and adolescents)  
4:30 p.m. (6) Sunset Boulevard (Unobjectionable for adults and adolescents)  
7 p.m. (6) Circular Triangle (No classification)  
8:30 p.m. (5) The Nutty Professor (Family)  
8:30 p.m. (7) Carousel (Unobjectionable for adults and adolescents)  
9:30 p.m. (10) Bedtime Story (Unobjectionable for adults)  
11:15 p.m. (12) Guadalcanal Diary (Family)  
11:30 p.m. (14) Lure Of The Wilderness (Family)  
11:30 p.m. (11) Finger On The Trigger (No classification)

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# Movie reviews

## Film spouts bias aimed at Vatican

**The Priest's Wife** (Warner Brothers-GP) If the institution of marriage managed to survive the satiric barbs of "Marriage, Italian Style" and "Divorce, Italian Style," it is safe to assume that Catholicism can endure "The Priest's Wife," a sort of "Selibacy, Italian Style" which begins as a rather light-hearted spoof of the celibacy issue facing the Church today but ends up as a humorless and bitter attack on the Vatican.

**THIS** reunion of the two famous Italian movie lovers of the Sixties, features Sophia as a jilted, suicidal pop singer and Marcello as the priest to whom she turns for solace (via his dial-a-sermon service) in her final moment of need.

Saved from a sleepy death, Valeria turns her sights on Don Mario's naive, deliciously innocent person and sets her skirts for the conquest — to which he too readily responds after a perfunctory attempt at seeking guidance from his decrepit, former seminary spiritual counsellor.

This venerable old type consoles the troubled priest with gems of spiritual wisdom: the Church is a jealous mother who allows her sons their freedom as long as they come home for meals.

Valeria proceeds to introduce her Roman-collared fiancé to the family in guess-who's-coming-to-dinner fashion, and the two throw an apartment-warming party for old friends, priests, nuns and seminarians who are fittingly agog at the pair's inviting double bed. Their plans for marriage are stalled while he awaits an answer to his request for a dispensation from his vows.

**THIS** film, which seems to exploit the Church's present distress over the celibacy issue, is in reality not about celibacy, nor is it concerned with the human problems of Don Mario and Valeria with any degree of compassion.

It is a film about hypocrisy — the great Babylonian hypocrisy which producer Carlo Ponti and director Dino Risi present as their own view of the present structure of the Roman Catholic Church in Italy today.

When the film is ended and the final tasteless scene is done, one regrets that somewhere along the line Risi and Ponti lost their sense of humor, not to mention aesthetic distance, and replaced the wry statement of some unfaced truths with an intemperate venting of anticlerical bias, Italian style. (A-4)



The chimp friend of Kurt Russell is the barefoot executive.

## Force begets force is the lesson of 'Burn'

**Burn!** (United Artists — GP) This may not be the best film of the year, nor the most popular, but it could be one of the most important. The reason is that "Burn" is a film of ideas, a movie that interprets the historical processes that started in the nineteenth century and continue to operate in our time.

The film presents a philosophy of history enabling the viewer to observe with some objectivity the revolutionary forces which shape the modern world.

"Burn" examines what happened when the capitalistic system realizes how unprofitable imperialism really was. In the aftermath of the Napoleonic Wars, England enforced a new kind

of colonialism in Latin American revolutions where the middle class came to power on the backs of the workers. In their turn, the masses rose against a bourgeois exploitation that profited foreign investors.

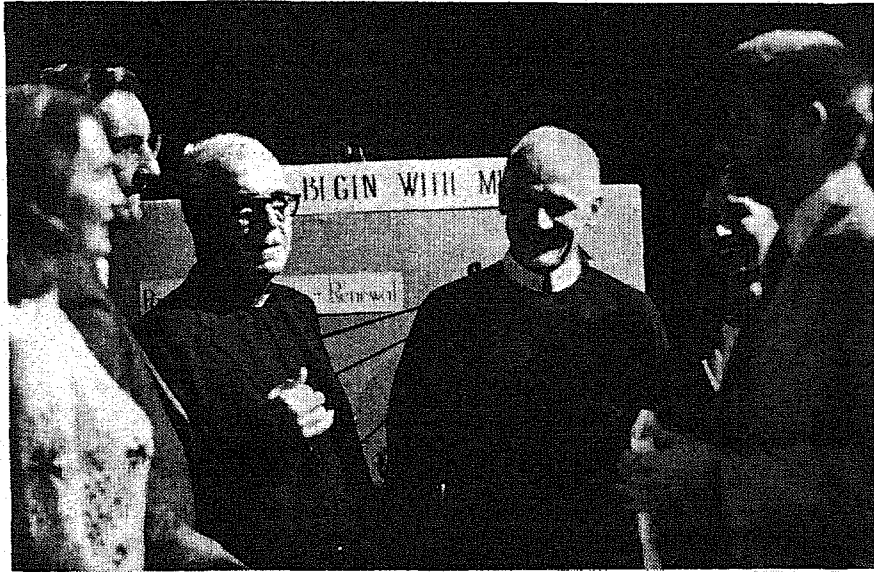
**THE** film's action takes place on a Caribbean island, and its story is told in the conflict of two men: Marlon Brando as an agent for the British merchantile empire, and Evaristo Marquez as the local black leader. Marquez is the tragic figure who finally learns that he has led his people to throw out one set of rulers' only to install an even more oppressive group.

Brando is the dispassionate professional who has created Marquez as a leader and then has the task of destroying him.

The film's story, then, is about a revolt by all against the inefficient colonial power from which the merchants gain control, and a second revolt against them by the black plantation workers.

No one can view the film without being uncomfortably aware of modern parallels. If one accepts its thesis then one must conclude that guerrilla warfare based upon popular support can only be suppressed by morally barbarous action.

Economic imperialism enabling one country to profit from the weakness of another is the central issue in the Third World today. It is a complicated matter and certainly not as simple as Director Gillo Pontecorvo makes it seem. (A-3)



"LET IT BEGIN With Me" is the title of the Church and the World Today program at 9 a.m., Sunday, March 28 on Ch. 7. Featured will be Mr. and Mrs. Joseph Heitzman, Father Paul Callahan, Father Charles Mallen, C.S.S.R.; Our Lady of Perpetual Help Church; Sister Carmella Therese, S.N.J.M.; and John Blossom, Ch. 2 director of the Sunday program.

## Film fare on TV Week of March 28



**Monday, March 29, and Tuesday, March 30, 9 p.m.** — "The Big Country" (1958) — in two parts presented on consecutive nights. Gregory Peck stars as an Easterner come West to marry up with Carroll Baker, the pampered daughter of a big-time Texas cattle baron (Charles Bickford, craggy and crabby as ever). "Fore he c'n git properly hitched up;" Peck lands in a peck of trouble as Bickford and another rancher vie for precious water rights for their thirsty herds. Pretty good stuff if you like your Westerns big and brawny. (NCOMP's rating: A-III) (NBC)

**Monday, March 29, 9 p.m.** — "The Long Ride Home" (1967) — Glenn Ford is featured in a vicious psychological drama set at the end of the Civil War. Against the magnificence of Grand Canyon country, pitifully tiny characterizations move in what may have been meant as a comment on the brutality of war. Because the humanity of the principals is never clearly established, the movie ends up somewhere between poor, shaky comment at best and distorted, misguided drama at worst. (A-III) (ABC)

**Tuesday, March 30, 8:30 p.m.** — "The Sheriff" — Made-for-television drama set in the contemporary West finds Black sheriff Ossie Davis's career threatened by the racial tensions that have placed his California town on the brink of

explosion. Crisis arises from a White man's attack on a local Black girl. Davis real-life wife, Ruby Dee, is aboard as his movie spouse. (ABC)

**Thursday, April 1, 9 p.m.** — "Brainstorm" (1965) — Familiar suspense drama centers about a man who sets out to erase, perfect-crime fashion, his paramour's unsuspecting husband. The theme itself is distasteful and its treatment, while inoffensive, is hardly out of the ordinary. Jeff Hunter, Ann Francis, and Dana Andrews star. (NCOMP's original classification: A-III) (CBS)

**Friday, April 2, 9 p.m.** — "O'Hara, United States Treasury" — Half-hour drama stretched to fill the two-hour movie time slot. David Janssen, who used to specialize in shying away from certain lawmen, appears as a T-Man assigned to crack your friendly neighborhood smuggling ring. Plenty of fast action and hoked-up suspense, but definitely a lightweight entertainment diversion. (CBS)

**Saturday, April 3, 9 p.m.** — "The Nutty Professor" (1963) — Is Jerry Lewis, naturally. Harmless, sophomoric clowning with the all time master of overdone sight-gaggery. Lewis plays a nutty professor who concocts a reverse Jekyll-Hyde type formula. When he drinks it he becomes suave as all get-out. (NCOMP's original classification was A-1) (NBC)

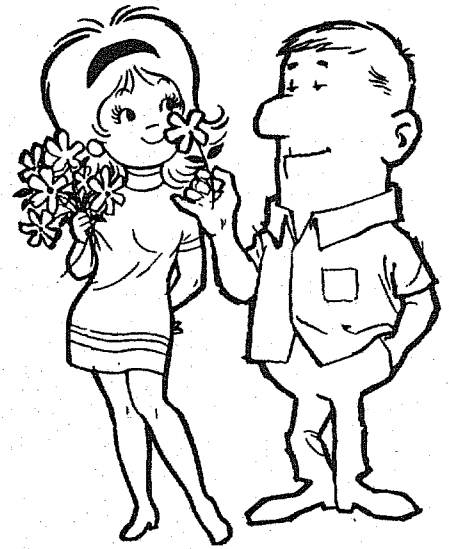
## Barefoot executive --oh, what a chimp!

"The Barefoot Executive" (Walt Disney-Buena Vista — G) asks the question are chimpanzees more reliable than all of Neilson's fancy rating systems in determining TV's top shows?

The barefoot executive is, of all things, a chimpanzee who has an uncanny taste for quality TV programming. An ambitious office boy (Kurt Russell) uses the talents of his monkey friend to become boy wonder of the TV world, infallibly able to choose the most popular shows for his network. The farce is uncovered with humorously disastrous consequences for all.

Aside from the clever chimp, who is decked out with a full wardrobe and is quite amusing as he sits with his eyes glued to the screen, the show is really stolen by Wally Cox, a boob of an assistant with some deadpan one-liners and a building ledge sequence as well-timed and suspenseful as those of Harold Lloyd from the silent screen.

The film as a whole is amusing and wholesomely entertaining, with some subtly caustic comments on the plight of current TV. Another Disney film for kids of all ages. (A-1)



## Thinking Man's Spring

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# Questions on perils of drugs answered



**Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.**

By DR. BEN SHEPPARD

It's question-answering time again.

Concerning the substance and effects of the drug, P.C.P.

P.C.P. was first manufactured legally as an animal anesthetic by several large ethical drug companies. It was used on people in the early 50's but had several bad side effects including behavior, coordination and speech disturbances. It also, at times, activated psychotic symptoms.

First called the "Peace pill" it was also referred to as "hog" and "angel dust." It was sprinkled on parsley for smoking purposes, which caused a great deal of confusion in police laboratories.

Doctors Reed and Vane reported that of five different samples of "mescaline" fished up in the streets of Milwaukee, one sample contained LSD, while the other four had concentration of P.C.P. From this incident, it seems that P.C.P. is the main ingredient for many of the hallucinogenics sold on the street.

P.C.P. is now mainly synthesized in illicit laboratories and if it isn't made correctly can cause abdominal cramps, comas and even death. With true P.C.P. in low doses it causes a drunk state but in higher doses it can produce an anesthesia state and convulsions. Milder doses cause flushing and sweating, but no changes are noted in the pupils.

IF GIVEN intravenously, the subject has a feeling of being alone, isolated, he feels people around him are unreachable. According to Dr. Reed and Vane, the patient thinks that he is looking at people through the wrong end of a microscope.

Testing of brain and muscle functions vary with the amount of drug consumed. Results show that long-time users can handle tasks better than new users. Loss of good function is more marked when the task is complicated.

Most users said they couldn't drive a car when they were under drug influence. Researchers agree that there is a decrease in performance similar to the performance of a



driver that has taken a large amount of alcohol.

Researchers also agree that the complex functions of the mind are also very poor while under the influence of drugs. There is difficulty in retaining and coordinating the job being done. These results apply to use of weaker marijuana grades, like the American grade.

There is no direct evidence that marijuana use has any effect on new-born babies or brings about abnormal

offspring or causes fetal mortality.

CASE studies of animals evidencing that large injections of T.H.C. into rats causes abnormal changes is not proven. Other studies haven't substantiated the results, however. While the question still hangs in the air, it would make good sense for any pregnant woman to avoid marijuana.

If the patient has a bad reaction to the drug, he should be treated the same way as other persons on a "bad trip" unless convulsion or comas occur. Enough about P.C.P.

In answer to inquiries about the legalization of marijuana.

Researchers and doctors still haven't determined the true chemistry or the principal active ingredient of the plant. The effect the drug has depends on the way it is "absorbed," whether by inhalation or digestion of T.H.C. and of course on the strength of the marijuana.

Typical reactions include seeing changes in time and space, a feeling of well-being, laughing excessively at trivial things, a loss of immediate memory, disjointed thoughts and hunger.

With a higher intake of the T.H.C., there is a marked similarity to an avid trip with auditory disturbance and true paranoia. The effects to the individual smoker vary, depending on his psychological approach and his basic ego strength.

Other well known factors include rapid heartbeat, the dryness of the mouth and throat, eye congestion, increased blood pressure and increased time reflex measured in experiments.

I have done electroencephalograms on many marijuana smokers and very few registered normal. But here again the doctor is up against the fact that the readings might not have been normal before the patient started using marijuana. The same doubt has occurred in psychotic episodes, in which pre-psychotic people were probably triggered by smoking.

## Many migrants fail to receive full aid

While thousands of jobless migrants are receiving federal aid, authorized by President Richard Nixon's directive that six counties in Florida are disaster areas, there are still thousands of migrants who have not felt the full benefit of the relief.

"Due to the slow implementation of the government program in some areas," said Arthur Foehrenbach, Catholic Service Bureau director, "we are continuing to meet the needs of the migrants on an emergency basis."

Approximately \$16,000 of the \$20,000 allocated by the Archdiocese of Miami, to help migrant farmworkers who were left without work as a result of a hard freeze in January, has already been utilized, the CSB director said.

"IT MAY TAKE five or six more days" to fully implement the government program, the logistics of which are now being put into motion for the 12,000 jobless migrants," Foehrenbach said. "We're working with the various pastors of the missions to make funds available where they are needed the most."

In Homestead, electricity to more than 200 migrant family homes was turned off Monday. Through action by the Greater Miami Coalition, \$2,000 was given to the city of Homestead to restore the power.

The electricity company, owned by the city of Homestead, according to city councilmen, was forced to turn off electrical power because of a stipulation in its bonding agreement that no matter what the cause, the electricity must be turned off when bills come into arrears.

In Broward and two other counties, 500 migrants began

work at government paid jobs two days later than planned. The cause of the delay, according to project director William Stone, was "loss of some organizational time" and not being able to get things started fast enough.

ANOTHER DELAY is that not enough job sites in Broward and Palm Beach Counties have been found yet. The Collier County Commission has agreed to provide jobs. The necessity of certifying migrants for eligibility is another problem, he added.

There are more than 20 centers in South Florida taking unemployment compensation applications, distributing food and food stamps and offering legal advice to the jobless migrants in the six-county disaster area which includes Dade, Broward, Palm Beach, Collier, Hendry and Lee Counties.

A break came to the migrants when it was announced by officials that, beginning next week, arrangements are being made to distribute to Mexican-Americans foods which are in more keeping with their diet.

Prior to this, commodity food was being distributed which "was strange to the migrants' children," Wendell Rollason, director of the Redlands Christian Migrant Association, said. "The migrants were asked to return the food they couldn't use, and they did. Their children won't eat it."

Mothers have complained of several cases of diarrhea among children of migrant families due to the consumption of certain types of commodity foods which have been distributed.

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# Rally at Tropical Park set on behalf of POW's



Thankful for little blessings, Mr. and Mrs. John Heilig read a letter from their son, Lt. John Heilig, who is a prisoner of war in North Vietnam. Since his capture four years ago, the couple has received five letters from their son.

As the South Dade Chamber of Commerce makes preparations to sponsor a rally on behalf of 1,500 American prisoners of war in Southeast Asia, the thoughts of a North Miami Beach couple go back to the spring of 1970, when, for the first time in four years, they heard from their son, who was reported missing in action on May 5, 1966.

To be held on March 28 at Tropical Park Race Track from 2 to 4:30 p.m., the rally's purpose is to make more Americans aware of this country's fight to have our servicemen freed from prison camps in North Vietnam.

THE South Dade Chamber of Commerce has invited all the churches in Dade

County to support the rally by remembering U.S. prisoners of war during church services.

It is the opinion of Mrs. and Mrs. John Heilig, whose son Lt. John Heilig is a prisoner, that demands of the public to know more about our servicemen held captive in North Vietnam will hasten that day when "all of our boys will be able to come home again."

Four years had gone by, after their son's plane had been shot down, before the Heiligs knew for sure that he was alive.

With a few tears in her eyes, Mrs. Heilig related that the Navy reported her son missing in action on May 5, 1966. In July, 1967, the Heiligs

were notified that the naval flying officer was a prisoner of war.

"We never heard from him until the spring of 1970," Mrs. Heilig said. In a desperate effort to make some kind of contact with him, the Heiligs mailed letters everywhere ... to Hong Kong, North Vietnam, Russia and Hanoi.

"WE HAD BEEN writing to Hanoi for about a year," she added. "We were told that we could write to John once a month. Prisoners are supposed to be able to write once a month to their families."

Lt. Heilig was on a photo reconnaissance mission over enemy territory when his plane was shot down. It was during his second term in the navy that he was taken prisoner. He had entered the naval cadet program in Pensacola in 1961. He came back to the United States after his first tour of duty in 1965.

"Since he has been a prisoner, we have received five letters from him," said Mr. Heilig. "He is allowed to write seven lines and we are permitted to write seven lines."

Mrs. Heilig explained that prisoners of war are not allowed to write about their conditions or anything related to the war. They can talk about their families.

AN ORGANIZATION called the Committee of Liaison With Families of Servicemen Detained in North Vietnam pick up letters from captured servicemen and bring the letters to New York where they are mailed to the respective families. The same committee receives letters from the families here in the States and delivers them to officials in North Vietnam.

"We know he has received letters from us because he has mentioned pictures in his letters which we had sent to him," Mrs. Heilig said. "He also knows his brother was married in 1967."

The recipient of Distinguished Flying Cross and five air medals, Lt. Heilig was married prior to his second tour of service. "His daughter, Donna, was nine months old when he last saw her," Mrs. Heilig said. "His wife, Betty, and their girl are now living in Hong Kong."

"HIS WIFE GREW up in Hong Kong and was educated in the Catholic schools there. They were married in California after he came back from his first tour in the Navy," she added.

The last letter the Heiligs received from their son was dated Nov. 24, 1970. He was allowed to write 20 lines instead of the normal seven.

# 'Human Life' Sunday set

CONTINUED FROM PAGE 1

The Senate Committee killed the seven pre-filed bills by a 5 to 4 vote last Friday. Voting against the measures were Miami Senators Richard "Dick" Fincher and George B. Hollahan; Altamont Springs Senator Kenneth Plante, Riviera Beach Senator Thomas Johnson and St. Petersburg Senator Richard Deeb. Voting in favor of the measures were Clearwater Senator Harold Wilson, Committee Chairman William Barrow of Crestview, Jacksonville Senator Lew Brantley, and Tampa Senator T. Truett Ott.

CHARGING that the proposed measures would not, as claimed by proponents of liberalized abortion laws, assist the poor or do away with illegal and dangerous abortions, Senator Hollahan stated, "These laws are not only leading us to moral decadency, but they aren't what they're cracked up to be."

THE Committee action was hailed in Tallahassee as a "very courageous and forward step in the protection of the basic rights of all people regardless of race or creed or the stage of development of their lives," by Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference.

"The committee majority acted in the face of tremendous political pressure and in some cases unreasonable abuse in certain elements of the public press, particularly in two areas of the state. Those senators deserve the thanks of all who hold the right to life dear," Horkan said.

Meanwhile the five liberalized abortion bills pre-filed in the House of Representatives have been referred to the Health and Rehabilitative Services Committee, despite the fact that all of the bills seek to rewrite the criminal law of Florida.

Rep. Richard S. Hodes, (D) Tampa, is chairman of the committee and has pre-filed HB 275 with Rep. William H. Fleece, (R) St. Petersburg. The measure

calls for repeals of sections 782.10 and 797.01 of the Florida Statutes and would permit "consent abortion" before the 12th week of pregnancy on written request of the mother.

THE same measure would prohibit abortion in excess of 12 weeks gestation except on written request of the pregnant woman supported by a physician's statement that continuation of pregnancy would result in the death or serious impairment of the physical or mental health of the woman, or is likely to result in the birth of child with physical or mental defects.

Another bill introduced by committee member Maxine Baker, (D), Coral Gables, and cosponsored by Rep. Miley Miers, (D), Tallahassee, seeks to amend section 782.10 to except legal abortion from homicide provisions.

HB 28 would permit abortions to be performed by licensed physicians or surgeons or osteopathic physicians or surgeons in hospital licensed by the division of health and rehabilitative service on a woman bearing a nonviable fetus.

The bill would require a residency in the state of 180 days and would not require any hospital or person to participate in such an abortion nor hold them liable for such refusal.

IN addition the proposed legislation would permit dissemination of information relating to lawful abortions and repeals subsection 458.12 to remove prohibition of physician's participation in abortions.

Rep. Miers, who has been one of the leading proponents of liberalized abortion laws since 1965, has filed three companion bills to Senate Bills 206, 83, and 25, all of which were killed by the Senate Committee.

HB 465 would permit abortions to be performed by

licensed physicians in approved hospital on a woman whose period of gestation is less than 16 weeks, upon written request of the woman and her husband, unless living apart, and of parents if woman is under 18 years of age. It would require certification of three physicians if probable impairment of health or birth of a defective child would result as a continuation of the pregnancy or forcible rape or incest is cause.

Miers' HB 466 proposes that "the question of an abortion shall be a matter solely between patient and doctor and shall be legal in this state" if performed by a licensed and practicing physician or a person acting under his direction in a licensed hospital. This measure would include minor females, providing that any person unlawfully performing an abortion which results in death of child or mother is guilty of manslaughter.

A THIRD bill would legalize an abortion performed by licensed physicians in a licensed hospital after a six week residency of the mother.

The bill, which also amends present statutes which make it unlawful to disseminate information on abortion, provides for a referendum to the electors of the state at the general election in November, 1972.

In addition to Rep. Hodes and Rep. Baker, other members of the House

Health and Rehabilitative Services Committee are Rep. Ted Randell, vice chairman, Fort Myers; Jack Burke, Jr., Perry; Gwendolyn S. Cherry, Miami; Edmond M. Fortune, Pace; Wayne Hollingsworth, Lake City; Joe Lang Kershaw, Miami; Julian B. Lane, Tampa; Dr. Walter W. Sackett, Miami; John E. Santora, Jr., Jacksonville; James H. Sweeny, Jr., Deland; Robert D. Woodward, Quincy; Granville H. Crabtree, Jr. Sarasota; Lewis S. Earle, Winter Park; William D. Gorman, Orlando; Donald F. Hazelton, West Palm Beach; Dennis McDonald, St. Petersburg; Jon C. Thomas, Fort Lauderdale; Tom Tobiassen, Pensacola; and F. Eugene Tubbs, Merritt Island.

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# 'Voice' picks all-stars

## SPORTS

By JACK HOUGHTLING

Although this was a year for team balance among archdiocese basketball squads, there were enough standouts to come up with an all-star team for 1971 to compare favorably with the best of the past.

Topping the 10-man elite squad is Msgr. Pace's Wayne Keen, who draws the nod as the player-of-the-year, while Richard Dougherty of Mary Immaculate High School is the pick as the coach of the year after taking his Mariners all the way to the state Class C championship game, after winning both district and regional titles.

### 'Insights into Youth,' topic of conference

"Insights into Youth" a conference for pastors, education consultants, principals, teachers and CYO moderators, will be offered on April 1 and 2.

Sister Margaret Gorman, lecturer and professor of psychology at Newton College, Newton Centre, Mass., will be the guest speaker at both sessions.

The first meeting will be held from 10 a.m. to 4 p.m., on Thursday at Ascension Church, 414 NW 35 St., Boca Raton. Friday's session will be held during the same hours at Our Lady of the Lakes parish, 15801 NW 67 Ave., Miami.

The program is jointly sponsored by the Continuing Education Committee of the Priests' Senate and the CYO.

### Lunch, Fashion event March 20

The fifth annual spring fashion-luncheon, sponsored by Madonna Academy Parents and Friends Association, West Hollywood, will be held at noon, Tuesday, March 30 in the Fontaine Room of the Fontainebleau Hotel.

For ticket information contact Mrs. Patrick Caschetta, 989-3010; Mrs. Dominick Lampasso, 624-7183; or Mrs. Michael Brennan, 625-2170.

Joining Keen on the all-star unit are six other seniors, 6-3 forward Julio Campa of Belen, 5-10 guard Gus Crocco of Cardinal Gibbons, 6-4 center Tom Ferguson of Mary Immaculate, 6-3 forward Ted Hamiter of Archbishop Curley, 6-0 guard John Parilla of Chaminade and 6-5 center-forward Jim Stewart of Cardinal Newman.

THREE standout under-

classmen made the team, juniors 6-0 forward Tony Ard of Columbus and 6-4 center Gary Hanrahan of Gibbons, along with 15-year-old sophomore whiz 6-3 John Albury of Mary Immaculate.

Keen, who played in the shadows of Billy Shepherd last year at Pace, took over the spotlight this season with an archdiocese scoring high of 25.5 points a game. The 6-1,

160-pound Keen played both center and forward for the Spartans and was the major offensive weapon for the team, often being double-teamed by the opposition.

While Keen carried the archdiocese scoring honors, it was the muscular, 215-pound Hanrahan who won the battle of boards with a 17 rebound a game average. Gary started slow but his late season development keyed Cardinal Gibbons' late season surge.

FOLLOWING Keen in scoring on the all-star team was Julio Campa of Belen, with 20.5 ppg., while Hanrahan and Albury were both 19.0, Ard 18.6, and Stewart at 17.7.

Albury and Ferguson, who was 15.0 ppg., along with second-team pick Rodney Wallace, were the keys to MIHS' successful drive to the state finals and the spread of talent kept each below what they might have scored if they had been the lone stand-out on a team.

Hamiter was the main reason for Curley's impressive record in Class A competition, only one loss to another A team until the finals of the A-4 regional and winning the South Atlantic Conference title, while Crocco and Parilla were fine back court players, who mixed defensive skills brilliantly with their scoring marks of 13.0 and 12.5, respectively.

### Will journey to Capital for award

Lourdes senior, Donna Mennitto will go to Washington, D.C. in April to accept an award for winning first place in Florida for the Hire the Handicapped "Ability Counts Essay Contest". This is the first time that a youth from Dade County has won the top honor.

Another Lourdes student, Dorothy Muller, placed third

in the state-wide contest sponsored by the Department of Health and Rehabilitative Services.

Both girls attended award ceremonies in Tallahassee last week with the other three winners, all high school girls, ages 16 or 17, at the invitation of the Governor's Committee on Employment of the Handicapped.

While in Tallahassee, the Florida AFL-CIO presented Donna with round trip tickets for her Washington trip and a \$100 check to cover incidental expenses.

### Scout leader meeting set

A Scouters Development Conference for adults scout leaders is slated for Saturday, April 3 at Belen Jesuit Preparatory school.

Archdiocesan Scout Chaplain, Father Walter Dockerill, and his assistant, Father William Dever, will address the group on the lay apostolate and scouting. Father Jose Tey, South Dade Deanery Chaplain, will speak on "Sanctity and the Layman" and celebrate a noon Mass.

## Here they are

**Coach-Of-The-Year — Richard Dougherty, Mary Immaculate**

**FIRST TEAM**

Name and School	Pos.	Ht.	Yr.	Ave.
John Albury, Immaculate	F.	6-3	So.	19.0
Tony Ard, Columbus	F.	6-0	Jr.	18.6
Julio Campa, Belen	F.	6-3	Sr.	20.5
Gus Crocco, Gibbons	G.	5-10	Sr.	13.0
Tom Ferguson, Immaculate	C.	6-4	Sr.	15.0
Ted Hamiter, Curley	F.	6-3	Sr.	16.5
Gary Hanrahan, Gibbons	C.	6-4	Jr.	19.0
Wayne Keen, Pace	F-C	6-1	Sr.	25.5
John Parilla, Chaminade	G.	6-0	Sr.	12.5
Jim Stewart, Newman	F-C	6-5	Sr.	17.7

**SECOND TEAM**

Pete Hertler, Pace; Robert Bustamante and Ron Nentwig, Columbus; Bob Werstlein, Gibbons; Rodney Wallace, Mary Immaculate; Dwight McKenzie, St. Thomas; Scott Simmons, St. Patrick's; Stan Baker, and Pat Sladky, Curley; James Drummonds and Nick Alter, Chaminade; Marcello Llorente, LaSalle.

### Square dance

RIVIERA BEACH — A family square dance featuring a professional caller is slated to begin at 7:30 p.m., Saturday, April 3. The dance, sponsored by the CYO of St. Francis of Assisi, will be held in the school cafeteria.

Phone FR 4-3862 5 to 10:30 p.m. DINNER CLOSED SUNDAY

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## Around the Archdiocese

### DADE COUNTY

A pattern-fitting clinic, designed to appeal to all ladies who sew and those just beginning, sponsored by the Holy Rosary Council of Catholic Women. Perrine, will begin at 8 p.m., Wednesday, March 31 in the school library.

\*\*\*

The building fund of St. Kevin's church will benefit from an annual rummage sale slated for Saturday, March 27 at the Concord Shopping Center.

\*\*\*

A "star-studded" old-fashioned picnic, sponsored by the Woman's Club of St. Brendan's will be held from 1 to 7 p.m., Sunday, March 28, at the church, 8725 SW 32 St.

\*\*\*

"The Biblical Views of Priesthood in Relationship to Contemporary Problems," will be the topic of scripture scholar, Father Raymond E. Brown, S.S., the third guest lecturer in St. Rose of Lima's Adult Education Series.

A professor of Scripture at St. Mary Seminary, Baltimore, he will speak in the parish auditorium at 8 p.m., Sunday, March 28.

\*\*\*

Annual Luau dinner-dance, hosted by the Friends of Bethany, is slated for tonight (Friday) at 7 in the Bath Club.

The Luau will benefit the Bethany Residence for teenage dependent girls.

### BROWARD COUNTY

St. Bernadette's "Spring Festival" is scheduled for today (Friday) through Saturday at the school, 7450 Stirling Road, Hollywood.

Rides and booths will be set up and different dinners are slated for each night. Sunday afternoon, the "Miami Skydivers" will perform.

\*\*\*

A card party, hosted by Court Marie Regina, Catholic Daughters of America, will be held at 7:30 p.m., Tuesday, March 30 in the St. Thomas cafeteria.

\*\*\*

Mrs. Kenneth Stibler will be installed as president at Nativity Guild ceremonies at the parish hall, 700 W. Chaminate Drive, Wednesday, March 31. Benediction will be at 7 p.m., with a dinner following. Other officers to be installed include: Mrs. H. Kienzle, vice president; Mrs. Edward Kirchmier, treasurer; Mrs. Peyton Byars, recording secretary and Mrs. Robert Wurster, corresponding secretary.

Father Russell, St. Maurice parish, will be the guest speaker. For reservations call 983-3814 or 981-0187 by March 28.



IRISH JIG was danced by residents of St. Elizabeth Gardens, Pompano Beach, as they celebrated St. Patrick's Day with a festive party including hats and favors.

## 'Holiday On Ice' show will benefit Boystown

For the third consecutive year proceeds from the opening performance of "Holiday On Ice" will benefit Boystown of Florida.

Sponsored by the Miami Rotary Club, the show begins at 7:30 p.m., Tuesday, April 6 at Miami Beach Convention Hall featuring skaters from various countries in the world in a colorful presentation of family-type entertainment.

## Services set at monastery

DELRAY BEACH — A Bible-Vigil-Benediction Service begins at 3 p.m., Sunday, March 28 at Christ the King Monastery.

Father Francis W. Sacks, C.M., will conduct the service at the monastery of the Poor Clare nuns. His theme will be "This Is My Body Which Shall Be Given Up For You."

The service will include singing of hymns, enthronement of the Holy Bible, Service of the Word, homily, Benediction and recessional.

Games, rides and booths will highlight the seventh annual "Country Fair" of St. Gregory's parish slated for Saturday, April 3 from 11 a.m. to 9 p.m.

\*\*\*

The annual benefit luncheon and fashion show, hosted by St. Coleman's Woman's Guild, is scheduled for noon, Thursday, April 1, at Pier 66, Ft. Lauderdale.

Reservation may be made by calling 943-2607.

### PALM BEACH COUNTY

"Mad Hatters Fashion Show and Luncheon" under the direction of the Women's Club of Sacred Heart parish, Lake Worth, is slated for noon, Saturday, April 3, at the Breakers Hotel. For reservations call 582-7798.

Boystown of Florida, a home for dependent teenage youths operated by the Archdiocese of Miami, is open to boys of all races and creeds and is located in Miami's southwest section. More than 200 boys have been assisted by Boystown during recent years.

Reservations are available for the show by writing to Boystown of Florida, Post Office Box 336, Olympia Heights Station, Miami, Florida, 33165.

A limited number of patrons' seats are available at \$15 each which also entitle each patron to attend a barbecue dinner at noon, Sunday, April 18 on the grounds at Boystown 11400 SW 137 Ave.

Additional information may be obtained by calling Boystown at 235-9251.

## Founder's day dinner by KC set for Apr. 3

MIAMI SPRINGS — A Founders Day dinner and dance will be sponsored by the Florida Chapter I of the Knights of Columbus, beginning at 6:30 p.m., Saturday, April 3 at Miami Springs Villas.

All Local K. of C. Councils will participate in the event, which will feature Don Shula, Miami Dolphins coach; University of Miami coach, Fran Curci, and special guest, Fred Steinmark, as speakers.

Tickets may be obtained by calling Bill Arangio at 661-5916 or Mike Nuin at 445-3865.

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NATIONAL DIRECTOR

## Narcissus or Christ?

A character in Greek mythology was the beautiful Narcissus who saw his reflection in the water and fell in love with himself.

During Lent we have reflected on ourselves and our life. Have we seen ourselves alone as Narcissus did or in the reflection of Christ?

A "spiritual narcissus" (one who loves only himself) strives for perfection for his own sake. Today's Narcissus fasts and abstains to enhance his own discipline, possibly to lose weight, and even to boast to others about all he gives up for Lent. He prays: "Make ME better; give ME grace" without including others. He understands virtue to mean self-perfection for his own esteem.

Jesus withdrew many times to reflect, to pray alone, and to come to grips with Himself. But each time His retreat led Him back to others — to give Himself in teaching, healing, comforting, feeding the hungry, to dying on a cross.

Jesus tells us to fast and pray so others may be given life. He tells us to pray in the plural: "OUR Father . . . give US this day." And He capsulizes virtue in one command: "Love one another."

Lent is a time to withdraw, to reflect, to fast and pray, to come to grips with ourselves — in relation to others. It is a time to rid ourselves of the "Narcissus" in each of us — to find that real life, real virtue, real Christianity, is in giving to others. Lent means nothing if it does not include the cross; and the cross of Christ was carried and raised that others may have life.

The suffering-poor of the world look at themselves and see no help. They can only look to us for relief. They need food, clothes, and medicine; they need education, spiritual nourishment; they need the Good News of Christ.

Missionaries are giving the Easter message to the world's suffering-poor, but they cannot do it without your giving too. What can you give to others in need today? A lively concern for them; a prayer life that includes their needs; and a Eucharistic-life that believes and receives all men as brothers.

And you can give the necessary financial support to their missionaries. Your money is a symbol and reflection of your life: your time spent in working, your means of sustenance and well being.

It is a reflection of a person who loves, not as Narcissus, but as Christ. Your love gives to millions a meaning in life . . . it gives them Easter. Please send a generous sacrifice for the missions today in celebration of the glorious Easter Faith we proclaim to the world!

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138.

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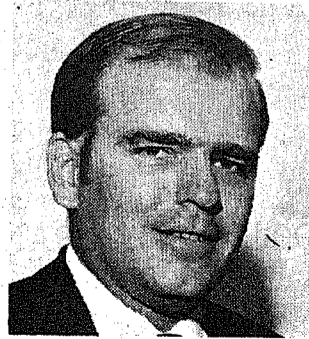
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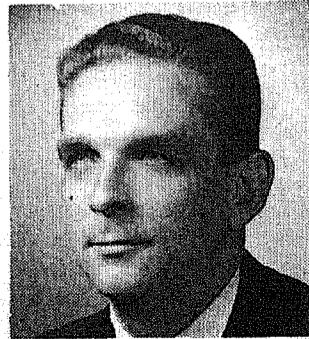
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Alimentos donados por la Arquidiócesis de Miami, que ofreció un aporte de \$20,000, solucionaron en el primer momento el problema del hambre provocado por el desempleo masivo de unos 12 mil trabajadores migratorios en los campos agrícolas del Sur de la Florida. Pocas horas después, el Presidente Nixon decretó estado de emergencia con ayuda federal económica a los desempleados.

# LA VOZ

Suplemento en Español de **VOICE**

## Décimo aniversario Caballeros de Colón

El Consejo de Caballeros de Colón Nuestra Señora de la Caridad, No. 5110 de Miami está celebrando esta semana el décimo aniversario de su fundación.

Un día como hoy, el 26 de marzo de 1971 quedó fundado ese consejo integrado en su mayoría por cubanos exiliados que en su patria pertenecieron a la Orden de Caballeros de Colón y que en el destierro de Miami decidieron continuar la obra de apostolado y formación de esa orden.

Una orden fraternal de hombres Católicos, los Caballeros de Colón, fueron fundados en 1882 en Estados Unidos. Pronto se extendió a otros países del mundo, pero, fuera del territorio de Estados Unidos, Cuba fue uno de los países extranjeros donde más fecundamente trabajó esa orden.

Ya establecido el Consejo Nuestra Señora de la Caridad, pronto comenzó a nutrirse de nuevos elementos, también cubanos, y precisamente en este momento desarrollan una campaña para captar nuevos miembros.

Ayer, jueves, en el tercer piso del complejo parroquial de San Juan Bosco quedó inaugurada la nueva Cámara del Consejo 5110 con una misa.

Mañana sábado, habrá una sesión comida en el restaurante Montecarlo, de Flagler entre 22 y 23 Avenidas, a las 8 p.m.

Los hombres que integran este Consejo de los Caballeros de Colón, han dado en estos diez años un fecundo ejemplo de la participación del seglar en el apostolado de la Iglesia, y han mantenido latente en el destierro el espíritu que en Cuba caracterizó a los Caballeros de Colón.

### ORACION DE LOS FIELES

QUINTO DOMINGO DE CUARESMA  
28 de Marzo, 1971

**CELEBRANTE:** Jesús nos ha recordado que el ayer ya pasó y que estamos viviendo el hoy con la esperanza en el mañana. Sabiendo que nuestra vida es una serie de nuevos comienzos y reconociendo nuestra fragilidad, imploramos ayuda para nosotros y todos cuantos son tan débiles como nosotros.

**LECTOR:** Nuestra respuesta será "Escuchanos, Señor."

1. Que en el Evangelio apreciemos la visión de Cristo del reino que es alborada de una nueva y bella era del hombre, oremos al Señor.

2. Que nuestros líderes nacionales esten dispuestos siempre a empezar de nuevo en el empeño de construir la unidad, la justicia y la paz para todos, oremos al Señor.

3. Por la seguridad y el bienestar de todos los prisioneros de guerra y por todos los desaparecidos en acción, oremos al Señor.

4. Que las familias destrozadas, para que una vez conscientes de la fuerza del amor, sientan el poder restaurador de la reconciliación, oremos al Señor.

5. Por aquellos convictos de actos delictivos, para que nos preocupemos más por su rehabilitación que por su castigo, oremos al Señor.

6. Por todos nosotros, para que conformemos nuestras vidas en la obra de Jesús y nos esforcemos en creer en la dignidad y belleza de la vida humana, oremos al Señor.

**CELEBRANTE:** Oh, Dios, Padre Nuestro, escucha las oraciones de tu pueblo arrepentido. Concede que experimentemos un nuevo despertar y que una vez más vivamos meritoriamente el don de la vida que nos has dado, en Cristo y por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

Habla el Papa

# Hay que sondear y comprender la esencia del sacerdocio

ROMA — Hay que sondear y comprender a fondo la esencia del sacerdocio... "en un momento en que el sacerdocio ministerial es objeto de discusión, y, para algunos de incertidumbre y perplejidad," dijo el Papa Paulo VI al terminar aquí los ejercicios espirituales de cuaresma en los que participó.

Los ejercicios espirituales tuvieron lugar en la Casa Pontificia del Vaticano, dirigidos por don Divo Barsotti, con una semana de duración. Participaron en ellos el Papa y varios cardenales, prelados y otros eclesiásticos de la curia romana. Al terminar la jornada, Paulo VI dirigió a los ejercitantes unas palabras.

**DIJO** que la clausura de los Ejercicios produce sentimientos de alegría, de agradecimiento y de tristeza. Alegría por haber podido pasar unos días dedicados al espíritu, unidos en la oración, el estudio, la escucha de la Palabra de Dios, experimentando una vez más "qué dulzura, qué delicia es convivir los hermanos unidos". Agradecimiento a todos los participantes, que han dado realce con su presencia a este acto de reflexión común y agradecimiento también al que ha dirigido los Ejercicios con tanta sabiduría espiritual, cultura, experiencia y caridad. Finalmente, tristeza de que se hayan acabado unos días tan fecundos, puesto que luego, cuando cada uno renueva su difícil y agobiador trabajo, resulta imposible sumergirse de forma tan profunda y continua en los pensamientos del alma.

"Nos domina — añadió Pablo VI — un sentimiento de alegría por el tema que ha desarrollado el director: el sacerdocio. Un tema que afecta personalmente a todos los ministros de Dios y también a la Iglesia, en un momento en que el sacerdocio ministerial es objeto de discusión y, para algunos, de incertidumbre y perplejidad. A lo largo de la semana, el director ha ido presentando con palabras elevadas y claras, iluminadas por el Evangelio, una teología viva sobre lo que debe ser una auténtica existencia sacerdotal."

El Papa continuó diciendo que al reanudar la actividad normal todos sienten la necesidad de conservar las cosas esenciales meditadas durante los Ejercicios Espirituales. Por consiguiente, es preciso fijarlas en la memoria, reforzándolas con un propósito: el de no interrumpir, sino

continuar la reflexión comenzada.

"Hay que sondear y comprender a fondo — siguió diciendo el Papa — la esencia de nuestro sacerdocio, tener continuamente presente sus riquezas y valores, para que dirijan nuestra vida cotidiana. Y eso no sólo por una razón permanente, sino también por motivos contingentes. Ante todo, porque sabemos las dudas que se difunden en la Iglesia a propósito del sacerdocio ministerial.

"Existe la tentación de poner en discusión la educación recibida y los principios que han modelado la elección y las decisiones del estado sacerdotal. En realidad el sacerdocio sólo se descubre y abraza por sus valores esenciales puesto que es algo que se podría profundizar de forma inagotable e ilimitada. Nunca comprenderemos suficientemente quiénes somos, dado que el sacerdocio ministerial es una relación especial con Jesús, relación que nunca se agota y en la que podemos encontrar siempre nuevos aspectos, nueva alegría y nuevas fuerzas."

**EL PROXIMO** mes de setiembre tendrá lugar el Sínodo de Obispos, durante el cual la Iglesia meditará oficialmente sobre el sacerdocio y su existencia. Conviene que para entonces nos hayamos preparado a fondo en estos temas, para poder ampliar el conocimiento que la Iglesia ha tenido hasta ahora de este misterio.

El Papa puso luego de relieve el compromiso particular que el clero romano tiene en este campo, dado que su situación le obliga a una ejemplaridad especial. Durante todos los siglos de la vida de la Iglesia se ha mirado siempre a Roma deseando ver en ella un modelo. La Iglesia de Roma marca la línea de conducta y los demás tienen derecho a juzgar la vida cristiana y el sacerdocio católico por el modo con que se los interpreta y vive en Roma. La ejemplaridad que se exige al clero romano es un don y un compromiso. Hay que aceptar ambas cosas, esforzándonos en llevar la teoría a la práctica.

**TERMINO** el Pontífice su breve alocución con una exhortación a la confianza. Recordando el fervor de la primera Misa y mirando hacia Jesús, que nos precede, debemos repetir las palabras de San Pablo: Scio cui credidi, "sé a quién me he confiado". La fe en él justifica toda audacia espiritual y no permite ninguna clase de desánimo. Nuestro modelo e intercesora es la Santísima Virgen, la que ha creído, a la que pedimos que nos asista y bendiga.



Miguel A. Díaz, S.C.J., de Miami, recibió la tonsura el pasado día 19 en ceremonia en la Catedral de St. John, Milwaukee, Wisconsin. Tonsura es el rito por el cual el seminarista es elevado al estado clerical y preparado para recibir el sacramento del orden sagrado. Díaz entró en la Congregación del Sagrado Corazón en 1963 y profesó sus votos finales en 1969. Graduado de Filosofía en el Kilroe Seminary, Honesdale, Pa., actualmente estudia Teología en el Monasterio del Sagrado Corazón, Hales Corners.

## Romería Camagueyana

Los camagueyanos en el exilio participarán este domingo, día 28 en la Romería de su Provincia a la Ermita de la Caridad del Cobre.

De 2 a 5 p.m. del domingo, día 28, tendrá lugar la Romería Camagueyana, iniciándose con el saludo a la Virgen y continuando con el ágape criollo, consistente en una comida típica, con números del folklore cubano.

Los distintos municipios de la Provincia de Camaguey han ido desfilando en las peregrinaciones a la Virgen y el domingo los devotos de la Caridad de toda la Provincia se unirán en esta Romería que será una oportunidad de fraternal encuentro de coetáneos, vecinos y amigos, en un ágape a los pies de la Virgen, animado por las anécdotas de la tierra lejana, la música y la comida de Cuba. Esta romería cierra el

desfile de peregrinaciones de los municipios de Camaguey y ya el lunes, día 29, comienzan las peregrinaciones de la Provincia de las Villas con el municipio de Camajuani.

El día 31 será la peregrinación de los devotos de la Virgen del Municipio de Cienfuegos, esperándose una nutrida concurrencia de vecinos de la Perla del Sur hoy exiliados.

Durante todo el mes de abril continuarán las peregrinaciones de la provincia de Las Villas, con el siguiente programa: San Antonio de las Vueltas, el día 2; San Diego del Valle, el 12; Caibarién, el 14; Sagua la Grande, el 16; Calabazar de Sagua, el 19; Sancti Spiritus el 21; Corralillo, el 23; Trinidad, el 26; Encrucijada, el 28; San Juan de las Yeras, el 30.

## Acto de la Legión de María el día 4

La ceremonia anual del Acies de la Legión de María se llevará a cabo este año el domingo 4 de abril a las 3 PM en la Iglesia de San Juan Bosco, con una Misa concelebrada por Mons. James F. Enright y los Directores

Espirituales de Praesidia.

Esta consagración anual de los legionarios en su trabajo de llevar a Cristo al mundo en la imitación de María, Su Madre, bajo la jerarquía es observada en el mundo entero por los consejos de la Legión en esta época del año.

Participando en esta ceremonia estará la Curia Regina Pacis de habla Hispana con quince praesidia de adultos y jóvenes bajo la dirección espiritual del Rdo. Padre Agustín Román, y Regia de Miami bajo la dirección del Padre Thomas A. Griffin, S.J. Este último grupo cubre más de veinte parroquias en los condados de Dade y Palm Beach. Se invita a todo el público a la ceremonia (para más información llamar a 754-0340 o 642-6869).

La Legión de María está trabajando en preparar planes para la celebración del Cincuentenario de la fundación el 7 de septiembre, 1921 en Dublin, Irlanda. En Miami la fecha señalada para esta celebración es Septiembre 12 en la parroquia de St. Vincent de Paul.

Agente de ventas para una Sociedad Fraternal Católica Beneficios Mutuos Una buena oportunidad para un vendedor tope. Llamar al 373-8613 para entrevista.



Las escuelas parroquiales del Estado de la Florida están atravesando un agudo déficit que hace temer que muchas se vean obligadas a cerrar, privando a millares de niños de la educación que sus padres eligieron y recargando a la escuela pública con miles de alumnos que obligarían al estado a incurrir en gastos para acomodar a esos miles a niños.



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During this limited membership enrollment you and your spouse can join the Holy Family Society simply by mailing the enrollment application with 25c. This entitles you to full coverage for one month as well as the many other benefits offered by your Society. Mail the enrollment form before midnight, April 15, 1971.

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If a friend or relative has been in the hospital lately, you know that ordinary hospital insurance—even Medicare—can't hope to cover all the huge expenses. The cost of a one day stay in a hospital, excluding physician's care, has gone from \$44 in 1965 to \$70 today. Robert H. Finch, Secretary of Health, stated recently "Next year, it will probably be \$80 a day. Three years down the road, at the present rates of increase, the cost will hit \$100 a day."

Could you afford to be in a hospital today for any unexpected accident or sickness? Chances are you would not have enough insurance to cover all the "extra expenses" or to cover the "increase" in hospital costs. Without adequate financial protection, a sudden illness or accident could leave you with savings gone, bills you can't pay, emotional depression—even your chances of recovery could be seriously endangered.

Even if your ordinary hospital insurance does cover part of the medical and hospital bills, what happens in case of a major catastrophe? Intensive care services, expensive physical therapy or other care and treatment could mean weeks of hospitalization. In fact, statistics show the total average stay in U.S. hospitals is 18.6 days. You see why you need large amounts of cash to protect you from any hospital emergency.

### HERE'S HOW THE PAY-DAY PLAN BENEFITS YOU MOST!

When you compare the Pay-Day Plan with these usually advertised in newspapers paying \$100 a week, there is no comparison. The reason: the Pay-Day Plan does not pay by the week but pays you by the day—starting after the first six days. This pre-elimination period makes it possible to pay up to \$100 a day—for as many as 26 days—all for the lowest pos-

sible cost per month. This avoids those costly claims that run up costs. Let's compare the Pay-Day Plan with other ordinary plans. Let's assume, for example, you are in the hospital for 18 days. That's the average total stay based on the American Hospital Association's statistics. (93.5% of all Hospitals Registered).

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18 days @ \$14.28 = 257.04	18 days (less 6 days) @ \$100 per day = \$1,200.00
<b>18 HOSPITAL DAYS \$257.04</b>	<b>18 HOSPITAL DAYS \$1,200.00</b>

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YOUR CASH BENEFITS	Age of Applicants		
	19-54	55-64	65-74
PAYS \$100.00 per day	\$8.00	\$12.00	Not available
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(PAYS 25.00 per day	Ages 75 to 89 @ 7.50)		

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Mr.  Mrs.  Miss

First Name \_\_\_\_\_ Middle \_\_\_\_\_ Last \_\_\_\_\_

ADDRESS \_\_\_\_\_ Street or Road \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_ Month Day Year AGE \_\_\_\_\_ SEX MALE \_\_\_\_\_ FEMALE \_\_\_\_\_

I am a member of \_\_\_\_\_ Catholic Parish  
My Pastor is \_\_\_\_\_

NOTE: Please fill out below if you wish the coverage for your spouse. This is optional.

SPOUSE \_\_\_\_\_

BIRTH DATE \_\_\_\_\_ AGE \_\_\_\_\_

If you or your spouse are now a member of the Holy Family Society, please list any other policy numbers.

To the best of my knowledge and belief neither I nor any person listed above has been refused or had cancelled any health, hospital or life insurance coverage due to reasons of health. I understand that I, and any person listed above will be covered under this policy as follows: Immediately, starting on the effective date shown on the policy for any injury or accident; after 30 days of this effective date for any sickness and 2 years after the policy has been in force for pre-existing conditions. It is understood that this policy shall not be in force until the Effective Date shown in the Policy Schedule.

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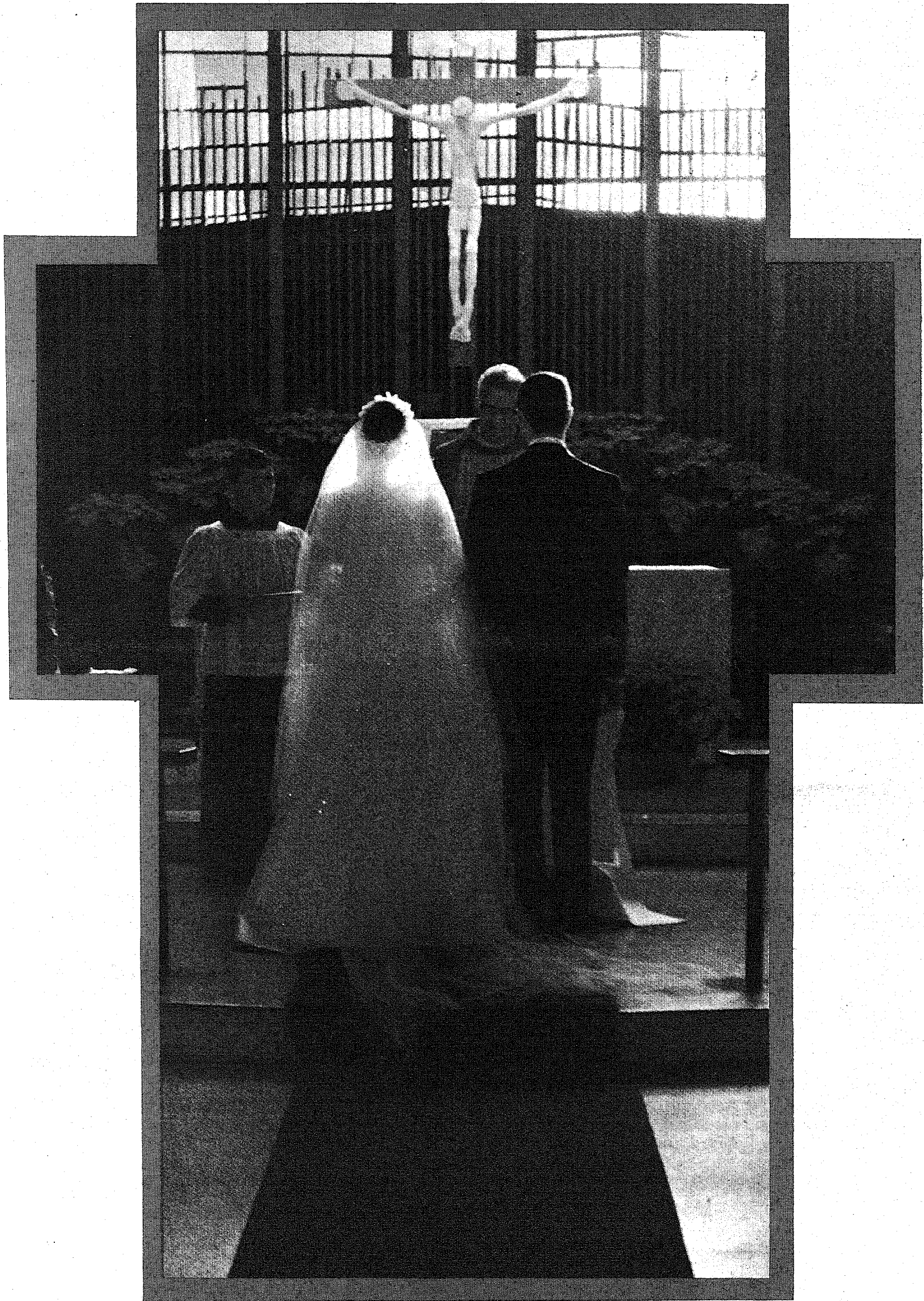
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# Purpose of marriage: to help love grow fully

By MSGR. ROBERT W. SCHIEFEN, J.C.L.  
Pastor, St. Augustine Church

**What is the purpose of the marriage?** The answer, of course, depends on what you believe human beings are for. The Communists regard humans as being for the State and so the purpose of their marriages is much different than ours.

Christians see love as the basic reality of human life. Christ revealed that God's will for men could be summed up in that one word "love." To fulfill the will of our Creator we must strive to love him above all, strive to love our fellowman as we love ourselves.

A person who has developed the ability of giving and receiving love has grown into the complete and full human being the Creator intended and has become worthy of sharing eternity with the God of Love. The Kingdom of Heaven for which we were created is the reign of love, since God is in himself the eternal giving and receiving of love.

For Christians, then, it is evident that the purpose of the marriage is the formation of people who are able to love.

The findings of modern psychology support this understanding of marriage. It is being discovered by psychiatrists that people who are mentally ill or nervously sick are people unable to love in some degree. Also, it has been demonstrated that it is by being deprived of love in their homes that children grow up unable to love.

I'VE used the word "love" 13 times already in this article and it is the word we hear on all sides today. But what is love? There's a variety of definitions but none better than the description God gives through Saint Paul:

**"Love is always patient and kind;  
it is never jealous;  
Love is never boastful or conceited;  
it is never rude or selfish;  
it does not take offense, and is never resentful.  
Love takes no pleasure in other people's sins  
but delights in the truth;  
It is always ready to excuse, to trust, to hope,  
and to endure whatever comes.  
Love does not come to an end."**

This is the love that should be formed in the home, between husband and wife, between parents and children and I'll try to explain how.

FIRST of all such a love must be built (and I use this word with emphasis) between

the mother and father. It must start there and if it does it will spread and embrace their children, their neighbors. True love cannot be contained; it must grow and expand to others. Again, the revealed word of God notes this truth about love: "Anyone who says, 'I love God,' " John writes, "and hates his brother, is a liar . . ." We cannot truly love God without this love extending to others.

Urban G. Steinmetz, popular marriage counselor, offers a formula for building love between husband and wife and so in the home. He admits most formulas are useless mainly because each individual, each couple differs. What works for one will not necessarily work for another. But his formula is so broad, so basic, it will he asserts work in every case.

Each couple may well differ on how they follow the formula, the methods they use, but in one way or another these three elements must be involved. Simply stated it is this: communication, work, prayer; these three will help the love of a man and woman deepen into a mature love that will warm their lives, their home, their children.

FIRST of all communication and we do not mean superficial communication like discussing the bills, a TV program, Johnny's new teacher, etc. We do mean talking honestly about all the things that really matter and deeply concern the husband and wife. And I believe communication should be with ourselves as well as with our partners. We must ask ourselves often: Who am I? What do I want to become? How do I get there?

Marriage is a maturing union of two maturing individuals. The only way we can grow up is to look at ourself as we really are and try to make ourself into what we want to be. We must constantly take a good hard look at ourselves and this is not easy because we are usually very adept at kidding ourselves. One way we kid ourselves is by projection which means blaming someone else — usually our partner — for something that is our own fault.

Projection is, perhaps, the one thing that separates the man from the boy. Children almost always project whereas an adult may well be defined as a person who accepts responsibility for his or her own acts. A sense of humor, a vigilance: "Boy, there I go projecting again . . ." and we can gradually stop projecting and begin to grow up.

Then there is communication with our



partner. If this is to be productive it must include honesty, which means telling exactly who we are and what we feel; and it must include listening when our partner tells us who he or she is and what he or she feels. Stop the pretending, the acting, be honest and listen, listen carefully.

THE next element necessary for building love in the home is work. I'll repeat: marriage is a union of two maturing individuals. And it certainly doesn't start that way. I doubt if there's a man here who didn't discover within a week or two after his marriage that he had married a little girl; while his wife made the same startling discovery that she had married a little boy. Each must work to help the other grow up. If you want a man, ladies, you must build one; if you want a woman, gentlemen, you must build one.

This is difficult but not as difficult as it may first appear because you have excellent motivation: number one you love your partner, do care, are concerned. Secondly, the more mature your partner becomes, the happier, the more beautiful your marriage becomes.

In this work to help your partner mature, there are a couple of cautions. Permit your partner to be what he or she should be, what they want to be. By honest communication you will learn who they are and what they want to be. Respect this, help them. Do not try, as so many do, to change your partner into a carbon copy of yourself. You married that particular person mainly because he or she complimented you, supplied that which was lacking in your own personality. We

need the kind of person we married.

ALL of us have faults, traits that keep us from becoming truly mature and loveable human beings. Will we try to overcome these faults, correct these traits, if someone attempts to force us to? Not if we are truly human; we all have a "conflict with authority."

There's only one reason we'll change: because we want to. If my partner truly loves me, shows me that love, I'll try to be more worthy of that love. I'll want our love to grow deeper and deeper and I'll make an effort to overcome any faults of mine that may be preventing this.

The final element in this formula is prayer. Humans are such complicated beings: we have difficulty understanding ourselves, so how can we hope to understand our partner, help them develop, without some divine assistance. A humble and real prayer such as: *Lord, help me know myself; help me to understand and accept my partner.*

- Communicating honestly with themselves and with their partners
  - Working to improve themselves and to help their partners improve
  - Praying for God's assistance
- will build a truly mature love between them that will envelope their children. Because of this love they will respect their children for the individuals they are; they will be concerned and interested in their children; they will be honest in talking with and listening to their children. Theirs will be a happy home, warming all who have contact with it.

## Matrimony seen in perspective of covenant between Christ, man

By FATHER JOHN BLOCK

Director, Archdiocesan Department of Religious Education

Christian marriage because it finds its fundamental reality in Christ must be seen in the perspective of the covenant established by Christ with all mankind. The totality of man's life in the New Testament times, in our times, has been elevated by Christ to a participation in the very life of Christ himself, the life of divine grace. It is thus in the New Testament that the state of matrimony, which has its origin in nature created by God and accordingly already had existed from the beginnings of humanity as a natural institution, has been raised by Christ to the status of a sacrament. Thus, the sacramental rite of marriage is a sanctifying power in the lives of those who are united in this sacrament.

The classic text in the New Testament referring to the sacrament of matrimony is found in St. Paul's epistle to the Ephesians (5:21-33). St. Paul shows the excellence of the sacrament of matrimony by comparing the intimate union between husband and wife and the grace flowing from this union in Christ with the union of Christ and the church and the grace or sanctifying power of this union which flows from Christ as the head to the members. "Christ loved the church. He gave himself up for her to make her holy, purifying her in the bath of water by the power of the word, to present to himself a glorious church, holy and immaculate, without stain or wrinkle or anything of that sort." (vv. 25-27). Paul also refers in this passage to the Genesis text (Gen. 2:24), "For this reason a man shall leave his father and mother, and shall cling to his wife, and the two shall be made into one." (v. 31)

THIS Old Testament text has a very basic significance. Marriage was used even in the Old Testament as an image to portray the profound bond of unity and affection between two partners — the covenant between God and his people Israel. Paul, however, extends this line of argument even further. He says in the very next verse, "This is a great sacrament, and I take it to refer to Christ and the Church." (v. 32) Thus, from the standpoint of St. Paul, the "great mystery" revealed in a veiled manner in Gen 2:24 is quite concretely the "one flesh," the living bond of affection and love between Christ and his bride, the church.

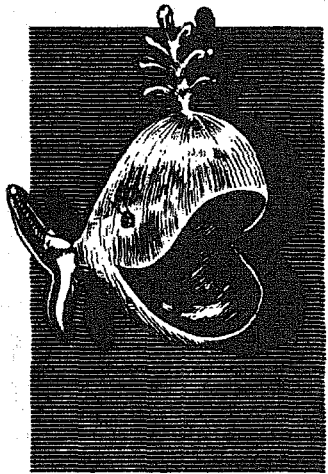
We may say, considering the foregoing, that Christian marriage is the union in love of a Christian man and woman which reflects and has its foundation in the love which Christ

manifests toward the church. The Second Vatican Council pointed out that the sacrament of matrimony is essentially this union of love of two persons in Christ and thereupon directed as a family unit toward the world in a Christianizing, redeeming, and elevating manner. "Thus, the Christian family, which springs from marriage as a reflection of the loving covenant uniting Christ with the Church, and as a participation in that covenant, will manifest to all men the Savior's living presence in the world, and the genuine nature of the Church." (Pastoral Constitution on the Church in the Modern World, n. 48). In a special way, characteristic of the Christian life of married people, the reality of Christ's redemption, the covenantal relationship between Christ and the Church, is made actual and present in marriage itself. The moral and religious task of Christian married couples is therefore to enter intimately into this redemptive love-relationship uniting Christ and his bride, the church.

MARRIAGE shares in Christ's redemptive mission in the church because it commits man and woman to one another and to life together precisely as Christians. This family is the fundamental Christian community. It is by means of the family community that one enters the larger Christian community, the Church. The key to the sacramental nature of marriage is to see it as a man-woman relationship directed toward integrating and perfecting the partners as persons and as Christians, toward pro-creating and developing new human persons and new Christians, and eventually leading to the civilizing and christianizing of the world at large. "For as God of old made Himself present to His people through a covenant of love and fidelity, so now the Savior of men and the Spouse of the Church comes into the lives of married Christians through the sacrament of matrimony." (Pastoral Constitution on the Church in the Modern World)

The sacramental nature of marriage means that every facet and aspect of human marriage in its totality assumes a supernatural dimension. This is true above all of the bond of love existing in this sacrament. Man and woman made in God's image, love according to God's image. "God is love, and he who abides in love abides in God, and God in him." (1 John 4:16)

The marriage of Christian man and woman is their consecration to a mission, their dedication to continuing the redemption in their own lives as husband and wife, father and mother.



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BEFORE selecting a photographer, however, do some comparison shopping to study samples and see which studio offers the best value. Decide beforehand how much you want to spend. You'll find that the minimum for a black-and-white album is \$50; for color, \$150 at least. Prices always depend on the size and number of prints. However, if the work is well done, it's worth every penny.

The best place to look for a photographer is in the phone book. If he is not listed, he is probably not very well established and therefore not a reliable choice.

Select a few studios. Make an appointment with each and asks lots of questions. Does the bill include a portrait photograph that can be used for newspapers, or will a portrait require an additional fee? Will coverage begin at the bride's home and continue through the ceremony and reception? Are the prices within the range you can afford? Remember that additional, prints and albums increase the total expense.

DON'T be taken in by high-pressure tactics. They'll lower the price because they like you, or they'll give you a bargain in a less expensive job. The lifetime disappointment of an album that fades is not worth the money saved by cheap printing. If you come across this situation just say you would like to think it over — and leave. Continue your search. The cost for excellence in photography as in everything else may be high, but an honest professional will give you your money's worth.

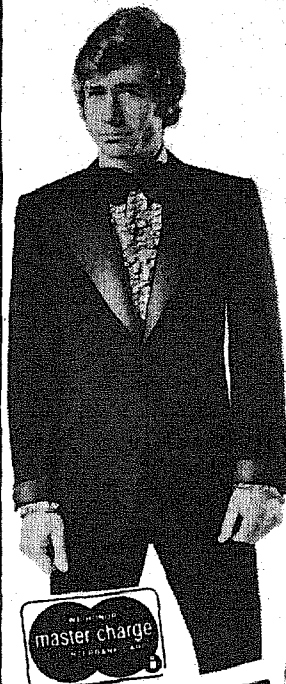
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By PHILIP and  
MAGNA LECOIRS  
(Lecours Photography Studio,  
Coral Gables)

Having your bridal portrait taken is like investing in the future. Through it your radiance will continue to shine years after your wedding. The old but true saying, "pretty as a picture", will be captured forever.

For best results plan ahead for your portrait, especially since you want to have plenty of time to prepare for it.

To make sure the portrait photo of your great occasion will show just how pretty you are, do some homework on your grooming before you go. Here are some tips:

- To get that healthy glow every bride should have, use an oil cream base foundation on your face. Apply sparingly and smooth into your skin. Blend the make up with your hairline, avoiding any demarcation line.

- Rouge should follow the contour of your cheekbone. Using a blush-on will give you a very natural look.

- If your portrait is going to be in color, use a lighter than usual shade of rouge.

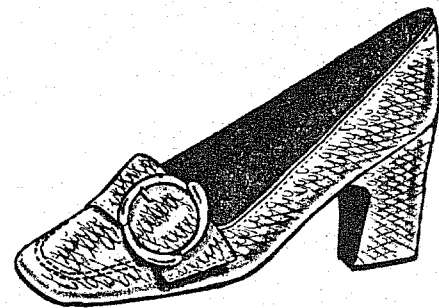
- Cover your face completely with a thin coat of powder; brush off the excess with a cosmetic brush.

- Because your eyes are one of your most important features, apply your eye make up with care. Avoid using too much, and don't wear false eyelashes unless you are used to them. A touch of cold cream on each lid will

give them the added away from low bangs — they highlights you are looking for. will hide your eyebrows and distort the picture.

- Choose a lipstick that is not too dark or pale — preferably one that has a warm tone; extremes will look either ghostly or black. If you prefer you can add a top coat of lip gloss for highlights.

- The last tip is probably the most important — be natural. The excitement of your wedding and your happiness will show in your portrait if you let yourself go and just be yourself. What an advantage you have over other girls having their portrait taken — you have such a special reason... a great occasion!



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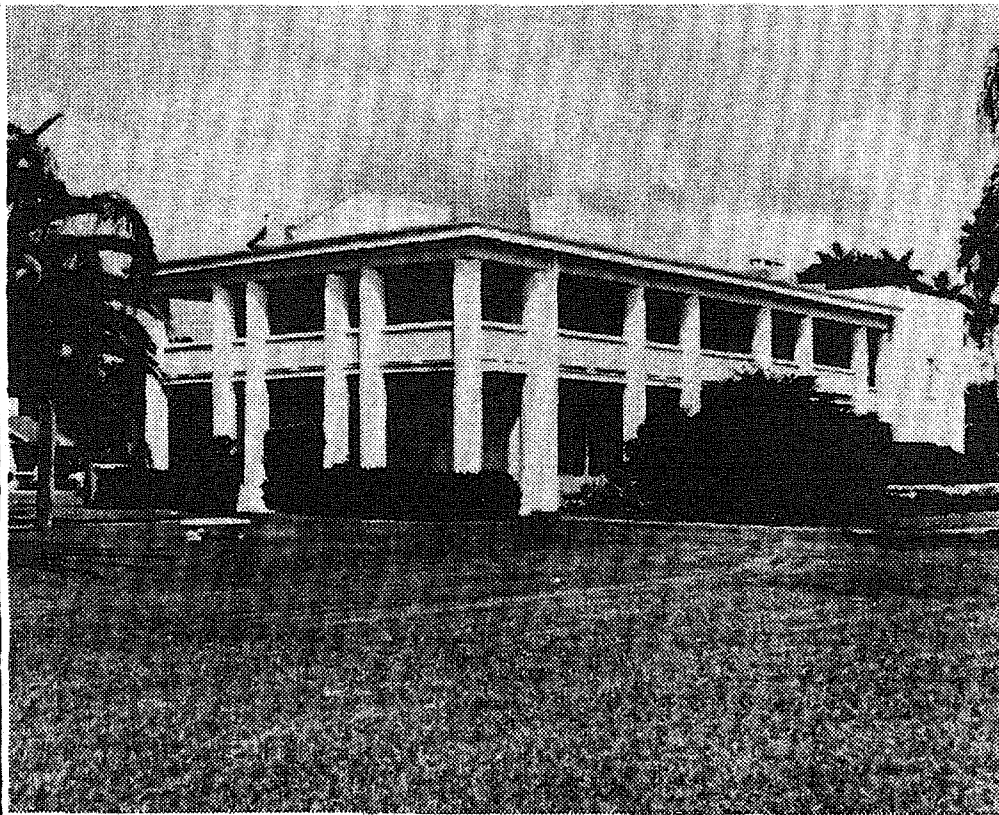
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## Liturgical rings show meaning of Sacrament



Almost every young couple planning to marry decides to purchase a ring to symbolize their engagement, and then finds themselves asking a multitude of questions to choose just the right ring.

Although other stones, such as emeralds, sapphires, rubies, opals, and pearls, have long been used to symbolize the betrothal, the diamond is the most popular.

Young men are advised not to shop for the engagement ring alone so as to surprise the young lady. It is better to take her along so that the ring and the style of stone can be selected in proportion to her hand and to suit her taste, since she is the one who will wear it.

MANY of the engagement rings today have matching wedding bands of the same metal, with white gold still leading in popularity.

Couples should consider the type of wedding band they want when selecting the engagement ring, since the ring and band should look and fit well together if both are to be worn on the ring finger after the marriage.

Gaining steadily in favor are matching liturgical wedding bands for both the bride and groom.

Liturgical wedding bands can be individually and originally designed or commercially made. Simple in design, the rings usually feature some religious symbolism.

Commercially made liturgical wedding rings are available from a few jewelers in the area. They are 14 karat, either yellow or white gold, and come in various liturgical symbols.

Some of the larger jewelers have their own designers who make rings to the couple's specific ideas and many of their design requests are for liturgical rings.

SEVERAL area artists also design liturgical rings to the couple's individual specifications. These are three-dimensional in effect with symbols cut separately and fused on the band. The rings can be made from 14K white or yellow gold, silver or a combination of the metals. With a combination of oxidizing and polishing a two-tone effect is possible with silver on silver, and a three-tone with silver on gold.

Wedding bands are usually engraved inside with his initials to her initials and the date for the bride's ring, and with her initials to his initials and the date for the groom's ring. Engagement rings are not engraved.

## Religious invitation gaining in popularity

The wedding invitation which reflects the religious nature of the occasion has been growing in popularity in recent years.

Even before the Second Vatican Council and intensified interest in the liturgy, there had been a trend to use wedding invitations which recall the sacramental nature of marriage, or the fact that the ceremony will take place at a Mass.

While this custom may have appealed to many, iron-clad notions about the accepted form for invitations may have been a deterrent to use. Even Catholic etiquette books have avoided the religious forms, favoring the traditional.

Since a wedding is a formalized event in the religious as well as the legal sense, the

invitation should follow the highest form of both.

The religious nature of the ceremony could be stated in the following manner:

**Mr. and Mrs.  
John Leonard Matthews  
request the honour  
of your presence  
at the marriage  
of their daughter  
Mary Louise  
to  
Mr. Robert Mark  
Moroney  
and your participation  
in the offering  
of the Nuptial Mass  
on Monday,  
the fifth of June  
at 10 o'clock  
Cathedral of  
St. Mary  
Miami, Florida**

Another form which some suggest reads "request the honour of your presence . . .

at the Nuptial Mass uniting their daughter . . . (name of bride) . . . and . . . (name of groom) . . . in the Holy Sacrament of Matrimony . . ." Still another form reads "request the honour of your presence . . . at the Nuptial Mass at which their daughter . . . (name of bride) . . . and . . . (name of groom) . . . will be united in the Holy Sacrament of Matrimony."

While these forms convey the general idea that a wedding and Nuptial Mass will take place, the wording is technically incorrect. A couple are not united in marriage by the fact of the Nuptial Mass. They are united in marriage at a ceremony which takes place within the Mass. Celebration of Mass is interrupted to perform the marriage ceremony.

Also, considering that the

ideal of the new liturgy is participation, an invitation to attend a wedding ceremony and to participate in the Nuptial Mass would seem more specific.

Few people these days have the time or the very lovely handwriting required to make such a gesture. But, in this age of mechanization, if one of the couples or a friend have the talent and time, the handwritten invitation will certainly add a lovely personal note to the wedding.

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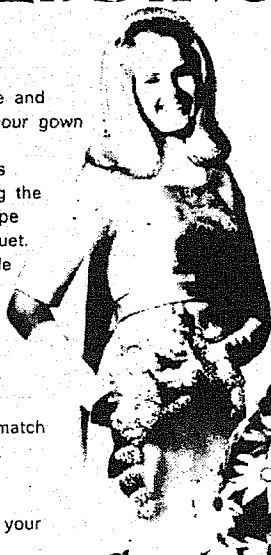
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The silhouette and formality of your gown are important considerations in determining the shape and type of your bouquet. Please provide a description and swatch of your bridesmaid's dress, so her bouquet can be made to match or harmonize. Color is also important in corsages for your mothers.



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- III Corsages for Two Mothers
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# Consider bouquet types

Dainty, feminine and old-fashioned — the look for the latest bridal fashions also prevails in the floral selections for weddings.

This style is achieved with either a small nosegay, or the colonial "Juliet" bouquet. Both types feature a variety of color and texture through the use of sentimental garden flowers.

The nosegay, however, uses very tiny flowers, and is smaller than the colonial bouquet. The simpler the nosegay is especially popular for a serviceman's wedding when the bride wears a short dress. Bouquets also are frequently made in red, white and blue for a military wedding.

**THE** round colonial bouquet is more elegant in style, and usually consists of orchids, daisies, tea roses and stephanotis.

Greens and variegated leaves add a fall touch when placed between flowers. Colorful colonials for bridesmaids frequently feature mixed clusters of autumn hues, such as bittersweet, yellow and gold shades.

The mood of the gowns and stature of the girls determine the type and size of the bouquets for the bride and her attendants. With bridal dresses and veils showing more and more a touch of color, the bride's bouquet can pick up the same color combined with mostly white flowers, or use a large amount of color by including the flower or dress color of the bridesmaids.

**FOR** the in-between wedding — late summer or early fall — florists design the Juliet bouquets lighter and airier to bridge the gap. They use half summer and half winter flowers. Babies' breath is frequently used in this interim.

The cascade (over the hands) bouquet is still fashionable for the bride's bouquet, but these also are designed light and airy now. This style is good for brides who wear dresses with fine lace trim for an old-fashioned look. Small flowers are used, and the round colonial bouquet for bridesmaids goes well with this light cascade.

The Juliet bouquet is also used for brides, however, and frequently a lace edge is placed around them to set them off from the bridesmaids.

**MOST** brides now wear off-white gowns and their bouquets feature the same tones. Since there are very few pure white flowers, florists have no problem in finding ones to achieve this off-white look.

Strands of ivy spreading down from the cascade bouquet is common, and a lot of feathering of mums is done for cascades. The florist takes the big football mums apart and feathers them into little flowers. These give a pretty, soft, airy, lacy look, especially when combined with ivy foliage and white tea roses.

Orchids are sometimes blended with other flowers, such as stephanotis and babies' breath, in a colonial-style bride's bouquet. Cymbidiums are the most popular orchids, because they come in a variety of colors. A good combination for an off-white gown would be to use creamy-colored cymbidium orchids and babies' breath.

With the old-fashioned look, florists often tie love knots, bows or occasionally tea roses in between on the shower ribbons, which hang down from Juliet nosegay bouquets.

**FIRESIDE** baskets are still being used for fall, but most brides are now looking for something different for their attendants.

The currently popular old-fashioned style dresses are a trend away from the sophisticated modern look for the bride. When she does prefer a more sophisticated look, however, she can choose such flowers as white roses, white carnations, or exotic foliage in very stylized arrangements.

More foliage will be used in late summer and early fall weddings in order to avoid the risk of allergy problems possible with some flowers. All-foliage bouquets feature variegated yellows and greens, or greens and whites, or croton leaves for orange and red shades, especially in the fall. Wheat and other dried materials also are available for fall weddings.

**SOME** brides insist on symbolism in the bouquets. A few examples of symbols, out of the endless number of possibilities, that can be incorporated into the bouquets are: three circles to represent the Trinity; one circle to represent life and eternity; wheat to stand for fruitfulness, or combined with grapes to symbolize the Eucharist.

The florist tries to guide the bride who has definite ideas about what she wants for her wedding. He tells her to bring an aide's dress into the shop and see for herself if the flowers she wants will look good on the dress.

The time of the wedding and reception may be an influencing factor, however, in the type of flower used for the bouquets. If the wedding is in the morning with a reception in the evening, for example, the bouquet will require flowers with longer lasting freshness.

**THE** important thing to remember is that the flowers are to complement the dresses and add that little extra touch to the wedding, and are not supposed to outshine the bride and her attendants.

The carnation is still the

most popular boutonniere for the men of the bridal party. This is often embellished with stephanotis for the groom, or he may decide upon a cluster of stephanotis instead, if the flower is featured in the bride's bouquet. Even a white tea rose in the center of the white carnation is used at times to make the groom's boutonniere different.

Choice of corsage depends upon the build of the mother or grandmother, and what she will be wearing. A white orchid is still the leading flower. Cymbidium orchids, roses, or roses with French carnations are also possibilities because of their ability to remain fresh for a long time.

**FLOWERS** for corsages are never anything large or heavy. They must always be dainty, elegant and light weight.

Purse flowers are frequently selected by mothers who are wearing heavily-beaded, jeweled, or otherwise ornate dresses. Instead of a corsage the flowers are fashioned on a wrist bracelet.

This elastic band goes over the clutch-style purses without the danger of damaging the material by pinning the flowers to the bag. The band can be slipped on the hand later for an evening reception.

If the purse is too large, however, it is necessary to pin the flowers to it.

Another less popular possibility for the mothers is to wear a floral headpiece in place of a hat.

Floral headpieces are frequently used, however, for the bridesmaids. They are the least expensive kind of headpieces and carry through the same design, flowers and colors of the bouquet.

**USUALLY** they consist of a band of flowers three or four inches long, which is made with flexible wire. This can be bent and placed at different angles in the girl's hair, depending upon her individual hair style.

Although less common, some bride's headpieces also

are made of flowers. They consist of a band of flowers and its placement depends upon her choice of veil and hairstyle. Another possibility is for the bride to attach a flower to her veil.

Floral headpieces should echo the flowers of the bouquets. These include such possibilities as daisies and carnations, or tea roses with greens, especially ivy.

A circle of ivy with little flowers in between and streamers with bows down the back make an excellent choice for flower girls, who have difficulty wearing most headpieces anyway.

**THE** building design often is an influencing factor in selecting church flowers. With the free standing altars in Catholic churches, flower arrangements are no longer placed on the altar.

Arrangements of mostly white, seasonal flowers are frequently placed in floor stands around the altar table. These also should be something soft and pretty. If a touch of color is included, it should pick up the shade of the bride's trim or the attendants' gowns.

Gladioli give a nice fan-shaped look, and are sometimes combined with mums, carnations, or whatever flowers are in season at the time. The couple always should check with the pastor of the church where the wedding is to occur to find out what type of flower arrangement he prefers.



## Married couples share in a bond of holiness

Married Christians, in virtue of the sacrament of matrimony, signify and share in the mystery of that unity and fruitful love which exists between Christ and his Church; they help each other to attain to holiness in their married life and in the rearing and education of their children; and they have their own special gift among the people of God.

Marriage arises in the covenant of marriage, or irrevocable consent, which each partner freely bestows on and accepts from the other. This intimate union and the good of the children impose total fidelity on each of them and argue for an unbreakable oneness between them. Christ the Lord raised this union to the dignity of a sacrament so that it might more clearly recall and more easily reflect his own unbreakable union with his Church.

Christian couples, therefore, nourish and develop their marriage by undivided affection, which wells up from the fountain of divine love, while, in a merging of human and divine love, they remain faithful in body and in mind, in good times as in bad.

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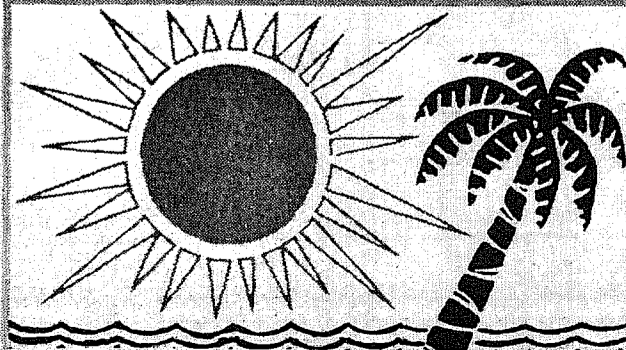
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## MIAMI BEACH

# Forget Hollywood idea of marriage; the real thing requires patience

By DAVID GIBSON  
(NC News Service)

Marriage is a happening that can last a long time. That's good.

It's also hard: maybe if it weren't expected to last beyond the honeymoon it would be easier to think we'd be good at it.

That long period of time provides ample opportunity for a married person to discover that his partner is really something else (err, someone else, that is).

It takes hard work and a lot of practice to be good at living with anyone else, particularly a marriage partner who as it often turns out, does not quite fit the mold one had him cast in before the wedding.

"Constant effort. It's work. It's work without any question. It's not Hollywood. It's honest to God work for people to maintain a good, healthy, stable marriage."

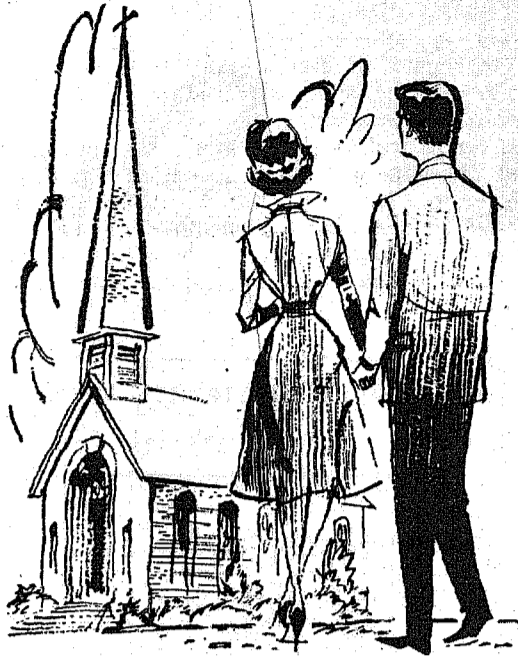
The speaker is Dr. Brady McKaig, 34, a psychiatrist in charge of couples-therapy at the Psychiatric Institute in Washington, D.C.

WITH a grin, Dr. McKaig had sandwiched me into a complicated twelve-hour work day that includes directorship of admissions for the hospital, short term "crisis intervention" therapy with hospital in-patients, group therapy sessions with out-patients, as much as 90 minutes a day with phone calls and extensive administrative paper work.

Despite the work, he answered my questions thoughtfully and often at length.

"So many of the difficulties in marriage have to do with people coming into marriage with a perception of the spouse that really is not the spouse," Dr. McKaig explained.

In other words engaged



couples really don't know each other as well as they think they do. You hear this often enough. But I began to wonder if there could be some sort of preparation for marriage that would help prospective spouses form authentic images of each other.

"Certainly knowing — really getting to know the spouse before marriage — and having a very meaningful, effective and open channel of communication," is needed, Dr. McKaig said.

"I guess basically you have to start with knowing yourself and something about your own needs. What needs are you carrying into a marital relationship that you would like to have satisfied or gratified?"

"And then: What type of individual can best respond and fulfill those needs for you?"

BY and large, Dr. McKaig said, it would be helpful if those who are not oriented to thinking about such questions could be able

to learn in some structure way — to sit down on a regular basis for some kind of preparation.

The trouble is "when people begin contemplating, talking and considering marriage, they're almost beyond the point of having an objective viewpoint about each other. It's so subjective at that point. Obviously, they're very emotionally involved with their partner."

"At this point, how much are they going to hear? How effectively can they begin to censor out and screen out things they may not want to think about, things that may well be true, that an objective person can see? Maybe somewhere earlier, maybe in the schools . . ." he mused.

"I mean, one thinks, 'Yes I am aware of certain things about my prospective spouse that I am concerned about or have some question about. How effectively am I going to be able to live with such and such a characteristic that he or she has?' But a lot of this is lip service.

At this point, I reminded myself that marriage itself provides ample opportunity for getting to know that a spouse is really something else.

Along with problems, some sizzling feelings, and some communication gaps, husbands and wives do have the opportunity of getting to know each other more objectively.

Regrettably, some couples do not find ways of dealing successfully with the problem this can cause them. That is often where McKaig can enter in. His job: restore realism.

"A LOT of the success of marriage is involved in knowing where the other spouse is in his or her thinking and feelings — the feelings being even more important than the thinking — and then working on the issue of expressing feelings in healthy ways, which is very difficult."

Usually in couples-therapy, Dr. McKaig explained, people discover that it takes more than one person to make a marriage problem. When this is realized and when the problem is worked at in light of this, treatment proceeds much more effectively.

If a husband and wife are trying to do the difficult work of maintaining a good, healthy, stable marriage, "they will need to keep their perceptions and assumptions about their spouse in agreement with the reality of the situation. They should not have unrealistic expectations of the spouse and then begin acting on those unrealistic expectations. Neither should they begin relating to the spouse as if the spouse were somebody else or had the characteristics of somebody else," he warned.



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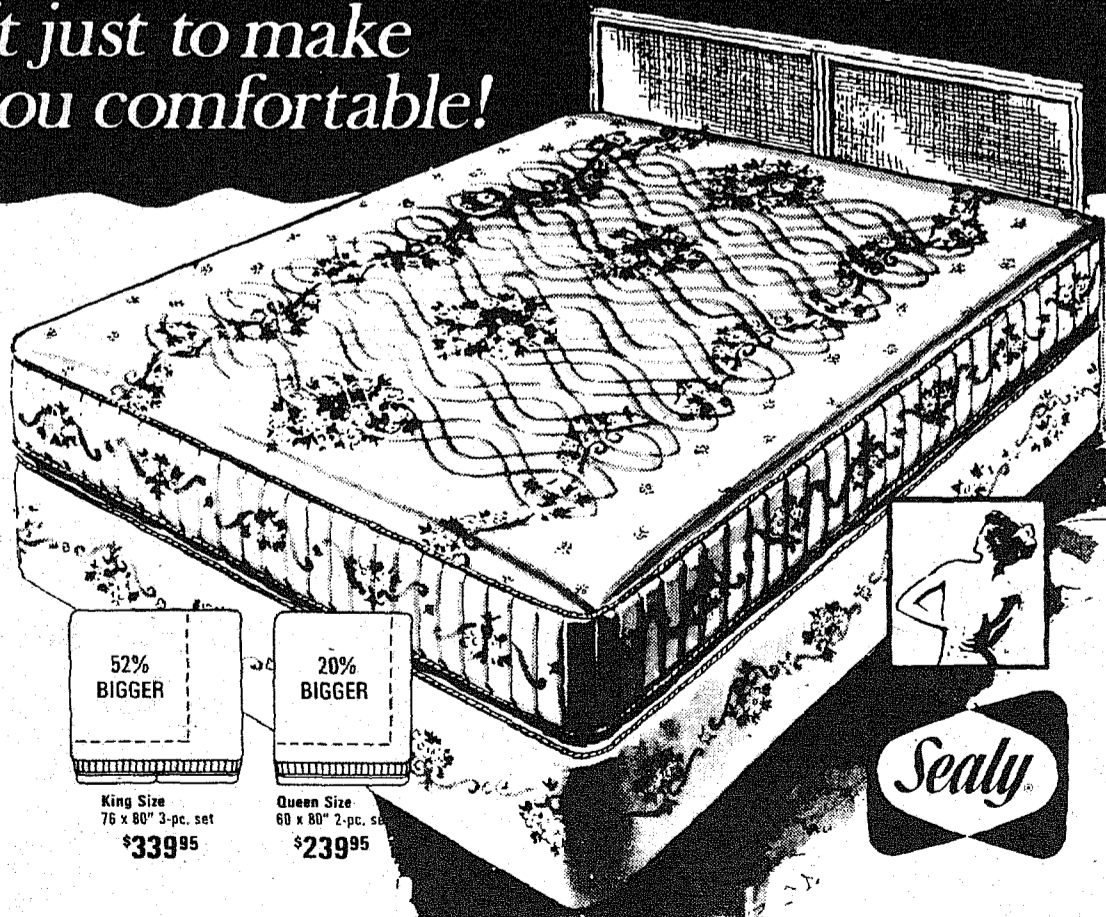


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## Wedding timetable

Careful planning is the secret of every beautiful wedding. The larger and more elaborate the wedding the earlier planning and preparation must begin to avoid last-minute rush and complications.

The timetable given below is for a formal wedding and large reception. Smaller and more intimate affairs require fewer arrangements and less advance planning.

### Three Months Before:

Decide with your parents on type and size of wedding and reception.

Engaged couple discuss plans with bride's pastor, and settle on date and time for ceremony.

Reserve location for reception.

Engage florist for decorating church and reception hall.

Begin compiling invitation and announcement lists and ask fiance's family to start their lists.

Choose wedding attendants.

Select wedding gown and costumes for attendants.

Order invitations, announcements and personal stationery.

### Two Months Before:

Select patterns for china, silver, and crystal and register them at local stores.

Cross-check the two families' invitation and announcement lists and eliminate duplications.

Address invitations and announcements and stamp them ready for mailing.

Select bridegroom's ring if it is to be a double-ring ceremony and choose gifts for attendants.

After determining honeymoon destination, begin assembling trousseau.

Complete arrangements for reception and order refreshments.

Arrange for music and photographers.

With florist, settle on decorations for church and reception hall.

### One Month Before:

Mail wedding invitations.

Have final fittings on wedding gown.

Order wedding cake.

Make last-minute trousseau purchases.

Begin record of wedding gifts and keep up with thank-you notes.

Visit physician for medical examination and obtain marriage license.

Have formal wedding portrait made.

Make final arrangements for rehearsal.

### One Week Before:

Check last-minute details with florist, caterer, musicians, photographers, etc.

Give announcements to maid of honor for mailing the day after the wedding.

Send wedding story and photograph to local newspapers and fiance's hometown newspaper.

Begin packing for honeymoon trip.

Try on complete wedding outfit to avoid last-minute problems.

Hold wedding rehearsal.

Keep up with thank-you notes for gifts.

Try to rest and relax as much as possible for the last couple of days, so you will approach the altar calm and serene for this most important ceremony of your life.

## Task of picking silver pattern

Was it love at first sight, or are you still trying to make up your mind? Choosing a silver pattern may take some time.

You have probably studied all the ads, and vaguely know what you want. But the best way to start is to visit a silver shop or department store. Only when sterling is picked up and balanced, its weight tested, can it be "seen" and selected properly.

Most sterling patterns fall into four general groupings — simple traditional, decorated traditional, contemporary and dramatic modern. Ask the jeweler or retailer to show you a sample of each. One of these categories is sure to strike a responsive emotional chord; and when the sterling salesman knows which is the favorite, he will show you other designs that fall within this grouping.

AFTER the choice has been narrowed down to several patterns, it's time to see them with other table accessories. If possible have a place setting set up at the

store. Many decorators feel that one of the three table appointments should contrast with the other two, not so much in style as amount of decoration. For example, a sterling pattern with an ornate deeply carved design will be shown to best advantage with china that is not too "busy." But a relatively simple pattern in flatware can be paired effectively with china featuring an elaborate design.

There's one other thing to keep in mind. Decorators have found that many brides are afraid to trust their own good taste. They play it safe, choosing a starkly simple silver pattern and china with the narrowest band of gold or silver, or the merest hint of color. Take a good look at those patterns again and choose the one you like best — not the one you think you should like!

IT'S BEST to buy flatware in place settings, which may consist of four, five or six pieces. The most popular is the standard 6-piece setting, which includes a place

knife, place fork, place spoon, teaspoon, salad fork and spreader.

"Place" knife, fork and spoon are the modern terms for the average size pieces used for all meals. The place spoon is used for cereal, soup or dessert. The salad fork can also double as a dessert or fish fork. The spreader is useful for all spreads and dips.

Sterling is one of the few beautiful things in the home that actually thrives on use. When the tiny surface scratches which are bound to occur gradually build up, they give sterling a patina. It is this patina which makes old silver so hauntingly beautiful.

DAILY USE is the best way to keep sterling bright and shining. Wash it immediately after use in hot soapy water, rinse in clear hot water. Dry silver immediately with a soft cloth. Air drying causes almost all metals to water spot. It's safe to wash today's silver in an automatic dishwasher.

For occasional, beauty treatments, use a polish that is specified for silver. Do not use chemical dips or aluminum and soda solutions. They tend to remove the subtle shadows in the crevices of some designs which have been put there with careful oxidation.

Rotation of sterling place settings gives all silver the same amount of use. Pieces which aren't being used can be stored away from the air ... in a silver chest, in tarnish-preventing cloth or in a drawer lined with the same cloth. Keep rubber-backed mats and rubber bands away

from sterling, for the sulphur in rubber tends to cause tarnishing.

Remember that sterling is to "use" — for the family as well as guests; for youngsters as well as adults. Sterling never deteriorates, it thrives on a busy life.

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## Parties for bride, groom

After the engagement has been announced, friends will be eager to entertain for the bride and groom. Parties are fun, and they are meant to be just that. Too many crowded into too short a period of time or too many late parties result in the entire wedding party and both families being completely exhausted before the actual wedding day arrives; most party lists include all members of the wedding party, and many would include relatives of both families.

If it is at all possible, wedding festivities should be limited to a period of a week or ten days before the ceremony. Too many late parties should not be scheduled, especially a few days before the ceremony.

Showers may be included, but here again a word of warning. Too many showers become very expensive for the bride's attendants as they are included in the guest list (unless it is a special group party), and each shower calls for another gift. Members of the bride's and groom's immediate family do not give showers.

When friends call expressing a desire to entertain for the bridal pair, it must be remembered to give preference to the first friend expressing a desire. The gracious offer of

one friend should not be refused and then a later offer from another friend accepted unless there is some good reason for doing so and the circumstances are understood.

If a party calendar is filled when a friend offers to entertain, it should be explained that there is no more time available for parties. Friends will understand they can give a party later.



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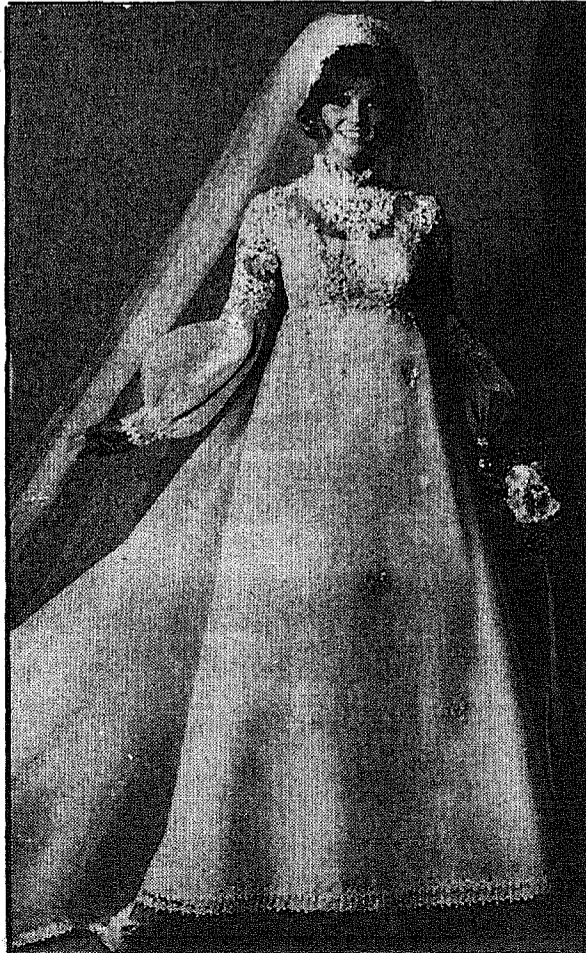
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# New texts in place of Gospel, Epistle

By **FATHER FREDERICK McMANUS**

Executive Secretary, Bishops' Committee on the Liturgy

A series of recent innovations distinguishes the new Catholic marriage service — choice of almost 30 readings from the Bible in place of the Epistle and Gospel of the wedding Mass; the declaration of consent by the bride and groom as central rather than the priest's interrogation; three different options for the nuptial blessing referring to both bride and groom instead of the traditional blessing limited to the bride alone; and a variety of prayers for the wedding Mass.

The real test of the revision will be the success or failure of the prayer texts which try to express the best human and Christian attitudes toward marriage and to base marriage responsibilities in the sacrament. This was the reason for the decision of the Second Vatican Council to correct the Catholic marriage service. Its purpose is rephrased in the recent decree authorizing the new texts: "to make the rite richer, to express the grace of the sacrament more clearly, and to teach the duties of the husband and wife."

THESE prayer texts are largely Biblical and traditional in inspiration. They insist upon the marriage of Christian believers as the sign of the covenant between God and man, the image of Christ's union with His people, the Christian Church. The prayers are realistic in seeking divine help in the human problems of married life, idealistic enough to offer a goal of faithfulness and genuine love.

As was done in the ordination rites, this revision of the marriage service attempts to reflect the council's teaching in the concrete. The repeated references to faithfulness as the equal obligation of both husband and wife is an example of this. In the English-speaking world this comes as no surprise, but it is a lesson not yet learned in some parts of Europe and was also a concern of missionary bishops during the council.

Thus the new book is flexible and offers the varieties and options already referred to — and good pastoral sense suggests that the bride and groom be invited to help in choosing the readings and prayers suited to the circumstances of their wedding, the particular congregation, etc.

The directions given to the priest who blesses the marriage are many. Instead of the formal introductory instruction that is routinely recited, the priest is told to greet the couple before Mass — either at the church door or at the altar and to express in his own words the part which the Church takes in their joy, that is, the meaning of celebrating marriage religiously in the midst of the community of Christians.

THE instruction itself is replaced by a homily on the Scriptural reading to explain "the mystery of Christian marriage, excellence of married love, the grace of the sacraments, and the responsibilities of husband and wife."

A single paragraph is added, as an example, for the priest

to begin the marriage rite itself. "You have come here so that your love may be strengthened by the Lord and sealed before the minister and the community of the Church. Christ blesses this love . . . and with this sacrament enriches and supports those whom he has already consecrated by baptism . . ." (no. 23)

The rite begins with an interrogation of the couple concerning their free and voluntary choice, their pledge of faithfulness to each other, their willingness to love and bring up their children as Christian believers.

As already mentioned, the exchange of consent may simply be the declaration of the man and woman (corresponding to "I take you . . . to have and to hold from this day forward . . .") in response to the priest's invitation: "Since you are ready to enter the covenant of holy marriage, join your hands and express your consent in the presence of God and his Church."

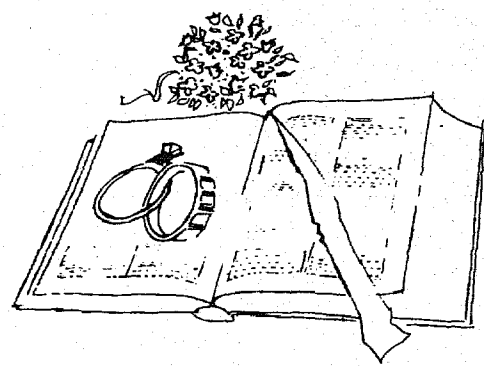
Or the traditional question-and-answer form may be employed. In any case it is expected and hoped that the couple will express their consent in the formula said from memory or read rather than awkwardly repeated after the priest.

IN THE English-speaking world the declaration of consent, with its reference to faithfulness in prosperity and adversity until death, is nothing new. But the Roman Ritual has never had such positive expressions of the marriage promises or even a form for the bride and groom to say when exchanging rings. In this instance the Roman Ritual has learned from other usages and now expresses marriage as more than a contractual consent, rather as a union of "love and faithfulness."

The blessing of rings has been reduced to a brief formula, with optional alternatives, and is immediately followed by the general or "universal" prayer which is usually called the prayer of the faithful. The Mass rite is then resumed, and the bride and groom are invited to bring the bread and wine to the altar as a sign of their part in the eucharistic celebration.

The text of the ancient nuptial blessing, which replaces the prayer after the Our Father, has been reworked and simplified. It retains the moving petitions for the bride, whose love for husband is compared to the Church's love for Christ, but it eliminates the one-sided and even offensive stress of the old text upon the bride's faithfulness. Instead the mutual and equal obligation of fidelity is expressed, and a blessing upon both husband and wife is invoked. Two new forms of wedding blessing are given as optional substitutes.

After this blessing the newly-married couple is invited to manifest "peace and charity" at the traditional moment of the kiss of peace before Communion. When they kiss each other before the altar in the presence of the community, it is to be a sign that human love and affection are sacred values sealed by the sacrament of marriage. This is then confirmed by the common sharing in the Eucharistic meal together with the congregation.



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# Traditional wedding procession yielding to a liturgical march

The traditional wedding procession — which followed the secular etiquette books and resembled a style show of ladies' bridal apparel devoid of religious meaning — is fast losing its dictatorial powers.

The newest trend being introduced is the use of some type of liturgical procession.

With the incorporation of the wedding ceremony within the nuptial Mass itself, it seems it seems fitting that the Mass celebrant and his assistants should take a significant part in the entrance procession to the altar.

Liturgical wedding processions are strongly encouraged by the new marriage service which provides for the priest to greet the couple at the church door or the altar.

RECENT marriage service instructions issued by the Vatican state:

"At the appointed time, the priest vested for Mass, goes with the ministers to the door of the church or the altar. There he greets the bride and bridegroom in a friendly manner, showing that the Church shares their joy . . .

"If there is a procession to the altar, the ministers go first, followed by the priest, and then the bride and bridegroom. According to local custom, they may be escorted by at least their parents and two witnesses. Meanwhile, the entrance song is sung."

Traditional entrance processions have the bridesmaids, beginning with the flower girl up to the maid of honor, precede the bride up the center aisle.

All the women of the bridal party walk in slow hesitant steps single file up to the altar steps where the groom and his male attendants are waiting at the right side for their parents.

The bride is escorted up the aisle on the arm of her father who, unless a ring bearer is use, is the only man in the procession.

WHEN they reach the altar, the bride's father "gives her away" to the groom. This custom not only has no liturgical significance but also recalls the pagan practice of considering women as chattels.

The priest and servers have a separate smaller entrance of their own to the altar from the sacristy. Why should there be two distinct processions when the wedding ceremony is an integral part of the liturgical community who together are offering the nuptial Mass?

New liturgical recommendations have recognized these discrepancies and new forms of liturgical processions are being introduced which include the priest with the bridal party.

The bride and groom are the ministers of the sacrament of Matrimony and are thus included in the procession with the ministers of the Mass. Liturgical processions, since they are so new, have developed no traditional pattern as yet, and many variations are possible depending upon local trends.

In one type the crossbearer and the two servers with candles lead the procession down the center aisle. They are followed by the celebrant. Next come two ushers side by side. Then the flower girl and/or ring bearer. Then the male attendants, each arm in arm with one of the bridesmaids (girls on the left, men on the right).

THESE are followed by the two official witnesses, the best man and the maid of honor. The bride comes next, escorted up the aisle between her parents who in turn are followed by the groom between his parents.

When they reach the sanctuary, the couple symbolically leave their parents and proceed together. The ushers escort the parents to their reserved pews. The bride and groom enter the sanctuary with their official witnesses. The other attendants take their places at the Communion rail.

A suggested exit has the married couple leave first, walking down the aisle alone, while the remainder of the bridal party wait outside the sanctuary. Then the ministers of the altar depart and the bridal party follows down the aisle, with hymn or organ music. Finally the congregation leaves the church.

Or the newlyweds could leave first together followed by the rest of their entourage, beginning with the parents of the new wife, and those of the new husband. Then the rest of the bridal party, and finally the congregation depart.

THE inclusion of the parents in the entrance and exit symbolizes that the bride and groom enter the church as members of their own families and leave it as a new family. The parents could also contribute a meaningful part to the Offertory of the Mass by presenting the gifts to be used in the Consecration to the bride and groom who receive the gifts from their parents at the altar rail and then present the gifts to the celebrant.



Using a relative or friend as a lay lector for the nuptial Mass creates another opportunity for more meaningful participation in the liturgy.

Since the liturgical type of solemn procession is a relatively new addition to wedding ceremonies, the bride and groom, their parents and pastor can choose a mutually agreeable form.

The important thing to remember is that the purpose is to make the rite more meaningful. Such a procession dignifies the wedding ceremony and deepens its sacramental nature, taking the procession out of the purely secular sphere.

## Keep up records

Accurate records of the couple's personal affairs are important and the best time to start keeping them is from the start of the marriage. A safe deposit box or another safe place should be secured for holding insurance policies, marriage certificates, birth certificates, religious certificates and later on deeds, contracts, and birth certificates of their children.

ACCURATE records are also needed for income tax purposes. All expenses that are tax deductible should be paid by check, in order to have proof of deductions for the internal revenue bureau. Deductible items include medical care, drugs, health insurance premiums, interest on debts, certain taxes paid to the state or city, union dues, job expenses not paid for by the employer, and charitable contributions. If the couple does not have a checking account they should request receipts for payments on these items.

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# Right attitude about sex necessary

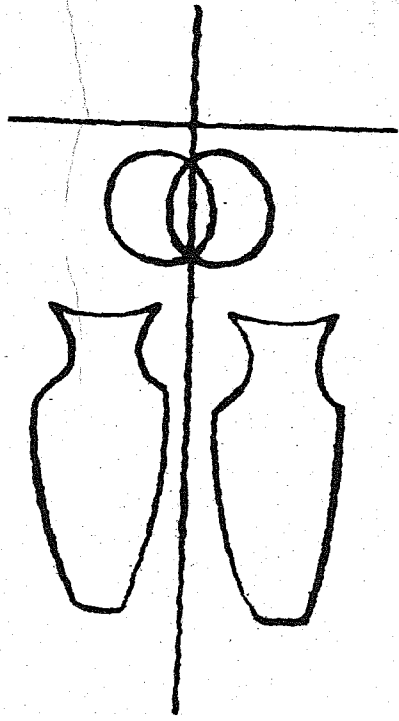
By MSGR. JAMES J. WALSH

In this issue of The Voice highlighting Christian Marriage, it would be pleasant, although unrealistic, to treat only the bright, heartwarming aspects of this subject. An understanding of marriage includes an understanding of sex, and nowadays we know well this can be a dark, discouraging picture to present.

"We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture, every section of our social life." This may sound like a quotation from the American Bishops' statement of some years ago. But it was neither bishop nor priest who uttered this protest. It was the Harvard Professor of Sociology, Professor Pitirim Sorokin.

SOME years ago, he published, "The American Sex Revolution," in which he warned that "the sex revolution is changing the lives of men and women more radically than any other revolution of our time." He has gone on record as saying often that the modern attitude towards sex is "as menacing to our internal security as anything yet uncovered."

The Professor insists that we are heading in the direction that led to the downfall of



Rome and Greece. This, of course, is the warning our bishops have been issuing for years, as they have repeated the lessons of history, namely, just as moral corruption caused the collapse of nations, so can our disregard of morality lead to America's ruin.

The Church today is often ridiculed for this "old-fashioned stand." A rising tide of strong public opinion is washing away old convictions in favor of the racy, appealing view that marriage is a private affair, that people ought to make their own restrictions regarding sex, that they should be free to act as they feel best.

EVEN within the Church today there is a novel permissiveness being advocated by some whose motives seem based on naturalism. And outside the Church, there are active movements to bless premarital sex, to dignify homosexuality, to squirt an odor of sanctity about the rankst kind of perversion.

The Church, in being true to her mission, has to speak out on sex. Often what she says is repudiated loudly. Some of it causes amazement as when she describes sex as intended by God as beautiful and good and insists that the right use of it carried with it the grace and blessing of God.

The Church has always

been anxious for our young people to learn the purpose of marriage and sexual powers, and to live from childhood on with reverence and respect for the body as God's holy creation.

SO important is this right attitude about sex, that God described it in the first pages of the book of Genesis which is revered by Protestant, Jew and Catholic. "And God created man to His own image . . . and the Lord God said, 'It is not good for man to be alone; let us make a help like unto himself . . . and after that man began to be multiplied upon the earth.'

"Wherefore a man shall leave father and mother, and shall cleave to his wife.

Thus God brought together the first husband and wife in a mysterious, wondrous plan, whereby they were to cooperate with Him in reproducing themselves and peopling the earth.

The Second Vatican Council, in beautiful, illuminating passages, put a new, refreshing emphasis on conjugal love. In the Constitution on the Church in the Modern World (Gaudium et Spes), the Council Fathers stated that "while not making the other purposes of matrimony of less account, the true practice of conjugal love, and the whole meaning of the family life which results from it,

will of God and binds all men many are ignoring this law of without exception in all nature, we are decaying from generations. And because so within.

have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Saviour, who through them will enlarge and enrich His own family day by day."

SHEDDING a brighter light on these basic truths, the document went on to say "Marriage to be sure is not instituted solely for procreation. Rather its very nature as an unbreakable compact between persons, and the welfare of the children, both demand that the mutual love of the spouses, too, be embodied in a rightly ordered manner, that it grow and ripen."

Only in the light of this truth, can sex be understood and used properly. To Adam and Eve, sex was a sacred, wholesome thing, as it must be now to all those who give God credit for designing the body of a human being.

THEREFORE, the Church reminds us that the hunger of sex is as natural as the hunger of food. The one is implanted by God to make certain the conservation of the human race, while the other hunger insures the preservation of the individual.

God indeed would be the fool agnostics think He is, if He designed sex without throwing up a rampart to safeguard it. Man needs a book of instructions. God gave him this information regarding the right use of sex and wove it into the very fiber of his being. In every heart God infused a knowledge of His laws governing marriage and sex. This is the unchanging law, the natural law of man.

Therefore, in this natural law for untold ages before the Catholic Church was founded, man found the code of sex morality which expresses the

will of God and binds all men many are ignoring this law of without exception in all nature, we are decaying from generations. And because so within.

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# Preparation requires lot of thought

By **FATHER JAMES T. McHUGH**

Director, Division of Family Life, U.S. Catholic Conference

Preparation for marriage has always been a serious and complex endeavor, and it is more so today than ever before.

Gone are the days when a man taught his son a trade and a woman schooled her daughters in the domestic arts. The time has passed when the newly-married could look to their families for special support and attention; they're too far away, usually.

Young people today are the products of a longer and more specialized educational process that places great value on individualism. The decision to marry requires something of a reorientation, and the couple must work out for themselves their plans for family life.

Today's young couples are aware of this, and are intent on setting up some goals for themselves as married partners.

High school and college marriage courses are helpful; discussions with married friends provide insights; the pre-cana conference highlights and synthesizes practical information. In the long run they find mutual understanding in shared convictions, built on dialogue and a continual updating of information.

A **GOOD BOOK** on marriage and family living can be helpful and in recent years a number of informative and readable books have appeared directed to ordinary couples eager to get the best from their marriages.

In many cases the authors are married couples more interested in sharing their insights than in solving problems. Within the Catholic community there is also a greater effort to discover and delineate the implications of Vatican II in regard to marriage and family life.

The following are some of the better selections currently available:

One of the most recent offerings is Joseph and Lois Bird's "Marriage is for Grownups" (1969, N.Y., Doubleday). Drawing upon their experience in counseling, the authors address this book to those couples whose marriage is so bogged down in little problems, they seem to miss the mutual fulfillment that they know marital living can bring.

The Birds maintain that marriage is a total relationship between two people who love one another, not just a series of problems that they are mutually faced with and feel compelled to work out. The topics covered in the book are commonplace: communication, money, sex, the children. The approach is clear and directed, reflecting what they have learned by experience as much as by professional training.

I FOUND "We All Have Mixed Marriages" one of the best chapters in the book. The authors show that every person has his own set of values, beliefs and moral imperatives. In many cases these are shared by others, but the emphasis may differ from person to person. Merely marrying an adherent of the same church will not assure agreement on all issues.

Couples must re-examine their belief in God, and their effort to make their marriage the basis of their faith commitment. They will then be able to understand each other better, and mutually supply the motivation and example that each one needs.

The "Mirages of Marriage" by Lederer and Jackson (1968, N.Y., Norton) adapts a mathematical concept and treats the family as a "system." Every "system" is somewhat unique, and equilibrium is achieved by balancing internal strengths and weaknesses. The authors classify marriages along a continuum from Stable-Satisfactory to Stable-Unsatisfactory.

They describe each of the categories by a "typical example," and most married couples can recognize something of their own experience in these examples. The book is quite provocative, but makes the point that marriage is growth and progress, and becomes most dissatisfying when a couple settles for the mirage rather than pursuing the ideal.

A **WORD** should also be said for an earlier book by Joseph and Lois Bird, "The Freedom of Sexual Love" (1967, N.Y., Doubleday). This small volume caught the message of



**WINDOW SHOPPING** and planning the wedding starts the dialogue early.

Vatican II and its implications for a married couple. It deserves careful reading by every engaged couple.

"God's Love in Human Language," by Father Van der Poel, (1969, Penn., Duquesne University Press) has just appeared, and it is an excellent synthesis of the scriptural and theological insights of Vatican II presented in a clear and thought-provoking style.

Father Van der Poel's work with married couples gives a liveliness to his theological writing as he develops his basic point — that the sacrament of marriage is rooted in the human realities of sexual difference, conjugal love, generosity and affection, and a desire for parenthood.

The Scriptural insight is present throughout, and Father Van der Poel presents the best thinking of modern popes and present-day theologians — always focusing on the dignity of the human person. His chapter on the formation of conscience places proper emphasis on the role of law and authority without losing sight of man's basic humanity and psychological growth.

"I Will" (1969) a paperback by Urban Steinmetz, is a recent publication of Ave Maria Press. The author is director of the Marriage Enrichment Program in Escanaba, Michigan, and his book draws upon his own experience as husband and father as well as his work in marriage education and counseling. Steinmetz is on the same wave-length as the Birds, convinced that marriage can be the happiest of choices for those couples who will have it so. Without becoming

trapped in the old stereotyped, trite list of psychological differences between man and woman, Steinmetz focuses on the ability of each partner to develop fully as man or woman, and he shows how the achievement of sexual maturity contributes to the vitality of the marital union. His chapter on mutual respect is especially provocative.

"Our Bed is Flourishing" (1969, N.Y., Sheed & Ward) by Dr. Robert McCready, a Chicago obstetrician, is addressed to engaged couples and the newly married. The book balances the technical advice that is usually given in marriage manuals with the wisdom that comes from understanding the human experience.

**JOSE DE VINCK** and Father John Catoir are the authors of "The Challenge of Love," (1969, N.Y., Hawthorne). The book is written for the engaged and young marrieds, and is significant for its pastoral insights and orderly presentation. The authors have anticipated the questions that young couples might ask, and they offer practical advice — always reminding the reader to form conscientious judgements that take into consideration the rights of the older person and the responsibilities of the married state.

Robert and Mary Joyce's "New Dynamics in Sexual Love" (1970, Collegeville, Minn., St. John's University Press) is a more philosophically-oriented work. It attempts to consider marriage and sexual love against the background of Teilhard de Chardin's thought and the insights of other modern philosophers.



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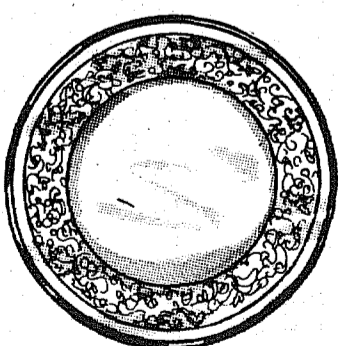
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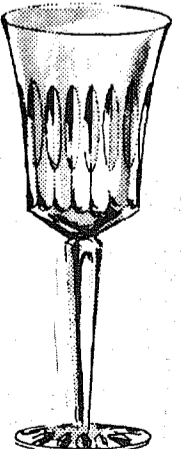
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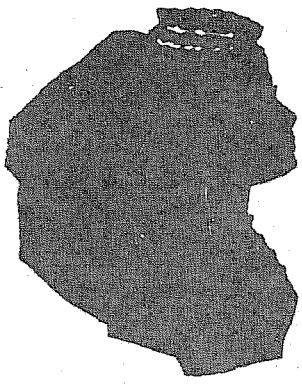
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## Bride's prayer

guiding star among all the temptations that beset this impulsive heart of mine.

**GIVE** me skill to make home the best loved place of all. Help me to make its light gleam brighter than any glow that would dim its radiance. Let me, I pray Thee, meet the little misunderstandings and care of life more bravely.

Be with me as I start my mission of womanhood, and stay Thou my path from failure all the way. Walk with me even unto the end of our journey.

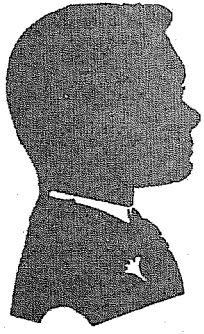
O Father, bless my wedding day, hallow my marriage night, sanctify my motherhood if Thou seest fit to grant me that privilege. And when all my youthful charms are gone, and cares and lessons have left their traces, let physical fascination give way to the greatest charm of companionship.

And so may we walk hand in hand down the highway of the valley of the shadow which we hope to lighten with the sunshine of good and happy lives.

O Father, this is my prayer. Hear me, I beseech Thee. Amen.

O Father, my heart is filled with a happiness so wonderful, I am almost afraid. This is my wedding day. I pray Thee that the beautiful joy of this morning may never grow dim with tears of regret for the step I am about to take. Rather may its memories become more sweet and tender with each passing anniversary.

Thou hast sent me one who seems all worthy of my deepest regard. Grant unto me the power to keep him ever true and loving as now. May I prove indeed a helpmate, a sweetheart, a friend, a steadfast



## Groom's prayer

charm, its sweetness, and may spiritual wisdom and maturer understanding ever strengthen our holy bond as the days roll by, and as the bloom and vigor of youth give way to the infirmities of advancing years.

In joy and sorrow, in triumph and failure, I will stand by her side, not as her lord and master, but as a devoted friend and protector sharing with her lovingly all I have and hold. I will build her a home, enduring, beautiful, peaceful: She shall be my queen, my comfort, the pride of my life.

Over this home we will write the Holy Name of Jesus. Grant, O Heavenly Father, that the charm of this beautiful Cana day may abide in it forever, and that Jesus and His Blessed Mother may be our constant guests.

May the same Divine Savior fashion our mutual love and that pure love which He bore to His bride, our Holy Church; and as He presented "to Himself the Church in all her glory, not having spot or wrinkle or any such thing," so may I be permitted some day to present to Thee this bride of mine to whom I have pledged constant fidelity before Thy altar.

O Heavenly Father, on this my wedding day, I sense as never before Thy sacred presence. It seems like the first glorious Sabbath in Paradise, when all was good and beautiful, when the universe lay at Thy feet in reverent awe, when the first man and the first woman listened to Thy voice in their pristine joy and innocence.

Behold the woman Thou gavest me as my companion for this life's journey kneels trustfully at my side. I thank Thee for joining our paths, and for granting us the privilege of sharing Thy power in perpetuating the work of Thy Hands.

I know that she is Thy gift to me, and I vow in my deepest soul to love her, treasure her, and keep her with unswerving fidelity until my dying breath.

May the love which knits our souls together today never lose its ardor, its



The cover of this special "Bride and Groom" section on marriage was provided by the Philip R. Lecours Studio, Coral Gables and other of their photos appear on Pages 3, 5, 14, 20, 26 B.

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# Pope sets five principles to guide married couples

VATICAN CITY — (NC) — Pope Paul VI has fixed five principles to guide Catholics in their attitudes on marriage and procreation. He declared:

First, that marriage and the family "are works of God and answer to an essential design which He Himself has traced and which stand above the changeable conditions of the times."

Second, that in marriage God has joined "two of the greatest human realities: the mission of transmitting life and the mutual and legitimate love of a man and a woman." "Marriage finds in human love . . . the fundamental law of its moral value."

Third, that "in the observance of the divine law, God in fact has entrusted to their (the spouses) responsible decision the task and the joy of transmitting life, and no one can substitute himself for them or coerce their will."

Fourth, that marriage, although the most common form of Christian life, "is not an easy way of Christian life," but rather "a long path toward holiness."

Fifth, that conjugal chastity "is not a new or inhuman law," but "throughout the centuries has redeemed woman from the slavery of a duty submitted to through force and with humiliation."

THE POPE was speaking to participants in the 13th national congress of the Italian Women's Center.

He said that while his words were directed first to Christian married people, he would like them to be extended to all spouses.

"And we hope that all children of the Church will hear the voice of their mother and that through their generosity they will merit for all the people of God, for all men, the light needed to understand well the laws of God that regulate matrimony, and will obtain for the Church the light needed to resolve according to God's will the difficulties and problems that are still under study," he said.

This last phrase was taken here as a reference to studies on the problem of birth control.

He continued: "But today more than ever she points out that the physical and moral health of humanity depend upon the health and full spiritual life of the family."

He referred to the special pontifical commission he founded on the problem of birth control and to the Second Vatican Council's teaching on marriage in its Pastoral Constitution on the Church and the Modern World.

Then he made his five points.

After declaring that marriage comes from God and stands changeless above the changes of the times, he declared: "Whatever concept or teaching fails to take into sufficient consideration these essential relations of marriage and the family with their divine origin and their destiny transcending human experience, will not grasp their deep reality and will not find the right path toward resolving their problems."

EXPANDING on his statement that marriage finds the fundamental law of its moral value in the human love of the spouses according to God's design, the Pope said: "In this light the spouses will find normal and necessary those laws of unity, indissolubility and mutual fidelity which seem only a burden where love is lacking. They will find unsuspected

powers of generosity, of wisdom and of strength, to give life to others."

Of the responsibility of the spouses alone in deciding how many children they should have, the Pope said: "The mission received from God of translating His creative and fatherly love demands of today's spouses a greater awareness of the present conditions of life, diverse in many ways from those of the past, and diverse in different countries. Certainly they do not justify selfishness or a timid lack of trust in God in the fulfillment of this primary mission of the spouses. But they require a mature decision, informed about all aspects and particularly that of their educational responsibility, in seeking the greater good."

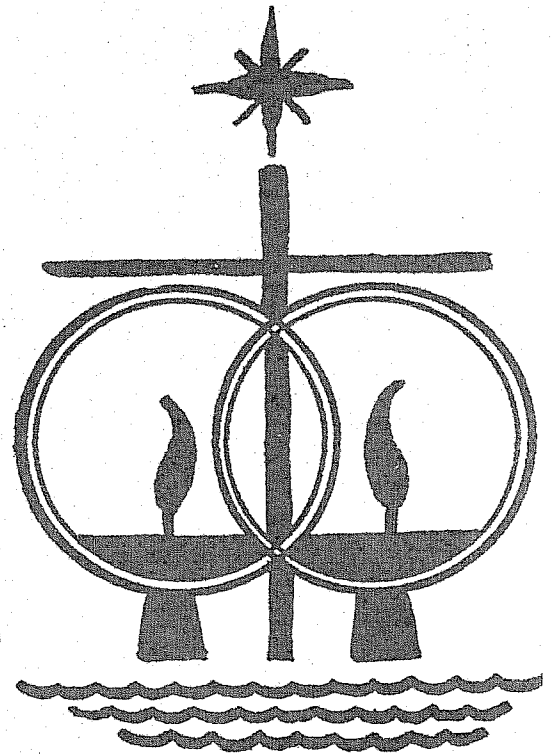
On the fourth point, that marriage is a long and difficult road to holiness, the Pope said that marriage is "nourished by daily sacrifices."

On his last point, the need of conjugal chastity, the Pope said: "It is the doctrine of honesty and wisdom, which the Church — illumined by God — has always taught, and which binds to one another with indissoluble ties the legitimate expressions of conjugal love and the service of God in the mission deriving from Him to transmit life."

Pope Paul said the doctrine on conjugal chastity was "strongly marked out by Pope Pius XI and restated by Pope Pius XII."

The Pope said husbands and wives understand how well chastity prepares them for their role as educators of their children.

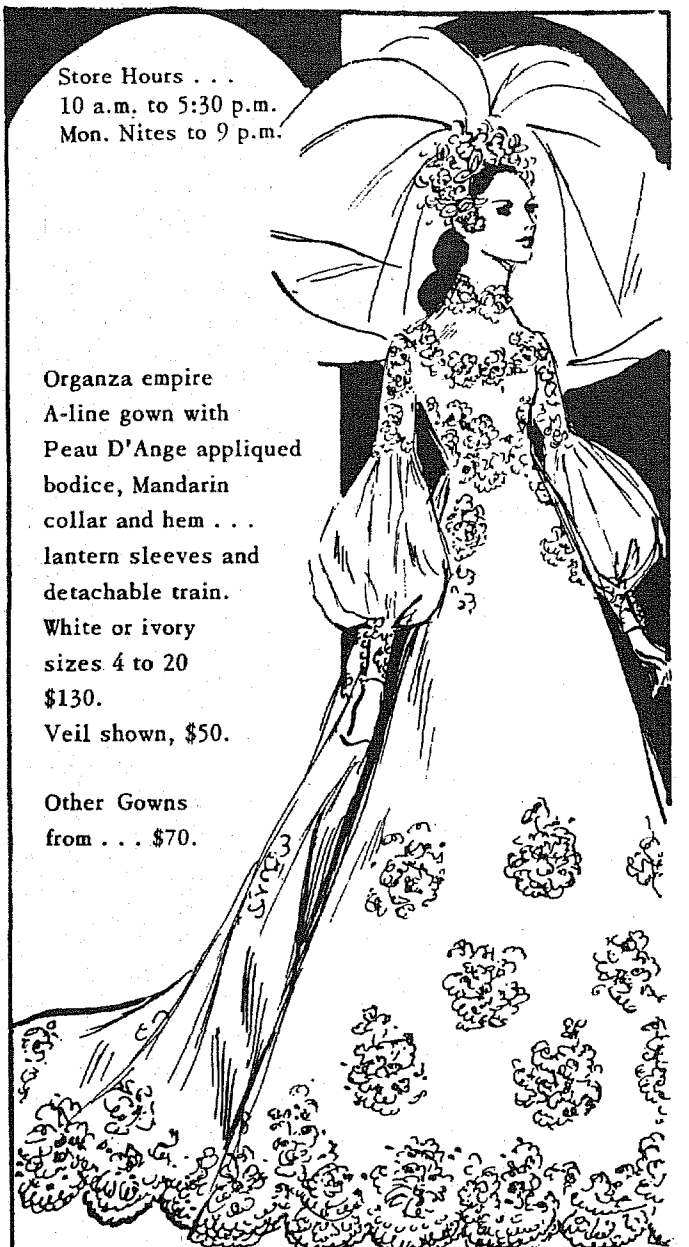
"It is true today, as yesterday and always: children find in the life of their parents the deepest formation in fidelity to God, while parents find in obedience to God the assurance of grace, which is sufficient for them in their now difficult responsibility as Christian educators," he said.



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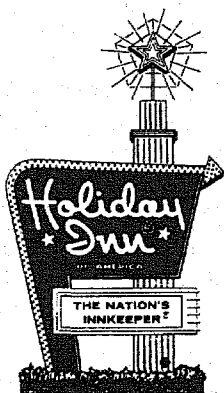
## Talk over offerings with priest

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IN some places it is customary to give the altar boys a small offering as a token of appreciation. However, in other places this is discouraged, and it is also better to discuss local custom regarding this with the priest who will perform the ceremony.

Since the advent of the new liturgy, many couples avail themselves of the services of a commentator and lector. It would seem proper, that as in the case of the best man or ushers, a small gift would be appropriate since it is usually a friend of those getting married who performs this function.



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## Ways to ruin marriage

There are many ways to ruin a marriage. The following are probably the quickest — and worst — ways.

- Insist on your own way. Never give in or compromise, even on little things.
- Run home to mother with your troubles. Never try to solve things yourself — or together.
- Air your spouse's faults in public. Amuse the crowd at a party with anecdotes about his or her failings. Never let a slip of the tongue pass without comment.
- Put other things before each other. If you're a husband, your job, hobby or do-it-yourself project. If you're a wife, the children, housework, cards or club work.
- Always wait for your partner to say he or she is sorry first, if you have an argument. Never admit you are wrong.

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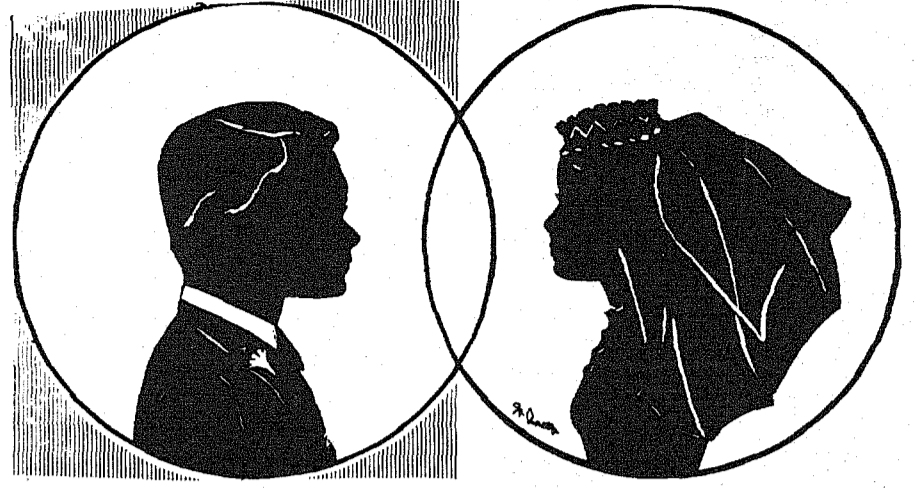
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# Guide to correct wedding attire

VERY FORMAL	FORMAL	INFORMAL
<b>Bride</b> Evening and Daytime: Traditional gown with cathedral or chapel length train.	Evening and Daytime: Floor length gown with or without train.	(Always Daytime) Suit or street dress, harmonizing accessories.
<b>Groom and Attendants</b> Evening: Full evening dress. Daytime: Oxford-gray cutaway coat, striped trousers, formal white shirt with wing collar, striped ascot of turned down collar and striped four-in-hand tie.	Evening: Dinner suit, black jacket for winter, white for summer. Daytime: Black or oxford-gray stroller, striped trousers, gray waistcoat, white shirt, turned-down collar, striped four-in-hand tie.	Dark business suit, white shirt, four-in-hand tie. Summer: White jacket, oxford gray trousers or dark blue jacket, white flannel trousers also correct.
<b>Bridesmaids</b> Evening: Floor-length gowns. Daytime: Same as evening but gowns are often less elaborate.	Similar to very formal but gowns are occasionally shorter in length.	Gown: Same length as bride's.
<b>Mothers</b> Evening: Floor-length evening or dinner dresses. Small hats or veil. Daytime: Same as evening but not as formal.	Dinner dresses, usually long, small hat or veil. Daytime: Dressy gown, usually street length.	Dresses or suits similar to attendant.

Guidelines may always be modified according to size, location of wedding, and the time of the year. There are really hard and fast rules to dictate such items as length of the bride's veil or wearing of gloves. Both decisions should be based on the style of dress chosen. Gloves now are considered optional apparel and again depend on the style of gown. There is one exception, and this is for informal weddings where gloves are required.



## Eight rules for quarrels

Quarrels? Sure, they'll occur occasionally — unless the marriage partners are either spineless or saints.

The Cana Conference of Chicago offers these eight ground rules for the encounters.

Keep little things little — don't make mountains of molehills.

Keep it to a discussion — a difference of opinion need not turn into an argument.

Keep hold of tongue and temper — we always hurt the ones we love because we know their Achilles' heel.

Keep it fair — reveal your feelings honestly. Don't insult or insinuate.

Keep it to yourselves — two are enough for a good fight. Don't bring in in-laws, friends, neighbors, children.

Keep it current — don't rake up the past to support your present position.

Keep talking — the silent treatment is deadly and defeating.

Keep it short — never let the sun set upon your anger.

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# Honeymoon's over couple faces decisions on money management

At the end of the honeymoon there will be many serious decisions to make. One of these undoubtedly will be how to best manage the family money.

When counseling a young couple, many bankers often refer to this process as "money management." The term, however, is not truly indicative of what it proposes.

Perhaps the phrase "money management" should be changed to "sound financial programming" with emphasis on the tools needed to do the job.

Basically, there are four main tools needed. They are, in order of their probable importance: a system of planning and recording income and expense; a checking account; a savings account; and a plan for the future.

OF THESE items, by far the most important is the first. It is in this first step that a financial plan either succeeds or fails. Consideration should be given to such things as whether to rent or own a home, reasonable savings goals for specific purposes (such as the purchase of a major appliance or a vacation) and longer term savings goals for such things as a new home. Whether some of these goals represent practical goals or "pie-in-the-sky" day-dreams, decide on them and then start saving to make your dreams come true.

Decide also on the amount of cash each of you will have for personal purposes and agree on what expenses will be covered in this way. By the time these things have been accomplished you will have begun step one in a sound financial program.

What we are obviously considering in step one, a system of planning and recording income and expense, is nothing more than the budget.

THE first item necessary for a budget is an income, and it is axiomatic that your income must be large enough to give you somewhat of a choice on how to spend it.

The importance of a budget lies in the fact that a budget gives us a picture of the way we distribute our income. If we save not a penny during the year, it at least tells us what we have done with our money.

Another axiom of the budget is that you will have no more money if you budget than you will if you do not. It is possible, however, to have more money for some particular purpose if you are willing to cut back on some other expense. The budget is simply a tool for planning, perhaps forcing us to make one choice out of several possibilities.

There are, of course, many ways to budget, and in most cases each method is satisfactory. There is one method though — so obvious

and so simple — that it is easily overlooked.

THE first step is calculate your net income. Your net income, the amount you receive after your employer makes all the necessary deductions, is the money you have to spend and to save. For illustration purposes, let us assume a couple has a weekly income.

The next step is to determine your fixed expenses and obligations. These include such things as your rent or mortgage payments, taxes, fire insurance premiums, phone and utilities bills, church contributions, installment obligations, and so on. Calculate the amount necessary each week to pay these bills as they come due and each week put this amount into a checking account.

SINCE most obligations are paid on a monthly basis, the total of these divided by four will give you the amount you must deposit each week to cover these items. Then on a monthly basis it is a rela-

tively simple matter to sit down and write your checks.

As an aid to this program it is most imperative that you also set up a system of recording the deposits and payments from the various smaller funds set up within this account. Only in this way will you be able to properly control your income and outgo.

The second part of a program for sound financial planning is a checking account.

SOME of the value in a checking account was unfolded in the discussion of the budget and the manner of paying for fixed expenses on a monthly basis.

A checking account also has some other important benefits. It can save you time, steps and money. With a checking account you need not be afraid of paying bills by mail, and your cancelled checks are proof of payment.

Your checking account can also provide evidence for tax purposes. It can help you

keep adequate financial records, and also it can often be used for reference purposes to establish credit.

A savings account, the third part of our plan, is also a very important tool. A program of regular savings is of vital importance in any sound financial plan. Most important is that your savings be done with goals in mind.

MANY authorities on financial planning agree that an emergency fund equal to three months' income should be one of your first goals. A reserve fund to meet large, irregular expenses throughout is another worthwhile purpose.

Saving toward short range and long range goals, such as the purchase of a major appliance or the purchase of a home, are also excellent ways to use a savings account. The most important thing to keep in mind, however, is the value of saving on a regular basis.

The final item in our sound financial program is a

plan for the future.

We begin to realize, primarily in our consideration of a savings account, that we would someday want to do more than just meet our expenses. We begin to think in terms of our future wants and desires — new furniture, a home of our own, a fund to rely on in an emergency.

You will undoubtedly recognize that the future will bring to your attention, other items that will eventually be incorporated in your plan.

For example, at some future date you will want to review your life insurance program or give consideration to other means of saving such as a sensible investment program. Having laid the foundation of your program earlier, you will have no trouble in fitting these new tasks into the same framework.

There are many ways of saving money and there are many more ways to spend it.

Rochester Courier Journal

## Sensible budget important item for newlyweds

The one most important item in a new home is a workable budget. Whether living on one or two monthly salaries, the income must cover monthly installments on any purchase, savings for a future family and living costs.

All current expenditures, including the amount spent for food, must be kept within certain limits. A record of food bills should be kept for several weeks before setting up a budget. A shopping trip to stock up on staples should equal the amount of one average weekly budget.

One of the best ways to insure good nutrition on a limited budget is to plan meals ahead. Make a week's meal plans and grocery list at the same time. Thus impulse buying and last-minute meal combinations that may unbalance both the budget and diet can be avoided.

A GROCERY LIST and menu should be flexible enough to allow for unexpected good buys or for changes in meal plans.

As the menus are made out, it is good to check to see if enough citrus fruits, dark-green and deep yellow vegetables, milk and other high quality protein foods and bread and cereals are included.

A food plan that suggest the amounts of food for a week's nutritionally adequate meals serves as a foundation for a market list. Out of the eleven food groups, foods that both will like can be combined into flavorful, balanced meals.

Cookbooks plus food pages of magazines and newspapers provide good menu ideas. Advertisements of food specials

and meat bargains can provide the basis for a week's menus, but first, ask if there will be time to prepare the dish; or is the food value worth the cost? If the menu works well, it should be filed for future reference. Never throw away a good recipe . . . keep testing it until you are an expert at cooking at least one good dish.



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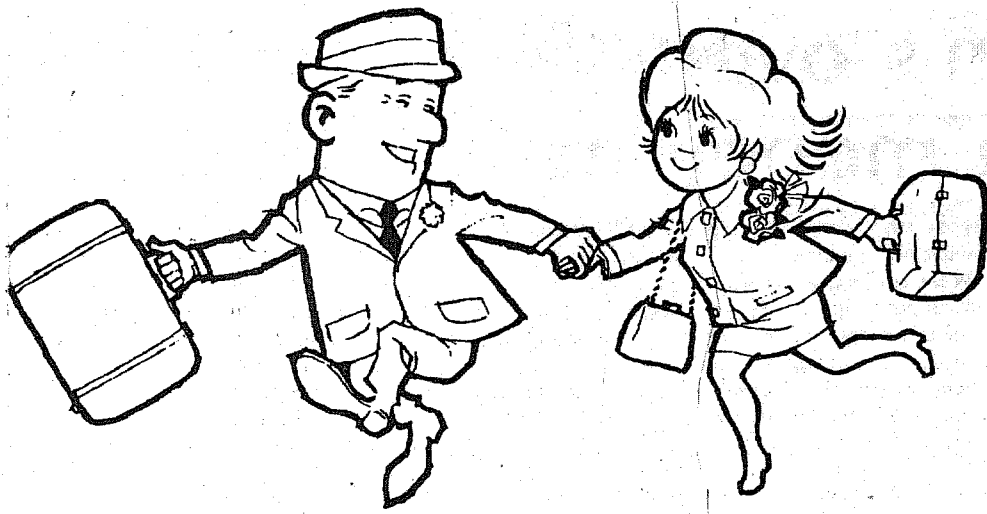
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## List of articles needed on the honeymoon trip

In all confusion and excitement of preparing for the wedding, it's easy to forget necessities (and a few practical luxuries) to take along on the honeymoon.

Necessities to be packed are:

- make-up and make-up removal pads
- cream that doesn't come off on pillow
- combs and brush (hair spray if you use it)
- shampoo (curlers and hair dryer optional)
- bath oils and perfume (pick his favorite)
- toothbrush, toothpaste and mouthwash.
- deodorant
- hygienic needs
- small scissors, tiny sewing kit, safety pins.
- suntan oil
- aspirin, vitamins
- pen and stamps
- face cloths (you would be surprised at how many "good" hotels do not supply them).

**UNDER** practical luxuries to be packed are:

- lightweight travel iron
  - instant water boiler, instant coffee, tea, dry cream and sugar (for a very early or late snack)
  - bottle opener, wine opener, knife (convince him that you're always prepared)
  - a little glad money to surprise him with a gift
  - camera and film.
- When the big day finally arrives it's good to have some schedule established. It's your wedding day and everything should go your way, but here's a little help on countdown procedure:
- two hours before the ceremony begin dressing.
  - one hour before the ceremony, maid of honor and bridesmaids (all dressed) gather where you are to pick up their flowers (and lend a little moral support to the nervous bride).
  - 45 minutes before the ceremony, ushers arrive, put on their boutonnieres and, generally, chide the bride a little.
  - 30 minutes before the ceremony, ushers leave for church and begin to escort guests to their seats.

## There's a cake to suit the taste of everyone

Cakes come in a variety of shapes and sizes. One bakery alone offers a choice in designs that range from the popular round and rectangular cakes to those that are heart and marquise shaped.

Each layer is frosted separately and transported to the location of the wedding reception before the entire cake is "built" into one.

**THE** cakes are put together in tiers with dowels used to support the layers. A favorite type at many weddings is the champagne cake, which has its layers separated by champagne glasses. One bakery even boasts of a fountain cake, which has a working fountain separating the layers of ornately frosted cake.

The designs adorning the cake vary according to each bride's likings but roses are the most popular floral decoration. Daisies and orchids are next in popularity.

Each cake also has an added ornament symbolizing the wedding ceremony. Traditionally most people choose the miniature bride and groom or wedding bells. But liturgically-minded brides may now request the Chi-Rho symbol or a cross with two



inter-locking rings to top their cake.

Logically, white is the color of the vast majority of wedding cakes. But the decorations and frosting flowers trimming the cake can be any of a rainbow of colors.

Most popular flavor for cakes at the wedding reception is a combination of white and chocolate batters alternated in layers.

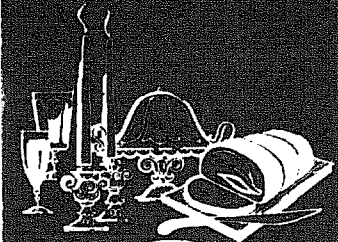
Besides the batter, the filling also comes in a number of flavors, usually fruit. The best liked seem to be pineapple, strawberry and raspberry fillings.

## 'How's about' cutting cake?

With the groom's hand on hers, the bride cuts the first slice from her wedding cake. If there are several tiers, she begins at the bottom and cuts two slices, one for herself and one for the groom.

After that, the rest of the bottom tier is cut by a waiter, or chosen member of the wedding party. The remaining tiers are separated and sliced, but the top tier with the figurines is usually reserved for the newly married couple.

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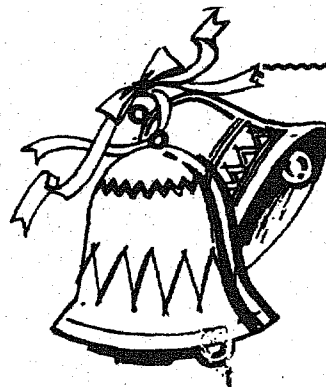
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# Marriage plans still traditional?

Will today's high school sweethearts be tomorrow's young newlyweds?

The odds are against it, reports the Institute of Life Insurance, which has recently conducted an attitude survey involving more than 1800 high school juniors and seniors.

When it comes to early marriage, there's a difference of opinion between boys and girls. A much higher percentage of girls than boys said it was likely that they would be married by the time

they reach their twenty-first birthdays.

THESE statistics make the point. Forty-two percent of the girls in the survey said they would likely be married by age 21. Only 14 percent of the boys expressed the same expectation. So, if this turns out to be true, a high percentage of tomorrow's fresh-out-of-high-school brides will be marrying (as is traditional) boys who are older than themselves.

However, the idea of put-

ting off marriage until after college, military service or a few carefree years of work is popular with high proportions of the youngsters in the survey. Forty-three percent of the girls said they would be likely to wed between the ages of 21 and 25. Forty-eight percent of the boys said the same thing. So if these classmates should marry — it won't be for a few years.

THE survey which brought these figures to light was done by self

administered questionnaire in cooperation with teachers in high schools located throughout the United States. In general, the students questioned came from "middle income" homes with a third indicating a family income of \$10,000 or more.

The answers to the "when are you likely to marry?" question divided themselves this way:

**Girls:**  
2% already married.

8% likely to marry after high school.

32% likely to marry between 18 and 21 years.

43% likely to marry between 21 and 25 years.

2% likely to marry after age 26.

13% don't know.

**Boys:**

1% already married.

1% likely to marry after high school.

12% likely to marry between 18 and 21 years.

48% likely to marry between 21 and 25 years.

15% likely to marry after age 26.

23% don't know.

Higher percentages of the girls than boys indicated interest in early marriage (and, for that matter, know when they want to marry.) On the other hand, the boys in the survey tend to be more old fashioned or traditional about the role of young mother as a co-breadwinner.



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## Place-settings simplify serving of the guests

In spite of TV dinners and barbecues, most families today take their meals at a dining table. The table may be in a kitchen or in a corner of the living room. Sometimes there's a separate dining room as there was in grandmother's day. But no matter where it is, the uniformity of its place-settings will simplify serving and put your guests at ease.

A place-setting or cover consists of napkin, dinnerware, glassware and flatware to be used by one person. Allow 18 to 20 inches for each cover, and set one inch from the edge of the table. Place knives, forks and spoons in the order in which they will be used working from the outside in toward the plate. Knives and spoons are placed at the right of the plate. All forks belong at the left, except a cocktail or oyster fork which should be placed at the extreme right.

THE centerpiece should not obstruct the view of guests seated across from each other; candles should be tall enough so that the flame is above eye-level.

A crowded table is never attractive and a crowded formal table is impossible to serve. For formal dinners, allow a few extra inches for each place setting but not so

much space that conversation becomes difficult.

Nobody skips breakfast when it is set at a pretty table. Use just the silver needed for the food to be served, as in the sketch at right. If the first course is to be grapefruit, an extra teaspoon would be correct. If no fork foods are included in the menu, the fork is omitted.

THE table may be as elegant as the occasion demands, but the meal is usually limited to three courses. The modern trend is

to set with placemats. A butter plate appears here, as at all meals, except very formal dinners. It is placed just above the tip of the fork, with the spreader lying across.

If the first course is in place before guests are seated, the napkin is placed on the left with edges toward the plate. Otherwise, it is put on top of the placement. Silver should not be obscured by either napkin or plate. Glasses, in the order of use,

are arranged in various ways. Additional knives or forks are brought in for the courses they serve. There are no spoons in place, except soup or melon spoons. Dessert silver arrives on dessert plates.



ONE of the traditional American customs is that of the bride throwing her bouquet to the bridesmaids, and the one who catches it, according to the adage, hopefully, will be "the next to be married."

### Seating options for bridal party

Some sources lead the bride and groom to believe that seating parents with the wedding party is simply out of the question. This is not true. There is an option — the combination table.

Also, brides often are discouraged from placing spouses of attendants at the head table. This matter also is optional.

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# How to get a license

Planning on getting married? You'd better check into the requirements in Florida for a marriage license.

Both parties must apply together at the marriage license bureau, or in some cases, the county judge's office (both are listed

under County Government in the yellow pages). Both applicants must have a positive form of identification with a signature, such as a voter registration card, driver's license or social security card.

Applicants under 21 years of age must have parental consent. If one parent is dead, the other parent may sign. If the parents are divorced or separated, the parent with legal custody signs.

After the application is filled out, the couple must get blood tests and physical examinations and fill out a state form, which expires 30 days after testing. After a waiting period of four days, the couple returns with these forms to the licensing bureau, and the marriage license is issued. The fee is \$5.



## Details up to couple

(Advice to parents of engaged couples from Father George A. Kelly's 'Catholic Family Handbook'.)

Let your children decide the details of their own wedding. One often meets a young bride who would prefer a quiet church wedding, followed by a simple reception for relatives and close friends.

But her parents are determined to make this event a showcase of their prosperity. Often they hire an expensive hall and invite scores of persons whom the bride and bridegroom will never see again. Thousands of dollars may be spent in this way, and the young couples may then be required to endure severe sacrifices to save a similar amount for a down payment on a home.

Parents should make sure, however, that all regulations of the Church are complied with. The prospective bride and bridegroom should visit the bride's pastor to make arrangements as soon as the engagement is effective.

## Young wives find twosome cooking hard

To read the cookbooks, you'd never know that cooking for two is everyday work for young wives. Menus and recipes — not to mention supermarket portion-packs — all seem to be based on the idea that a family doesn't eat at home unless it's four or more people. If you're a beginning homemaker, there are some tips that can take the terror out of twosome cooking.

**FIRST**, learn the quantity rules. The average portion for one person is between a quarter and a half pound of meat — more with bones, less without. If your supermarket isn't displaying the portion you want, ask — and insist. If you're buying frozen vegetables, look for the loose packs; you'll have less waste than with the three-portion, solid-frozen type.

**SECOND**, learn to shop once a week. Make a menu, then write out your shopping list — including everything you're going to need. If you don't have a freezer, plan more perishable main dishes (ground meat, chicken) for the beginning of the week, saving sturdier specialties for the end of the shopping cycle.

**THIRD**, learn about cooking times. Halving the quantity of a recipe for four doesn't necessarily halve the cooking time. It takes just as long to cook four burgers as it does two or twelve. Naturally, the smaller the roast, the shorter the cooking time; figure out minutes-per-pound (your butcher will know) and multiply accordingly.

**FOURTH** learn the presentation tricks. Even though they're all you want, two chops can look lost on a wedding-gift platter. To make dinner look appetizing, instead of lonely, surround the main course with "the fixin's" — all prettily presented on one platter.

**FIFTH**, get the snack habit. When you don't get home until your husband does, serve potato chips or onion-flavored rings (Wise has some new ones) with a pre-dinner drink. It's the kind of quick snacking that will take the edge off appetites — giving you time to get dinner on the table without panic.



## Dual purpose of banns

The announcements of marriage will be taken care of by the parish priest in the bride's parish. Banns should also be announced in the parish of the groom, either by arrangement of the priest or the couple.

In the Archdiocese of Miami permission has recently been granted to publish the banns in the cases of mixed marriages giving the

names of the Catholic and the non-Catholic.

Banns are announced three times, usually immediately preceding the event.

IT IS fitting that the banns are proclaimed at the Sunday Mass, which is a celebration of joy and thanksgiving, which also is the ideal of marriage.

The banns have a two-fold purpose: calling upon the

larger parish family to rejoice with two of its

members, who are about to establish their own home, and to pray for God's blessings to be bestowed on the couple; as well as their historical significance of insuring that the couple are free to marry, which today is generally known already because of the paperwork involved before the marriage may occur.

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# Marriage Encounter: basis to communicate

By MITCH ABDALLAH

A weekend away from home, from the children, from television, from the everyday cares and problems of marriage is the setting for the Marriage Encounter. The purpose of this setting is to give marriage partners a basis to communicate.

"We feel a lot of couples are living as singles," said Mr. and Mrs. Robert Munson, executive couple of the Marriage Encounter in the Archdiocese.

"There is so much which is so great in marriage," the couple agreed. "The Marriage Encounter has as its purpose, to make good marriages great. Marriage doesn't take care of itself. You've got to work at it as you would a job."

"One of the more common problems of marriages is a lack of communication between the marriage partners," said Mrs. Munson. "The Encounter provides the technique for communication. It gives the couple an ideal to work towards."

"MORE IMPORTANT," said Munson, "it gives a couple an appreciation for each other as individuals. We are not professional psychologists. The Encounter offers the tools whereby problems can be discussed and solved between married couples."

One of the major tools in the Encounter is dialogue. The program is couple oriented, not group oriented. Munson stressed. "The important thing is the couple," he said.

"We try to bring out the idea of love in dialogue, also to be honest, open and to bring in humor. The aspect of humor is very important."

What happens at a Marriage Encounter? The team consists of a priest and three couples. Through a series of ideas presented by the team, an opportunity is given to the husband and wife to look at themselves and their lives.

"They look at their marriage and their relationship to each other, the relationship between themselves and God, and between themselves and the rest of the world," Munson said.

"EMPHASIS is placed upon personal reflection and conjugal dialogue," said Mrs. Munson. "We start with the

'I' and then go to the 'we, then to God and then to the 'rest of the world.'

"The priest member on the team," she added, "can give an outside perspective relating to marriage which he gains through his counseling to married couples."

"With the priest present, we feel we have an ecclesial community. We have the Sacrament of Matrimony and the Sacrament of Holy Orders represented."

The Munsons made it clear that the Encounter was not a marriage clinic or a weekend retreat. It's an approach aimed at revitalizing marriage by presenting ways for a couple to understand each other and the world around them.

"WE GIVE THEM an opportunity to sit down and really talk with each other. We point out that it is important, after the Encounter is made, to spend at least 10 minutes a day listening and talking to each other," said Munson.

"The Encounter is not a fly-by-night technique but it has been proven for over 15 years now. With the program, couples have a base from which they can work toward better marriages."

The Marriage Encounter is not a time for socializing, the Munsons said. "We really don't try to downgrade the social aspect but by the end of the Encounter it seems like everyone belongs to one big family."

"In the presentation of the program, we use incidents in our own lives as examples in order to help couples open up to each other," Mrs. Munson said.

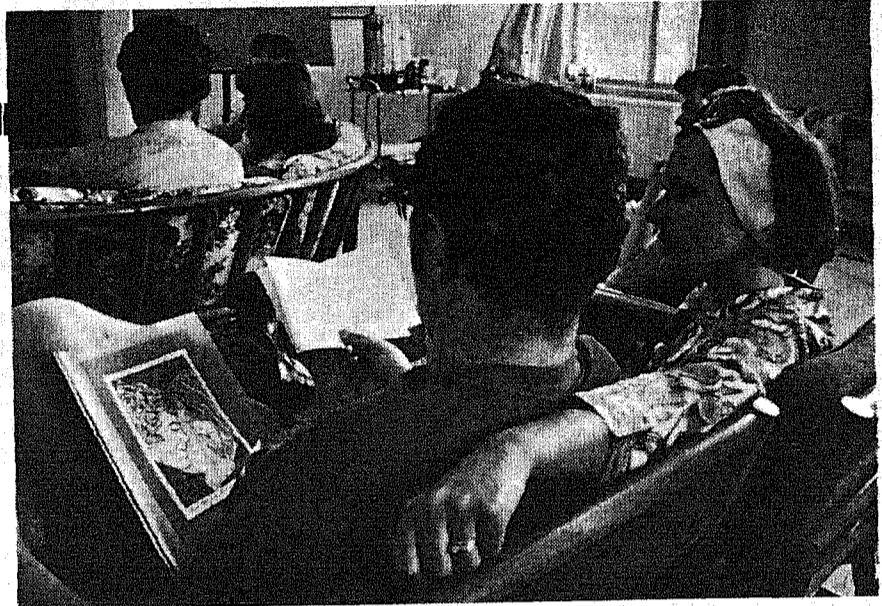
The program, while not necessarily intending to attract couples whose stability is on shaky ground, does accept them into the Encounter. Hopefully, the Encounter will help them come to some insight as to what their basic problems are.

THE ENCOUNTER movement had its origin in Spain some 15 years ago. It was brought to the United States in 1967. Miami was one of the first cities in the states to adopt the movement.

The Munsons were exposed to the Marriage Encounter while attending a CFM meeting at Notre Dame



PARTICIPANTS OF A MARRIAGE ENCOUNTER group together to become oriented to the format of the weekend's activities. Seated around the table, facing the couples is the team couple who guides the participants beginning the encounter. The team couple consists of a priest and three couples who have already made the encounter.



A COUPLE STUDIES a subject on marriage which was presented during one of the talks given earlier. The couple will reflect on the subject individually and then discuss it in a dialogue session.

University. The couple made the Encounter at the university with eight other couples. It was through their correspondence with some members of that Encounter group that the Munsons began the movement in Miami. It was with a New Jersey couple that the Munsons got together and formed a national board for the movement.

In charge of National publicity for the Marriage En-

counter movement, the Munsons finished Encounter 24 in the Archdiocese two weeks ago.

Deeply enthused in the movement, the fruits of the Marriage Encounter are readily apparent in the lives of the Munsons. After making their encounter, they decided "it was too good to be dropped." And they obviously hold this same opinion of the movement today.



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"I DO" says Maria Lydia Garcia in pronouncing her marriage vows before Father Gabriel O'Reilly to Thomas James McDaniel.



A LECTOR repeats the marriage vows in sign language just pronounced by Maria Lydia Garcia and Thomas James McDaniel. Father Gabriel O'Reilly performed the ceremony.

## Leaflet missals — order them locally

Many brides find that the leaflet missal is a convenient way to provide guests with the text of the wedding liturgy and rite of marriage.

They may usually be ordered through local religious stores or directly from the publisher.

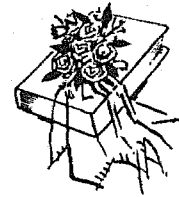
Among sources of these booklets are St. Paul Book & Film Center, 2700 Biscayne Blvd., Miami; The Leaflet Missal Co., 1999 Shepard R., St. Paul, Minn.

IMPRINTED on the cover of the leaflet missal are the names of the bride and groom, the date of the wedding, the name of the church where the ceremony will be performed and the city in which it is located.

The bride should know however, that these books contain only the Nuptial Mass and text of the marriage ceremony. Depending on the date of the wedding the text may differ slightly.

In precedence of Masses that may be offered on certain days, the Nuptial Mass ranks high. It is a Votive Mass of the second class and may be offered on any feast of the second, third or fourth class. This means that only Masses of major feasts of the Church would take precedence over the Nuptial Mass.

It is well to check with the priest about whether or not the wedding date will make an appreciable change in the text.



## Give self time for make-up

A lot of time, thought and expense goes into the selection of a bridal outfit, so don't let anything spoil the effect on the day you wear it.

Give yourself enough time to dress and makeup carefully. Apply lipstick after you slip into your gown to avoid the risk of smudges. Be sure your headpiece is safely anchored with pins so that there's no danger of tipping

when your attendant lifts the veil or when friends press around.

The car that takes you to church should be immaculately clean. If not, have it lined with a sheet to protect your gown. Sit carefully, smoothing your skirt under you, or lift it completely up to the seat to avoid wrinkling. At the back of the church, take a moment to straighten gown and veil. Have someone

"start" your train. To do this, it should be held off the floor at arm's length, billowed with air, then allowed to sink down and float after you. Now, take another moment to relax. Then, start up the aisle.

DURING the reception, as you dance and move about, it's a good idea to "bustle" your train if it isn't detachable. Probably the fitter has anticipated this need,

sewing three buttons at the waist center, back and sides with corresponding loops on the back of the skirt, about 24 inches below the waist. Just button the loops and you will have a charming Edwardian silhouette that dispenses with handling a train. Or the loop may be at the bottom of the center back seam so that you can loop it over your wrist. Either way, the fabric will fall in graceful folds.

## Order note cards early

As a wise and thoughtful bride you will order stationery for thank-you notes at the same time you order your wedding invitations or begin the plans for your wedding. Any small personal note paper monogrammed or not, is appropriate.

Every present requires a note personally written by you and the task can become quite burdensome if you wait and do it all at one time.

IT IS a good idea to write immediately as each gift is received and to keep the notes and mail them all at once after the wedding.

Except in very unusual circumstances, your thank-you notes should be completed not later than 30 days following your wedding. Some brides have been remiss in this respect, which marks them as very discourteous and unappreciative.

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# Think of gift at the earliest

Once you have received your wedding invitation it is time to start thinking about buying a wedding gift for the bride to be.

How much you spend will, of course, depend on your own financial situation and the closeness of your relationship with the bride. The average wedding gift costs about \$20, and the average shower gift about \$10.

Wedding gifts are usually gifts for the couple's new home, rather than personal trinkets for the bride. The gift should be delivered to the return address on the invitation at least two days before the wedding.

To find out what the bride really needs, the best person to consult is her mother. She will let you know if her daughter has registered her china, silver or crystal patterns. If she has, then all you have to do is call the store where she is registered and order a piece of the china or silver to be sent to the return address on the invitation. This method is foolproof, because the store has a record of all the pieces the bride already has, to avoid duplication.

THE considerate shopper always gets a little slip from the store to place inside the gift in case the couple should decide to return the gift. Most couples get duplicate gifts, especially if the wedding is large, so don't be offended if you don't see your toaster when you visit the newlyweds.

Bath towels are always a good gift for the bride, because she can never have too many (the more towels, the less often the laundry has to be done). No-iron sheets, blankets, a laundry hamper are other possibilities. Check with the bride's mother for color schemes.

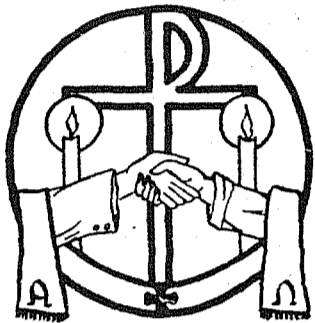
Toaster, an iron, an electric mixer and an electric coffee pot are essentials for newlyweds. Steak knives and casual glassware are good presents. Corning ware, which is a brand of pots and pans, make excellent presents because they can be used for cooking, for storing food in the refrigerator and as serving dishes. If you want to spend a little more money, a vacuum cleaner is a terrific idea.

YOU can never go wrong if you write the new couple a check. Make the check out to the bride, as all the gifts are technically hers — a custom to safeguard the weaker sex if the groom should split out of town before the wedding (heaven forbid — but it has been known to happen).

Gifts of a religious nature will always be appreciated in a Catholic home. Lovely crucifixes can be bought, made in styles to blend with any type furnishings. Bibles and holy water fonts are other possibilities.

Avoid the temptation to buy the bride lovely sterling silver serving bowls and elaborate centerpieces. Unless her apartment is already well-stocked, there are more practical items needed. Furniture, vases and paintings are not good selections, because these items are subject to personal taste.

Some of the warmest aspects of a wedding are the truly personal touches that a bride and groom and their families bring to the event. Among these are treasures from the past, a prayer book, a ring, an heirloom wedding veil.



## Gift custom for wedding party members

A traditional custom of the wedding is the gift presented to each bridesmaid and usher by the bride and groom respectively. A token of affection and appreciation for their part in making your big day, the gifts are usually small items which can be worn or carried during the ceremony and reception.

Brides usually present pieces of jewelry or compacts which can be engraved with the memorable date. Grooms find keychains, cufflinks or tieclaps also suitable for engraving.

If the wedding party is large, a slightly different gift should be chosen for the maid or matron of honor and the best man. The flower girl and ring bearer also should be remembered.

Gifts are usually pre-

sented at the rehearsal supper or at a special separate luncheon for the bride and her attendants and groom and his. The presents should be chosen with care and wrapped as mementoes of a happy occasion.

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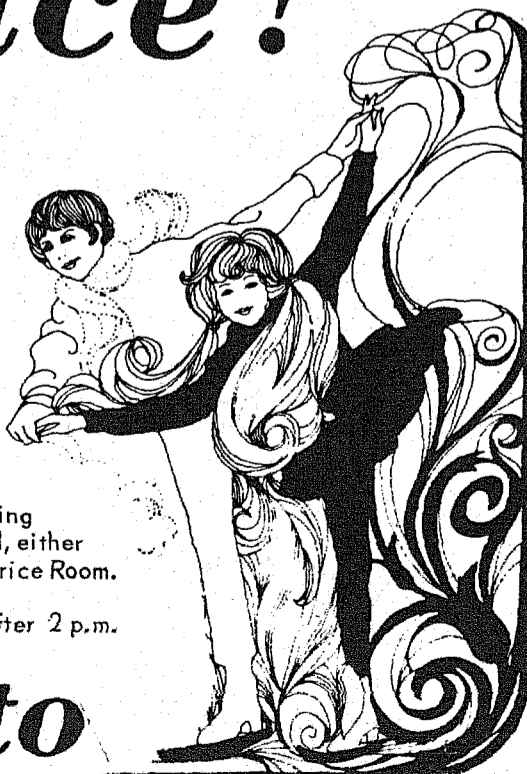
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# Love is commitment

By FATHER JOSEPH M. CHAMPLIN

Apparently some have tried pre and extra marital sex and found it wanting.

That sounds like an "I told you so" observation from a conservative celibate. Those conclusions, however, appear in mustached and long-haired Phil Tracy's columns for the National Catholic Reporter. He feels our contemporary rush for unfettered sex before and multiple liaisons after marriage has not quite produced the liberating effects predicted by early advocates.

Love, fidelity, commitment have, Tracy believes, suffered in the process and their decline is causing, in his view, cultural chaos and much personal misery.

On the other hand, many have tried matrimony and found it difficult, too difficult to endure. Time's Christmas cover story, "The U.S. Family: 'Help!,'" begins with a leadeadline, "The American Family: Future Uncertain." Anthropologist Margaret Mead, quoted in the article, asserts: "Students in rebellion, the young people living in communes, unmarried couples living together call into question the very meaning and structure of the stable family unit as our society has known it."

The magazine cites substantial "data of doom" to support a warning that our nation's families are in deep, deep trouble.

**THERE IS,** I think an encouraging sign in this otherwise bleak picture. Most couples in love and about to marry today take the step more seriously perhaps than did those who exchanged vows a decade earlier. The harsh facts of divorce and nuptial unhappiness scare them. They think long about this decision, look rather realistically at married life itself, and work hard to prepare for a future together.

Priests have recently seen that praiseworthy concern surface in couples willingness, even eagerness to plan their own wedding ceremony. The instant and huge success of "Together For Life" (Ave Maria Press, Notre Dame, Indiana; Alpha Corporation of America, Elk Grove Village, Illinois), a booklet and filmstrip designed to help the engaged in this planning, can be explained in no other way.

The degree of such preparation for a nuptial liturgy naturally varies greatly from couple to couple. In the dozen weddings at which I have officiated since the new rite's introduction on Palm Sunday, every bride and groom selected the scriptural texts they preferred; most picked the prayers

and blessing they wanted, half used the Prayers of the Couple and of the Congregation provided in "Together For Life;" a few wrote their own; three produced participation booklets for the congregation.

This last item, a personally assembled "Order of Service," requires considerable time and effort from the couple, plus interest and guidance from the clergyman. Of those used at our church, one was a single mimeographed page, folded, with art work on the cover, the second, a small, stapled xeroxed booklet, and the third, two large, carefully typed sheets, reproduced, then creased to form an 8 1/4" x 11" folder.

**THESE INCLUDED** a greeting from the bride and groom to the guests, names of those in the wedding party (including clergy, organist, servers, lectors), date and place of the ceremony, the rite's basic structure, the texts chosen, and a Prayer of the Couple. One also printed words for several hymns sung during the service and the people's responses at Mass.

The priest's advice is particularly essential if the couple decides to prepare one of these booklets. My experience indicates most people still are not familiar enough with these matters to know what should be incorporated into the text and what should be omitted from it.

## Extra care for diamonds

Although diamonds last forever, they can be chipped by carelessness, dimmed by dirt, lost from a loosened setting. Keep these tips in mind and your rings will always be beautiful.

Don't wear your diamonds when you wash your hands, do the dishes or apply cosmetics. Soap, creams, powder and dirt will dull their luster.

Don't let diamonds or other precious pieces come in contact with chlorine bleaches which can pit or dis-

color the mounting.

Don't wear them when you are doing housework or rough chores. Even though it is durable, a diamond can be chipped by a hard blow.

Don't jumble them in a jewelry case. Diamonds can scratch other pieces, and even each other.

To keep them gleaming, give them a dunking from time to time. To do this: prepare a small bowl of warm suds, brush gently and rinse thoroughly.

## Love is like this . . .

Love is smiling when you've just had your hair done and he asks — When are you going to have your hair done?

Love is ironing a shirt ten minutes before you both have to leave for work.

Love is when he eats the toast no matter how it turns out. Love is when he asks to look at the wedding pictures again because you looked so pretty.

Love is when he tells you the coffee's good. Love is when he says you look beautiful just after you've tumbled out of bed.

Love is not keeping secrets. Love is making him feel important. Love is keeping the telephone bill down.

Love is learning to live with last year's bathing suit and winter coat, and only one pair of shorts a season.

Love is learning to wait. Love is knowing that you're faithful to each other.

Love is asking him how his day went before thinking about yours.

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# MATRIMONIO: Unión de dos personas que maduran

Por MSGR. ROBERT W. SCHIEFEN, J.C.I.

¿Cuál es el propósito del matrimonio? La respuesta, por supuesto, depende de qué usted crea sobre el fin de la persona humana. Los comunistas consideran a la persona como un instrumento del estado y por tanto, para ellos el propósito del matrimonio es muy distinto al nuestro.

Los cristianos vemos al amor como la realidad básica de la vida humana. Cristo reveló que la voluntad de Dios hacia los hombres podía concretarse en una palabra: Amor. Para cumplir la voluntad del Creador, hemos de amarle a El sobre todas las cosas y a nuestros semejantes como a nosotros mismos.

**AQUELLA** persona que ha desarrollado la capacidad de ofrecer y recibir amor ha crecido hasta la plena condición humana, querida por el Creador, haciéndose merecedor de compartir la eternidad con el Dios del amor. El Reino de los cielos para el que hemos sido creados es el reino del amor, puesto que Dios es en sí mismo el eterno dador y recipiente de amor.

Los descubrimientos de la psicología moderna apoyan esta concepción del matrimonio. Los psiquiatras están descubriendo que las personas que padecen enfermedades mentales o nerviosas no son capaces de amar en cierto grado. Asimismo se ha demostrado que el niño que crece privado de amor en su hogar, es incapaz de amar.

He usado la palabra amor 10 veces en lo que va de artículo y esta palabra, amor, es la palabra que hoy se escucha por todas partes. Pero, ¿qué es amor?

Hay una variedad de definiciones pero ninguna mejor que la descripción que Dios nos da a través de San Pablo:

**El amor es paciente, es benigno;  
No es envidioso;  
No es jactancioso, no se vanagloria;  
No es descortés, no es interesado;  
No se irrita, no piensa mal.  
El amor no se alegra en la injusticia,  
se complace en la verdad.  
Todo lo excusa, todo lo cree, todo lo espera, todo lo tolera.  
El amor nunca se acaba,  
el amor nunca muere**

Este es el amor que debe formarse en el hogar, entre marido y mujer, entre padres e hijos, y tratar de explicar como.

**EN PRIMER** lugar, el amor ha de ser **construido** (y pongo énfasis en esta palabra) entre la madre y el padre. Ha de comenzar en ellos y si así es, se expandirá y abrazará a sus hijos y sus vecinos. El verdadero amor no puede ser contenido, sino que crece y se extiende hacia otros. Una vez más, la palabra revelada de Dios destaca esta verdad sobre el amor: "Aquel que dice 'Amo a Dios' y odia a su hermano, miente", escribe San Juan. No podemos amar ciertamente a Dios si este amor no se extiende hacia otros.

\*\*\*

El popular consejero matrimonial, Urban G. Steinmetz, ofrece una fórmula para construir el amor entre marido y mujer y por tanto en el hogar. Admite él que casi todas las fórmulas son inaplicables principalmente porque cada individuo, cada pareja, es diferente. Lo que funciona para unos, no sirve para otros. Pero su fórmula es tan amplia, tan básica, que garantiza el resultado en todos los casos. Cada pareja puede diferir en cómo seguir la fórmula, los métodos a usar, pero en una u otra forma.

## Amor y Felicidad

Para un matrimonio feliz hace falta amor. Amar es buscar el bien de la persona amada. Amar es hacer feliz al otro. El egoísmo es el cáncer del amor. La duda es el gusano del amor.

Para un matrimonio feliz hace falta diálogo, comunicación, conversación confidencial mantenida a lo largo de la vida, sin permitir que la rutina y el aburrimiento marchiten la planta del corazón.

Para un matrimonio feliz hacen falta cuerpos que se gusten y se atraigan, almas que se comprendan y se complementen; y un Dios que de sentido de eternidad a un amor que para ser verdadero, pide a gritos que sea para siempre.

Cuando haya hogares

felices, a pesar de los problemas, que abran sus puertas para enseñar no precisamente sus alfombras o sus muebles, o sus cuadros, sino su alegría y su unidad, estaremos reconquistando la verdadera imagen del matrimonio y nuestros jóvenes conocerán mejor la importancia de prepararse para el matrimonio.



¿Pelears? Segero

Después de casados, encontrarán ocasionalmente motivos para la discusión, que más de una vez se acalorará.

• No hay que asustarse por esas peleas naturales. Sólo no las habría si la pareja estuviera compuesta de robots o santos.

estos tres elementos tienen que estar envueltos: Comunicación, acción, oración. Estos tres puntos ayudarán al amor entre un hombre y una mujer hacia una madurez que alumbrará sus vidas, y las de sus hijos.

Lo primero, comunicación. Y no me refiero a una comunicación superficial sobre los pagos mensuales o los programas de televisión. Significa una conversación honesta sobre todos los aspectos que ciertamente afectan al hombre y la mujer. Comunicación con nosotros mismos y con nuestro compañero. Tenemos que preguntarnos frecuentemente a nosotros mismos: ¿Qué soy, que quiero ser. Cómo lo alcanzare? El matrimonio es la unión madura de dos individuos que maduran. La única forma de crecer es mirarnos a nosotros mismos como somos y tratar de llegar a lo que queremos ser. Constantemente tenemos que mirarnos con profundidad, lo que no es nada fácil, porque tendemos a ser muy benévolo con nosotros mismos, tendemos a engañarnos, culpando a otra persona, casi siempre nuestro compañero, de lo que es nuestra propia culpa.

**LUEGO** viene la comunicación con nuestra pareja. Para ser fructífera tiene que ser honesta, esto es, revelarnos tal cual somos y sentimos. Tenemos, también, que saber escuchar a nuestro cónyuge cuando nos dice cómo es y cómo siente. Dejemos de suponer, de posar, seamos honestos y escuchemos, escuchemos atentamente.

El siguiente elemento necesario para construir el amor en el hogar es el trabajo. Repito, el matrimonio es la unión de dos individuos que maduran. Y ciertamente no comienza así. Dudo que exista el hombre que a las dos semanas de casado no piense que se ha casado con una niña, mientras su esposa hace el mismo descubrimiento sobre su marido. ¡Se ha casado con un niño! Cada uno tiene que actuar para ayudar al otro a crecer, a desarrollarse. Mujer: Si quieres un hombre, tienes que construir uno. Hombre: si quieres una mujer, tienes que construirla.

Esto es difícil, pero no tanto como lo parece, porque ustedes tienen una motivación excelente: Uno, amas a tu cónyuge, quieres, te preocupas. Dos, cuanto más madure tu cónyuge, más feliz y más bello será tu matrimonio.

En esta obra de ayudar a tu cónyuge a madurar tienes que tomar dos precauciones: Déjale ser lo que debe ser y quiere ser. Por la comunicación honesta sabrás quién es y quién quiere ser. Respétale, ayúdale. No trates, como hacen muchos, de hacer de tu cónyuge una copia al carbón de ti. Te has casado con esa persona en particular principalmente porque te complementa, supliendo aquello que falta en tu personalidad. Necesitamos a la clase de persona con la que nos casamos.

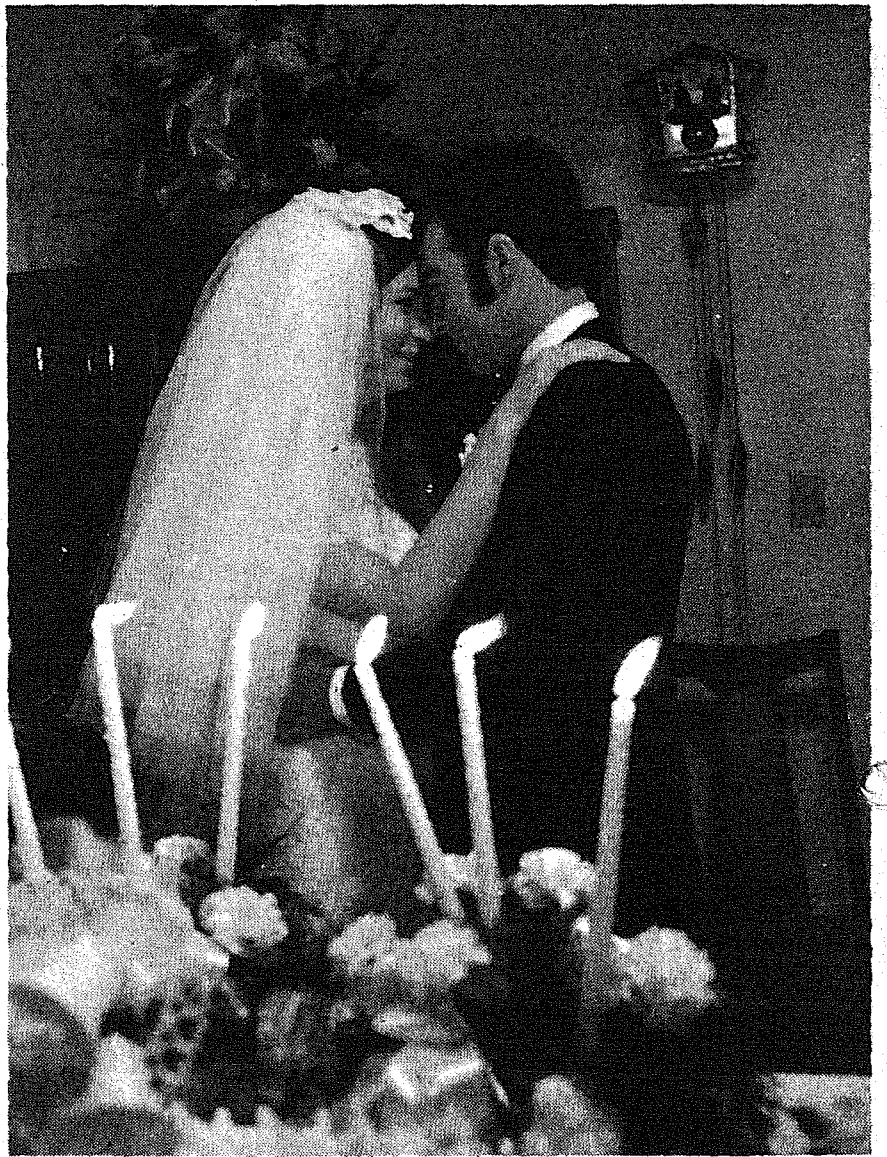
Todos tenemos faltas, rasgos, que nos apartan de ser humanos verdaderamente maduros y amantes. ¿Repararemos esas faltas y rasgos si alguien intenta imponérselo así? Ciertamente no, porque somos humanos. Llevamos dentro el conflicto con la autoridad.

Sólo una razón nos hará cambiar: El que nosotros queramos. Si mi cónyuge me ama, me demuestra su amor, yo trataré de ser merecedor de su amor, querré que nuestro amor crezca más y más y trataré de evitar aquellas faltas mías que impiden ese crecimiento.

**EL ELEMENTO** final es la oración. Los humanos somos tan complicados. Tenemos dificultades entendiéndonos a nosotros mismos, cómo vamos a esperar entender a nuestro cónyuge, ayudarlo a desarrollarse

El MFC de Chicago publicó recientemente una hoja con las siguientes reglas para una buena pelea:

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- Guarden la pelea para ustedes. Dos son suficientes para una buena pelea. No envuelvan a suegros, cuñados, amigos, vecinos, y mucho menos a los hijos.
- Limitala al tema presente. No envuelvas en una discusión cosas del pasado, ya superadas.
- Mantengan el diálogo. El silencio es mortal y desafiante.
- Sean breves. Nunca dejen que los coja la noche disgustados.



sin alguna asistencia divina. Una oración humilde y genuina, como ésta: "Señor ayúdame a conocerme y a conocer, comprender y aceptar a mi cónyuge."

Las parejas que siguen esta fórmula: — Comunicación honesta individual entre la pareja.

— Orar por la asistencia de Dios . . .

Ciertamente construirán un amor maduro entre sí que envolverá a sus hijos. Gracias a este amor la pareja respetará a sus hijos como los seres individuales que son, hablarán y escucharán a sus hijos con honestidad. Su hogar será un hogar feliz, que abrazará e iluminará a todos cuantos a el se acerquen.

La felicidad conyugal existe. Pero no se le encuentra hecha en el momento de casarse. Hay que hacerla todos los días a base de ternura, paciencia, comprensión, buena voluntad.

André Mauriac

La selección de un buen fotógrafo profesional es de gran importancia para usted. El día de su boda estará lleno de alegrías, emociones y detalles que no volverán a repetirse. Asegúrese de que el resultado final—su álbum de boda—sea un fiel recuerdo que la haga volver a vivir tan hermoso día.



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# Para Enamorados

"Hablemos del amor una vez más, porque es la verdad de nuestra vida . . . dice la canción de Rafael. Si; no sólo porque es el tema de los enamorados, sino por la sublime razón, dicha por San Juan, de que Dios es amor.

Nosotros oímos a todos los que hablan, o al menos usan el amor: consejeros, psicólogos, escritores, poetas, cancioneros, cineastas, libretistas, casados, solteros, novios

**AL UNICO** que ignoramos, cuando se trata de este tema, es a Aquel, con mayúscula, que creó al hombre y a la mujer, que realizó la primera unión amorosa de la tierra, a quien creó el amor, que es Dios.

Porque fue Dios quien dijo: "No está bien que el hombre esté solo; vamos a darle una compañera" . . . Y fue Dios quien en el templo del paraíso, bajo la bóveda del cielo, con el adorno floral de una naturaleza aun virgen, a los acordes de una marcha nupcial tocada por flautas de gorriones, bombardas de truenos y violines de ángel, hizo la primera boda de la tierra . . . Y fue Dios quien estableció esta norma que los siglos venideros se encargarían de cumplir: "Dejará el hombre a su padre y a su madre y se unirá a su mujer, y serán los dos una sola carne" . . . Y esta unión amorosa será tan apretada y querida por Dios que El, cuando la ratificará diciendo con toda la solemnidad de la ocasión: "Lo que Dios unió, no lo separe el hombre".

Si; "hablemos del amor una vez más, porque es la verdad de nuestra vida . . . qué nos importa la gente . . . aquella gente que mira la tierra y no ve más que tierra . . . esa gente que viene y va por el mundo sin ver la realidad

El amor que nace y que no quiere morir jamás. Que se

renueva siempre aunque pasen los años porque ignora lo que es fosilizarse.

El amor que no puede reducirse sólo a una comunión — ni mucho menos a un uso — corporal y físico, privándolo de la dimensión de lo espiritual y de lo eterno.

Qué lástima que LOVE STORY, que bate los records de taquilla y dicen que de lágrimas también, se haya quedado a mitad de camino, como una sinfonía inconclusa, por faltarle la dimensión del espíritu y de Dios . . . Triste amor humano ése que lo troncha una leucemia y que cae todo entero en la quietud lóbrega y fría de la tumba . . . El amor nace en la tierra, no conoce de términos, y se perpetuará para siempre en el Dios eterno.

Arturo W. Pinero escribió: "Aquellos que realmente aman, jamás serán viejos; podrán morir por la debilidad que producen los años, pero morirán jóvenes . . ."

Y el famoso dramaturgo inglés Somerset Maughan escribió: "La mayor tragedia de la vida no es que los hombres mueran, sino que dejen de amar."

**Y EL AMOR** verdadero, por enraizado en Dios es tal, que la muerte no sólo no lo acaba, sino que lo perpetúa. Los que se aman, no dejan de amarse, aunque mueran, si se aman en Dios.

Dice la canción: "Gracias a Dios, porque la gente se quiere, por la fe que nunca muere, por los niños y el amor". Que el tuyo sea siempre un amor en Dios.

ANGEL VILLARONGA, O.F.M.

## Noviazgo y Matrimonio

¿Cuál es el propósito del noviazgo? Es natural que a la novia le guste estar con su novio, reunirse, pasear, hablar con él frecuentemente.

Estas ocasiones deben servir para conocerse mejor, para juzgar, en estas ocasiones la garantía de una vida feliz cuando se unan en matrimonio.

Es un tiempo de reflexión ante el más irrevocable contrato que un hombre o una mujer han de hacer en sus vidas. Porque el éxito o el fracaso de esa unión depende de la felicidad de ambos. Un hombre y una mujer que fracasan en su matrimonio no volverán a ser totalmente felices. Afectarán la felicidad de sus hijos y, por ser la familia la célula básica de la sociedad, la felicidad o infelicidad de su matrimonio repercutirá en la comunidad social toda. Por eso es cierto el lema que es meta del Movimiento Familiar Cristiano: "Hacia un mundo mejor, a través de una familia más feliz."

El noviazgo es también tiempo de preparación al matrimonio no sólo seleccionando los muebles del futuro hogar, y planeando los trajes del adorno floral, la ceremonia y el vestido, sino estudiando a conciencia sobre lo que el matrimonio depara. Las reacciones psicológicas, anímicas, espirituales, físicas de hombre y mujer, las relaciones conyugales, la educación de los futuros hijos.

En el pasado, hombre y mujer iban al matrimonio como el pianista que toca de oído. Hoy — quizás como una solución a muchos oídos desafinados — la joven pareja tiene oportunidad de entrar al matrimonio con una preparación más adecuada para el mismo.

Aquí, en Miami, por ejemplo, se ofrecen periódicamente cursos de preparación al matrimonio, (en español o inglés) auspiciados por el Buró de Vida Familiar de la Arquidiócesis de Miami, con la participación de psicólogos, médicos, matrimonios con largos años de vida familiar, sacerdotes, que hablan a la joven pareja de lo que el matrimonio depara como sacramento, como unión física, social y



El matrimonio cristiano no lo forman dos personas. Hay un tercero entre los dos. El es Jesús.

espiritual de hombre y mujer.

Ya después de casados, las parejas cuentan con instrumentos como los Equipos de Matrimonios del Movimiento Familiar Cristiano, o los Encuentros Conyugales, que a través de animados diálogos, de charlas documentadas, de novedosos medios de promover el diálogo entre marido y mujer, les orientan y les ayudan a encontrar la solución a los obstáculos que puedan aparecer en la vida.

Tu anillo de compromiso será la joya más preciada después del matrimonio. Por tanto, debe ser seleccionada

con cuidado y reflexión. Tu anillo es algo muy personal y no debes dejar que otras personas te influyan al escogerlo.

En el matrimonio nunca dejemos que el amor propio pueda más que el amor mutuo. El "yo" más que el "nosotros".

Los planes para tu matrimonio deben comenzar en la rectoría de la parroquia donde se celebrará la cere-

monia. Lo más importante es reservar con tiempo la fecha y hora deseada. Ir con tiempo suficiente a la rectoría permite también llenar con más facilidad todos los requisitos. Y puede dar oportunidad a una charla con el sacerdote sobre el significado del matrimonio como sacramento, alianza de la pareja con Dios.

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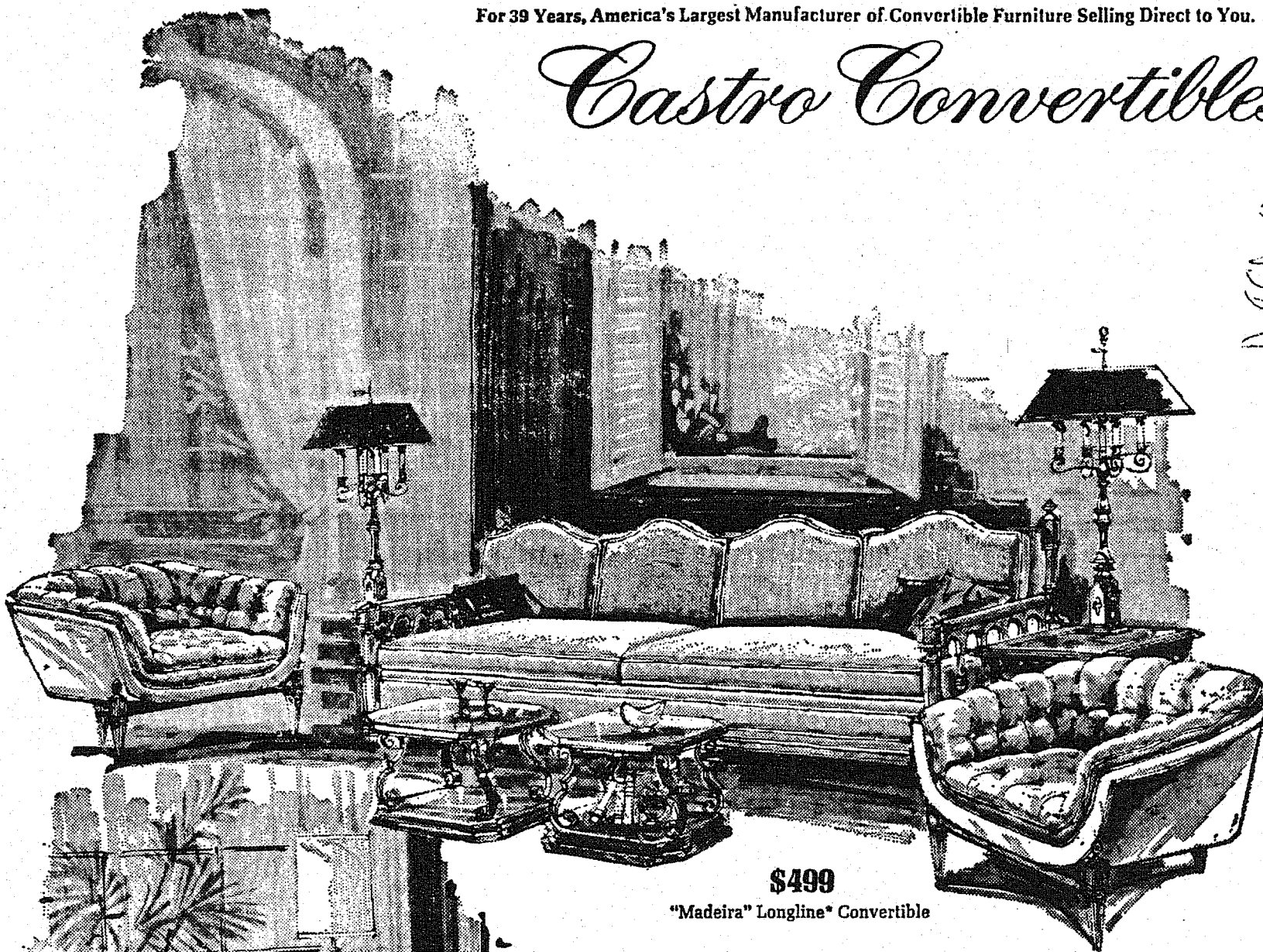
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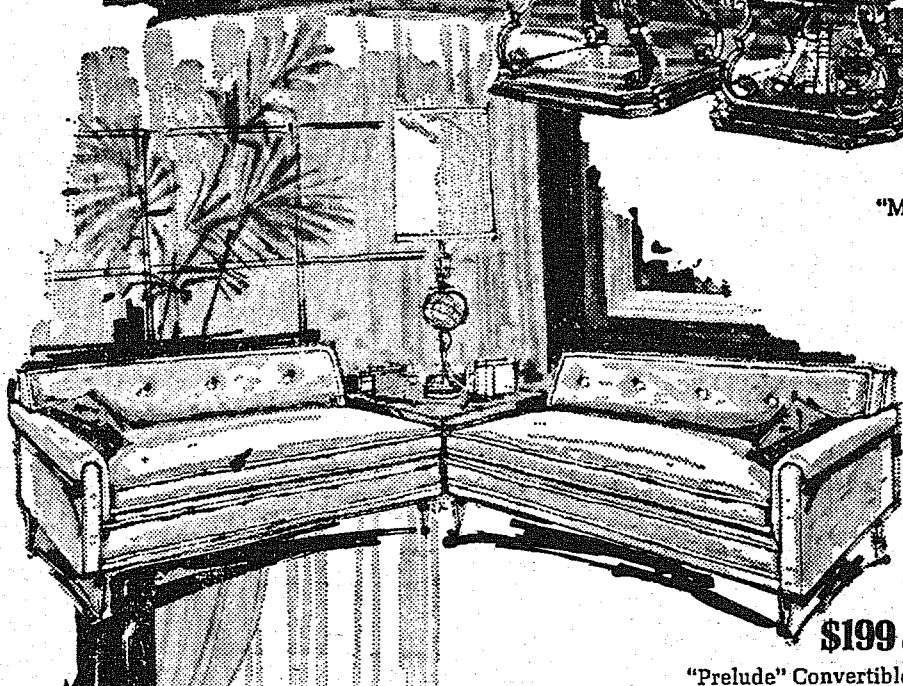
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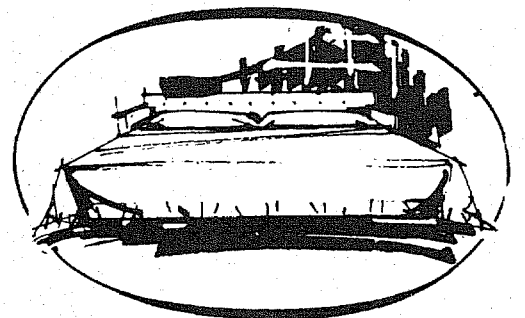
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