

Fla. Bishops' speak on death penalty

The following statement has been issued by the Catholic Bishops of Florida:

The Bishops of Florida thank God that there is, in response to attacks on human life in all its forms, a growing awareness in our day of the incomparable dignity of the human person. This awareness has expressed itself in special efforts to protect the unborn, to care for the unwanted and retarded child, and to assist the sick, the aged and the helpless poor. It is also reflected in the desire to eliminate the horrors and ravages of war. And now the movement to abolish capital punishment has reached a new stage.

On June 26 of this year, in a five-to-four decision, the United States Supreme Court declared the death penalty unconstitutional, on the ground that it violates the Eighth Amendment's exclusion of "cruel and unusual punishment." It soon became apparent, however, that this ruling did not preclude the right of States to enact laws imposing the death penalty, provided that such laws could be constitutionally defended.

It is certainly our hope that the time is not far distant when capital punishment will be abolished altogether. Many men of good will nevertheless remain sincerely convinced that the death penalty serves as a strong deterrent of the more heinous crimes. For this reason alone, it would be unrealistic to assume that capital punishment will not be restored on a limited basis in Florida.

We therefore feel obliged to draw attention to the fact that the law's application in the past was characterized by marked unevenness. It is true that the supreme

penalty was imposed on a relatively small number of criminals, and that death sentences were frequently commuted to life imprisonment. But of those actually sentenced to be executed, it is equally true that an unreasonably high percentage were the indigent, the friendless, and members of minority or ethnic groups.

If we recall the axiom, "Justice must not be a respecter of persons," we are forced to the conclusion that justice has too often failed that test. Those who could afford skilled defense attorneys and could pay for

the many appeals that can be made to higher courts, were evidently successful in many cases in avoiding capital punishment.

Circumstantial evidence, "voluntary" confession, and discrimination in jury selection — all these have influenced, indirectly at least, capital conviction decisions.

The point we are making is this: If the death penalty is to be restored in Florida, it is imperative that adequate workable safeguards be written into the law itself to forestall the injustices of which we have spoken. The redemptive and rehabilitative

aspects of punishment should more insistently be stressed than its retributive aspect. Life should be taken only in extreme necessity.

We call upon both priests and people to manifest the compassion enjoined by Sacred Scripture. The concern they have shown for all human life is well known to us. We now ask them to extend this concern to include those also who, because of their crimes against society, are the most abandoned of men.

Finally, to the State's lawmakers we pledge our prayers that Almighty God may assist them in their difficult task of providing Florida with legislation of the kind that tempers justice with mercy and which contains adequate provisions ensuring its equitable administration for all.

Archbishop Coleman F. Carroll of Miami
Bishop Paul F. Tanner of St. Augustine
Bishop William D. Borders of Orlando
Bishop Charles B. McLaughlin of St. Petersburg
Bishop Rene H. Gracida, Auxiliary of Miami



VOL. XIV NO. 37 15c DECEMBER 1, 1972

Advent season summons us to Spartan discipline

By FR. AL McBRIDE, O. PRAEM.
When Phillip of Macedon pondered the kind of education his son, Alexander, should

receive, he came to the conclusion that it should be a combination of the discipline of Sparta and the humanism of Athens.

When Ralph Nader was interviewed by a reporter concerning a critical need of today's youth, Nader stated flatly, "Today's youth needs a Spartan ethic." I might add that our adults may also need a touch of the Spartan ideal of self discipline.

We have an abundance of the culture of Athens. The good life, education, the arts, commerce and philosophy are available to a significantly large sector of our population. Still, a worm spoils the cultural apple. Drugs for the young and drink for the adults camouflage an insufferable boredom — and the suicide rate is creeping slowly upward.

We hear reports of discreet orgies in respectable, conservative middle-class counties, and watch with dismay the rise of divorce in rapidly increasing numbers. What is wrong? Among other things, culture and the good life can be misunderstood.

IT IS the purpose of culture to enable the human mind and soul to expand and to become self creative. The mistake we have made is to consume culture like rich ice cream. Thus we grow fat, instead of having the lean muscle of growing and developing persons.

That is why the culture of Athens always needs the discipline of Sparta. The hour of discipline and self denial is an education of the human spirit in self determination and self starter-ship. The culture consumers need a Bloody Mary for an eye-opener, or so they claim. The real eye-opener (or soul opener) is the purifying bath of Spartan retreat, regularity and resolve.

I have borrowed the Greek images of Athens and Sparta to illustrate what the Church quite clearly wishes to teach us through her liturgy of Advent. We are to

Really it was surprising who was saying 'really'

"Really!"
The answer was reiterated again and again at an expensive-looking residence in St. Hugh parish, Coconut Grove, as a census worker made her rounds.

Having received no response on her first call to the home, the census worker had noted this on her control form, indicating that a "call back" would be necessary.

AFTER completing her entire assignment, the volunteer did indeed make her "call back" — a successful "call back" which immediately drew a bright but brief answer.

"Yes," said a voice behind the door. "Hello," said the worker pleasantly. "I'm taking a religious census and I'd like to know if there are any baptized Catholics residing here?"

"Really," was the answer.
"Yes," answered the worker, "you see, if there is a Catholic in residence here, I'd appreciate his completing this census form."

Again the reply was, "Really?" The worker continued, "if you'll just open the door I can show you my identification."

The worker heard what was now becoming a familiar answer. "Really."

Becoming slightly defensive the volunteer added, "Look, I won't be interviewing you. I'll just leave the census

form with you and you can complete it privately. Then I'll return in a little while to pick it up. We've even provided an envelope for you to seal it in."

"Really?" was the reply.
"What's more," the volunteer hastily added, "it's very simple to complete. It's a form designed for computer use and requires a minimum of effort."

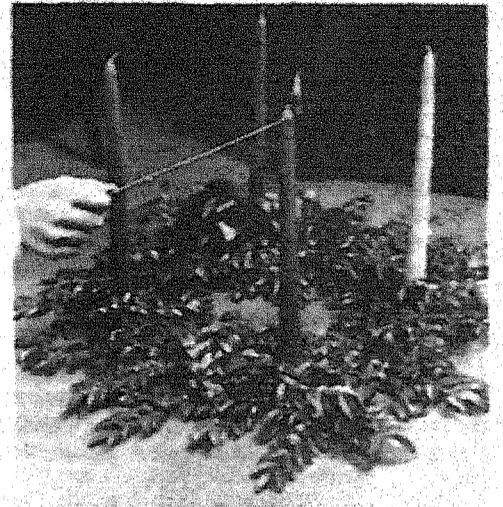
AGAIN the worker heard, "Really?"
Determined now, the worker continued, "most of the form can be completed by the simple mark of a pencil," and scarcely pausing for breath added, "that's why we call it mark sense." Rapidly becoming a study in tedium our worker heard the same reply. "Really?"

Weary and slightly disillusioned, the worker mumbled a final, "could you just tell me if there are any baptized Catholics residing here?" Of course, this question elicited the exciting answer, "Really!"

Dazed, but undaunted, our worker went to another door of the home and finding it partially open, she peered inside. "Hello, anybody home?" she called. "Really?" came a reply.

And there, stood the tenacious worker, eyeball to eyeball with a parrot.

"Oh, no", said our worker. "Really?" said the parrot!



A candle for each week of Advent

abandon false culture where we consume its benefits instead of using them as spurs to personal enrichment.

The Advent liturgy excerpts this powerful passage from Isaiah:

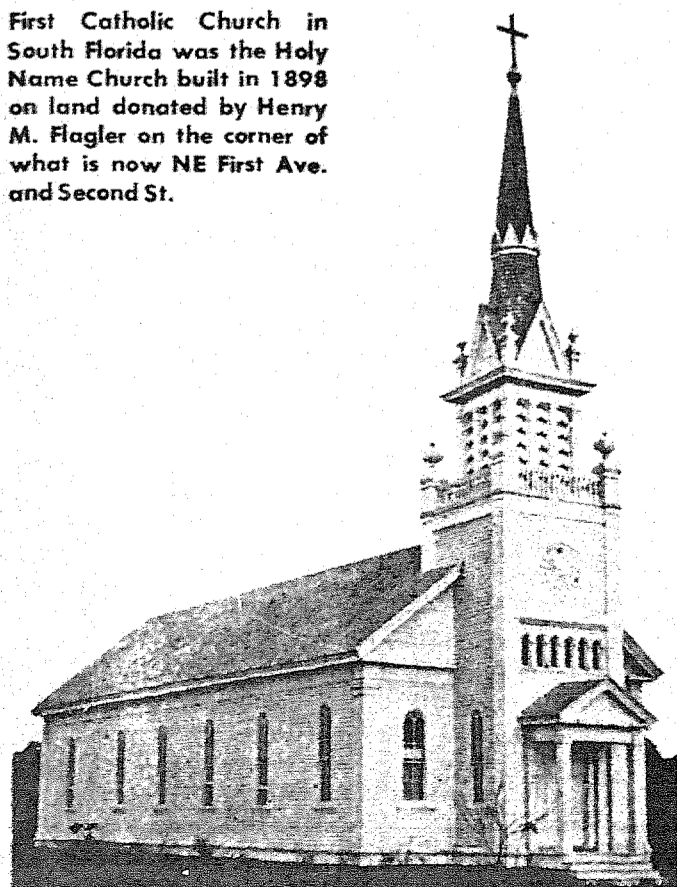
"Would that you might meet us doing right, that we were mindful of you in our ways! Behold you are angry and we are sinful. All of us have become like unclean men. We have withered like leaves and our guilt carries us away like the wind." (First Reading)

The difference between the Greek and biblical messages is that the Greek can only appeal to the good sense of the person and presume upon his hidden resources. The biblical passage presumes that we are not alone in this dilemma. It uses the words, "put on the Lord Jesus." This means that Jesus, with the immense power of His spirit and love, is approaching us and attempting to recreate us.

THE GLORIOUS rhetoric of the Greeks is but an image of the longingly thunderous interior word that Jesus directs to our hearts. The best the Greeks can do is be persuasive. The best that Jesus can do is both to persuade and then follow through

(continued on page 26)

First Catholic Church in South Florida was the Holy Name Church built in 1898 on land donated by Henry M. Flagler on the corner of what is now NE First Ave. and Second St.



GESU CHURCH, which replaced first Holy Name Church, was constructed in 1922 on the same site. Community religious and civic leaders joined parishioners and Jesuit Fathers in celebrating the parish's diamond jubilee last Sunday. See additional pictures and stories on Pages 4 and 5.

Inside this issue

Editorial, P. 6
Around the Archdiocese, p. 8
Know Your Faith, P. 14-15

ESPAÑOL,
Pgs. 23, 24, 25



THE VOICE
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Miami, Fla. 33138

Advent concerts set for Cathedral

A series of Advent concerts will be presented in the Cathedral of St. Mary on Sundays, Dec. 3, 10, and 17, immediately preceding 5:30 p.m. Mass.

Robert Fulton, organist and music director at the Cathedral, will be the featured artist during the first concert, beginning at 5 p.m. He will be heard in the Christmas portion of the "Passion Symphony" by Marcel Dupre.

GUEST artists. Charolette Megginson, soprano; and Morris White, baritone, will be heard in works by Handel, Hovhanness, Rowley and Mendelssohn.

A native of Alabama who has appeared in leading roles with the Birmingham Civic

Opera Association, Miss Megginson is a member of the music department at Barry College.

White, a native of Mississippi, is affiliated with the Opera Guild of Greater Miami and is a member of the Cathedral Choir. He is the recipient of several vocal awards and has appeared with the Greenville and Jackson Symphony Orchestras.

On Dec. 10 the All-Miami Boy Choir, directed by Paul A. Eisenhart, will be presented.

On Dec. 17 the Cathedral Choir and organist Fulton will present a program of sacred choral and organ selections.

The general public is invited to attend the concert and participate in the Masses.

Pope says acts today decide our tomorrow

VATICAN CITY — (NC) — Our actions today decide our eternal tomorrow, Pope Paul VI told thousands gathered in St. Peter's Square Nov. 26 for his noontime blessing.

The Pope criticized those who would explain human existence in secularist terms, and maintained that only belief in Christ as king of the universe can fully explain the wonders of the world.

Speaking from the window of his study on a cold, blustery day on the Feast of Christ the King, the Pope declared:

"This exaltation of Jesus Christ in His glory and in the rebirth of the world is presented eschatologically, that is, in the form of future life — for us almost undefinable."

INSISTING that this was a "stupendous meditation," Pope Paul continued:

"Our today decides our destiny for our eternal tomorrow."

Remembering this concept and placing our trust in Christ, the Pope said, protects us "from the invasion of radical secular ideas" that make us forget the religious aspect of our true salvation.

Admitting that secularism serves well in its limited area of thought and action, the Pope maintained that secularism "is not able to sustain itself as a global vision of life."

Retired bishop will assist in Pompano

(Special to the Voice)

BURLINGTON, Vt. —

Most retired senior citizens spend a winter in Florida to forget about work. But 76-year-old Bishop Robert F. Joyce is going there to forget about retirement.

The former head of the state-wide diocese of Burlington, Vt., has agreed to do parish work to assist Msgr. Rowan Rastatter, pastor of Assumption Parish, Pompano Beach.

Their mutual friend, Archbishop Coleman F. Carroll of Miami knew that Msgr. Rastatter needed help during the winter and arranged with Bishop Joyce who said he would like to undertake the assignment.

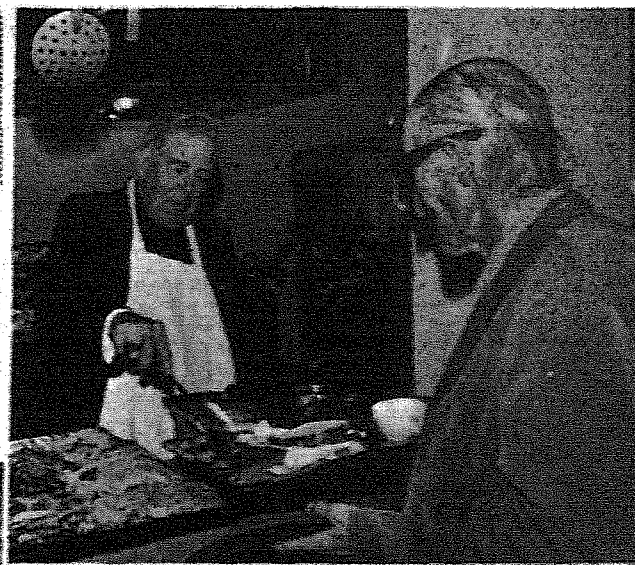
"I'm looking forward to the opportunity," the bishop said. "I was in parish work from 1923 to 1957, the year I became bishop."

IT WAS while serving at St. Peter's Parish, Rutland, Vt., that he was named auxiliary bishop in 1954 to the late Bishop Edward F. Ryan whom he succeeded in 1957. His pastoral work also includes three years as an Army chaplain in World War II.

He was succeeded in

January by Bishop John A. Marshall.

Last year, on vacation, he assisted for 10 days at a Delray Beach, Fla. parish. He liked it well enough that he has agreed to help at Pompano Beach from Dec. 1 to April 1.



SOME 800 needy persons enjoyed a traditional Thanksgiving dinner at Miami's Camillus House operated in the downtown area by Brothers of the Good Shepherd. Archbishop Coleman F. Carroll is shown serving one of the group. Below the Archbishop, accompanied by Brother Kevin, superior, talks with a few of the men waiting in line.

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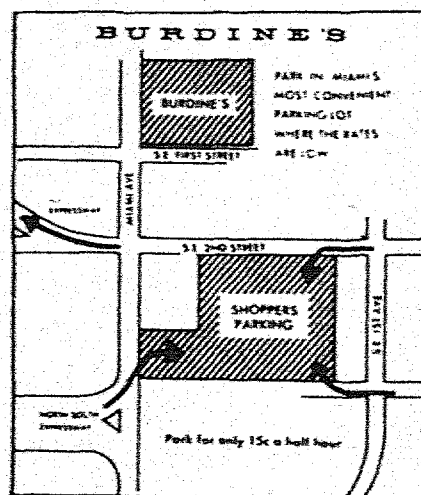
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Farm labor issues aired on T.V.

By BOB O'STEEN
Voice News Editor

The farm labor-sugar industry feud spun on this week as issues were aired by both sides.

Labor spokesmen, on a West Palm Beach television program moderated by Father John McMahon, head of the Archdiocesan Rural Life Bureau, charged that the sugar industry was exploiting cheap Jamaican labor to keep out

American farm laborers who would demand more money for the difficult work. Present rate is \$2 an hour minimum, or more if the worker cuts above the minimum quota.

Bill Hunter, director of Public Relations for Florida Sugar Cane League, however, said in an interview he doubted if even higher pay would bring in many domestic cutters.

"THIS YEAR we spent \$40,000 recruiting American workers. We went all over southeastern United States and

even went to Texas. A total of 84 domestics applied to U.S. Sugar Corporation. Seventy-one were accepted. Only 33 showed up for the physical and out of 28 who were physically accepted only 13 appeared for work and as of now there are none cutting cane for us.

"We do not feel that the use of off-shore labor is keeping domestics out. We have an open door policy. Regardless of (continued on page 22)



PRO-LIFE forces seem to be turning the tide against liberalized abortion laws during recent weeks in the wake of a handful of court decisions retaining or tightening statutes in a number of states. Above, right-to-life demonstrators stage a rally on the steps of the Capitol building in Washington in November 1971. See editorial, page 6.

Latin American bishops meet to draw guidelines

By CARLOS ANDRADE
SUCRE, Bolivia — (NC) — Six cardinals, 54 bishops and 10 consultants came here to develop pastoral guidelines for a Church "living its hour of crucifixion and hope, risk and potential."

And said Bishop Eduardo Pironio of Mar del Plata in Argentina, the guidelines must meet the needs of the people "if the Church is to serve its vocation and find its identity."

Bishop Pironio is secretary general of the Latin American Bishops Conference (CELAM) which was holding its general assembly here.

CELAM serves 23 bishops' conferences and over 500 dioceses.

CELAM's president, Archbishop Avelar Brandao of Bahia in Brazil, said that Church leaders have made substantial progress in defining causes of religious and temporal problems and in pointing to solutions.

"CELAM means a determined effort to apply the renewal directives of the Vatican Council to Latin American realities. It is also a tool to gauge the signs of the times," he said.

THE Brazilian prelate was referring to the specialized institutes, surveys and organizations helping the bishops to plan their pastoral work. But he said that CELAM was placing equal care in avoiding tendencies, "to stay behind along with those mentally stagnated, or to jump ahead of its true vocation only to please the ideological whims of radicals."

The accent on true vocation and service by speakers at the meeting was seen as an effort to answer recent charges that some CELAM projects were open to infiltration by Marxists, particularly those dealing with social reform and with pastoral methods for youth and workers.

SEVERAL bishops emphasized the administrative nature of the agenda — a review of two years work by institutes and organizations, the election of new officers — but Bishop Peronio, who is retiring as secretary, had another evaluation of the challenges CELAM faces.

"We Christians did not know the true and intimate Christ in his mystery," he said. "We often led a life divorced from the faith, which we proclaimed in the liturgy but denied when the time came to exercise love

and justice. By dulling our history, Christian sensitiveness, we ignored the anguish of our fellowmen, failed to enlighten their hope and neglected our duty to make a positive contribution to society and Gospel."

'Religion more than clapping hands or honking your horn'

WASHINGTON — (NC) — The head of the U.S. bishops' higher education office has called the Jesus Movement "simplistic," "frequently anti-rational," "frequently very manipulative," and "often utterly naive and occasionally so wrapped in fantasy as to be unreal."

Father Laurence T. Murphy, director of the U.S. Catholic Conference Higher Education Division, said persons in the Movement generally were anti-establishment and directed toward "participatory activities."

He stated that some were former drug addicts, some regarded the movement as a fad, and some actually may have had religious experiences following the movement.

The education official said Church leaders can influence the young, who form the largest element in the Jesus Movement, by coming across to them "as real, not remote."

Father Murphy said the Jesus Movement "is one expression of a coalescence of values found within the so-called youth culture."

HE SAID persons usually involved in the movement were youth-oriented and anti-establishment; oriented toward "participatory activities," "have a highly personalized relationship with the historical figure of Jesus;" and "have personal and strongly liberal interpretations of the Bible."

He said "some are drug-users seeking alternative and substitute experiences," that "for some this is simply another fad," and that "for some it may well be a genuine religious experience prompted and guided by the Holy Spirit."

AFTER evaluating the movement, Father Murphy turned to his criticisms of the religious trend. He asserted:

"The most basic criticism I offer is the evidence of a very simplistic mentality found throughout much of the movement. It is too easy to be saved: if you love Jesus, clap your hands or honk your horn! The question of what follows on Bible readings, evangelistic concerts and pep rallies receives scant attention."

"Another criticism," Father Murphy said, "is the extreme concentration on feelings, emotions, 'experiences.' The movement is not only simplistic, it is frequently anti-rational. People get high on drugs, or alcohol or sex."

The education official also stated: "Third," he said, "the movement is frequently very manipulative. Some 'charismatic' leaders use techniques to persuade and even to coerce young people. They manipulate their emotional needs, especially for love, acceptance, and (for many) submission, and at times quite knowingly use the Bible dishonestly. The danger is that many young people may be so scarred by their experience that they will be 'burnt out' as far as their future religious experience goes."

FINALLY, Father Murphy declared, that "the movement is often utterly naive and occasionally so wrapped in fantasy as to be unreal. . . . Some in the movement are totally extreme in rejecting the 'world,' by which they mean anyone who does not agree with their interpretations of the Bible."

At the conclusion of his memorandum, Father Murphy asserted that young people "feel rootless, disoriented" and are trying "to create meaning for themselves in causes, civil rights, politics and liberation." He said the young also perceive leadership — in government, unions, schools and churches — as "remote and impersonal."

To reach these people, Father Murphy said, Church officials must "show that the Church can wear a human face. This calls for emphasis on personal encounters, real dialogue, old fashioned 'spiritual direction.'

Kidnaping and torture of priests protested

By MANUEL CASTILLO
MEXICO CITY — (NC) — Mexico's Catholics have protested the kidnaping and torture by a rightist paramilitary group of two Marist priests working for social reform.

Father Carlos de Anda, Marist superior in Mexico, said the kidnapers were trying to force Fathers Carlos Nunez and Rafael Reygadas to give evidence against "subversives."

He described the torturers' tactics as similar to those used in other Latin American countries by paramilitary organizations.

"We all know," he said, "that throughout this continent powerful local groups, in complicity with foreign groups, have been using torture against those who advocate social change and the social and economic

betterment of the poor." IN RECENT years there have been repeated charges by the left that big foreign investors in Latin America — including U.S. interests — have financed rightist groups and supplied them with weapons.

At the same time there have been documented cases of torture by rightist governments of priests, Religious and laymen working to aid the poor in Argentina, Brazil, El Salvador, Panama, Paraguay and Uruguay.

Commenting on the kidnaping incident here, the social action secretariat of the Mexican Bishops' Conference said reports of torture are "becoming a social gangrene." Priests, nuns and laymen working at the secretariat called on the government of President Luis Echeverria to investigate the

charges, punish those responsible, and put an end "to this importation of terrorist technology and neo-colonialism."

THEY also urged their fellow Mexicans "not to let themselves become corrupted by violence against the human persons." Otherwise, they said, "we will have a chain of terror and counter-terror, and a cloud of fear hanging over the nation."

According to Fathers Nunez and Reygadas, they were seized Oct. 4 by uniformed men claiming to be government agents, although they had no warrants. They were "arrested" at their monastery, blindfolded and taken by three gunmen in a car to an unknown place. There they were joined by 11 others, men and women, who had been seized and locked up in the basement of an old house.

All were subjected to long interrogations and manhandling. Father Nunez and others were tortured after being accused of committing "terrorist" acts. Among other tortures, their heads were immersed in ice water while they were beaten in the stomach. Some were held under water to the point of near drowning.

LATER the two priests were placed in isolation, blindfolded again and questioned by armed men who also used psychological torture on them.

The priests and several of the younger prisoners were set free after 36 hours of interrogation, still blindfolded, at a remote spot in the city's outskirts.

'Priest-Bible' study published

WASHINGTON — (NC) — The biblical section of the American Catholic bishops' five-year, \$500,000 study of the priesthood in the United States has been published here.

One of six sections of the massive study commissioned by the U.S. bishops in 1967, the 49-page biblical study is entitled "The Priest and Sacred Scripture." It was edited by Father Eugene H. Maly, head of the bishops' subcommittee responsible for the scriptural study.

The historical, sociological and psychological por-

tions of the priesthood study have also been published.

The theological study, after a controversial history, was left unpublished on the grounds that it would be "misleading" to publish it under the auspices of the bishops when in fact many bishops disagreed from some of the conclusions of the study.

A spokesman for the National Conference of Catholic Bishops (NCCB) said that spiritual study, the sixth section of the over-all study, has been completed and is "ready for printing."

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Hundreds take part in celebration of Gesu church diamond jubilee

South Florida's largest "family" Thanksgiving gathering was held Sunday evening at the DuPont Plaza Hotel when some 700 priests, Religious and laity attended the Diamond Jubilee banquet of Gesu Church.

Former Jesuit pastors and assistants, some of whom were graduates of Gesu School, and priests of the Jesuit Provinces of New Orleans and Antilles, joined Sisters of St. Joseph of St. Augustine who had served on the school faculty, former and present parishioners, priests of the Archdiocese of Miami, religious leaders, and civic officials in observing the

75th anniversary of the area's oldest parish.

ATTORNEY Edward J. Atkins, a Gesu School graduate, served as Master of Ceremonies for the dinner, during which Miami's vice-Mayor Joseph L. Plummer, Jr., a member of the parish, presented Father Ignatius M. Fabacher, S.J., pastor, with the city's proclamation of Sunday as Gesu Church Diamond Jubilee Day.

Among congratulatory messages read by Atkins was a telegram from Father Keith Symons, a graduate of Gesu School, who is Chancellor of the Diocese of St. Petersburg. "In celebrating the

jubilee of Gesu parish we are in a very real sense celebrating the jubilee of the Church in South Florida," Msgr. Bryan O. Walsh told guests.

Msgr. Walsh, who represented Archbishop Coleman F. Carroll at the dinner, predicted that the "future for Gesu parish is ripe. Gesu faces a new future which needs the pioneer spirit of those first Catholics of 75 years ago."

He cited the growth and continuous expansion of the downtown area, emphasizing the need for the Church to continue its program of communications with the community and pointed out that

such communications are already in progress at the downtown parish.

PRINCIPAL speaker at the dinner was Federal Judge C. Clyde Atkins, who was graduated from Gesu School, served as an altar boy, and was also married in the parish church.

Relating for guests the history of the "mother parish" of the area from the time the first Mass was celebrated 100 years ago until the present day, Judge Atkins noted that for "over a quarter of a century it was the only parish in Dade County.

"I venture that everyone (continued on page 26)



COMMUNITY leaders, Judge C. Clyde Atkins, left; Episcopal Bishop James Duncan, center; welcome Jesuit Provincial, Father Harold Cooper, New Orleans, to the Miami area.



Mrs. Richard Webb, formerly Linda Luisi.

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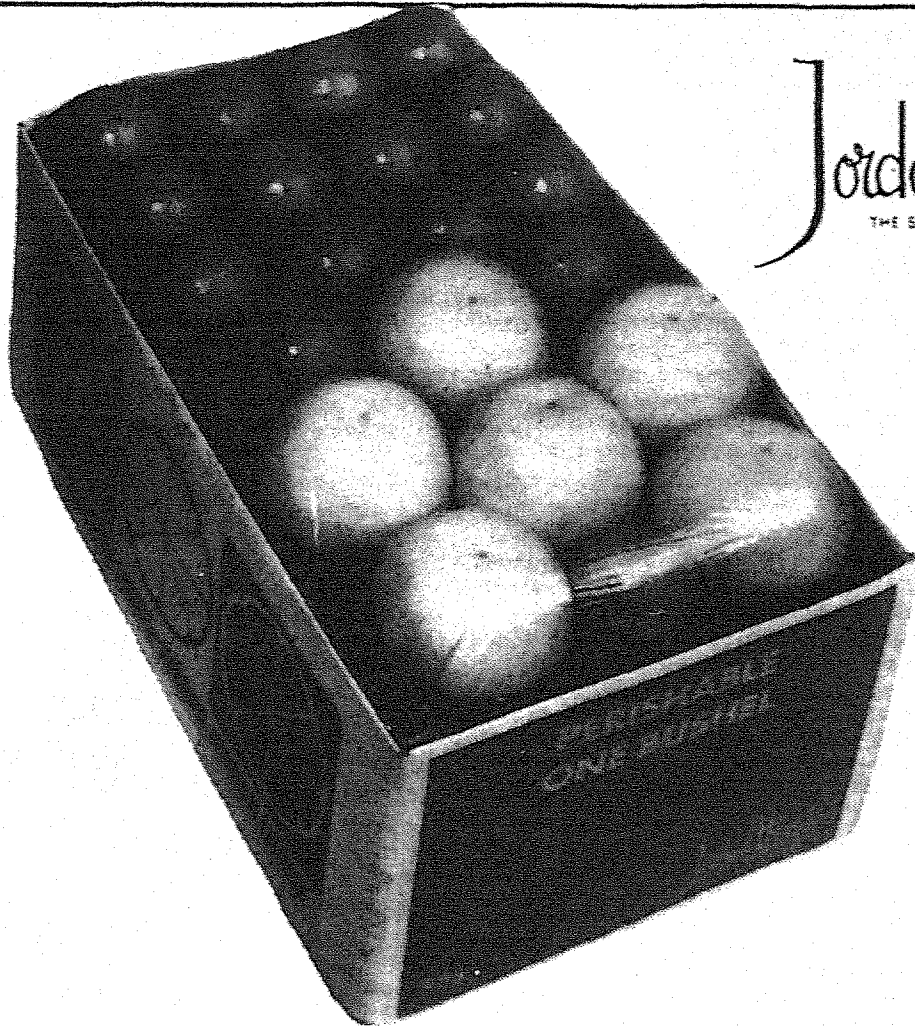
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Miami a fishing village when first Mass was offered

More than a century ago the first Mass was celebrated in Miami — then a small fishing village at the mouth of the Miami River.

Last Sunday a grateful community participated in another, more splendid Mass of Thanksgiving offered in Gesu Church.

Auxiliary Bishop Rene H. Gracida was the principal celebrant of the Mass marking the 75th anniversary of the first Church of the Holy Name built on the present site at NE Second St. and First Ave. on land donated by pioneer Henry M. Flagler, a Presbyterian.

Joining Bishop Gracida in the concelebration were Jesuit priests presently stationed at Gesu as well as former pastors and assistants.

A delegation of Archdiocesan clergy led by Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables; and Mr. Francis Dixon, V.F., pastor, St. James Church, North Miami; joined Sisters of St. Joseph of St. Augustine, pioneer teachers in the downtown parish, and religious of other orders in the congregation of present and former parishioners and descendants of pioneer parish members.

ON BEHALF of Archbishop Coleman F. Carroll, who was confined to his residence with a cold, Bishop Gracida extended the congratulations of the Archdiocese to priests of the Society of Jesus, emphasizing that "We are indebted to the Jesuit Fathers for their leadership in this portion of the vineyard of Jesus Christ."

Pointing out that the history of Gesu parish reflects the "sacrifices and efforts of so many," Bishop Gracida commented that, although 75 years isn't much at all in the history of a Church which has spanned 2,000 years, "it is for most of us our lifespan on earth and indeed an important time in the Archdiocese of Miami which is just 14 years old."

Donald Mongeon, a direct descendant of William Wagner, in whose home the first Mass was offered 100 years ago; and Dr. Anthony Joffre, whose parents were early parishioners of the present church served as lectors during the Mass, at which the Father Andrew Brown General Assembly Color Guard of the K. of C. provided a guard of honor.

In his homily, Father Harold L. Cooper, Provincial of the Jesuit New Orleans Province, noted that no more fitting occasion than the Feast of Christ the King could have been chosen for the diamond jubilee observance, emphasizing that the establishment of a local church always marks a further extension of Christ's kingdom on earth and declaring that this is particularly true in the case of Gesu parish.

"A CENTURY AGO last January, Bishop Augustin Verot of St. Augustine sent Father Peter Dufau to the small fishing village at the mouth of the Miami River," Father Cooper recalled. "Two years later in 1874 the Wagner family, who were among the first residents, built a small chapel on their property. For almost two decades that chapel was the center of Catholicism in Miami, under the leadership of diocesan priests from St. Augustine and Jesuits from Tampa."

"In 1894," the Jesuit Provincial continued, "this humble house of worship burned to the ground. Since the few



75th ANNIVERSARY Mass of Thanksgiving was concelebrated Sunday afternoon in Gesu Church (Above). At right City of Miami vice-mayor, Joseph L. Plummer, Jr. presents proclamation to Father Ignatius Fabacher, S.J., pastor.



RELIGIOUS leaders of other faiths participated in the jubilee. Father Ignatius Fabacher, right, welcomes Rabbi Barry Tabachnikoff, assistant at Temple Israel of Greater Miami, to the banquet.

AT 87, Thomas Tangerman, first usher in Gesu Church, and first executive secretary of Catholic Charities, recalls many colorful events in parish history for Msgr. Bryan O. Walsh.



Catholics in the area had no money to rebuild, Jesuit Father Ambrose Fontan held services for them in the home of Joseph McDonald. Largely through the generosity of a non-Catholic, Henry M. Flagler, "the father of Miami," the initial step in organizing Holy Name of Jesus parish was taken in the autumn of 1896. Construction of the original Gesu Church was begun in 1897. The church was dedicated on Feb. 6, 1898, by Bishop John Moore. By 1912 it became clear that the increased Catholic population of Miami required a larger church."

After 10 years had passed, he added, the cornerstone of the present Gesu Church was set in place on Dec. 10, 1922, and Archbishop Pietro Fumasoni-Biondi, Apostolic Delegate in the U.S., dedicated the church in 1925.

Father Cooper pointed out that although bishops, priests, and laity had helped to establish the Kingdom of Christ in Miami, the task is not yet finished.

"You, along with your Archbishop and priests, are the heirs of these apostolic men," he stated. "Yes, your Archbishop, your priests and you yourselves are the beneficiaries of heroic beginnings; but you are no less the inheritors of a difficult mission," he said.

"The mission of which you are the heirs is to continue and to strengthen and to spread further this at once wholly divine and wholly human kingdom."



FORMER PUPIL, Mrs. Madeline MacVicar, renews acquaintance with Sister Dorothea, S.S.J., a member of Gesu School faculty in the '40's, now stationed at St. Joseph Motherhouse in St. Augustine.



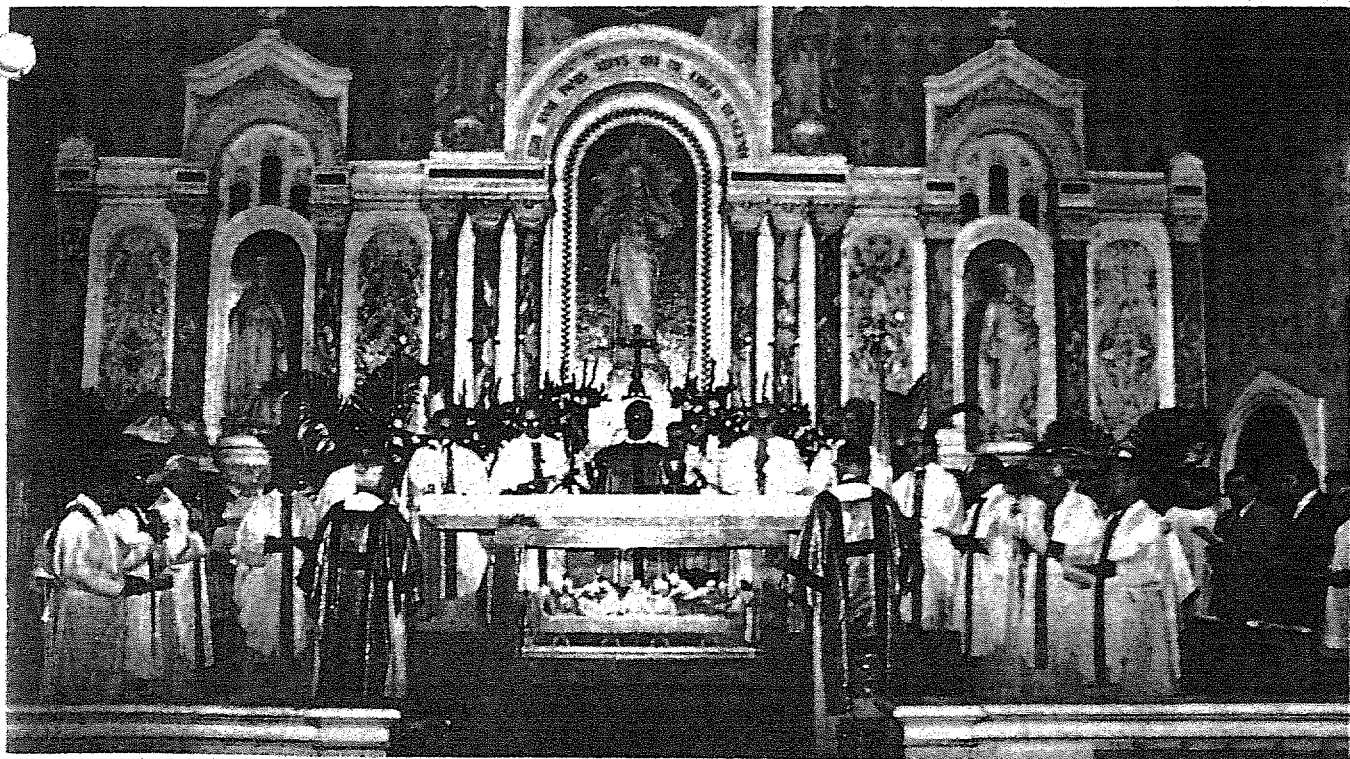
FORMER PASTOR, Father Michael English, S.J., greets a former member of his flock.



1953-59 PASTOR at Gesu, Father Harold A. Gaudin, greets Dr. and Mrs. Anthony Joffre during banquet at DuPont Plaza Hotel.



11 YEAR pastor at Gesu from 1959 to 1970 was Father John Sweeney, shown greeting Mrs. Anita Grentfert, Mrs. Lou Livernois and young Mary Lee Cheever.



Former Jesuit Pastors And Assistants Concelebrated Mass With Bishop Gracida.

Editorials

Is tide turning against liberal abortion laws?

Is the tide turning against liberalized abortion in the United States?

Developments within recent weeks indicate that pro-life groups have come very close to reversing the trend toward liberalized abortion laws in this country.

A strict measure allowing abortion only to save the life of the mother was recently approved by the Pennsylvania legislature. Although passed by extensive majorities in both houses, the measure may be vetoed by Gov. Milton Shapp, who has termed the bill "unacceptable."

Encouragingly, despite the fact that an all-woman Abortion Law Commission appointed by the governor to study the question favored legalization of abortion, the legislature saw fit to defeat it overwhelmingly.

ALMOST identical initiatives on the Nov. 7 ballot in Michigan and North Dakota urging a relaxation in the abortion statutes, were voted down.

The bid to furnish abortion on demand within 20 weeks of pregnancy was countered with a 4 to 1 majority vote against the measure in North Dakota, where pro-life forces have a strong Lutheran composite.

By an almost 2 to 1 margin, Michigan's voters threw the whole question of liberalized abortion back into the hands of the state's Supreme Court.

Just prior to the election, Cardinal John Dearden had called for a day of fasting and prayer "as a sacrificial offering to ask God's help and light . . ."

With four cases under consideration, the Michigan Supreme Court, as a result of the vote, is facing the prospect that a decision in any one of them could result in a ruling that the present law is unconstitutional.

LAST OCTOBER, the state's Supreme Court overturned a lower court decision and upheld the constitutionality of Missouri's

137-year-old abortion law, which allows abortion only to save the mother's life. This was seen as another victory for pro-life forces.

The 6 to 1 ruling held that the law is "not vague" as charged, and in the majority opinion it was stated that, in light of a U.S. Supreme Court decision on capital punishment, the unborn child has a right to life at least equal to that of a convicted murderer.

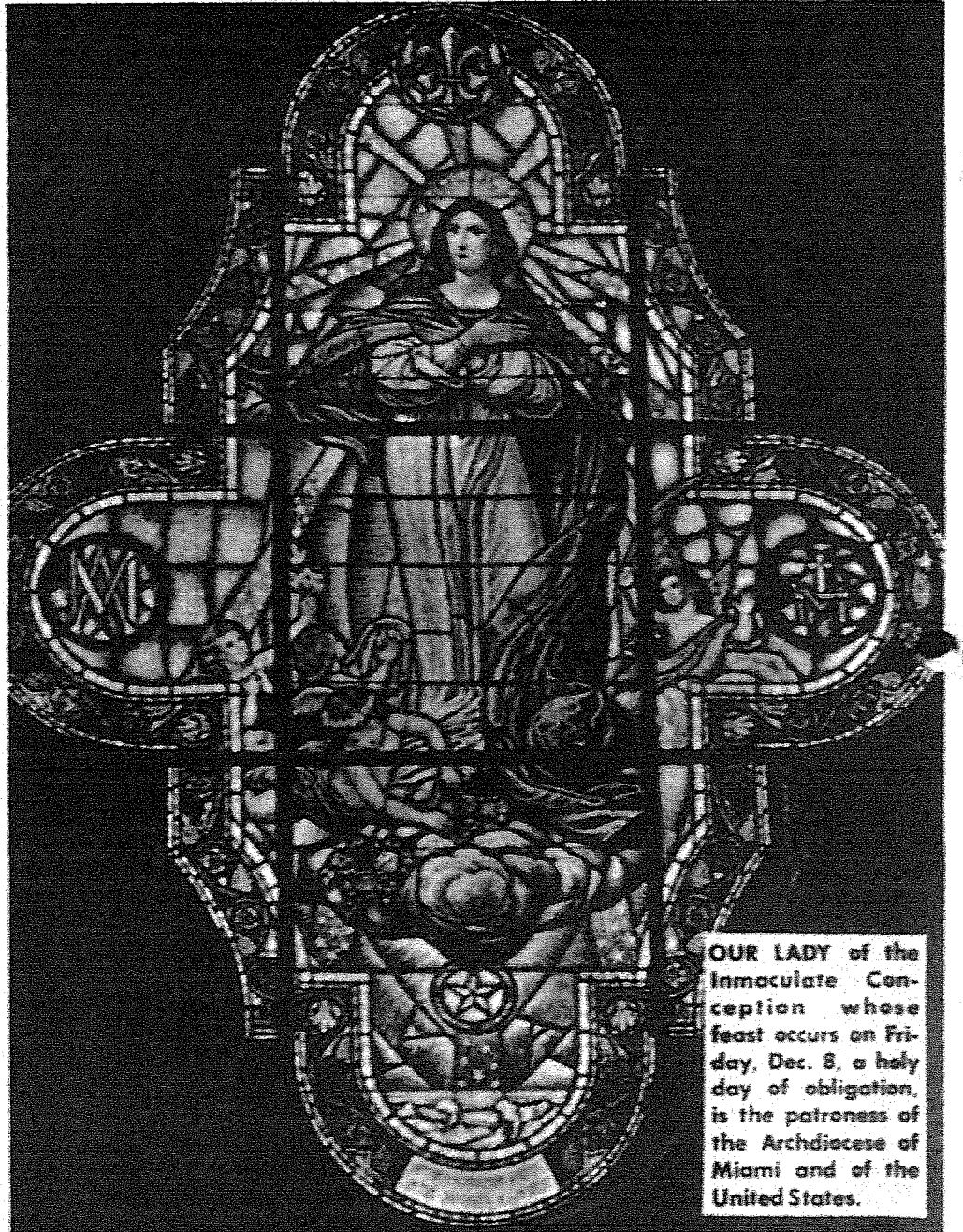
The High Court could significantly affect the decision — the Missouri court opinion noted — when and if the Supreme Court rules on cases in which the Texas and Georgia statutes on abortion statutes are being challenged. The Missouri law is identical to the Texas law.

In Miami last Wednesday, a federal judge ruled that two pregnant women failed to prove they would suffer irreparable injury if they were denied abortions. One was 16 years old and single, while the other was 19 and married.

The suit, which was filed on behalf of the women by the Population Law Center of San Francisco and the Zero Population Growth organization of Miami, challenged the provisions that deny abortions to any girl 17 or younger who has failed to receive her parents' consent, and married women of any age who do not have permission of their husbands.

Federal Judge Joe Eaton's ruling in effect prevents the women from legally receiving abortions in Florida until they meet state requirements but it does leave the case before the courts to be heard at a later date before a multi-judge panel.

While the question of liberalizing abortion laws rests upon the impending U.S. Supreme Court decisions, the pendulum of support in the nation seems to have swung, at least for the present, to the side of those "opting for life."



OUR LADY of the Immaculate Conception whose feast occurs on Friday, Dec. 8, a holy day of obligation, is the patroness of the Archdiocese of Miami and of the United States.

In Advent, you'll want to read THIS book

By MSGR. JAMES J. WALSH

Someone asked me to recommend a book for Advent-reading, but he tacked several conditions on the request. It must not be heavy reading; it ought to help dispel some of the confusion plaguing him as he reads about the Church today; it ought to give him a clear idea of Christ and His teachings.

It sounded like a tall order, especially nowadays when so many prophets are publishing tons of material with supreme confidence that at long last the real answers are available from them. But so much of this will be out of print before the next Advent, it would be a pity to recommend a time-waster.

The book I suggested has already stood the test of time. It is "Life Of Jesus" by Francois Mauriac.

In September, the magazine, The Critic, published the entire book. The reason for this unusual decision was explained by the editor: "To follow Christ, one must know who He was, what He did, and what He said, and this 'biography' by one of France's great Christian writers and winner of the Nobel prize for literature, while not new, remains — in our view — one of the best ways to discover, renew and increase that knowledge."

The Gospels, needless to say, are the first source book for knowledge of Christ. But so many need encouragement to dip into the Gospels. They need some blank spaces filled in, more background material to deepen understanding, flesh and blood descriptions of those around Christ.

THIS, Mauriac has done. He hastened to explain that he had no intention of writing "a book of exegesis," that is, a critical interpretation of the New Testament. In his preface, he said: "I wished to prove or demonstrate nothing save that the Lord . . . is someone with human and consistent traits, a character in the most terrestrial sense of the word . . . It is the interest of a work like this, it seems to me, to show the meaning of Christ for an ordinary Christian, an ordinary layman, strongly bound up with the things of the world . . . Here is the Man who is (and this is sure) the One I love the most in the world — and for this reason is the One I have most betrayed."

Let me offer a few excerpts:

It's interesting that what Pope Paul said recently about the reality of the devil, Mauriac emphasized frequently 36 years ago in this book. In describing the last days of Jesus' hidden life, he wrote:

"Mary understood that the time had come; the sword was already moving a little.

Already He was far away. His thought entirely on what He loved, on humanity, which He must win from an enemy. When He thought of His enemies, Jesus did not think of the Pharisees, the princes or the priests, the soldiers who would strike Him in the face; He knew His adversary. His adversary had several names in every language. Jesus was the light come into a world delivered over to the power of darkness. The devil was the apparent master of the universe in the 15th year of the rule of Tiberius."

ABOUT the gradual conversion of the timid Nicodemus, he wrote: "Not the least of Jesus' miracles was to have disturbed a man so highly placed. In the midst of the night, the great personage came to Jesus and he was not driven away."

"Here appears that brand of stupidity peculiar to certain professional philosophers. The Son of Man found Himself on common footing with sinners, with publicans, with lost women. But the learned Nicodemus disconcerted Him with the childishness of his logic. 'How can a man be born when he is already old? Can he enter into his mother's womb and be born a second time?'"

In a magnificent description of Christ's revealing to the Samaritan woman at the well that He was the Messiah, he wrote: ". . . to hear the secret He had never yet told anyone, Jesus chose this woman who had had five husbands and who then had a lover . . . and at that moment, the light of grace was given to the miserable woman; so strong was it that no doubt could ever assail her. Yes, this burdened Jew who had walked far in the sun and the dusk and who so suffered from thirst that He must beg a little water from a woman from Samaria, was the Messiah, the Savior of the world."

"She stood there petrified, until she heard the voices of those who accompanied this man, coming near her. Then she started to run, like one whose garments were on fire. She entered Sychar to arouse the people . . ."

"He tarried two days in the midst of the outcast Samaritans, thus giving His followers an example which was to be transmitted in vain to the rest of the world. For if there is a part of the Christian message which men have refused and rejected with invincible obstinacy, it is faith in the equal value of all souls, of all races, before the Father who is in heaven."

It may take some doing to get "Life Of Jesus" now, but it will be well worth the effort, if you want to wade through today's confusion and gain a clear understanding of Christ and His message.

Girl, 11, teaches lesson

MAIDSTONE, England — (NC) — Carole Sinclair, 11, knew that her three-year-old stepbrother Peter, who had been born with spinal atrophy, a disease which attacks the nerve cells, had only a few years to live.

She also knew that her parents could not afford to take him to Lourdes in search of a cure, but it occurred to her that, with one mouth fewer to feed, they might be able to raise the funds.

ONE EVENING, she kissed them goodnight and went up to bed, but at midnight, when the rest of the family was asleep, she took her clothes downstairs, dressed, wrote a farewell note, and ran off.

The note read: "Dear Mummy and Daddy, I am running away from home because if you don't have to feed me you can take Peter to Lourdes to make him better."

She left it on the doormat of her home in Tovil Road in this southeast England town, and that was where the policeman found it when he brought Carole home shortly afterwards. Her courage had deserted her when she was passing a cemetery on the way to her grandmother's home in the English

Channel port of Folkestone, some 30 miles away.

Mrs. Sinclair and her husband were "completely overwhelmed" by seeing her at the door, and by the note. "What she did filled us with so much love it's impossible to describe," Mrs. Sinclair said.

"WE ARE a very close family, and we all worship little Peter. He has never walked, and the doctors say he never will.

"Carole did what she did purely because she thought she was going to help him. We had discussed the possibility of taking our baby to Lourdes but we decided we just couldn't afford it."

But Carole's selfless act has not gone unnoticed. People from the United States have offered to help, and Aer Lingus, the Irish airline, promised an expense-paid four-day trip to Lourdes.

"We would like to send Mrs. Sinclair, Peter and Carole to Lourdes in early December, when the celebrations for the Feast of the Immaculate Conception take place," a spokesman for the airline said.

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Around the Archdiocese

Palm Beach County

Annual Candlelight Ball sponsored by St. Clare parish, North Palm Beach, will be held, Saturday, Dec. 9 at the Colonnades Hotel. Dinner will be served at 8 p.m., preceded by a social hour. Music for dancing will be provided by the Mystics. Dress will be semi-formal. Reservations may be made by calling 848-9561 or 622-8269.

'Christmas Around the World' will be the theme of St. Jude Parish bazaar, which will be held on the church grounds in Tequesta today (Friday) and on Saturday, beginning daily at 9:30 a.m. Handmade gifts, holiday decorations, plants and a variety of other items will be featured as well as games for children, a pageant and a street dance.

A fashion show under the auspices of St. Mark Home and School Assn. begins at 10 a.m., Saturday, Dec. 2, at the Holiday Inn, AIA, Palm Beach. Coffee and pastry will be served.

Their annual Christmas bazaar will be sponsored by Holy Spirit Women's Guild Saturday and Sunday, Dec. 2, 3 in the parish hall on Lantana Rd., Lantana. Holiday decorations, home baked goods and a variety of items will be featured.

Broward County

Annual Christ Child tea and musical sponsored by St. Pius X Women's Club will begin at 2 p.m., Thursday, Dec. 7, in the parish hall, 2605 NE 33 Ave. Women of the parish and guests will be welcome.

Christmas luncheon and card party under the auspices of St. Jerome Woman's Club begins at 12:30 p.m., Tuesday, Dec. 5, in the parish hall, 2600 SW Ninth Ave., Fort Lauderdale. Members and friends are invited to attend.

A holiday bazaar featuring a variety of items will be sponsored by St. Clement Women's Club from 9 a.m. to 4 p.m. on Saturday, Dec. 2, and from 8 a.m. to 1 p.m. on Sunday, Dec. 3, in the parish hall, 301 NW 29 St., Fort Lauderdale. The Northeast Hurricane Chorus will entertain at the monthly meeting of the Club on Dec. 5.

Members of St. Elizabeth Woman's Guild will observe a Corporate Communion during 9:30 a.m. Mass, Sunday, Dec. 3, in the parish church. Breakfast will be served at St. Elizabeth Gardens.

The Young At Heart Club of St. Elizabeth Gardens will host a dessert card party and games at noon, Saturday, Dec. 2, at 801 NE 33 St. The public is invited to attend.

The Mothers Club of St. Thomas Aquinas High School, Fort Lauderdale, will sponsor a pizza party and dance at 8 p.m., Saturday, Dec. 2, in the school cafeteria, 2801 SW 12 St., Fort Lauderdale.

A children's shopping tour, tree trimming, Christmas Caroling and a bake contest will be featured during St. Bartholomew's holiday bazaar in Miramar on Saturday and Sunday, Dec. 2 and 3, in the parish hall.

A parish picnic for members and friends of St. Boniface Church, Pembroke Pines, will be sponsored jointly by men and women of the parish on Sunday, Dec. 3, at the K. of C. grounds on Knights Rd. off Johnson St. at I-95, beginning at 1 p.m. Tickets may be obtained after Sunday Masses as well as on the picnic grounds. Special rates will be available for families.

A Father and Daughter dinner and dance will begin at 8 p.m., Thursday, Dec. 7 at Madonna Academy, Hollywood. Mothers will be hostesses and will serve a covered dish supper.

St. George Women's Club will meet at 8 p.m., Wednesday, Dec. 6, in the parish hall, 3640 NW Eighth St., Fort Lauderdale. Arthur Rota will explain the use of wines and a Christmas wine-tasting party will follow. Gifts will be collected for patients in mental institutions and donations will be welcomed for the Catholic Service Bureau.

Annual Chicken Barbecue and Festival under the auspices of St. Coleman Women's Guild begins at 1 p.m., Sunday, Dec. 3, on the parish grounds, Federal Hwy. and 12 St., Pompano Beach. Games and variety booths open at 1 p.m. and dinner will be served continuously from 1 p.m. to 7 p.m.

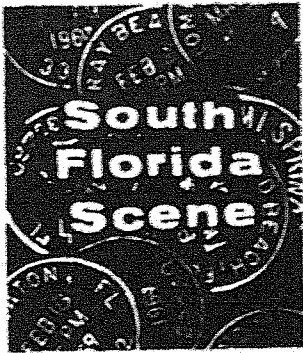
Dade County

Sunday, Dec. 3, is the date of the Mariannettes annual Christmas bazaar from 2 p.m. to 6 p.m. at the K. of C. Hall, 13300 Memorial Hwy. The general public is invited to attend.

Members of the Memorare Society for widows and widowers will join in a Christmas party on Friday, Dec. 8, at St. Dominic Coffee Shop, 5909 N.W. Seventh St. Each guest is requested to bring a covered dish and a gift not exceeding \$2 in cost. Additional information may be obtained by calling 649-2928 or 274-0244.

A Pizza party will be hosted by St. Louis Singles Club at 7:30 p.m., Sunday, Dec. 3 in the parish family center, 7270 SW 120 St. Single men and women over the age of 21 are invited to attend.

Annual Fall festival in Corpus Christi parish will be held on the grounds at 3220 NW Seventh Ave. from 2 p.m. until 10 p.m. on Sunday, Dec. 3. A Criolla dinner will be served as well as American food. Entertainment, rides and variety booths will be featured.



Nurse officers to be installed

Mrs. John Schappert will be installed as president of the North Dade Chapter of Catholic Nurses during the group's annual Christmas party on Friday, Dec. 8, at the Miami Shores Country Club, 1000 Biscayne Blvd.

Father Patrick Brown, OFM, chaplain at St. Francis Hospital, Miami Beach, will also install Mrs. Vernon Posey, vice president; Mrs. Lorraine Leonardson, secretary; and Mrs. Edward Keefe, treasurer.

Reservations may be made no later than Dec. 4 by calling 947-7272 or 672-4138 after 7 p.m.

Party to raise funds for center

COCONUT GROVE — A wine-tasting party under the auspices of the Marian Center Auxiliary begins at 6:30 p.m., Wednesday, Dec. 6, in the Crystal Room of the Coconut Grove Hotel, 2649 S. Bayshore Dr.

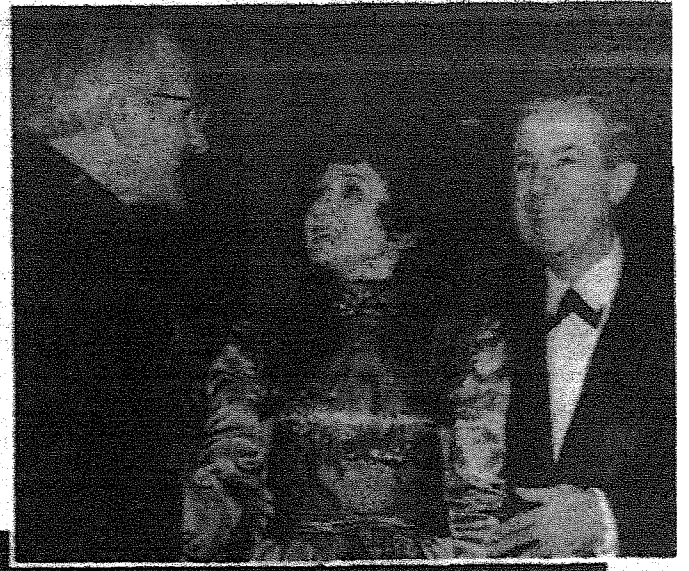
Proceeds will be donated to the Marian Center for Exceptional Children conducted in North Dade County by the Sisters of St. Joseph Cottolengo.

Reservations may be made by calling 446-2525 or 751-8056.

Mass for K of C deceased Dec. 5

A Memorial Mass for deceased members will be attended by the Miami Council 1726, Knights of Columbus, at 8 p.m., Tuesday, Dec. 5 in Gesu Church.

Msgr. David Bushey, pastor of St. Brendan parish and chaplain of the Miami Council, will be the celebrant of the Mass.



22nd annual Charity Ball to benefit Miami's Mercy Hospital attracted 400 persons to the Doral Country Club. Chairmen Mr. and Mrs. George Coury are shown top right welcoming Father Angel Vizcarra, O.P. Above, Miami attorney, Edward J. McCormick and Mrs. McCormick talk with Sister Emmanuel, S.S.J., hospital executive vice president; and Sister Louis Edwin, S.S.J., former hospital administrator.

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An old traveling bag

By DR. RICHARD APPLEBAUM

There was a movie sometime ago in which a father dying of cancer was trying to find out why his youngest son didn't want to inherit his vast wealth. His son, drunk most of the time, was married to a beautiful woman who loved him but wasn't happy.

The father reminded the son of all the gifts purchased for him. His son, brokenheartedly, cried out, "True, you gave me all those things, but I don't care about them. All I ever wanted was the one thing you didn't give me, and that was your love."

The father chastised his son that he did love him in his own way. The son quickly rebutted, "You owned us. You were always so interested in how to make money that you never gave us what we really wanted, and that is, yourself."

The son curiously asked his father what kind of father he had had. His father, after reminiscing for awhile, reflected, with a fond smile on his face, and said, "You know, my dad didn't leave me anything but an old traveling bag. You see, he always took me with him wherever he would go."

THIS STORY can be repeated over and over again in today's affluent society. Parents give everything to their children but themselves!

Alan King, the famous comedian, concerning his son who became a drug addict, said, "We see what is happening, but we don't want to see. Children are aware when you are playing a game of father. They can smell it, just as they can smell true affection, concern and parental guidance."

"The average father doesn't lead my life but it's the same thing. He goes to work, comes home, says he doesn't want to hear about the little problems because he's had a tough day at the office, puts on the television and then goes to bed. What my kid was screaming for was daddy. He was saying, 'Break my arm, rap me in the mouth, stop me.' He was screaming for contact."

It is no secret that today youngsters desperately need someone who will listen to them, someone who will believe in them, someone to confide in, someone to pour out their dreams, ambitions, problems, anxieties, fears, love and even hate. "Communication gap" is the phrase used today by teenagers to describe this lack of parental concern.

Lack of love and the ability to express one's love between parent and child is replete with examples of those who have committed crimes against society. A quiet young man, a loner, with few friends and alienated from his family, Arthur H. Bremmer, has many things in common with Lee Harvey Oswald and Sirhan B. Sirhan.

Arthur H. Bremmer frequently called his overbearing dominant mother a "bitch," and he had little respect and feeling for his frequently absentee father.

The evolution of the mind of people such as Sirhan, Sirhan and Lee Harvey Oswald can be traced to family situations where the father is either weak or absent, and the mother has emotional disabilities that deny the child both male identity and the opportunity to mature.

LOVE has to be expressed, yet today real love is ever so rarely expressed. How infrequently our parents really kissed

(Dr. Richard Applebaum is a Miami pediatrician who serves as vice president of the Dade Right-To-Life Committee and the Florida Right-To-Life Committee. He is a member of Beth David Congregation, South Miami, and the author of many articles in medical journals and other periodicals. His articles on various topics will appear from time to time in *The Voice*.)

and embraced us as children. A famous psychologist called love between parent and child "The harmony of two souls and the contact of two epidermises."

We know that the deprivation of skin contact with parents in early childhood is a kind of common denominator in the backgrounds of criminals and psychopaths. We must recognize the fact that as responsible parents a loveless society can only breed further generations of those who dare not love, but instead rebel against those who deny them their basic right and need to be loved.

PERHAPS all is not hopeless. In order to combat this problem, a recent education course at the University of South Carolina teaches, of all things, "Love I-A." The course is jammed-packed since its very introduction.

The professor who teaches this class states, "Obviously people haven't learned how to love. The fact that my class enrollment is jammed in the first 10 minutes shows that there's a tremendous need."

The professor then goes on to state, "Why is it that so many people are lonely? Why is it that they can't smile at someone they meet on the street and can't communicate their basic feelings?"

Aldous Huxley, in 1962, in his novel "Island," stated, "Take one sexually inept wage slave, one dissatisfied female, two or preferred three small television addicts, marinate in a mixture of Freudism and dilute Christianity and bottle up tightly in a four room flat and stew for 15 years in their own juice."

I cannot sum up the problem any better. In order for us to be better parents, we must somehow learn to become "better people." We must somehow break the cycle of no love, no discipline, no communication. We must give of ourselves unconditionally, "without strings attached" to both our mates and our children.

Maybe not all of us are capable of leaving financial legacies to our children, but all of us can muster up an old traveling bag as a reminder that we did care while traveling together down the bumpy road of life.



"In today's affluent society, parents give everything to their children but themselves."

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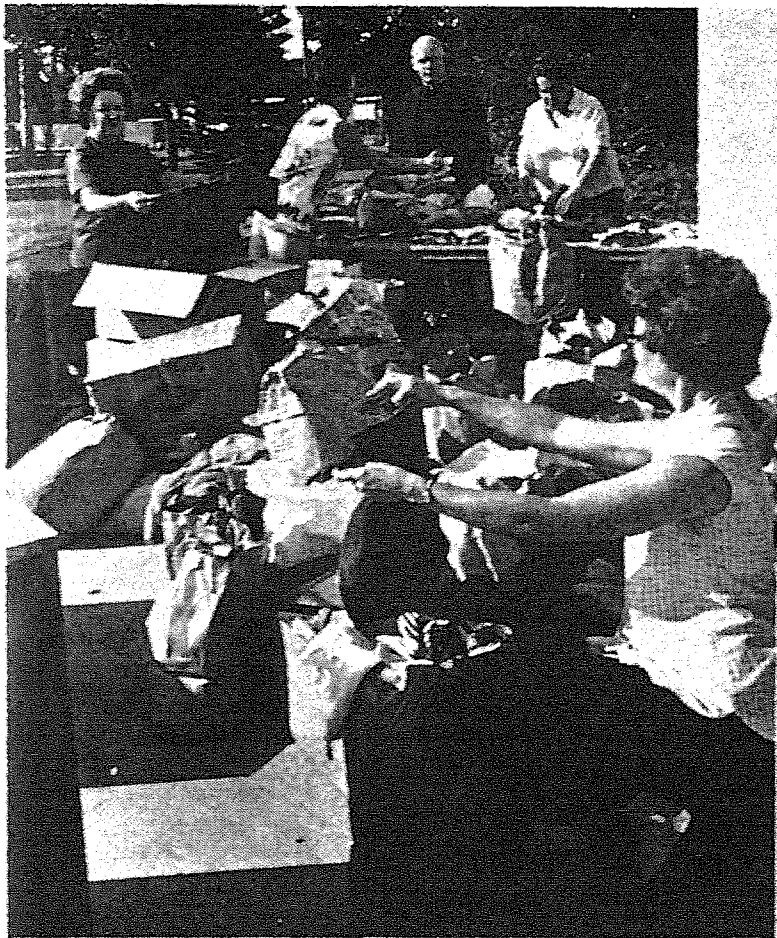
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THANKSGIVING clothing collection taken up in all parishes of the Archdiocese and the nation during the recent holiday will provide warm clothing and blankets for the poverty-stricken throughout the world. Msgr. Dominic Barry, pastor, Holy Family Church, North Miami, watches as women sort and pack boxes for shipment to Catholic Relief Services in New York.



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Last in series of priest retreats set

NORTH PALM BEACH — The last in a series of retreats for priests in the Archdiocese of Miami will be held at Our Lady of Florida Retreat House from Monday, Dec. 4, to Thursday, Dec. 7.

Father Arthur L. Meloche, widely known throughout the United States as a retreat master, will conduct the conferences.

Participating will be Msgr. Michael J. Fogarty, Msgr. Bernard McGrehan, Msgr. John O'Dowd, Msgr. David E. Bushey, Msgr. Francis Fazzaloro, Msgr. James A. Magner, Msgr. Arcadio Marinas, Msgr. Ronald Murphy, Msgr. Patrick O'Donoghue, Msgr. Jeremiah O'Mahoney, Msgr. Rowan Rastatter, Msgr. Peter Reilly, Msgr. Robert W. Schiefen, Msgr. James Walsh, Father Donald F. X. Connolly, Father Laurence J. Conway, Father Joseph P. Cronin, Father Kieran Darcy, Father John W. Delaney, Father Samuel Delaney, Father John Donnelly, Father Michael D. Hickey, Father Xavier Morras, Father Patrick Murnane, Father William O'Dea, Father Jude O'Doherty, Father James Quinn, Father Emilio Vallina, Father John Vann, Father Angel Vizcarra, O.P.

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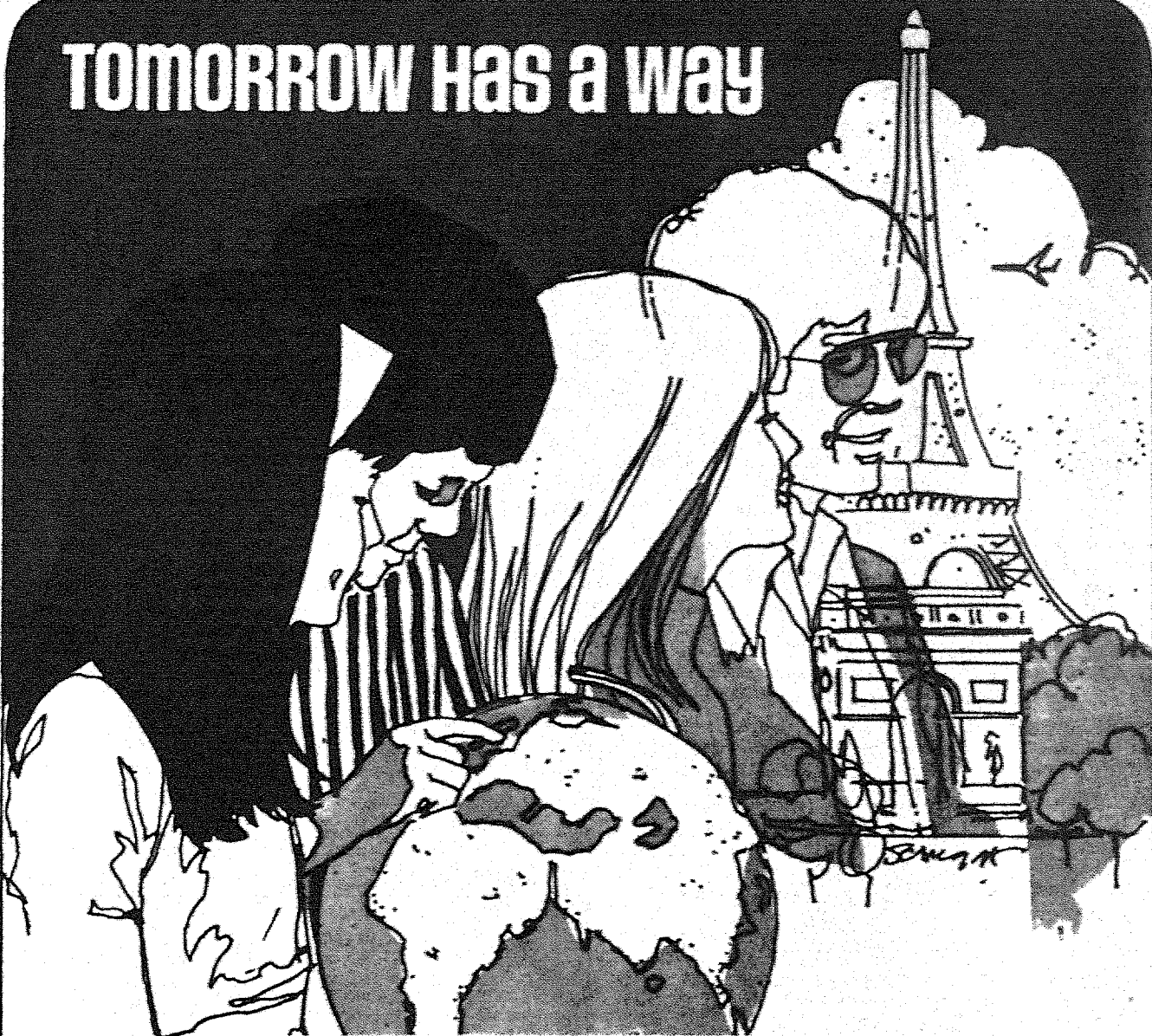
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Liberal Left has bushel of excuses — but no analysis

By FATHER ANDREW M. GREELEY

The Liberal Left is busy trying to fashion an explanation for the terrible drubbing it took in the presidential election. Characteristically, it is absolutely incapable of admitting that it made any mistakes.

McGovern political advisor Frank Mankiewicz, for example, blames "Hubert Humphrey, Arthur Bremmer, and Thomas Eagleton." Senator McGovern blames the "Wallace vote," and many of the "liberal" commentators and columnists echo this claim.

Anthony Lewis, whose column in The New York Times is usually an accurate reflection of what the lemming liberals (to use Richard Scammon's word) are saying at their cocktail parties, suggests grimly that the election was a victory of crypto-racism.

As usual, the ideological liberals show that they can't count. Undoubtedly, Mr. Nixon picked up many Wallace voters in the South, but in the North in 1963, Wallace got only about 6 per cent of the vote.

If Wallace had run it is doubtful that a single important state would have changed from the Nixon to the McGovern column. The Wallace vote — even if it all went to Nixon — still was not needed in states like New York, Ohio, Pennsylvania, Michigan, and California.

FURTHERMORE, if all of the 1968 Wallace voters had cast their ballots for Nixon and were then disqualified on the grounds that Wallace voters have no right to vote for anyone else, Nixon's lead would have been 11 percentage points. However, not all the Wallace votes went for Nixon, though we will have to wait detailed survey analysis to know exactly what happened. But let us go through the exercise of subtracting the Wallace margin from Mr. Nixon's plurality.

If five-sixths of the Wallace votes went to Nixon and one-sixth to McGovern, Nixon's net advantage would have been eight percentage points. Eight from 23 gives him a 15 percentage point non-Wallace margin. If three-fourths of the Wallace vote went to the President, he would have picked up a net gain of six percentage points, leaving him a 17 point non-Wallace margin.

If he received two-thirds of the Wallace vote, his net gain would have been four percentage points, and his non-Wallace advantage would have been 19 points.

This is a simple exercise in arithmetic. If the liberals won't engage in it, the reason probably is that if you are superior to other human beings intellectually and morally, you don't have to be able to add and subtract.

And what about the charge of racism? Undoubtedly, some racists voted for Mr. Nixon. Undoubtedly, some anti-ethnic racists with Ph.D.'s voted for McGovern. But that Nixon's 20 million vote margin was entirely racist is nothing more than an unproven act of faith.

One of my university colleagues assured that it was a "backlash" election and that Mr. Nixon, Hitler-like, had appealed to the hatreds of the American people. I told him that he might be right, but there was nothing in the empirical data to indicate a strong backlash.

ON THE CONTRARY, I suggested, all the evidence indicated that racist attitudes were rapidly waning in America. His reply was that all the data proved was that Americans were becoming clever at lying about their racism.

This man is a very distinguished social scientist. His whole career has been devoted to testing assumptions against empirical evidence. He was not making an assertion for which there was no empirical evidence and for which there never can be any. Such faith, one supposes, is touching, but it doesn't have much to do with science or politics.

Why are liberals like Mr. Lewis and my colleague so eager to fantasize about a racist population? (They usually drop the busing argument when you point out that almost half of the blacks in the country are against it, too.)

It is not merely that most liberals are too intellectually arrogant to admit that they might have made mistakes and that they might have totally misunderstood what was going on in the country.

More important, perhaps, is the liberal's need to feel morally superior. Ignorant and uninformed people have beaten him in an election. He is angry, bitter, frustrated.

Why have they not recognized his superior intelligence? Why have they not granted him the power of government to which his obvious excellence entitles him?

The poor, stupid fools have in effect denied his intellectual brilliance. What else does he have left besides his moral superiority? At least they cannot take that away from him.

So on to 1976 and another disaster.



I set the Lord ever before me;
with him at my right hand
I shall not be disturbed.
Therefore my heart is glad
and my soul rejoices . . .
You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand
forever.

Psalms 16:8-9, 11

Pitiable case of over-reaction

By DALE FRANCIS

One of the tendencies of recent Catholic history has been over-reaction. One of the most obvious examples of this came in the response of some Catholics to the recent *motu proprio* of Pope Paul when he established the lay ministries of acolyte and lector.

It was an important development and one that, I believe, most would have viewed as a progressive move in the direction of renewal. It made clarifications concerning the clerical life and, most importantly, it brought the laity into a more direct involvement in an institutionalized manner into the ministry of the Church.

BUT RATHER than being heralded as the progressive move it was, it became an occasion for vituperation and accusation. The reason for this was that the Pope, in noting that some ministries would be open in a formal manner to the laity, added that such ministries would, in accordance to tradition, be open only to men.

Almost immediately the Pope was condemned. There were spokesmen for women's organizations, both religious and lay, ready to denounce Pope Paul as retrogressive and as an oppressor of women.

Many Catholic editors were highly critical, some using terminology that amounted to denunciation. There were priests and priests' organizations that charged in with the strongest of criticisms of Pope Paul.

It was simply a case of over-reaction by people who failed to think before they spoke.

I have no intention here of discussing the question of the ordination of women. First of all, I have not thought

out the question fully enough to come to a conclusion one way or another. Second, it is basically a decision that must come from a serious study by the leaders of the Church and then through a collegial action of the Pope and either another Council of the Church or by the Synod of Bishops.

It is, in short, much too serious a decision to be made hastily and without a great deal of consultation. It is not a decision to be made under pressure from activist organizations.

IT IS pointed out by some that there were deaconesses in the early Church, although precisely what their function and relationship to the priesthood was is not certainly clear. What is clearly the tradition of the last many centuries is that the ministry of the Church is not open to women in the sense they be formally installed into the ministry.

So we come now to the *motu proprio* and why it is that all the thunder of criticism was thoughtless and immature. That it came not only from women's organizations and even from some of the middle echelon officialdom of the Church in the United States is only an indication of this tendency to thoughtless over-reaction too prevalent today.

The question of the possibility of women entering the official ministry of the Church, even the possibility they might be ordained priests, is being taken quite seriously in the Church today.

It is being seriously discussed in the national conferences — the U.S. Bishops have a committee studying the question. It was brought before the Synod of Bishops and it was decided

that there should be a study on the highest level. This does not mean necessarily the Church will approve of the ordination of women. But it is quite clear the question is being given the most serious consideration.

Therefore, it should have been obvious to anyone who gave any thought to the matter that the Pope would not decide the question unilaterally.

NOW IT COULD BE argued that since the question of the role of women in the ministry had not been resolved that the Pope might have delayed the action that brought the male laity into a ministerial role. But no one, so far as I know, argued this.

But it is irrational to suppose that Pope Paul, who has moved as no pope before him to make collegiality among the bishops a reality, should have decided the question even while the discussion was going on.

Had the Pope in his *motu proprio* said these ministries were open to women, he would have in effect opened all ministries to women. He would have on his volition changed an ancient tradition and, in doing so, would have violated most clearly the collegial procedures already in operation.

It was not only something Pope Paul would never have done, it was something that anyone with any understanding of developments in the Church since Vatican II would not have expected him to do.

It was over-reaction and, worst, thoughtless over-reaction. And those people who rushed to judgment of the Pope should be responsible enough to apologize for their thoughtlessness.

DISCREET CHARM



CONVERSING before a meal that never is able to get under way are the bishop, (Julien Bertheau), Mr. Senechal (Jean-Pierre Cassel) and wife (Stephane Audran) in a film that involves dreams of people dreaming and bizarre incidents which the characters accept as natural.

Bunuel film playful, meant to be enjoyed

Luis Bunuel's new film, *The Discreet Charm of the Bourgeoisie*, takes such a fresh and zestful approach to its material that it seems as if, at 72, Bunuel is starting his career all over.

Perhaps his previous film, *Tristana*, served to exorcise his demons, and he is now free to enjoy the direction in which his socio-critical spirit might take him. In any event, his scorn for middle class hypocrisy remains as scathing as ever but his treatment of it is more playful and lighter than in any previous work. With ease, Bunuel takes us through an incredibly complicated series of events, such as dreamers dreaming of other dreamers, that grows more satisfying as the narrative becomes more outrageously illogical. It is satire of a special, free-flowing sort.

The central recurring situation is that of six wealthy friends about to sit down to dinner but always being interrupted by something which prevents them from being able to proceed with the meal. The first anecdotes seem to be real, but as the film progresses events become identified as dreams; this explains not only the bizarre nature of the incidents but the participants' acceptance of them as natural.

When, in the final dream, the meal is at

last safely underway, terrorists burst into the house and slaughter everyone at the table. *The Discreet Charm* is, in other words, a film without a plot but with a firm structure, one that communicates its ideas through its images rather than through its narrative.

The acting is exceptional, especially that of Fernando Rey who as the ambassador of the fictional Latin American republic of Miranda is the film's central character. His suave urbanity in even the most ludicrous situation is exactly right for getting the most humor from his role. Although the film is uncompromising in its satire of the bourgeoisie, Bunuel has not attempted to dehumanize them.

The Discreet Charm is not the kind of film that yields up to neat intellectualization. It is above all meant to be enjoyed as something as playful as the title itself. Of all Bunuel's non-commercial films, this is the one in which his ideas are most accessible to a wide audience. There are a number of directors with a deep social consciousness but few who share Bunuel's strict moral vision or his genius for bringing it to life on the screen. The final irony would be the runaway success of *Bourgeoisie* at the boxoffice. (A-III)

'Old Testament before the New'

Pope John XXIII when he was Cardinal Roncalli found himself at a reception with the chief Rabbi of Paris. As the two men started into the dining room, the rabbi said, "After you, Excellency."

"No," replied Roncalli, gently steering the rabbi forward. "The Old Testament before the New."

From "Good Pope John," Elliott, E.P. Dutton & Co.

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Theater owner wins on smut

NEWARK, N.J. (NC) — A three-judge federal court here has ruled that New Jersey's new anti-obscenity law is unconstitutional.

The ruling came in the case of an Irvington, N.J., "art theater" operator who had filed suit claiming that the state was harassing him. He was arrested twice recently.

The law under which he was arrested was revised by the state legislature last February. In the definition of obscenity the lawmakers dropped the phrase that required prosecutors to prove that allegedly obscene material was "without redeeming social value."

In its ruling the court ruled that this went beyond U.S. Supreme Court decisions on defining obscene material. While they held the state law was invalid, the judges did not issue an injunction forbidding its enforcement. Arrests may still be made when material fitting the Supreme Court requirements is involved.

The theater owner had charged that the arrests violated his right of freedom of speech.

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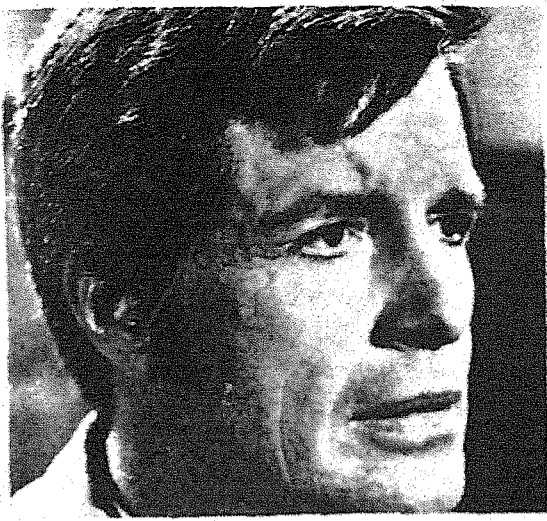
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'La Mancha,' with Horton, at playhouse

FORMER student of University of Miami to play Cervantes-Quixote in Playhouse opening.

"Man of La Mancha," starring Robert Horton former University of Miami student, and Marion Marlowe, will open at the new Coconut Grove Playhouse for a three weeks' engagement, Tuesday, Dec. 5, and run through Sunday, Dec. 24.

This play combines the madly comic eccentricities of Don Quixote, with a moving account of the adversities that beset his creator, Miguel de Cervantes.

Horton, who starred three years ago in the title role of "Zorba" at the Playhouse, will be seen in the dual role of Cervantes-Quixote, transforming himself from soldier of fortune turned novelist into the "knight of the woeful

countenance" before the audience's eyes, as he pleads before a kangaroo court of rogues is prison who want to consign his manuscripts to flames.

TO PREVENT the loss of his writings, he regales the ruffians with tales about the adventures of his humping hero, Don Quixote de La Mancha. These are acted out and sung and danced with such now-famous song hits as "The Impossible Dream."

As a sophomore at the University of Miami, Robert Horton won an award as "Best Actor," and has gone a long way since, including accepting an invitation to sing at a Command Performance for Queen Elizabeth in London.



David Carradine, left, portrays Buddhist priest in new Western TV series, 'Kung Fu'.

KUNG FU

Can nonviolent Buddhist survive TV?

NEW YORK — Amid the stepped-up violence and the "adult" topics that have marked the new television season, a program with religion and non-violence at its core, "Kung Fu," has begun to attract attention.

Scheduled in the first part of this season as a once-a-month series, the program about a Buddhist priest in the American West of the 1870's has now been scheduled as a regular weekly offering by ABC-TV starting in January.

"KING FU," which will next be telecast Dec. 16, is described by the program's producers as an ancient form of combat somewhere between judo and karate, but the hero of the series tries wherever possible to avoid violence of any kind, having been taught the values of a life of non-violence by his Buddhist teachers in China.

The central character, a part-Chinese, part-American Shaolin priest named Kwau Chang Caine, is played in the series by David Carradine, son of actor John Carradine.

John J. O'Connor, TV critic for "The New York Times," said "Perhaps the audience's attention will not wander if it isn't bombarded with shootouts, screeching car chases and tremendous explosions," he added. "Perhaps the audience isn't that empty-headed. That discovery could have some profound effects on television entertainment, even after all the old taboos have been demolished."

ACTOR CARRADINE, described by TV Guide magazine as one of several artists intent upon reshaping TV "by overriding what sponsors and studios dictate and bringing soul and intellect into the verity-lacking media," said he was surprised to be in such a series as "King Fu."

"When they first brought me the 'King Fu' script, I couldn't believe the policy-makers would dare something as discerning and aesthetic as this," Carradine said. "The main character speaks very little. He's silent and he lives by humility, patience, peace and reverence for all life."

When a comedy episode 'is no laughing matter'

NEW HAVEN, Conn. — The chief executive officer of the world's largest Catholic fraternal society has taken sharp exception to the airing of a pro-abortion episode on the popular CBS-TV series, "Maude."

Noting that the television series apparently is planned as a comedy, John W. McDevitt, supreme knight of the Knights of Columbus, protested in a letter to CBS that the Nov. 14 segment of the show was a "tragedy."

"Killing of the unborn is not a laughing matter," he stated. "All the cliché counsel on how easy and simple it is to kill the unborn — 'like having the dentist extract a bad tooth' — is not funny either."

McDevitt stated that if the advocates of permissive abortion "desire to dispense

their inducement to barbarity, they should not be given the medium of a popular television program at a prime children's viewing hour. The sophisms of the abortionists are about as dearly appreciated by millions of American families as is rat poison in Halloween candy."

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

FRIDAY, DEC. 1
 1:40 p.m. (6) I'd Climb The Highest Mountain (No classification)
 4 p.m. (5) Sword Of Lancelot, Part II (Unobjectionable for adults and adolescents)
 4 p.m. (10) Dark Victory (Unobjectionable for adults and adolescents)
 7 p.m. (16) No Man Of Her Own (Unobjectionable in part for all)
 OBJECTION: Tends to condone immoral actions; inadequate moral compensation.
 9 p.m. (4) A Guide For The Married Man (Unobjectionable in part for all)
 OBJECTION: The "home-sweet-home" resolution of this shallow burlesque of marital infidelity hardly offsets the leering voyeurism of much of its visual treatment.
 9 p.m. (11) The Chairman (Unobjectionable for adults)
 11:30 p.m. (4 & 11) Welcome Home, Johnny

Bristol (No classification)
 11:35 p.m. (10) The Creature With The Atom Brain (Unobjectionable for adults and adolescents)

SATURDAY, DEC. 2
 10:30 a.m. (6) Kid Flix — Smiley
 12 noon (6) The Swinger (See rating Tuesday, 8 p.m.)
 12:30 p.m. (4 & 11) Children's Film Festival — Tjorven, Batsmand and Moses
 2 p.m. (5) The Desperate Hours (Unobjectionable for adults and adolescents)
 3 p.m. (4) The Pirates Of Blood River (Unobjectionable for adults and adolescents)
 4:30 p.m. (6) Spanish Affair (Family)
 7 p.m. (6) No Man Of Her Own (See rating Friday, 8 p.m.)
 9 p.m. (6) The Swinger (See rating Tuesday, 8 p.m.)
 11:30 p.m. (4) The Challenge (Family)
 11:30 p.m. (11) Those Redheads From Seattle (Unobjectionable for adults and adolescents)

SUNDAY, DEC. 3
 2 p.m. (6) No Man Of Her Own (Unobjectionable in part for all)
 OBJECTION: Tends to condone immoral actions; inadequate moral compensation.
 2 p.m. (10) The Prisoner (Unobjectionable for adults and adolescents)
 3 p.m. (12) Twelve O'Clock High (Family)
 4 p.m. (10) Arabella (Unobjectionable for adults)
 4:30 p.m. (6) Spanish Affair (Family)
 7 p.m. (6) No Man Of Her Own (See rating, 2 p.m.)
 9 p.m. (10 & 12) In Harm's Way (Unobjectionable in part for all)
 OBJECTION: A shallow melodrama developed against the background of Pearl Harbor and the Pacific War, this film, which could be of interest to action fans, becomes morally objectionable because an audience is expected to accept an extra-marital liaison between the hero and the heroine as a part of the pattern of their otherwise faultless behavior.
 11:30 p.m. (4) Panic (Unobjectionable in part for all)
 OBJECTION: Suggestive scene
 11:45 p.m. (11) Jamaica Run (Unobjec-

tionable for adults and adolescents)

MONDAY, DEC. 4
 1:40 p.m. (6) President's Lady (Unobjectionable in part for all)
 OBJECTION: Tends to condone divorce and remarriage; suggestive sequence; presents duelling sympathetically.
 4 p.m. (5) Hide And Seek (Unobjectionable for adults and adolescents)
 4 p.m. (10) Loving (Unobjectionable in part for all)
 8 p.m. (6) Desiree (No classification)
 9 p.m. (5 & 7) The Hired Hand (No classification)
 11:30 p.m. (4 & 11) Our Mother's House (Unobjectionable for adults)

TUESDAY, DEC. 5
 1:40 p.m. (6) President's Lady (See rating Monday, 1:40 p.m.)
 4 p.m. (5) Kitten With A Whip (Unobjectionable in part for all)
 OBJECTION: In addition to indecency in costuming and dialogue, a pervading emphasis upon sadism makes this an unhealthy and morally dangerous film, particularly for young audiences.
 4 p.m. (10) Trial Run (No classification)
 8 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
 8:30 p.m. (10 & 12) The Couple Takes A Wife (No classification)
 9:30 p.m. (4 & 11) A War Of Children (No classification)
 11:30 p.m. (4 & 11) The Brotherhood Of The Bell (No classification)
 11:35 p.m. (10) My Reputation (Unobjectionable for adults and adolescents)

THURSDAY, DEC. 7

1:40 p.m. (6) President's Lady (See rating Monday, 1:40 p.m.)
 4 p.m. (5) Dark Intruder (Unobjectionable for adults and adolescents)
 4 p.m. (10) The Movie Maker (No classification)
 8 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) The African Queen (Unobjectionable for adults and adolescents)
 11:30 p.m. (4 & 11) A Patch Of Blue (Unobjectionable for adults)
 11:35 p.m. (10) The Fugitive (Family)

FRIDAY, DEC. 8

1:40 p.m. (6) President's Lady (See rating Monday, 1:40 p.m.)
 4 p.m. (5) Island Of The Blue Dolphins (No classification)
 4 p.m. (10) The Ugly American (Family)
 8 p.m. (6) Boeing, Boeing (Unobjectionable in part for all)
 OBJECTION: A thread of vulgar suggestiveness seriously mars this sex farce.
 11:30 p.m. (4 & 11) The Burning Hills (Unobjectionable for adults and adolescents)
 11:35 p.m. (10) Mighty Joe Young (Family)

SATURDAY, DEC. 9

10:30 a.m. (6) Kid Flix — I Married A Monster From Outer Space
 12 noon (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
 12:30 p.m. (11) Children's Film Festival
 1 p.m. (4) Children's Film Festival
 4:30 p.m. (6) Desiree (No classification)
 7 p.m. (6) Boeing, Boeing (See rating Friday, 8 p.m.)
 9 p.m. (5 & 7) Love Is A Ball (No classification)
 9 p.m. (6) My Cousin Rachel (Unobjectionable for adults and adolescents)
 11:30 p.m. (4) Lost Of Innocence (Unobjectionable for adults)
 11:30 p.m. (11) Caribbean (Unobjectionable for adults and adolescents)
 11:35 p.m. (10) Top Hat (No classification)

RELIGIOUS PROGRAMS

TV
 Saturday
 5:00 p.m.
 THE TV MASS — (Spanish) Ch. 23 WLTV. Celebrant Father Ricardo Castellanos.
 Sunday
 7 a.m.
 THE CHRISTOPHERS — Ch. 11 WINK
 8:30 a.m.
 INSIGHT — WTUV Ch. 4.
 9:00 a.m.
 CHURCH AND THE WORLD TODAY — WCKT Ch. 7 — "Role of a Lay Principal in a Catholic School" is discussed during the Catholic Woman program by Mrs. Ruth Barbick, principal, Holy Family School; with Mary Ann Linden.
 10:30 a.m.
 THE TV MASS — Ch. 10 WPLG — Celebrant Father John McGrath.
 2 p.m.
 INSIGHT — (Film) — WINK Ch. 11.

USED CARS CLEARANCE SALE

'68 FAIRLANE 500 FASTBACK ... \$1,088
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'69 FORD GALAXIE ... \$1,488
 2 Door Hardtop, Factory air conditioned, automatic, Power Steering, Power brakes, vinyl seats.

'72 AMBASSADOR WAGON ... \$3,788
 Full power, factory air, 9 passenger, 5,000 miles.

'72 GREMLIN ... \$2,488
 Factory air, power steering, automatic transmission, balance of factory warranty. Choice of colors.

'71 PONTIAC LEMANS ... \$2,888
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'72 JAVELIN ... \$3,588
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The family — Unique reality in human experience

By DR. LAWRENCE LOSONCY

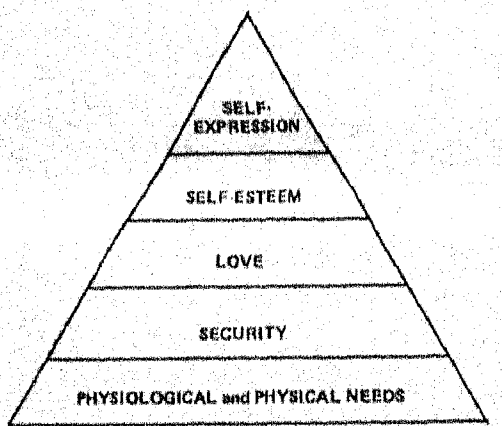
Abraham Maslow is one of several writers and teachers who have come to be known as "learning theorists." Other names in this group include John Dewey, Malcolm Knowles, Sydney Simon, Skinner, Bruner, Goldman, and Havinghurst, to name but some of the better known theorists.

The learning theorist is one who observes people and then through research, study, reflection, and careful discussion begins to explain how he thinks human beings learn. Most educational theory, even as long ago as the times of Socrates, Plato, Aristotle, Augustine, Plotinus, Aquinas, and Freud has been developed through this process.

Maslow's theory includes an analysis of the needs which we all experience as humans. By constructing a pyramid of these needs, Maslow has opened the door to a better understanding of the importance of family. In neither case, of course, are we being told something we did not already know.

WE ALWAYS KNEW that adults need to diagnose their educational needs before deciding what educational activity to pursue. We also know that the family is important, indeed crucial, to the healthy and happy development of the young. Maslow's pyramid of needs, however, begins to explain why this is so. His pyramid goes like this:

The pyramid rises from fundamental needs common to every human being. We all have bodily needs of food, water, rest, a



place to sleep, shelter, protection from the elements, and so forth.

We also all have a need for security. We all need to receive love as well as to give

love. We all need self-esteem, and we all need to express ourselves and to be creative. The interesting, indeed intriguing, aspect of Maslow's pyramid is the fact that these needs are related.

For example, higher needs cannot be satisfied until needs below it on the pyramid have been met. A starving man (physiological need) cannot feel secure. A homeless child (security need) cannot feel loved. A rejected child (love need) does not have much self-esteem. A person with inferiority complexes (self-esteem need) is not creative or expressive.

THE PYRAMID is also accurate in reverse. For example, a person who is denied self-expression begins to weaken in self-esteem; when people find their self-esteem or self-concept to be weakening, they find love hard to accept, understand, or return; when love begins to weaken, people feel insecure; and when people become insecure they become aggressive, destructive, careless, sloppy, and generally disruptive of their physical surroundings.

This is why behavioral scientists who see a world at war or a city decaying begin to look for the reasons in lack of security, lack of love, lack of dignity, and lack of affection.

We have always held marriage and family in high regard. For religious people, family is not only a great value, but it is also divinely sanctioned. Civil society and law see family as an essential component of any larger society.

Using the needs pyramid of Maslow, we can see why this is so. Without a family, how could children receive security and love? Without family structure, where would any of us receive our identity? Without family, how would we know someone cares about us? Without family, how could we learn how to express ourselves, how to get along with others, how to find our place in life?

Eugene Kennedy has said several times in public that Church and family are two unique realities in human experience. Although they are related, they are not the same. They are the only two human realities of which we can say that "when we have to go there, they have to let us in."

Volumes have been written concerning both family and Church, and volumes will continue to be written about them. This is because relationships within the family community enable us to understand our filial relationship with God, which is itself the basic source of a happy family life.



"As we grow out of childhood, God begins to call us to make up our own minds about things." From article by Fr. Quentin Quesnell.

To every family — two sides

By FR. QUENTIN QUESNELL, S.J.
"I have come to set a man with odds with his father, a daughter with her mother, a daughter-in-law with her mother-in-law; in short, to make a man's enemies those of his own household" (Mt. 10, 35f.).

One line of statements about the family in the New Testament is strongly negative. According to that line of thinking, the family is a danger and a threat to the person who would be a real Christian. Along that line, for instance, is Jesus' statement that he has come to bring, not peace, but division, and to set family members at odds with one another.

Along this same line are the warnings Jesus gives His followers against family connections. He says that those who love father and mother more than they do Him are not worthy of Him. He tells the man who wants to follow Him, but who asks permission first to go and bury his father: "Follow me, and let the dead bury their dead." In this same sense, He offers everlasting life to those who have given up home, brothers, sisters, father or mother, wife or children or property, for His sake.

THIS FIRST LINE of thought is dramatically underscored in one gospel's comment on Jesus' own life: "Neither did His own brothers have much confidence in Him; (Jn. 7, 5). More strongly still, perhaps, the incident in Mark 3:21f: "His own family came to take charge of Him, saying 'He is out of His mind.'" When Jesus hears that His family is waiting to talk to Him, He answers: "Who is my mother and my brothers? Whoever does the will of God is brother and sister and mother to me."

Still, we all know there is another whole line of New Testament comments that seem to run in quite the contrary direction. Along this second line, Jesus says, for instance, that it is God's plan that a man will cling to his wife and "let no man separate what God has joined."

In the letters of the apostles, husbands should love their wives as Christ loves the church; wives should love their husbands and children; children should honor and obey

their parents; and parents be careful not to nag and anger their children.

This second, favorable line is behind the teaching that "if anyone does not provide for his own relatives, and especially for members of his immediate family, he has denied the faith; he is worse than an unbeliever" (1 Tim 5, 8).

IT IS ALSO behind the admonitions that "the younger widows marry, have children, keep house" (1 Tim. 5, 14); that a bishop be married (only once) and be "a good manager of his own household, keeping his children under control" (1 Tim. 3:25); that "a wife does not belong to herself, but to her husband, and a husband does not belong to himself, but to his wife" (1 Cor. 7, 4).

The two lines of thought sound very different. Actually, both reflect one basic reality: the strong influence of family members on each other. More than anything else on earth, the family into which we are born makes us who we are.

Our relationships with them introduce us into the human race. From our experiences with them, we get our most basic opinions about ourselves and about others. From watching and listening to them, we soak up our most deep-seated values, our ideals, our fundamental hopes and fears.

As we grow out of childhood, God begins to call us to make up our own minds about things. He may call us to leave our old selves behind, to try to become better than we are. Leaving our old selves behind, to try to become better than we are. Leaving our old selves behind may involve leaving behind some of the ideas we got from our families. Breaking with old standards of judging and acting may turn out to be as hard as cutting off a hand or plucking out our own eyes. It might even involve leaving behind the family from which our old self came.

To the extent that a family is a school of Christ, the people of God in miniature, it deserves all the beautiful things the Bible or anyone else can say in its praise. But most families, like most people, have at least two sides to them. The Bible has to consider them from both.

All in the family

By FR. CARL J. PFEIFER, S.J.
"I never met a died-in-the-wool atheist who had not grown up in a military atheist home," said Ignace Lepp. His observation arose out of his reflection on several decades of personal experience as a committed atheist and influential communist leader. He admitted that he had known and lived with hundreds of persons who professed to be atheists. But in his long experience only those from atheistic homes responded consistently and deeply as atheists.

His experience with atheists finds an echo in recent research on the effects of Christian education. In general the findings indicate that the most significant factor in Christian education is the family. In a very profound sense one might argue that ultimately it's all in the family as far as effective, long-lasting effects of religious education are concerned.

PAROCHIAL schools have an important contribution. CCD and similar catechetical programs for those not attending Catholic schools have an equally valuable contribution. So does the liturgy and parish life in general. But their contribution would seem normally to influence people's deeply held moral values and attitudes only when they complement what is acquired in the genuinely Christian home.

It is not difficult to appreciate the significant place the family has in a person's religious development as a Catholic. On a psychological level experience and scientific research reveal the extraordinary formative importance of the first few years of a child's life.

Discussion questions

(These discussion questions, from the Theme, Scripture, Catechetical and Liturgy articles, were prepared by Dr. Lawrence Losoncy, Ph.D., Director, Division for Adult Education, U.S. Catholic Conference.)

1. Discussion questions for Theme article by Dr. Losoncy:

A. What characteristics do families and the Church have in common?

B. In what ways do families and the Church differ?

C. Do you think the family as an institution will survive in our country? What threats do you see to family life, and, should these threats become a reality, what will result?

D. Does Maslow's pyramid of needs make sense to you?

2. Discussion questions for Scripture article by Fr. Quesnell:

A. How strong an influence has your family been upon your life?

B. Do you agree with the saying, "Like father like son?"

C. Which of the viewpoints represented here about family do you think is more realistic: the view that family can threaten the individual member striving to be Christian, or the view that family is the source of personal love and support for all its members?

D. Is there anything in society today that has a stronger influence on people than their family?

3. Discussion questions for Catechetical article by Fr. Pfeifer:

A. What influence has your family had in regard to your attitudes toward religion in general and Catholicism in particular?

B. What are the specific contributions of Catholic schools, CCD programs, and the Sunday liturgy to a person's development as a Christian and Catholic?

C. Do you agree that a child's basic personality traits are firmly established before he reaches kindergarten age?

D. What specific responsibilities do parents have for the religious education of their children?

4. Discussion questions for Liturgy article by Fr. Champlin:

A. What is your definition of "community?"

B. Communal living has received much publicity in recent months. What problems do you envision should such a practice be adopted on a widespread scale?

C. What effects does the liturgy, especially at weddings, baptisms, funerals, and at Sunday Mass, have on the building of a strong community spirit within a parish?

D. Within a parish, there are many different opinions concerning liturgical practices. How can these opinions be reconciled to form a strong worshipping community in spite of the differences?

While growth remains possible as long as a person lives, basic personality traits are already firmly shaped before a child begins kindergarten. Presumably the greatest religious influence during these early years is the quality of faith and love experienced in his home life.

From the perspective of Christian knowledge of God and his relationship with men the significance of the family is equally evident. Christians speak of God as "father," of Mary the mother of Jesus as their "mother." Jesus is known as God's "Son," and we are described as "children of God," "sons of God." As children of God, our Father, we are recognized as "brothers and sisters" in Christ.

The Scriptures and Judeo-Christian tradition describe God, the community of believers, and their relationship with God and with each other in familiar terms. Evidently deeply felt appreciation and knowledge of God in these terms is not unrelated to the experience of family life in one's own home.

JEWISH RELIGIOUS educators have for centuries recognized the centrality of family life in the religious development of young and old alike. For a variety of reasons Catholic catechesis in recent centuries has centered rather in the school — although the vital role of the home was at least verbally maintained. Still today in many parishes considerably more practical concern about religious education focuses on the Catholic school, the CCD program, the religion textbooks, teacher training, and audio-visual materials than on the family.

All of these religious education agents are important and deserving of concern and attention. But all together they are not as significant a force in Christian education as the family. While continuing to devote time, energy, personnel and money to improving formal education, more and more religious educators are investing even more resources in aiding parents to fulfill more effectively their irreplaceable role in religious education.

It is one thing to remind parents of their primary responsibility for the religious education of their children through the quality of Christian life at home. Yet it is quite another thing to discover creative, effective ways of assisting parents in fulfilling that responsibility. If parents have a responsibility within the Christian community, they have a right to the aid of that community — particularly when the average parent has grown up thinking that the parochial school, priests or sisters were much more capable religious educators than they themselves as parents.

In view of the clear teaching of the Second Vatican Council (Christian Education, No. 3) and the General Catechetical Directory (No. 78, 79, 115, 121), it would appear that a priority question to be faced by those responsible for religious education planning in dioceses and parishes is this: "What are we doing to help parents better fulfill their responsibility as the primary religious educators of their children?"

Quiz

1. Maslow's pyramid of — opens the door to a better understanding of the importance of the family.

2. T. or F. — All "needs" of a person are related to one another.

3. A person who is denied self-expression begins to weaken in (a) health (b) self-esteem (c) wealth.

4. — said that those who love father and mother more than they do him are not worthy of him.

5. T. or F. — The New Testament is entirely positive in its statements on the family.

6. 1 Timothy 3, 2, 5 says that "a wife does not belong to herself, but to her —."

7. T. or F. — The family has a significant place in a person's development as a Catholic.

8. — are the primary religious educators of children.

9. "Liturgical services are not private functions, but celebrations of the whole church," was a statement from —.

10. T. or F. — There is only one interpretation of the term "community."

ANSWERS: 1. (needs) 2. (T) 3. (b) 4. (Jesus) 5. (F) 6. (husband) 7. (T) 8. (parents) 9. (a) 10. (F)

This quiz based on the articles by Dr. Losoncy, Fr. Quesnell, Fr. Pfeifer, and Fr. Champlin.



"A community caring for each and sharing with all. One . . . could easily hold that as the model of what a Christian community, a Catholic parish, a worshipping congregation should be." From article by Fr. Joseph Champlin.

Liturgy and community

By FR. JOSEPH M. CHAMPLIN

The wide-eyed, inner-city young girl ran up to the priest in charge of her summer vacation bible school and enthusiastically exclaimed: "Father, you know what I learned this week? That God is my Father, Jesus is my Savior, and everyone is my brother and sister."

She apparently had "experienced community" during these sessions, and liked it. According to Father George Fitzgerald in his new book, "Communes: Their Goals, Hopes, Problems," many others, older, are desperately seeking for what our little one found so easily in a few days.

He writes: "The search for community is the obsession of our day. Someone said community theorists are the arm-chair philosophers of modern America."

Talk in the past decade among religious groups, Fitzgerald notes, constantly turns to the subjects of "team ministry, collegiality, sharing decisions, worshipping communities, living communities. Whenever college chaplains came together for seminars or institutes, the day's events were high on sensitivity, panels on community, how to build it, how to discover it, how to experience it."

NAILING DOWN exactly what proponents mean by the term "community" is quite another matter. It often seems to be an elusive, almost Utopian, generally emotional goal and occasionally some persons appear more anxious to talk about community than to work hard at achieving it.

A Chicago group, however, describes the ideal they had before them as they set up a communal type living arrangement: "A community caring for each and sharing with all." One cannot quarrel with such nobleness and, in fact, could easily hold that as the model of what a Christian community, a Catholic parish, a worshipping congregation should be.

Citizens in Fulton and visitors to our fair city may not discuss or understand the theory of community, but they surely put it into practice over Cracker Barrel Fair Weekend.

This money-making event raises around \$30,000 every year for the local hospital and involves everybody in the area — and I mean everybody. Young children staff a penny candy booth, retirees donate home-canned preserves, business men barbecue chicken, cook hotdogs and pour beer, women sell cakes and pies, local musicians entertain. If you don't work, you do spend, walk around and meet people you have missed since the previous year.

And a second word of warning: the worshipping community is united not necessarily by age or interest or attitude, but by a common faith in Jesus Christ and a belief in his presence at the Eucharist. The latter should enable us to raise above differences in the former.

KNOW YOUR FAITH

● Do you think the family as an institution will survive in our country? What threats do you see to family life, and, should these threats become a reality, what will result?

—See article by Dr. Losoncy.

● How strong an influence has your family been upon your life?

—See Fr. Quesnell's Article.

● What influence has your family had in regard to your attitudes toward religion in general and Catholicism in particular?

—See Fr. Pfeifer's Article.

● Communal living has received much publicity in recent months. What problems do you envision should such a practice be adopted on a widespread scale?

—See Fr. Champlin Article.



Pope
Paul
VI

Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.

'Church's ministry of reconciliation to go forever'

VATICAN CITY — (NC) — Pope Paul VI, addressing bishops from five continents who had met to study Christian unity and disunity, warned that the Church's ministry of reconciliation "will last as long as the Church exists on earth."

A divided Christianity, he declared, must acknowledge its "responsibility before unbelief and work harder to remedy our present division."

The Pope's audience consisted of delegates of the ecumenical commissions of 56 national bishops' conferences who had met with officials of the Vatican Secretariat for Promoting Christian Unity for eight days. Among them were three non-Catholic observers. The meeting was designed to give those responsible for ecumenical work on a national level the opportunity for a concentrated exchange of ideas among themselves and with officials of the Vatican Unity Secretariat.

The Pope urged them to continue their work for unity whatever their difficulties. "for we know that it is the Spirit who guides us in accomplishing this task for which the Father sent His Son into the world."

HE CITED various dimensions of unity: "unity of faith lived and proclaimed; unity of worship, in its diverse forms is centered on the eucharistic celebration; unity nourished and deepened by the sacraments . . . unity of our common life under the guidance of the bishops grouped around the bishops of Rome . . . Catholic unity fortified and illuminated by the diversity of charisms, of cultures, of outlook, of traditions, of customs and of disciplines."

Emphasizing that Christians had received the ministry of reconciliation, the Pope said:

"The unbelief of many of our contemporaries must force us to a new awareness of the urgency of remedying our present division.

"Is not the unity of Christ's disciples the great sign that must bring forth the world's faith?"

After declaring that all Christians must assume "with clarity and courage" their "responsibility before unbelief," the Pope said:

"Unhappily, in the present situation of Christian division, our divergences on the content of the witness we must give hinders the translation of that common responsibility into common action.

"The greater our accord, the more such collaboration can develop.

"With the Orthodox Churches, for example, we are in almost total communion, and the possibilities of pastoral collaboration are the measure of the close ties that unite us."

The Pope also urged avoidance of "every empty competition" among Christians.

Tells doctors: 'Treat patients with dignity'

VATICAN CITY — (RNS) — Pope Paul reminded a group of physicians from European "Common Market" countries that they must treat their patients with the dignity befitting them as creatures of God.

"For the Christian faith," the Pontiff said, "the human person is surrounded with a dignity that forbids reducing him to a mere object."

The Pope said the key to the patient-physician relationship lies in the medical man's having a deep understanding that the person in his care is someone with a soul as well as a body.

"APART from a person's corporal and intellectual

capacities, he is capable of nourishing interpersonal relationships of a marvelous nature," the Pontiff told the physicians, adding:

"Even more, he is able to enter into contact with God Himself, to become a temple of His presence and the field of action of His Holy Spirit."

In his audience with the physicians, the Pope emphasized that the mystery of man being a field of action for the Holy Spirit, must be always in the thinking of every physician and psychiatrist.

This will enable them, the Pope said, to see in every patient the image of Christ "who asked us to love others as He loved us."



PRESIDENT Suharto of Indonesia clasps his hands and bows as he presents Pope Paul VI with an engraved silver tea tray during a private audience in the Vatican. Man in center is an interpreter. The Pontiff met with

the Indonesian leader and his wife for an hour during which Pope Paul said he was happy to return the very cordial welcome he received in Jakarta two years ago during his tour of the Far East.

'A Church without — can't be'

VATICAN CITY — (NC) — Pope Paul VI warned Catholics to beware the modern tendency to look for a "Church without . . ." a Church without dogmas, authority or suffering.

Speaking to thousands at his weekly general audience, the Pope said that all who desire to take part in the program of renewal and reform called for by the Second Vatican Council, must do so with an "authentic Christian style."

The Pope took pains to explain what he meant by this "style," saying: "In our case style means the result of an interior spirit: it means a visible authenticity of a moral order; it means the expression of a mentality, a concept of life and an integrity and loyalty."

Response to the council's call for reform and renewal has been great, the Pope continued. "We must give praise and encouragement to those of its (the Church's) sons and institutions who, precisely to give the Church the development which best corresponds to its original institutions and to its present mission, have prayed, worked and suffered with good spirit over the past 10 years since the council began."

But while two aims of the council, renewal and involvement with the contemporary world, are excellent, the Pope continued, there are those who have failed to understand how these aims are carried out in a true Christian style.

IN SOME circles, the Pope continued, "the ideal figure of the Church has not been reformed or renewed, but has been, at least conceptually, deformed." Not among the least of these are those who fall into an old trap, which has its own history of heresies and schisms, said the Pope — "the Church without . . ."

"For example," he said, "some have sought to have a Church without difficult dogmas, thus cutting off from the treasury of faith the mysteries of divine thought and reducing the reality of revealed religion to a dimension of the human brain, a process of reduction which unfortunately, here and there, continues to empty Catholic teaching of its content and certainty.

"And next to this first 'without,' there is another — a Church without authority, either in teaching or governing . . . It is easy to look fondly on a Church such as this, without hierarchical structures or juridical ones, a Church without obedience, without liturgical norms, a Church without sacrifice. But what is a Church without the cross?"

LIKEWISE, Pope Paul said, there are those who "think they can content themselves with Christ, but without the obligation to contemplate His cross nor admit His resurrection, and even further, without having to take part in the sacramental and moral experience of our participation in this Paschal mystery of life and death which is central and supernatural."

Pope Paul concluded: "Let us preserve the desire for a life modeled on the Christian style." This style is not easy, the Pope admitted: "It is a demanding style, sometimes uncomfortable, and not always in fashion."

The Christian style of living, Pope Paul added, "is not to be judged solely by what it takes away but rather valued by what it gives.

"And if this style is impressed on us by the law of sacrifice, which is the cross, remember, there is also expressed within you the very paradox of the Christian style which consists in a singular fusion of restraint and thrust, of moderation and vitality, of sorrow and joy, at one and the

same time . . . May God help us all to express in our modern lives a sweet and austere new style, the Christian style."

Critics upbraided

VATICAN CITY — (NC) — Skeptics who scoffed at Pope Paul VI for taking on the devil in his audience speech of Nov. 15 were themselves taken on by two Vatican journalists.

Writing in the Nov. 26 edition of the Vatican weekly magazine, L'Osservatore Della Domenica, Federico Alessandrini said that the man in the street no longer knows what the Pope really said about the devil because reams of commentary from around the world distorted the facts.

During the general audience of Nov. 15 Pope Paul devoted his speech to the existence of the devil. He declared that the devil "is a living, spiritual being, which is perverted and perverts, is a terrible reality" which should frighten us.

Alessandrini, whose chief job is Vatican press spokesman, said he was deluged with questions why the pope "suddenly" chose this subject.

"From the beginning of his apostolate," Alessandrini replied in his article, "Pope Paul's discourses to the people curing his audiences are catechetical teachings which the Pontiff considers an integral part of his apostolic ministry."

After discoursing for several weeks on the doctrine of the Church, the Pope logically moved into the field of morality, Alessandrini said.

Although Alessandrini did not name names, he said that many commentaries on the papal speech were written in an ironical manner and "almost all of them were haughty in tone."

Alessandrini also upbraided unnamed "atheistic communists" for their "sarcasm" in downgrading the papal remarks.

Another Vatican writer, Igino Giordani, defended in the daily L'Osservatore Romano the timeliness of the Pope's speech, Giordani said evil is so apparent in the modern world, and he expressed surprise that anyone, even some Catholics, should wonder why the Pope would speak of evil.

"The Pope, guardian of faith and the Church of God, has refocused the attention (of all men), placing square in front of them the existence of evil such as social ills, war and racism," Giordani said.

The Church militant and all illumined men, be they believers or non-believers, must put up a stiffer resistance to the viable presence of evil in the world, Giordani said.

The writer concluded by saying that even the insurrections against the teaching authority of the Pope which are so manifest today are a "demonstration of the clandestine influence of the devil."

'Guide your flocks'

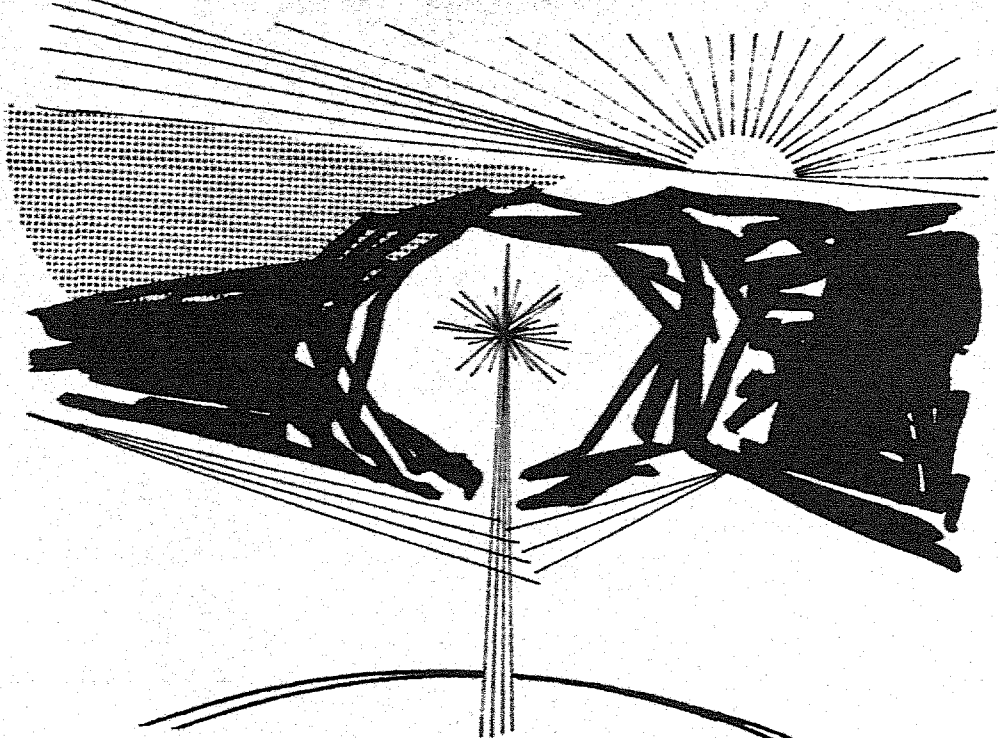
VATICAN CITY — (NC) — Pastors, know, love and guide your flocks, Pope Paul VI told a group of Scottish bishops in an audience last week.

"Today as never before, the Church needs good pastors," the Pope said. "The flock needs us, our guidance, our presence, our love."

To the six bishops, led by Cardinal Gordon Gray of Saint Andrews and Edinburgh, the Pope declared:

"Above all, we must show our flock that we love them and that they are not alone. We must know the flock and the flock must know us, ready at all times to lay down our very lives for their welfare."

Your You and Faith



From Sunday's Gospel

Be constantly on the watch! Stay awake! You do not know when the appointed time will come. . . . Look around you! You do not know when the master of the house is coming, whether at dusk, at midnight, when the cock crows, or at early dawn. Do not let him come suddenly and catch you asleep. What I say to you, I say to all: Be on guard!

Mark 13: 33-37

Prayer Of The Faithful

First Sunday
of Advent
Dec. 3, 1972

CELEBRANT: As we start preparing ourselves for the coming of Christ at Christmas, let us present our petitions to the heavenly Father.

COMMENTATOR: The response for today is: Lord, hear our prayer.

COMMENTATOR: For Pope Paul, Archbishop Carroll and all the bishops, that through their guidance we may be led to a Christian renewal of our lives, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the leaders of all nations, that they may recognize that Christ's ideal of universal brotherhood is the answer to peaceful coexistence, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For all of us celebrating the Eucharist, that we may take seriously this holy season of Advent, as we prepare to welcome Christ at Christmas, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the broken families in our parish, that the love of Christ may bring about a new happy family reunion, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: For the needy and the sick, that they may realize that their lives are meaningful to prepare the way of the Lord, let us pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Heavenly Father, grant us to live the spirit of Advent while we prepare the way of the Lord, so that we may be able to give Him a warm welcome at Christmas. This we ask through Christ, Our Lord.

PEOPLE: Amen.



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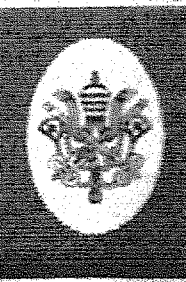
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Pastoral on Mary prepared by panel

ST. LOUIS, Mo. — (NC) — A special U.S. bishops committee is preparing a pastoral letter on the Blessed Virgin Mary that is expected to be sent to all the U.S. bishops for their comments early next year.

The Ad Hoc Committee for the Pastoral Letter on Our Lady, which is chaired by Cardinal John Joseph Carberry of St. Louis, sent a first draft of the pastoral to the bishops earlier this year.

THE PANEL now is working on a second draft of the document that will incorporate changes in the pastoral recommended by the bishops. It is possible a final draft of the letter, reflecting alterations suggested after the bishops receive the second draft in January will be ready for final action by the bishops at their regional meetings in the spring of 1973.

If the pastoral is approved at those meetings, it will be possible to issue it some time in the summer of 1973, Cardinal Carberry said.

The cardinal said the pastoral consists of:

- A pulpit letter, containing a brief message to American Catholics, to be read in all U.S. churches on a designated Sunday.

- A substantive presentation of Church teachings on Mary and a pastoral presentation on ways to encourage devotion to Mary and affirm Mary's place in the lives of Catholics.

- An outline providing an easy reference to the pastoral, contents as set forth in part II.

Cardinal Carberry said the idea for the pastoral originated in 1970 with a board of trustees of the National Shrine of the Immaculate Conception in Washington.

In 1971, the cardinal said, the bishops' administrative board gave permission for writing the pastoral to begin and in July he was named chairman of the panel charged with drafting the document.

The promises of God

Every Christian at some time or another asks himself if all the extra effort to live the "good life" is worth while. As we look at the way others live, with their laxity, material pleasures and lack of concern about the future, the question does arise. "What is in it for us?"

The scriptures bear abundant testimony to the promises that God has made to those who are faithful to Him. As Christians we believe that in Jesus and in the Church these promises are already in the process of being fulfilled.

From time to time, however, it is necessary that we return to the Scriptures and reassure ourselves of the promises God has made.

This week's Scripture reading will examine the promises God has made to mankind.

Dec. 3 Deuteronomy	5:1-10
Dec. 4 Deuteronomy	5:24-33
Dec. 5 Ezekiel	34:20-31
Dec. 6 John	12:44-50
Dec. 7 Acts	26:6-19
Dec. 8 Romans	4:17-21
Dec. 9 Colossians	1:12-23

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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.

Feast of Immaculate Conception Dec. 8

By JOHN J. WARD
Next Friday, Dec. 8, is the Feast of the Immaculate Conception.

It is a Holy Day of Obligation.

The definition promulgated by Pope Pius IX expresses the Catholic belief in very clear language. It reads:

"We define the doctrine, which holds that the Blessed Virgin Mary, in the first instant of her Conception, was preserved free from all stain of original sin by the singular grace and privilege of Almighty God, and through the merits of Jesus Christ, the Savior of the human race, to be a doctrine revealed by God, and therefore, to be firmly and continually held by all the faithful."

IN approaching the dogma of the Catholic Faith, three truths must steadily be borne in mind.

First, the soul of the individual man is not pre-existent, but is created by God in the moment of conception.

Second, it was God's intention, if Adam and Eve did not sin, to endow every soul created with sanctifying grace, according to Scripture.

Third, whatever part the body may have in any sin, sin itself inheres in the soul, and in the last analysis mortal sin is the deprivation of sanctifying grace.

Beyond these three truths, it is necessary to know the story of our first parents, as told in the second and third chapters of Genesis. God formed the bodies of Adam and Eve and into these bodies He breathed the grace-encircled souls.

DISOBEYING God's

commandment, Adam and Eve ate of the fruit which God forbade them to eat. That physical act was soon over; what is produced in their souls and what effect it was to have on other souls, when created, continued.

The act of disobedience took from Adam and Eve God's greatest gift to them, namely, sanctifying grace. They were now in the state of mortal sin.

It took from the children that would be born to them the privilege that their souls would come forth from God possessed of grace. Deprivation of grace in each newly-created soul is known by the name of Original Sin.

The soul of the Blessed Virgin Mary had to be created by an act of God in the moment of conception of her body. Because Mary was a daughter of Adam and Eve, her soul, in the natural order of things, would go forth from God deprived of grace. But in view of the fact that she was destined to be the future mother of the Savior of Mankind, her soul was endowed with grace; it was created in the same state in which the souls of Adam and Eve were created.

Could God do this? What He did for our first parents He could do for her who was to be the mother of His Eternal Son. Did He do this?

Catholics believe that He did. Their belief is taken out of the realm of doubt and speculation by the word of Holy Scripture, by the teachings of the Fathers of the Church, and by the infallible voice of Christ's Vicar on earth.

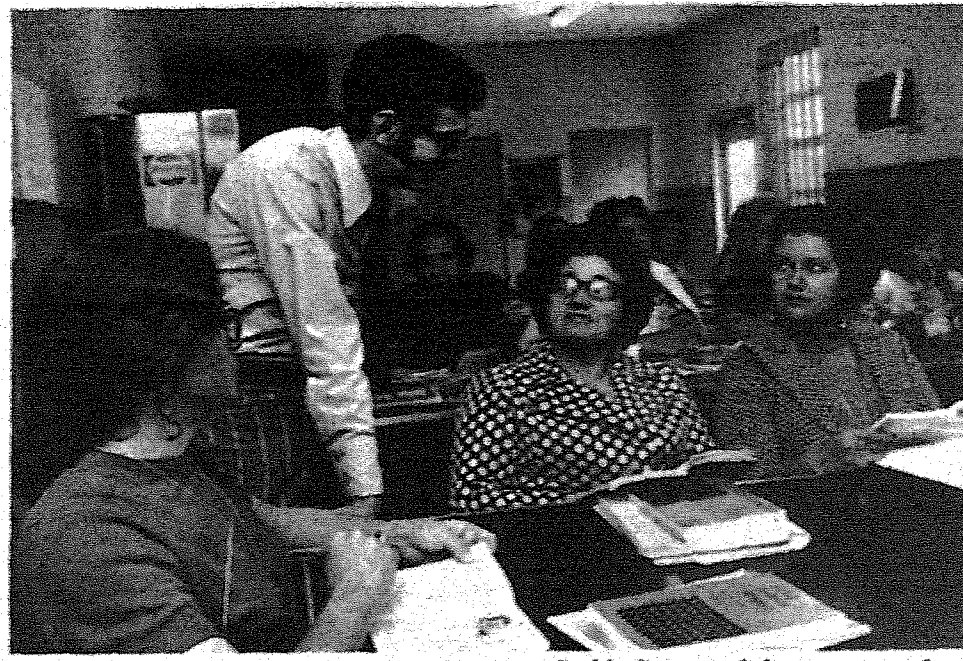


Housewife Adalis Pena reads aloud with other students while her son plays at the table.

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Students get some extra attention from Less Todd, director of the program of English classes at St. Dominic's Church.

They seek better life in U.S. through new words

"Peter Piper picked a peck of pickled peppers . . ."
"Sally sells seashells by the seashore . . ."
The roomful of adults buzz with eager response as the teacher leads them in the familiar phrases.
Adults learning tongue twisters?
Yes. But more than that.

On the last week of Freedom Flights.
"I had to wait till I was 27 years old to ask to go."
"Now I'm learning a lot. It's a good class and a good teacher."

The 15-minute break ends and the class resumes with a buzz and attentive faces.
". . . how many pecks of pickled peppers could Peter Piper pick . . ."

They are people building a new and better life in a new country that has taken them in exile and offered government education services and church facilities to learn in.

ST. DOMINIC'S Church on NW 7th Street, Miami, in cooperation with Dade County Adult Education, offers English classes to Spanish speaking people, tailored to fit the hours of housewives and men who work at night. Classes are offered mornings, afternoons and evenings, and their subjects are available if enough students are interested.

Less Todd, director of the operation for Southwest Miami Senior High Adult Education Center, said, "We found a lot of non-English speaking housewives and workers in a closed situation. They can't go downtown to the Lindsey-Hopkins center. So we are setting up classes right in the community where the people can come right in."

"Churches seem to be one of the most receptive groups to the idea."

St. Dominic's is an example. The church provides the classrooms and the county provides the teaching. Fee is \$5 a person for the course which goes to the county. Each session is three hours long and the sessions run for four months. Next trimester session is January through April.

THE OVER-ALL program has extreme adaptability and almost any group can have an education project of their own begun if there are enough people to justify it.

Only about 20 students are necessary for a class, says Todd.

Such diverse groups as churches, businesses and nursing homes can make use of the programs, he says.

A church might want to have a Spanish class, or if there is a heavy Cuban population in the area it might want English classes like St. Dominic's. A company might be interested in such subjects as languages, public speaking, business machines, real estate, shorthand and other related courses.

Homes for the elderly also can benefit, says Todd.
"At the Methodist Home we teach creative writing. Can you just visualize these older people still interested in being creative?"

"AND AT SOME nursing homes we have a general interest class. We work orally, read poetry, sing, study current events, politics, show films on travel, even discuss Dear Abbey."

"This provides stimulation. The nurses tell us it actually has brought out some withdrawn people and made them active."

Anyone interested in signing up or starting a program of some kind should call the Southwest Miami High Education Center, says Todd. The phone is 274-0181.

Mrs. Rhea Gravel, the always smiling and obviously well-liked English teacher at St. Dominic's English class says of her students, "They learn very rapidly. They are eager to learn. No one is making them come here. They learn because they want to."

Attractive housewife Aida Carballosa, who came from Cuba in 1960, agrees. "I want to improve my English because I want to help my daughter in school, and I want to go to secretary class and get a better job."

If her English gets much better she could start teaching. ROBERTO Eoncales, who works for Winn-Dixie stores in the afternoons and evenings almost didn't make it — not to the class, to the country. He came here from Cuba last year.

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Basketball season opens tonight; New coaches in '72-'73 scene

Belen and LaSalle open up the '72-'73 Basketball season with their Friday night (tonight) encounter at the Columbus gym. Belen is one of two teams with a new coach. He is Bill Woods, an elementary school physical education teacher in Hialeah. Dave Franks of St. Thomas Aquinas is the other new head coach. Last year he directed the Raiders JV squad.

Curley will be relying on John O'Neil to lead the Knights to a second consecutive SAC title. Last year O'Neil dropped in 23 points per game.

Mary Immaculate of Key West will give the Knights a run for the title. Last year's Class A state runner-ups have John Albury and Maurice Thurston back. Thurston is a 6'-7" junior. He and Albury averaged 17 and 25 points per game, respectively, last year.

The biggest man playing basketball in the Archdiocese will be 6'-8" Randy Wilds of Pace. He along with Mike Edwards, Joe Mullen, Mike Farrell and Tommy Cates will give the Spartans their biggest team in years.

Chaminade's rebuilding hopes will center on Mike Tonkovich, a junior who averaged over 20 points per game last year.

Columbus will be counting on Ed Lynch, Manny Estrada and Scout Courtemanche.

'72-'73 PREVIEW: ARCHDIOCESAN HIGH SCHOOL BASKETBALL AQUINAS

Coach: Dave Franks
Last year's record: 15-9
Returning Lettermen: 3
Strong Point: Speed
Weak Point: Height
Outlook: Team hustles, but it's a rebuilding year.

BELEN

Coach: Bill Woods
Last year's record: 16-10
Returning Lettermen: 3
Strong Point: Speed, Overall quickness.
Weak Point: Height
Outlook: A long year of rebuilding as all of last year's starters are gone.

CHAMINADE

Coach: Andrew Tonkovich
Last year's record: 4-2-1
Returning Lettermen: 7
Strong Point: Shooting, Speed
Weak Point: Lack of a good big man.
Outlook: Inexperience will fade by February.

COLUMBUS

Coach: Brother Kevin
Last year's record: 11-16
Returning Lettermen: 4
Strong Point: Team Spirit, Rebounding.
Weak Point: Inexperience
Outlook: Record will be better than last year's.

CURLEY

Coach: Phillip Petta
Last year's record: 13-12
Returning Lettermen: 5
Strong Point: Speed
Weak Point: Rebounding ability.

Outlook: Last year's 13 wins will not bring any good luck this year.

GIBBONS

Coach: Tony Licata
Last year's record: 13-11
Returning Lettermen: 1
Strong Point: Speed
Weak Point: Height
Outlook: Inexperience means a long year of rebuilding.

LASALLE

Coach: Dick Hickox
Last year's record: 4-21
Returning Lettermen: 5
Strong Point: Team balance
Weak Point: Height.
Outlook: Royals should win 3 times as many games as last year.

MARY IMMACULATE

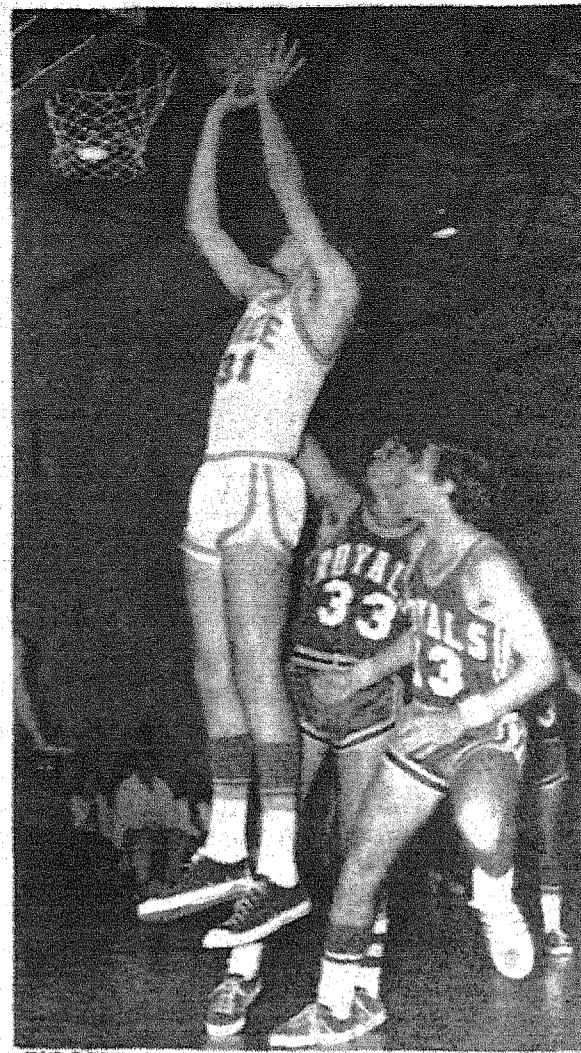
Coach: John Dougherty, Jr.
Last year's record: 21-10
Returning Lettermen: 7
Strong Point: John Albury, Maurice Thurston
Weak Point: Outside shooting, Bench
Outlook: Return trip to state tourney very likely.

NEWMAN

Coach: Tom Bornhorst
Last year's record: 14-10
Returning Lettermen: 5
Strong Point: Speed, Experience
Weak Point: Height
Outlook: Experience should give the Crusaders another winning season.

PACE

Coach: Brother Felix Anthony
Last year's record: 15-12
Returning Lettermen: 4
Strong Point: Size
Weak Point: Speed
Outlook: Experience will pay off if shooting hands get hot.



BIGGEST MAN in Archdiocesan high school basketball this season is Pace's Randy Wilds, going way up for a score. Wilds is a 6' 8", 220-pound junior.

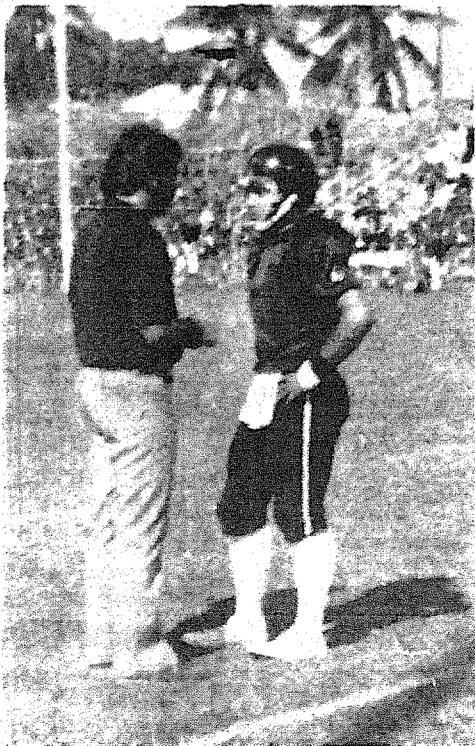
Bike-hike to raise funds

On Saturday, Dec. 9 hundreds of South Florida teenagers are expected to participate in a bike hike in Miami to raise funds for St. Jude's Hospital in Memphis, Tenn.

The hike will start at Columbus High School at 9 a.m. Mid-point of the hike is Matheson Hammock, where live music and soft drinks will be provided.

Anyone interested in participating should call Alice Audie (445-2196) or Peggy Moran (271-6488).

Chaminade in state play-offs; goes against Belle Glade



Curley Coach Roger Gronert and QB Mike Bonsiglio discuss strategy during timeout in Pace game.

Football season is not over for Chaminade.

The Lions carry their 8-2 record into a Friday night encounter with Belle Glade Central which finished the season 9-1.

The game will mark Chaminade's fifth straight appearance as the district representative. The Hollywood team will be counting on its tough defense and steady offense to win one of the four regional berths.

COACH VINCE Zappone is preparing his team for a win. He's seen game films of Belle Glade, was impressed by Belle Glade's size, but feels his team can win.

Curley closed its season with a 20-0 win over Pace to set up its best record in almost ten years. QB Mike Bonsiglio threw two TD passes to bring his season total to 10. He hit a 66-yarder to Fred Rose and a 12-yarder to Mike Orsillo. Rose returned a punt 78 yards to finish the Knights' scoring.

Bonsiglio, in throwing 10 TD tosses this year, hit on 75 of 131 attempts (58%) for 918 yards. Four of the scoring tosses were to Rose. Bonsiglio is an honor student.

LAST WEEK'S SCORES

Curley	20
Newman	42
Hollywood Hills	14
Pace	0
Boca Raton	0
Chaminade	8

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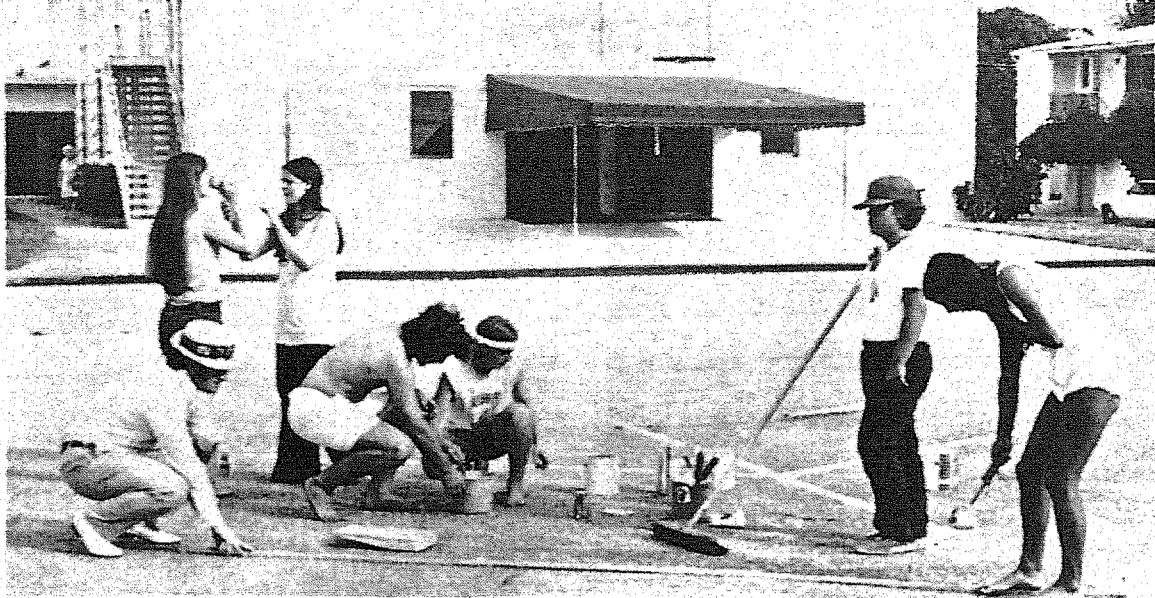
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CYO youth at work

Sacred Heart CYO members of Lake Worth could be out on the beach or bowling or any number of other things youths like to do on weekends, but instead they took a work break and painted the church parking lot. Rev. Patrick Organ, the club's moderator at far left, supervises while CYO president Danny King stirs the paint. This is just one of many ways youths help their churches in spare time. Hundreds of CYOers helped in the recent massive census of the Archdiocese.

Song shows it's good to have friend like Ben

BEN

*Ben, the two of us need look no more
We've both found what we were looking for
With a friend to call my own, I'll never be
alone*

*and you my friend will see,
You've got a friend in me.*

*Ben, you're always running here and there
You feel you're not wanted anywhere
If you ever look behind and don't like what
you find*

*There's something you should know,
You've got a place to go.*

*I used to say, I and me,
now it's us, now it's we.*

*Ben, most people would turn you away,
I don't listen to a word they say
They don't see you as I do
I wish they would try to
I'm sure they'd think again
If they had a friend like Ben.*

By D. Black & W. Scharf

By THE DAMEANS

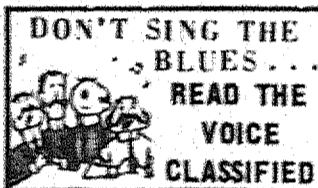
Friendship songs have made a strong impact on the music world lately. It's refreshing to hear such positive values stressed in songs like "Lean on Me."

"Run to Me" and the classic "You've Got a Friend." It's encouraging to know that there are still people who have the courage to say, "I care."

"Ben" is a friendship song with a twist. When people discover that it is the title song of the movie with the same name, that Ben the friend is really a rat, they usually become disgusted and tend to write the song off.

IT'S GOOD to have a friend — someone you can turn to when nobody else understands, someone with whom you can share big moments and small ones too. A friend doesn't have to say a thing sometimes — as long as he's there and smiles to let you know he's on your side.

Sharing is important. In a world where people keep to themselves more and more, where our mental hospitals are over-crowded and people fear one another, it is important to have a friend. As long as it's I and me, a person's world can be pretty small, but when he starts letting people make a difference in his life, when he begins talking in terms of us and we, he's got a good start on friendship relationships.



Scout expo opens today

An unusual display by the Archdiocese of Miami Catholic Committee on Scouting will be featured during a South Florida Boy Scout exposition today (Friday) and Saturday in Miami Beach and Fort Lauderdale.

"Scoutout '72" will be the theme of the program, which will be open from 7 to 10 this evening and from 1 p.m. to 8 p.m. on Saturday at Miami Beach Conventional Hall and War Memorial Auditorium, Fort Lauderdale.

The Catholic Committee on Scouting display will feature hundreds of Scout patches from every area of the nation and will also designate the areas where Catholic Scout Troops are active. This display may be seen at the Convention Hall only.

Various phases of scouting ranging from cooking to displays of handicraft and feats of pioneering skills will be featured in more than 400 booths and live presentations.

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**You ask.
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100 compete in CYO bowling tourney

Over 100 bowlers competed last Sunday at Carol City Lanes in the annual CYO bowling tournament.

The day's high game was rolled in the men's division — a 217 by Marvin Ulm.

Jerry Massa of St. Stephen won the boy's division with a 4-game set of 779.

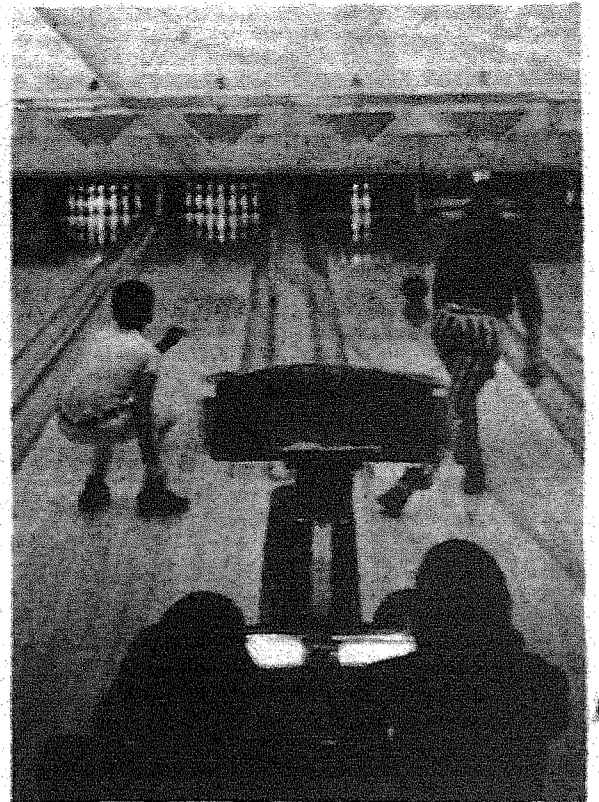
Barbara Westcourt of St. Monica won the girls' division with a total of 799.

St. Monica also had the winner in the men's division. He was Ed Christian with a 793 total.

The ladies division winner was Kathy Haynes of St. Louis. She rolled a 762 set.



LOOKING OVER the scores during last Sunday's CYO bowling tournament in Carol City are (l-r) Karen McKenna of St. Vincent Ferrer, Mike Carey of St. Louis, Vivian Moral of St. Stephen and Archdiocesan CYO Executive Director Bob Preziosi, while at right two of the contestants display different bowling form.



Sugar, union dispute

(continued from page 3)

the 8,556 Jamaicans cutting cane this year we have to hire any American who wants to cut cane."

On the television program, Eliseo Medina, Florida director of the United Farm Workers Union, said, "They say we are lazy, not willing to work. Americans are willing to work but not be exploited."

Medina produced a form which he said workers were required to fill out by the sugar companies, which he said was not the case in any other crop. The form asked for schools and college background, where employed last, criminal record and many other questions.

"THIS INTIMIDATES them," Medina said. "Workers who have had probably only a fifth grade education, may not speak English well, and have never had to do this before, are intimidated. They don't need this to cut cane. Then they have to come back later for an interview or a physical examination and then back later for the work. A farm worker works on a day to day basis and needs the work now."

"They want him to cut 150 feet per hour and will fire him if he can't."

"If he works the piece rate and gets \$16 for an eight hour day, then the take home pay is even less. And they have to work hard for that."

"What we are saying is that we want farm workers to have some say in our own destiny, the same as other workers take for granted in other industries."

An apparent sticking point between the two sides is the competition with the Jamaicans.

SAYS SUGAR spokesman Hunter: "Yes we are getting very capable people in Jamaica. It's very difficult to get the job there. Over 20,000 apply for the work and have to go through more than the domestics do here."

The union says the importation of these selected and trained people gives the sugar industry prime labor under controlled conditions which discourages the domestics from even trying to compete.

But Hunter says, "We provide free concrete block housing with electricity and inside plumbing, not the old shacks some areas have."

He feels this free housing plus \$2 an hour minimum is not bad pay for farm labor.

MEDINA, speaking of farm labor in general said, "We are treated as modern slaves . . . have no job security, no toilets in the fields, little medical attention, are paid the lowest wages in the country, have to sleep in cars when traveling around and when we finish each job are turned out like cattle."

Hunter agreed that farm labor is low on the scale in general but feels it isn't true in the sugar industry but that Americans won't cut cane, at least not at present rates, and says industry's production is controlled by the government and therefore its economics to a certain extent.

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Desnudemonos, pues, de las obras de las tinieblas

y vistamos la armadura de la luz.

Andemos como en pleno día. Con dignidad.

De la Carta de Pablo a los Romanos.

Adviento

Las tiendas se engalanan ya preparándose para la navidad, una navidad un tanto materializada. Cada comerciante puja para atraer la atención del público hacia su producto, en una desafortunada carrera que está convirtiendo la práctica bella del regalo como expresión externa de amor y afecto en una agitada avalancha de 'consumismo', y el espíritu tierno y sencillo de la navidad en un derroche de oropel y ostentación.

La Iglesia comienza también a prepararse para la Navidad, y quiere que sus fieles se preparen también, no sólo en lo externo, sino, principalmente, en lo profundo del espíritu.

Ese es el motivo del Adviento, el tiempo litúrgico que comienza este domingo, con el que la Iglesia comienza a preparar la venida del Salvador Jesús. Las lecturas de la liturgia de estos días nos exhorta a una firme esperanza y San Pablo, en su Epístola a los Romanos, nos enseña el modo práctico de disponernos a la visita del Señor:

"Desnudemonos de las obras de las tinieblas y vistámonos la armadura de la luz. Andemos como en pleno día, con dignidad."

Con el Adviento, comienza también el año litúrgico, en el cual la Iglesia nos va llevando a través de los sagrados misterios de la fe.

Velad, pues, porque no sabéis cuándo vendrá el amo de la casa. Si por la tarde, si a medianoche, o al canto del gallo, o a la madrugada, no sea que viniendo de repente, os encuentre dormidos." — Marcos, 13-35, 36.

Gravísima Situación de la Iglesia Checa

El domingo 11 de junio, en todas las iglesias de la diócesis checa Cesté Budejovice, escucharon los fieles el emocionante testamento espiritual de su obispo recientemente fallecido el día anterior, Josef Hlouch: "Me despido de vosotros y doy gracias a Dios por la vida que me dió, por los oficios sacerdotales y episcopales que me confié, por los éxitos y por los sufrimientos... Quiero también especialmente agradecer a la Madre de Dios la eficaz ayuda con que siempre me ha asistido. Hermanos míos sacerdotes: honrad vuestra vocación sacerdotal, que es la más alta que un hombre puede recibir: protegéd los sagrados, centro de vida, fuente de salvación. Y vosotros, fieles de nuestra diócesis, conservad con gran reverencia el tesoro de la santa Fe. Amad a vuestros sacerdotes, rezad por ellos... Os bendigo a todos, y a todos os llevo en mi corazón hacia la eternidad."

No es fácil para un lector occidental captar la dolorosa y penetrante significación de esas palabras leídas en público, en un país, en plena persecución religiosa. Los oyentes eran conscientes del agravarse de la situación de la Iglesia, que la muerte del obispo Hlouch y la casi simultánea del administrador apostólico de Roznava, Robert Pobožny, suponían.

MÉTODOS DE PERSECUCION

Checoslovaquia vive una de las horas más dramáticas de su historia cristiana: desde hace muchos años no se ha nombrado ningún obispo, y ahora queda en todo el país un sólo obispo residencial, el bohemio Stephan Trochta, de Litomerice. La archidiócesis de Praga está vacante y sigue bajo la dirección del obispo titular Frantisek Tomasek. La de Cesté Budejovice ha quedado ahora sin titular. El administrador apostólico de Hradek Kralov, obispo titular Karel Otčenasek no puede ejercer sus funciones, a pesar de haber sido rehabilitado en 1968, y realiza su ministerio como simple sacerdote, lo mismo que el obispo auxiliar de Praga, Matousek. Nada se sabe sobre la actividad del obispo auxiliar de Litomerice, Ladislav Hlad. En Moravia las diócesis de Olmouc y Brno — desde la muerte del obispo de esta última ciudad en febrero pasado — carecen de pastor. También en Eslovaquia ninguna de sus cinco diócesis — Nitra, Spis, Banska Bystrica, Kosice y Roznava — está provista, así como tampoco la administración apostólica de Trnava y la zona eslovaca de la diócesis rumana de Satu Mara. La sede católica-griega de Presov

está también desierta, y el obispo auxiliar Vasil Hopko, que tiene autorización gubernativa para la dirección de esta comunidad, está gravemente impedido por enfermedad.

ENSEÑANZA DE LA RELIGION

Entre el 15 y el 25 de junio los padres de familia católicos pueden inscribir a sus hijos en las escuelas para la clase de religión, que como asignatura facultativa figura en el plan de estudios elementales de 7 años. Esta inscripción deben hacerla el padre y la madre conjunta y personalmente en la oficina del director, que a su vez tiene la obligación de convencerlos de las desventajas que de ello derivarán al niño. En efecto, el hecho de haber asistido a clases de religión consta en la cartilla escolar y constituye un impedimento para el ingreso en las Escuelas Superiores. De qué modo se realiza esta ilustración de padres y maestros, puede verse en una serie de artículos publicados en el Pravda de Bratislava, en cuyos números 1, 2 y 3 de febrero de este año se lee que la religión produce escisión de la personalidad, altera el equilibrio mental y fomenta la criminalidad. 44.000 propagandistas del ateísmo han sido hasta ahora cuidadosamente preparados, y dentro de dos años serán más de 80.000. La lucha contra la religión se lleva a cabo con un rigor y un método extremos: desde las alturas de la Academia de Ciencias hasta los cursos de ateísmo en los pueblos, desde los medios de comunicación social hasta los consultorios familiares.

ALGUNAS ESTADISTICAS

En 1948, después de la evacuación de más de 1.500 sacerdotes alemanes, había en el territorio checoslovaco unos 7.000 sacerdotes católicos, de los cuales 1.163 eran religiosos. Desde entonces se careció de estadísticas del clero hasta 1968, cuando se permitió otra vez su publicación. Según los datos oficiales el número de sacerdotes después de este ventenio se había reducido a la mitad, esto es, 3.108, pero actualmente entre fallecidos, enfermos, encarcelados y retirados a la fuerza se ha producido una baja cuyas proporciones deben ser muy graves aunque difíciles de calcular. En la diócesis del único obispo residencial superviviente, Litomerice — Bohemia —, había en 1945 para 449 parroquias y 955 iglesias 600 sacerdotes, en 1968 eran tan sólo 144, hoy no pasan de 100.

Juan Domínguez (ACEPRENSA)

Dirigirá el Padre Espín Actividades de Juventud Católica (habla hispana)

El Padre Orlando Espín acaba de ser designado Director Asociado para la Pastoral Juvenil de la Archidiócesis de Miami, que incluye la Catholic Youth Organization y otros movimientos de juventud católica.

Específicamente el Padre Espín se consagrará a coordinar los programas de pastoral para la juventud católica de habla hispana, colaborando en la coordinación de los distintos programas ya existentes en distintas parroquias, así como en la promoción de nuevos servicios espirituales, cívicos, culturales y recreativos para la juventud de habla hispana.

El Padre William Dever es actualmente el Director Diocesano de Juventudes de la Archidiócesis de Miami y el Padre Espín trabajará con él en la coordinación de los programas para la población de habla hispana.

El Padre Espín llegó a Miami como parte del programa para niños refugiados cubanos dirigido por Mons. Bryan O. Walsh, y estando al cuidado de ese programa desarrolló su vocación sacerdotal que lo

llevó a ser uno de los primeros sacerdotes cubanos que ha realizado todos sus



P. ORLANDO ESPIN

estudios sacerdotales en los dos seminarios archidiocesanos de Miami.

El mismo, muy joven, el Padre Espín, desde su reciente ordenación, ha venido trabajando intensamente en varios proyectos de pastoral juvenil.

El Padre Espín compartirá sus funciones de Director Asociado de Juventudes con su actual posición como vicario coadjutor de la parroquia de St. Brendan.

Las Oficinas de Juventud están situadas en la Cancillería de la Archidiócesis de Miami y el teléfono es 757-6241.

Oportunamente The Voice informará sobre los nuevos proyectos y programas que se pondrán en marcha para la juventud hispana.

BREVES

El domingo, 10 de diciembre, a la 1:45 p.m. las Antiguas Alumnas del Colegio Lourdes, de La Habana, celebrarán su reunión anual con una misa a la 1:45 p.m. en la Iglesia de San Juan Bosco, oficiada por el Padre Armando Llorente, seguida de un almuerzo a las 3 p.m. en el Centro Vasco. Las Antiguas Alumnas de Lourdes honrarán de manera especial a tres religiosas de la comunidad filipense: Las hermanas Nuria, Cristina y Guadalupe. Para informes y reservaciones llamar a Villa Madonna, 377-9911 o a Carmen Moreno de Aguiabella, 887-8565 y 887-6867.

derán tickets en la puerta. Para más información llamar a: Carlos y Antonia Forment, teléfono: 649-7117; Ernesto y Monina Estevan, teléfono: 821-7962.

Hoy viernes y mañana sábado, en "Scoutout 72", en el Convention Hall de Miami Beach, se ofrecerá una demostración y exhibición especial del Comité Católico de Scouting que preside Carlos Arboleya.

Rolando Ochoa, Paul Díaz, Teresita Concepción, el Grupo de Raul Ballester, el Grupo Folklórico de San Juan Bosco, el Ballet de Vivian Greet de Digón, el Combo Matancero, Lourdes Salvador y Andrés Benítez al piano, las canciones de Lolita La Fuente, forman parte de un variado programa que se ofrecerá el domingo, día 3, a las 3 p.m. en el Miami Sr. High School, a beneficio de las tropas de boy scouts de San Juan Bosco.

Varios sacerdotes de habla hispana estarán esta semana en retiro espiritual, desde el lunes, 4, hasta el jueves, 7. Son ellos Mons. Arcadio Marinas, y los Padres Javier Morrás, Emilio Vallina, Angel Vizcarra, Gilberto Fernández.

Clases de inglés en St. Dominic

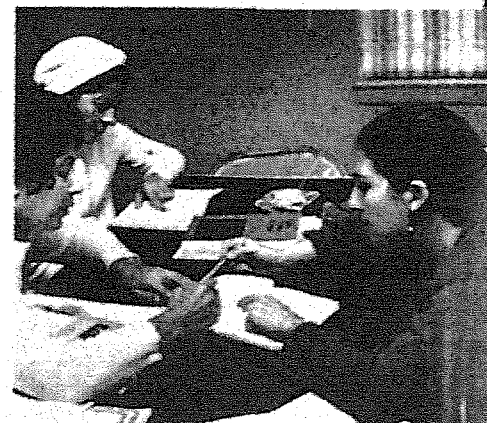
En el salón parroquial de St. Dominic se están ofreciendo clases de inglés a distintos niveles y horas del día y la noche, en cooperación con el sistema de Educación de Adultos del Condado Dade, para comodidad de las personas de habla hispana que viven en esa zona. Para informes llamar a la parroquia de St. Dominic.



La profesora Rhea Gravel, dictando una de las clases de inglés en St. Dominic.



Pronunciación y vocabulario, son algunas de las materias que estudia Matilde Montes-Rensoli.



En una de las clases, Eloisa Fernández, Rosa Belmont y Nancy Ojeda, todas de la Parroquia de St. Dominic.



Los esposos Alberto y Silvia Camacho son los nuevos presidentes del Movimiento Familiar Cristiano.



El Vicario Episcopal para la Comunidad de Habla Hispana, Mons. Bryan O. Walsh, habla durante la Octava Convención del Movimiento Familiar Cristiano, destacando la importancia del apostolado familiar en la pastoral de la Archidiócesis. En la foto Francisco y Rosita de la Cámara, Presidentes salientes y el P. Angel Villarranga.



Durante la cena del Movimiento Familiar Cristiano en el Hotel Everglades, dos connotadas artistas cubanos, Consuelo Lindner y María Teresa Carrillo, deleitaron a la concurrencia con sus canciones. Acompañadas al piano por la profesora Elvirita Dopico.



Unos 300 matrimonios se congregaron en el Hotel Everglades para participar en la Asamblea del Movimiento Familiar Cristiano, en la que se dió a conocer la directiva de esa organización para los dos próximos años.

La opresión del pecado es el principal obstáculo a la libertad del hombre

"Toda renovación de estructuras que intente hacer el hombre redimido por Cristo, debe orientarse — si no quiere fracasar de antemano — a este cambio fundamental que se ha producido en todo el mundo con la Encarnación y con la muerte de Jesucristo en la Cruz. Todo engagement para la liberación del hombre está bajo la ley de la Encarnación y debe alejar en primer lugar el pecado".

"Se le reprocha a la Iglesia el ser un sistema de opresión, o al menos de haber colaborado con los opresores, cuando el Evangelio es un documento de liberación y especialmente de liberación intramundana". Monseñor Hengsbach respondió a esto señalando una terminología exacta sobre la "liberación", la cual a menudo se confunde con la "emancipación", es decir, una libertad contra los vínculos, incluso los vínculos de Dios, como profesa la filosofía hegeliana.

LA ESCLAVITUD DE LA UTOPIA

"Tal liberación, es decir, también la liberación de la religión y de todo orden objetivo de valores, comporta necesariamente conflictos sociales, ya que una libertad sin límites lesiona de modo irremisible la libertad de otros y la convivencia humana. Es el antiguo y siempre actual intento de lograr una ciencia que lleve a la completa autodeterminación". Señaló después que grandes personajes de la historia, como Tomás de Aquino y Francisco de Asís, vincularon la libertad a Dios, de manera natural y lógica. Las utopías filosóficas o políticas, que pidieron o piden una libertad absoluta, están amenazadas por el peligro de caer en la tiranía. Cuando desaparece el último vestigio de la Teología, la idea de que el hombre debe ser respetado y, más aún, amado, pierde su fundamento lógico. "Hoy día somos testigos de que, muchas veces, en nombre de alguna liberación, se les priva a los hombres de su libertad".

La misión de la Iglesia en la liberación del hombre es esencialmente idéntica al mensaje de Jesucristo, que afirma, sin posibilidad de malentendidos, que la salvación se basa en el hecho de que Dios se ha dirigido libremente al hombre en la Creación

y en la Redención. La Encarnación de Dios y su obra redentora cambian radicalmente la historia del hombre. Le han colocado en una dimensión nueva, en la dimensión divina.

LA LIBERACION DEL PECADO

Por ello, la primera liberación del hombre es la liberación del pecado. La libertad verdadera es aquella que Cristo nos ha ganado con su obra redentora: la libertad del pecado, la libertad para Dios. Llevar a los hombres esta libertad, es la primera misión de la Iglesia. Con esta libertad, que es un don de Dios, el hombre es capaz y está obligado a empeñarse por la libertad interior y exterior de los demás hombres.

La libertad de Dios otorga — continuó monseñor Hengsbach — y la que el hombre tiene que realizar, no deben separarse ni mezclarse. De ahí que la Jerarquía eclesial está obligada a interpretar auténticamente los principios que regulan la recta ordenación de la convivencia social; pero no le es lícito quitar o tener bajo su tutela la legítima libertad de los hombres para servir — con espíritu cristiano, conocimiento técnico y responsabilidad personal — a la realización de la libertad en la sociedad.

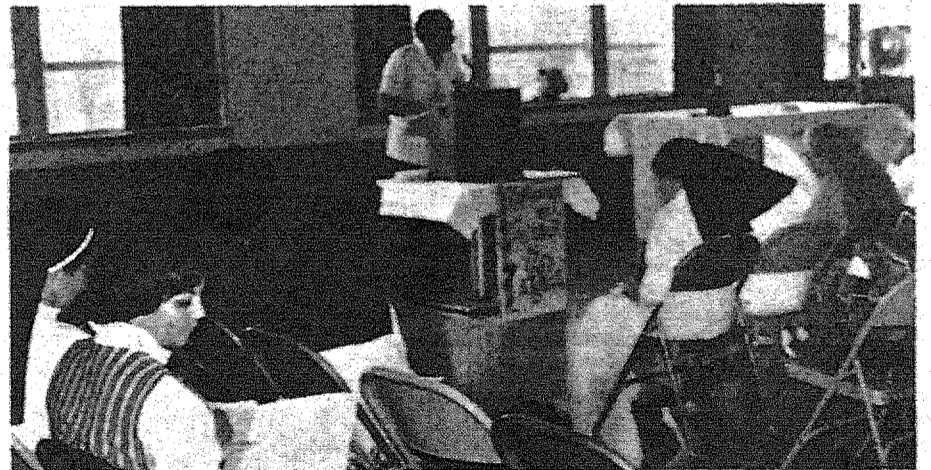
LA CONVERSION, NECESIDAD PERMANENTE

La preocupación de Jesús por los pobres y oprimidos no quiso sólo llamar la atención, sino que, además, determinó la actuación de la Iglesia. Pero Jesús no era un revolucionario social. Por eso la misión de la Iglesia es — como la de su Señor — una misión universal: no una liberación que se agota en la superación de los condicionamientos intramundanos, sino la liberación de todos los hombres del pecado.

"De nada sirve al hombre — siguió diciendo — liberarse de la coacción temporal, si continúa oprimido por el pecado. Incluso, si se llegara a suprimir toda falta de libertad y todas las miserias, el hombre seguiría necesitado de la Redención, y la Iglesia tendría que anunciar la Salvación de Cristo y predicar la conversión y la penitencia. La raíz de la presencia del mal en la historia de los hombres no es éste o aquél

En el Centro Romano de Encuentro Sacerdotales — (C.R.I.S.), que dirigen algunos sacerdotes del Opus Dei, se está desarrollando un ciclo de conferencias sobre "Violencia, Justicia y Redención". Dentro de este ciclo han intervenido ya los filósofos Joseph Pieper, alemán, y el italiano Sergio Cotta. Ofrecemos un resumen de la conferencia pronunciada por Mons. Hengsbach, obispo de Essen y presidente de Adveniat, acerca de la "Liberación operada por Cristo".

sistema político, ésta o aquella estructura socio-económica, sino el pecado, el pecado original y el pecado personal. La liberación de todos los pecados es la liberación de las liberaciones. Esta liberación se realiza en la Cruz de Jesucristo".



Más de cien catequistas participaron en el Seminario Sobre Dinámica de Grupo dictado por el Hno. Avelino Fernández, D.I.S.

Estudian Catequistas la 'Dinámica de Grupo'

Más de un centenar de catequistas de habla hispana participaron en una tarde de "seminario" sobre Dinámica de Grupo en la cafetería de la Escuela Parroquial de Corpus Christi. El "seminario" fue dirigido por el Hermano Avelino Fernández, quien actualmente es Profesor en la Universidad Católica "Madre y Maestra" de Santiago de los Caballeros, República Dominicana, durante el curso escolar, y Profesor del Barry College en Miami durante el verano.

Los 109 catequistas que tomaron parte en el "semi-

nario" auspiciado por el Departamento Arquidiocesano de Educación Religiosa — CCD, laboran en los distintos centros catequísticos parroquiales de los sectores de la Arquidiócesis con numerosa población de lengua castellana.

Durante dicho "seminario" se estudiaron los siguientes aspectos de la Dinámica de Grupo: Fundamento teológico de la Dinámica de Grupo; su Técnica; presentación de varias experiencias de Dinámica de Grupo, tales como técnica del Sociograma, técnica del Sociodrama y

técnica "Phillips 66" que consiste en 6 minutos de discusión sobre un tema dado, por grupos de 6 personas y que lleva el nombre del destacado psicólogo que la ideó, el Dr. Phillips, con el objeto de poner de relieve la interacción que se produce cuando varias personas dialogan entre sí.

El "seminario" concluyó con la celebración de la Eucaristía en español, oficiando el Párroco de Corpus Christi, P. Francis X. Fenech. Un entusiasta grupo de catequistas de la Parroquia de St. Monica, con sus voces y guitarras, dirigió los cantos de la Misa.

Al celebrar 50 años de construída, Predicen brillante futuro a Gesu



El pasado domingo, cuando se celebrara el quincuagésimo aniversario de la construcción de la iglesia de Gesu, una prominente figura de la judicatura de Estados Unidos y distinguido líder cívico de esta comunidad, vaticinó que esa iglesia está llamada a una importante función espiritual en el corazón de Miami.

El Juez Federal C. Clyde Atkins recordó que durante más de 25 años Gesu fue la

única parroquia en todo el condado Dade. El crecimiento de la población católica llevó a la creación de numerosas nuevas parroquias.

"Hoy, la iglesia de Gesu presenta la anomalía de contar con una mayor participación de fieles en las misas diarias que en las misas dominicales. Muchos de nosotros, que trabajamos en 'downtown', venimos al mediodía para la misa o la

confesión", añadió el Juez Atkins, previendo un brillante futuro para la parroquia del 'downtown', y trazando una analogía de esta parroquia en Miami, con otra en el corazón comercial de Boston, donde 21 sacerdotes ofrecen dirección espiritual a centenares de hombres de empresa y profesionales.

Como otro de los futuros potenciales mencionó la construcción del Recinto Central del Miami Dade Jr. College, que abrirá sus

puertas en un año a unos 20,000 estudiantes, de los cuales el 30 por ciento serán católicos, y que estarán a sólo una cuadra de Gesu. "Uniéndose a la rehabilitación del 'downtown' de Miami, Gesu puede convertirse en la meca de la meditación y la oración, un lugar de reposo para nuestro fatigoso bregar. A diferencia de las iglesias de otros 'downtowns', usualmente oscuras y llenas de columnas obstructoras, Gesu es brillante, clara, abierta y despejada, formidablemente adaptada para nuestra actual liturgia," concluyó Atkins.

ULTIMAMENTE dijo el PAPA



Un tocayo nuestro, el semanario católico 'La Voce', de Italia, celebró este mes el vigésimo aniversario de su fundación. Tratándose de nuestro onónimo italiano, vamos a recoger las palabras que en esa ocasión el Papa Paulo VI pronunció.

El semanario católico 'La Voce', de Italia, celebró este mes su vigésimo aniversario. El Papa Paulo VI saludó a los editores de 'La Voce' con unas oportunas reflexiones sobre la prensa católica, que pueden adaptarse no sólo a La Voce de Italia, sino a toda la prensa católica del mundo y, claro, de manera particular a 'La Voz', de Miami. Al fin y al cabo somos tocayos, coincidiendo al parecer en nombre, ideales y aspiraciones. He aquí las palabras del Papa a nuestro homónimo de Italia:

Deseamos animaros calurosamente a proseguir con tenacidad el esfuerzo de producir y difundir una prensa sana, segura, que tienda a enriquecer al hombre en sus valores espirituales profundos, sean de tipo cultural, social o religioso: una prensa que sepa informar sin engañar, servir de distensión sin degradar, orientar sin violar. La comunidad cristiana necesita tener y conservar instrumentos propios en el sector de la prensa a nivel nacional y a nivel diocesano. Contemplamos con gozo, hijos queridos, vuestra

actuación en este terreno. Intentad hacer partícipes de vuestras convicciones también a los demás, y estimulad a los cristianos a sostener la buena prensa: en la familia, en la parroquia, en el ambiente de trabajo. La prensa es un instrumento que puede ejercer un influjo incalculable: puede arruinar al hombre hasta destruir en él toda tensión a los valores más nobles; pero puede también ayudarlo a salvarse, a descubrir mejor su vocación, a realizar las propias aspiraciones, hasta guiarlo al encuentro y al diálogo con Dios. Es inmenso el ámbito del apostolado de los medios de comunicación. Forma parte de las exigencias de contribución que todo cristiano debe prestar a la construcción de una sociedad más humana, más fraternal, más limpia. Hacemos votos para que lo comprendáis cada día mejor, y así, por medio de vosotros, puedan comprenderlo también muchos otros hermanos.

BREVES

Un muestreo de vinos a beneficio de Marian Center para niños retrasados se ofrecerá el miércoles, 6 de diciembre, a las 6:30 p.m. en el Crystal Room del nuevo Hotel Coconut Grove, 2649 S. Bayshore Dr. Reservaciones llamando al 446-2525 o 751-8056.

Las Antiguas Alumnas de los Colegios de las Hijas de la Caridad en Cuba tendrán este domingo, 3 de diciembre, a la 1 p.m. su convención anual en el Auditorium y Cafetería de Immaculada-La Salle, contiguo a la Ermita de la Caridad. Comenzará con una misa oficiada por el Padre Agustín Román. Durante el almuerzo hablará el Padre Angel Villaronga. Sor Hilda Alonso acaba de ser nombrada Visitadora de la Orden de Hijas de la Caridad para la Provincia del Caribe que incluye Miami, Puerto Rico y Santo Domingo, y las antiguas alumnas quieren testimoniarse un homenaje con ese motivo, según informa Clotilde Fiol, Antigua Alumna de la Immaculada de La Habana y una de las organizadoras de la convención.

ORACION DE LOS FIELES

PRIMER DOMINGO DE ADVIENTO
(3 de diciembre)

CELEBRANTE: Al comenzar a prepararnos para la llegada de Cristo en la Navidad, presentemos nuestras peticiones a nuestro Padre Celestial.

LECTOR: La respuesta de hoy será "Señor, escucha nuestra oración".

1. Por el Papa Paulo VI, el Arzobispo Carroll y todos los obispos, para que a través de su guía seamos conducidos a una renovación cristiana de nuestras vidas, oremos al Señor.

2. Por los líderes de todas las naciones, para que reconozcan que el ideal de Cristo de la hermandad universal es la respuesta a un genuino entendimiento entre los hombres, oremos al Señor.

3. Por todos nosotros celebrando esta Eucaristía, para que tomemos seriamente este santo tiempo del Adviento, al prepararnos a recibir a Cristo en la Navidad, oremos al Señor.

4. Por las familias agrietadas en nuestra parroquia, para que el amor de Cristo les traiga una feliz reunión familiar, oremos al Señor.

5. Por los necesitados y los enfermos, para que comprendan que sus vidas tienen sentido y son útiles en la preparación del camino del Señor, oremos al Señor.

CELEBRANTE: Padre Celestial, concédenos que vivamos el espíritu del Adviento mientras preparamos el camino del Señor, a fin de que podamos darle un acogedor recibimiento en Navidad. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

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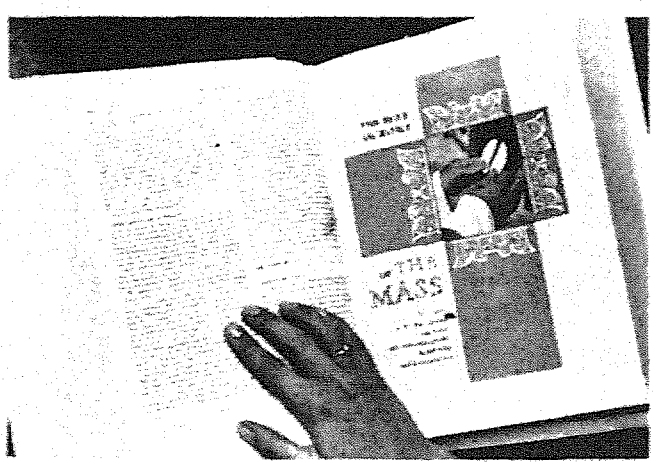
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Hard drugs 'losing popularity'

NEW YORK — (RNS) — A survey of college campuses in New York, New Jersey and Connecticut revealed that the use of marijuana and other "soft" drugs is widespread, but the use of heroin and other "hard" drugs is diminishing rapidly.

The survey, conducted by The New York Times, revealed that the campus market for heroin has "virtually disappeared." The demand for hallucinogenic drugs such as LSD and for "speed" and other amphetamines is found to be dropping. Cocaine was found to be the only hard drug in moderate supply and demand.

Hundreds take part in Gesu celebration

(continued from page 4) of the other parishes now in Dade County has at least one member, or a son or daughter of a member who once belonged to Gesu. And many of us here tonight were baptized, received our First Communion, were confirmed and, yes, married at Gesu. Truly, this church has in the past been an integral part of our religious life.

"TODAY," Judge Atkins continued, "Gesu is the one church in this area that has the anomalous experience of greater attendance at its weekday Masses than on Sunday. Many of us who work in the downtown area use its facilities at noon for Mass or confession. Our Serra Club members participate in a special Mass there at 11:30 a.m. just prior to meetings on the first and third Tuesdays."

Judge Atkins also predicted a bright future for the downtown parish, drawing an analogy between the experience of a Franciscan parish in Boston where 21 priests provide counseling for business and professional people, and predicting that in time the Jesuit Fathers at Gesu may well do the same.

Advent season

(continued from page 1) with a creative warmth that opens up hidden powers we scarcely possessed

The Gospel of this Advent liturgy remembers Jesus' words about being watchful, that is being alive and alert to the possibilities of life. Discipline does this, inasmuch as it hones out the wax that clogs our interior listening. Actually, a good deal that passes for culture and the good life is not that at all, rather it is a noisy vulgar skimming across the surface of life. Small wonder that people get bored and need to take refuge in chemical escapes.

The message of Advent is a call to Spartan discipline in order to be open to the

healing and creative power of Christ. One of the great lessons of the Gospel is that Jesus is a creator like His Father. "Through Him all things were created, and without Him nothing was made that has been made."

Our social critics today lament the lack of leadership in those who rule us and the absence of strong personhood in our adult population.

I believe this is often true. I also believe that the Advent summons is the radical answer to this problem. Vital leaders and vibrant persons know the need of self discipline and the value of communion with the infinite beyond — namely our Lord Jesus. "Stay awake, therefore" (Gospel)

DON'T SING THE BLUES... READ THE VOICE CLASSIFIED

Business Briefs

Woman heads bank

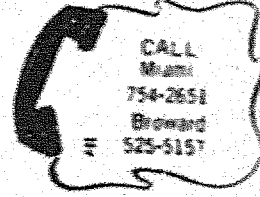
Mrs. Edna Bell is the president of the Peoples First National Bank of North Miami Beach, which will open Monday, Dec. 4 at 16051 W. Dixie Hwy.

One of five women bank presidents in Florida, she is the senior executive loan officer of the Peoples Group of National Banks and is state president of Florida Credit Women International.

Norwegian Caribbean Lines has announced the sale of its M S Sunward to a subsidiary of the French Line. The ship, which will continue on her regular schedule until March, 1973, will be utilized after that as a combined cruise vessel and car ferry in the Mediterranean between Marseilles and Corsica.

THE VOICE

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5 Personals

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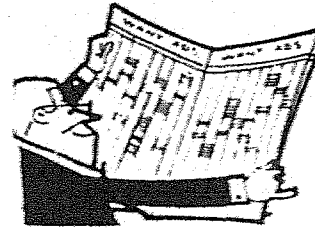
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