



American and Cuban flags were featured on the plaque of gratitude presented to Archbishop Coleman F. Carroll by Alberto Alejandro on behalf of Miami's Cuban colony who honored the prelate at a testimonial dinner. See story, page 19.

Bishops call for peace, 'step-up' in education

Other stories on American Bishops' Conference, page 22.

WASHINGTON — (NC) — In a meeting that moved so smoothly it ended a day early, the bishops of the United States called for peace in Southeast Asia and at home, renewed efforts in Catholic education, and streamlined annulment procedures.

The bishops also set up an office to implement their ambitious and sometimes controversial study of the priesthood, began implementing a Vatican decree on lay ministries, and called for farm reforms.

Some 240 bishops came to a suburban Washington hotel for the annual meeting of the hierarchy's two organizations: the National Conference of Catholic Bishops (NCCB), which deals with the liturgy, ecumenism, the priesthood and similar Church topics, and the U.S. Catholic Conference (USCC), which handles social and

educational programs.

IN A statement on the "Imperatives of Peace," the bishops called for "an end to bombing and terrorism" in Southeast Asia, generous aid in rebuilding that area, pardon for "sincere conscientious objectors," and a search for alternatives to war.

The resolution was approved by a 186 to 4 vote after several important revisions and lengthy debates on two days of the four-day meeting.

Auxiliary Bishop Thomas Gumbleton of Detroit, an outspoken opponent of American involvement in the war, succeeded in having a phrase criticizing "the destruction of the land" added to the document.

Bishop Gumbleton failed, however, to persuade the bishops to describe U.S. bombing in Indochina as "unprecedented." Archbishop Philip Hannan of New Orleans main-

(continued on page 22)

Archdiocesan census work moves ahead

Has an Archdiocesan census-taker visited your home during the past few weeks?

If one hasn't, chances are that a tabulator who has volunteered to help count the number of Catholics in the eight southernmost counties of Florida will visit you this week.

Just in case a census-taker does not come before Wednesday, Nov. 29, when pastors will be in the process of completing their final reports, officials have urged that you contact your parish rectory.

REPORTS last Monday indicated that approximately 68 per cent of parishes had offered preliminary reports on the census and that about 73 per cent of the census had been completed so far. An updated report is expected in the Chancery Census Office by Monday, Nov. 27.

"Reports and returns are extremely encouraging at this time," a census spokesman said. "We have had many requests from various parishes for extra supplies, including census forms, pencils and envelopes. These supplies are readily available to any parish needing them."

"It is apparent," he added, "that many parishes are locating more Catholics within their respective boundaries than was originally expected, thus pointing up the need for the present census."

At St. Bede parish, Key West, Father Michael Hickey, pastor, noted that the "Census is serving as a unifying effort for all parishioners involved."

The final step in handling results of the census, begun on Nov. 12, will be on Monday, Dec. 4, when all census forms will be assembled at regional area meeting halls for computer processing.

Gesu parish to celebrate 3 anniversaries Sunday

The Archbishop of Miami will join with Jesuit Fathers and parishioners of Gesu Church on Sunday, Nov. 26, in a triple anniversary celebration marking the 100th year since the first Mass was celebrated in this area; the diamond jubilee of the building of the first Catholic Church and the 50th year since the present Gesu Church was established at the corner of NE First Ave. and Second St. in downtown Miami.

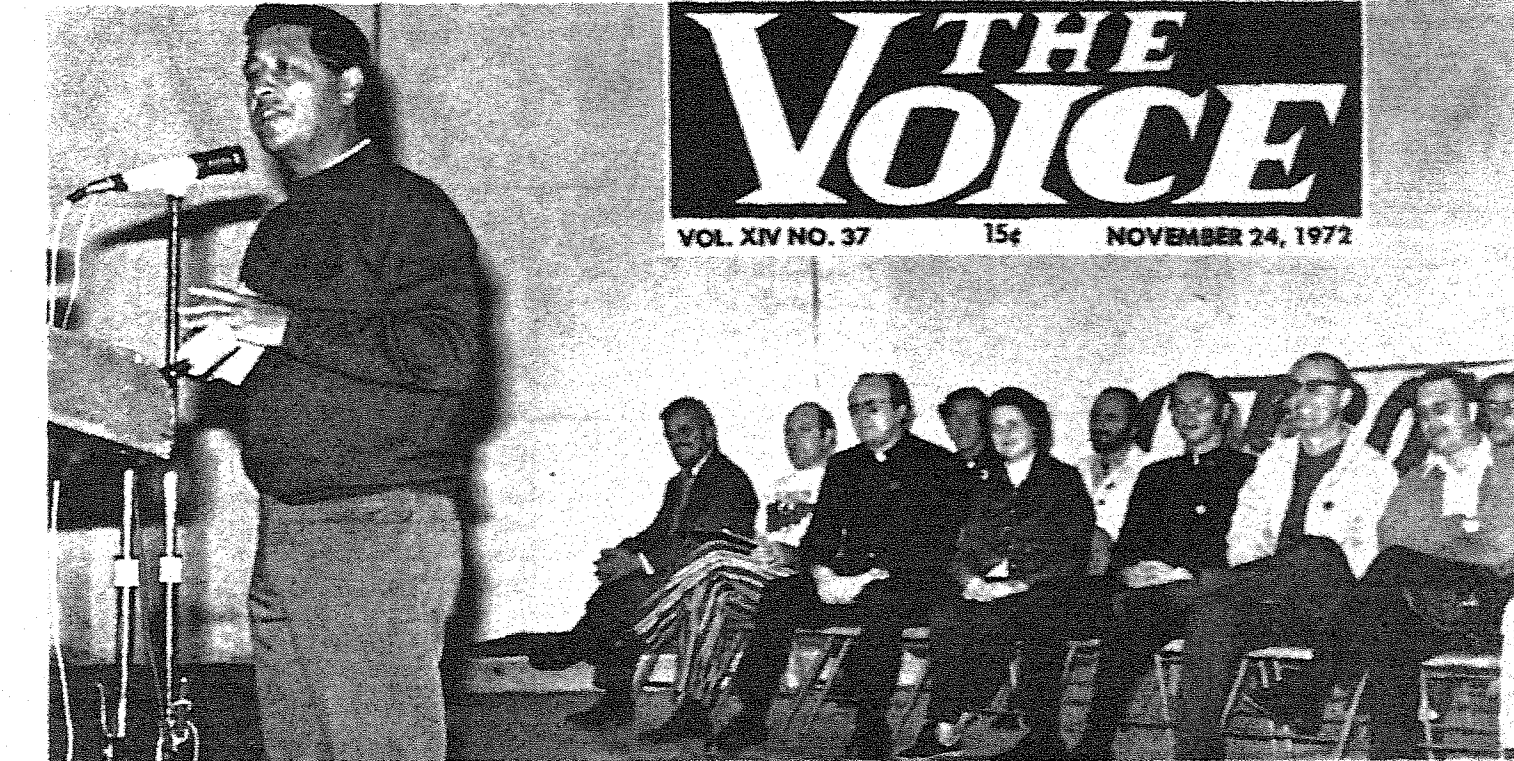
Archbishop Coleman F. Carroll will be the principal celebrant of the Mass at 4 p.m. in Gesu Church. Concelebrating with him will be the present pastor, Father Ignatius Fabacher, S.J., and former pastors, Father Harold Gaudin, S.J.; Father Michael English, S.J.; and Father John Sweeney, S.J.

A formal banquet will follow at 6 p.m. at the DuPont Plaza Hotel.

THE FIRST Gesu Church, known then as the Holy Name Church, was built in 1897 on property donated by the late Henry M. Flieger.

Prior to that time as early as 1872 Masses were celebrated by Jesuit priests in the home of the Wagner family.

In 1875 at the suggestion of Bishop Augustin Verot a small chapel was built on



SPEAKING TO about 500 supporters at a Thanksgiving rally in Miami's Bayfront Park bandshell, Cesar Chavez draws laughter during a story about a humorous aspect of the lettuce boycott. Msgr.

Bryan Walsh, Episcopal Vicar for the Spanish Speaking, and Father John McMahon, director of the Archdiocese Rural Life Bureau are among the clergy and others on stage.

Chavez cites rights of workers

During Cesar Chavez's two-day stay in the South Florida area, he gave The Voice the following exclusive interview.

By BOBO'STEEN
Voice News Editor

Cesar Chavez . . .

The name conjures up visions of grapes of wrath, dark faces of Chicanos squinting up at the sun, social strife in California's land-rich Coachella Valley, a leader fasting for 'la causa,' while white pickett signs proclaim b-o-y-c-o-t on a hot afternoon.

Chavez is the migrant's Martin Luther King. He is an exponent of nonviolence and head of the United Farm Workers Union.

If you are about to interview him you think about all this, waiting in the small suburban house of a supporter in which a dozen of those who have cleared security (a large black man outside the door, looming in the night like a polite T-shirted centurion) stand around talking and basking in the warmth of a common cause and the expectation that Cesar himself might appear and be among them personally.

HE HAS SPOKEN earlier at the Bayfront Park bandshell in Miami to about 500 supporters, following an hour of music, dance and skits. Now Eliseo Medina, Florida head of the UFW, informs you Chavez is "Resting and is also on the phone." It is 10 p.m.

Having been warned earlier that Chavez tires quickly, this is not surprising news.

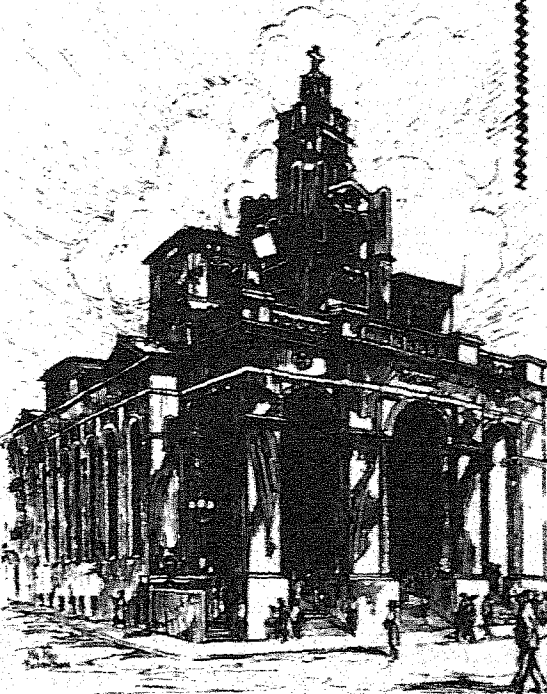
In a few minutes Medina says all right and shows you in. The bedroom is barely 10 feet square. A straight-backed wooden chair sits near the bed and is cleared of some debris by Medina, who hovers nearby throughout the interview.

Chavez, reclined on the single bed which fills one side of the room, murmurs a greeting and apologizes for lying down. His eyes are red-rimmed and tired. He wears the same drab clothes as always and lies before you silent and vulnerable. At the side of the bed lay his brown scuffed workman's shoes.

HE LIES STILL, waiting for the questioning to begin, his modest height no match for the bedsprings, in appearance like any other Chicano. He does not radiate animal magnetism and he is not imposing in speech or manner. But he is the man, the one who did it, the one who made things happen.

He seems the perfect symbol of the farm worker, Cesar Chavez, not Caesar Romero, the whole scene low key here like it was in the outer room and at the Bayfront park rally, as if reflecting the slow grinding nature of the migrant existence, the day to day patience of an unchanging dogged toil amid leaf and vine.

(continued on page 4)



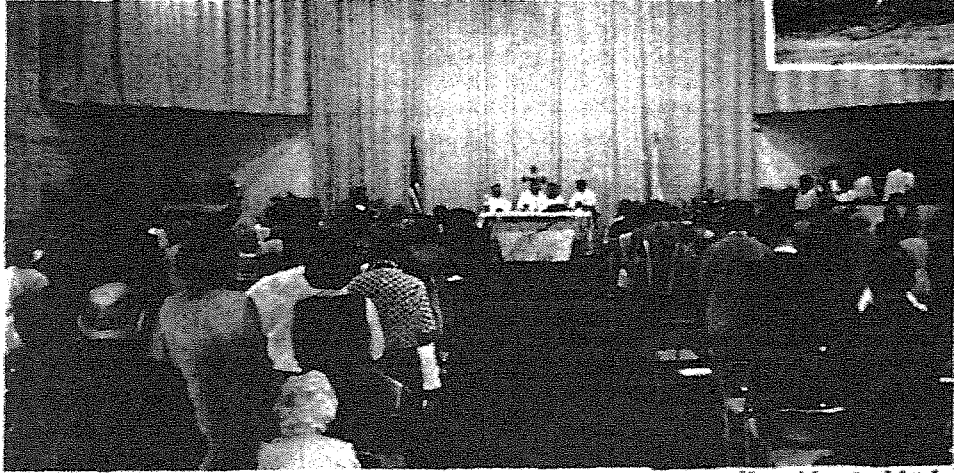
THE VOICE

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At dedication of new Boca Raton church



Ascension Multi-Purpose Center in Boca Raton.



Mass offered by Archbishop Coleman F. Carroll followed dedication of new Ascension Church.



HOLY Communion was given by Father Richard Murphy, pastor, to those participating in Mass of Dedication.



DEDICATED last Saturday by Archbishop Coleman F. Carroll, shown above in procession, the new parish center also includes a meeting hall and is located on two acres of land.

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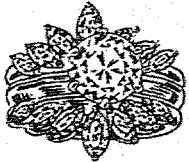
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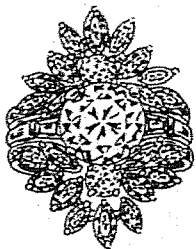
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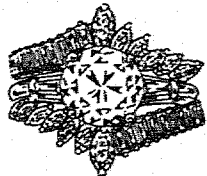
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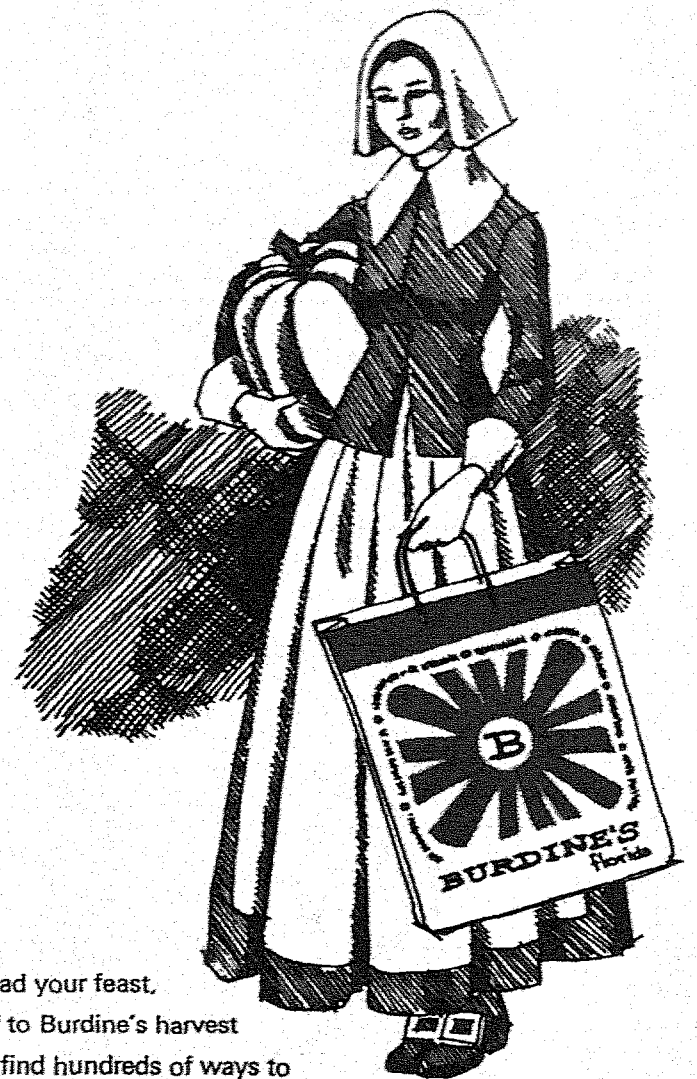


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Subversive witch hunt in Salvador

SAN SALVADOR, El Salvador — (NC) — Police here interrogated a seminarian for 14 hours in an effort to implicate himself, his professors and other priests as communists.

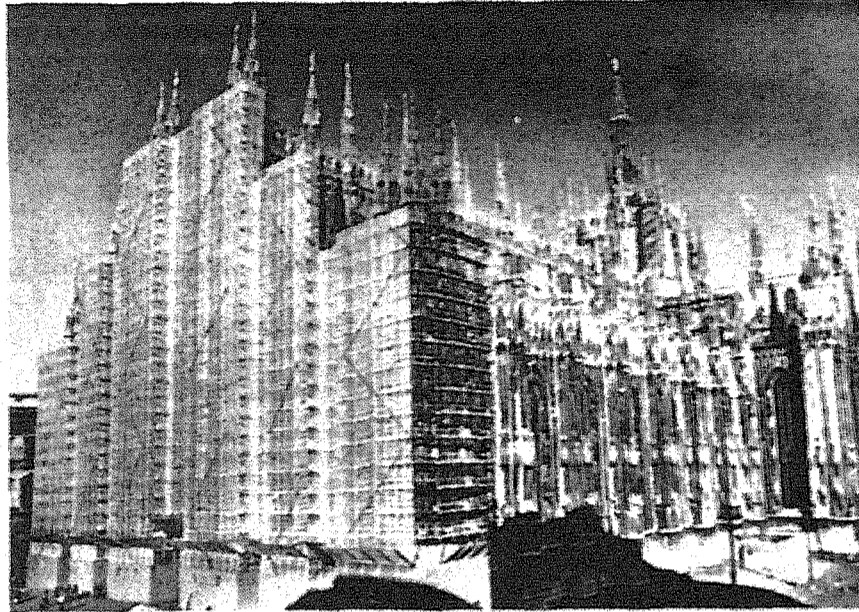
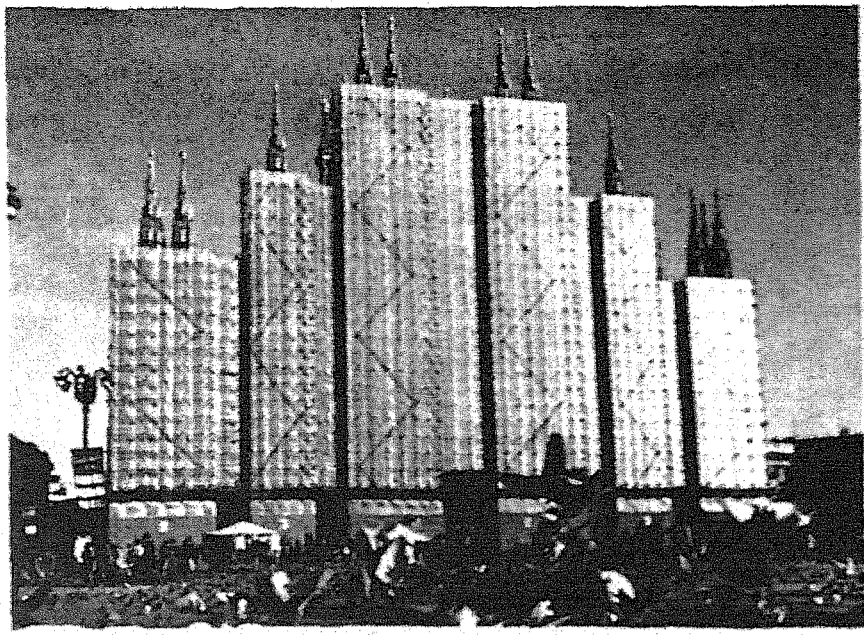
The 21-year-old seminarian, Julio Avelar, was arrested while working in one of the slums surrounding this city of 450,000 people. He was conducting group discussions based on guidelines published by the Justice and Peace Committee of El Salvador's bishops here.

Avelar was subjected to continuous interrogation from noon the day of his arrest until 2 a.m. the next day. He was later released.

Earlier a group of rural cooperative leaders were detained at Arcatao by the local garrison commander and warned to abstain from promoting the coop movement.

At Jiquilisco, a leader attending a Church-sponsored leadership training course was arrested by rural guards and told to go home.

The Catholic weekly, *Orientacion*, editorialized on this series of incidents and said a recent claim by President Arturo Molina that his program "coincided with the Church's social teachings" was clearly shown to be a lie by the actions of his armed forces.



Another export item?

Another Old World landmark being crated for shipment to the New World? The view at top suggests that but what looks like a big crate from one angle turns out to be scaffolding in place for restoration work on the famed Milan Cathedral. Sections of the scaffolding were covered in plastic to protect pedestrians during the restoration.

Bp. Bernardin named to Cincinnati See

WASHINGTON — (NC) — Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB) and U.S. Catholic Conference (USCC), has been named the new archbishop of Cincinnati by Pope Paul VI.

The appointment was announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Bishops Bernardin, 44, has been general secretary of the NCCB and USCC since April, 1968.

BORN April 2, 1928, in Columbia, S.C., he was ordained a priest there on April 26, 1952. He had studied at the University of South Carolina, St. Mary's College, St. Mary, Ky.; St. Mary's Seminary in Baltimore, and the Catholic University of America in Washington, D.C., where he received a master of arts degree in education in 1952.

He served in the diocese of Charleston, S.C., from 1952 to 1966, where he held a number of administrative posts — vice chancellor, vicar general, diocesan consultor, and administrator of the diocese.

In 1966 Pope Paul VI named him titular bishop of Lugura and auxiliary to Arch-

bishop Paul F. Hallinan of Atlanta. He was ordained a bishop April 26, 1966, in Charleston, S.C.

FROM 1966 until his election as NCCB-USCC general secretary in 1968, he served in Atlanta as auxiliary bishop, vicar general, and rector of Christ the King Cathedral.

Bishop Bernardin is a member of the Interreligious Committee of General Secretaries, made up of the general secretaries of the USCC, National Council of Church (NCC) and the Synagogue Council of America. He is also a member of the international joint working group exploring relations between the World Council of Churches (WCC) and the Roman Catholic Church.

INFORMED of Bishop Bernardin's appointment, Cardinal John Krol of Philadelphia, president of NCCB-USCC, said he was "personally delighted" at the promotion, even though both conferences would be sorry to lose his services.

Cardinal Krol added that as general secretary "Bishop Bernardin has played a key role in implementing in this country the renewal work of the Church which Vatican Council II called for. His hard



BISHOP BERNARDIN

work, foresight and dedication have been essential to NCCB and USCC during this period."

Bishop Bernardin said he was "excited" at the "prospect of working with the priests, Religious and laity of an archdiocese so noted for its dynamism and fidelity to the Church's mission."

He praised the Cincinnati archdiocese for the "extraordinary collaboration among the priests, Religious and laity" in performing the Church's mission.

He added: "As I leave the (bishops' and U.S. Catholic) Conference, where I was a bishops' bishop, for Cincinnati, where I will be a people's bishop, I ask all my friends for their prayers."

As the new archbishop of Cincinnati, Bishop Bernardin will succeed Archbishop Paul F. Leibold, who was archbishop of Cincinnati from July, 1969, until his death June 1, 1972.

'Hard-core' pornog defined by court

ST. PAUL, Minn. — (NC) — Minnesota's Supreme Court defined "hard-core pornography" for the first time and ruled that such material is not protected by the constitutional right of freedom of the press.

In a 6 to 1 decision the Supreme Court said hard-core pornography "includes photographs, both still and motion pictures, with no pretense of artistic value, graphically depicting acts of sexual intercourse, including various acts of sodomy and sadism, and sometimes involving several participants in scenes of orgy-like character."

"HARD-CORE" pornography so defined is obscene and is not constitutionally protected," the court said.

However, the judges disagreed, on what material constitutes hard-core pornography in nine individual cases.

The majority decision, written by Justice John Todd, cited U.S. Supreme Court guidelines set down in the landmark Roth and Redrup pornography decisions.

The Roth decision said material is obscene only if it meets three criteria: the dominant theme of material must appeal to the prurient

interest, it must be "patently offensive" to contemporary community standards, and must be "without redeeming social value." The Redrup decision added three elements — forcing material on unwilling adults, exposure to minors, and pandering, that is, exploitive advertising.

IN THE lone dissent, Justice James Otis said that, although he considers some of the material "unquestionably hard-core pornography," he believes the Redrup decision affords First Amendment protection to it unless at least one of the three additional elements is present.

For the majority, however, Justice Todd argued that "the Redrup elements are to be considered in each case but are not determinative of the issue of obscenity if one or more of them is lacking." He said the U.S. Supreme Court has never reversed a lower court decision holding that "graphic and explicit photographs of actual sexual activity are obscene."

RULING in nine obscenity cases, the court upheld four convictions and reversed five — two of those because the evidence had unexplainably disappeared from court files.

NOTRE DAME, Ind. — (NC) — Father Theodore M. Hesburgh, president of Notre Dame University, said he wants it made clear that he resigned as chairman of the U.S. Commission on Civil Rights because President Nixon requested it.

"After 15 years of service on the Civil Rights Commission, I would appreciate having the record honestly stated," Father Hesburgh said in a telegram to White House press secretary Ronald Zeigler.

THREE YEARS ago, President Nixon appointed Father Hesburgh chairman of the Civil Rights Commission. However, this did not deter Father Hesburgh from being highly critical of the Nixon administration's civil rights record.

Father Hesburgh sent the telegram, apparently irked at some statements made by Zeigler at a White House press conference. Zeigler made it clear that Father Hesburgh would be ousted.

"I am told," said Zeigler, "that during the campaign he said he would resign if the President were re-elected."

Apparently Zeigler was referring to a remark Father Hesburgh is quoted as having made a year ago that he could "not survive if the president is re-elected — either by his wishes or my own."

In his telegram to Zeigler, Father Hesburgh denied making such a statement. "Despite recent irres-

possible news articles to the contrary, I did not — repeat not — say that I would resign if President Nixon were re-elected," Father Hesburgh said.

"What I did say was that if I were asked to resign by the re-elected president, as is his privilege, I would. He did ask, and I did resign."

All six members of the Civil Rights Commission apparently have been asked to resign, but the White House had indicated that only Father Hesburgh's resignation would be accepted.

SHORTLY after President Nixon was re-elected he asked for pro forma resignations from top layers of the federal bureaucracy as part of a reorganization plan for his second term.

But there were conflicting reports from the White House about why the resignations were requested from the Civil Rights Commission. One White House official said that the President did not have the commission members in mind when he asked for the pro forma resignations. He said that only Father Hesburgh's resignation was being sought by the President.

In 1969 Father Hesburgh was appointed chairman of the Civil Rights Commission. Under his direction, the commission began making periodic reports on alleged inadequacies in federal enforcement on civil rights.

Hesburgh himself was tough and uncompromising in the language he used in criticizing the administration.

AT A press conference in Washington in May, 1971, he said his commission found little improvement and some backsliding in government civil rights enforcement.

"I see enormous frustration on the part of millions of people who feel that everything is promised in the law but the very government that establishes the law doesn't even follow its own operation," he said.

"The commission is not satisfied. Neither should the American people be," he added.

ONE of the issues that caused some of the most heated exchanges between himself and some White House officials was over President Nixon's school busing moratorium.

The president's opposition to busing, Father Hesburgh said, "could only give aid and comfort to those who opposed desegregation of schools."

The Holy Cross priest blasted President Nixon and other 1972 political candidates for following the lead of Alabama Gov. George Wallace on the school busing issue.

"Mr. Wallace heaped up this phony issue in an election year and everybody jumped aboard the wagon, including the president," the priest said.

"I feel like vomiting when I hear them, and that includes them all . . . We're living in an age of midgets."

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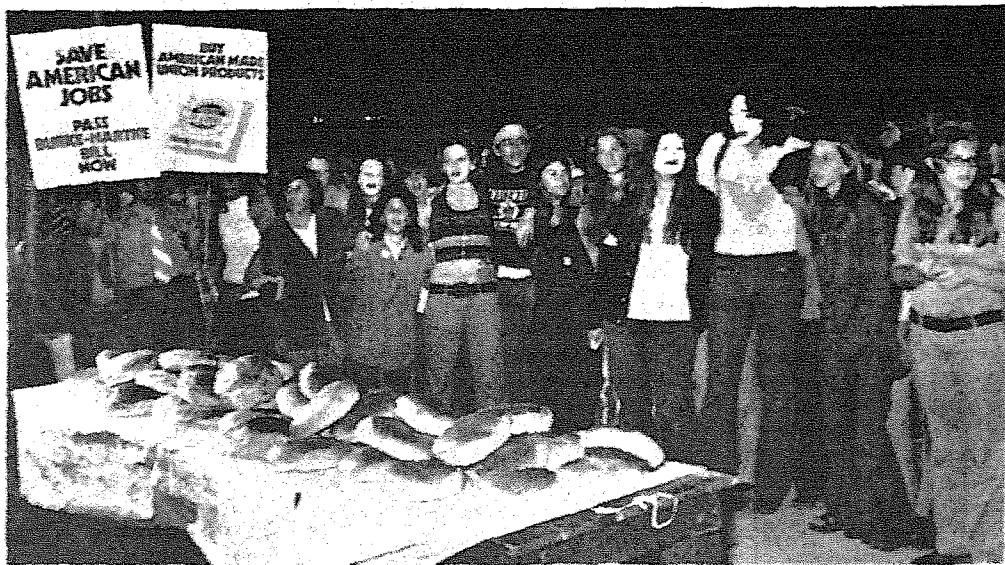
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Youthful supporters of Chavez broke bread when the music and speeches were over.

'They should enforce law'

(continued from page 1)

So you ask the first question and as you speak his eyes fade shut and he lies perfectly still, deathlike with hands folded on stomach, and for one terrible crushing moment it occurs to you that in his fatigue Chavez has fallen off to sleep and the interview will now have to be terminated before it is even begun.

But you finish the question anyway about the basic moral issue in the farm worker struggle to unionize and his eyes flutter and he speaks.

"Social justice... the worker's right to freely associate. It could be any association, not just a union. These are the basic human, moral rights we have. If these things are prevented, they can prevent the people from having their own associations.

"IT'S A WHOLE question of a just wage and the dignity of man. If they can prevent freedom to associate, they can prevent all rights, human, economic, political rights."

Realistically, what are

the odds of organizing Florida farm workers?

"I'd say we are in the middle of the first phase. The workers are there, the conditions are there. The workers are no problem, it's the people, the tremendous unbalance of power. The growers have tremendous political and economic power. Getting the workers organized is easy. Getting contracts we have to go to the federal government, the political arena, the courts.

"Sugar is an example of why. They are disregarding the law."

Chavez runs down some of the legal points of hiring 10,000 Jamaicans without adequately recruiting domestics first according to law, the firing of those domestics who do get hired without 10 days notice and alleged harassment to discourage domestics from coming in.

"They have this system of keeping American workers out so well organized they can keep slave labor. So we have to go to the boycott and courts."

"IF WE compare Califor-

nia to Florida, it took five years to get a successful strike and another five to get major contracts. We have a lot of awareness in the public now and a lot of hope."

Has he ever talked to President Nixon?

There is a long pause while Chavez smiles wryly and he and Medina seem to be exchanging unspoken thoughts.

"No."

If he could talk to Nixon what would he tell him?

"Our most pressing need here is to stop the 10,000 imported workers, to enforce the law. The law says workers can be imported only if it does not depress the local wages. But 10,000 Jamaicans come in and get all that pay and it leaves the country and local people don't have it to spend."

If the union came in, what would happen to production?

"OUR POSITION is that the employer has to take the work force as they are with the old and the young compensating for each other. In any group you will have averages."

He draws a bell shaped

...should do something for the worker (displaced by machinery); not throw him out like a wet rag'

curve in the air with his finger and sits up, his voice calm and only reaching slight peaks of emphasis and with little Latin accent.

"What they want is just the peak. They want supermen. That's why they want importation of workers. That's the most shameful condition I've experienced.

What about the effects of machinery in the fields?

"WE SAY technology should benefit employer and worker. If they bring in new machinery, they should do something for the worker displaced, not just throw him out like a wet rag. How this would

be handled would be negotiated.

The interview (condensed here) has taken longer than you promised but nothing is said of it.

Chavez is brought a cup of an orange liquid, perhaps soup, and he sits at the edge of the bed looking tired. Chavez, 45, seventh grade education, the man who has begun the migrant movement, the rallying of the vast faceless shifting mass of people who are possibly the most difficult group to organize because of the changing transient nature of their work and numerous em-

ployers, a man hated by some, called a phony by others, and by still others regarded for his quiet manner and fasting as saintly and self-sacrificing, a man opposed by Gov. Ronald Reagan, supported by the Kennedys and many Catholic bishops.

A great man? Or an ordinary man given to a role whose stress will extract the greatness that abides in every man?

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Editorials

'Equal rights' proposal has unequal balance

"Equality of rights under the law shall not be denied or abridged on account of sex."

Now this has a real catchy, equitable sound to it, right?

The words are from the proposed 27th amendment to the U.S. Constitution which under the law would supposedly eliminate discrimination against women. There is some indication that the special session of the Florida Legislature now under way will take a vote on ratification of the amendment. Twenty-two of the required 38 states already have voted to make the amendment law.

As high-sounding as some of the language of the proposed amendment may seem, a number of dangerous consequences from a legal, constitutional and familial point of view may result if the suggested legislation is adopted.

Among those opposing the amendment is Mrs. Rita Burke, president of the National Council of Catholic Women who has said: "In states where the Equal Rights Amendment has been ratified and in all areas of our endeavor we must work for positive legislation which will benefit women in all areas of life."

"We are in favor and definitely support equal pay for equal work, opportunities for higher education, equal employment opportunity, day care, and legislation recognizing the equal dignity of woman as a human person created by God," Mrs. Burke said.

As it is presently worded, the amendment would have the following results, to name but a few. It would wipe out the financial obligation of a husband and father to support his wife and children, thereby undermining the family, and eliminating one of the most important of all women's rights.

Laws which protect only women against sex crimes such as rape and incest would be wiped out. It would make women subject to the draft and to combat duty equally with men.

Following are some of the major arguments in opposition to the proposal which the editors of the Voice hope our state legislators will note:

• The Equal Rights Amendment would not affect major, basic discriminations rooted in custom and prejudice. Employers would not be compelled to hire women.

• The amendment would destroy all the protective legislation achieved over the course of years. State wage and hour laws would be over-ridden, encouraging the return of the sweatshop. Essential health legislation would be destroyed. The need to protect women remains. Mass production methods cause strain. There is still the temptation to exploit young inexperienced women. It will be a long time before State Legislatures will extend to men the same protection now given women. The elimination of special labor laws would in reality destroy the equality achieved for men and women.

• Social Security legislation would be endangered. Congress and the State legislatures would have to wipe out special benefits for wives and widows or else provide similar benefits for husband and widowers. This would "unbalance" the Social Security system.

• The amendment would destroy the safeguards society has erected around the wife and the mother as the center of the family. Equality in family headship would tend to disintegrate the family. The courts would be forced to place the same responsibilities for support of the family on mothers with young children as on the father. If the family is to be preserved, the right of the married woman to support by her husband must be retained.

• There are real differences, both physical and social, between men and women. Nature cannot be amended. The legal position of women cannot be stated in a single formula as their relationships are so varied. Absolute legal equality is impossible. Where there are real physical or social differences, identity of treatment is itself a form of discrimination. Identical treatment also deprives the State of the right to protect itself by safeguarding women as potential mothers of future generations.

• The amendment is not needed. Legal discriminations in State laws and constitutions will be changed as fast as enough women in those States want them changed. The vote gives them that power. In any case, the amendment would not be self-executing, each state would have to change its laws one by one. It would be a tremendous task even to determine exactly which laws needed to be changed or repealed.

• Federal legislation cannot reach intrastate service industries. State protective legislation has opened the way for improved conditions for all workers. The proposed amendment threatens the standards of all working people and the labor movement as a whole.

• Adoption of the amendment would cause a period of great confusion in constitutional law. Innumerable changes in State laws would be required. Courts would be overburdened trying to work out definitions of "rights" and "duties." The amendment is a device to save us from thinking by dumping the burden on the courts. It is undemocratic to take from the legislatures and give to the courts the power to decide questions of social policy.

• Because the amendment would provide women with equal rights to hold civil and political offices, it is special legislation, in the legal sense of that expression, and therefore has no place in the Constitution. It would add practically nothing to the equal rights clause of the 14th Amendment, anyway.

• The amendment would attempt to achieve a uniform status for women in all 48 States (50, including Alaska and Hawaii) whereas diversity may be not only unavoidable but also desirable. The terms of the amendment are vague and do not indicate whether equality is to be achieved by lowering the privileges now accorded to men or by raising the privileges of women.

For these reasons, the editors of the Voice urge the Florida Legislature to postpone ratification of the Equal Rights Amendment during this special session. We further urge that the amendment be rewritten completely in order that existing inequities toward women be properly eradicated at the same time preserving the many hard won advances women have gained over many years time.



Christ, the King

The Feast of Christ, the King will be observed throughout the world on Sunday, Nov. 26. The above marble statue adorns the Campanile in St. Patrick parish, Miami Beach.

What's the remedy for 'excuse-me' Christian?

By MSGR. JAMES J. WALSH

During the last weeks of the Church year, we are given a series of warnings in the liturgy. The kind of warning which makes us realize again that the Christian life is rooted in freedom and that its fulfillment depends on our use of freedom.

The five foolish bridesmaids misused their freedom in choosing not to prepare for the bridegroom and were, therefore, left out in the cold. The man who decided to bury 1,000 silver pieces his master had given him to invest not only lost the money but his opportunity for happiness.

These parables stress that in our search for God, our hope for eternal life can be made more certain only if we freely choose to follow Christ faithfully in daily living, and thus keep ourselves in a state of readiness.

AND THIS is tough. For many reasons. But perhaps especially so because we cool off so easily in the quest of God. All of us at some time in life are afflicted with the malady of lukewarmness. For some it is temporary; for others habitual.

It does not mean a real separation from God, which is the death of the soul through serious sin. But it is something like the sleep of death, like a coma in which one drifts on and on as the clock ticks off the unknown length of time remaining. And it can weaken one's control of his freedom so effectively that it becomes easier and easier to reject God.

There is a difference between the lack of fervor one may experience and the state of lukewarmness which is brought on by neglect. The former may be allowed by God as a test of faith. The memoirs of saints are full of references to what they call the "dryness of the soul," a condition in which they felt no emotional satisfaction in their spiritual life and even wondered if God had abandoned them.

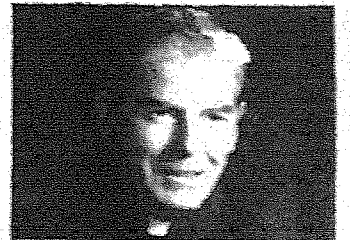
In this state, God may seem so far away that it is almost as though He did not exist. Prayer is difficult, because it sounds merely like the dull repetition of a parakeet and, therefore, one suspects it is a waste of time.

These same saints, however, strongly stress that in this test of faith, real growth and love and confidence occur, if one endures the trial patiently and continues his efforts to serve faithfully.

Lukewarmness is something else. One makes good resolutions, but doesn't take them seriously. Good intentions abound, but show few results. One can go to Mass as casually as one drops into a drug store. Confession is like playing the same record over and over. No change. No uprooting of the causes of habitual sin.

Prayer is like sleepwalking. One moves, but reaches no goals. One goes through the motions of addressing God, but it's like a boring conversation with oneself. Everything is blah.

WHY? What brings on this coma-like state, when the soul is conditioned to burst with the vitality of grace and the pressure of constant invitations from the Holy Spirit to grow and develop?



MSGR. JAMES J. WALSH

Perhaps for most, the cause can be traced to the habit of settling for the minimum. Doing enough to get by. There's a negative approach to Christian living, in the sense one wants to avoid mortal sin, one fears the loss of heaven; one doesn't want to blow the whole thing.

Though no one can do this for long without becoming skilled in the art of making excuses. Excuses tumble out of the mouth, when one is faced scores of times in a single day with opportunities of doing good.

The idea of visiting a friend slowly dying of cancer comes, but I'm really tired. The pastor begs for help in the census project, but a lot of people who go for that sort of thing are sure to turn up. I've been pressured into attending adult education classes, but what's the use? I already believe in the Church.

WHY all this stress now on assisting the poor? I had to make mine the hard way and so should they. It irritates me when non-Catholic friends ask me questions about the Church. I turn them off because talking religion only leads to controversy.

The same with the blacks and the migrants. I'm not going to get involved in these racial and social matters. They're dynamite. And besides I need to relax when I finish work. Why should I make a retreat? I go to Mass every Sunday. I usually forgo daily prayers, but then I've got a lot on my mind.

And so, on and on. The lukewarm person passes up countless chances to act and look like a Christian. With each excuse, he dries up a little more, until he is drained of all zeal for God and others.

The remedy? It has to be the reversal of what he is doing. He might start by biting his tongue when an excuse is ready to pop out, and go on to accept the invitation to visit the sick, or help the poor or take part in a meeting to better living conditions of the underprivileged. He needs to build up a new philosophy of living, to see value in the little every day things that face us, the small acts of kindness and love which can be so effective.

He must sharpen his vision — maybe through adult education classes — to see these opportunities as genuine invitations from God to become fully Christian.

To do this for long, he needs much help. To persevere faithfully in accepting the little chances for good, he has to have strength. Here is where he will find that the Eucharist and prayer have new meaning and untapped energies to revitalize him. Here, too, is where he can begin to see the real Christ and learn what Christianity is all about.

THE VOICE

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Archbishop of Miami

President

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Fred C. Brink, Advertising Dir.

John J. Ward, Contributing Editor
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Marjorie L. Fillyaw, local news editor, Allen
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Collegians' get-together

SING-A-LONG accompanied by guitars was enjoyed on Lantana Beach late in the afternoon before the group assembled for Concelebrated Mass to mark the conclusion of the program.



SOME 70 collegians from college and university campuses in South Florida participated in an Inter-Campus Encounter recently at the Newman Center at Palm Beach Junior College. Seven campuses were represented in the day-long program in which priests assigned to Campus Ministry also participated.



CAMPUS CHAPLAIN at Miami-Dade Junior College, North Campus, Father Donald Walk, talks with collegians preparing to practice singing before celebration of Mass.



Football Game And Other Sports On the Beach Were Included in Program.

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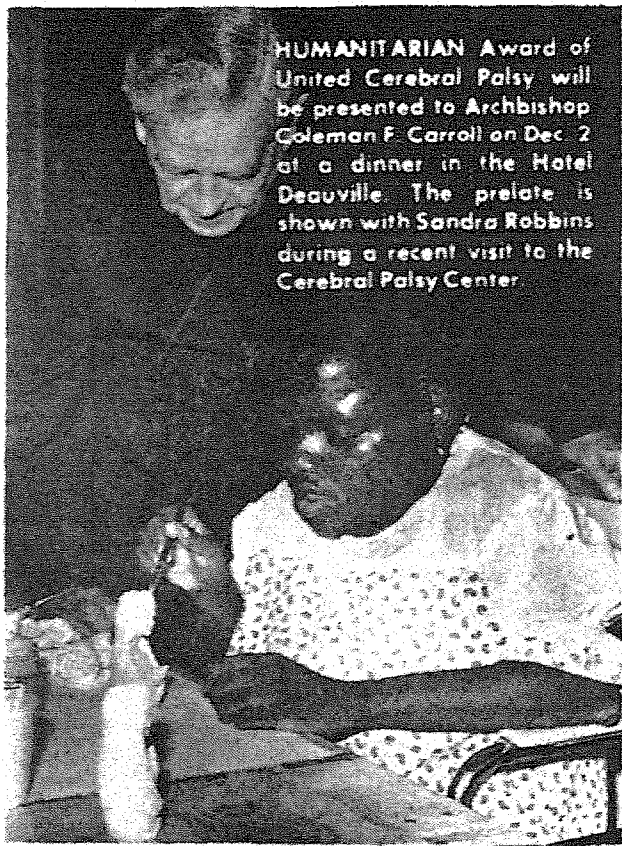
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HUMANITARIAN Award of United Cerebral Palsy will be presented to Archbishop Coleman F. Carroll on Dec. 2 at a dinner in the Hotel Deauville. The prelate is shown with Sandra Robbins during a recent visit to the Cerebral Palsy Center.

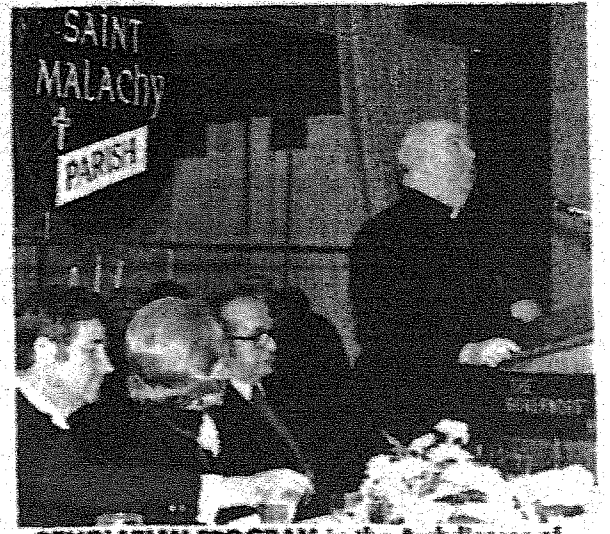
Third priests' retreat

NORTH PALM BEACH — The third in a series of spiritual retreats for priests in the Archdiocese of Miami begins on Monday, Nov. 27, and continues through Thursday, Nov. 30, at Our Lady of Florida Monastery.

Among those attending will be Msgr. Francis P. Dixon, Msgr. Maurice Aspinwall, Msgr. Joseph H. O'Shea, Msgr. James F. Nelan, Msgr. John J. O'Looney, the Very Rev. T. Noel Fogarty, Father Timothy Carr, Father Anthony Chepanis, Father Charles D. Clements, Father Francis J. Dunleavy, Father Lamar J. Genovar, Father Thomas J. Goggin, Father Brendan Grogan, Father Timothy G. Hannon, Father Michael P. Keller, Father Matthew A. Morgan, Father Ignacio Morras, Father Richard Murphy, Father Patrick A. Murray, Father Frank McCann, Father John D. McGrath, Father Gabriel

O'Reilly, Father Salvatore Profeta, Father James Reynolds, Father David G. Russell, Father John W. Schlunkmann, Father Vincent J. Sheehy, Father Jeremiah Singleton.

Also Father John A. Skehan, Father Casimir J. Stadalnikas, Father Gary R. Steibel, Father Joseph P. Angelini, Father Daniel G. Babis, Father Norel Bennett, C. S. R., Father Patrick Breen, Father Joseph Currid, Father Daniel K. Dorrity, Father Brendan Dalton, Father John F. Fink, Father Joseph F. Finlay, Father John F. Flynn, Father Francis Guinan, Father Joseph Huck, Father James P. Kisicki, Father Hugh Lagan, C. S. R., Father John Mendelis, Father John W. Mullally, Father Patrick Organ, Father Robert Palmer, Father Bernard F. Powell, Father Paul Rankin, Father Andrew Senkus, Father Brendan Shannon and Father John J. Vereb.



SEMINARIAN PROGRAM in the Archdiocese of Miami was the topic of Msgr. John Connor, rector of the Seminary of St. Vincent de Paul, during the recent annual St. Malachy parish "get-acquainted" dinner at the Governor's Club, Fort Lauderdale.



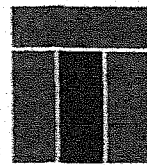
ST. JAMES Boy Scout Troop members, Tony Setlak and Brian Passante, pick up Hialeah Race course's old papers during the troop's paper campaign. Papers are used for recycling in the boys' current ecology drive.

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Around the Archdiocese

Santa to call early on dependent children

The 11th annual Christmas Party sponsored by members of the Catholic Service Bureau's Women's Auxiliary for dependent children begins at 1:30 p.m., Saturday, Dec. 2, in St. Dominic parish hall, 5909 NW Seventh St.

Some 80 children, including 60 who reside in foster homes of the Miami area, will be feted at the party. A Santa

will distribute gifts, carols will be sung, and refreshments served.

Mrs. Thomas M. Carter and Mrs. Robert H. Lehfeldt are co-chairmen of arrangements.

Anyone interested in participating is requested to bring a gift for a youngster between the ages of four and 17.

Palm Beach County

"See What's New" will be the theme of St. Mark's Home and School Assn. fashion show at 10 a.m., Saturday, Dec. 2, at the Holiday Inn, AIA, Palm Beach. Coffee and danish will be served. Reservations may be made by contacting Mrs. Lori Saltsman, 10 Velaire Dr., Boynton Beach.

Ascension parish, Boca Raton, will sponsor a holiday bazaar at 7171 N. Federal Hwy. on Thursday and Friday, Nov. 30 and Dec. 1. White Elephant items, home baked delicacies, toys, and Christmas decorations, will highlight the two-day bazaar.

Broward County

Memorial Mass will be celebrated for deceased members of St. Anthony Women's Club at 9 a.m., Tuesday, Nov. 28 in the church. Breakfast and a program will follow in the club rooms.

A pizza party and dance under the auspices of St. Thomas Aquinas High School Mothers Club begins at 8 p.m., Saturday, Dec. 2, in the school cafeteria, 2801 SW 12 St., Fort Lauderdale.

Court Holy Spirit, Catholic Daughters of America, will sponsor a covered dish supper at 6 p.m. on Saturday, Nov. 25, in St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach. Guests are requested to bring their own table service.

"Abortion and Its Prevention" will be the topic of Dr. and Mrs. Robert Maraist, West Palm Beach; and Mrs. Barbara Kronk, Fort Lauderdale, during a meeting of Nativity Home and School Assn. at 8 p.m., Tuesday, Nov. 28, in the Hollywood parish hall.

Their annual holiday bazaar will be sponsored by St. Bartholomew's Women's Club, Miramar, Dec. 2-3. A children's shopping hour, tree trimming, Christmas Carol singing and a bake contest will be featured.

Their annual card party will be sponsored by St. Clement Women's Club at 8 p.m., Friday, Dec. 1 in the parish hall, 301 N.W. 29 St., Fort Lauderdale. Refreshments will be served.

Dade County

A Christmas bazaar will be sponsored by St. Richard Women's Club, Thursday, Nov. 30, at 7500 SW 152 St. Two private homes are being used to display gift items and holiday decorations as well as the parish rectory. Tickets are available by calling 235-9548 or 233-8646.

Members of Epiphany Catholic Woman's Club, South Miami, will observe a Corporate Communion during 8:30 a.m. Mass on Friday, in the parish church. Meeting and coffee will follow at the home of Mrs. June McNally, 5301 SW 84 St.



Bishop Gracida to address Serrans

FORT LAUDERDALE — Auxiliary Bishop Rene H. Gracida will be the guest speaker during the monthly luncheon meeting of the Broward Serra Club on Monday, Nov. 27, at 12:15 p.m. at the Galt Ocean Mile Hotel.

Members will be hosts to guests during the meeting.

NEW SOCIAL club for senior citizens in North Dade County is being organized under the guidance of Sister Marie Welter, director of COR, shown talking with Patrick Lupo, Edward Jankowski, Mrs. Agnes Sullivan, Mrs. Sophia Standard, Mrs. Lottie Puto and Marion Boczkowski, above. At right, transportation to Holy Family parish hall was provided by Fred Pilot, shown assisting Mrs. Mae Alloy and Thomas Reilly.



Mrs. Robert Knowles is the newly-elected regent of Our Lady of Perpetual Circle. Daughters of Isabella, Coral Gables. Other officers are Mrs. Charles Williams, vice regent; Mrs. Lou Dorsch, financial secretary; Miss Virginia DiCristafaro, treasurer; Mrs. Charles E. Belanger, recording secretary; Mrs. Ralph Focarraci, chancellor; Mrs. Anthony Snetro, custodian; Mrs. Marguerite Braun, monitor; Mrs. Helen Braun and Mrs. Pasquale Ciancio, guides; Mrs. Luke Testa, organist. Trustees are Mrs. Hans F. Due, Mrs. Wendall Gordon and Mrs. Frances Carr.

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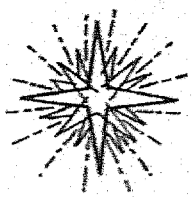
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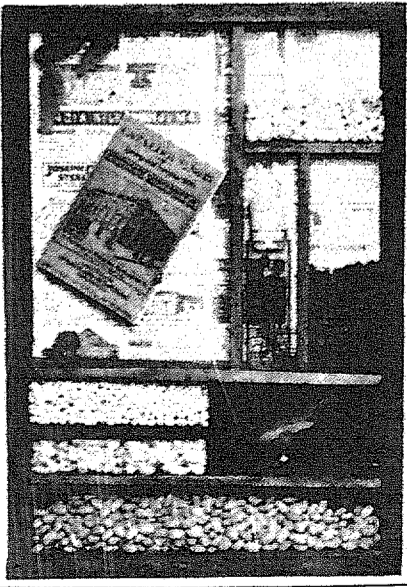
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Hello, Europe—we can teach you on handling minorities

By FR. ANDREW M. GREELEY

There was an interesting article in the New York Times recently by Flora Lewis on the relationship between the Dutch and the Spanish, Turkish and North African immigrants who have become "guest workers" in Holland.

The article should have been read by all those intellectual ideologues who hold up the European countries as models of social equality to be imitated by the United States.

For "guest worker" in countries such as Holland, Sweden, Germany, and Switzerland is simply a nice word for "slave;" as one Dutch observer who had watched a recruiting session in Turkey pointed out, such sessions are for all practical purposes slave markets.

Countries like Holland and Switzerland have become so completely middle class that they have had to import a proletariat from outside the country.

WHILE THIS proletariat is paid for its work, it has none of the rights of citizens, not even the right to bring its families along. Its members are not eligible for citizenship, and they are not particularly welcomed by the natives — as was made clear in a recent riot when a Turk bought a home in a non-Turkish neighborhood (a riot, by the way, not a bit different from those on the South Side of Chicago).

Miss Lewis gave a very sympathetic account of the problems of contact between strange cultures and the difficulties of assimilation versus cultural pluralism. Unquestionably all her observations were true.

But in fact, the guest workers in Holland and other countries are in about the same social position as were blacks in Mississippi 15 or 20 years ago and the New York Times was hardly trying to understand sympathetically the Mississippi viewpoint.

The reason for that of course is easy. In the world view of official liberalism the Dutch are "good guys," enlightened, progressive socialists, and Mississippians are "bad guys" with red necks and uncouth accents.

OPPRESSION of minorities is bad both in Holland and in Mississippi, whether it is done by sophisticated Dutch or poor white trash. But I wish that the official wise men of our land would stop pointing to the European countries as practicing social equality after which we should model ourselves.

Even the United Kingdom is as racist as the worst part of the Deep South. Its refusal to accept Asians who hold British passports (and hence are citizens) would have made this clear if the treatment of West Indians and Asians in Great Britain had not already proved it.

On the contrary, if the European nations are interested in solving their guest worker problem, they might just possibly want to consult with us. We had large numbers of guest workers once too; they were called "krauts" and "Shanty Irish" and "Dagos" and "Honkies" and "Pollacks."

Within five years they could call themselves Americans. All they had to do was pledge adherence to certain basic principles of political democracy and they were given the same civic rights as Americans whose families had been here for generations. They did not have to give up their own cultures; indeed, until 1907 they didn't even have to speak English.

IT WAS one of the great accomplishments of human history — though not one which should blind us to our failures with regard to non-whites.

But it is not to be expected that the Europeans should look to us for guidance in coping with cultural pluralism. They surely hear nothing from our intellectuals or journalists about the accomplishment. The relative success of American pluralism is not worth studying or understanding. It is as if any American accomplishment is put down with a "How could it possibly be worth anything?"



*Out of the depths I cry to you, O Lord;
Lord, hear my voice!
Let your ears be attentive
to my voice in supplication:
If you, O Lord, mark iniquities,
Lord who can stand?
But with you is forgiveness,
that you may be revered.
I trust in the Lord;
my soul trusts in His word.*

Psalm 130:1-5

When is pluralism destructive?

By DALE FRANCIS

Father Andrew M. Greeley is crisis-prone. With regularity he conveys to the world that the sky is falling. He has once again announced that the Catholic Church in the United States is in the process of dying. Carefully he places the blame on the hierarchy, for it is an article of faith with the Chicago sociologist that the bishops are incompetent, not favored with the insight he has been granted.

His latest excursion into crisis-land comes as a result of a survey he conducted among 410 Catholics. Whether the survey has validity we have no way of knowing. Father Greeley does not tell us how the respondents were chosen, how questions were phrased, whether replies were sought in personal interviews, by telephone or through mailed questionnaires.

All these things are pertinent to any true evaluation of the survey but let us skip such questions, accept the survey as being accurate and then bring into question some of the conclusions drawn from it.

WHAT the survey showed was that less Catholics are attending Mass regularly now than in the past and that many more Catholics under 30 — only about half — are regularly faithful in Mass attendance. The survey shows, too, that many Catholics, particularly those under 30, find nothing wrong in pre-marital sexual relations. Finally, the survey shows that Catholics are willing in greater percentage to accept legalized abortion.

The deduction made from this is that a great many Catholics, particularly young Catholics, no longer are listening to the Church, no longer accept the positions of the Church.

Therefore, since Catholics are no longer listening to the official Church it becomes evident the Church is in the process of dying.

For example, the authors of the

report — Father Greeley is joined by William McCready — say that since there has been no change in the precept of the Church concerning attendance at Sunday Mass, the fact that many are no longer attending Mass regularly has real significance.

But it is here precisely that the authors show their lack of understanding of what has been happening in the Church in recent years. It is true the precept of the Church concerning attendance at Sunday Mass has not changed. But it is equally true that there have been teachers of religion who have been offering the idea that Sunday Mass attendance is not important, that the obligation to attend Mass does not really exist.

IT IS equally true that the teaching of the Church concerning the sin of fornication has not changed. But it is equally true that there has been great equivocation on this on the part of some religious educators, some moral theologians. Situationalist ethics and morality have advocates among the very people who have had the greatest influence on the young people whom the survey shows are not holding to the teachings of the Church.

But the real question that needs to be asked — and should have been asked by those making the survey — was the derivation of their position, the rationale they offered for holding the position they hold.

Anyone who understands the deviation from teaching of solid Catholic principles in the last decade could not possibly be surprised to discover there were Catholics who hold the positions they have been taught by the deviationists.

Gresham's law holds that bad currency drives good out of circulation. There is another somewhat similar law that applies to teachings. When people are offered as valid a teaching that is easier to follow than they will choose it

over the teaching that demands more from them.

Told they can be good Catholics and never go to Mass, it is human nature to find Catholics sleeping in on Sunday mornings. Told that the situation determines whether an act is moral or not, that pre-marital intercourse is all right so long as there is real love present, it is easy enough to rationalize the situation and to accept the easier course.

BUT what about abortion? Surely there are not Catholics teaching that abortion is acceptable? For the most part this is true, there is certainly not a counter teaching comparable to that on the other two matters.

However, Greeley and McCready offer an insight into this. They observe the Catholic acceptance of abortion may just involve an understanding that we live in a pluralistic society and this is the way the pluralistic society works.

And it is this precisely that has been the weakness in Catholic teaching. Jesuit Father Robert Drinan opened the floodgates of legalized abortion years ago when he theorized that, since we live in a pluralistic society and not all accept abortion is evil, then it should be removed from the statutes.

But this is precisely a misunderstanding of the pluralistic society. A pluralistic society does not exist in a homogenization of views but in each unit within the pluralistic society defending what it believes to be of vital importance. For Catholics it is absolutely imperative that they battle against the destruction of unborn children if they are to fulfill their role in the pluralistic society.

But I fear that those who believe pluralism requires submitting to the majority, getting along with the whole, have been responsible for the weakness in what should be our united front.

The opinions expressed in these
pages represent Catholic
viewpoints — not necessarily
THE Catholic viewpoint

BANACEK: He's not in homicide, he's in restoration

By JOHN E. FITZGERALD

The ex-mobster scowls quizzically at the suave, handsome free-lance insurance investigator.

"You really Polish?" he asks. "Both sides?"

"All sides," is the suavely snapped reply.

"Weeelllll . . . that's okay," qualifies the reformed thug.

"Thanks — I was beginning to worry," says the investigator with a coolly unapologetic glance.

Banacek is the investigator's name. He's rich (you'd have to be to maintain a Boston townhouse and be chauffeured in an antique Packard), knows his vintages, and smokes imported cigarillos. He's

attracted to cases which are almost impossible to solve. Also, as with his WASP counterpart, James Bond, attractive to just about every girl who passes by.

Alas, not all of us (even Polish-Americans) can be as handsome as George Peppard, who plays the role; nor as rich as Banacek (who gets to keep 10% of whatever he recovers. Actually we're talking about the NBC Wednesday Mystery Movie, which alternates the mini-series, Banacek (the ten-percentee Pole), with that of Madigan (the salaried Irish detective) and Cool Million's Jefferson Keyes (a WASP who charges a flat \$1 million if he succeeds and money back if he doesn't).



"I believe in an occasional miracle, but not magic," says Polish detective Banacek (George Peppard).

WE CAN skip over the irony of a WASP (Peppard's mother is Canadian) playing a Pole, an actor of

Scandinavian background (Richard Widmark) playing an Irishman, and one of Italian ancestry (James Farentino) playing a WASP, and land on the fact that so far the evening seems a winner for the network on all counts.

A strength so far — and perhaps as weakness ultimately — is that the show seems to be obsessed with things that disappear right-under-your-nose.

"I BELIEVE in an occasional miracle," Banacek tells a high-ranking clergyman when he's hired to secure the return of a jeweled cross, "but not magic." But just as the crucifix-in-transit seemingly vanished into thin air like cigarillo smoke in the "No Sign of the Cross" segment, so too did a girl in another segment.

So too, in still another segment, an armored truck seemingly drove off a cliff into nowhere (crooks buried it on the other side of the road while a hoist lifted and toted

hero's smoking of imported cigarillos, can be not only tiring but even irritating.

GEORGE PEPPARD, with a deceptively casual close-cropped hairstyle, seems to have the right balance of toughness and tenderness as well as polish (that's polish like in furniture rather than Polish like in background).

Despite an occasional bit of strained double-entendre (that would make St. Stanislaus Kotska blush ("There's another Boston flight in two hours coaxes the girl." There's another in the morning," murmurs our hero), the series seems off to a good start. So too with Madigan, the practical police detective sergeant.



LIVE PUPPETS. Truly Scrumptious (Sally Ann Howes) and Caractacus Potts (Dick Van Dyke, right), breach the Bomburst castle disguised as life-size puppets and rescue captured children, including Potts' young son Jermy (Adrian Hall), in the family film special, "Chitty Chitty Bang Bang."

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

FRIDAY, NOV. 24
 1:40 p.m. (8) Crack In The Mirror (See rating Sunday, 1:40 p.m.)
 2 p.m. (5) Mystery Submarine (Family)
 2 p.m. (10) Song Without End (Unobjectionable for adults and adolescents)
 3 p.m. (5) Sorry, Wrong Number (Unobjectionable for adults and adolescents)
 4 p.m. (4) Hornbe (Unobjectionable for adults and adolescents)
 5 p.m. (10) Coogan's Bluff (Condemned)
OBJECTION: This film's repulsive protagonist (a promiscuous cynical police officer) is presented to the audience as an admirable hero. Moreover, graphic sexual treatment and gratuitous use of nudity compound the socially irresponsible and exploitative nature of the production.
 11:30 p.m. (4) Made In Paris (Unobjectionable for adults)
 11:35 p.m. (10) The Pit And The Pendulum (Unobjectionable for adults and adolescents)
 11:30 p.m. (11) Night Chase (No classification)

SATURDAY, NOV. 25
 10:30 a.m. (6) Kid Flax
 12 noon (6) Breath Of Scandal (See rating Tuesday, 8 p.m.)
 1 p.m. (4) Children's Film Festival
 2 p.m. (5) Desire Under The Elms (Unobjectionable for adults)
 4:30 p.m. (6) Wives And Lovers (See rating Monday, 8 p.m.)
 7 p.m. (6) Sorry, Wrong Number (Unobjectionable for adults and adolescents)
 9 p.m. (5 & 7) How To Succeed In Business Without Really Trying (No classification)
 9 p.m. (6) Breath Of Scandal (See rating Tuesday, 8 p.m.)
 11:35 p.m. (10) The Hanging Tree (No classification)
 11:45 p.m. (11) Hell's Island (Unobjectionable in part for all)
OBJECTION: Excessive brutality; low moral tone

SUNDAY, NOV. 26
 2 p.m. (6) Sorry, Wrong Number (Unobjectionable for adults and adolescents)
 2 p.m. (10) Anthony Adverse (Unobjectionable for adults and adolescents)
 4 p.m. (4) The Long Ships (Unobjectionable in part for all)
OBJECTION: This action film, particularly oriented to a young audience, in treatment resorts to suggestiveness in costuming and situations.
 4 p.m. (10) Over The Hill Gang Rides Again (No classification)
 4:30 p.m. (6) Wives And Lovers (Unobjectionable in part for all)
OBJECTION: Although this film is a legitimate satire on a certain social environment, the dialogue is more risqué than is necessary and certain situations are coarsely suggestive.
 7 p.m. (6) Sorry, Wrong Number (Unobjectionable for adults and adolescents)
 9 p.m. (10 & 12) Once Upon A Time In The West (No classification)
 11:30 p.m. (4) Ransom (Unobjectionable for adults and adolescents)
 11:45 p.m. (11) Lucy Gallant (No classification)

MONDAY, NOV. 27
 1:40 p.m. (6) I'd Climb The Highest Mountain (No classification)
 4 p.m. (5) Out Of Sight (Unobjectionable for adults and adolescents)
 4 p.m. (10) Father Goose (Family)
 8 p.m. (6) The Spanish Affair (Family)
 9 p.m. (5 & 7) The Private Navy of Sgt. O'Farrell (No classification)
 9 p.m. (10) Suddenly, Last Summer (Special classification)
OBJECTION: This motion picture is judged to be moral in its theme and treatment but because its subject matter involves perversion it is intended only for a serious and mature audience.
 11:30 p.m. (4 & 11) Quick Before It Melts (Unobjectionable in part for all)
OBJECTION: The conclusion of this frequently suggestive comedy tends to condone premarital sex.

TUESDAY, NOV. 28
 1:40 p.m. (6) I'd Climb The Highest Mountain (No classification)
 4 p.m. (5) The Raiders (Family)
 4 p.m. (10) Did You Hear The One About The Traveling Saleslady? (Family)
 8 p.m. (6) The Swinger (Unobjectionable in part for all)
OBJECTION: The obvious sexual exploitation of the principal character of this film tends to add up to nothing more than an exercise in deliberate sensationalism.
 8:30 p.m. (10 & 12) Home For The Holidays (No classification)
 9:30 p.m. (4 & 11) Pretty Poison (Unobjectionable for adults)
 11:30 p.m. (4 & 11) Love Me Or Leave Me (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive costuming and sequences.
WEDNESDAY, NOV. 29
 1:40 p.m. (6) I'd Climb The Highest Mountain (No classification)
 4 p.m. (5) Paranoia (Unobjectionable for

adults and adolescents)
 4 p.m. (10) Lovell (Unobjectionable for adults and adolescents)
 8 p.m. (6) Spanish Affair (Family)
 8:30 p.m. (5) The Man Who Came To Dinner (Unobjectionable in part for all)
OBJECTION: A few suggestive lines
 8:30 p.m. (10 & 12) The Heat (No classification)
 11:30 p.m. (4 & 11) Toward The Unknown (Family)
 11:35 p.m. (10) A Member Of The Wedding (Unobjectionable for adults and adolescents)

THURSDAY, NOV. 30
 1:40 p.m. (6) I'd Climb The Highest Mountain (No classification)
 4 p.m. (5) Sword Of Lancelot, Part I (Unobjectionable for adults and adolescents)
 4 p.m. (10) The Hanged Man (No classification)
 8 p.m. (6) The Swinger (See rating Tuesday, 8 p.m.)
 9 p.m. (4 & 11) Bandolero (Unobjectionable for adults)
 11:30 p.m. (4 & 11) The Vengeance Of Fu Manchu (Unobjectionable for adults and adolescents)
 11:35 p.m. (10) The Strange One (Unobjectionable in part for all)
OBJECTION: Excessive brutality and suggestive sequences. Tends to arouse disrespect for lawful authority.

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 Vectors (Unobjectionable for adults and adolescents)
 8 p.m. (5) 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 Flax — Smiles
 12 noon (6) The Swinger (See rating Tuesday, 8 p.m.)
 12:30 p.m. (4 & 11) Children's Film Festival — Tjorven, Batmand 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. (5) 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)

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THE TV MASS — Ch. 10 WPLG — Celebrant Father Robert Magee.

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- And Now... Be Something Completely Different (A-4)
- Back and the Preacher (A-3)
- Boy Friend, The (A-1)
- Boyz n the City (A-3)
- Beast in the Cellar, The (A-3)
- Bang, Bang, Bang (C)
- Baron Blood (A-1)
- Butterflies Are Free (A-3)
- Black Rider (A-1)
- Ben (A-2)
- Beast of the Yellow Night (B)
- Blood from the Mummy's Tomb (A-2)
- Busset Easter, The (A-1)
- Bonnie & Clyde (C)
- Born Black - To white parents (C)
- Blacula (A-2)
- Bronco Bullfight (A-3)
- Bricker Bertha (C)
- Bloodsuckers (B)
- Blood Thirst (A-3)
- Brother Carl (A-4)
- Blood on Satan's Claw, The (B)
- Burglars, The (A-3)
- Canoe Mv. Reservation (A-2)
- Case of the Naves Brothers, The (A-3)
- Charles - Dead or Alive (A-3)
- Chan Gang Women (C)
- Chato's Land (A-3)
- Cabaret (A-3)
- Curse Back Charleston Blue (A-3)
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- City Lights (A-1)
- Candidate for a Killing (B)
- Carew Treatment, The (B)
- Cleopatra (B)
- Caged Men (C)
- Concert for the Bangladesh, The (A-1)
- Corpse Grinders, The (A-3)
- Cosplay Country (A-4)
- The Uncle (C)
- Candidate, The (A-3)
- Carry On, Henry (B)
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- Confessions of a Police Captain (A-3)
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- Crucible (A-3)
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- Demasovich (A-3)
- Dealings - Or the Berkeley-to-Boston (A-3)
- Dorian Gray (C)
- Deathmaster (A-3)
- Dr. Phibes Rises Again (A-2)
- Daughters of Satan (C)
- Daredevil, The (A-3)
- Day in the Death of Joe Egg (A-4)
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- Embalmer, The (A-3)
- Emigrants, The (A-2)
- Even Dwarfs Started Small (A-4)
- Eroticism (C)
- Every Little Crook and Nanny (A-3)
- Forty-Brick Lost Bag Blues (C)
- Fat City (A-3)
- Frogs (A-3)
- Frenzy (A-4)
- Fritz the Cat (C)
- Female Bunch, The (C)
- Four Flies on Grey Velvet (B)
- Final Comedown (C)
- Fuzz (A-3)
- Full Life, The (A-3)
- Fillmore (A-3)
- F.T.A. (A-3)
- Fellini's Roma (A-4)
- Four Times That Night (C)
- Gods and the Dead, The (A-3)
- Greaser's Palace (B)
- Gang's All Here, The (A-1)
- Godson, The (A-2)
- Green Wall, The (A-3)
- Georgia, Georgia (A-4)
- Get to Know Your Rabbit (B)
- Great Dictator (A-2)
- Great Northfield, Minnesota Raid, The (A-3)
- Groundstar Conspiracy, The (A-3)
- Gumshoe (A-3)
- Hammer (C)
- Happiness Cage, The (A-3)
- Hickey and Boggs (A-4)
- Hannie Caulder (B)
- Hammersmith is Out (B)
- Honky (B)
- Hollywood Babylon (C)
- Honkers, The (A-3)
- Horro House (A-3)
- Hands of the Ripper (A-3)
- Hot Box (C)
- Hot Rock, The (A-2)
- Heat (C)
- Hero, The (A-2)
- I Love You, I Kill You (A-4)
- I Want I Want I Want (A-3)
- Innocence Unprotected (A-2)
- Jamilla (A-3)
- Joe Kidd (A-3)
- Junior Bonner (A-2)
- Jerusalem File, The (A-3)
- Je T'aime, Je T'aime (A-2)
- J.W. Coop (A-3)
- Journey Through Rosebud (A-3)
- Judo Saga (A-1)
- Kansas City Bomber (A-3)
- King of Marvin Gardens (A-4)
- Lost (B)
- Let's Spring (A-1)
- Legend of Nigger Charley, The (A-4)
- Little Ark, The (A-2)
- Living Free (A-1)
- La Salamandre (A-3)
- Lady Liberty (A-4)
- Last of the Red Hot Lovers (A-3)
- Leprosy (A-2)
- Melina (C)
- Man & Boy (A-2)
- Mark of the Devil (C)
- Magnificent Seven Ride, The (A-4)
- Man, The (A-2)
- Malcolm X (A-2)
- Maryjane (A-3)
- My Uncle Antoine (A-3)
- Money Talk (A-2)
- Moonlighting Mistress (C)
- Macbeth (A-4)
- Macnamara (B)
- North Country (A-1)
- New Centurions, The (A-4)
- Nectarine (A-1)
- Now You See Him, Now You Don't (A-1)
- Nightcomers, The (C)
- Night of the Lepus (A-2)
- Night of the Living Dead, The (A-3)
- Night Evelyn Came Out of the Grave, The (C)
- Night of the Blood Monster (A-3)
- Our Latin Thing (A-2)
- One is a Lonely Number (A-3)
- Other, The (A-3)
- Oh! Calcutta! (C)
- One Brief Summer (B)
- Parades (A-3)
- Pickup on 101 (A-2)
- Pope Joan (A-4)
- Possession of Joel Delaney, The (A-4)
- Policeman, The (A-2)
- Play It Again Sam (A-3)
- Play It As I Lay It (A-4)
- Place Called Today, A (A-1)
- Portnoy's Complaint (C)
- Pocket Money (A-3)
- Pie Piper (A-2)
- Private Duty Nurses (C)
- Princess Yang Kwei Fei (A-2)
- Public Eye, The (A-2)
- Prime Cut (C)
- Raid (A-3)
- Return of Sabata (A-3)
- Richard (A-2)
- Rivals (C)
- Rain for a Dusty Summer (A-2)
- Right On! (A-4)
- Red Sun (A-3)
- Revergers, The (A-3)
- Run Before the Wind (C)
- Ra Expeditions, The (A-1)
- Ruining Class, The (A-4)
- Savages (B)
- Snow Job (A-3)
- Soul Soldier (C)
- Seduction of Inga, The (C)
- Silent Running (A-2)
- Sorrow and Pity, The (A-2)
- Scarecrow in a Garden of Cucumbers (A-3)
- School Girls, The (C)
- Sitting Target (B)
- Smic Smac Smoc (A-3)
- Savage Messiah (B)
- Secretary (C)
- Sense of Loss (A-2)
- Slaughterhouse Five (A-4)
- Some Girls Do (A-3)
- Soul to Soul (A-1)
- Snoopy, Come Home (A-1)
- Skyjacked (A-2)
- Stigma (C)
- Shaft's Big Score! (B)
- Stanley (A-3)
- Stepmother, The (B)
- Strange Vengeance of Rosalie (A-3)
- Stand Up and Be Counted (B)
- Salzburg Connection, The (A-3)
- Slaughter (C)
- Superbeast (A-3)
- Super Fly (C)
- Separate Peace (A-2)
- Tales from the Crypt (A-3)
- Tender Warrior, The (A-1)
- Tomorrow (A-2)
- Tokyo Story (A-1)
- Thing with Two Heads, The (A-2)
- Trinity is Still My Name (A-2)
- Ten Days' Wonder (A-3)
- Twins of Evil (B)
- Touch Me (C)
- To Die of Love (A-4)
- Top of the Heap (C)
- Trial of the Catonsville Nine (A-2)
- Thumb Tripping (B)
- Twilight People (C)
- Two English Girls (A-4)
- Ulzana's Raid (A-4)
- Uncle Vanua (A-2)
- Utamato and His Five Women (A-3)
- Undertaker and His Pals, The (B)
- Welcome Home Soldier Boys (B)
- Wild in the Sky (B)
- Wind from the East (A-4)
- What's Up Doc? (A-1)
- When the Legend Dies (A-3)
- Without Apparent Motive (A-3)
- Wilderness Journey (A-1)
- Wild Pack, The (B)
- Wednesday's Child (A-3)
- Weekend Murders (A-3)
- What Became of Jack and Jill? (B)
- Wrath of God, The (A-4)
- Where Does it Hurt? (C)
- X, Y and Zee (B)
- You'll Like My Mother (A-3)
- Young Winston (A-2)
- Z.P.G. (A-3)

KEY TO RATINGS
 A1 - Morally Unobjectionable for General Patronage
 A2 - Morally Unobjectionable for Adults and Adolescents
 A3 - Morally Unobjectionable for Adults
 A4 - Morally Unobjectionable for Adults With Reservations
 B - Morally Unobjectionable in Part for All
 C - Condemned

'SOUNDER'

a human film, not black exploitation

By JOHN E. FITZGERALD

Please don't think that *Sounder* is just another boy-and-his-dog film; the type of thing the Disney people did so well, and then so often.

Curiously, *Sounder* is the only film I've ever seen in which the title character — a coon hound — could be totally eliminated without affecting the film one whit. In fact, he almost is.

Nor is the film the same type of boy-and-his-pet movie that *Sounder's* producer Robert B. Radnitz has done so well and often since 1950 — with dogs, ponies, sheep, dolphins and hawks.

MORE important, please don't think that *Sounder* is a "black film," one of those current movies which, by drilling their shafts into the aggressions, frustrations and fantasies of the newly-discovered black audience, have brought forth gushers of black gold.

Sure it's about a sharecropper family that happens to be black. (And, during the Depression in rural Louisiana, that wasn't an asset.) And sure, its outlook is through black eyes. But it's not a black film in the sense of our current cycle of films of the brothers, by the brothers and for the brothers.

Where originally the movies patronized blacks, depicting them as superstitious, shuffling, eyeball-rolling (but with good teeth and tapping toes), in the past decade they've sentimentalized blacks, with such good actors as Sidney Poitier and Harry Belafonte forced to represent the ideal members of their group in the midst of a white-dominated society.

This was an unreal portrait for noble reasons: for the sake of the image and the cause. Nowadays the black hero is still unreal, but for monetary rather than idealistic reasons.

With *Sounder* we have a story of people who are persons, fully persons, uniquely black. And that's why it's a human rather than a black film. Or a children's film. The difference is that it's about real people. The man is not a superman and superstud, not a cool cat reveling in the sex and violence of the James Bond format these black films copy (but without its tongue-in-cheek touch). The woman isn't a mere chocolate bunny who'd look more at home on a centerfold than on the screen.

Sounder's people are real complex humans, trying to "beat the life they got laid out for you in this place." Director Martin Ritt never lets matters slip from human depth and warmth into easy sticky sentimentality. The script by playwright Lonnie Elder III is based on William H. Armstrong's novel.

Education is the weapon the older son (Kevin Hooks) uses to beat the economic, social and legal barriers that face him. Through the determination of his mother (unforgettably played by Cicely Tyson) who works the white owners cane crop with her children while the strong but frustrated father (Paul Winfield) is on a prison farm for stealing food to feed them, and the encouraging efforts of a teacher (Janet MacLachlin) who couples book learnin' with the skill to awaken him to his personal potential and dignity, the boy becomes a man. It's an almost-radiant motion picture for all the family.

Capsule Reviews

Countess Dracula (Fox) Hammer films entering distribution in the United States of late have the look of being PG-edited with a rotary mower — a fact that makes serious criticism of them rather difficult. A case in point is the present film, which sports Ingrid Pitt as an aging countess who discovers quite by accident that her youth is revived by quick dips in virgin's blood. In established Hammer tradition sets and production values generally are handled with competence. Equally in evidence, however, even in this edited version, is Hammer's pervasive breast obsession and a story line in which almost every relationship turns about the anticipation of a sexual encounter. Peter Sasdy directs. (B)

Crescendo (Warners) A horror melodrama with a contemporary setting, this 1969 Hammer production directed by Alan Gibson and starring Stefanie Powers and James Olson has its moments but is, on the whole, pretty much a wasted effort. Graduate student Powers is invited by the widow (Margaretta Scott) of a world-famous composer to visit her estate while writing her thesis on the musician. Miss Powers soon discovers herself in the middle of some very kinky goings-on that seem to involve at first the widow's attempt to match her up with invalid son Olson. Unfortunately Gibson never manages to master the crescendo of the title in his climax — mostly due to the fact that his screenplay (by James Sangster and Alfred Shaughnessy) simply hits too many false notes — not the least of which is a pervasive offbeat emphasis on his characters' sexual involvements. (A-III)



Rebecca (Cicely Tyson) helps her son David Lee (Kevin Hooks) get ready to leave his home and go off to a far away school.

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Contrast the good old idea of marriage and the ultra mod

By DR. LAWRENCE LOSONCY

Books which deal with the spiritual life often speak about the various kinds of friendship. They speak of the friendship which lasts only as long as convenient or useful. Then there is the friendship of pleasure, wherein another person is esteemed for selfish reasons. The friendship ends when it is no longer profitable or pleasurable.

The highest and most lasting kind of friendship is that wherein another person is revered simply as a person. This is what the existentialists refer to when they talk about "affirming the other." It is what Buber refers to when he speaks about seeing others as a "thou." And it is what, in common parlance, we mean by treating people as persons instead of as things.

MARRIAGE, in order to last, must be of this high order and mutual esteem. When people, through the marriage relationship, achieve this loving acceptance of one another, a beautiful sign shines forth for all to see. This is what we celebrate at a wedding, at wedding anniversaries, in love stories, and in many other ways throughout life. This is the kind of love to which Jesus referred when he said the marriage bond was forever.

The Old Testament used married love to portray God's love for us, His people. God is portrayed as a jealous God, who will tolerate no other lover wooing the loved ones. He is portrayed as a brooding God, a God who marries a prostitute (Israel) and continues to seek after His bride even after she returns to her infidelity and abandons her husband. Faithfulness is a key theme for God's people in the Old Testament.

Saint Paul saw clearly these revelations and continued to teach through the love which is marriage. He sees Christ as the bridegroom and the Church as the bride; he sees the relationship between Church (us) and Jesus as one of deepest intimacy. And he sees the sacrament of marriage as a sign for the whole community.

Saint Augustine stresses this same point of view, noting that God is a deeply personal God who loves each one of us and all of us deeply and forever. The married relationship is one in which the other person is loved generously, jealously, and fruitfully. New life comes from married love. Augustine sees God loving us generously, jealously, and fruitfully; new life and eternal life come from God's love, and God's love is forever.

WE LIVE at a time in history when married love has been nearly equated with sexual expression; when mutual attractiveness has been stressed in terms of youthfulness, beauty, and sexual provocation; when the fruit of married love has been depicted as a burden and evil to be avoided; when loving relationships have been encouraged to end soon after they begin and are, therefore, entered into lightly.

In the United States, there is one divorce for every three marriages. More and more of

the children in this country find themselves belonging to someone else's parents.

Contrast "old fashioned" ideas about marriage with some of the popular current ideas about marriage and you will gain insight into the kind of love God bears for each of us. Like traditional marriages, the relationship God established with His Church and with each of us at Baptism will last forever; it will grow in intensity and depth; it honors us for what we are; it can be relied on; it is a love without reserve; it is a love which leads to happiness; it is never easy; it is unique between each person and God; it makes our love for other people grow because our capacity to love constantly grows.

Unlike trial marriages or relationships of convenience, pleasure, or business, God's love is serious, without reserve, and with no second guessing.

For all the examples we see of marriages which are going nowhere, we still all know of married people whose marriage is a source of inspiration and encouragement, people who could not even imagine what life would be like without their husband or wife.

When we see and experience the reality of such love, we realize that no human relationship provides a richer insight into a Christian's graced relationship with God than love and marriage, which in turn permeates human love.



"When people, through the marriage relationship, achieve this loving acceptance of one another, a beautiful sign shines forth for all to see."

What marriage is to four couples

By

FR. CARL J. PFEIFER, S.J.

I asked four couples to sum up in a few words what love and marriage meant to them.

"Hard work!" was the immediate response of one couple. "To open yourself to understand try to meet another's human needs which may be very different from your own. To appreciate the uniqueness, the unpredictability of another's response to a situation even though you've known that person 'for-almost-ever,' they added.

Another seconded the need to work at marriage. "Love is like a fire in a fireplace. If left unattended, the flames will burn less brightly and get smaller, but the fire is still there. If you throw a new log in the fireplace, it will once again burn brightly as before. But if you keep neglecting it, it will smoulder and then die out completely. Love is like that."

THE THIRD COUPLE expressed themselves more poetically. At first they said, "Marriage is making love, little creatures, music, popcorn and peace — best we can!" Then giving in to the poetic spirit they created a poem:

"In marriage we make laughter, we make peace, we make mischief, we make peace, we make music, we make children, we make pain not hurt so much.

we make things easy, we make mistakes, we make pigtails and airplanes we make noise, we make waves, we make laughter, we make lovely, we make love."

The fourth couple attempted a definition that would put it all together. "Marriage is a pact between two members of the opposite sex in which love, trust, understanding, problems, sorrow and every feature of life can occur and yet have a solid foundation on which to rest." The profundity of their definition seemed to tie together what the others had shared.

You may agree or disagree with the observations of my friends. You may compare their experience with your own. For the Christian, perhaps particularly for the religious educator, the experience of marriage — whether one's own, that of one's parents, friends, neighbors — is a rich area

for deepening one's understanding of life lived in relationship with God.

Perhaps no other experience is more significant for gradually understanding the deepest reality of God and His personal involvement in human life. No other experience provides more fertile points of contact with God in daily life.

Perhaps it is because marital love is so all-embracing an experience that it finds such a central position in the Judeo-Christian tradition. The focal point of Old and New Testaments is the "covenant (i.e. marriage bond) between God and His people. The central experience of the Christian community is the celebration of that covenant in the Eucharist.

THE PROPHET HOSEA, whose own marriage was filled with infidelity and forgiveness, perceived in his experience of marital love the profound reality of God's love. From reflection on his marriage he came to see that God's relationship with his chosen people was like his own relationship with his wife.

Hosea describes God as alluring His estranged wife (i.e. his people) back to Him, speaking to her heart, and inviting her back. She responds to His call with some of the joy of their first honeymoon. "On that day, says the Lord, she shall call me 'my husband.' God then offers Himself to her in a lasting covenant bond: 'I will espouse you to me forever' (Hosea 2:16-21).

Hosea's insight was picked up by other biblical writers. Covenant became one of the major themes of the entire Bible. The first pages of the Bible point out that man is created in the image of God — as male and female, united in love and marriage (Gen. 1:27). The Bible closes (Rev 21:9) with the culmination of earthly life described as the wedding party of the Lamb (Christ) and His bride (His people).

Between the world's beginning and its end man lives within the context of a relationship with God that finds its closest model in the experience of marital love.

It is no accident that John's Gospel records the saving work of Jesus as taking its start at the wedding feast of Cana (John 2:1). Nor is it insignificant that the Sacrament of Matrimony is normally celebrated during the Eucharist, the new covenant. Marital love finds its deepest source in the love God pledges to share with husband and wife, who in turn can find in their marriage the most fruitful of recognizing and responding to God's love.

Marriage is a sacrament, a sign and source, not only of human love, but of God's love as well. Marriage is also a parable which teaches us of the riches of God's love which touches every aspect of our lives. "Love is like that." "We make laughter, we make joy, we make love." "A solid foundation on which to rest." "Hard work."

Marriage celebrates the miracle of love

By FR. QUENTIN QUESNELL, S.J.

There is no indication in the gospels that Jesus was ever married. Some people claim He must have been, because it was expected of everyone in His place and time. But arguments about what Jesus must have done, based on conformity to what everyone else did, are not very strong arguments. He was much too distinctive an individual for that.

We do find in the gospels that Jesus talks a lot about weddings. When He tells the story of the five wise virgins and the five foolish, who waited up to light the way for the bridal procession, He makes himself the bridegroom of the tale.

When He warns His disciples, at another time, to be alert for the day of His return, He tells them they must be like servants sitting up late at night inside their master's house, ready to open the doors for him "when he returns from the wedding."

In another story, Jesus' Father is a king who has prepared a great celebration for his son's wedding. And once, when the Pharisees wonder why Jesus' disciples do not fast like other holy men, He answers that you can hardly expect the guests at a wedding to fast — certainly not as long as the groom is still there with them.

He assures His enemies that this particular bridegroom will not be with them for long, and they will have plenty of time to fast later on, after He is gone.

FOLLOWING our Lord's lead, John the Baptist compares Jesus to a bridegroom who is so happy in the possession of his new bride that his joy overflows onto all his friends as well. The wedding at Cana carries out the same theme. Jesus was not the bridegroom there, but what an important part He played in their celebration!

When the guests had already drunk up all

the wine there was, Jesus produced six more full jars. Since the jars held "two to three measures apiece" and each measure was about eight gallons, that means Jesus provided somewhere between 100 and 150 gallons of wine — enough to quench anyone's thirst.

What is behind all this? Why is wedding imagery so perfectly suited to passing on the gospel message? First of all, of course, a wedding is a happy occasion, and the gospel is "good news." But there are plenty of other happy occasions: birthdays, coronations, religious holidays, also celebrated with large parties. Why always bring in weddings?

A wedding is itself an embodiment of the gospel. It is not just any celebration. It is a celebration of love. It celebrates the reality of love. It celebrates the achievement of love — making us go out of ourselves and become better than we are by the attractive power of another human person.

A MARRIAGE celebrates the triumph of love. Getting married means having overcome one's fear of risk and being willing to keep trying to overcome selfishness. It means daring to give up the comfortable security of free, personal disposal of one's possessions and of one's very self.

A marriage celebrates the strength and confidence of love. It is a proclamation of faith before all the world. Not just a passing fancy, but an open and firm commitment in a perilous universe. "My beloved to me and I to him." "Till death do us part."

A marriage celebrates the miracle of love. It is a miracle of creativity. In the surrenders made, there is the possibility of life to come. The apparent loss and death is gain and life — like life out of death, like resurrection.

Weddings are the gospel in miniature. No wonder Jesus loved them.



"Since the jars held 'two to three measures apiece' (at Cana) . . . that means Jesus provided somewhere between 100 and 150 gallons of wine."

KNOW YOUR FAITH

One parish's new approach to worship

By FR. JOSEPH M. CHAMPLIN

Cape Cod is a favorite vacationing spot in the summer for many, including this writer.

Mushrooming popularity in recent years has brought to the Cape mixed blessings — economic growth with bumper-to-bumper traffic, a thriving tourist trade with the gradual commercialization of its rustic seashore.

Father Francis Connors, pastor of Our Lady of Victory Church in Centerville, a town only a few miles west of famous Hyannis, has watched this enormous growth

expand his parish in 15 years from 80 to 800 families. Over the last few years alone, they have added annually to the envelope list 100 new family units.

These are not vacation-time visitors, but permanent members. They are persons who once stayed for a week, a month, a summer and now, mainly as retirees, have taken up residence throughout the mild winter as well. That flourishing Christian community during the warm June-September holiday months finds its 500-seat capacity church straining to care for the substantial number of vacationers who flock there for Sunday

Mass. **THE PEOPLE** at Our Lady of Victory are blessed with a concerned pastor and two creative associates, Father Thomas McMorro and Father Edward Correia. Together this team has come up with what I believe is a rather exciting approach to parish worship: family-planned liturgies on Sunday.

It works quite simply. The clergy contact one of the families in the parish and ask if they would be interested in (a) planning a liturgy, (b) on which weekend, and, (c) at what Mass.

Once they have an affirmative response plus the exact time and date, a priest stops at the home several weeks in advance. He leaves with them copies of the assigned scriptural readings as well as the other liturgical texts and explains some of the possibilities open to them.

The family then assigns lectors (usually the older children and/or father read the biblical excerpts) and write a prayer of the faithful. They plan the procession with gifts, and agree on something special for the after-Communion thanksgiving period.

When the day arrives (this is the only family for that particular weekend and they participate in but one Mass, the one selected), father, mother and children "take over." For the General Intercessions, the whole family comes into the sanctuary and each, or nearly each member reads an intention.

These homespun petitions, according to Father Connors, sometimes will bring tears and, on other occasions, a smile — like the moment when a young child prayed that God might leave the three priests in the parish "for ever and ever and ever."

AFTER Communion, another person in the family, often the mother, will step forward and read to the reflecting congregation a favorite prayer (one chose "The Prayer of St. Francis"), a prose passage, or a suitable poem.

This procedure proves particularly powerful in the case of baptism. Most babies receive that first step in the Christian initiation process at Our Lady of Victory during the 12 Sunday Mass. The family whose infant is to be baptized serves as the "liturgy planners" for this celebration and their very active participation in the service adds a new dimension to what already is a moving experience.

"After baptism it is the responsibility of the parents, in their gratitude to God and in fidelity to the duty they have undertaken, to enable the child to know God, whose adopted child it has become, to receive confirmation, and to participate in the holy eucharist. In this duty they are again to be helped by the parish priest by suitable means."

Those dry words from the rite of infant baptism impose heavy responsibilities upon priest and parent. The family-planned liturgy program at Our Lady of Victory during the 12 Sunday Mass, offers a potent, yet painless way for the clergy, the fathers and mothers to involve children so they will "know God" and "participate in the Holy Eucharist."



"Cape Cod is a favorite vacationing spot in the summer for many." From article by Fr. Joseph Champlin.

Quiz

1. T. or F. Faithfulness is a key theme for God's people in the Old Testament.
 2. Saint _____ sees the sacrament of marriage as a sign for the whole community. (a) Paul (b) Matthew (c) Andrew
 3. The Old Testament used _____ to portray God's love for his people.
 4. T. or F. There is no indication in the gospels that Jesus was ever married.
 5. Jesus sanctified marriage at the wedding feast at (a) Rome (b) Cana (c) Jerusalem
 6. Marriage celebrates the triumph of _____.
 7. The prophet _____ perceived in his experience the profound reality of God's love.
 8. T. or F. The theme of "covenant" is one of the major themes of the Bible.
 9. The new baptism rite places heavy responsibilities upon the priest and the _____.
 10. T. or F. In a "family-planned liturgy," only the father is allowed to actually participate.
 1. (T) 2. (a) 3. (marriage) 4. (T) 5. (b) 6. (love) 7. (Hosea) 8. (T) 9. (parents) 10. (F)
- This quiz based on the articles by Dr. Losoncy, Fr. Quesnell, Fr. Pfeifer, and Fr. Champlin.

Discussion

questions

(These discussion questions, from the Theme, Scripture, Catechetical and Liturgy articles, were prepared by Dr. Lawrence Losoncy, Ph.D., Director, Division of Adult Education, USCC)

1. Discussion questions for Theme article by Dr. Losoncy:
 - A. Do you think marriage as we know it today will survive in the United States?
 - B. There is one divorce today for every three marriages. What are some of the reasons for this high rate of divorce?
 - C. Has your faith or love of God ever been affected by a marriage?
 - D. Do you think your own love relationships have been an influence upon others? In what way?
2. Discussion questions for Scripture article by Fr. Quesnell:
 - A. "A wedding is itself an embodiment of the gospel." What does this statement mean to you?
 - B. Do you think getting married takes courage?
 - C. Does marriage mean continually trying to overcome selfishness?
 - D. The Old Testament writers used marriage as a means of helping people understand God's love for them. Does your marriage, or the marriage of people you know, help you to understand God's love for you?
3. Discussion questions for Catechetics article by Fr. Pfeifer:
 - A. In your own words, how would you define "marriage"?
 - B. What specific experiences in marriage help one to understand God's love for his people?
 - C. Whose marriage, other than your own if you are married, has made the greatest impression on you?
 - D. If you were asked to give 10 words of advice to a couple about to be married, what would those words be?
4. Discussion questions for Liturgy article by Fr. Champlin:
 - A. Do you think it appropriate for members of the congregation, rather than the priest, to "plan" the liturgy?
 - B. In your estimation, what are the advantages and disadvantages of family-planned liturgies?
 - C. Do you think Baptism during Sunday Mass is a good idea?
 - D. What pleases you most about the Sunday liturgy in your parish? What is the most disagreeable aspect of the liturgy?



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.

'Devil public enemy No. 1—tempter without an equal'

VATICAN CITY — (NC) — Pope Paul VI gave the devil his due and then some at a general audience Nov. 15.

In his address Pope Paul reaffirmed the ancient Christian teaching of a personal devil or spirit of evil.

"With the existence of the devil," the Pope declared, "evil is not only a lack (of good) but also a real force.

"It (the devil) is a living, spiritual being, which is perverted and which perverts. (It is) a terrible reality and mysterious and fearful."

The Pope earlier this year referred in another speech to the "smoke of Satan" which seemed to be seeping through the Church today, obviously referring to the tensions in renewal following the Second Vatican Council.

At his Nov. 15 audience Pope Paul made it clear he was not using metaphorical language when he spoke of the influence and active role of the devil in the modern world.

People who refuse to recognize the existence of this "terrible reality," the Pope said, "step beyond the picture painted by biblical and ecclesiastical teaching."

Citing the innumerable references to the existence of the devil in the Bible, Pope Paul said:

"He is the number one enemy; he is the tempter without equal. We thus know that this hidden and disturbing being truly exists and that he, with unbelievable cunningness, still is at work. He is the hidden enemy who sows errors and disasters in human history."

Noting that at present there seems to be little interest in the study of the devil and his role in human history, Pope Paul said:

"The study of the devil and his influences over individuals, the community and the whole of society and events, would be a very important chapter of Catholic doctrine to reexamine, although today it is not given much attention."

Even Catholic scholars and scientists seem to pay little attention to the devil these days, the Pope said.

The essential defense against the spirit of the evil, the Pope said, is grace.

"Innocence assumes strength" in the face of evil, the Pope said. "The Christian must be militant; he must be vigilant and strong. He must sometimes rely on some special ascetic Christian practice to fend off these diabolic invasions."

Peron fails to receive an audience with Pope

ROME — (NC) — Former Argentine dictator Juan D. Peron did not receive a papal audience on his stay here because of the political situation in Argentina.

Although he was not received by Pope Paul VI, one of the Pope's top diplomatic troubleshooters, Archbishop Agostino Casaroli, visited with Peron for more than an hour Nov. 15 at his hotel.

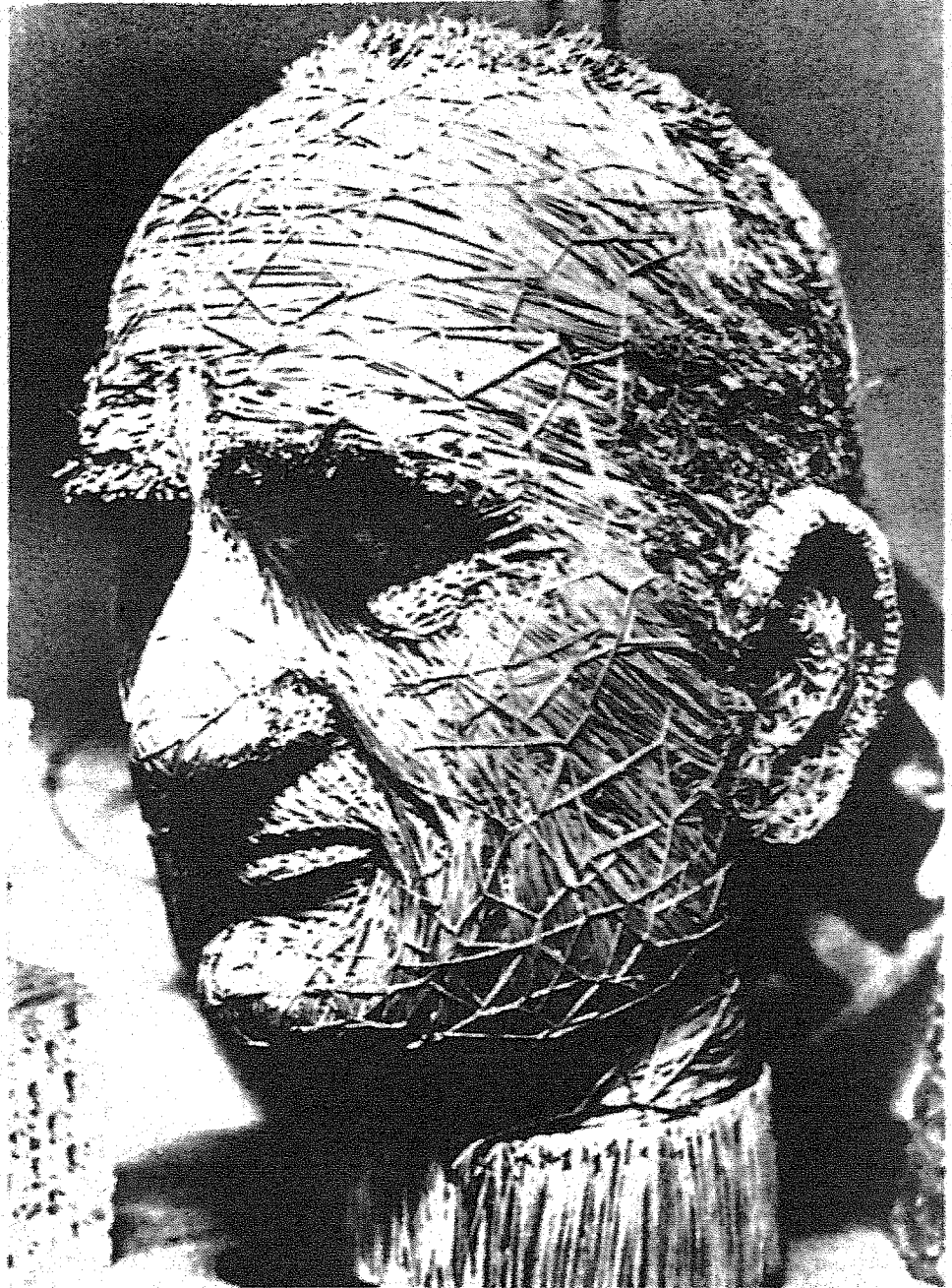
Peron, the one-time strong man of Argentine politics, who has spent the past 17 years in exile — most of it in Spain — visited Rome Nov. 14 to 17 enroute to Buenos Aires.

Considerable pressure had been brought on the Vatican to have Peron re-

ceived by the Pope. The former dictator was excommunicated in the 1950s for repressive acts against the Church in Argentina. The excommunication was lifted by the Vatican in 1963 by Pope John XXIII at the dictator's request.

Archbishop Casaroli, secretary of the Council for the Church's Public Affairs, said he indicated to Peron that a papal audience "at this time" could be misinterpreted because of political questions in Argentina. The archbishop said Peron as a result decided not to press for a visit.

Supporters of the former dictator descended on Rome for Peron's arrival.



PINA MENECHINI runs a little shop in Rio de Janeiro in which he fashions "faces" of famous figures from unusual materials. He made this face of Pope Paul VI from raffia palm fibers.

'Interview' with Pope called hoax

VATICAN CITY — (NC) — A New York journalist's alleged "exclusive" two-hour interview with Pope Paul VI was branded a hoax by an angry Vatican official.

The official said that, in fact, no interview of any kind was ever granted by the Pope to Henry O. Dormann of the National Enquirer, a weekly published in Florida with national distribution.

Dormann had sent to Vatican officials advance copies of the Enquirer dated Dec. 3 containing his "exclusive two-hour interview with Pope Paul VI, discussing critical questions facing the Church today."

The interview is a hoax, according to Archbishop Edward Heston, president of the Pontifical Commission for Social Communications.

Early in October, the archbishop said, Dormann interviewed the secretary of that commission, Msgr. Andrea Deskur, asking his opinion on a number of questions ranging from abortion to the possibility of electing a Negro Pope. Dormann's "interview" in the National Enquirer also referred to Vatican finances.

On Oct. 4 Dormann met Pope Paul in what is called a special audience in which the Pope meets an individual or a family, chats with them for a minute and allows a picture to be taken.

Although Dormann said in his article that the "Pope and the leaders of the Vatican" talked about a number of topics, Archbishop Heston said Dormann made it appear as though he had asked Pope Paul some of the questions he had asked Msgr. Deskur. Then, said Archbishop Heston, Dormann used monsignor's replies as though they were those of the Pope.

Accompanying the article in the National Enquirer is a picture of Dormann with the Pope taken at that Oct. 4 audience.

The journalist reported that the Pope told him: "always be faithful to the truth."

Archbishop Heston said he does not think Dormann adhered to that advice.

"Shocked by your alleged interview," the archbishop said in a telegram to Dormann Nov. 14.

"I protest firmly and condemn vigorously such flagrant misrepresentation of the facts, betraying the confidence placed in you and violating fundamental journalistic ethics," the archbishop said in the telegram.

In Washington, Dormann expressed surprise at Archbishop Heston's comments. When asked how much time he had spent with the Pope in getting the alleged interview, Dormann declined to answer.

"I HAVE NO REASON to defend myself," said Dormann, "but I don't think that I should make any comment until I have contacted Archbishop Heston."

Dormann sent a telegram to Archbishop Heston asking him to suspend all judgment on the alleged interview until he had received all the facts.

At the Vatican, Archbishop Heston told NC News: "I already have all the facts."

Archbishop Heston said that Dormann positively did not spend anywhere near two hours with the Pope. At the most, he had two or three minutes as everyone does at a special audience, the archbishop said.

The archbishop said that answers attributed to Pope Paul

match in every instance except one the answers that Msgr. Deskur gave to Dormann.

The only question that Msgr. Deskur did not answer, said the archbishop, was one involving Vatican finances. The archbishop said he does not know where Dormann got his answer to that question.

Archbishop Heston told NC News:

"The presentation of remarks of some Vatican officials (Dormann may have talked to several people in the Vatican) in question-and-answer form purporting to be a personal interview with the Pope is nothing less than flagrant misrepresentation."

Dormann, according to the archbishop, had been "explicitly reminded" in earlier correspondence that "the Pope does not grant interviews."

On April 10, Archbishop Heston said, Dormann wrote the communications commission asking, in his words, for "a brief audience with the Holy Father, not necessarily for a personal interview but at least long enough for a picture."

On April 27, the archbishop said, the commission replied that the audience would be arranged, but added: "As we are sure you know, the Holy Father does not grant personal interviews."

On Oct. 18, Archbishop Heston added, Dormann wrote to Msgr. Deskur to thank him "for all the information you gathered together" and assured him it would make a great story.

Bishop Paul Marcinkus, president of the Vatican's Institute for the Works of Religion (the Vatican bank), said that Dormann talked to him for four or five minutes. "I told him that if he wanted to know the Pope's opinion on anything to go and read the papal documents," Bishop Marcinkus told NC News.

Meanwhile, Archbishop Heston re-emphasized that the alleged interview with the Pope never took place. "I deny in the most categorical manner that any such 'interview' ever took place."

Breviary obligation

VATICAN CITY — (NC) — The Church has changed practically everything about the Breviary, the daily prayerbook of priests, except the obligation to read it daily.

Archbishop Ferdinando Lambruschini of Perugia, former professor of moral theology at Rome's Lateran University, said in the Vatican weekly magazine, L'Osservatore della Domenica, that clerics in major orders have for centuries been bound by this daily obligation.

The archbishop stopped short of saying specifically that the unwarranted failure to read the Breviary is a mortal sin.

Instead, he marshalled his argument along the lines that theologians and canon lawyers have in the past unanimously agreed that reading the Breviary is a serious obligation and that the Church has not rescinded the binding force — even though "the word obligation today is barely tolerated by many."

The archbishop admitted that recent directives on the use of the Breviary did not spell out the gravity of this obligation — whether omission is a mortal or venial sin — but he said that the Code of Canon Law, which orders this daily recitation, also fails to specify that point.

Nun becomes specialist in care of cancer victims

By
MARJORIE L. FILLIYAW
LOCAL NEWS EDITOR

You could say that a lack of complacency brought Mercy Hospital's Sister Ann Loretta, R.N. into a special area of nursing concerned with ministering to those afflicted with cancer.

Two years before she became a Sister of St. Joseph of St. Augustine in 1954, she was graduated as a registered nurse from St. Joseph's Infirmary, Atlanta. During the years from 1952 to 1970 she acquired a wide experience on all levels in Medical-Surgical Nursing and Obstetrics while serving at St. Joseph Hospital, Augusta, Ga.; All Saints Home for the Aged, Jacksonville; Holy Cross Hospital, Fort Lauderdale; Mercy Hospital, Orlando; Flagler Hospital, St. Augustine; and Mercy Hospital, Miami.

DURING those years, Sister Ann Loretta recalls she encountered many cases of cancer and was concerned for them but, as she pointed out, "that was in the days when being in on the ground-level of cancer nursing was not the thing."

Always receptive to new ideas in nursing and nurse-patient relationships — Voice readers will remember the photo which was published in 1960 when she decided to present new-born infants in red stockings to their mothers on Christmas Day — Sister welcomed the opportunity two years ago to study at St. Louis University, St. Louis.

Graduated late in 1971 with a Master of Science degree in Nursing specializing in Oncologic Nursing, Sister is now the only clinical specialist in that field in this area.

RECENTLY appointed to the Florida Regional Medical Program Task Force on Cancer, she is also a consultant for Jackson Memorial Hospital in Research and Development in its Gynecologic-Oncology Unit.

Her position at Mercy Hospital, where she has been a familiar figure during several tours of duty totalling



NEW nursing interest matches the modern habit of Sister Ann Loretta, S.S.J.

about 10 years, is another "first" for the general hospital in the treatment of cancer. In 1956 Mercy Hospital was the first south of Philadelphia to install a Cobalt 60 unit for cancer therapy.

The nun explains that the word oncologic comes from the Greek word "oncos" meaning mass and involves the study of tumors or masses. Sister Ann Loretta says she now asks herself at the end of each day, "Where does the day go?"

NOT ONLY involved in direct patient care among a select group of cancer patients whom she chooses "because of their physiological and psychological needs," Sister is also anxious to involve more nurses in the field and so is engaged in a training program and assisting nurses in caring for cancer patients.

Since there is no definite concentration of patients in any one unit, she determines the location of patients through a daily data processing print and in addition sets up guidelines for nursing practice for patients with certain types of malignancies.

WHEN she's invited, Sister also calls on patients with cancer being cared for at home. Through joining the family to discuss plans of

care, she is able to point out to them resources available.

In many cases these people are experiencing financial difficulties, she noted, and she alerts them to the fact that pain-relieving drugs can be obtained through the American Cancer Society and other pertinent information.

"Sometimes when the patient is the husband or wife and there is no other family, I care for the patient while the spouse takes a break and gets out for awhile," she said, observing, "I'm in a unique position because I'm also a Sister."

Although she's been successful in getting the Oncologic Nursing program started at Mercy Hospital, Sister looks forward to the day when there will be "a unit of 25 or 30 beds in a concentrated area" of the hospital, which will result in even more compassionate and specialized attention for the chronically ill patients.



IN 1960 Sister Ann Loretta, shown in the traditional habit of the Sisters of St. Joseph of St. Augustine, introduced the idea of presenting newborn infants in Christmas stockings to their mothers on Dec. 25.

Right-to-life programs set

Members of Dade's Right-To-Life Committee will participate in an information workshop and a television program during the coming week.

Rabbi Phineas Weberman, Coral Gables attorney Robert Brake, and Sue Kunberger, R.N. will discuss abortion during the "A.M. Miami" program at 7:30 a.m., Wednesday, Nov. 29 on WPLG, Ch. 10.

On Saturday, Nov. 25, the South Dade Chapter of Right-To-Life will sponsor a workshop on abortion from 11 a.m. to 3 p.m. at the Officers Club, Homestead Air Force Base.

Participating will be Mrs. Beverly Martin, R.N., Mrs. Kunberger, and Mrs. Lorraine Kennedy. Luncheon will be served for a nominal charge.

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Hundreds at tribute to Abp. Carroll

Some 25,000 Cuban refugees waiting in Madrid to come to the United States should be admitted as quickly as exiles who have traveled directly to this country, Archbishop Coleman F. Carroll stated Sunday during a testimonial dinner in his honor hosted by members of Miami's Cuban refugee colony.

Addressing his remarks to almost 800 exiles who gathered at the Sheraton-Four Ambassadors Hotel on Sunday evening, the Archbishop, who initiated a program of aid to the refugees 13 years ago and before the Federal program was established, emphasized that the open-door policy inaugurated by former president Lyndon B. Johnson for refugees coming to the U.S. directly from their homeland should also be applied to those seeking entrance through other countries.

The prelate added that he had recently discussed the problem with several leaders of the South Florida Cuban community and pledged his support and active participation in procedures to expedite the admittance of the refugees now in Spain.

Archbishop Carroll also praised the cultural and spiritual contributions which Cuban refugees have made to this area, adding that the number of businesses founded by exiles is "incredible" and pointed out that such enterprises are now generating some \$9 million each year in the economy.

SPEAKING on behalf of the exiles of various faiths who organized the dinner, Dr. Jose M. Anguiera said that Archbishop Carroll "typified untiring devotion to the idea of bringing us together."

"I choose to see the hand of Divine Providence in his designation by Pope Pius XII as Titular Bishop of Pitanae and his eventual assignment to this new diocese. Bishop Carroll made his debut here while another soldier of mercy, Angelo Roncalli, was about to become Pope John XXIII in Rome.

"Considering what was to come, South Florida needed in October, 1958, a leader of vision for its Catholic community; a big-hearted man of compassion ready to welcome, in Emma Lazarus' words, 'the huddled masses yearning to breathe free;' a shepherd wise enough to realize that the Cubans were coming to the United States not for the love of Caesar but for the love of Christ."

Recalling that the bonds of friendship between Floridians and Cubans are deeply imbedded in their respective histories, the speaker continued, "A keen perception of American

"In honoring me you honor the Archdiocese of Miami even more. The interest it has taken from the beginning in the welfare of the Cuban people is known to all."

— Archbishop Carroll

history taught Archbishop Carroll that immigration has always added to America's human and economic resources. Among the toiling nationalities of Pittsburgh, he learned that every wave of immigrants eventually paid its admission price to American society.

"Let us remind the eccentrics who complain about the use of Spanish as a second language that 200 years ago English was taught as a second language in Father Baskett's public school in St. Augustine, at a time when Florida was a province of Cuba.

Pointing out that Archbishop Carroll foresaw these contributions which the Cubans would make to the community and the nation, he cited the establishment of Centro Hispano Catolico to serve Spanish-speaking families and noted that The Voice "became the Catholic spokesman of the media."

In addition he recalled the formation of the Unaccompanied Cuban Children's program, the aid to expectant mothers at Mercy and St. Francis Hospitals. "But above all the most striking characteristic was the Archbishop's unflinching defense of the principles of justice, charity, and brotherhood.

"As the Cuban people adapt to a new language and a new culture, Archbishop Carroll pioneers once again in the area of mutual understanding by including bilingual and bicultural studies as part of the curriculum at the seminaries; by making our dream, his dream to build a shrine to Our Lady of El Cobre on the shores of Biscayne Bay; by providing a Spanish section in The Voice; and by insuring that Spanish-speaking priests are assigned to area churches and to positions of responsibility in the Archdiocese.

"And the Archbishop knows that true equality has to be

based not on hatred but on love; not on ignorance but on understanding; not on blind discrimination but on respect for the full dignity of every human being," he said.

In his response, the Archbishop told guests, "In honoring me you honor the Archdiocese of Miami even more. The interest it has taken from the beginning in the welfare of the Cuban people is known to all. This interest has grown remarkably over the years.

"The truth of course is that the Archbishop, the priests and the people of the Archdiocese simply did their duty in an hour of critical need. They came to the assistance of those who were fleeing their native land for the shores of Florida, victims of a tyrant's persecution, and they did it gladly," the prelate declared. "You in turn afforded them the opportunity of learning what it means to become genuinely involved — to care. The lesson has served them well on many an occasion since."

Reminding guests that he could recount individual cases of exceptional generosity and sacrifice on the part of both those who gave and those who received, the Archbishop continued, "It is enough to say that the Cuban exodus will go down in the history of our two countries as an example of Christian love for God and fellowman at its finest. The transformation set in motion by that moment of history, not only in Miami but in Dade County and in the State of Florida, and indeed throughout the nation, has brought much that is good for Americans and Cubans alike.

"From differences in language and culture so deep they seemed unbridgeable at first," the Archbishop stated, "by God's grace a wonderful, workable unity has emerged to which our presence together here this evening is surely the living witness. Who would have dreamed it a decade ago."

Bishop Edward Dalmay, who formerly served in Cuba, gave the invocation at the dinner and Auxiliary Bishop Rene H. Gracida led the benediction. Manolo Reyes, Latin American News Editor at WTVJ, was master of ceremonies.



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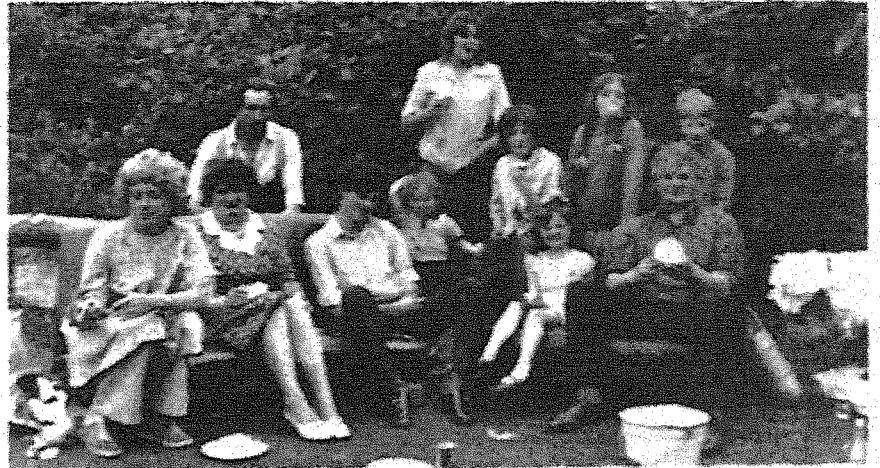
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Sure, they discovered a 'little bit of Heaven'

By MARY ANN LINDEN
 "Sure, a little bit of heaven dropped from out the sky one day," the opening line of a popular Irish tune, aptly describes the feeling the Richard Grants of Hollywood

have about their summer trip to the land of the Blarney Stone.
 The Grants, of Irish descent, are members of Nativity parish and reside at 4215 Polk St.

Mrs. Grant, the trim housewife and mother of five, packed up four of the youngsters and they were airborne. Richard Grant, a realtor, stayed home to hold down the house.



FAMILY PICNICS are frequent in Ireland, and the Richard Grants of Hollywood find the relaxed countryside an ideal place for them. The white bucket in lower right held fresh milk straight from the cow.

Those happy days -- blue sky days

I CAN SEE CLEARLY NOW

*I can see clearly now, the rain is gone
 I can see all the obstacles in my way
 Gone are the dark clouds that had me blind
 It's gonna be a bright, bright, shiny day
 It's gonna be a bright, bright, shiny day.*

*I think I can make it now the pain is gone
 All of the bad feelings have disappeared
 Here is the rainbow I've been praying for
 It's gonna be a bright, bright, shiny day.*

*Look all around there's nothing but blue skies
 Look straight ahead, nothing but blue skies.*

*I can see clearly now, the rain is gone
 I can see all the obstacles in my way
 Gone are the dark clouds that had me blind
 It's gonna be a bright, bright, shiny day.
 It's gonna be a bright, bright, shiny day.*

By JOHNNY NASH

The Dameans

Just think (or feel) for a moment — the exhilaration of a brisk, clear fall day, the freedom of a walk along the beach or rambling through the woods. You can sense the power of standing on a hill, viewing the scene below as it is spread before you. There is purity in getting away from the smog-filled air, and being able to just take a good deep breath. It's great to be alive!!

These are peak moments in life when we are convinced that the world is beautiful and something special. These are the times when we feel like we are at the core of our existence, when we have become more of ourselves and completely "take in" those things surrounding us. The scenes mentioned above are encounters with nature but certainly that same consciousness occurs at times when we are personally trying to put things together inside ourselves or in our relationship with others or with situations which confront us in our lives.

We are talking here about those special instances when the "bright shiny day," the "blue skies," or the "rainbow" totally replace the rain and the dark clouds. As Johnny Nash says it, "I can see clearly now." This song is the title song of an album by this newly successful composer who does it all on this record — singer, composer, arranger and producer. His approach in this song is that of someone who knows what it is to suffer through ordeals but now feels a real high in his life. The flip side of the record is "How Good It Is."

Boy, do we ever need these "ups"! Nash could be talking about a big transformation in life, a new dawn for a person or a country, a totally renewed thrust.

These peak experiences can be the most natural and simple expressions of man, yet reach the depth of what that person perceives his life to be.

These "renewals" can be a smile, a kind and encouraging word, a compliment, a good grade, an understanding person. It is that moment when we really communicate with another — when friends open up to each other, when a mother and daughter share at a deep level or when a teacher sees his efforts rewarded by the obvious growth of a pupil. All of these examples give us renewed hope to continue on, to say with everything that we are "I think I can make it now."

This feeling certainly exists on a personal level in those phases of living when we are really bogged down with personal problems and don't know where we are in our lives or where we are going. All of a sudden, an insight might come to us and we are able to "see all the obstacles" that have been in our way. We are able to remove ourselves from these obstacles, put things in perspective, and have that moment of peace knowing what has been keeping us from being happy.

How long does this great feeling of getting it all together last. It really doesn't matter. "Dark clouds" and "rain" are part of life, so we know that if we are really immersed in living these will be back. However, the bright spots, the "rainbows," show us what happiness and peace can be like. They give us hope to continue on, that feeling of resurrection which is so powerful that we are assured that we "can make it now."

After spending a week or so touring Europe, the Grants decided to fly back to Ireland. Prepared for a short visit, the "stop over" turned into an eight-week stay and the Grants got a glimpse of the lush countryside and an insight into the people that most tourists never see.

ARMED with the philosophy that experience is the best teacher, the Grants settled themselves in an aging farm house just outside Ballyfoole, Kilkenny County. The Ryan's farm, some 72 Irish acres, was nestled between aisles of hedgerows and green fields. The life seemed much more relaxed to Mrs. Grant and she was most impressed with the graciousness of the Irish people.

"They go out of their way not to offend you, even when they don't really understand what you are trying to say," she said.

The Grants quickly lost the tourist tag, as the two daughters, 11-year-old Margie and 12-year-old Inez herded the cows home in the evening and the boys, 15-year-old Rusty and 17-year-old Richard mastered the arts of turning hay and building stacks.

About "eleven" in the morning, the women take tea, bread and fresh jam to the men in the field. With no such thing as a day-old jar of jam, the jelly is made fresh. Black currants are a favorite. Mrs. Grant added, recalling one late night session when the Ryans and Grants were up until 3 a.m. making currant jam for the morning's breakfast.

WITH such hearty breakfasts and frequent stops for tea and bread, there is no real need for lunch. Dinner is served around five, and

again, potatoes are a big item.

Many other differences between life in Ireland and the U.S. impressed the Grants, and one of the stereotyped Irish traits was disproved. The whole Grant entourage agreed they never saw a drunken Irishman, and beer and ales were never kept around the house. "They don't even have jails to house inebriates overnight. Rusty pointed out. An Irishman's drinking is done in a pub, which is a family place where children are welcome.

The evening Angelus, reminding Mrs. Grant of her childhood, tolled at six every day, and all the people

stopped for a moment of prayer.

The Mass seemed different too, as the Grants attended church in Kilkenny, a few miles away — St. Joseph church. The church was built from black marble excavated from a nearby hillside by the townspeople over a hundred years ago. Dressed in heavy wool suits, with vests and caps, the men in this particular parish stay in the back of the church on the kneelers, praying the rosary, and generally leave Mass a few minutes early, while the women sit up front and remain for the whole Mass.

WONDERING if this was a widespread custom for the

men, Mrs. Grant asked a man from another village if it was the same in his church. Taken back by the question, the Irishman replied that in his church "of course they didn't. The women sit on one side, the men on the other."

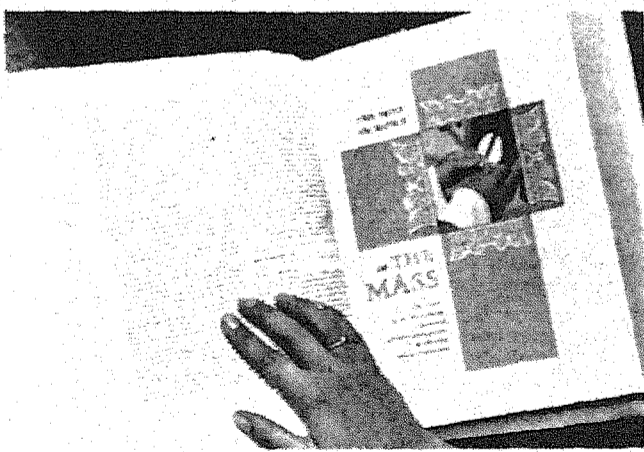
Contrary to department stores in this country where they lock the doors before closing, in Ireland, if you can get your foot in the door, they'll let you stay as long as you like. Mrs. Grant noted, pointing up another example of their graciousness, "The road signs are even courteous," she said. "Rather than saying 'Stop,' the signs read 'Prepare to stop,' or 'Prepare to yield'."



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of Sports

By Bob Preziosi

Play-off hopefuls facing big games

District play-off hopefuls Chaminade (8-AAA) and Cardinal Newman (7-AAA) put it on the line this week in their final football games of the regular season.

Chaminade at 8-1 takes on the state's 2nd ranked team, Hollywood Hills, while 7-1-1 Boyd Anderson, challenging Chaminade for the play-off spot, takes on Northeast of Ft. Lauderdale.

Chaminade needs a win if Anderson wins. Newman needs a win over Boca Raton.

Chaminade is second in the county in defense and held St. Thomas Aquinas to just six points in breezing to a 30-6 win over the Raiders last week. Aquinas had the best offense in Broward county going into the game but never got it going.

NEWMAN played to a 6-6 tie with stubborn Palm Beach Gardens. Their offense, which had been averaging over 30 points per game, couldn't score against their fired-up opponent.

Mary Immaculate of Key West won its second game of the season as it knocked Miami Christian out of a district play-off with a 27-9 win. Theresa Dion was one out of four in PAT's.

Cardinal Gibbons finished its season at 6-3-1 with a 26-7 conquest of Jupiter. The Redskins assured themselves of a tie with Chaminade for the top spot in the SAC standings.

GEORGE CUBAS led the Fort Lauderdale team with 66 yds. in 17 carries. He scored one TD on a 31-yd. screen pass from QB Frank LaSasso. Other Redskin scores were all runs — 6 yds. by LaSasso, 34-yds. by Dave Morgenstern and 3 yds. by Glenn Bowers.

Jupiter got past the 50-yard line only twice. Cornerback Bill Googe was the mainstay of Gibbons defense. He had 9 tackles, 9 assists, a blocked punt and sacked the Jupiter QB twice.

LAST WEEK'S SCORES

M. Immaculate	27	Miami Christian	9
Immokalee	28	LaSalle	0
Chaminade	30	Aquinas	6
Gibbons	26	Jupiter	7
Newman	6	P. B. Gardens	6
Anderson	27	Curley	13
St. Andrew	41	Belen	8
Palmetto	34	Columbus	0

Coming next week

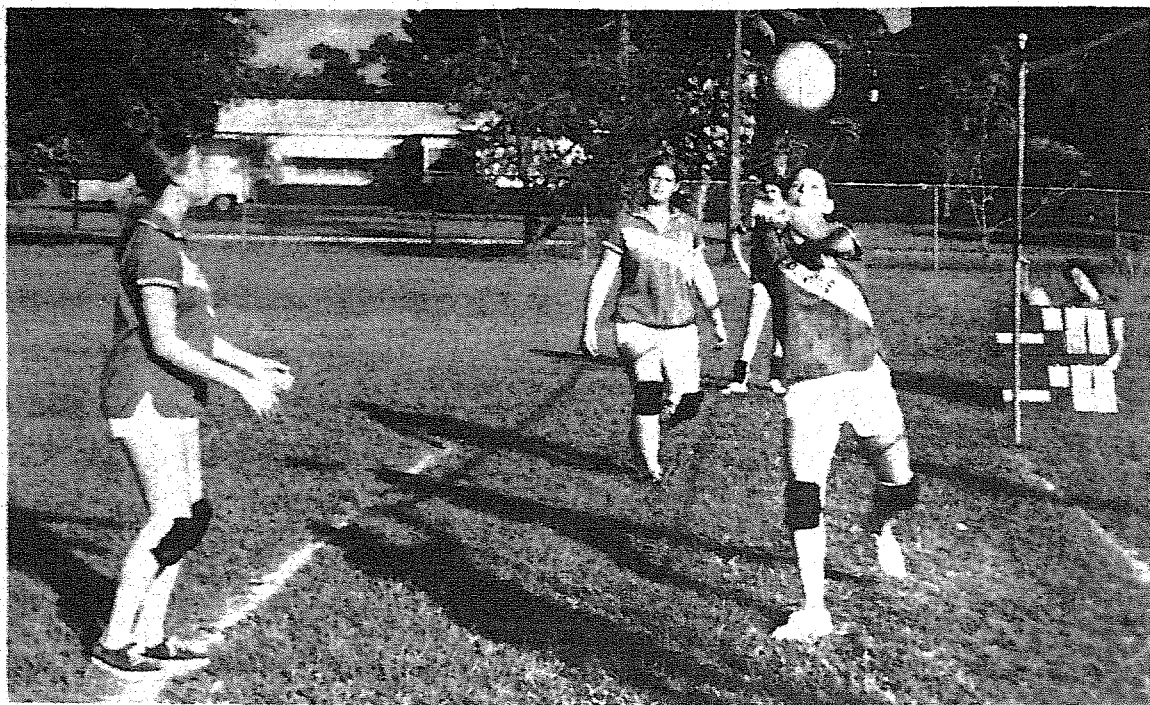
FROM THE SPORTS DESK . . . Coming next week will be a special preview of Archdiocesan High School Basketball teams. A complete analysis of each team will be included.

Girls' volleyball title decided

Immaculate Conception CYO of Hialeah captured the Archdiocesan CYO girls championship in volleyball last Sunday with a two-game match victory over St. Monica, 15-5 and 15-10. It was the fourth time this year that the two teams met, having played each other three times during the regular season. The victory brought the youth group its first Archdiocesan title in many years.

Nearly 100 participants are expected to compete in the second annual Archdiocesan CYO Bowling Tournament at Carol City Lanes. Bowlers will compete on a handicap basis. All will bowl four games in one of four divisions, Boy's, Girl's, Men's, Ladies'. The tournament will be Sun., Nov. 26. It starts at 12:30 p.m.

On Saturday, Nov. 25 parish CYO officers will meet at St. Bartholomew in Miramar for an Archdiocesan meeting. Archdiocesan President Eddie Gomez says the meeting will begin at 11 a.m. All parishes with youth groups should be represented at the meeting.



LOURDES ACADEMY of South Miami high school volleyball team practices — and it paid off with the championship at Miami-Dade North tournament last week. Dee Dee

Layden sets the ball while Mary Cagni watches and MVP of tournament Sue Gordon moves in.

Catholic schools cop 3 trophies

Catholic high schools took home three of the six trophies awarded last Saturday at the State Cross Country Meet held in Lake Worth at John PrinzState Park.

Bishop Barry High School of St. Petersburg won the Class AAA title, while Chaminade of Hollywood was runner-up in the same class. Msgr. Pace of Miami was the state runner-up in Class AA.

Kevin Holzwart of Bishop Barry had the meet's best time of 12:41.8.

Joe Sabino of Pace led all Class A and AA runners with a clocking of 12:52.5. No one south of St. Petersburg in any class had a better time than Sabino. Overall he had the fourth fastest time among the more than 550 runners from 101 high schools.

Ron Yoder of Pace won the third place medal in Class AA. In Class AAA medal winners included Dino Cardelli (3rd) of Chaminade, Allen Kelley (4th) of Curley

and Jim Greene (10th) of Chaminade.

For both Pace and Chaminade it was a disappointing day. Both were defending state champions and had excellent dual meet records this year. Chaminade won the SAC and All-Catholic meets, while Pace finished second in the same meets.

It was one of those days when the teams weren't able to put it all together. "The boys all didn't run as well as they have been all year," remarked Pace coach Brother Bernard Ruth. Chaminade coach Brother John Campbell

expressed similar sentiments.

Pace came as close as they could without winning. The Spartans scored 71 points, losing to Avon Park with 70 points. Chaminade finished with 61 points, 40 behind Bishop Barry.

LOURDES Academy of South Miami captured the girls high school volleyball crown last week at Miami Dade Junior College-North. Lourdes had ended regular season play tied for first with Madonna Academy, both with 11-3 records. Lourdes won the

play-off and went into the tournament as the favorite. The two met again in the championship final of the tournament and Lourdes won with scores of 15-9 and 15-1. Immaculata-LaSalle finished third. Sue Gordon of Lourdes was chosen as the tourney's Most Valuable Player.

The All-tournament team included Adriana Suarez, Deli Bethencourt, Hilda Puente, Sonia Ferro, Cookie Elias, Judy Cann, Kitty Caroselli, Pam Griffin, Terri Novak, Lorraine Ludovici, Dee Dee Brennan and Sue Bulfin.

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Bishops call for peace, 'step-up' in education

(continued from page 1)
 tained that while more tons of bombs were dropped in this war than in World War II, the destruction is not as great.
 Abbot Edmund McCaffrey of Belmont Abbey, N.C., a critic of opponents of the war, successfully argued that the statement should acknowledge that wars of "self-defense" are permissible.
 The statement does say, however, that "war is not an apt means of settling disputes," and it urged a "quest for viable means of preventing war."
 The resolution repeated a 1971 statement of the bishops asking for "generous pardon"

of "sincere conscientious objectors" to the war, and it called for help in returning veterans, particularly prisoners of war.
 In a carefully balanced pastoral message, their first in four years, the bishops called for a continuation and improvement of all educational efforts, including Catholic schools and religious education for Catholic students in other schools.
THE 28-PAGE statement, entitled, "To Teach as Jesus Did," says Catholic schools "afford the fullest and best opportunity" for Christian education of the young and asks parents and educators to work to save and

improve the Catholic School system.
 The importance of other religious education efforts is described in detail. The message says they "should be given high priority," and suggests "common funding of all catechetical education in a parish for both the school and out-of-school programs."
 The bishops marked the 50th anniversary of the National Catholic Rural Life Conference by calling for "prompt legislative action to assist family farmers and inhibit further expansion of giant farm corporations."
 The statement called for efforts to end rural poverty and said "wide ownership of

land is vital to the future of America."
 By a 175-41 vote, the bishops decided to ask the Vatican to allow streamlined annulment procedures to be used in this country for another three years.
 The procedures, which have been used for a three-year period that will end next July, cut paperwork, shorten appeal procedures, and allow fewer judges to hear more marriage cases. A total of 23 experimental procedures have been in use, but the bishops agreed to seek renewal of only the three considered most important.
WITH the new procedures, the number of marriage cases opened rose from 1,156 in 1969-1970 to 3,990 in 1971-72, according to a report to the bishops. The number of decisions rose from 728 to 2,673.
 Despite objections from a number of bishops, including Cardinal John Carberry of St. Louis, the bishops voted 178-49 to set up their own permanent Committee on Priestly Life and Ministry and, by a 161-69 vote, a permanent office to implement committee recommendations.
 Cardinal Carberry and others said the action was premature and the cardinal

said that findings of an existing "ad hoc" committee were "extremely controversial."
 The entire subject grew out of a \$500,000 study, itself a center of several controversies, commissioned by the bishops in 1967.
 In response to recent papal decrees on lay ministries and the diaconate, the bishops adopted guidelines for the training and installation of lectors, acolytes and permanent deacons.
 The bishops set 18 as the minimum age for lectors and acolytes and said that candidates for the posts must undergo "thorough preparation."

ALTHOUGH the decrees touched off a controversy because they did not allow the installation of women in the ministries, the bishops took no stand on that question.
 The bishops also learned that they would vote on "Basic Teachings for Catholic Religious Education," a compendium of irreducible doctrinal principles through the mail in a few weeks.
 The smooth-running meeting, which was concluded in four days instead of the scheduled five, saw only one incident. That was when police arrested an abortion advocate who had attempted to speak to the bishops.

Bishops oppose agricultural giants, urge 'family farms'

By **JERRY FILTEAU**
WASHINGTON — (NC)
 — The U.S. bishops challenged the concept of expanding agricultural conglomerates and affirmed their commitment to "widely diffused ownership of the land" in a resolution passed at their annual meeting here.
 Passed by a vote of 206 to 9 with one abstention, the resolution praised the National Catholic Rural Life Conference (NCRLC) for its 50 years of "leadership in carrying out the mission of the Church" in rural America.
ALTHOUGH the bishops issued a Statement on Farm Labor in 1968, dealing mainly with migrant workers, the new resolution marked "the first time in 40 years the bishops have made a collective statement on the general conditions of rural life," according to Stephen Bossi, Washington representative of the NCRLC.
 Focusing on land ownership as the key to stopping the rural migration into the cities, the bishops urged rural communities to develop and strengthen farm organizations, rural co-

operatives, and other associations which would give them a strong, united economic base and political voice.
 They asked "prompt legislative action to assist family farmers and inhibit further expansion of giant farm corporations."
 The bishops said such legislation "should include prohibiting laws, effective limits on federal payments for land retirement and crop reduction, and even graduated land taxes."
CALLING land ownership "a serious social issue," the prelates said the current trend towards massive land holdings by a few corporations could lead to "discontent among the landless

and angry demands for land reform," as it has done in other countries.
 "We feel that the wide ownership of land is vital to the future of America," the bishops said. In order to achieve this, they added, "equitable prices for agricultural products are of first importance."
 They also urged the infusion of "small industries, tourism and recreational facilities" into the rural economy.
 The bishops stated that "rural poverty and urban poverty are closely related." The rural Americans driven into the cities by poverty contribute to the urban ills of pollution, congestion, crime

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'Gestionaré' entrada de los cubanos que esperan en España', anunció el Arzobispo Carroll

Expresa el Arzobispo Carroll su oposición a las relaciones con Castro. Encomia la contribución espiritual, cultural y económica de los cubanos exiliados a la comunidad de Miami.

Más de 750 cubanos colmaron el Grand Ballroom del Hotel Four Ambassadors para rendir un "Testimonio de Gratitud del Exilio Cubano al Excelentísimo Señor Arzobispo de Miami, Coleman F. Carroll, por su generosa solidaridad y por la positiva gran ayuda que, desde el comienzo del exodo obligado por la persecución comunista, le ha dado tan noblemente."

Al agradecer este homenaje, el Arzobispo Carroll tuvo palabras de encomio para la colonia de refugiados cubanos de Miami y la contribución que los cubanos habían hecho a la comunidad en los planos cultural, económico y espiritual.

EL ARZOBISPO se refirió a dos asuntos de suma actualidad: los secuestros de aviones y la situación de unos 25,000 cubanos que esperan en España su entrada en Estados Unidos para reunirse con familiares que ya residen aquí.

Sobre los secuestros aéreos el Arzobispo expresó que ante la gravedad y lo reiterado de los mismos, era necesario que Estados Unidos asumiera una actitud enérgica. Dijo que le complacía el anuncio sobre negociaciones directas entre el Gobierno de Estados Unidos y el régimen de Cuba sobre ese asunto, por lo riesgoso que estaba resultando para tantos miles de personas, pero advirtió que reiteraba su posición de que Estados Unidos no debía intentar ningún tipo de relación con el régimen de Cuba, mientras este persistiera en sus actitudes de siempre. El Arzobispo se refirió al sistema de terror interno y al entrenamiento de guerrilleros para exportar la revolución a otros países.

Sobre la situación de los cubanos en España dijo que era trágico una tan larga separación de tantas familias, unos en Cuba, otros en España, otros en Estados Unidos. Dijo que a los que habían de Cuba por un tercer país debía aplicárseles la misma política establecida por el propio Presidente de Estados Unidos para los que vienen directamente a Estados Unidos. Añadió que después de documentarse bien sobre el asunto, "esta misma semana, mañana mismo, comenzaré a trabajar a gestionar la solución de ese problema. Tengo la esperanza de que muy pronto se encontrará una solución humana".

A nombre de los cubanos que organizaron el homenaje habló el Dr. José M. Angueira, Profesor de Historia y Ciencias Políticas del Miami Dade Jr. College y columnista de Diario las Americanas. A continuación, recogemos un trozo del discurso del distinguido historiador.

"En lo que respecta a mis compatriotas, Su Excelencia fue de los primeros en reclamar la libertad de mi

pueblo, que es también el suyo, porque este Arzobispo en su conducta y su cariño hacia nosotros ha demostrado ser tan cubano como las palmas.

AL PARTIR al destierro, huérfanos de hogar, no esperábamos encontrarnos con otro Espada y Landa aguardándonos con los brazos abiertos. Merced a su interés, el Centro Hispano Católico fue puntal y sudario del refugiado, sentando pautas para el programa de ayuda federal que pronto habría de seguirle, en parte merced a la intercesión del Arzobispo. Las becas en las escuelas parroquiales y el programa tutelar de Monseñor Walsh aliviaron las necesidades perentorias de nuestra niñez desvalida. A las esposas en cinta se les ofreció cuidado pre y posnatal en los hospitales Mercy y St. Francis, que incluía el transporte en taxi ida y vuelta desde sus hogares, costado por Su Excelencia de su peculio. En la querida Saguera, antesala del éxito en el destierro y pedacito de rincón cubano a nuestro arribo, se estableció, con el apoyo entusiasta del Arzobispo, un Centro Mater para los niños del vecindario, que me trae dulces recuerdos de una sitiaria de nanas criollas y arrullar materno junto al río. Más por encima de todo, la característica más notable de este buen amigo de los cubanos ha sido su defensa constante de los principios de justicia y caridad. Ausente de Miami por estar asistiendo al Consejo Vaticano en Roma — al comienzo de los Vuelos de la Libertad cuando apenas se escuchaba en Miami una palabra en inglés de bienvenida al nuevo éxodo — el Arzobispo manifestó su posición sin tapujos, de la cual se hizo eco un editorial de La Voz:

"Como discípulos de Cristo, y como americanos orgullosos de la tradición de nuestros antepasados, nos daremos a realizar la tarea por cumplir, y lo haremos sin la más leve queja, conscientes de la libertad que disfrutamos y de nuestro nivel de vida, el mejor del mundo; conscientes también del destino que Dios nos ha deparado, para mostrar a las demás naciones el verdadero sentido de la libertad, de la fraternidad, de la responsabilidad cívica, de los buenos sentimientos y de nuestra devoción y servicio al bienestar de nuestros semejantes."

Y gracias a sus esfuerzos y a su comprensión, compartida por tantos otros, comienza a florecer al fin un espíritu de aggiornamiento por esta zona. En el Sur de la Florida existe hoy, como nunca antes, una disposición mejor para aceptar que Dios se manifiesta en muchos idiomas y no exclusivamente en inglés; que nada tiene de subversivo ni antinorteamericano el de-

(Pase a la Pagina 24)



LA VOZ

Suplemento en Español de **THE VOICE**

Durante el testimonio tributado por los cubanos al Arzobispo Coleman F. Carroll el Alcalde de Miami, David Kennedy, entregó una proclamación expresando que había muchas razones por las que la Ciudad de Miami podía honrar al prelado, pero que el aprovechaba esta oportunidad, por lo muy identificado que el Arzobispo estaba con el pueblo cubano en destierro."

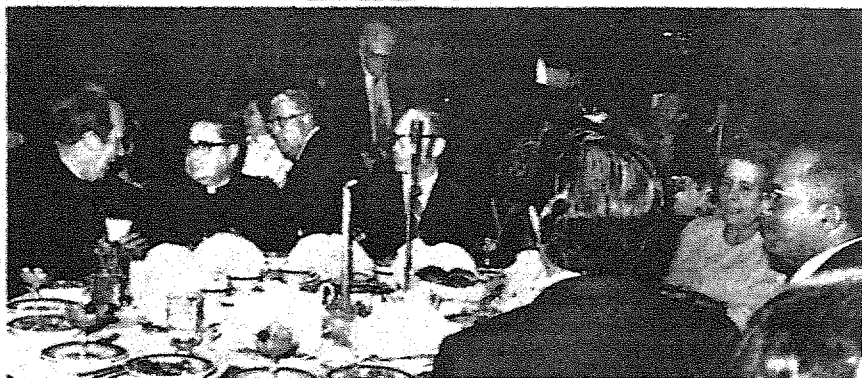


Presidencia del acto del pasado domingo. Desde la izquierda, la Dra. Rosa Abella, el Dr. José M. Angueira, señora Margarita de Alejandro, Dr. Manolo Reyes, señora de David Kennedy, Obispo Gracida, el Arzobispo Carroll, Señora de Angueira, Obispo Eduardo Martínez Dalmau, Señora de Reyes y Alberto Armando Alejandro.



A su arribo al hotel Four Ambassadors, el arzobispo Carroll es saludado por centenares de cubanos. En la foto se destaca el Dr. José M. Morales Gómez y señora, con la señora Emma McCormack.

Una de las mesas de la parroquia de San Juan Bosco. Mons. Bryan O. Walsh con el Padre Emilio Vallina. Se destacan también Francisco Delgado y Señora.



El Reverendo Max Salvador, Pastor de la Iglesia Episcopal de Todos los Santos y uno de los miembros del Comité Organizador del Homenaje, con los padres Juan Sosa y Orlando Espin. También en la foto el conocido publicitario Tirso Arregui.

Cientos de cubanos testimonian gratitud al Arzobispo Carroll

(Viene de la Pagina 23)

mostrar una marcada preferencia por los frijoles negros y el arroz; que si Dade y los demás condados de la archidiócesis prosperan y se desarrollan, moral y materialmente, todo vecino sacará provecho de ello, ya sea cristiano o hebreo, blanco o negro, cubano o norteamericano.

SEGUN mis coterráneos se familiarizan con un nuevo idioma y con una nueva cultura. Su Excelencia vuelve a ser precursor de la comprensión mutua al ordenar la inclusión de estudios bilingües y biculturales en los seminarios; al hacer suyo el sueño del exiliado de erigir una ermita a nuestra queridísima patrona, la Virgencita de la Caridad del Cobre; al designar una sección en español en el semanario La Voz para los lectores latinos; al asignar numerosos párrocos y sacerdotes de habla hispana en las diversas iglesias y en cargos de responsabilidad dentro de la archidiócesis.

No cuesta trabajo concluir que el Arzobispo Carroll cumpla con plenitud con las palabras del Papa Paulo VI ante la Asamblea General de las Naciones Unidas: "Ustedes no son iguales, pero tienen que hacerse iguales." Y sabe el señor Arzobispo que la verdadera igualdad radica no en el odio sino en el amor; no en la ignorancia sino en la comprensión mutua; no en los prejuicios malsanos sino en el respeto a la plena dignidad del hombre.

Hagamos hincapié en el ideal martiano, especialmente en estos tiempos de marcado libertinaje. Desde el púlpito de la Catedral de Miami, semanas atrás, Monseñor Carroll reafirmó su fe en el principio de que "cada ser humano por razón de su dignidad y de su naturaleza tiene un derecho inalienable a la vida, a la libertad y a la



El Dr. José M. Angeira, Catedrático del Miami Dade Jr. College y columnista de Diario Las Américas, pronunciando el discurso central del testimonio cubano al Arzobispo Carroll.

conquista de su felicidad." Por compartir tal fe nos oponemos a quienes pretenden abrogarse las funciones de Dios para decidir quién ha de vivir y quién ha de morir. Encabeza nuestro Arzobispo una cruzada en contra de tal abrogación del poder divino, a fin de que el respeto a la vida sea un principio inviolable de las garantías civiles.

Tendrá nuestro apoyo en esta cruzada y no cejaremos hasta que la Corte Suprema de los Estados Unidos case la sentencia judicial dictada recientemente por un tribunal de Nueva York autorizando el exterminio de los inocentes. Pues ¿cómo podrá el más alto tribunal negarle al onato las garantías de la Constitución durante los primeros seis meses de la gestación mientras se le otorga al criminal convicto el derecho a la vida, ahora que la pena capital ha sido abolida por considerarse un castigo cruel y desusado? ¿No es acaso el exterminio de un inocente un tipo de pena de muerte? ¿Y

no es tal exterminio de la inocente criatura una violación igual de la octava enmienda a la Constitución, máxime cuando la corte de New York en la desfachada sentencia reconoció que el onato tiene vida propia y separada desde el momento de la concepción? ¿Cómo podremos justificar paradoja tal ante nuestras conciencias, ante el resto de la humanidad, ante Dios mismo?

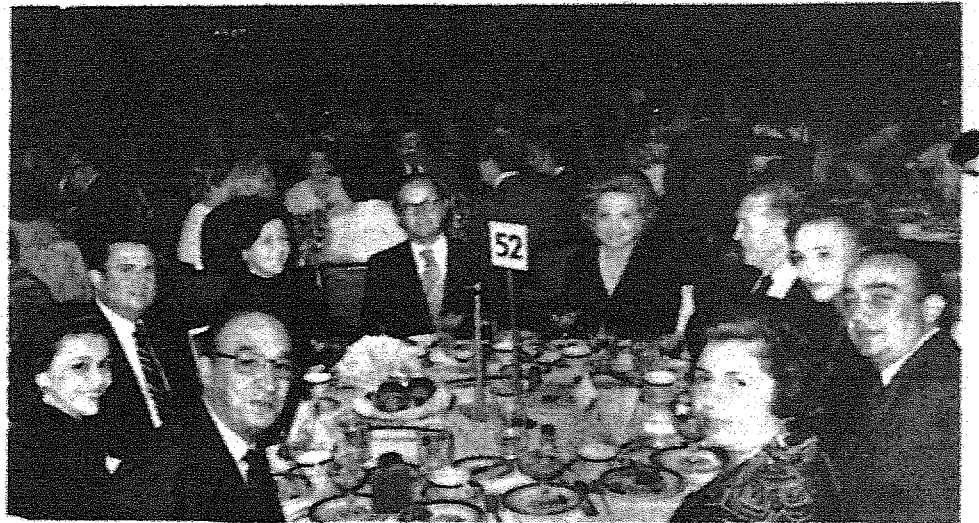
¿Quién será tan osado como para asegurar que no existe quizá otro Abraham Lincoln, otro José Martí, otro Coleman F. Carroll, entre los 146 bebidos salvados de una muerte segura en 1971, porque teníamos la Casa San Vicente y la Residencia Maurawood para velar por sus vidas? Yo reclamo, como mejor homenaje al Arzobispo, el apoyo solidario del exilio cubano a la campaña de Su Excelencia pro respeto a la vida, en la certeza de que será este apoyo nuestro mejor aporte a la sanidad moral de los Estados Unidos."

El Dr. Manolo Reyes, comentarista de noticias hispanas de WTVJ, Canal 4 y colaborador de The Voice actuó como maestro de ceremonias en el acto en que los cubanos entregaron al Arzobispo Carroll una placa recordatoria de este testimonio. La entrega fue hecha por el conocido contratista Armando A. Alejandro, quien ha tenido una activa participación en el apostolado seglar en varias parroquias de la Archidiócesis.

La invocación fue hecha por el Obispo Eduardo Martínez Dalmau, que fue hasta 1959 obispo de Cienfuegos, Cuba. La bendición final fue impartida por el Obispo Auxiliar René Gracida, quien incluyó una sentida oración por la libertad de Cuba.



El Alcalde de Virginia Gardens, Wayne Hills y su esposa, el Presidente de la Cámara de Comercio Latina, Manuel Balado y su esposa y el Jefe de Publicidad de Diario Las Américas, Dr. Enrique J. Rodríguez y su esposa, durante el homenaje al Arzobispo Carroll.



Al frente, centro, Dr. Ramón Oyarzun y señora. Desde la izquierda, Hellen y Horacio Aguirre; Pura y Manuel Centurión, Carlos Martínez Arango y señora y Celia y Rodolfo Ortiz Crabb, también durante la cena del domingo.

Celebran Aniversarios de Gesu

La Parroquia de Gesu celebra este domingo tres aniversarios de mucha significación. En un mismo día se observarán los 100 años de la primera misa oficiada en Miami, el jubileo de diamante de la construcción de la primera iglesia en esta área y los cincuenta años de la Iglesia de Gesu en su presente dirección, Calle Primera y Ave. Segunda del N.E.

El Arzobispo Carroll se unirá a los feligreses y sacerdotes de esa parroquia durante una misa celebrada a las 4 p.m. en la Iglesia de Gesu. Con-

celebración con el Arzobispo el Párroco, Padre Ignacio Fabacher, S.J. y los expárrocos Padres, Harold Gaudín, S.J., Michael English, S.J., John Sweeney, S.J.

Después de la misa, a las 6 p.m. se ofrecerá un banquete en el Hotel DuPont Plaza.

Para la población de habla hispana de Miami, la Iglesia de Gesu tiene una honda significación. Contigua a ella está situado el Centro Hispano Católico. En la actualidad, un elevado promedio de la feligresía habla español. En los primeros años del destierro, la iglesia de Gesu era lugar de oración para millares de cubanos exiliados. Eran los años en que el cubano no se había asimilado a la organización parroquial local y desde distintos puntos acudían a misa en Gesu. Hoy, las misas dominicales de Gesu en español siguen viéndose muy concurridas y lo mismo puede decirse de las misas diarias, particularmente la de las 12 del día, en que decenas de personas que trabajan en el área del 'downtown' aprovechan la oportunidad para acercarse a la Eucaristía.

La primera Iglesia de Gesu, conocida entonces como Iglesia del Santo Nombre, fue construida en 1897 en terrenos donados por Henry M. Flagler. Antes, desde 1872, los sacerdotes jesuitas ofrecían misas en la

residencia de la familia Wagner, una de las familias pioneras de esta área. En 1922 se colocó la primera piedra de la actual iglesia.

BREVES

¿No ha pasado aun por su casa el visitador del Censo Archidiocesano? Si así es, es posible que todavía esta semana reciba esa visita. Si antes del 29 de noviembre no ha recibido esa visita, usted debe llamar a su correspondiente parroquia.

Hasta ahora, el 68 por ciento de las parroquias han ofrecido ya reportes preliminares del censo y el 73 por ciento del censo ha sido ya completado.

Un Festival Musical a beneficio de la Tropa 223 de Boy Scouts de San Juan Bosco se ofrecerá el domingo, 3 de diciembre, a las 3 p.m. en el Auditorium del Miami Sr. High School. Contarán con la colaboración del Grupo Folklórico de Raul Ballester, el Grupo Folklórico de San Juan Bosco, la Ecole de Vivian Greer de Digon en distintos números artísticos con la animación de Pimentel Molina, de WFAB.

La Coral Cubana anuncia que está teniendo audiciones para las personas que quieran unirse a la Coral para las festividades navideñas. Los interesados deben llamar a la Profesora Carmita Riera al 261-2926.

En favor de la reunión de la familia cubana

Por el DR. MANOLO REYES

En esta semana, una de las personalidades más destacada, querida y respetada en los Estados Unidos, ha alzado su voz para apoyar que miles y miles de cubanos, hoy varados en España, vengán a este país a reunirse con sus familiares.

En la noche del domingo último, cuando cientos de cubanos le ofrecieron un homenaje merecidísimo, y posteriormente en una entrevista televisada por el Canal Cuatro, el Arzobispo Coleman F. Carroll, declaró que era su deseo personal que los 27,000 Cubanos hoy en España pudieran venir a Estados Unidos para unirse nuevamente a sus familiares, desde que salieron de Cuba. Y que a esos efectos daría todos los pasos convenientes y necesarios para lograr esa finalidad.

Señaló el Arzobispo Carroll que los cubanos que hoy residen temporalmente en España reciben solamente una comida gratis al día del Gobierno Español. Y que su situación es seria.

Los cubanos en España a veces tienen que esperar por dos años y más, antes de poder venir a Estados Unidos, pues son considerados dentro de la cuota de inmigrantes que tiene este país en ultramar.

El Arzobispo Carroll señaló que esto no debiera ser así pues los cubanos que partieron de la isla hacia España, lo hicieron como la única vía abierta para poder reunirse con sus familiares en Estados Unidos.

Y que estos cubanos son verdaderamente refugiados políticos y no debieran ser considerados dentro de la cuota de inmigrantes de Estados Unidos.

Se ha podido conocer que un aproximado de 300 Cubanos salen mensualmente de España ya con visas de residentes de Estados Unidos. Con este número insignificante viniendo de España a Estados Unidos al mes, se tardará cerca de cinco años para que todas las familias separadas se reúnan aquí de regreso de España.

"Además" indicó el Arzobispo Carroll, "Estados Unidos tiene una obligación moral con estos cubanos que partieron de la isla hacia España, pues ellos lo hicieron confiando en la promesa del Presidente de Estados Unidos en octubre de 1965

que serían bienvenidos en este país para reunirse con sus seres queridos".

En la entrevistada televisada, el Arzobispo Carroll declaró que seguramente se alzarían algunas voces en Estados Unidos en contra de que los 27,000 cubanos, hoy en España, vengán a este país. Pero dichas voces que en el pasado se habían alzado también contra el éxodo cubano a Miami, se había probado que estaban equivocadas, pues los cubanos refugiados, donde quiera se habían ubicado en los estados de la unión, habían probado ser de gran utilidad y enriquecimiento para la comunidad en el sentido de idioma, cultura y economía.

Hasta ahora el Arzobispo Coleman F. Carroll había estado haciendo una serie de gestiones privadas para traer a los cubanos de España. Pero ahora, con su apoyo público, es indudable que se ha dado un gran paso de avance para la reunión de estas familias Cubanas.

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¿GUAL ES SU DUDA?

Alma y Espiritu: Diferencias

Solicito me informen qué diferencia hay entre alma y espíritu. Los animales, vegetales, etc. ¿tienen alma o espíritu? ¿Qué libro me recomienda para ilustrarme al respecto? Virtol.

El vocablo alma viene del latín anima, que significa principio que anima, que da vida. Alma es el principio vital de todos los seres vivos, plantas o animales. Gracias al alma, la materia adopta una nueva organización, constituyendo un nuevo ser, susceptible de crecer y reproducirse en las plantas; más la sensación y el conocimiento en los animales; más el raciocinio en el hombre. Se denomina espíritu el principio vital inmaterial, necesite o no el concurso de la materia, para sus operaciones. El ángel es espíritu puro, el hombre tiene un alma (principio vital) que es espíritu. Por ser inmaterial, es indestructible e inmortal. Le recomendamos el Curso de Psicología, de García Venturini, editorial Troquel, San José 132, Buenos Aires.

¿Ocultar un mal Incurable?

Después de varios meses de indisposiciones y dolores de pecho, mi esposo se hizo sacar una serie de radiografías y análisis. El diagnóstico fue terminante: cáncer al pulmón. El no lo sabe. Los médicos le han dicho que se trata de una bronquitis crónica, que se curará. Pero a mí me han dicho a mí me han dicho que sólo le quedan seis meses de vida. ¿Le debo decir la verdad a mi esposo o es mejor para su tranquilidad esperar a los últimos días o semanas? Lucía de Córdoba.

El fenómeno de la muerte se puede considerar desde dos perspectivas distintas que tienden a complementarse: la del hombre y la del cristiano. Como hombres sabemos que la muerte es un fenómeno natural, que todo lo que vive en este mundo, luego del ciclo biológico, fenecé y muere. Pero el hombre no es un ser aislado como los animales o las plantas. Es parte de una familia, de una comunidad. Y como tal tiene deberes hacia ellas. Prescindamos ahora del concepto cristiano de la vida y de la muerte. Cuantas personas, avisadas a último momento de su próximo fin, han reprochado áspidamente a sus familiares, porque tenían que "arreglar sus asuntos" y ya no tenían tiempo para hacerlo. Es que la mayoría de los hombres tienen deudas, créditos, cuentas que saldar, propiedades, restituciones (de dinero y aun de honor), atenciones que retribuir.

☆☆☆

La "Cruzada Educativa Cubana" ofrecerá una velada hoy viernes, 24, a las 8 p.m., en el Salón de Actos del Hotel McAllister, en celebración del Día de la Cultura Cubana, instituido en 1967, con motivo de cumplirse las Bodas de Oro con la Enseñanza del ilustre mentor de juventudes, Dr. Juan J. Remos.

En esa oportunidad serán otorgados los "Diplomas de Honor", que llevan su nombre esclarecido, a un Grupo de Instituciones y personalidades, premio creado por "Cruzada Educativa Cubana", y quedará establecido el "Seminario de Estudios Juan J. Remos" en que participarán, estimulando felices iniciativas literarias, artísticas, científicas y de carácter cívico-patriótico, los que hayan merecido ese galardón en los años 1971 y 1972, y aquellos otros que lo obtuvieron en años sucesivos.

El domingo es la fiesta de Cristo Rey. En esta fecha, la Iglesia honra a Cristo en su condición de Rey. Reconociendo que el suyo es un reinado de servicio, los cristianos son exhortados en este día a inquietarse más por las necesidades de sus semejantes, para la búsqueda de un reinado de paz y amor entre los hombres.

recomendaciones que dar. ¡Con cuánta más tranquilidad se da el último paso, dejando en orden todos los asuntos familiares! Una encuesta llevada a cabo en varios centenares de establecimientos asistenciales de los Estados Unidos sobre la conveniencia o inconveniencia de avisar con tiempo al enfermo sobre el desenlace inevitable, arrojó un resultado sorprendente. La inmensa mayoría de los enfermos — algunos después del habitual impacto — agradecieron al médico que les dijera la verdad, para disponerse en el aspecto tanto civil como religioso.

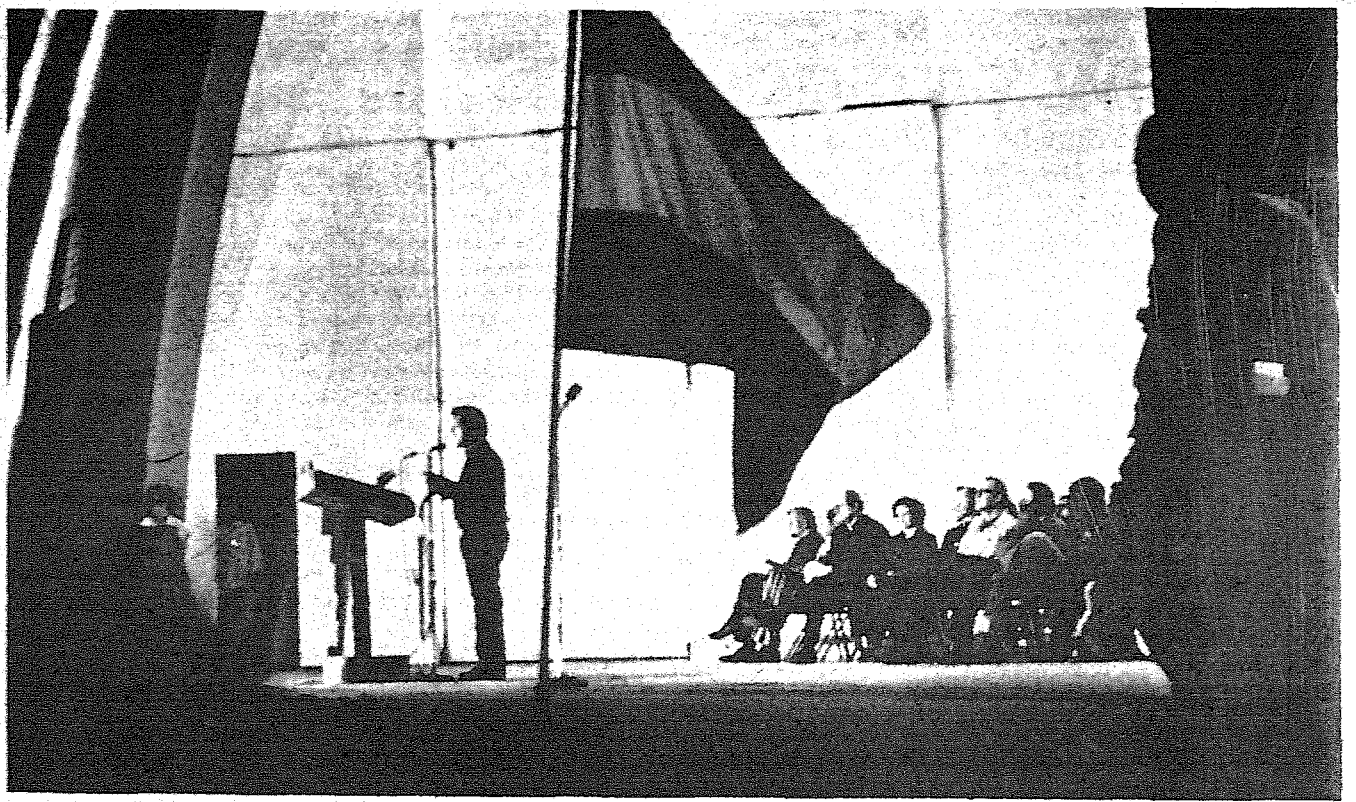
En este último, la muerte del cristiano no es un acontecimiento luctuoso, sino festivo, aunque doloroso. Porque la muerte es la puerta que nos abre la vida perfecta, el término de las pruebas y tribulaciones, el paso a la Iglesia triunfante, definitivo, irrevocable. Y en este sentido, la muerte del cristiano es un acontecimiento eclesial, de solemne regocijo.

Claro que estas realidades no eximen a la muerte de su aspecto repulsivo. La muerte, como separación del alma y del cuerpo, es el castigo del pecado, de la desobediencia de Adán. Cristo, que vino a darnos la vida, consintió en afrontar la muerte con todas sus consecuencias: desintegración del ser y castigo.

Por eso, para entender la muerte como liberación expiatoria, es menester examinar la de Cristo. Dice a este propósito el teólogo Romano Guardini: "El Señor, al experimentar la muerte como castigo, hizo de ella también, por primera vez en la Historia humana, un sacrificio de obediencia, y con ello el instrumento para una nueva vida eterna y humana. Dentro de esta perspectiva, el momento de la muerte aparece como un tiempo capital, aquel en que el hombre se encuentra realmente sólo ante Dios, agarrado a la última prueba, la que todo cristiano espera con sumisión, preparándose para ella: 'Libranos, Señor, de la muerte repentina e inesperada', reza la Iglesia. Y ello, no sólo para que la muerte no nos sorprenda en pecado mortal, sino porque representa un momento santo: el del amor perfecto, en el cual, con Cristo y en Cristo, podemos plenamente realizar la inocencia bautismal y volver a encontrar, más allá de los siglos, la vida del paraíso".

Piensa entonces, cuál ha de ser la prisa que el cristiano ha de tener en prepararse al momento supremo, lo cual, si ha de durar toda la vida, con más intensidad debe hacerse a medida que el tiempo se acaba.

De lo dicho, deduzca usted misma cuál ha de ser la respuesta a su pregunta.



César Chávez, líder de los trabajadores agrícolas de origen mexicano, que hace unos años dirigió un 'boicot' a las uvas de mesa en busca de mejores condiciones para los braceros agrícolas de ese giro, vino a Miami para recabar el respaldo a un nuevo 'boicot', éste contra las lechugas. Chávez denuncia que las condiciones de los trabajadores de la lechuga son terriblemente lamentables. Durante la demostración efectuada en el

Bayfront Park, Chavez ofreció también su apoyo a los trabajadores agrícolas de la Florida, en particular defendiendo el derecho de los trabajadores azucareros a organizarse en un sindicato por él liderado. En la foto se destaca al fondo, entre otros dirigentes religiosos de distintas denominaciones, Mons. Bryan O. Walsh, Vicario Episcopal para la Comunidad Hispana de la Archidiócesis de Miami.



El Obispo Auxiliar René Gracida visitó el Centro Mater, que dirige la Madre Margarita Miranda, ofreciendo una misa al aire libre concelebrada con los Padres Emilio Vallina y John Nevins. A la izquierda el Padre Gilberto Fernández.



El Coro de Guitarras del Centro Mater entona los cantos litúrgicos durante la misa a la que asistieron centenares de personas en los patios del Centro Mater que dirige la Madre Margarita Miranda.

Mañana, sábado, día 25, a las 8 p.m. en el Hotel Everglades la Comida de la Asamblea del Movimiento Familiar Cristiano. Se dará a conocer la nueva directiva que regirá los destinos de ese movimiento en los próximos

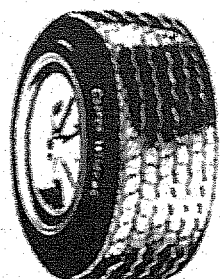
años. Al momento de redactar esta nota, Rosita de la Cámara informó que había ya más de 450 reservaciones. Los interesados en una reservación de última hora deben llamar a los teléfonos 858-5617 y 361-2386.

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A new crusade: to abolish fuzzy, blurry word 'laity'

By FATHER JOHN B. SHEERIN

It is being said that the defeat of George McGovern means the end of moral crusades in America. The prediction is that the coming Nixon era will be one of pragmatic good sense without the romanticism of crusades against corruption and war.

Be that as it may, I beg my readers' permission to launch a crusade for the abolition of laity. Not a moral crusade but a prosy semantic crusade for the abolition of the word itself. It is a fuzzy, blurry word whose shadowy vagueness has caused more confusion and controversy in the Church than has the "filioque."

I have no substitute to offer at the moment. I would suggest however that it be a modern word, bright and new as a freshly-minted coin. Secondly, I believe we ought to take plenty of time to study and analyze all suggested substitutes. Another fuzzy word might only get us into confusion worse confounded.

NO ONE has ever successfully defined laity. Vatican II, in its Constitution on the Church, (No. 31), said, "the term laity is here understood to mean all the faithful except those in Holy Orders and those in the state of religious life especially approved by the Church."

In effect, the Council timidly refrains from defining laity but simply says that the Council's "interpretation" is thus and so. Then the text goes on to state that "a secular quality is proper and special to laymen." (To the delight of fem lib, it refers to laity instead of laymen in the next sentence.)

However, the text backtracks and admits that those in Holy Orders can at times engage in secular activities and "even have a secular profession." How then can it be said that secularity is "proper and special to laymen?" If it is proper for priests to take on a secular profession, secularity is not the proper and special privilege of laity.

A number of theologians have said that it is quite obvious from the Council's vague descriptions of the

laity's secular quality that the Council had no intention to define laity or even make a clear statement about it.

After interpreting laity to mean all the faithful, except those in Holy Orders or in religious life, the Council said that laity are made one with Christ by baptism and become sharers "in their own way" of the priestly, prophetic and kingly functions of Christ. If so, we wonder why laywomen have been barred from being installed as lectors at Mass by a recent decree. And why are they barred from ordination to the priesthood?

THE GENERAL impression we derive from reading The Constitution on the Church is that laity live in the secular world and engage in secular activities. But wait a minute! Another Council document, The Constitution on the Church in the Modern World, gives the impression that every Christian should help to make life in the world more humane by dedicating himself to the service of the neighbor. If a priest receives a charism from the Holy Spirit for social action he should not stifle it. He should not imagine that the secular world is the exclusive province of laity and therefore out of bounds to him.

When The Constitution on the Church in the Modern World says that the Church at all times and in all places must carry on her task of humanizing the world "even in matters relating to politics," the priest cannot say that this is only the task of the laity. This secular work is the work of the whole Church, not merely that of one section of the Church — the non-ordained members. As the above-mentioned document points out those Christians with a talent for politics engage in political activity, whether they be priests, nuns or laity.

Mrs. Adele Reese dies; Miami resident 79 yrs.

The Funeral Liturgy was celebrated Wednesday in Gesu Church for Mrs. Adele Brossier Reese, pioneer member of the parish and Miami resident for 79 years.

The widow of the late Joseph Hugh Reese, editor of Miami's first daily newspaper, The Metropolis, fore-runner of the Miami News, and former owner of the Orlando Sentinel, died of cancer while visiting her children in California. She was 85.

A NATIVE of Key West, who came to Miami as a child, she was a member of one of the area's oldest families, who raised tents and then homes on the bayfront.

The Brossier family blazed a trail through Dade County's pinelands in the area now known as Gratigny Rd. to the site of what is now Opa

Locka. Following her marriage she lived with her husband in Kissimmee, Tallahassee and Orlando and after his death returned to Miami.

In order to provide for her family of six children she turned to teaching on a substitute basis and for a time was a member of the faculty at Lindsey Hopkins Vocational School. She was a member of Alpha Gamma Delta sorority.

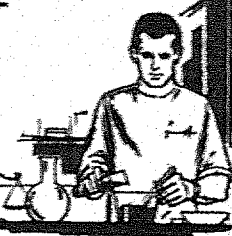
Mrs. Reese is survived by three sons, Felix, Fullerton, Calif.; Joseph M., Midland, Tex.; Robert, Miami; two daughters, Mrs. Jeanne Cason, Cape Canaveral; and Mrs. Elise Grady, Saratoga, Calif.; and 24 grandchildren.

Burial was under the direction of Bennett and Ulm Funeral Home.

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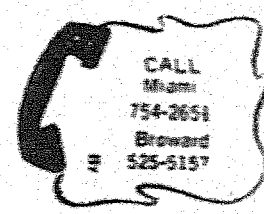
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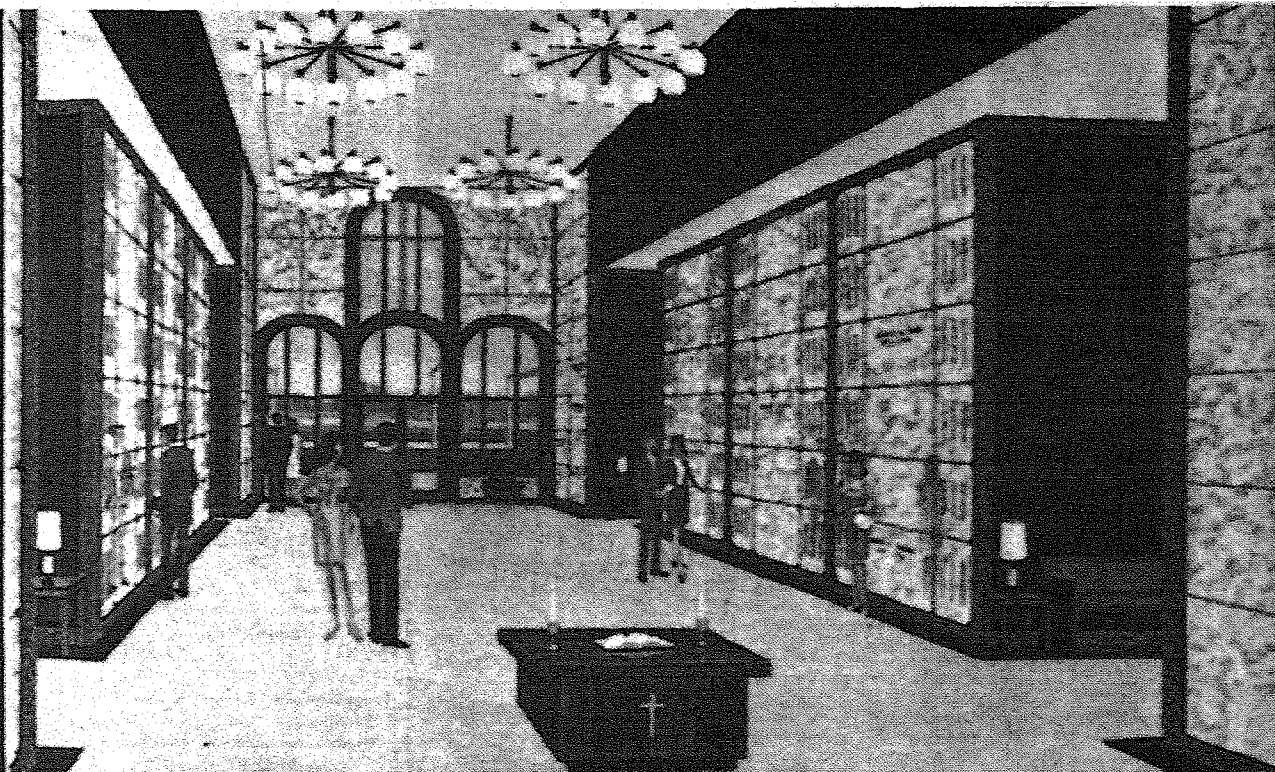
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