

Living Lent was not meant to be easy

By MSGR. JAMES J. WALSH

Last year during Lent I was talking to a middle aged couple who had some very definite views on the penitential season. So much so, that I made some notes, when I got to my desk, to share their ideas with others this year. Let's call them Henry and Margaret. Their conversation ran along these lines.

"When we were growing up and in the early years of our married life," Henry said, "Lent was a pretty strict, no-nonsense business. We not only had some kind of food restriction throughout the week days, a restriction which made a definite change in eating habits, but in addition we were supposed to 'give up something.' Something we didn't want to give up."

HIS WIFE interrupted: "I dreaded your giving up cigarettes, because it meant we all had to do penance. You were a bear to live with."

"By now I'm ready to concede that," he laughed. "However, the point I am trying to make is that so much of the 'giving up' seems now in retrospect to have had a vague, unsatisfactory motive behind it. I understand now, and I think I did then, that self-denial is part of the essence of the Gospel message. I realized that we had to do penance for our sins, that in some way we had to 'pay off' the punishment due them."

"I must confess that I couldn't work up much enthusiasm over it all. It left me rather cold, but I kept Lent. It was more of an act of faith, faith in what the Church was telling me was good for me spiritually. And I don't doubt that."

"I FELT the same way," Margaret added, "and I think our friends did too. I don't regret those years, and I am not downgrading the Lent of that time. But I think what we both agree on now is that the approach to Lent after the Second Vatican Council is much more meaningful and enkindles more enthusiasm."

I kept listening intently,

OFFICIAL
Archdiocese of Miami
Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments:

THE REV. MSGR. JOHN J. NEVINS, Episcopal Vicar for the Clergy of the Archdiocese of Miami and Chairman of the Archdiocesan Personnel Board, while retaining other assignments. Effective, Feb. 10.

THE REV. MSGR. AUGUSTIN ROMAN, Episcopal Vicar for the Spanish Speaking Peoples, while retaining other assignments.

because they seemed to be reading my script. They were still warming to the subject.

"Take the children as an example," Henry said. "We have been telling them in Lent all of us should indeed 'give up' some things. Penance for us, yes. But if it is candy or a movie or whatnot, then let's use the money for the poor and needy to share what we have with others. This makes sense to them. They are helping

themselves spiritually and helping others materially."

I ASKED them if they had changed their mind on what Lent was supposed to do for them. They both started talking at once, and the wife won out.

"This is the great lesson I think we have learned," she said. "I don't think many of us realized years ago that Lent was indeed supposed to change us to some degree. Reconcile us

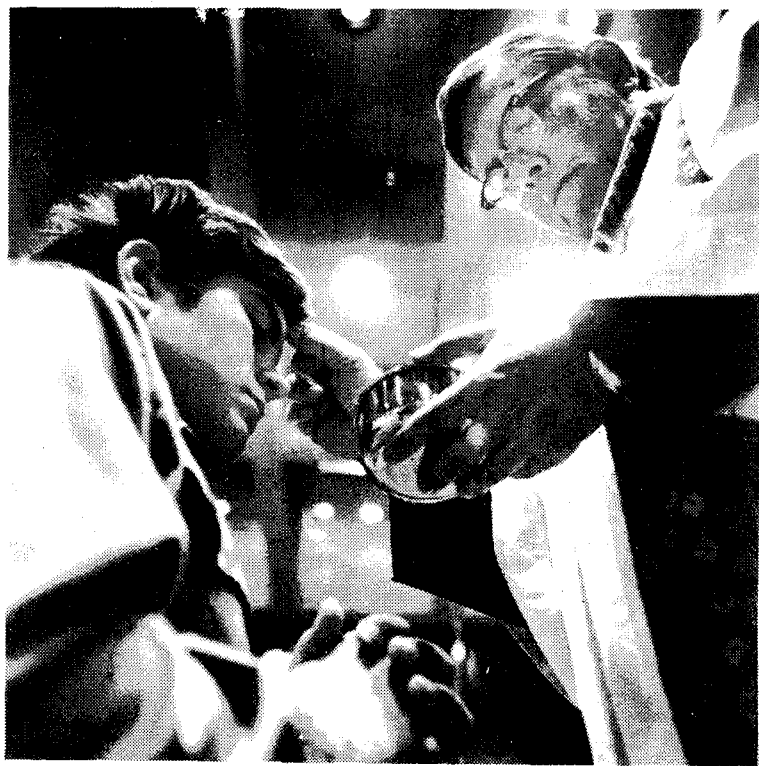
more closely to God. Help us to love our neighbor, really love him more. Make our Lord more real in our lives."

"We can express the same idea in many ways," Henry said. "But I feel now it is the motive that really counts here, the inner attitude. Self-denial is very common in the world. All athletes have to practice it to an extreme degree to keep in shape. Look at the endless hours musicians and singers

practice to fulfill their dreams. And the overweight suffer mild tortures in pushing the table away from them. Good human motives, but none of this, on its own, would make us better Christians. As Margaret said—we must live Lent to become better Christians, to make Christ more alive to us."

"ONE OF our older girls does not go to movies, for instance, but uses that time to read to an elderly lady who is

(Continued on page 8)



**Remember man
that you are
dust. . . .**

With the imposition of ashes this Wednesday, the Church begins the celebration of Lent, a time when Christians all over the world are called to a change of heart, an inner conversion that may make them more Christ-like. They are invited to accompany Jesus who Himself spent forty days in the desert in fast and prayer, getting ready for his mission and the laying down of his life for the sake of men.

Bishops' official blasts 'biased' abortion report

WASHINGTON—(NC)—The U.S. bishops' secretary for pro-life activities, Msgr. James T. Mc Hugh, has blasted a paper on worldwide abortion conditions as "a political propaganda piece" that is "biased and misleading."

The paper, by Lester R. Brown and Kathleen Newland of Worldwatch Institute, said that nearly two-thirds of the world's population now lives in countries where abortion has been legalized. It estimated that the number of abortions per year is somewhere in the range of 40 million to 55 million.

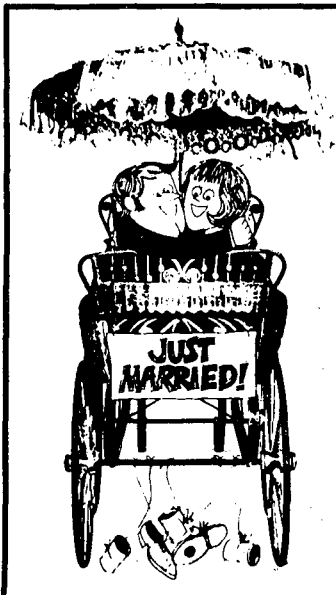
MSGR. MCHUGH did not argue with the statistics so much as with the underlying approach of the authors in their selection and interpretation of data.

"The paper," Msgr. McHugh said, "has its own moral presuppositions—that is,

that abortion is simply a medical procedure for women, and its acceptability depends solely on the safety of the procedure for the women.

"The paper glosses over the fact that 40 to 55 million abortions annually is in fact the killing of 40 to 55 million un-

(Continued on page 3)



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INSIDE THIS ISSUE!

Lent opens Wednesday

Ash Wednesday, which marks the beginning of Lent, will be observed March 3.

The faithful are urged to consult their respective parish bulletins for the times when ashes will be distributed in the churches.

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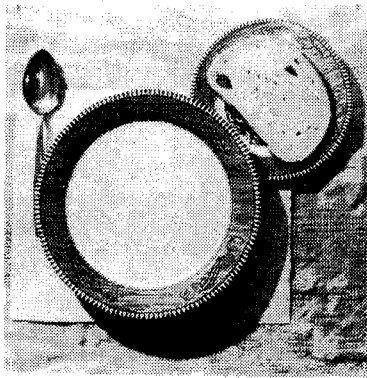
Operation Rice Bowl — helps starving

Operation Rice Bowl, a Lenten program designed to help feed the world's starving, will be launched throughout the Archdiocese and the country on Ash Wednesday, March 3.

Families whose children are in Catholic Schools are asked to pray a common prayer, eat a sacrificial meal and make an offering at their own dining table once a week to feed the millions of starving and malnourished around the world.

Catholic schools have been provided with kits for children to take home, from which a cardboard "rice bowl" can be punched out and used for the offering at the table from the money saved by eating a sparse meal each Wednesday throughout Lent. At the end of Lent the children are asked to take the offerings to school for collection and possible ceremonies as the schools may decide.

MSGR. JOHN Glorie, Archdiocesan director of Overseas Relief, said, "This program is similar to the old



During Lent, families are urged to prepare one sacrificial meal each week and offer the money saved to help feed the starving people of the world. The program called "Operation Rice Bowl" is sponsored by the 41st International Eucharistic Congress. The menu for the first week of Lent is: Potato Soup, 1 Slice of Bread.

Lenten Mite box in that it asks the children and their families to make some sacrifice once a week for the world's starving.

"I suggest that you strongly emphasize the sacrificial nature of this program coupled with family prayer for the starving. It can also prove to be a valuable learning process by which our youth become more aware of their Christian social responsibility to God's less fortunate who are not seen,"

said Msgr. Glorie.

ORB is sponsored by the 41st International Eucharistic Congress as part of its program of spiritual renewal and preparation leading to Congress Week. The Congress is a worldwide spiritual assembly of Catholics and other Christians gathering in Philadelphia Aug. 1-8. Overall theme is "The Eucharist and the Hungers of the Human Family."

"PRIMARY among man's hungers is the basic hunger for food, a necessity for survival," said Msgr. Robert J. Coll, chairman of Operation Rice Bowl, who conceived ORB last year in Allentown in cooperation with Protestant and Jewish clergymen there. The national campaign this year is an outgrowth of that effort in which more than

\$100,000 was raised locally.

"We ask American families gathering around their dining room tables to make their tables an altar, to pray and to eat a sacrificial meal," said Msgr. Coll. "This will lead them to experience the agony, the pain of hunger. We ask them to place their food savings into the cardboard rice bowl that will be provided through their parish or congregation."

The project has been adopted by American Catholic Overseas Aid Appeal which annually provides the basic funding for Catholic Relief Services—the official overseas aid and development agency of the American Catholic Bishops.

IN MOST dioceses, 75 per cent of the monies raised will be

dispensed by Catholic Relief Services for the overseas poor. Twenty-five per cent will be used to assist the poor and hungry here at home.

The suggested menu for the family meal on the first week of Lent is potato soup and a slice of bread. The second week the menu is macaroni and cheese and vanilla pudding.

"The cost savings between this type of meal and our normal four or five course dinner will be quite substantial," said Msgr. Coll. "Through prayer, through experiencing hunger, through making this sacrifice, families will learn an important spiritual lesson. We don't want your alms, we want your understanding," the priest said.

Day of recollection for Religious Education staff

FORT LAUDERDALE— "Enhancing Our Ministry Through Prayer" will be the theme of a Day of Recollection for Religious Education directors, pastors and priest-coordinators of CCD in the Archdiocese of Miami at 9:30 a.m. Tuesday, March 2, at St. Maurice parish, 2851 Stirling Rd.

Father Gerard LaCerra,

Archdiocesan CCD Director, is coordinating the program which will include morning praise, a talk on prayer, time for reflection and discussion, a reconciliation rite, options for reflection through spiritual films, group discussions, private prayer and adoration of the Blessed Sacrament.

Concelebrated Mass will conclude the program at 4 p.m.

Candidates' stands on abortion listed

Calling abortion "a major issue in the presidential campaign if we assume that our President is to give us moral leadership of any kind whatsoever," the Florida State Right to Life Committee has issued a list of the presidential candidates which will appear on the March 9 Florida primary ballot and their respective positions on abortion.

"A candidate who opposes abortion on demand but refuses to support a constitutional amendment is unwilling to change the present status of the law," said Judy Glocker, legislative chairman of the committee, pointing out that reversing the 1973 Supreme Court decision which legalized abortion would take a con-

stitutional amendment which requires a two-thirds majority vote in Congress and ratification by three-fourths of the states.

THE LIST shows those favoring a Human Life Amendment as Democrats Ellen McCormack and George Wallace; and Republican Ronald Reagan.

Favoring a States Rights Amendment (which would leave the lawmaking on abortion up to individual states) is Republican President Gerald Ford.

Those opposed to any amendment but expressing personal opposition to abortion, according to the committee, are Democrats Jimmy Carter,

Henry Jackson, Birch Bayh, Sargent Shriver and Milton Shapp.

Those who support abortion on demand are listed as Democrats Fred Harris and Morris Udall.

Democrats Robert Byrd and Frank Church have not taken a public stand on the abortion issue, according to the committee.

ABORTION is one among many issues the U.S. bishops, in a statement issued last week, urged Catholics to consider in choosing a candidate.

The economy, education, food policy, housing, human rights and U.S. foreign policy, mass media and military expenditures, as well as abortion, are "central to the national debate in 1976," the bishops said.

The statement stressed that "all Christians are called to become informed, active and responsible participants in the political process, "but pointed out that the U.S. bishops specifically do not seek the formation of a religious voting bloc, are not instructing Catholics on how to vote and are not endorsing a particular candidate.



Operation Rice Bowl, an interfaith program designed to help feed the world's starving, will be launched throughout the country on Ash Wednesday. American families are asked to pray a common prayer, eat a sacrificial meal, and make an offering at their own table to feed the millions in the Third World who exist on the brink of starvation, such as these children in India.

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News briefs

Pope on retreat

Pope Paul VI will give no private and public audiences during the week of March 7-13, when he takes part in retreat-like lenten spiritual exercises at the Vatican. The lenten exercises, an annual event here, will be given by Polish Cardinal Karol Wojtyla of Cracow. The cardinal, a noted theologian, played a major role in the 1974 world Synod of Bishops on evangelization.

Support abortion

In a statement critical of the Religious Coalition for Abortion Rights (RCAR), two Protestant anti-abortion groups have endorsed Catholic involvement—political educational and pastoral—in the anti-abortion movement. The statement was issued by the Houston-based Baptists for Life and the American Citizens Concerned head Life, headquartered here, is reaction to what they charge is an effort by RCAR to “polarize religious bodies against one another in order to protect its support of abortion on demand.”

Uncertain peace

An uncertain peace is settling on the Church in Angola, according to reports reaching here after the takeover of most the country by the Angola People's Liberation Movement (MPLA). The office of information of the Holy Ghost Fathers' headquarters here reported receiving a letter from Archbishop Edouardo Muaca of Luanda in mid-February inviting missionaries back to Angola. However, some missionaries who left Angola when the civil war threatened their activities have indicated that they will not return.

'Death' bill dead

A bill to protect doctors from prosecution for withdrawing life-support from dying patients was killed in a Virginia legislative committee for the second consecutive year. The bill states that doctors who discontinue heroic or extraordinary treatment used solely to keep a terminally ill patient alive would be immune from civil or criminal liability if they followed the standard medical practice accepted in their community.

(One in a series by Father Patrick O'Connor veteran NC News correspondent in Vietnam, who received his information from South Vietnamese refugees in Paris.)

PARIS (NC)—Tragedy stalks through South Vietnam, although it does not appear now on television screens or on front pages as frequently as it once did.

A few press correspondents from non-communist countries are still in Saigon but they work under severe restrictions, including censorship of their dispatches.

ANY REPORT deemed unflattering to the regime can bring cancellation of their permits. If journalists take photographs, they must be developed and censored in Saigon.

Some correspondents have been expelled. Some who have left by order or voluntarily have written after their departure. But if they hope to be allowed back later, they have to be guarded in what they say.

The tight controls suggest that the Saigon-Hanoi authorities have a good deal to hide.

SOME INFORMATION can be gleaned here from persons who have been allowed to leave Vietnam or have been expelled.

There is immense suffering in the country. The most acute is that imposed on thousands of officers and officials who served under former regimes and on their families.

These men are held in what are officially called “reeducation” or “study” camps, actually concentration camps. The inmates are subjected to intensive “brainwashing.”

THEY HAVE to do forced

labor, reportedly up to 11 hours a day. Some have been sent to clear mine fields, without the aid of mine detectors and have been killed.

Soon after the communist victory of April 30, 1975, these men were ordered to register. Those who did were transported at night by truck to undisclosed destinations.

Since August they have been allowed to send one censored letter a month to their families. The letters convey no more information than that they are alive. It is known that they are treated harshly, ill fed and ill housed. Many have committed suicide in the camps.

WHEN THEY were sent away last summer, their families were told that their

Abortion report attacked as 'biased'

(continued from page 1)

born children, and when that fact is ignored, the analysis of abortion is incomplete and dishonest.”

A SIGNIFICANT portion of the paper was devoted to arguing that the legalization of abortion is important to protect women from the dangers to health and life involved in illegal abortions.

“The report compares the relative safety of hospital abortion and clandestine



Journalists in South Vietnam are given registration papers in front of the Saigon Press Club. The banner reads “All South Vietnamese patriotic journalists hail the victory of the revolution.”

absence would last 10 days or maybe a month. The great majority are still held.

No friend or relative may visit the camps, the locations of which are kept secret. Apparently no religious ministrations are permitted.

Vietnamese fear that the unhealthy conditions in jungle areas, with bad diet, malaria-carrying mosquitoes and lack of medicines are doing what gas chambers, starvation bunkers and execution squads did in the Nazi concentration camps.

THOSE FEW junior officers or minor officials who have been released are forbidden to say where they were or to talk about conditions in the camps. The conditions for release include admission of guilt in their former service or

proof that in some way one opposed the former regimes.

When relatives reminded the authorities that clemency was promised, they were told that this was only for those who repented and accepted conversion to the communist program.

Nobody knows how many have been sent to these camps. Estimates vary from 40,000 to 100,000. Nor does anyone know how many have died.

MEANWHILE the families of these men are deprived of their breadwinners, fathers, brothers and sons. Reduced to near destitution, the families have been selling their household goods on the sidewalks of Saigon and other cities.

liberalization of its state laws a few years ago and was only stopped by a veto by the governor. And England is “well on the way” to reimposing restrictions on abortion, he said.

“This brief report is biased and misleading, as well as politically oriented,” Msgr. McHugh concluded. “It fails to serve the purposes of scientific investigation, medical care, or the protection of fundamental human rights, but apparently the authors weren’t personally interested in those issues.”

In addition, he said, the New York state legislature would have reversed the

have had abortions.

HE ALSO characterized as “patently ridiculous” the report’s statement that no democratic governments have ever returned to stricter laws after liberalizing their abortion laws. He suggested that the statement does not have the historical perspective that it implies, because most of the liberalized laws “have only been around for about five years.”

In addition, he said, the New York state legislature would have reversed the

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We must look intently at life during Lent

By FATHER DONALD McCARTHY

Once upon a time a miser named Alphonse died and appeared before the Lord for judgment. When asked to show cause why he should be admitted through heaven's Pearly Gates, he had difficulty recalling many good works from his earthly life.

Eventually he recalled two acts of generosity. Once he had given his paperboy 10 cents at Christmas and once he gave a nickel tip to a blind man selling shoestrings. The Lord asked St. Michael the Archangel to confirm these two instances in his celestial records, which he did.

WHEN ALPHONSE could think of no other good works at all, the Lord asked St. Michael what should be done with Alphonse. St. Michael replied, "Give him his 15 cents back and tell him to go to hell!"

During Lent each year Christians are asked to look just as intently at their lives as did Alphonse in his backward glance at the Pearly Gates. Jesus issues a twofold direction with dramatic simplicity in this Sunday's Gospel: "Reform your lives and believe in the Gospel!" (Mk. 1:15) Possibly Alphonse the miser had believed the Gospel although the Lord lists reform of life as coming before believing. And apparently miser Alphonse had not reformed.

What kind of reform should he have accomplished? Would a few more gifts to people like the paperboy have sufficed? What is Gospel morality?

THE GOSPEL morality of Jesus has its roots in the Old Testament. For instance, the first reading of this Sunday's Mass from "Genesis" describes the renewal of God's covenant

with Noah and his sons. Old Testament morality was the morality of the covenant according to which the Chosen People would love God and spend their lives serving and honoring Him.

The Gospel morality of Jesus comes from the New Covenant with God, extended now to call the whole human family to love and serve God in imitation of Christ. His blood was poured out to seal this bond and every Mass renews it. St. Peter explains this in the second reading of this Sunday's Mass: "The reason why Christ died for sins once for all, the just man for the sake of the unjust, was that he might lead you to God" (1 Pet. 3:18). Gospel morality is the way of life of the people Jesus is leading to the Father.

But belonging to the New Covenant through Baptism and faith does not guarantee automatic reform of daily life. The burden of sinful inclinations and selfish impulses must still be borne throughout

life like the mark of Cain. Thus Gospel morality demands a continual process of conversion—turning away from sin toward God and goodness.

Father Bernard Haring described this conversion as a "personal encounter with Christ whom we are to meet in the sacraments, an encounter in which our life task is presented in a new spirit."

WE SUSPECT that Alphonse the miser did not live by this "new spirit" of the Gospel. As a miser he sought first and foremost his own selfish goal—the accumulation of money. Unlike Alphonse modern Christians in real life still have time to reform their lives, the Lenten challenge.

The "new spirit" which inspires the Christian covenant with the Father penetrates each day with expressions of faith, hope, and love. It guides practical decisions of conscience according to prudence, justice, fortitude, temperance, chastity and a multitude of other good habits.

Subsequent articles in this series will explore these sources of applied Gospel morality. They will present a practical program by which 20th century Christians can both rediscover Gospel morality and also believe the Gospel more fully.



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Old Man and the Sea

Water is there, but life isn't the same

By GUS PENA

Voice Spanish Editor

The old man and the sea...

For generations, men like Paulino Aspuru carved their small living from the sea around Cuba, taking what God would give, whether bounty or hard times, sunshine or storm.

But one day a red plague called communism came to Paulino's land and he preferred to leave his homeland rather than live under a dictatorship.

So he came to Miami with his family, his nets and his knowledge of the seas and its migratory inhabitants.

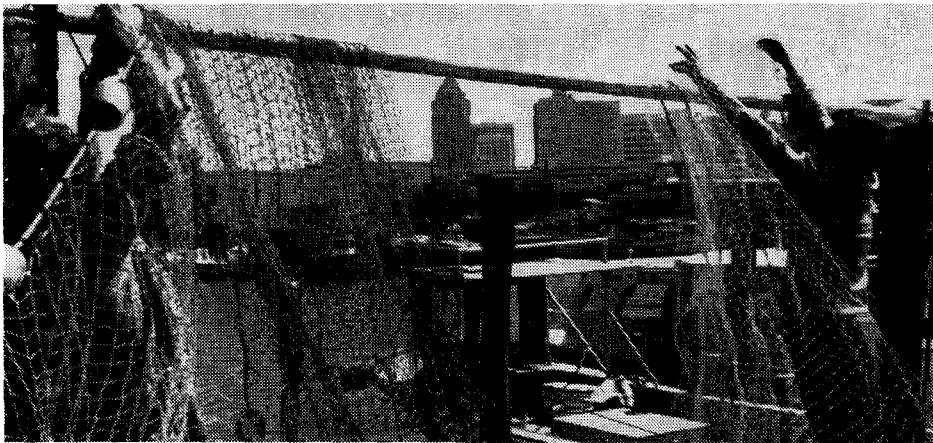
HE AND OTHERS like him



Stone crabs are a prime item of local fishermen.

prospered and found the life standard in Miami even better than in his old fishing port, but at the same time they also added a boon to the fishing industry in Florida, within a few years building the industry to a \$20 million a year level in Dade County alone.

"We had a good life, living as we



Fish nets make a picturesque scene drying out on the Miami River.

have with the sea for many generations," Paulino said in Spanish.

He knew the Caribbean and the Straits of Florida and the Bahamaian waters like the back of his hand. But he could not venture near Cuba anymore and suddenly he was banned from the Bahama waters which were one of his richest fishing areas for lobster. Believing in his right to fish open waters Paulino was arrested and jailed in the Bahamas before returning to Miami to be idled for months without the subsidies and unemployment compensation that cover most other industries.

"YOU CAN FIND, not many, but some good lobsters in Biscayne Bay water," he said, "and, at times, migratory fish like pompano and mullet and stone crabs and bait shrimp."

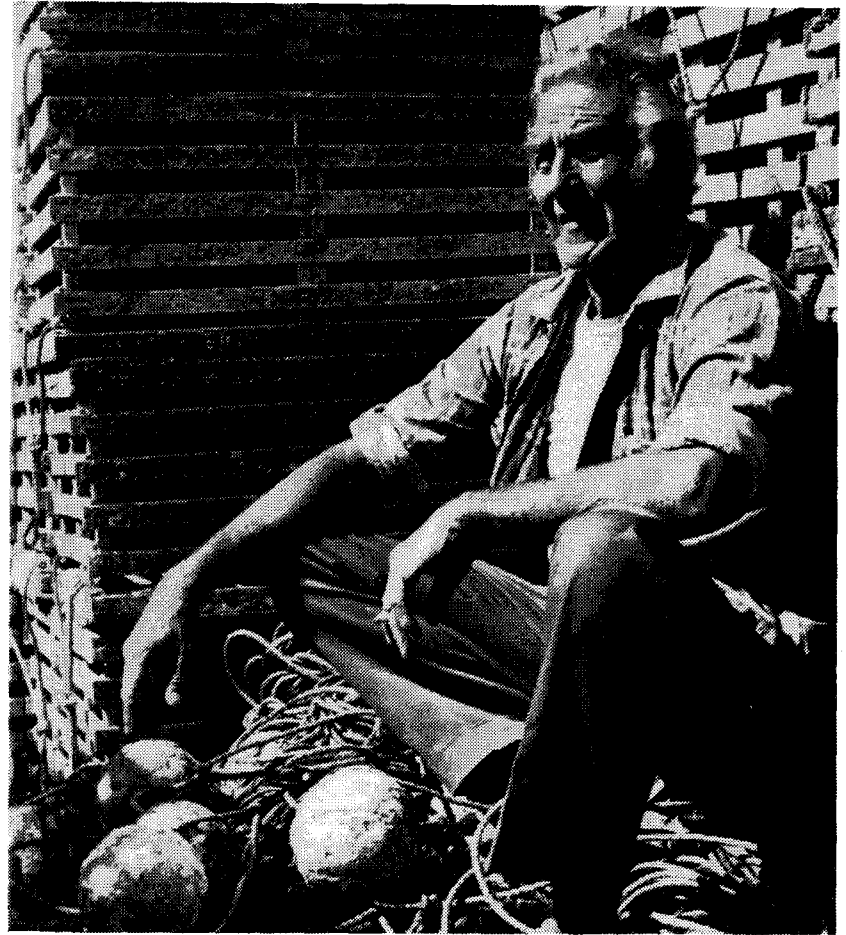
In 1973 the State Legislature passed a law prohibiting local governments from regulating salt water fishing, automatically repealing the Dade ordinance of 66 years.

The old man suffered also the language barrier, so he joined with his American friends on the other side of the river, in this case Jack Zatz, past president of the Organized Fishermen of Florida.

"The State statute is now being enforced in Dade County waters," said Zatz. But there are many who still don't like the old man. Some of them say he has to leave the river, because he is damaging it as a tourist attraction, and they say perhaps he is polluting the river.

"I HAVE BEEN in Miami for over forty years and now is the first time you can see the bottom of the river. It is not the fish industry that has polluted the river," says fisherman Bob Felik.

On the other hand the fishermen feel a real environmentalist could see the beauty of a fishing fleet at a river. Many attractive post cards and paintings come from the fishing ports



Paulino Aspuru, a man of the sea who fled Cuba.

and rivers in the Mediterranean Sea, or in the Greek Islands. The presence of a fishing fleet could give picturesque character to the river, they feel.

"At the County Commission, some of the commissioners do not feel happy with the overruling from the state government. You have read in the local newspapers the hue and cry concerning the possible destruction of Biscayne Bay if commercial nets are allowed to be used," said Zatz.

"COMMERCIAL fishing is regulated by the State's Department of Natural Resources, Division of Marine Life Resources. They have the biologists and ecologists, the experts at work. The County does not. If they overruled the County ordinance, they must have sound reasons," he said.

"Net fishing goes back thousands of years and the methods used by the gillnetters has remained almost the same since their use began. Mesh sizes of the nets determine the size of fish taken. Unlike the hook and line that takes anything that bites, small and immature fish can easily go through the mesh of nets. Fish also congregate in many instances where nets cannot be used, such as rocks

and coral, declares Bob Felik, president of National Fisheries, one of the wholesale processors and distributors at the Miami River. Typically, the fisherman is an independent worker who sells his products to different fish markets.

"THE FLORIDA Department of Natural Resources had testified that legal net and hook live fishing, if continued at the present optimum sustainable yield method will not harm the bay," said Zatz.

An experienced sea wolf, Jose Alfaya, who has worked in the Cantabric and the Mediterranean as well as the Atlantic, the Gulf of Mexico and the Caribbean, says, fish that you find at Biscayne Bay are of the migratory class. Mullet, mackerel, king, pompano, migratory patterns are set up by wind, tides, and time of the year.

It is an age of ecology and distrust of industry and Miami is understandably concerned about any possible detriment to tourist or sport fishing whether real or imagined.

In any case, the old man looks out to sea and knows that in the year 1976 it is hard to live as he always has, quietly taking from the sea what God has put into it.



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He ain't heavy, he's my brother

A mother searches through the slums of Calcutta, roaming the streets, picking through garbage cans to find scraps of food for her children. Her children never ask, "Hey Mom, what's for supper?...Leftovers? Yuuuk!"

Desperate mothers can be found from the teaming cities of the Far East to the parched plains of Africa to the listless villages of Latin America.

According to the UN, two-thirds of the world's 4 billion human beings go to bed hungry every night. It is estimated that 10 million people will die of starvation or malnutrition-related diseases this year. Half of those will be children under the age of five.

Msgr. Robert Coll, chairman of Operation Rice Bowl (explained elsewhere in today's Voice) said he saw a child starve to death not too long ago.

"His body lived off itself. First his body ate the muscles of his stomach so that he became swollen. He could not hold his head up. He did not cry because it takes energy to cry and he had no energy. His eyes did not move because he did not see. He did not see because his brain had been destroyed. It had not been nourished with protein."

You can save the lives of some of these children. Through Operation Rice Bowl, families whose children are in Catholic schools, are asked to make their dining table an altar. You are asked to pray and eat a sacrificial meal which will allow you to experience a slight sense of the agony and pain millions

of others live with all their lives. In doing this, your soul can reach out to the souls of others who need your help. And the pennies you save during Lent with such a meal once a week will reach out, multiplied many times on the foreign economy, with food for the bellies of your brothers in other lands as well as some in America too.



The profile of hunger in India.

Ecumenism 'central to Christian life'



Ecumenism "is not something we can regard as optional or marginal" but is "much more central to our lives as Christians and to the vitality of our churches," Archbishop Jean Jadot told a national gathering of Christian ecumenists here Feb. 25.

The archbishop, who is the apostolic delegate in the United States, was one of the main speakers at the 13th annual National Workshop on Christian Unity, devoted to the theme, "Christian Unity and Religious Freedom in Our Pluralistic Society."

SPEAKING ABOUT Catholic contributions to world ecumenism, Archbishop Jadot said there are "at least four key elements" in the Catholic approach to ecumenism:

- "The Catholic commitment to religious liberty;
- "The Catholic understanding of dialogue;
- "The Catholic perception of ecclesial communion; and

and ● "The Catholic conviction that unity exists as a gift."

The Second Vatican Council's Declaration on Religious Liberty did not focus directly on interreligious relations, but "its principles clearly apply here as well," Archbishop Jadot said.

He described the council's

view as one that insists on the right of every person—Christian or non-Christian, believer or non-believer—to religious liberty, based on the intrinsic dignity of human beings and the primacy of conscience.

The Catholic view of dialogue assumes this right of conscience, he said, to the extent that "if one enters into dialogue with the intent to proselytize (make converts) or exert any other extraneous psychological pressure on his partner, he abuses the dialogue."

DIALOGUE also assumes that there is some diversity among those who are engaging in it, the apostolic delegate said, but at the time it assumes that they are equals, that there is no "unbridgeable disparity."

He noted that many have a serious problem with accepting these conditions for dialogue because they raise the question: "How can we engage in religious dialogue without implying that we consider all religions equal to one another or even suggesting that at least in a radical sense one is as good as another?"

Christians entering dialogue "may affirm as we do, the distinctiveness, the uniqueness of Christians without being constrained to assert that they thereby should be segregated or cut off from other religious men," the archbishop answered. "Not only is the Christian not required to belittle the religious beliefs of others, he has good reason not to. Did not the Lord Himself praise the faith He found

among the gentiles?..."

"Dialogue is in our eyes itself a deeply religious activity. It is more than just a diplomatic gesture of recognition. Dialogue is the invitation to embark on a spiritual journey, through which those who undertake it will be both renewed and reconciled."

ARCHBISHOP Jadot said the third and fourth elements of ecumenism, the Church's view of itself and its view of unity as a gift of the Spirit, were closely connected.

"It is our understanding," he said, "that there is a specific form of unity proper to the Church. That is to say, we do not think of the unity of the Church in terms of a political federation. Neither do we think

of the unity of the Church in terms of a corporation or the fruit of corporate mergers. Nor do we conceive of it as modeled on the patterns of a voluntary association. The name we give to that form of unity specific to the Church is the name 'communion.'"

The power by which the Church brings humanity into communion with God "is the same power whereby it brings its members into communion with one another," he said. "It is the power of the Holy Spirit...Our communion with God and our communion with one another are both manifestations of the same Spirit..."

"**HIS POWER** is the gift of God to us. And so our unity, our communion with one

another as Christians is also his gift."

The recognition of unity as a gift, however, is not an excuse for inactivity, the archbishop said.

"It is the hope of ecumenism that by coming together in dialogue, in common witness, in collaborative service and above all in prayer, we shall come again to know one another more deeply, more instinctively, more fully. By knowing one another we hope to come to recognize one another completely as brothers and sisters in Christ. And in our full recognition of one another, we pray that we shall be reconciled. For in our reconciliation we shall surely share much more than we now do."

Should nuns wear habits?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P. O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. One of the local TV stations had a series on nuns recently. They did not answer one of my questions and that is why I write to you now. Why did some nuns change their habits? Some nuns don't even wear habits any more. It is difficult to identify nuns in our confused world.

A. Vatican II tells us:

"The Religious habit, as a symbol of consecration, must be simple and modest,

at once poor and becoming. In addition, it must be in keeping with the requirements of health and it must be suited to the times and place and to the needs of the apostolate."

(Perfectae Caritatis, 17)

St. Pachomius (294-346), who introduced monasticism in Egypt, was the first to establish definite provisions

What is your question?

regarding the habit. For St. Basil (329-379) the habit was an effective instrument to make a monk realize his station in life and to keep him from in-

decorous conduct.

A distinctive monastic habit was not in use among the very early Western monks; St. Benedict, the father of Western monasticism, allowed much freedom in the choice, quality, and color of material for the habit.

Today, different communities have different attitudes toward the habit. In some communities each person is free to decide what to wear. Needless to say, the habit does not determine the dedication or sanctity of Religious life. Nevertheless, the question of identity by some outward sign like a Religious habit is a very valid question.

Lenten devotions, lectures set at parishes

A diversified program of Lenten Devotions lectures and discussions will be featured at various parishes in the Archdiocese of Miami during the penitential season preceding Easter.

In Coral Gables, the Church of the Little Flower will be host to parishioners of St. Dominic, St. Kieran, St. Raymond, and St. Robert Bellarmine Churches for a series of lectures followed by prayer, discussion and reflection on the theme of the International Eucharistic Congress, "The Hungers of the Human Family."

Beginning at 7:30 p.m., Friday, March 5, English and Spanish sessions will be conducted during Fridays in Lent at St. Theresa School cafeteria, Anastasia Ave. and Seville St., Coral Gables.

Concelebrated Mass will follow with the theme "Jesus, Bread of Life."

On Tuesday, March 2, members of Epiphany Women's Club, South Miami, will sponsor "A Lenten Biblical Journey" beginning at 10:30

a.m. Father Joseph Fishwick, assistant pastor, will conduct the series which will continue on each Tuesday morning until April 13.

A novena of Grace in honor of St. Francis Xavier opens in St. Ann Church, West Palm Beach, on Thursday, March 4 and continues through Friday, March 12.

Jesuit Father Warren E. Freeman, director of the Jesuit Seminary and Mission Bureau in New Orleans will preach the novena. Formerly professor of English at Loyola University in New Orleans and at Spring Hill College, Mobile, he is also editor of the New Orleans edition of The Jesuit magazine.

Theological questions will be the subject of a discussion group for adults which will be inaugurated in Our Lady of Perpetual Help parish on Sunday, March 14, and continue through Lent.

Father Lawrence P. Everett, C.S.S.R., assistant pastor, will lead the discussions

at 7:30 p.m. every Sunday in the north classroom adjoining the parish church.

A former professor at Redemptorist Seminary in New York, Father Everett is a past vice president of the U.S. and Canada. Non-Catholics as well as Catholics are invited to participate in the discussions.

HOLLYWOOD — "The Teaching of Christ" will be theme of an adult education program conducted by professors of the Archdiocesan Major Seminary of St. Vincent de Paul begins at 8 p.m., Monday, March 1, in Nativity parish hall.

Father Thomas Foudy, S.T.D. is the coordinator for the lectures which will be followed by a discussion period based on "The Teaching of Christ," a recently published Catholic catechism for adults, a one-

volume complete presentation of Catholic teachings in the light of Vatican II by a team of 17 noted scholars including Father Donald Connolly, pastor, St. Thomas More parish, Boynton Beach, and a member of the seminary faculty.

All persons interested in learning more about the Catholic faith are invited to attend.

FORT LAUDERDALE — "The Paschal Mysteries" will be the subject of a lecture series sponsored by St. John the Baptist Women's Guild beginning at 7:30 p.m., Thursday, March 4, in the parish church, 4605 Bayview Drive.

Conferences will also be conducted on Thursdays, March 11, 18 and 25 and have a two-fold purpose: to increase

the knowledge on the paschal mysteries and to prepare participants spiritually for their celebration.

Father Mario Vizcaino, Sch.P., assistant professor in the Dept. of Philosophy and Religion at Florida International University, and a member of the staff at St. John Vianney Minor Seminary, will conduct the lectures.

Those needing transportation to attend the session may call Mrs. Ruth Naegle at 491-6388.

At Gesu Church in downtown Miami a Novena of Grace in honor of St. Francis Xavier begins on Thursday, March 4, and continues through March 12.

The Liturgical form of the Novena will be incorporated in every Mass.

Laity to join Sisters in prayer

The Sisters Council of the Archdiocese of Miami have invited Religious and laity in South Florida to join them in a day of prayer, fasting, almsgiving and sacrifice for the hungry of the world on Ash Wednesday, March 3.

Contributions may be sent to communities especially dedicated to the hungry of the world.

Priests, school staffs attend CSB social

WEST PALM BEACH — Almost 50 Palm Beach and Martin County pastors, assistant pastors, Catholic school principals, and members of their faculties, attended a special social in their honor last Friday at the Catholic Service Bureau offices here.

Purpose of the social was to acquaint them better with the services available for their assistance, and to give them an opportunity to meet the CSB

staff of psychologists and social workers.

Special interest was shown in the established programs to assist children, parents and school teachers in dealing with problems hindering the learning processes.

There was also considerable interest shown in some new programs currently being organized by the CSB "to reduce unnecessary and premature institutionalization of the aging, and to combat their loneliness and isolation," explained Richard Coon, Jupiter, chairman of the board of directors.

Several guests admitted they were pleasantly surprised both by the extent of the services which are available to the parishes, and the expertise of the CSB staff.

Coon and Administrative Director Bill Vendric introduced the staff, including: Judy Thompson, in charge of consultation services to parochial schools, and parent-child counseling services; Madeleine Schultz, in charge of adoption services; and Judy Reddig, who is heading the scheduled new services to the aging.

The Society of St. Vincent de Paul donated the refreshments.

Sebastian women plan excursion

FORT LAUDERDALE — This year's annual "Fun and Fund Raising" cruise to the Bahamas aboard the SS. Bon Vivant will be sponsored by St. Sebastian Council of Catholic Women from March 14 to March 17.

The ship will depart from Miami's Dodge Island on Sunday, March 14 and return on Wednesday, March 17.

Reservations and full details may be obtained by calling Mrs. Sebastian Adamo at 524-2737.

The mailman isn't the only one who knows you just received your social security check.

It seems we all know someone who has had a Social Security check stolen or lost. Perhaps it even happened to you.

But now there is a way to prevent that. Simply have the Government deposit your Social Security check directly into a First Federal of Miami Statement Savings Account. You avoid the possibility of theft or loss. You also avoid having to wait in long lines to cash your check and your Social Security funds earn daily interest at the rate of 5 1/4% a year.

Each month, you receive a Free Statement showing all deposits, withdrawals and interest credited to your account.

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"THINKING DAY" *A fun day for girl scouts*

By ARACELI CANTERO
Voice Staff Writer

"No hands for this game," the scout leader called out as she blew the whistle for the game to start.

Lightning-quick, the girls dropped to their knees, grabbed hats with their teeth and began the race to place them on each other's heads.

"Make sure your hands

keep to the rope," the leader kept saying amidst the shouts and cheers of the youngsters watching.

They were some 80 Girl Scouts from the Poinciana and Live Oak neighborhoods in South Miami, celebrating their traditional International Thinking Day.

After the game of "Hats" from Israel, they en-

thusiastically played "Mexican Cockfight;" "Flying Fish;" a game from Pakistan; and the British "Dragon."

"This is real fun, and I like the food too," nine-year-old Mary Sosa said during the snack break, expressing the delight of both the youths and adults participating in the day's events.

Still with some cookies in

hand, she and her friends were looking at small dolls from different countries, that had been displayed for the girls by the Altrusa Club.

"This is an opportunity for the girls to learn about other countries," explained Mrs. Consuelo Otero, membership specialist for the Girl Scout Council of Tropical Florida.

"All over the world on Feb. 22, scouts celebrate Lord and Lady Baden-Powell's birthday. It is a time when scouts from all over think of each other and of the meaning of Scouting," she said.

"Through scouting, we would like to dispel all selfishness," Robert Baden-Powell once wrote to describe the movement he had founded at the beginning of the century in England. "We would like to inculcate in youth a spirit of service and mutual good will."

It is still this same spirit which inspires the more than 12 million boys and some 8 million girls all over the world.

Called Boy Scouts of America, the movement came to the United States in 1910, and two years later a girls branch began to function under the leadership of Juliette Low.

There are in this country over three and a half million girl scouts and half a million adult leaders.

"We function similarly to the boys, but altogether separately," Mrs. Otero explained. "Our membership is

increasing every year."

In charge of explaining the goals and the meaning of scouting to Latin families less familiar with the movement, Mrs. Otero finds that slowly, stereotypes and false images are being eliminated. "This is a place where we respect each other's culture, and where the girls learn about each other's customs; but we need more adult Spanish-speaking leaders, and it is not always easy to find them."

There are 15,000 girl scouts and 2,300 adult leaders in the Florida Council, which includes Dade and Monroe counties. It is through the Council that local troops are chartered, usually organized in connection with some kind of institution, a church, school or civic group.

Although the scout movement does not follow a particular religious belief, it respects and encourages the religious faith of its members. It is thus that Catholic adult leaders within the scouting movement may be the leaders of the Catholic scouts.

"It is not always easy to find Catholic parishes who may want to host a Catholic scout's group," Mrs. Otero explained. "Yet this is a means by which the youngsters can feel part of their Church, for if a Catholic kid gets used to always having fun in some other church, he may very well end up being part of it."



Woman to sue employer who demanded she have abortion

A suit has been filed in Dade County Circuit Court on behalf of a woman fired from her job for refusing to obtain an abortion.

Mrs. Carolyn Marder was discharged as resident manager of the Northview Apartments, 2255 NW 119 St., after she refused to comply with the demand of Irving Haymes, owner, that she obtain an abortion, according to attorney Joseph M. Fitzgerald, Jr.

THE ATTORNEY offered his services free of charge to Mrs. Marder after reading about her plight in a local daily newspaper.

As resident manager of the Northview apartments, Mrs. Marder, who is 26; her husband, Harold; and their 12-year-old son lived rent-free in a small apartment on the premises. Her salary was \$125 a month and her husband was paid from \$40 to \$60 each time he repainted a vacated apartment.

When Mrs. Marder informed the apartment owner, Irving Haymes, that she was pregnant, he told her to obtain an abortion or lose her job.

AT THE end of November, Haymes cut off the Marder

apartment's electricity and telephone service, but restored the electricity after Fitzgerald contacted Haymes' attorney, Fitzgerald said.

In December, the family moved into a public housing project. Mrs. Marder is unemployed now and her husband works part-time. The Miami Catholic Service Bureau has been assisting them, Fitzgerald said. Mrs. Marder is Catholic; her husband is not.

He said she is about halfway through pregnancy now and has nearly miscarried several times. He called Haymes' action in cutting off telephone service "callous disregard" because the family had to call an ambulance when emergency trips to the hospital were necessary.

FITZGERALD said he has filed a suit for damages against the apartment owner for turning off the apartment's electricity and for attempting to evict the couple without due process.

He is also contending that the owner violated the family's right to privacy and interfered with Mrs. Marder's contractual relationship with the State of

Florida by influencing the unemployment compensation bureau to reject her claim. She told the bureau she had been resident manager since March, but Haymes claimed she had had the position only since July.

The suit will not come to trial for several months, Fitzgerald said.

Meanwhile neither the American Civil Liberties Union (ACLU) nor the National Organization for Women (NOW) have offered to assist Mrs. Marder.

BOTH organizations have been involved in cases on behalf of women seeking to have abortions and have repeatedly advocated the right of a woman to choose to have or to refuse an abortion.

Fitzgerald said neither he nor Mrs. Marder had requested assistance from either organization. But he added that he assumed they knew of the case, which has been reported in Miami newspapers.

A spokeswoman for the ACLU in Miami said that the local organization has only recently hired a staff attorney and that it has been impossible to seek out cases. Until now,

the local ACLU has become involved in cases only after one of the parties submitted a written request for assistance, she said.

The president of the Dade County chapter of NOW could not be reached for comment.

Living Lent not easy

(Continued from Page 1)

during Lent and stopped blind. Jack is sixteen. We told him if he buttoned his lips complaining about school, home, the Church and the government, he'd be doing penance and spreading much needed peace."

We ended the animated chat like the farewell of a mutual admiration society. The last note sounded found us in agreement, namely, that while what they had said was true, it was also true that even with this new approach Lent is not easy.

And, of course, it is not meant to be. If it created no spiritual tension, if it did not demand a certain toughness on

our part towards ourselves, it would not bring about much of a change of heart.

So we agreed heartily that more than will power was needed here. More than good resolutions, which shine brightly on Ash Wednesday and look like the discarded ashes the following day.

What we need in this new approach to Lent to make Jesus more real is added strength, the kind of supernatural strength that comes from deeper, more meaningful prayer. And most especially the prayer of the Mass, daily Mass. Tapping that source of power can keep us moving during Lent in the right direction—to a closer union with God. And deeper peace.

Spring festival at St. Clare

NORTH PALM BEACH—The annual Spring festival in St. Clare parish begins today (Friday) and continues on Saturday and Sunday on the grounds at 821 Prosperity Farms Rd.

A free circus and a parade will be featured in addition to games, rides, variety booths and refreshments.

Emergence of believe in afterlife

know
your
faith

By STEVE LANDREGAN

Weaving its way through the Old Testament from the Pentateuch to the Books of Wisdom, Daniel and Maccabees, is a thread of revelation that confronts man's age-old question of why the just suffer and the unjust frequently prosper in this life.

AT THE BASE of the problem is Israel's ancient belief that meaningful existence ends with death (Ps 39:13) and that the dead are no more. Existence beyond the grave is limited to a shadow existence is Sheol without hope or experience of God (Is 38:18).

Coupled with this was the equally ancient teaching that man would be punished for his sins and rewarded for his justice (Dt. 24:16, Ez 18:4).

Given these persistent teachings is it any wonder that Job grappled with the question of earthly justice asking pleadingly, "Why do the wicked still live on, their power increasing with their age?" (Job 21:7).

The anguish of Job and pragmatic pessimism of Ecclesiastes (Qo 7:15ff) do little to resolve the dilemma caused by the teaching that God rewards the just man and punishes the unjust in this life.

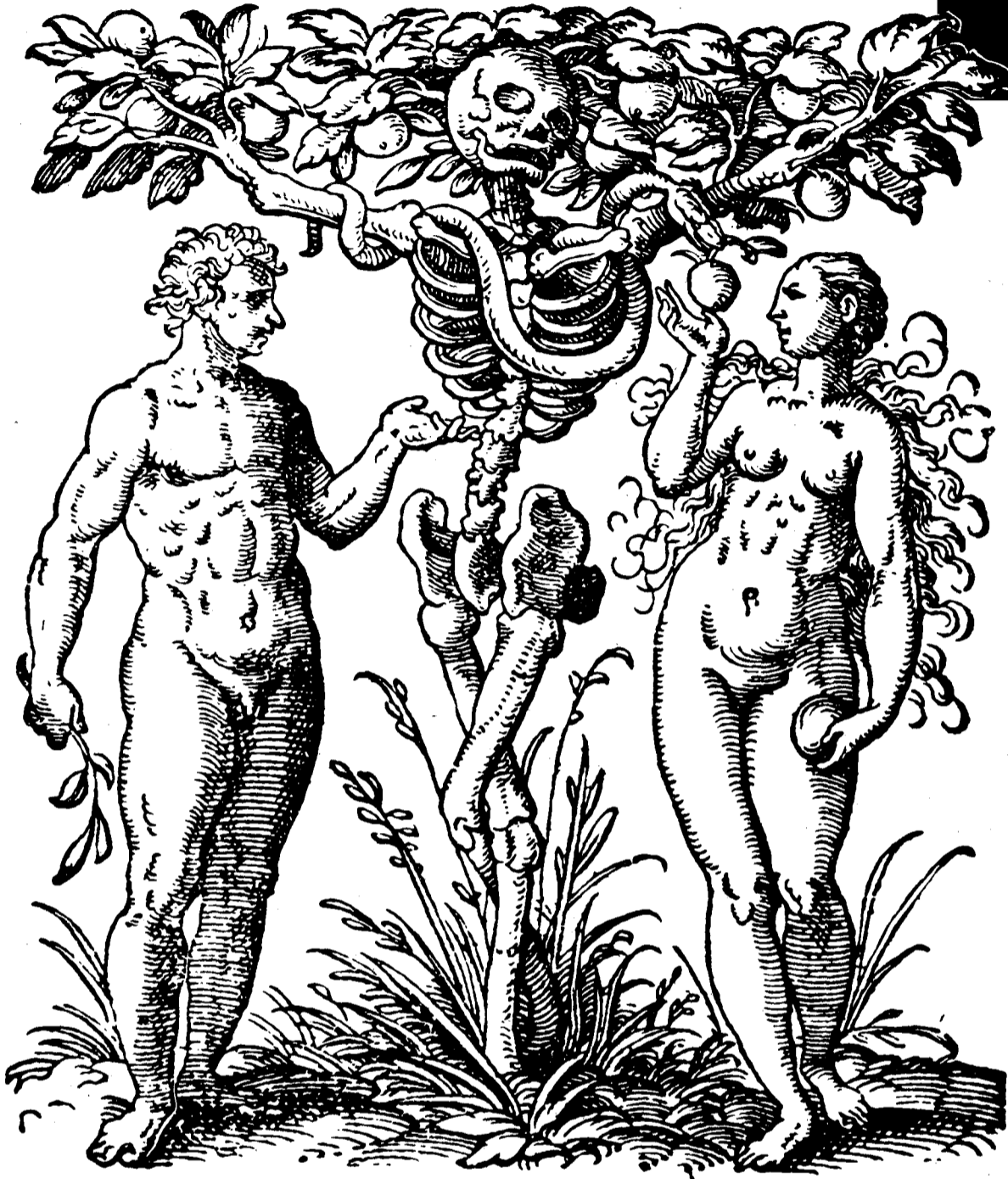
It is in the last books of the Old Testament that an answer is forthcoming when the concept of an afterlife and eternal retribution surfaces in Judaism.

During the persecution of the Jews by Antiochus Epiphanes, the Seleucid despot, many Jews made the ultimate sacrifice of martyrdom (2 Macc 6:18-7:42) rather than worship the pagan gods of Greece. Others betrayed their Judaism to save their lives. It was inconceivable that the Jew who died rather than abandon God could be worse off than the Jew who did abandon Him and lived.

A recognition of afterlife and eternal retribution is contained in the accounts of the Maccabean martyrs, particularly in the story of the widow and her seven sons (2 Macc 7:1-42).

The concept is also found in two other of the last works of the Old Testament, Daniel and the Book of Wisdom.

DANIEL is part of that literary genre or form known as apocalyptic that flourished in the last centuries before Christ and in the early Christian era. An overly simple explanation of apocalyptic would be to describe it as literature written to console a people undergoing persecution by comparing their present ordeal to a similar ordeal in an



"For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world." From article by Steve Landregan.

The tree of knowledge turns into the tree of death for Adam and Eve in a 16th century woodcut. (Sketch from Devils, Demons, Death and Damnation)

earlier era. It reassures the persecuted that God has not abandoned them and that just as he brought about justice to their ancestors he will bring about justice in their present circumstances.

Daniel is the ancient figure through whose experiences, the sufferings of the Jews exiled to Babylon in the 6th century B.C. are shown as parallel with those being suffered by the Jews of the 2nd century B.C. under Antiochus Epiphanes.

In the latter part of Daniel the tribulations of the Jews of the Maccabean period are described as if in prophecy. It is in this section where the significant reference to afterlife and eternal retribution is found. Referring to the persecution, the author says:

"Many of those who sleep in the dust of the earth shall awake; some shall live forever, others shall be an everlasting horror and disgrace" (Dn 12:2).

Another reference is found in the Book of Wisdom.

Although the book is traditionally attributed to Solomon, most scholars agree that it was composed in Greek, probably at Alexandria in the 1st century B.C., by a pious Jew. The book sees God, the God of Wisdom and the God of the Israelites, as wise, just, loving and saving. It does much to pave the way for the teachings of Jesus in the New Testament.

THE TEACHING of Wisdom on death is clear: "For God formed man to be imperishable; the image of his own nature he made him. But by the envy of the devil, death entered the world, and they who are in his possession experience it. But the souls of the just are in the hand of God and no torment shall touch them. They seemed, in the view of the foolish, to be dead; and their passing away was thought an affliction and their going forth from us, utter destruction. But they are in peace." (Wis 2:23-3:3).

As the birth of Christ nears, Old Testament revelation reaches a point

where pious Jews can acknowledge that "the just live forever, and in the Lord is their recompense, and the thought of them is with the

Most High. Therefore shall they receive the splendid crown, the beautiful diadem, from the hand of the Lord" (Wis 5:15-16).

DISCUSSION POINTS AND QUESTIONS

1. Read The Book of Daniel. Read 2 Maccabees, Chapter 7.
2. Read The Book of Wisdom.
3. What is meant by apocalyptic form?
4. Why was The Book of Daniel written?
5. Discuss how The Book of Wisdom paves the way for the coming of Christ.
6. Discuss the teaching of Wisdom on death. Reflect upon these passages.
7. What kind of man was the prophet Ezechiel?
8. What does the choice of spiritual illiteracy teach us? Discuss how this might apply to people today.
9. Why was liturgical celebration important during Ezechiel's time? Is liturgical celebration important today? Why?
10. Discuss the merits of memorizing passages from Scripture: the merits of memorizing doctrinal statements.
11. Pick out a meaningful quotation from Scripture once each month. Memorize it and reflect upon it.
12. Why is it meaningful to stand by one's convictions in spite of obstacles? Discuss.
13. Discuss the meaning of Christ's death and resurrection? How does this apply to you? Reflect upon your answer.
14. Do you feel that the Church today is growing spiritually? Why? Discuss.

Memorizing Bible Texts

By REV. CARL J. PFEIFER, S.J.

I read recently of devout Muslims who are able to recite the entire Koran from memory. There are said to be Jewish believers who know the whole Hebrew Bible by heart. In accounts of survivors of Nazi concentration camps it is not unusual to read of the courage and comfort inmates drew from sharing with each other passages of the Bible that they had memorized long before.

IF YOU or I were thrown into a concentration camp tomorrow, with no books, without a printed Bible, how much of the Scriptures would we remember well enough to draw upon for our own and other's encouragement? I fear most of us would have little more than one or two phrases like "You are Peter and upon this rock I will build my Church" (Matt. 16:18).

This is not surprising. The Bible was not a strong part of our early Catholic education. We memorized doctrinal statements from the Baltimore Catechism, supplemented by Bible stories. Memorizing segments of God's Word was not widely practiced.

Our Protestant neighbors were meanwhile focusing their religious education on the Bible. Memorizing Bible texts was encouraged in all kinds of ways—Bible games, Bible puzzles, Bible songs. How much the Bible came to mean to many Protestants in helping them cope with life's ups and downs, I have come to learn in recent years from close association with Protestant lay men and women.

While Protestant religious education has been criticized for its often naive and sometimes meaningless memorizing of Bible texts—much as Catholic catechesis has been criticized for too much memorizing of abstract doctrinal statements—there does seem to be a real value in learning Bible texts—and doctrinal statements—by heart.

If the Bible is meant for helping us make sense out of our lives and live life more meaningfully and happily, it is important that we gradually become more familiar with it. Listening to the Scriptural readings each Sunday at Mass is one important way of slowly becoming acquainted with the Bible. Reading the Bible at home on occasion is another means.

Memorizing Bible texts seems to me to be a very useful way of making the Bible your own and relating it to daily experience. But we will not do so in our usually hectic and scattered lives unless we find a simple, meaningful way of working at it. Here is what one family I know does.

Each week they will find a Bible quotation that they like, one that says something to them. For example, a recent text they found meaningful is from Psalm 31, verse 15: "My trust is in you, O Lord; I say, 'You are my God.'" Another favorite was from St. Paul's first letter to the Corinthians: "By God's favor, I am what I am" (1 Cor 15:10).

Where did they ever find those quotes? From one of the children's religion textbooks. What did they do with the quotes? They had one of the older children copy the quotation onto a piece of paper. One of the younger children then colored it. They hung it on the refrigerator door in the kitchen. It stayed there all week. They found it interesting and easy in an informal way to read the text, perhaps pray it, talk about it a little at times when they bumped into each other reaching into the refrigerator.

THE TEXT also provided something the younger children could draw or illustrate.

During the week the one text wove itself quietly in and out of the ordinary routine of family living. By the end of the week everyone knew it by heart, almost without trying. And because they learned it in so natural a way, in touch with daily living, it seemed to mean a lot to everyone in the family. Other passages for other weeks were found in the Sunday readings heard at Mass, or in the priest's homily, or in the diocesan newspaper, or by reading the Bible.

Try it. You may not wind up being able to recite the Old and New Testaments by heart, but you may find the Bible really has something to say to you in your everyday living.

"I recently read of devout Muslims who are able to recite the entire Koran from memory. There are said to be Jewish believers who know the whole Hebrew Bible by heart." From article by Father Carl Pfeifer. An old woman in Bethlehem reads her Bible diligently.

Ezekiel

WHIRLING

By REV. ALFRED MCBRIDE, O. PRAEM.

Space buffs might take to the opening scene of the book of Ezekiel. Seated on the banks of the river Chebar in the city of Babylon, the prophet planned to enjoy the beauty of the famed hanging gardens. Instead he was treated to a heavenly spectacular of whirling wheels, four faced men, crystal skies and a sapphire throne. "Such was a vision of the likeness of the glory of the Lord." (1:28)

In this splendid setting God called Ezekiel to the life of prophecy. Ezekiel accepted this commission by metaphorically swallowing the honey sweet scroll of the Lord's words.

IN THE FIRST half of his prophetic ministry, Ezekiel preached conversion and penance in Jerusalem. He told the people that if they were to recover their sense of faith and spiritual discipline, no political harm would come to the Holy City. For six years he fought with their consciences. He failed. They

chose spiritual illiteracy, a life of morality without God.

The armies of Babylon came and conquered the city and deported a major part of the population. Ezekiel accompanied his people to the city of exile, Babylon.

Now Ezekiel perceived a different role for his spiritual leadership. Whereas before he struggled to rescue them from their blind presumption, now he mounted a campaign against their despair. In Jerusalem he had afflicted them for their comfortable hedonism. In Babylon he comforted them in their hour of despairing desolation.

That is why he often repeated to them the story of the Dry Bones. He pictured for them a valley strewn with the skeletons of warriors and civilians who died in a battle with an overpowering enemy. God comes to him and asks, "O son of man, can these bones live?" Ezekiel says that only the Lord knows that answer.

Then God asks the prophet to pray for the Spirit

to come upon these exiled dried up spirits. "Come, O spirit, and breathe into these slain that they may come to life." (37:9) As Ezekiel prayed the skeletons grew flesh and sinew. The bones linked again. Life poured into the bodies and that legion was newly created a people.

It was Ezekiel's most popular parable of hope. He inspired the people to realize their exile was a temporary condition, a creative moment where their spiritual and ethnic identity would be reborn. "O my people! I will put my spirit into you that you may live. I will settle you upon your land (Israel)." (37:14)

It was in Babylon that Ezekiel and his associates invented the idea of the synagogue. These meeting houses served as fraternal gathering places for the exiles. There they could hear the ancient stories of their origins and begin to remaster the ethical and spiritual teachings of Moses and the patriarchs.

As an ordained priest, as



REFLECT

By ANGELA M. SCHREIBER

"How would you like to go to the Holy Land?" asked a co-worker. "How would I like it? It would just be a dream come true, that's all!" was my reply. But I thought it was an idle question. A few minutes later when he handed me the literature, I realized he was serious. A couple of weeks later, I was on the plane heading for the land all Christians and Jews dream of visiting. That was four months ago.

WE SPENT the first day in Jerusalem. The ancient ruins, the old city itself, makes one feel as though time is standing still. Walking along the Via Dolorosa (The

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well as being a commissioned prophet, Ezechiel understood the aching emptiness caused by the absence of sacrifice and liturgical celebration. True, each home and synagogue could foster the warmth of prayer and the canons of moral discipline. But ultimately there was a further need, that of sacrifice, deep in the racial memory and present bones of this people.

Ezechiel faced this problem two ways. Wearing his prophetic that he intensified his people's moral consciousness and need for spiritual purity and nobility. Donning his priestly hat he created for them a master plan for enshrining the sacred as the visible counterpart to their interior holiness.

He held up for them a remarkably detailed architectural blueprint for the Temple that must be rebuilt upon their return. He insisted on walls and spaces that would be zones of holiness wherein the sacredness of God would be impenetrably preserved. With no apologies

he isolated the sacred from the secular, not out of a disdain for the secular, but from a conviction that the tension caused by the separation was good for both. To homogenize them too closely was to lose the value and perception of each.

HIS PLAN was something like the precautions taken by a modern hospital staff to insure the purity of an operating room. His rules for worship, for priestly discipline and for the adorers were a sort of sterilization process meant to conserve the consciousness of the sacred.

To some contemporary minds, Ezechiel's "high church" ritualism seems both unattractive and unnecessary. But such readers must recall the need to which he was ministering. His listeners needed a strong dose of the sacred as illustrated in majestic ritual.

Who is to say that need does not exist today?



"Such was a vision of the likeness of the glory of the Lord."
From article by Father Alfred McBride.

Ezechiel's vision of the majesty of God is portrayed in this painting by Raphael. (Photo by Scala Fine Arts Publishers).

CTIONS

Christ's Presence in Israel

Way of the Cross), one can almost hear the derisive jeers of the people—jeers that stifled the sounds of the few who wept—as Jesus made the laborious journey to Calvary. Suddenly, 2,000 years seems but a day.

Just as suddenly, the realization that human nature has not changed is disturbingly acute. For a long period, throngs of people gathered to hear Jesus' message of love and justice. Then, like a flash of lightning, many turned against Him and joined in his persecution. His promise of an eternal kingdom rather than an earthly one was disappointed to many.

Then, as now, man is attracted to the things of this

world. But there are always the men and women who see beyond themselves and persevere in spite of obstacles—the Mother Teresas, the Doctor Dooleys, and on the small scale of things, that neighbor who always seems to be near during a time of crisis to lend a helping hand. These are the people who carry his message of love on through time. This relentless message. This strong, unbreakable thread that has no beginning and no end.

These were thoughts that raced through my mind as I walked the Via Dolorosa.

And then I remembered my own crosses, hardly pinpricks in the scheme of the human race and I wondered

how He stood the pain of all the world's sins and injustices. A human being can break beneath only one great sorrow. Yet He bore the crushing weight of the world's evils alone. It is beyond our understanding.

From the many people who were born before Him and the many who have come after and are destined yet to be born, why did the Divine Son make Himself one of us? Why did He live and die for us? Why did He allow those whom He created to be the instruments of his death?

As Christians, we know that He loved us so much that He lived among us, died for us, and finally rose from the dead so that we, too, might join Him eternally.

Looking at the site of Calvary, my thoughts centered on his persecution. How abominable it must have been! And I seemed to hear Him say from the depths of his being, "My God, my God, why have you forsaken me?" Then I remembered the times that I had asked, "Why, God, do I have to suffer so? Why? I've done nothing to deserve such treatment. Take away my pain."

More often than not, the pain does not go away. But somehow the strength to bear what has to be borne comes. Why is it that this strength shows itself? Why is the pain not wiped away? Standing where He had stood, looking at the terrain that was home

to Him on this earth, the answer was crystal clear.

CHRIST'S suffering and death healed the world so that the breach that had separated God and man so long closed. Spiritual unity was possible once more. But I cannot walk through life unhurt, untouched by pain. My hurts, even though they are as nothing in the history of mankind, cleanse me so that finally when eternity begins for me, the door of eternal light will be open so that I may enter and live there forever.

Christ's overwhelming presence still dominates the soil of Israel. He lights the world but I believe his light is strongest there.

THE GOSPEL TRUTH

Strange logic: Christ YES, Christ's Church, NO

Reading I, Hos. 2: 14, 15, 19-20
Reading II, IICor 3, 1-6
Gospel Mark 2:18-22



By FATHER ERNESTO MOLANO
St. Rose of Lima Church

One of the most frequent problems these days is the attitude found in quite a few people who do not hesitate in affirming their belief in Jesus while at the same time rejecting the Church.

There are many even among the youths educated in our Catholic Schools, who say YES to Christ and NO to the Church. But this attitude is found also among committed people who would define themselves as true believers.

Fascinated by the attraction of Christ's surrender for the sake of others, they do not doubt Him. Yet at the same time they do not want to accept the Church, presenting to the effect a number of complaints.

And the question that comes to mind is whether there can be a faith in Jesus, without belief in the Church which is destined to convey through the years, the salvation brought by Jesus and the good news of the Kingdom of God.

The fact of thinking of a Jesus without his Church is already a sign of crisis in the Church. Does Jesus need the Church? Does the Church need Jesus? It is evident that they need each other.

But to pretend to follow Jesus while at the same time rejecting the Church is something more subtle.

Jesus acts through and in the community of believers. It becomes evident throughout the Gospels that wherever Jesus is, men gather. Jesus behavior points not to the

salvation of individuals, but to the reunion—communion—of the people of God through the message of the Kingdom; it is the reunion that becomes visible in Pentecost, the event that helps us understand the community life of the first Christians.

The Church is the community of those who commit their lives to Christ; "It's the sign or Sacrament of God among men," as Vatican II Constitution on the Church, Lumen Gentium, tells us.

Every local community, be it a Diocese or a parish, regardless of the pastoral difficulties it may be going through, has to preserve its communion with the whole Church, whose visible head on earth is the Pope.

One fascinating thing among today's youth groups, the "Jesus People," as well as the "hippies," is to discover among their non-conformity, rebellion, drugs and communes their search for answers to fundamental questions, such as the meaning of God, Jesus and of the Church.

It should be a matter of concern to note that our youths want to discover Jesus without intermediaries. And while their interest for God and for Jesus grows, when the question of the Church comes up, all we hear from them is harsh criticism.

Yet we shouldn't forget—and I mean this for us adults—that when young people criticize the Church, it's because deep down they can't remain indifferent towards it.

This is one of the best of times: people are more than ever ready for sincere and straight-forward dialogue.

Therefore it is important to make people realize, that from the beginning, the way to Jesus was the primitive Church. There is no way of reaching Jesus, while evading the Church's preaching.

To believe in a Christ without the Church, is somehow to have an individualistic, egocentric idea of salvation.

To be a Christian, demands a radical acceptance of Jesus of Nazareth, the risen Jesus of whom the primitive Church community gave testimony.

The same Christ who is today present in the Church as spouse, renewing everything in love and in joy.

Prayer of the Faithful

EIGHTH SUNDAY OF THE YEAR
February 29, 1976

Priest: Father, this day we lift up our hearts, and our prayers rise to You like incense. Please listen, as we speak to You about our needs and our fears:

LECTOR: The response for today will be: Lord, we ask You, hear our prayer.

LECTOR: For the weak and anxious, that their burdens may be lightened by their faith in the message of Christ, we pray:

People: Lord, we ask You, hear our prayer.

LECTOR: For the poor and downtrodden, that they may gain some relief through our care and concern for them, we pray:

People: Lord, we ask You, hear our prayer.

LECTOR: For the wealthy and prosperous, that they may always use their wealth and influence for the benefit of all mankind, we pray:

People: Lord, we ask You, hear our prayer.

LECTOR: For the proud and arrogant, that they may find true happiness in the simplicity and honesty of the Gospel, we pray:

People: Lord, we ask You, hear our prayer.

LECTOR: For the sick and dying, that Jesus' words of healing and consolation may bring them comfort and solace, we pray:

People: Lord, we ask You, hear our prayer.

Priest: Father, we thank You for being a listener. Help us to be strong. Help us to stand with the convictions of our faith and to live the message of your gospel. This we pray in the name of Jesus, your Son.

People: Amen.

ASH WEDNESDAY
March 3, 1976

Priest: Father, your people hunger for You. In this season of Lent, help us to grow roots of faith and branches that reach out with love toward You and your people.

LECTOR: The response for today will be: Lord, hear us.

LECTOR: The mercy of God is wider than the sea. That we may be sensitive to others and always try to understand them and forgive their mistakes, we pray:

People: Lord, hear us.

LECTOR: God stays with his people for all time, through all ages. That we may always be available when someone needs, our help, or needs our understanding, we pray:

People: Lord, hear us.

LECTOR: Jesus sought a quiet place, a quiet time to pray. That we might find the time to talk to God, to talk to our Father, we pray:

People: Lord, hear us.

LECTOR: The apostles were charged with the task of spreading the gospel. That we may go forth and do the same, we pray:

People: Lord, hear us.

LECTOR: After wandering 40 years, the Jews found the Promised Land. That, after the 40 days of Lent we may come to know the joy of Easter, we pray:

People: Lord, hear us.

Priest: Father, increase our faith. Help us to grow during these 40 days in our love for You, for others, and ourselves. We ask these things in the name of Jesus who is Lord of Love and the Bringer of Peace.

People: Amen.

1976

television=movies

Christopher Awards announced

Producers, directors and writers received Christopher Awards on Feb. 26th for their work in television and films. A total of 14 network television specials, and five feature films were singled out during a reception at The Christopher Center, 12 E. 48th St., New York City.

In announcing the winners, Father Richard Armstrong, director of The Christophers, remarked: "We do as our motto suggests. Rather than 'curse the darkness' and condemn works of questionable merit, we try to 'light a few candles' by singling out the very real contribution good programs and films have made to society during 1975. We hope doing so will encourage the broadcast and film industries to keep these works around a little longer so they can reach more people."

TELEVISION AWARDS

"ABC News Closeup on

Autos: Spoiled by Success?" (ABC); "All Creatures Great and Small" (NBC); "Babe" (CBS); "CBS Reports: The American Way of Cancer" (CBS); "Ceremonies in Dark Old Men" by Lonne Elder III (ABC); "Death Be Not Proud" (ABC); "The Great Migration: Year of the Wildebeeste" (CBS); "I Will Fight No More Forever" (ABC); "The Incredible Machine" (PBS);

"Journey From Darkness" (NBC); "Miles to Go Before I Sleep" (CBS); "The Rivalry" (NBC); "The Skating Rink-An ABC Afterschool Special" (ABC); "Valley Forge" (NBC).

MOTION PICTURE AWARDS

"A Brief Vacation"; "Distant Thunder"; "Lies My Father Told Me"; "The Magic Flute"; "The Man Who Would Be King."

Capsule movie reviews

Breakheart Pass (United Artists) is a standard Charles Bronson vehicle, this time a western with a mystery twist. It is moderately exciting, the plot is filled with red herrings, and there is the usual lamentable reliance on violence. (A-III)

The Premonition (Avco Embassy) A dull and unexciting thriller about a parapsychologist's attempt to find a

missing child through the foster mother psychic contact with the child's dead mother. (A-III)

Seven Beauties (Cinema 5) Writer-Director Lina Wertmuller's superb tragicomedy about the price of survival, starring the marvelous Giancarlo Giannini. A film for mature viewers only. (A-IV)



Cornel Wilde stars as a veteran diver who penetrates a shark-infested sea to recover a sunken fortune, in "Sharks' Treasure," to be shown for the first time on television on "The CBS Friday Night Movies," Friday, Feb. 27 (9:00-11:00 p.m., ET) in color on WTVJ, Channel 4.

'Sound of Music' comes to TV

SUNDAY, FEB. 29
7:00 p.m. (ABC)—THE SOUND OF MUSIC (1965)—The enormously popular film version of Richard Rodgers-Oscar Hammerstein II musical about the Trapp family, starring Julie Andrews and Christopher Plummer, makes its television debut. (A-I)

FRIDAY, FEB. 27
9:00 p.m. (CBS)—SHARKS' TREASURE (1975)—A not very exciting movie about diving for sunken treasure and a boat hijacking by murderous escaped convicts. A homosexual element in the plot makes the picture strictly adult. (A-III)

SATURDAY, FEB. 28
9:00 p.m. (NBC)—WESTWORLD (1973)—an inept science fiction film that is built upon a single idea: the

revolt of the robots designed to entertain at a futuristic adult amusement park. The ludicrous nonsense served up includes something about complaisant female robots. (A-III)

RELIGIOUS PROGRAMS

SUNDAY
7 a.m. THE CHRISTOPHERS—Ch. 11 WINK, Ch. 5, WPTV
9 a.m. CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. "The Serra Club," with Dr. Mike Bevilacqua, Judge Clyde Atkins, atty. Joseph Fitzgerald, Pres. Paul Schaefer.
10:30 a.m. THE TV MASS—Ch. 10 WPLG Fr. Robert Palmer
2 p.m. INSIGHT—Film WINK Ch. 11.
4:30 p.m. THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
5:30 a.m. CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
8:35 p.m. GUIDELINES—WIOD, 610 k.c., Miami.

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V AMUSEMENTS MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

Aaron Loves Angela (B)
Act of Aggression (B)
Adventures of Sherlock Holmes' Smarter Brother (B)
Apple Dumpling Gang (A-1)
At Long Last Love (A-3)
All Screwed Up (A-4)
Adventures of the Wilderness Family (A-1)

Brannigan (A-3)
Beyond the Door (C)
Breakout (A-3)
Barry Lyndon (A-3)
Black Bird (B)
Brother, Can You Spare a Dime? (A-2)
Bug (B)
Bite the Bullet (A-3)
Bucktown (C)
Best Friends (B)
Black Christmas (B)
Black Moon (B)

Children of Rage (A-3)
Coonskin (B)
Cornbread, Earl and Me (A-3)
Creeping Flesh (A-3)
Cry Uncle! (C)
Candy Tangerine Man (C)
Conduct Unbecoming (A-3)
Cleopatra Jones and the Casino of Gold (B)
Cooley High (B)
Cry Rape (B)

Distance (A-3)
Delusions of Grandeur (A-2)
Down the Ancient Stairs (B)
Don't Cry with Your Mouth Full (A-4)
Death Race 2000 (C)
Devil's Rain (A-3)
Dolemite (C)
Drowning Pool (B)
Devil is a Woman (B)
Diamonds (A-3)
Dog Day Afternoon (A-4)
Dragon Flies (B)
Distant Thunder (A-2)

Enfants Terribles, Les (A-4)
Escape to Witch Mountain (A-1)
Earth is Our Sinful Song (A-4)
Eiger Sanction (C)

French Connection II (A-4)
Four Musketeers (A-3)
Four Deuces (B)
Framed (C)
Friday Foster (B)
Fortune, The (A-3)
Farewell My Lovely (A-3)

Gable and Lombard (B)
Great McGonagall (B)
Great Waldo Pepper (A-3)

Hindenburg (A-2)
Human Factor (B)
Hustle (B)
Hiding Place (A-3)
Hell (B)
Hennessy (A-3)
Happy Hooker (B)
Huckleberry Finn (A-1)
Hard Times (A-3)
Hester Street (A-3)
Hound of the Baskervilles (A-2)
Hearts of the West (A-3)

If You Don't Stop It... (C)
In Celebration (A-3)
Invitation (A-3)

Jock Petersen (C)
Jacqueline Susann's Once is Not Enough (B)
Jaws (A-3)
Janis (A-3)
Just Before Nightfall (A-4)

Killer Force (C)
Kamouraska (A-4)
Killer Elite (A-3)

Lost Honor of Katharina Blum (A-3)
Lucky Lady (B)
Lancelot of the Lake (A-3)
Lulu the Tool (A-4)
Live a Little, Steal a Lot (B)
Life and Times of Grizzly Adams (A-1)

Let's Do It Again (A-3)
Love and Death (A-3)
Lies my Father Told Me (A-3)
Lizstomania (B)
Lepke (B)
Le Chat (A-3)

Magic Flute (A-3)
Man who Would Be King (A-3)
Mahogany (A-3)
McCullochs, The (A-3)
Monty Python and the Holy Grail (A-3)
Maids, The (A-4)
Mixed Company (A-3)
Master Gunfighter (A-3)
Mitchell (B)
Man in the Glass Booth (A-3)
Mystery of Kaspar Hauser (A-3)
Milestones (A-1)
Mr. Quilp (A-1)
Night of Counting the Years (A-2)
92 In the Shade (B)
No Way Out (C)
Next Stop, Greenwich Village (A-4)
Night Caller (B)
Nashville (A-4)
Night Moves (C)

Other Side of the Mountain (A-2)
One of Our Dinosaurs is Missing (A-1)
Old Dracula (B)
One Flew Over the Cuckoo's Nest (A-4)
Posse (B)
Passenger, The (A-3)
Pain in the A-- (A-3)
Pink Floyd (A-2)
Photographer (C)
Prisoner of Second Avenue (A-3)

Romantic Englishwoman (B)
Reincarnation of Peter Proud (C)
Report to the Commissioner (A-3)
Rancho Deluxe (C)
Race with the Devil (A-3)
Rollerball (B)
Return of the Pink Panther (A-2)
Rosebud (A-3)
Rupture, La (A-3)
Rooster Cogburn (A-2)
Royal Flash (A-3)

Seizure (A-3)
Seven Beauties (A-4)
Slap, The (A-3)
Story of Adele H. (A-3)
Sleeper (A-3)
Stepford Wives (A-3)
Streefighter, The (C)
Savage Sisters (C)
Swept Away (by an Unusual Destiny in the Blue Sea of August) (B)
Secret (A-3)
Story of a Teenager (A-3)
Stardust (A-3)
Strongest Man in the World (A-1)
Story of a Love Affair (A-3)
Sharks' Treasure (A-3)
Summertime (A-3)
Six Pack Annie (C)
Sheba, Baby (A-3)
Saturday Night at the Baths (C)
Sidecar Racers (A-3)
Seven Alone (A-1)
Specialist, The (B)
Special Section (A-2)
Sunshine Boys (A-3)

Taxi Driver (B)
That'll Be the Day (A-3)
Ten Little Indians (A-2)
Tommy (A-4)
Touch and Go (A-3)
This Time I'll Make You Rich (A-3)
Terrorists (A-3)
They Call Her One-Eye (C)
Together Brothers (A-3)
Torso (B)
TNT Jackson (B)
Three Days of the Condor (A-3)
Tidal Wave (A-3)

Unholy Rollers (C)
Up The Sandbox (A-4)
Undercovers Hero (B)

Whiffs (B)
Wild Party (C)
Wind and the Lion (A-3)
White Line Fever (A-3)
Walking Tall, Pt. II (A-3)
Wilby Conspiracy (B)
WW and the Dixie Dancekings (A-3)

Nala (A-3)
Yazuka, The (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 Objectionable in Part for All
C—Condemned

March Confirmation Schedule

The Sacrament of Confirmation will be administered in the following churches of the Archdiocese of Miami during March. Parishes combining for ceremonies are listed within parentheses, with the ceremony taking place in the parish listed in capital letters.

MARCH 1
8 p.m.
St. Cecilia, Hialeah

MARCH 2
8 p.m.
St. John the Apostle, Hialeah; St. Bernard, Sunrise.

MARCH 4
8 p.m.
St. Michael, Miami

MARCH 5
8 p.m.
(Our Lady of Divine Providence, Miami; St. Agatha, Miami and ST. BRENDAN, Miami;) SS. Peter and Paul, Miami.

MARCH 7
3 p.m.
Jesu, Miami; St. Andrew, Coral Springs; St. Vincent, Margate.

MARCH 8
8 p.m.
St. Vincent Ferrer, Delray Beach; St. Thomas More, Boynton Beach.

MARCH 9
8 p.m.
St. Lawrence, North Miami Beach.

MARCH 11
8 p.m.
St. Jerome, Fort Lauderdale.

MARCH 12
8 p.m.
Sacred Heart, Homestead; St. Coleman, Pompano Beach; St. Paul of the Cross, Juno.

MARCH 12
8 p.m.
St. Joan of Arc, Boca Raton; St. George, Fort Lauderdale.

MARCH 14
3 p.m.
Holy Spirit, Lantana; Queen of Peace Mission, Delray Beach; St. Maurice, Fort Lauderdale.

MARCH 15
8 p.m.
St. Ann, West Palm Beach; St. Edward, Palm Beach.

MARCH 16
8 p.m.
St. Hugh, Miami; San Isidro, Delray Beach.

MARCH 18
8 p.m.
St. Charles Borromeo, Hallandale; (St. David, Fort Lauderdale; ST. BERNADETTE, Hollywood.)

MARCH 18
8 p.m.
St. Juliana, West Palm Beach; (Queen of Heaven, North Lauderdale; ST. MALACHY, Tamarac;) Visitation, Miami

MARCH 19
8 p.m.
(St. Martha, North Miami; ST. ROSE OF LIMA, Miami Shores;) St. Timothy, Miami.

MARCH 21
3 p.m.
St. Martin, Jensen Beach; St. Christopher, Hobe Sound; Our Lady of Guadalupe, Immokalee.

MARCH 22
8 p.m.
St. Joseph, Stuart

MARCH 23
8 p.m.
St. Phillip Benizi, Belle Glade.

MARCH 24
8 p.m.
St. Patrick, Miami Beach.

MARCH 25
8 p.m.
(Queen of Heaven Mission, La Belle; St. Joseph Mission, Moorehaven; ST. MARGARET, Clewiston.)

MARCH 26
8 p.m.
St. Vincent de Paul, Miami.

MARCH 28
3 p.m.
Immaculate Conception, Hialeah; (St. Peter, Naples St. William, Naples; St. Elizabeth Seton Mission, Naples; ST. ANN, Naples.)

MARCH 28
3 p.m.
San Marco, Marco Island; St. Robert Bellarmine, Miami; Ascension, Boca Raton.

MARCH 29
8 p.m.
St. Luke, Lake Worth

MARCH 30
8 p.m.
St. Francis of Assisi, Riviera Beach; St. Dominic, Miami.

MARCH 31
8 p.m.
St. Stephen, West Hollywood.

Bicentennial program set for English students

"America-Land of the Foreign Born" will be the theme of a special bicentennial program which the English for Speakers of Other Languages division of the Dade County Schools will sponsor at 10:30 a.m., Thursday March 4 at St. Dominic parish, 5909 NW Seventh St.

For the past six years St. Dominic parish has provided classroom space for the program in which more than 2,000 students have studied English at the off campus location. Hundreds of these have become U.S. citizens, according to Rhea Gravel, English instructor assigned to

St. Dominic by the Dade County School System.

A special course in "Government and Our Constitution" is being taught during the bicentennial year with special emphasis on citizenship, she said. Workbooks have been donated by the U.S. Immigration and Naturalization Service. In addition an English Improvement class is conducted every Friday morning for business and professional people who cannot attend in the evening. Senior citizens as well as younger persons from Colombia, Mexico, China, Canada, Chile, Argentina, Cuba, and from Central

American countries comprise the classes held Monday through Friday from 9 a.m. to 12 noon.

Father Jose J. Yoldi, O.P., assistant pastor, will give the invocation on Thursday and Frank De Varona, principal, Miami Coral Park Adult Center, will welcome guests.

Guest speaker will be Lloyd Brumfield, director of the Adult Program in the Dade County Schools, Luncheon will be served at noon. In recognition of the program's success the Coral Gables American Legion Post has donated an American Flag for the classroom.

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It's a Date

Palm Beach County

Father Vincent Sheehy, pastor, St. Francis of Assisi Church, Riviera Beach, will speak on "Mary and the Church" in the next lecture of the Adult Education Series at 7:30 p.m., Monday, March 1, at ST. EDWARD CHURCH, Palm Beach.

A Day of Recollection sponsored by Catholic Daughters of America, COURT PALM BEACH, No. 780, and ST. JULIANA Women's Club, begins at 9 a.m., Wednesday, March 10, at the Cenacle Retreat House, 1400 S. Dixie Hwy., Lantana. Reservations may be made by calling 965-2928 or 832-3384 no later than March 9.

ST. LUCY Women's Guild, Highland Beach, will sponsor a luncheon and fashion show at 11:30 a.m., Tuesday, March 9 at the Light House Point Yacht and Tennis Club. Fashions will be presented by Sylvia of Delray. Reservations may be made by calling 278-9527.

Members of the K. of C. TRINITY COUNCIL, Boynton Beach, will observe a Corporate Communion during the 9 a.m., Mass Sunday, Feb. 29 in Holy Spirit Church, Lantana.

A spaghetti supper will be served beginning at 4 p.m., Saturday, March 6 in Madonna Hall of SACRED HEART CHURCH, Lake Worth. Tickets may be obtained by calling 588-7728.

Monroe County

Parishioners of SAN PABLO CHURCH, Marathon, sponsor a rummage sale every Saturday from 9 a.m. to 1 p.m. on the grounds at 51 St. Donations of salable items may be taken to the rectory.

Churches in the Upper Keys will participate in a World Day of Prayer at SAN PEDRO CHURCH, Plantation, on Friday, March 5.

Dade County

"An Evening with Kathryn Grayson and Peter Hurkos," will be an event of Friday, March 5 at 9 p.m. in ST. JOSEPH parish hall, Surfside. Tickets may be obtained by calling the rectory, at 866-6567.

"The Good News in Troubled Times" (the writings of the New Covenant) will be the topic of Dominican Father Daniel P. Madden, Barry College, during the last in a series of Scripture lectures at 7:30 p.m., Monday, March 1, in ST. ROSE OF LIMA parish.

ST. LAWRENCE COUNCIL of Catholic Women, N. Miami Beach, will sponsor a rummage sale today, Saturday, and Sunday.

A "Violets in Springtime" fashion luncheon will be sponsored on Tuesday, March 2, at Indian Creek Country Club, by ST. FRANCIS HOSPITAL. Fashions will be presented by Elaine O'Dell from a collection of Bal Harbor Shops. Proceeds will benefit the hospital Renal Dialysis Center.

ST. MARY CATHEDRAL Guild will sponsor their annual luncheon and fashion show at noon, Saturday, March 6, at the Miami Shores Country Club. Fashions will be modeled for both men and women. Husbands are invited to attend the show. Tickets may be obtained by calling 751-3000 or 754-9494. Reservations close March 1.

A "Cuban Night" festival will be held in ST. JOHN BOSCO parish, 1301 W. Flagler

St. on Saturday and Sunday, Feb. 28 and 29. A variety of booths of refreshments will be featured.

A fashion show will be presented during the monthly meeting of HOLY FAMILY Woman's Club on Tuesday, March 2, in the parish hall, 14500 NE 11 Ave., North Miami, at 8 p.m.

ST. CATHERINE OF SIENA Women's Club will sponsor a St. Patrick's dance on Saturday, March 3, at 8 p.m. in the parish hall. Music will be provided by the Irish-America Ceili Band. Tickets are available from club members.

Members of ST. JOSEPH Women's Club meet at 1 p.m., Monday, March 1, in the parish center, Surfside. Luncheon will be served.

Members of ST. AGNES Rosary Altar Society, Key Biscayne, will be hostesses during a World Day of Prayer at 10 a.m. on Friday, March 5. Participants from every Christian congregation in the area will participate in the observance begun in 1887 and sponsored by Church Women United.

Broward County

A spaghetti dinner under the auspices of NATIVITY CHURCH adult choir will be served from 5 p.m. to 8 p.m., Tuesday, March 2, in the parish hall, Hollywood. Tickets are on sale at the rectory.

ST. GEORGE Women's Club will be hostesses during an interfaith day on Friday, March 5, at 1 p.m. in the wing of the church, Eighth St. N.W. and 36 Ave., Fort Lauderdale. Persons of all faiths are invited to attend.

Members of the Broward CATHOLIC WIDOWS and WIDOWERS CLUB meet at 8

p.m., Monday, March 1 at Blessed Sacrament parish, Fort Lauderdale. For further information call 772-3079.

ST. BERNARD Women's Guild are sponsoring a card party today (Friday) at 7:30 p.m. in the parish center, Sunrise. Refreshments will be served. Men and women are urged to attend.

An ice cream demonstration will highlight a meeting of ST. BONIFACE Women's Club at 8 p.m., Wednesday, March 3, at Fletcher Park, Pembroke Pines.

A "Derby Dance" sponsored by the Mens Club of NATIVITY parish, Hollywood, is scheduled for Saturday evening, Feb. 28 in the parish hall.

First meeting of a new club for senior citizens in ST. BARTHOLOMEW parish, Miramar, begins at 1:30 p.m., Thursday, March 4, in the parish hall. No dues or membership—just a social afternoon.

ST. SEBASTIAN Council of Catholic Women will observe a Corporate Communion at the 8 a.m. Mass, Friday, March 5, in the parish church, Fort Lauderdale. Breakfast will follow in the parish hall. Irish imports will be discussed by Mrs. Patrice Cooper after the business meeting.

A Day of Recollection will be sponsored by ST. ANTHONY Young at Heart Club, Fort Lauderdale. on Thursday, March 4, in the parish clubrooms. Msgr. John Nevins, rector, St. John Vianney Seminary, will conduct the sessions which begins at 10 a.m. Participants are requested to bring their own lunches. Everyone in the parish is welcome to attend.

ST. JEROME Women's Club will sponsor a luncheon, card party, and fashion show at 12:30 p.m., Tuesday, March 2 in the parish hall, Fort Lauderdale. Britt's will present the fashions and the public is invited to attend.

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Sports Scene

CYO basketball champs crowned

By GEORGE FORNASH

Approximately 80 teams started play in early December with great aspirations of becoming this year's champion of the Archdiocesan CYO Basketball League. But as fate would have it, by last Sunday most were already looking to next year with new game plans. This is one of the things that makes CYO basketball competitive and enjoyed by many.

In the Girls' Division, St. Timothy played St. Rose for the undisputed top spot and for the second year in a row the girls from St. Tim's won the title without a single loss. They pulled away from an 8-point halftime lead and were never threatened the rest of the way.

IN THE Young Adult category St. Monica, pulled off another championship as they defeated St. James. St. Monica substituted freely and had rested players in the fourth quarter while St. James went with their five starters almost all the way. St. Monica's winning margin was eight points.

The finale was the long awaited Boys' Championship of CYO featuring Nativity and St. Joseph. Nativity started slowly as St. Joseph's swarming defense rarely gave them an open shot. Nativity led by four at the half, but the "big red machine" started rolling in the third quarter, outscoring St. Joe's 23-3. The fourth quarter was icing on the cake.

COLUMBUS High reached new heights with their basketball program this year, but just came up short of their

grand prize. The Explorers beat out tough foes Killian, Miami High and South Miami for the Southern Division title of the GMAC. Columbus faced Jackson High for the GMAC championship Monday night and got an undesired lesson in pressure basketball. Columbus gave the Generals all they could handle for more than three quarters. Then Jackson exploded, outscoring the Explorers 27-9 in the last six and a half minutes of the game. As he has done all year, Marty Schuette, a First Team All-Dade County selection, led Columbus, scoring 21 points. Pedro Busse had 16 for Columbus. The Explorers now lead a group of Archdiocesan schools into district competition with a shot of advancing in playoff action. Cardinal Gibbons, ranked 8th in the state in AAA warmed up for districts by facing two teams from Tampa. The Redskins beat Tampa Jesuit and lost a squeaker to Tampa Catholic. Belen, ranked 5th in AA is one of the favorites in their district. Curley and St. Thomas also carry hot hands and high hopes into district play.

Helping others is focus of activities

By ELAINE SCHENK

● Things are warming up for the ABCD Sport-a-thon next weekend. Fifty hours of continuous basketball and mixed volleyball at St. Patrick Gym in Miami Beach and at Cardinal Newman High in West Palm. Now, it doesn't really matter who wins, 'cause the real winner is the Arch-Bishop's Charities Drive. Get out there 'n play, or come 'n watch! That's 6 p.m. Friday, Mar. 5, to 8 p.m. Sunday, Mar. 7

● Youth of North Broward! Like to get involved in Service in God's Name? Come to the S.I.G.N.

presentation at St. Vincent Parish in Margate on Tuesday, Mar. 2 at 7:30 p.m. Learn how you can contribute to the 41st International Eucharistic Congress to be held this year in Philadelphia.

(Feb. 28) at Nativity Parish, at 11 a.m. And all you coaches in South Dade and Palm Beach, you'll be notified soon of the date and location for your meeting.

Your Corner

● Out come the ol' bats 'n softballs—yep, it's that time again. And to start things rolling the CYO softball coaches of North Dade and Broward will meet tomorrow

S.O.L. of St. James Parish is helping a couple of parishioners who were injured in an auto accident a few weeks ago, and St. Hugh CYO is reaching out to victims of the Guatemala earthquake. So, two car washes are scheduled at their respective parishes for the morning of Mar. 7.

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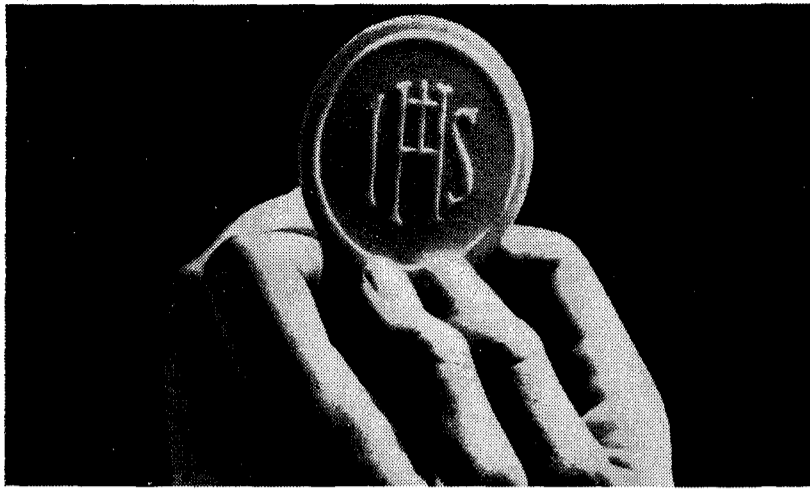
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Eucharist and Hungers of the Human Family

By JOHN CARDINAL
KROL

Archbishop of Philadelphia

This summer, from Aug. 1 to 8, Philadelphia will host the 41st International Eucharistic Congress. It is only the second such congress to be held in the United States and, under the sponsorship of the entire American hierarchy, it promises to be a spiritual milestone in the history of our nation.

But the Eucharistic Congress should be much more than an historic celebration in honor of Jesus present in the Blessed Sacrament; with its theme, "The Eucharistic and the Hungers of the Human Family," the congress should result in a religious transformation among those who find in Jesus, the Bread of Life, the only adequate answer

to the many hungers of the human family. We will be celebrating the fact that Jesus gave us His Flesh for the life of the world.

THE THEME of the congress implies a spiritual preparation program with a twofold apostolic dimension—social and spiritual—which reaches out to satisfy both the hunger for food and the hunger for faith, the hunger for justification which only God can give.

This twofold hunger is satisfied in Jesus who gives us our daily bread and who is Himself the Bread of Life.

As we become more intimately identified with Jesus, however, we appreciate more fully that we must become instruments through which the hungers of the human family are satisfied. Like Jesus, we must give ourselves for the life of the



CARDINAL KROL

world and, through our work, we must communicate the knowledge and life of Jesus, for whom the world hungers.

IN OTHER words, we must share our food and we must share our faith. This twofold sharing and this appreciation of the twofold hunger for justice and justification bring together two emphases in the work of

Christians which should never have been separated: the demands of social justice and the challenge of traditional evangelization. Both aspects of the apostolate are essential to the ministry of the Church. To offer a Gospel to men without its fruits of justice and true charity is to deprive man of his dignity; to offer material goods without Christ is to deprive man of his destiny.

Lent, a season traditionally identified with prayer and fasting, offers a special opportunity to respond to the hungers of the human family and to show our appreciation for our lives which are nourished by Jesus, the Bread of Life. First, our prayer should be universal: not only that we might

prepare for the congress more fruitfully but that all men and women might profit from the congress profoundly. Second, our fasting should be truly sacrificial and the fruits of our sacrifice should be devoted to satisfying the hunger for food in our own communities and throughout the world. Third, our concern for the spiritual nourishment of others should not be limited to prayer but should extend to a program of sharing our most precious treasure, our faith.

Then, the events of that which is appropriately called "holy" will have added significance for us who will have seen more clearly what Jesus intended when He said to his Apostles: "This is My Body which will be given for you."

Carnivals slated in two parishes

Pre-Lenten carnivals are scheduled this weekend in two Dade County parishes.

At St. Rose of Lima parish, Miami Shores, a large number of rides and booths will be provided as well as nightly dinners today (Friday), Saturday and Sunday. In addition there will be a variety of American and Latin-American refreshments available.

A festival also begins today (Friday) at 6 p.m. in St. Monica parish, 3490 NW 191 St., Opa Locka, and continues until 11 p.m. on Sunday. A wide variety of refreshments will be offered as well as rides and games for adults and children.

Monroe women set spring meet

KEY LARGO—Members of the Monroe Deanery of the Miami Archdiocesan Council of Catholic Women will convene for their Spring meeting at 10 a.m., Tuesday, March 2, at St. Justin Martyr Church.

Mrs. Horacio Castillo, Key West, president, will conduct

the business meeting during which affiliation presidents will report and plans for the annual convention will be outlined by Mrs. Robert Ulseth, West Palm Beach, Council president, Mrs. Harold R. Lee will discuss the Equal Rights Amendment.

Mass will be concelebrated at noon. Father Patrick McDonnell, pastor, St. Mary Star of the Sea Church, Key West, will give the homily on the meeting theme, "I Am the Bread of Life."

Luncheon will be served at the Tiki Restaurant on the ocean side of Key Largo. Father Laurence Conway, V.G., pastor, St. Anthony Church, Fort Lauderdale, and ACCW moderator, will give the closing prayer at 2 p.m.

Alhambrians slate Charity ball

The Eighth Annual Charity Ball to benefit mentally retarded children in the area, sponsored by the Hufsan Caravan, Order of Alhambra on Saturday, will be March 6 at the Country Club of Miami, 6801 NW 186 St.

Dinner will be served at 8 p.m. and tickets may be obtained by calling Fred Bowler at 226-9045 or William Rizzo in Fort Lauderdale at 524-2934.



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29 de Febrero, 1976.

Por el PADRE ERNESTO MOLANO
Santa Rosa de Lima, Miami Shores

Uno de los problemas más nuevos del momento es el hecho de que un sinnúmero de personas dicen creer en Jesús pero no en la Iglesia, se dicen creyentes a su manera, pero no quieren nada con la Iglesia. Inclusive hay actualmente muchos jóvenes, muchos de ellos educados en nuestras Escuelas Católicas, que dicen SI a Cristo y NO a la Iglesia; pero no solo ellos, sino también personas comprometidas que se presentan como verdaderos creyentes. Se acepta a Cristo porque fascina su sacrificio por los demás. Pero se rechaza a la Iglesia sobre la base de toda una serie de reproches. La cuestión es si se puede decir, SI a Cristo, negando al mismo tiempo el participar en la concreta comunidad de los creyentes, en la Plegaria Eucarística Dominical, en la actividad parroquial, etc.

Jesús actúa a través de la comunidad de los creyentes y en ella. Siguiendo la persona de Jesús en los Evangelios, notamos inmediatamente que allí donde Jesús se encuentra, se aglutinan los hombres. Su actuación enfatiza claramente, no la salvación privada de cada uno, sino la reunión (comunión) del pueblo de Dios mediante el mensaje del Reino; es la unión que se hace visible en Pentecostés a partir del cual entendemos la vida comunitaria de los primeros Cristianos.

Ser creyente en Cristo sin la Iglesia, supone una idea egocéntrica, individualista, de la salvación. Ser Cristiano supone aceptar una vinculación radical con Jesús de Nazaret, como el Cristo, el Jesús Resucitado de quién da testimonio la comunidad primitiva y la Iglesia entera. El creyente cuando empieza a seguir a Cristo queda hermosamente situado en una larga Tradición. Pero no en una Tradición estática, sino más bien como en una base de lanzamientos hacia el futuro. Y Cristo sigue presente en la Iglesia como el esposo, renovándolo todo en el amor, con una alegría que lo inunda todo.

LA VOZ

LA VIDA ETERNA

en el Antiguo Testamento

Conoce tu fe

Por el P. JUAN J. SOSA
(adaptado y condensado
de "Know Your Faith")

Al reflexionar sobre la totalidad del Antiguo Testamento, desde el Pentateuco hasta el libro de la Sabiduría y los libros de los Macabeos y de Daniel, el lector se encuentra con un desarrollo inigualable del concepto de la Revelación. El Dios que salva al pueblo es el Dios que creó al Mundo; el Dios que acompaña al pueblo en su peregrinación a la tierra prometida es el mismo Dios que promete una vida diferente en la patria eterna.

Sin embargo, este último concepto de la vida eterna no se ve desarrollado en el Antiguo Testamento hasta que el problema del sufrimiento y del castigo no es examinado por los escritores sagrados.

La creencia antigua del Israelita, en verdad, se basaba en el concepto de que una vida con sentido terminaba con la muerte:

"Aparta de mí tu mirada, déjame alegrarme antes que muera y deje de existir" (Ps. 39:13)

Después de la muerte la existencia del creyente estaba limitada a un lugar sin explicación conocido como Scheol:

"Pues los muertos no te alaban Ni te celebra la Muerte; los que caen en el hoyo no esperan más en tu fidelidad."

(Isaías 38:18)

Más aún, a estas creencias se añadía otra que exaltaba el castigo o la recompensa de Dios para aquel que pecó o que fue fiel a su Ley. En cierta forma, al tratar de comprender estas creencias antiguas del pueblo de Israel, el lector comprende el quasi-pesimismo de Job y la indiferencia del Eclesiastes.

Solamente en los últimos libros del Antiguo Testamento, y como resultado de una evolución de pensamiento acoplada con la Revelación de Dios, el lector descubre una respuesta al misterio de la vida eterna:

Por lo tanto, y como resultado de la persecución de los judíos por el Rey Sirio-griego Antioco IV, muchos judíos decidieron morir en el martirio antes

que renegar su fe en el Dios de Israel. Más que nunca, en ese momento del martirio ofrecían esos hombres y mujeres un gran testimonio en una vida eterna, una vida premiada por ese Dios que les había acompañado siempre en la historia de su Pueblo y que ahora les llevaría hacia la recompensa final y prometida. Este reconocimiento de la vida eterna y del premio eterno es expresado en una forma especial en el segundo libro de los Macabeos, capítulo 7, versículos 1 al 42. Dicho concepto también aparece en el libro de Daniel y el libro de la Sabiduría.

El libro de Daniel, como se ha visto antes, refleja el estilo literario apocalíptico que asegura la presencia de Dios para aquellos que están perseguidos. Es en este contexto de persecución donde aparecen las enseñanzas del profeta:

"Muchos de los que duermen en la Región del Polvo se despertarán, unos para la vida eterna, otros para el rechazo y la pena eterna."

(Daniel 12:2)

La enseñanza sobre la muerte en el libro de la Sabiduría habla por sí sola y expresa a la vez la creencia del Israelita en esta época histórica en que ha evolucionado la doctrina y la fe:

"Dios creó al hombre para que no pereciera, y lo hizo inmortal igual como es El. Por envidia del diablo entró la muerte en el mundo y los que se pusieron de su lado la padecerán.

Las almas de los justos están en manos de Dios, donde no los alcanzará ningún tormento.

Para los insensatos, ya no son más que muertos; su salida de este mundo es tenida como una desgracia,

y su alejamiento de entre nosotros como una calamidad; pero ellos están gozando en la paz."

(Sabiduría 2:23-3:3)

Al acercarse el gran acontecimiento de Jesús y con El, el Nuevo Testamento, nos encontramos con un marco de creencias que facilitarían la transición y transformación del pueblo de Israel en el Nuevo Pueblo de Dios. Más aún, dichas creencias encontrarán sus raíces y su sentido en la creencia de la resurrección que Jesús mismo no sólo va a predicar sino a demostrar.

ESPAÑA: La Oposición se organiza

Por ARACELI CANTERO

"Evolución pero sin ruptura," fue la reciente afirmación del ministro español del Interior, Fraga Iribarne ante la prensa francesa. "Repito lo que he dicho siempre, -añadió- dos semanas para asegurar la sucesión, dos meses para promulgar lo esencial de las reformas y dos años para ponerlas en práctica. Estamos todavía en la segunda fase."

Fraga, que se define como liberal diciendo, "estaba a la izquierda del franquismo," resume las corrientes políticas de España en cuatro:

1) La mayoría de los antiguos franquistas; 2) Los liberales y los demócratacristianos, que acabaran sin duda en la familia liberal; 3) los socialistas y 4) los comunistas.

"Los comunistas, en un primer término presentan demasiados riesgos para una renovación del funcionamiento democrático," dice Fraga. "Por su naturaleza y por su acción pueden provocar reacciones peligrosas."

"En la oposición hay confusión, -añade- además en España la mayoría de los partidos carecen de base popular."

Por eso no resulta fácil describir el abanico político del país y menos aún la calidad de su militancia. El profesor Martínez

Cuadrado, que ha estudiado el tema, agrupa los 70 partidos más significativos en su mayoría aún ilegales en 12 corrientes, desde la ultra-derecha a la izquierda.

La derecha del centro abarca los extremos de grupos violentos de inspiración fascista, "Ultras," la extrema derecha y las más moderadas Asociaciones del Movimiento (legales) que cuentan hoy con miembros en los escaños de las Cortes, Consejo Nacional y Consejo del Reino.

En el centro se agrupan los grupos reformistas del franquismo -hoy con miembros en el gabinetey los ilegales, Liberales y Democracia Cristiana. Fue a raíz del discurso de Arias ante las Cortes el pasado 29 de enero que los líderes de la oposición en la clandestinidad dieron abiertamente la cara en reuniones públicas. Entre ellos los líderes de los cinco partidos demócratacristianos con figuras como Gil Robles (Federación Popular Democrática, y Ruiz-Giménez Izquierda Democrática, perfilaron su ideario y su estrategia como un frente político solidario. "Es hora ya de presentarse directamente ante el pueblo español," dijeron.

A la izquierda, destaca el Socialismo, hoy agrupado en tres grandes grupos. Felipe González,

primer secretario del ilegal Partido Socialista Obrero Español PSOE- escisión del histórico de Pablo Iglesias- cuenta con el apoyo de la Internacional Socialista, y aboga por la socialización de los medios de producción y toma del poder por los obreros.

Entre los grupos comunistas destaca el ilegal Partido Comunista Español PCE, partido del gobierno en la guerra civil, mantenido en clandestinidad activa durante la postguerra, con Dolores Ibarruri (La Pasionaria), Santiago Carrillo, y militancia de unos 90,000 trabajadores, muchos emigrantes fuera, y dentro en todos los estratos del estado español.

También con arraigo entre los obreros están las ilegales Comisiones Obreras, CCOO, presentes en todas las huelgas que se han llevado a cabo hasta hoy en el país. Sus líderes son Marcelino Camacho y Nicolás Sartorius.

Entre los grupos ultra-izquierdistas, que apelan por la lucha armada como instrumento válido para la acción política, están los Anarquistas, ETA y FRAP, conocidos en el extranjero por sus actos de violencia.

Como se ha dicho, la militancia de los partidos es difícil determinar.

En una extrapolación a partir

CENSO ELECTORAL Y CORRIENTES POLITICAS EXPRESADAS	POR 100 DE PRE-FEREN.	APROXIMAC. AL Nº DE VOTOS	POR 100 DE VOTANTES
CENSO ELECT. APROX. EN 1975		24.000.000	
ABSTENCIONES	- 35 %	8.400.000	
POSIBLES VOTANTES	- 65	15.600.000	100
CARLISTAS TRADICIONAL	1,4	336.000	2,15
FALANGE-FALANGISTAS	5,4	1.296.000	8,30
MOVIMIENTO-ORGANIZAC.	4,1	984.000	6,30
MONARQUICO-LIBERAL	5,7	1.368.000	8,76
DEMOCRACIA-CRISTIANA	15,5	3.720.000	23,84
REGIONALISTAS	3,1	744.000	4,76
SOCIALISTAS	16,5	3.960.000	25,38
		792.000	5,07
OTROS	10,0	2.400.000	15,38
TOTALES	65	15.600.000	99,94

Extrapolación realizada a partir de un sondeo sobre "Los partidos políticos", de CONSULTA para la revista "El Europeo", 19 de abril de 1975.

de un sondeo, publicada recientemente por el semanario madrileño Cambio 16, los posibles votos de 24 millones de españoles se agruparían claramente en dos líneas: liberal-demócratacristiana y Socialismo, (ver cuadro).

Y mientras la posibilidad del voto llega, la oposición se organiza

esperando la legalidad. El futuro depende de cómo el Gobierno realice las reformas prometidas.

En palabras del Ministro del Interior, "No consentiré que la extrema izquierda o la extrema derecha interrumpan el proceso político."

COMIENZA CUARESMA

Recuerda, hombre . . .



. . . Que polvo eres

Con la imposición de las cenizas este miércoles comienza la Iglesia la celebración de la Cuaresma. Es tiempo de conversión y renovación interior en el que se nos invita a todos los cristianos a unirnos al mismo Cristo que pasó cuarenta días en el desierto, en oración y ayuno, preparándose para cumplir su misión y dar la vida por nosotros en la cruz.

Ayuno y abstinencia: Miércoles de Ceniza y Viernes Santo
Abstinencia: Todos los viernes de Cuaresma.

La Abstinencia obliga a toda persona mayor de 14 años.
El ayuno obliga a aquéllos entre los 21 y 59 años.



El Papa Pablo VI ha puesto en claro los temas de la liberación, de las comunidades de base y de las relaciones entre la Iglesia local y la Iglesia universal, así como el papel que las diferentes culturas juegan en la evangelización de los pueblos, en una exhortación apostólica que como el Sínodo de 1974 trata de la evangelización.

En números sucesivos, La Voz extractará los fragmentos significativos de este documento "Evangelii Nuntiandi," más significativos para nuestra Iglesia.

La Iglesia ¿es más o menos apta para anunciar el Evangelio y para insertarlo en el corazón del hombre con convicción, libertad de espíritu y eficacia?

¿ Todos vemos la necesidad urgente de dar a tal pregunta una respuesta leal, humilde, valiente, y de obrar en con-

secuencia.

En nuestra preocupación por todas las Iglesias. Nos quisiéramos ayudar a nuestros hermanos e hijos a responder a esta pregunta. Ojalá que nuestras palabras, que quisieran ser, partiendo de las riquezas del Sínodo de 1974, una reflexión acerca de la

Obispos de E.U. ante los Problemas Políticos

WASHINGTON (NC)—Con el fin de estimular el voto de los católicos en las elecciones de 1976 y aclarar la posición de la Iglesia en cuestiones vitales como el aborto, el empleo, las escuelas, la vivienda, la alimentación del pueblo, la política exterior, los medios de opinión y los gastos en armamentos, los obispos de Estados Unidos publicaron un documento que toca a la relación entre la fe y la política, en que declaran:

—Oposición al aborto y al fallo de la Corte Suprema de 1973 que le abrió las puertas al anular la legislación anti-aborto de los estados. Apoyo a una enmienda constitucional "que proteja el derecho a nacer."

—Respeto a la justicia social y los derechos humanos en cuestiones económicas, lucha intensa contra el desempleo, y una política que facilite ingresos adecuados para los pobres e inválidos.

—Ayuda económica a las escuelas y oportunidad de educarse bien para todos (incluyen a las minorías); integración racial ordenada, alivio tributario a las familias con niños en la escuela, sea pública o privada.

—Un buen programa de cupones de alimentos para los pobres, incentivos justos a la producción agropecuaria, programas de nutrición infantil; y mayor ayuda en alimentos para los países pobres, sin ataduras políticas.

—Vivienda decente para todos como derecho humano fundamental, tanto de la familia como del individuo.

—En política exterior, defensa de los derechos humanos en toda latitud.

—En cuestión de medios de opinión, libertad responsable por parte de los gestores en prensa, radio, televisión y agencias publicitarias, en consideración a los intereses morales y cívicos del público.

Con vista en estas posiciones, los electores deben escoger los candidatos de su preferencia procurando el bien común, no simplemente el interés personal, advierte el documento.

evangelización, puedan invitar a la misma reflexión a todo el Pueblo de Dios congregado en la Iglesia, y servir de renovado aliento a todos, especialmente a quienes trabajan en la predicación y en la enseñanza.

Una Exhortación en este sentido nos ha parecido de importancia capital, ya que la presentación del mensaje evangélico no constituye para la Iglesia algo de orden facultativo.

No admite indiferencia, ni sincretismo, ni acomodos. Representa la belleza de la Revelación. Lleva consigo una sabiduría que no es de este mundo. Es capaz de suscitar por sí mismo la fe, una fe que tiene su fundamento en la potencia de Dios. Es la Verdad. Merece que el apóstol le dedique todo su tiempo, todas sus energías y que, si es necesario, le consagre su propia vida.

Un Plato

de Arroz



Operación Plato de Arroz, concebida para ayudar a alimentar a los hambrientos del mundo, se pondrá en marcha en toda la nación el miércoles de ceniza.

Se pide a las familias que se unan en oración común y que hagan sacrificio a la hora de comer, quitándose lo que regularmente comerían para donarlo a los millones de seres humanos que pasan hambre.

Operación Plato de Arroz está auspiciada por el 41 Congreso Eucarístico Internacional como parte de su programa de renovación espiritual en preparación a la semana del Congreso, a celebrarse en Filadelfia del primero al 8 de agosto.

El tema principal del Congreso es "La Eucaristía y las Hambres de la Familia Humana", destacándose que la primera de todas las hambres es la básica necesidad de alimento para subsistir.

Los organizadores del Congreso y de la campaña sugieren que las familias reduzcan su menú los miércoles al nivel de sacrificio y que al domingo siguiente depositen el dinero ahorrado en "platos de arroz" que se colocarán en escuelas e iglesias católicas. Ese dinero se distribuirá por Catholic Relief Services a los pobres de todo el mundo.

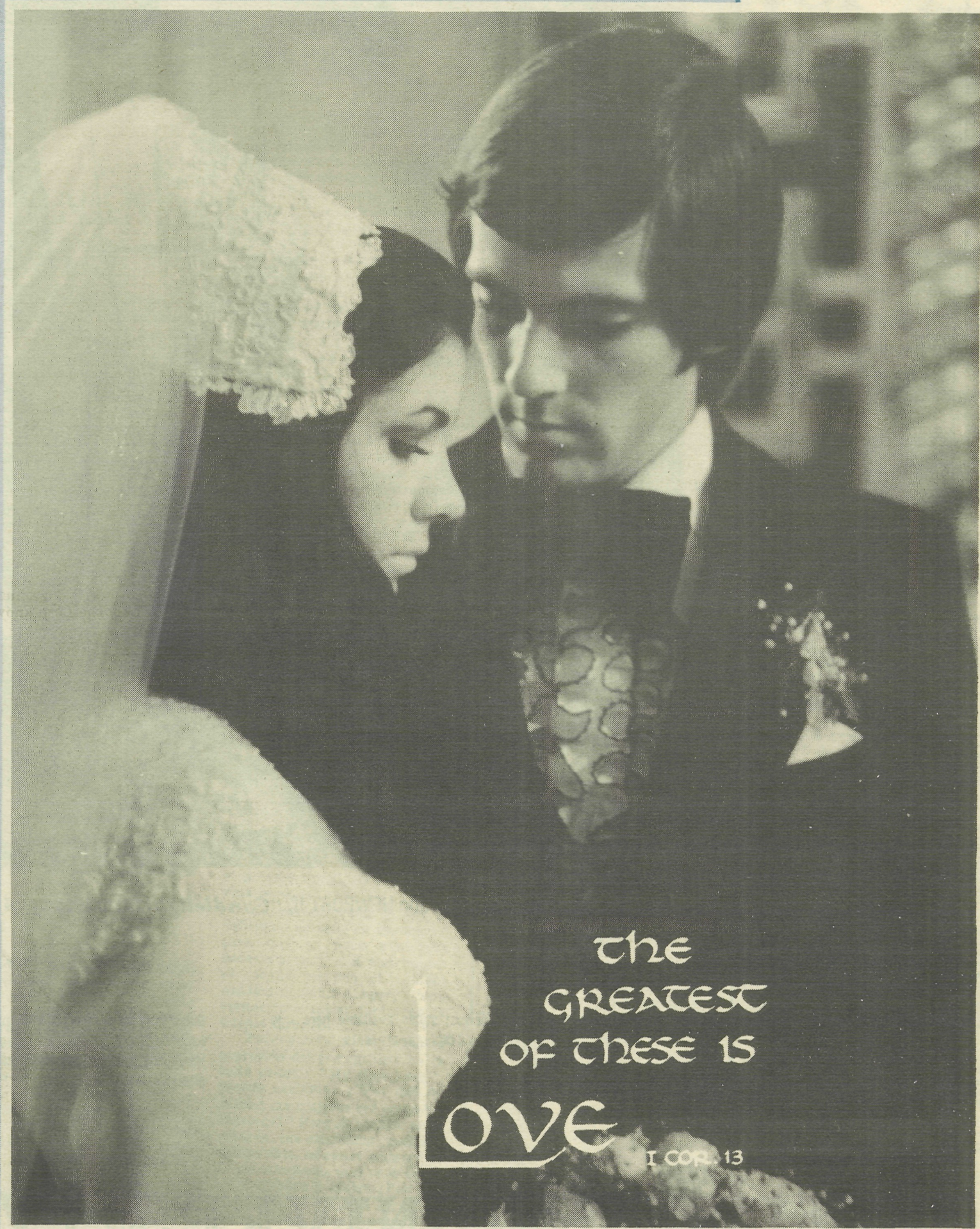
OFICIAL

La Cancillería de la Arquidiócesis de Miami anunció oficialmente que el Arzobispo Coleman F. Carroll ha hecho las siguientes designaciones:

MONSEÑOR AGUSTIN ROMAN, Vicario Episcopal para la Comunidad de Habla Hispana, reteniendo sus otros cargos, como Director de la Ermita de la Caridad.

MONSEÑOR JOHN J. NEVINS Vicario Episcopal para el Clero de la Arquidiócesis de Miami y Presidente de la Junta de Personal, reteniendo sus otros cargos, efectivo el 10 de febrero.

Bride and Groom



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THE VOICE

Feb. 27, 1976

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The Catholic rite—why is it longer than some?

By **FATHER PAUL VUTURO**
Asst. Pastor,
St. Mary Cathedral

What makes Catholic wedding ceremonies so long, sometimes as long as 45 minutes? Guests who have attended weddings in churches of other denominations expect a very brief ceremony, perhaps as little as five minutes. But it seems that Catholics have so much more to do than others when they come together for a wedding.

The Catholic ceremony of marriage reflects the Catholic theology of marriage, that is, the Catholic thinking on the meaning and importance of this union of love. In fact, if a person who knew nothing of Catholic thinking or doctrine came to a wedding ceremony, when it was over, he would know clearly what Catholics believe about their marriage bond. With word, gesture and action, Catholics enact what they believe when they marry.

When two Catholics marry, their ceremony usually takes place during the context of a Mass. For Catholics marriage is a union in Christ, and so they celebrate this oneness in Christ by receiving Communion together after they pronounce their vows. Their first "meal" together as husband and wife is sharing in the body and blood of Christ as strength and nourishment for the love they hope to live. This nuptial Mass with its special prayers and blessings represents the Church's most complete celebration of Christian marriage.

Within the Mass or outside of it, the ceremonies begin with the reading of the Scriptures. This Liturgy of the Word always precedes the Marriage Liturgy itself. From the Word of God in the Scriptures, especially from the Word of Christ Himself in the gospel, the bridal couple and the entire congregation receive divine instruction on the meaning of married life and love. The homily which follows should draw from these Scriptures to show how God's Word applies to the new marriage that is about to begin.

With the entire assembly standing to witness the marriage vows, the priest begins the immediate introduction to these central rites of marriage. In this introduction the priest recalls the fact of baptism which has already joined the couple in-

dividually to Christ. The new marriage sacrament will join them in Christ with each other. Herein lies the fact that marriage is a sacrament—the union of love between two baptized Christians. Whether they are two Catholics or a Catholic and non-Catholic Christian, their union is a sacrament, a sign of Christ's presence, a reflection of his love for the Church. Not just a human institution or a legal contract, Christian marriage is a sacred reality, two Christians living with each other the love to which they are called by Christ Himself.

Before the actual exchange of vows, the priest asks the bride and groom questions which they answer separately as individuals. He asks them first about their freedom in coming to marry each other. For if the vows are to be real, they must be the free expression of the individuals themselves. The Catholic ritual does not allow a place for the question about who gives the bride away, for in fact, no one is giving her away. She comes with as much freedom to the ceremony as does the groom. Although the bride's father may escort his daughter up the aisle and, so to speak, "give her away" before the ceremony begins, after he brings her before the altar, he has nothing further to say or do. She speaks for herself.

Secondly, the priest asks them about their intention to live as husband and wife for the rest of their lives. For Catholic Christians marriage is not a temporary condition. Jesus Himself repeated the words of the book of Genesis: "What God has joined together, man must not divide."

The final question before the vows concerns whether the couple will receive children from God and educate them as Christians. To permanently exclude the possibility of children is to go against Christian belief in the fruitfulness of the marriage union as planned by God Himself. The couple does not promise to have an unlimited number of children but to be willing to allow children have a place in their lives.



These three questions are so important that if any of the mentioned conditions are lacking, there simply is no marriage. If one or both of the couple are not freely marrying, if they do not intend to live in a permanent union, or if they plan to permanently refuse, the exchange of vows signifies nothing. The ceremony is empty. The couple have in fact not married. (Very often the lack of one of these conditions is the grounds for a church annulment, that is, the Church's legal decree that although a ceremony took place, there was no marriage.)

Thus, after the bride and groom have expressed the complete meaning of their vows by answering the priest's questions affirmatively, they formally exchange their vows and become husband and wife. Joining hands they promise to each other their mutual love and respect for the rest of their lives. In this exchange of consent they marry each other. After their vows the priest never says, "I join you in marriage," or "I marry you," or "I pronounce you married." In fact, the priest does not administer this sacrament but serves as the Church's first and official witness to what the couple themselves do. Their promise of love for each other effects the sacrament of marriage.

The blessing and exchange of rings represent visible signs of the exchange of love that has taken place. In some Latin weddings, coins are blessed and the groom places these in the hands of his new wife as a sign of the many things they will share.

If the couple marries at Mass, the priest continues with the Liturgy of the Eucharist until the end of the Our Father when the nuptial blessing takes place. Outside of Mass this blessing follows after the exchange of vows and rings. The nuptial blessing is the priest's special contribution to the ceremony. Although he does not in fact marry the couple, he does pronounce this

blessing as the solemn prayer of the Church for the new husband and wife. Following this blessing at Mass the couple receives Communion together for the first time in their married lives.

If the Catholic marriage ceremony takes so long, it is because Catholics believe so much about the importance and significance of marriage. Because of this importance, marriage is celebrated with a variety of rites and prayers which bespeak the beauty, seriousness and sacred character of the celebration. God is here, the ceremonies say over and over again in many different ways. God is here because God is love.

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What does Church require?

The Church always has concerned herself with the welfare and happiness of a couple about to be married, so she designed rules to safeguard them.

The rules and regulations imposed upon a couple are not meant to be obstacles. They are there for the protection of the sacredness of the marriage contract and to insure that the marriage is valid.

When a couple has decided to marry, their first contact should be with a parish priest. The meeting should be arranged at least one month, preferably three, in advance of the wedding.

Preference is given to the parish priest of the woman, or in the case of a mixed marriage, to the parish priest of the Catholic party.

Each party will be asked to obtain a certificate of Baptism issued by the church of Baptism not earlier than six months before the date of marriage.

An older certificate would be enough to prove one's Baptism, but it may not carry other pertinent information that the priest must obtain prior to the marriage.

When one is confirmed, married, makes religious profession or receives Holy Orders, that fact must be reported to the church of Baptism and entered in the record of Baptism. The Church uses the Baptismal register to collect in one record all the information that pertains to the Christian status of that person.

A certificate of Confirmation also may be requested. A baptized person who is not a Catholic will be asked for a certificate or statement regarding the Baptism from his own church. The parties should have these required documents with them



derstood.

The priest will make arrangements to have the banns of marriage published in the proper parishes.

In case of a mixed marriage, a dispensation is required. Related to this are the pre-nuptial declaration and promise on the part of the Catholic party.

To obtain from the local Ordinary dispensation from an impediment, the Catholic party shall declare that he is ready to remove dangers of falling away from the faith. He is also gravely bound to make a sincere effort and promise to do all in his power to have all the children baptized and brought up in the Catholic Church.

The non-Catholic party must be informed of the Catholic party's grave obligation to preserve and acknowledge his or her own faith and to provide for the baptism and education in the Catholic faith of all offspring that may be born to them.

If each party is well enough known by the priest, the requirements already mentioned may be all that is needed by way of preparation for marriage.


When the priest does not know the person well enough, he is obliged to seek information from others; from parents, brothers, sisters, other relatives or close friends. From these sources the priest can get that information regarding freedom to marry that he personally would have had if he had known the party over a period of time.

When both parties are Catholic the marriage should be celebrated at Mass.

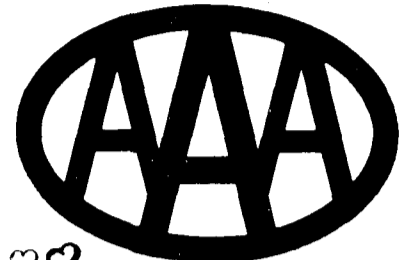
when they first call upon the parish priest to begin preparation for marriage.

Because the priest has a heavy responsibility towards the parties and with respect to their marriage, he will speak to them separately.


By their answers to his questions, the priest will ascertain whether there is any impediment to the marriage or defect of intention, whether they each have that freedom of decision which is their right, and whether the nature of marriage is well enough un-




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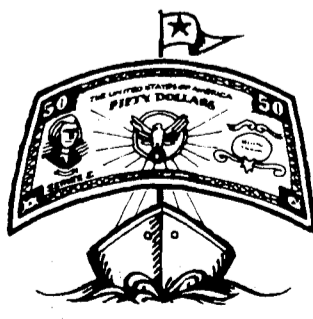
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Marriage: a covenant, not a contract

By REV. PAUL F. PALMER, S.J.

It may come as a surprise that the Fathers of Vatican II never used the word "contract" in discussing Christian marriage. Instead, Christian marriage is "rooted in the conjugal covenant of irrevocable personal consent;" it is "a reflection of the loving covenant uniting Christ with the Church and the participation in that covenant;" it is likened to "the covenant of love and fidelity through which God of old made Himself present to his people." Admittedly the term "covenant" is more biblical than the term "contract." But the word "covenant" is the preferred word to express the reality of marriage, not only in the early Church but in Pagan Roman society.

The difference between contract and covenant is profound. Contracts deal with things; covenants deal with persons. Contracts are made for a stipulated period of time; covenants are forever. Contracts can be broken with material loss to the contracting parties; covenants cannot be broken—they can be violated and result in personal loss and broken hearts. Contracts are secular affairs and belong to the

market place; covenants are sacred affairs and belong to the hearth or the temple or the Church. Contracts are best understood by lawyers, civil and ecclesiastical; covenants are appreciated better by poets and theologians. Contracts are witnessed by people with the state as guarantor; covenants are witnessed by God with God as guarantor. Contracts can be made by children who know the value of a penny; covenants can be made only by adults who are mentally, emotionally and spiritually mature.

PARTICIPATION

Christian marriage is not only a covenant. It is a graced covenant or sacrament. Christian marriage is not only a symbol or sign of Christ's covenant of love and fidelity with his bride, the Church, it is, according to Vatican II, "a participation in that covenant." The special grace given is, in the words of the Council of Trent, the grace of Christ which "perfects natural love, strengthens the indissoluble unity, and sanctifies the spouses." Proper instruction on the demands made of the covenantants in terms of emotional, psychological and spiritual maturity will have the double effect of diminishing the

number of intolerable marriage situations among baptized believers and of extending to those who have never entered a graced covenant marriage the privilege of marrying again but this time "in the Lord."

The sacred character of a covenant marriage between Christians is given eloquent expression by Tertullian in the early third century. With an identifiable reference to the celebration of marriage within the context of the Eucharistic sacrifice or Nuptial Mass, Tertullian extols the happiness of that marriage "which the Church arranges, the oblation strengthens, upon which the blessing sets a seal, in which the angels are present as witnesses, and to which the Father gives his consent" (To his wife, 2,8).

However, it is not the religious or liturgical setting which makes Christian marriage a graced covenant or sacrament. The sacrament is to be found in the covenant agreement or consent of bride and groom. This essential element in every marriage is best expressed in the covenant language of the ancient rite of Sarum as celebrated in thirteenth century England. The Sarum rite survived the

Anglican reform of the liturgy by Cranmer and is so familiar to English-speaking Catholics and Protestants of varying denominations that we can reproduce it in its old English spelling.

The witnessing priest asks the groom—and in similar fashion the bride—whether he will take the woman by name to be "thy wedded wife; wilt thou love her, and honour her, keep her and guard her, in health and sickness, as a husband should a wife, and forsaking all others on account of her, keep thee only unto her, so long as ye both shall live."

The groom responds: "I N. take te N. to my weddyd wyf to have et to holde from this day wafurt bettur for wurs, for richere, for pore; in sikenis and helte tyll deth doth us departe, if holi chyrche wol it ordeyne; and ther to I plycht the my truth." The ring ceremony emphasizes the total giving of self in mind and soul, in body and external goods: "With thys ryng I the wedde and tys gold and silver I the geue (give), and wyth my body I te worscype (worship) and wyth all my wordly catell (chatell) I the honore."

CONTRACT

Today the marriage

covenant has become for many a marriage contract. A man takes a woman to be his wife, to render all the services expected of a wife, and if there is any doubt about the exact nature of these expectations, they are written into the contract. The purpose of a contract, after all, is to limit, to narrow, to "contract" the terms of the agreement. In a covenant marriage, a man does not engage the services of a woman. He takes her unto himself, to love and to cherish, to form with her a "partnership of life and love," in which there will be no "mine" and "thine," in which the expectations are total, in which there are no restrictive or "contracting" clauses to set limits to their giving of self, no fine print to read in an agreement written large in terms of faith and trust.

Does this sound too demanding, too heroic? Yes. But that is precisely why "marriages are made in heaven," why covenant marriage has God as author, witness and guarantor, why Christian marriage as a graced covenant is the symbol or sacrament of Christ's own covenant of love and fidelity with his bride, the Church.

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44 Years of love . . . but they worked at it



By JOSEPH A. BREIG

Mary and I have been married 44 years, and we are more in love with each other now than ever before. But this is not something that just happened—something that “just grew” like Topsy. It is something we worked at; something into which we poured our minds and hearts and strengths; something that required dedication and sacrifice.

This, it seems to me, is a central truth about marriage which goes unmentioned in most of the writings we read, and the lectures we hear nowadays about marriage.

At this point in life when we are not only parents but grandparents—and would hardly be surprised to become great grandparents within the foreseeable future—Mary and I can testify to something that the priest read to us at the altar as we exchanged our vows; “Love makes sacrifice easy; perfect love makes sacrifice a joy.”

That's a fact. If you love your wife, you find happiness in trying to do things to make her happy. If you love your children, you find joy in changing their diapers, in rocking them to sleep, in bouncing them on your knees, in watching over them in illness or injury—and in seeing them, one day, getting their high school diplomas, their college degrees and their first jobs. And it is a tremendous thrill to see them marrying or entering the religious life.

But as I say, these things aren't accidents or inevitabilities; they are achievements.

A good marriage is a lifelong work—just as is success in business or law or medicine or literature or any other occupation. And it is high time that people be reminded of this.

When you say, “until death do us part,” you've got to

mean it and go to work at it. When you say “in sickness or in health, for better for worse, for richer or poorer,” you should be prepared to measure up; to be a real man and a real woman, not an immature person trying to run away from reality and responsibility.

I am not saying that marriage, by and large, is unremitting nose-grinding work. It is work. It is work that is filled with all kinds of good cheer and pleasure; and a good marriage rewards the couple (and their children and grandchildren) a thousand times over for all the effort that goes into it.

But emphatically a good marriage is an accomplishment; an achievement. It is a work of art in human relations and in the mutual love of two persons for each other...and for God.

Without God, it won't be accomplished. Without prayer, a man and a woman are not going to know these joys and these achievements. But the help of God is always there for the asking; and after all, marriage is a sacrament.

It is a unique sacrament—the only sacrament which is bestowed by two persons on each other. And it is a sacrament which is a source of a constant flow of grace between the couple—and into their family if they are fortunate enough to have a family.

Not only that—the sacrament of marriage is also a vast well-spring of grace for all mankind; for the whole world. For out of good marriages and good families there flow great blessings for the neighborhood, the city, the state, the nation, the entire family of mankind. Good marriages are the foundation of happy, peaceable nations and a happy, peaceable world; for it is in good marriages that the future is formed for mankind's good.

But the secret of a good marriage—the deepest, most important, root secret—is not found in the mechanics of sex, nor in psychiatry, nor anywhere except in the dedicated hearts of a man and a woman who love each other with what the song writers call “a love that is true.”

Generally the song writers are talking about romantic love—which is a fine and good thing. But much deeper is the love of self-giving, of unselfishness. The truest love—the love that can transform the world—is the love which seeks the best good of the beloved.

The truest love is not the love that always seeks union. No; true love seeks separation if separation is for the good of the beloved. No man who truly loves his wife wants to expose her, say, to scarlet fever if he comes down with it. In such case, the husband wants to be separated from his wife and children, because that is what



their best good requires.

And this is the kind of love which can handle family planning without resorting to anything immoral.

The love which seeks the best good of the beloved—rather than one's own convenience or pleasure—can sacrifice physical love

periodically in the service of spiritual love of husband and wife and of God; for the sake of holiness.

Holiness, after all, is what the Church is all about, and what marriage is all about, and what life is all about. And holiness is what we ought to be

working at, whatever our state of life; and by no means least in the state of life which is the sacrament of marriage.

The faces of love

Love is smiling when you've just had your hair done and he asks—When are you going to have your hair done?

Love is ironing a shirt 10 minutes before you both have to leave for work.

Love is when he eats the toast no matter how it turns out.

Love is when he asks to

look at the wedding pictures again because you looked so pretty.

Love is when he tells you the coffee's good.

Love is when he says you look beautiful just after you've tumbled out of bed.

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Preparation for marriage began at age 5

By ANGELA M. SCHREIBER

It was about 11 o'clock in the evening. Five-year-old Tommy came into the living room, dragging his favorite toy dog by one ear. "Mommy, I can't sleep."

It was unusual for him to wake up. I felt his head to see if he had a temperature. He didn't. But he looked miserable. So I suggested that he might like a glass of milk.

"Maybe that might help," was his reply.

AFTER HE drank his milk, I took him by the hand and we started toward his room. He stopped, looked up at me, and said, "Mommy, do I have to go back to bed?"

"Well, I guess you don't absolutely have to, but it's late and that's where you should be."

"I just can't sleep," he said, unhappily.

It was obvious that something was disturbing him, so we went back into the living room and sat on the sofa. Just then, his father came in. The baby had bronchitis and he had been to the drugstore to pick up a prescription.

Tom greeted him with, "I thought you were in bed, Tommy."

"I'm not sleepy and Mommy said I could stay up a little while."

HE STILL looked

unhappy. I asked, "Tommy, is something bothering you?" He was silent.

Then I said, "I think something is wrong. We should talk about it."

Tears filled his eyes and he said to both of us, "Are you going to get divorced?"

We were shocked. We asked him where he ever got such an idea. It developed that he had been present earlier in the evening when Tom and I had had a disagreement over a dinner engagement. I was pretty adamant about my refusal to go, and Tom was just as determined in the other direction. But it certainly was not a bitter argument.

Tommy was particularly sensitive because a couple we knew in the neighborhood had divorced.

WE EXPLAINED to him that sometimes people who love each other disagree. And when that happens, they have to compromise. I told him that I was going to the dinner party, after all, because it was important to his father. And Tom told him that we had agreed not to stay far into the evening because he knew that I did not particularly enjoy the group.

We pointed out to him that he sometimes had disagreements with his friends but that did not mean the end of friendship. We said,

"Mommys and daddys don't always see things the same way either. But it's a lot better to tell the other person how you feel so that you can settle it in a way that won't really upset anybody."

The second time he went to bed, he was a lot happier.

As Tom and I sat having a cup of coffee, he smiled and said, "Honey, do you realize that we just gave our first lesson on marriage?"

THAT EVENING took place many years ago. Tommy is 25 years old now. But I think that was the moment when we realized that preparing your children for marriage begins when they are very small. Through the years we have given this matter considerable thought.

If children never know that their parents disagree, they grow up in a fairy tale world. This isn't to say that children should witness violent arguments, but they should be taught reality.

Home is a natural place to learn about marriage. It is here that children see their parents work together, have fun together, and sometimes share sorrow.

It is impossible for everything to go along smoothly year in and year out. There are disruptive things in every family at times. It may be illness of one family member, financial problems, a



difficulty at school. The list is endless. But whatever the particular problem is, it should be shared as a family group. It is up to the parents to decide how it should be presented to the children.

And, of course, the way it is shared should be suitable to the age of the child. This is all good grounding for marriage preparation because it is the real world.

A CHILD should grow up in a home where there is genuine love between the marriage partners and where reality is not hidden but faced by all the family members as a unit.

Occasionally, a mother or father can use a particular incident to point out that "this is part of marriage," but most often, the day-to-day living in a family is the best catechesis for marriage.



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Religious education for children in mixed marriages

In mixed marriages there can be need to resolve questions about children's religious upbringing. Msgr. James T. McHugh, director of the Family Life Division of the United States Catholic Conference, makes

Grandparents get special attention

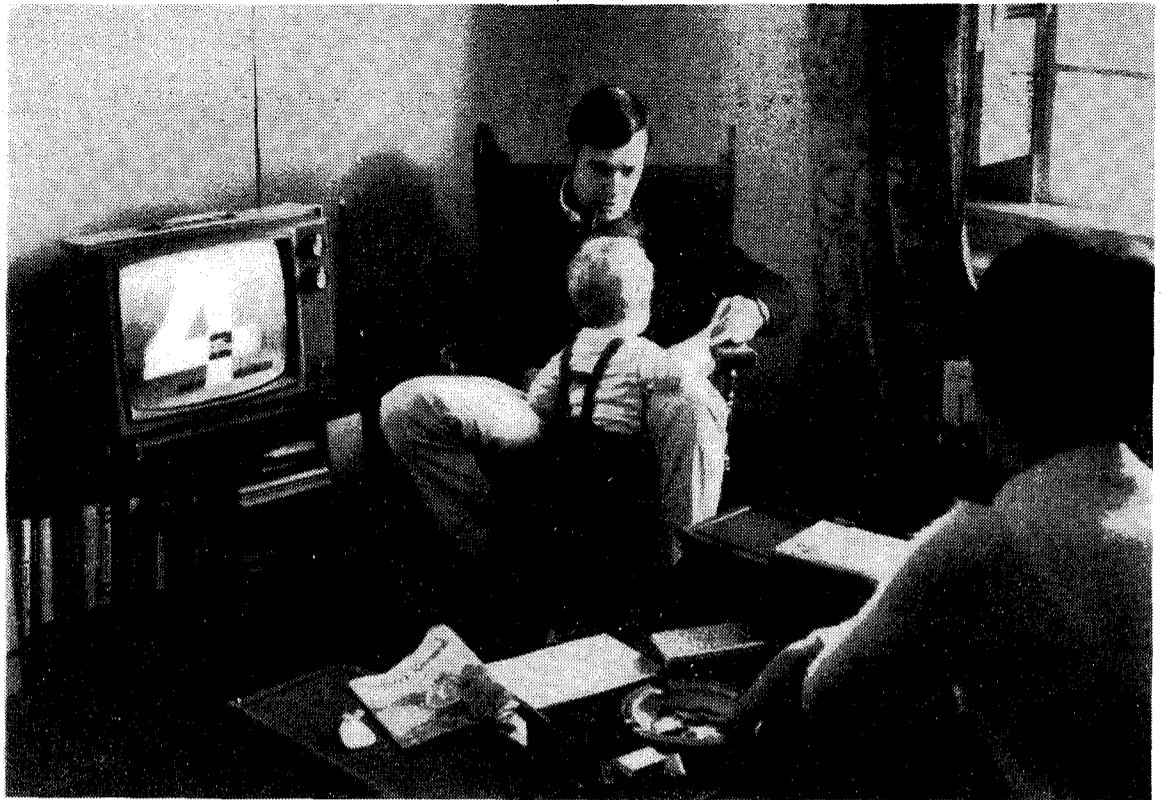
Grandparents are treated as specially honored guests at a wedding and reception. They are asked to the rehearsal dinner. During the ceremony they sit in the row immediately behind the parents of the bride and groom. They sit at the parents' table, if there is one, at the wedding reception though they do not stand in the receiving line with the parents.

these observations:

1. The child has a right to religious education, and to do nothing until the child is grown is a failure in parental responsibility.

2. To provide the child with only a general Christian education, without membership in a particular Church, is unacceptable because the child deserves to belong to a faith community. Moreover, the "general education" is only a compromise, and is unfair to the child and to the respective faith communities of the parents.

3. To divide the children into groups, with some following the religion of the father and some that of the mother is not an ecumenical solution, and it can be a divisive factor in the life of the family.



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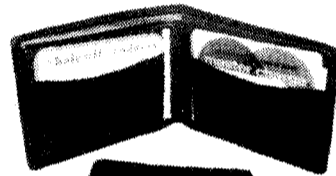
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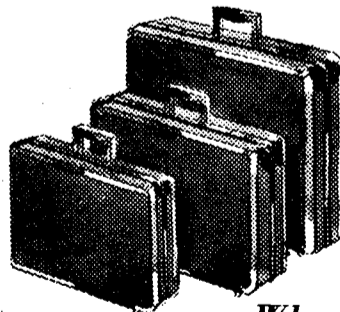
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Be honest with yourself before marriage

By JAMES J. RUE, Ph.D.

If there is any one barometer of future marital happiness, it is self-honesty before making a life commitment to another man or woman. A serious examination of conscience, head and heart, shorn of illusions and wishful thinking can lead to clarity and self-understanding.

FAR TOO many young couples who are magnetized to each other by sexual attraction find themselves incapable of altering a course of action leading to the altar although they harbor misgivings and doubts. Why does this happen? Pride, fear, humiliation may be hidden deep in the psyche.

The superficial dazzle of marriage and a life of one's own may censor all ambivalence burrowed in the conscience of a young person.

If you are dating steadily and thinking about marriage, it is important for you to understand that the relationship you create with another human being will be unique. It will be unlike any marriage dramatized on television or movies or in a book. It will be recreated daily. It will be strengthened by your capacity to give and sacrifice for each other.

But, above all, this marriage will have the flame of life only if you are honest with yourself before you mingle your life with that of another human being. Anything that whispers



of dishonesty indicates that you are sewing the seeds of future marital conflict.

HERE ARE some critical questions, which, if answered honestly, will offer clues to your potential for success or failure in marriage.

1) Do you believe that you are capable of lifelong fidelity to your prospective mate? In our age of situation ethics, live-in arrangements, "no fault" divorce, the commitment to monogamy and faithfulness appears to be heroic, even "unrealistic." The secular world has accused Christianity of "impossible, inhuman standards" contrary to human nature.

Is this really so? Western civilization and the impact of Christianity on our civilization has shown that individually and collectively the monogamous, faithful marriage is the basis for the greatest human happiness that is available to mankind. Conversely, some of the gravest ills of society from the tragedy of the unfaithful husband or wife.

Hence, consider whether you are capable of such fidelity.

2) Do you have common religious-philosophical values? The common bond of Catholicism certainly strengthens the possibility of a lifelong relationship in theory. However, with the increasing number of divorces among Catholics, another sort of inquiry should be made as to what you and a prospective mate really have in common. There are a variety of Catholic homes: indifferent, lukewarm moderate, intense. But these

words only convey a vague notion of the Christian life that is lived beyond these words.

In honesty, you need to ask yourself what kind of Christian family life you have lived, and what kind of life you can create based on these spiritual and moral convictions.

3) Do you understand the sexual nature of marriage? Apart from the biological facts of life, there is a complex sphere of psychological, spiritual, emotional interaction wherein the innermost needs of each individual are satisfied or frustrated. Do you and your prospective mate have any genuine understanding of each other as total human beings rather than merely sexual objects of desire?

Unrealistic expectations in this area of marriage lead to discord and misery. The current

exaggerated emphasis on sex leads many young people to believe erroneously that if they get along well in bed together, they will have no further problems.

4) Do you want this young man (woman) to be the father (mother) of your children? Are you capable of accepting the responsibilities of parenthood?

The secular pendulum swings away from children toward the "good life" symbolized by the modern childless couple who can do whatever they please, whenever they please, Catholic young people are not impervious to this influence.

Attitudes, therefore, hidden during courtship may be the source of future shock after marriage.

Catholic Christianity has always dignified the birth, care and rearing of children as man and woman's noblest human endeavor.

When this ideal is translated into the nittygritty of everyday life, can your attitudes tolerate a close-up examination? Do you love and hope for children as part of God's plan for human happiness and eternal salvation?

5) Have you experienced any major crisis in your life? How did you react to it?

Honesty, then, enables a young person to understand his strengths and weakness. Such careful scrutiny in itself indicates that the individual takes an adult view of Christian marriage.

Checklist for best man

On the day of the wedding, the busiest person is probably the best man—that is, if he sees to all the things he should. One of the best ways to tend to everything is to have a checklist as a reminder.

Help calm any jittery nerves of the groom or give whatever aid seems appropriate.

Check the luggage for the honeymoon.

Get all clothes for the wedding day together.

- a) formal clothes
- b) traveling clothes

Deposit traveling clothes at reception site.

If couple is to stay in town following the wedding take luggage to their room and see that everything is in place.

Have flowers put in the room (optional).

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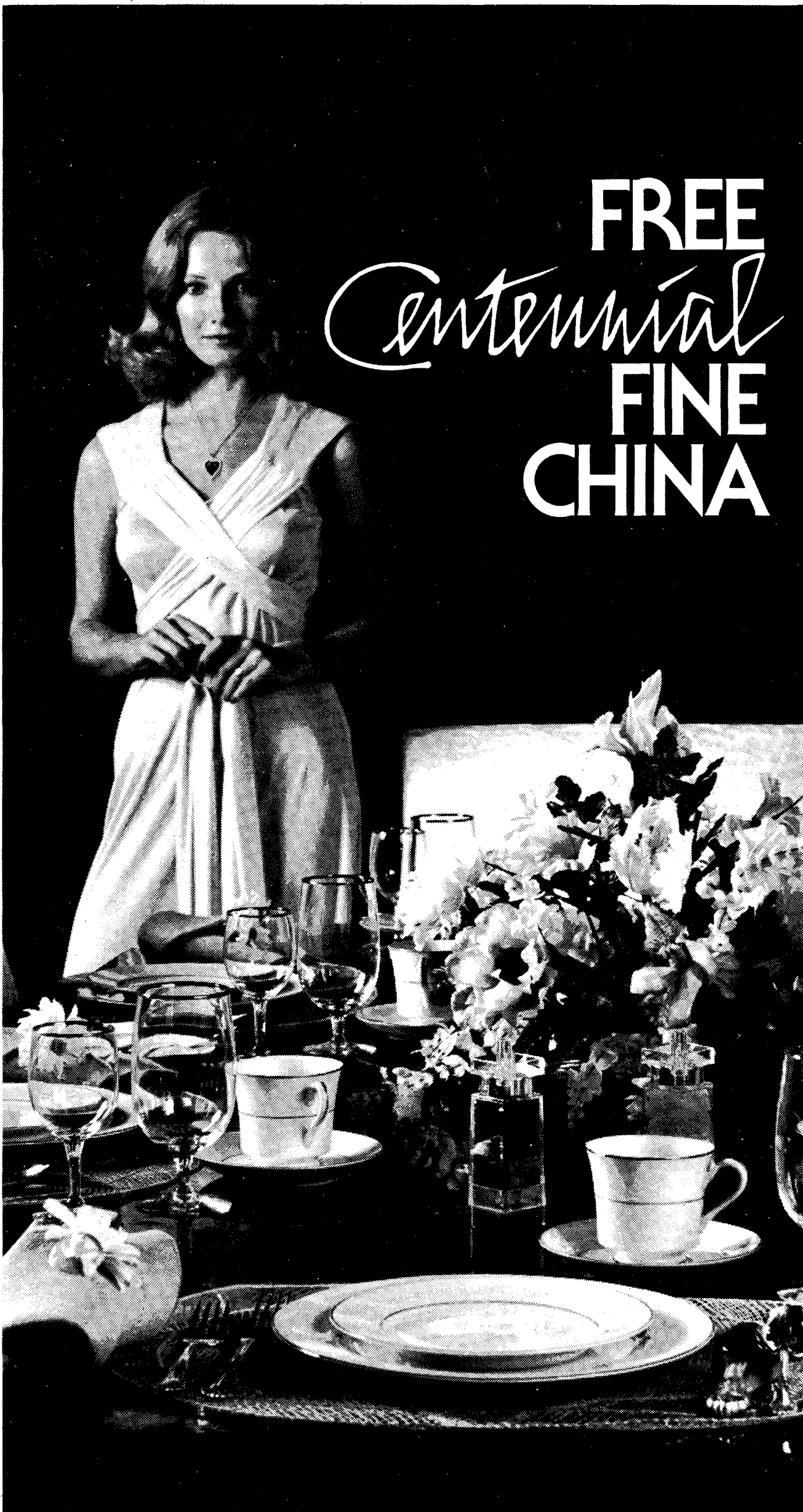
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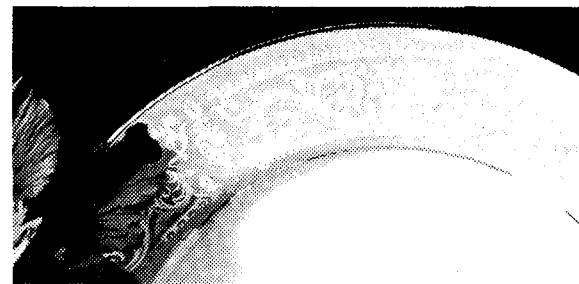
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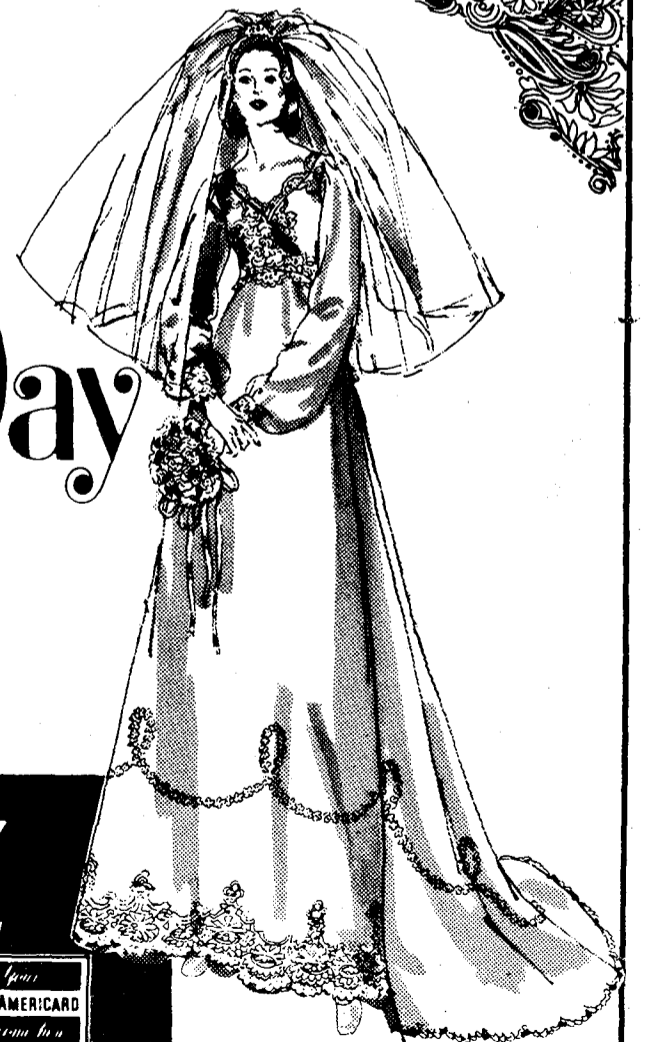
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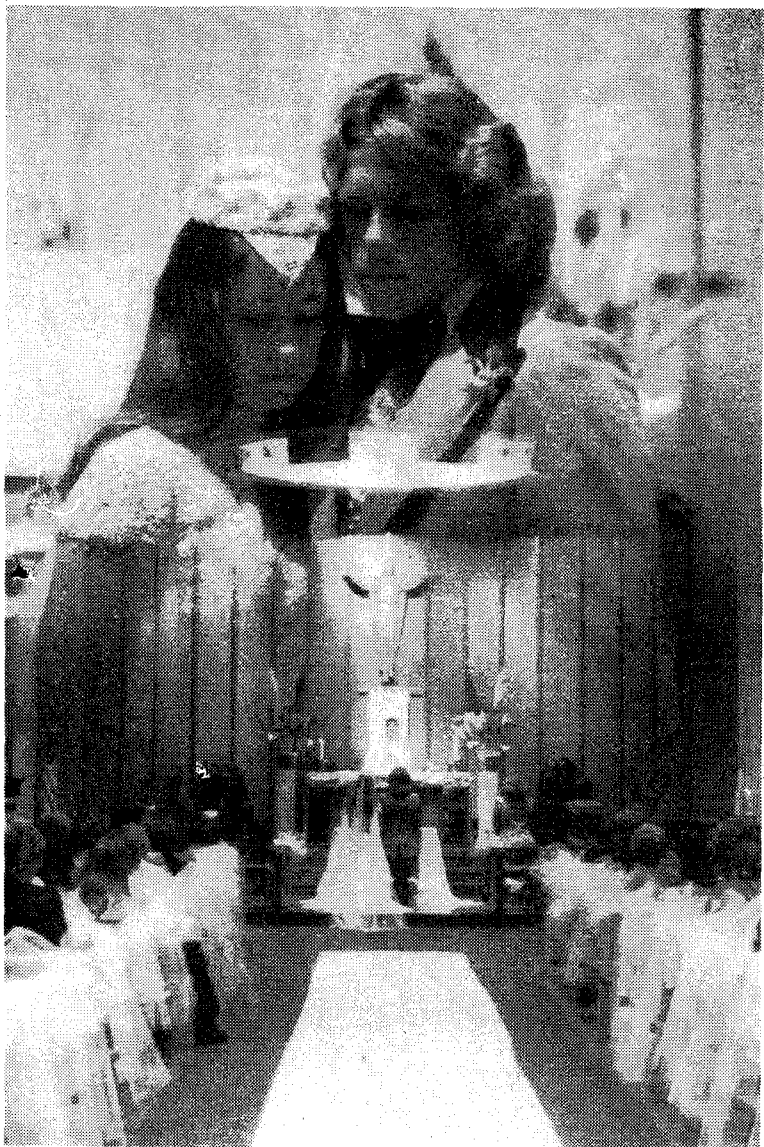


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Arrange with your fiancée to visit the rectory.

Discuss the number of ushers you'll need with your fiancée, and begin making your choice.

Order your wedding attire after consulting your bride.

Ask your best man and ushers to participate, and brief them on the proper attire.

Discuss honeymoon plans with your bride and start making the necessary reservations.

★★★

Pick up your bride's wedding ring. Check to see that the engraving is correct.

Purchase gifts for your attendants.

Order gloves and neckwear for your attendants, and make sure they've ordered their own wedding attire.

Arrange lodging for relatives and ushers from out of town. (They will pay their own expenses).

Make sure all necessary documents—legal, medical and religious—are in order. Make a date with your bride to get the marriage license. (You might make it a festival occasion with lunch at her favorite restaurant).

Check on arrangements for the bachelor dinner (if any).

Arrange with your best man for transportation from the reception to the airport or wherever you plan to embark on your honeymoon.

Present gifts to your attendants (at the bachelor party, perhaps).

Remind your best man and ushers of rehearsal and rehearsal dinner details.

Brief the head usher on any special seating arrangements.

Give best man a sealed envelope containing donation for the priest.

Get your going-away clothes in order so you can change at the reception.

Pack for your honeymoon.



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Just as important as registering your preferences is recording your gifts.

As gifts are opened, they should be listed in a catalog or record, and numbers corresponding to the entry number should be attached to the proper gift so later confusion may be avoided. Sheets of gummed numerals are available at many stores. Aside from being a real necessity now, the list will be a permanent record later of all the gifts you receive and who gave them.

WRITE NOTES

You, yourself, must write thank-you notes for gifts, so begin immediately with the first gift and keep going at this

pace as long as you can. It may seem difficult to stick to your job, but when gifts later begin rolling in at a more rapid pace you will be glad you're no further behind.

Every note should reflect enthusiasm, sincerity and grateful appreciation. The notes may be short, but they should be interesting, including some personal reference, and

the gift should be mentioned specifically.

Though addressed only to the wife, the husband should be mentioned in the body of the note. The bridegroom is also mentioned, and often the notes express the hope the donor will soon visit you. When thanking for a check, it is preferable to refer to the article you purchased with the money rather than to the money itself.



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PREMARITAL COUNSELING:

A wedding prerequisite

By WENDY SOMERVILLE WALL

One out of every 3.7 marriages in this country ends in divorce. There was a time when Catholics, striving to conform to the national average in most things, were proud to be distinct from this statistic. But recent surveys show we've merged into another mainstream, arriving at the divorce court nearly as often as anyone else.

Yet says one pastor, "Most of today's couples are not cynical about marriage. I've never married a couple who felt, 'Oh well, if this doesn't work out we can always divorce.' They believe their marriage is going to work."

Believing themselves an exception is a beautiful tribute to the young people's love, but perhaps it has a touch of arrogance and ignorance unless the couple have approached their wedding day seriously exploring their mutual understanding of marriage, evaluating their expectations and goals, their fears and strengths, and have shared their conclusions with someone wise in the ways of well-working marriages.

THE CHURCH has long insisted on some pre-marital instruction for its people. In most parishes this has taken the form of Pre-Cana conferences which groups of couples attend weekly for several weeks during which time they are lectured by a priest, doctor, sterling married couple, budget advisor, etc., and given the opportunity to ask questions. Couples who have had a "marriage course" in high school or college are sometimes permitted to substitute this for their instruction

requirement. At his discretion a priest often waves any kind of formal instruction either because he knows the couple well and appreciates the maturity of their decision or because he has become lazy or jaded about the whole thing.

While young couples rate their Pre-Cana conference on a scale from "absolutely terrific and thought provoking" through "a total drag, a waste of time," and most measure somewhere in between, almost all Pre-Cana have a basic fault: They are impersonal, geared to a diverse group and there is little or no opportunity for getting to know and working with individual needs.

RECENTLY Bishop Kellenberg of the Diocese of Rockville Center in New York attempted to deal with this problem in a limited way. Recognizing that the younger the couple marrying, the greater the likelihood of divorce, he has ordered that in every case where one or both of the parties is 19 or under, they must receive marriage counseling from someone who will work personally with them to identify their unique situation. Such a program promises that couples will be better prepared for the hard work of marriage. Other dioceses have done likewise.

Another hopeful experiment, especially appealing to current lifestyle, is an attempt to create a "Pre-Marriage Encounter" based on the successful structure of the "Marriage

Encounter" movement which provokes introspective self appraisal and then a coming together in communication of individual and mutual desires.

Allowing a school course to take the place of counseling at the time of marriage is a cop-out on the part of the priest and the young people. A course taken in an academic setting probably before they even knew one another can be an excellent sociological background, but does little to confront the couple with their own possible pitfalls.

POTENTIALLY the most successful, and unfortunately the most rare form of counseling, is that done between the priest celebrating the marriage and the couple themselves. Too many couples are married coldly by a celebrant they neither knew well beforehand nor got to know well during the preliminaries. It should be recognized that priests have different talents and only those especially good at working with young people and liturgy should be assigned weddings.

In fact, the new wedding liturgy with its many options and emphasis on warmth and welcome seems to cry out for a concerned and caring and capable priest and is the ideal workshop for on-the-spot and subtle counseling. But it is abused by those who only perfunctorily tell couples they can choose among many options and hand them a list or, worse, who never mention choices, but simply

make them for the couple, marrying them by rote.

The way in which a couple plans the shape and style and substance of their wedding ceremony can tell a priest a great deal about the couple's perception of and readiness for marriage. It can also give the nuptial pair a much-needed feeling of inclusion and control.

TOO OFTEN the wedding ceremony itself is the least concern of the day: The dress, the flowers, the reception take precedent. And a couple's grasp of what they are doing can get lost in the noise of preparation. A psychiatrist serving New York's Marriage Tribunal notes that couples claiming extreme immaturity at the time of marriage sometimes confess that they had had no time to think clearly, swept along by conventions awkward to stop: The dressmaker, caterer, engraver had their deposits and the mothers their costumes.

A priest willing to create a ceremony with each couple individually commits himself and them to a fair amount of time and hard work (but less pain than counseling divorce seekers.)

Seeds of selfishness, dominance, insensitivity, disrespect, and inability to compromise can surface as a couple talk about what they want to say, why certain music selections, who they want to invite, what symbols are important to them, and even how they want to stand and sit.

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Working wife-OK, but watch the pitfalls

When the housewife takes a job outside the home, she finds new vitality and her husband watches with pride—or so one might expect from the trend of contemporary comment. What is wrong when reality doesn't match this happy picture? If the basic situation is right—a reasonably satisfying job, a husband still in love with his wife—what may be clouding the picture is a communication failure, an interruption of the accepted relationship that had become almost second nature.

Even though her love and concern for her husband have in no way lessened, a wife taking a job may indeed threaten her husband's equilibrium. Perhaps the wife never verbalized her affection before; her actions did that for her. A husband who finds his clothes laid out, buttons always sewn on, breakfast and supper always ready, and his wife greeting him when he enters the door and enthusiastically ready to share his spare time, quite naturally feels loved.

When parts or all of this fade as the wife assumes the responsibility of a job outside the home, the wife has to learn to reassure the husband that the same loving concern is still there. The benefits to the family of the wife's income and/or the good done for the community and the wife as a person may more than justify her taking the job. Nonetheless, what has happened is that many of the little ways she used, possibly unconsciously, to communicate her love have been dropped.

Intellectually, the husband may have agreed to doing more for himself, sharing in household responsibilities, putting up with petty inconveniences. Still, unless a wife increases her verbalization, her sincere expression of her concern and abiding affection for her husband at this point, he may feel, without quite knowing why, very slighted and forgotten.

JUST AT THIS point when a wife should be summoning genuine warmth during those less frequent moments with her husband, she is inclined to be distracted. Re-entry into the work world is stimulating, but it is also a stress situation. Complications arise. When a working wife talks to her husband, it might well be about him. She may think about him! She may think she's sharing her other life with him and opening her job problems to his sage advice and counsel, but chances are all his heart is hearing is that she is talking about somebody else all the time.

Perhaps in the past the husband never verbalized his feelings of contentment, never assured his wife she was doing a great job. In the past it may

not have been necessary, both being so obvious. The "consider yourself loved until I tell you otherwise" approach may be quite adequate if nothing new has entered the equation. But now when the wife knows right well she is no longer doing as much around the house, when she at times may feel inadequate at the new job as well, and when she too, is missing the free time she shared with her husband, the most normal response from a husband is not reassurance, encouragement, and renewed affection, but a verbalization of his general discomfort and feeling of neglect. At this point, many a wife could begin to feel somewhat the martyr and nothing is harder to take than a sad, martyred, self-righteous wife.

THIS IS A crisis point where new insight is direly needed. One step would be for the wife to see that the husband, far from being small and selfish, is truly caring about her and their relationship when he demands more attention. No matter what else is added into a marriage—children, job, work for a truly great cause—both partners in a marriage need to bask in the knowledge that they are still indeed number one to each other. New ways have to be found to express this, as the

partners' job descriptions change. No matter if a marriage is a month, a year, or a decade old, through every change of life style, neither partner can neglect his first love. Exercise enthusiasts insist that muscle tone fades quickly when an exercise program is dropped.

Love is forever, but it is a rude surprise that the tone of a relationship can seemingly be lost in just a few days or weeks if adequate care and attention aren't paid. Feeling unloved quickly reciprocates and at just the time when partners are most concerned with other immediately pressing matters, they can be almost unconsciously (certainly without planning it that way) spiraling away from each other.

What can be done? New communication has to be established. The first communication has to be that of love. Only when both know in their hearts that they really are still first, most important, most loved—still, as the ceremony said, worth leaving all else for—then are complaints able to be dealt with almost painlessly. The greater the love, the less pain. For a start, it may help to put in writing the one thing each would most like the other to change. This may be a revelation even to the person doing the writing.

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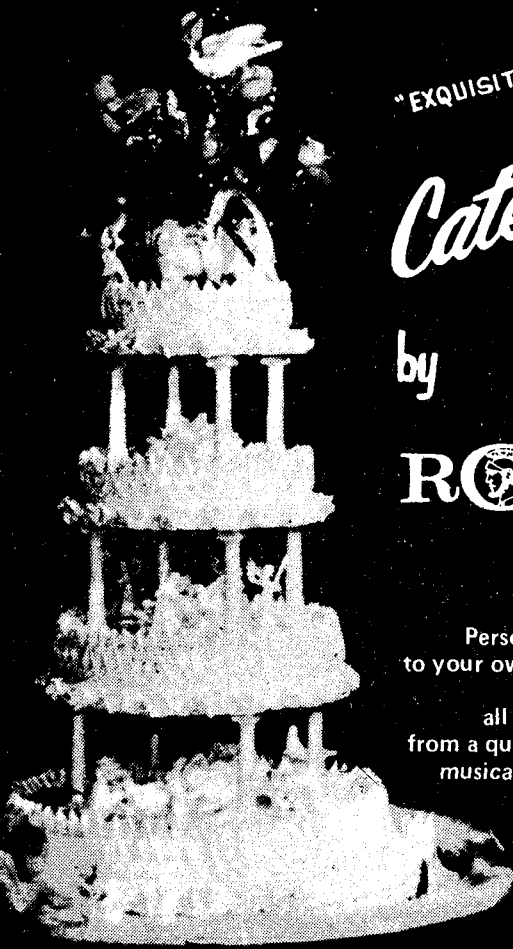
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MARRIAGE: DISCOVERY TOGETHER by Jack Quesnell (1974, Fides) Price: \$5.00.

A serious and fairly complete book on marriage that will be of great value to engaged and married couples. Drawing on his experience as a marriage counselor, Quesnell pinpoints the potential problems, while emphasizing the inherent strengths of the marriage relationship.

MIXED MARRIAGE: NEW DIRECTIONS by Msgr. James T. McHugh (1971, Family Life Division, United States Catholic Conference) Price: \$2.95.

A guide for engaged couples which focuses on some of the practical and reflective questions of entering an interfaith marriage. Drawing on recent papal and pastoral directives, it explains: liturgical possibilities of the wedding; religious practices in the home, religious education of the children.

THE COURAGE TO BE MARRIED by Jonathan Hanaghan (1974, Abbey Press) Price: .50.

The author blends his psychiatric competence with a truly Christian approach to marriage in developing the theme that courage is needed for marital success and for happiness in marriage.

WHY MARRIAGE? by Edward E. Ford (1974, Argus Communications) Price: \$1.95.

This book looks at marriage from the perspective of reality therapy. It emphasizes problem-solving and the mutual involvement of the spouses in all that pertains to family life. The author is clear in his presentation and draws

from his experience as a counselor.

MARRIAGE PREPARATION RESOURCE KIT (1974, Family Life Division, United States Catholic Conference) Price: \$5.

Compiled by the Family Life Directors' National Marriage Preparation Committee, this resource kit has drawn together the best information and most workable techniques for pre-marriage education programs. Covers all facets—psychological, theological, financial, medical—of marriage preparation. Includes an extensive bibliography, film resources, tapes. Presents a variety of program formats. Intended as a compendium for use by priests and couples in pre-Cana programs.

THE CREATIVE WEDDING HANDBOOK by Wendy Somerville Wall (1973, Paulist-Newman Press) Price: \$1.50.

This book provides what might be called "personal touches," i.e., prayers and explanations that might be added to the approved liturgy of marriage. Good resource for both the priest and the couple.

TOGETHER FOR LIFE by Fr. Joseph Champlin (1975, 2nd edition, Ave Maria Press) Price: .95.

This is the most extensively used marriage preparation book in print today. The first edition, 1970, totaled one million sold. The author has made a careful revision and updated the material. "Together for Life" is designed to help couples pray and plan their marriage ceremony together. It contains the newly-revised Marriage Rite (1969) plus the full

Scripture tests and commentary for new optional readings.

44 HOURS TO CHANGE YOUR LIFE by Henry P. Durkin (1974 Pyramid Books) Price: \$1.25.

A well written presentation of the Marriage Encounter. This book reflects the reactions and responses of the author and his wife after having made an Encounter, set against the experience of their own Christian marriage.

BETWEEN HUSBAND AND WIFE by Victor Salz (1972, Abbey Press) Price: \$1.95.

Helping couples to achieve better communication is the aim of this book. The author draws on his experience as a counselor and group leader in writing a book that is informative as well as instructive. Each chapter contains encounter exercises that help a couple relate better in marriage.

MARRIAGE IS FOR GROWNUPS by Joseph and Lois Bird (1969, Doubleday) Price: \$1.45.

The authors draw upon their experiences in marriage counseling in writing of the potential problem areas that any marriage may face. Directed to normal married couples who are probably familiar with some of these areas, the book provides that common-sense approach that can help them avoid the dangers and make their marriage truly productive and happy.

THE FREEDOM OF SEXUAL LOVE by Joseph and Lois Bird (1967, Doubleday) Price: \$1.25.

Written in the light of Vatican II's teaching on marriage, this book is highly valuable to young couples beginning marriage, to single persons who seek greater insights into human sexuality and to parents who are looking for clearer concepts in teaching human sexuality to their children.

PARENTING, PRINCIPLES AND POLITICS OF PARENTHOOD by Sydney Cornelia Callahan (1974, Doubleday) Price: \$1.95.

A highly informative and provocative book on contemporary parenthood. The book combines research data and common sense, and assumes that today's parents are intelligent and dedicated.

BRINGING RELIGION HOME: WHAT PARENTS CAN DO by Fr. James DiGiacomo, S.J. (1972, Claretian Publications) Price: .95.

A short book that addresses itself to the parents' role in making religion an important part of family living. Especially in its reflections on adolescents and young people.

DON'T YOU REALLY LOVE ME? by Fr. Joseph Champlin (1968 Ave Maria Press) Price: \$1.35.

This book is written for young men and women who find the problem of sex and love to be an anxious question that arises frequently in their lives. By employing modern trends in moral theology and psychology, the book can also be used by parents.

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IF YOU ARE fairly certain you will be living in the area then buying a home may be more practical than renting. But if you haven't decided where you will be permanently located or if the down payment on a house will be too much of a financial burden, then you must begin apartment hunting.

Either way you must be most cautious in selecting your "first" residence.

Here are a few suggestions you should consider before the home or apartment hunt begins. First, we'll take a look at buying.

Before purchasing an existing home or a new one you should determine how much you can afford to spend.

DEPENDING ON your circumstances, you should be able to buy a home costing two and one half times your annual income.

Knowing how much you want to spend on a home and what your monthly payments should be, you can begin your search for the right place.

Use these guidelines before purchasing a new home:

- Be sure to deal with reliable builders.
- Make sure your real estate broker is a "realtor."
- Buy the maximum home you can afford.
- Get the best financing terms.
- Know the existing public facilities, tax rates and planned improvements in the area of your choice.
- Get the long-range facts and outlook for the neighborhood. This will be your guide to determine the resale value of the home.
- Know the zoning laws for the neighborhood.
- In existing homes check heating and plumbing systems, condition of roof and siding, and electric wiring. They are the most expensive to repair.
- Ask questions.

On the other hand, should you choose to rent you must also take care in selecting. Don't look for generalities like is it attractive, comfortable and so on. Begin with particulars: how many rooms will you need, is it near a bus line, etc.

MAKE A LIST of all the things you can think of no matter how unimportant they may seem. Then go over this list with your future partner and determine just what you are looking for. When you have agreed on your needs then check with someone who is familiar with the rents in the

district you are considering.

You should see who your neighbors will be. Will they mind if you have friends in or if you use your record player?

Do you want an impressive place or are you satisfied with less elegant surroundings?

Consider the cost. Find out what facilities or utilities are included in the rent. What kind of kitchen equipment will there be. If the apartment is furnished, is a damage deposit required.

YOU WILL usually need a bedroom, bath, living room and kitchen. But if either of you has

a hobby, such as photography or art, you may want an extra room.

Decide if the area you are considering is convenient. Can you get to work easily? Is there a supermarket nearby or just a delicatessen? If you must make purchases at a delicatessen your food bill may run quite high.

Ask if there are laundry facilities in the building. If the building or apartment needs repair, will the landlord take care of this before you begin renting or must you do it yourself?

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Who pays what

The bride's family is entirely responsible for the wedding ceremony. In some cases, however, the groom's family may offer to share in the cost of the reception; and the bride's family may accept if they wish. Otherwise, wedding costs are traditionally divided as follows:

THE BRIDE (or her family) usually pays for:

- Invitations, announcements, and enclosure cards.
- Wedding dress, veil, accessories, and trousseau.
- Bouquets for maid of honor, bridesmaids, flower girl.
- Flowers for the church and reception.
- Engagement and wedding photographs.
- Rental fee (if any) for the church.
- Fees for the sexton, organist, and soloist.
- Rental of aisle carpet, marquee, or other equipment.
- Transportation of bridal party to church and reception.
- Reception, including food, beverages, music, decorations, and professional services (unless the groom's family offers to assume some of this cost).
- Groom's wedding ring (if it's a double-ring ceremony).
- Wedding gift for the groom.
- Gifts for bride's attendants.
- Lodging (if necessary) for out-of-town bridesmaids.
- Bride's personal stationery.

THE GROOM (or his family) usually pays for:

- Bride's engagement and wedding rings.
- Marriage license.
- Clergyman's fee.
- Bride's flowers, including going-away corsage and bouquet (optional, see below).
- Boutonnieres for the men of the wedding party.

- Corsages for mothers (see below).
 - Gloves, ties, or ascots for men of the wedding party.
 - Wedding gift for the bride.
 - Complete wedding trip.
 - Gifts for best man and ushers.
 - Hotel accommodations (if any) for out-of-town ushers.
- EXPENSES WHICH ARE OPTIONAL:**
- Bride's bouquet, traditionally a gift from the groom, may be purchased by bride's family as apart of her outfit.
 - Corsages for mothers and grandmothers are usually provided by the groom, but the bride may buy those for her own mother and grandmother.
 - Bachelor dinner is given by groom in some areas, by his attendants and male friends in other localities.
 - Rehearsal dinner is given by groom's family in many areas, but may be given by bride's family or friends.
 - Bridesmaids' luncheon is usually given by the bride, but may be given by her attendants or relatives.
 - Attendants' dresses are usually bought by each girl, but the bride may provide them if she wishes.

About those in-laws

Points to remember about in-laws:

If it weren't for them you wouldn't have your husband or wife.

They are loved by your partner. And for that reason alone—to say nothing of Christian charity or good public relations—you should treat them respectfully and affectionately.

They are part of the larger family you acquired at marriage.

Don't live with them. Better to pitch a tent in the park or rent a basement apartment. No house is big enough for two families.

Medical exam necessary, valuable before nuptials

By FRANK J. HILDNER, M.D.

Hardly any human experience unites fantasy and reality as well as preparation for marriage. Once all the formality and excitement are finished, responsibilities of the new partnership are present immediately. It doesn't take one long to feel the pressure.

But it is easy for the prospective bride and groom to lose sight of what really matters when social pressures occupy almost every hour of the day. To protect you from this type of situation, the state of Florida requires that written proof of a physician's examination be presented before a license to marry is granted. It is the physician's job to examine the applicant for any communicable, particularly venereal, disease and treat the person if necessary.

Gonorrhea is detected by physical examination and microscopic analysis of body fluids. Syphilis is detected usually only by a blood test. That test, if positive, indicates

the person may have contracted it at some time in the past and may need treatment.

THE TEST frequently becomes negative if adequate treatment is instituted quickly. Since other conditions (such as the flu or mononucleosis) may interfere and cause the test for syphilis to be positive, a single positive test is always repeated. Further similar tests are then performed to eliminate all possibilities of error.

Obviously, this series of events may be prolonged and the engaged couple should therefore allow ample time for

its completion if needed.

Most couples regard this examination as a bother. It is really a superb opportunity for the couple to express an extra measure of genuine concern for each other. By requesting a complete physical examination and assuring total body health, they have the opportunity to bring an extra chance for success and happiness to their marriage.

Health problems are handled more easily before marriage than in the time of adjustment immediately afterward. This fact cannot be over-emphasized.

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Ring designed around liturgy, life commitment

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

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

YOUNG MEN are advised

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

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

Couples should consider

the type of wedding band they want when selecting the engagement ring.

THE REASON: the ring and band should look and fit well together if both are to be worn on the ring finger after the marriage.

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

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

The first is one or a few symbols on the crown of the ring, such as the Chi Rho, the double rings of matrimony, a symbol for trust in each other, faith in Christ, etc.

The second type uses



words, or words and symbols, such as Pax, Fiat, etc.

The third type uses passages from Scripture, the Liturgy or prayers which are formed into symbols and cover the whole surface of the ring.

CHECK WITH your jeweler if you are interested in liturgical wedding rings. He may be able to obtain commercially-made rings for you

or his own designer may be able to create them for you or execute your own ring design.

Obviously, time would be a big factor for specially-made rings. Allow several extra weeks—or even months—if you are not selecting rings from stock.

Wedding bands are usually engraved inside. Engagement rings are not engraved.

Individuality in wedding photos

By PHILIP R. LECOURS

Individuality is the key word in weddings today. Invitations, ceremonies and, most of all, wedding photography reflect the bride and groom's personalities and tastes.

A few years ago, wedding photographs were all pretty similar—the faces changed but the poses remained the same. The mother adjusting the bride's veil, the bride and groom feeding each other cake, the bride throwing the bouquet, the guests throwing rice. Today's couples want more—they want photographs that are uniquely theirs, showing a day created especially for the two of them.

The desire for individuality has led the photographer to create better and more unique poses and photographic techniques for his brides.

For example, the season of the wedding can be used for unusual and beautiful effects. Some have created unique photographs using reflections in rainwater, and fiery summer sunsets.

Items in the bride's room at home are obviously dear to her heart, and can be used to create a sentimental photograph or two...her first doll, a cherished photograph of her husband at age 10, a painting she's done or whatever is truly a part of her life.

Special effects photography is very popular with many couples today. Double exposures that tell a story or create a mood, unusual silhouettes, photographs with a "misty" effect—all are examples of the new type of personalized bridal photography.

Outdoor poses are increasing in popularity with the more casual style of weddings today. The elements of nature, when used properly, add to the beauty of the wedding scene. Sometimes group photographs can be in the church gardens rather than lined up at the altar. People are more relaxed and the photographs are more realistic.

Of course, many of the

traditional poses are still beautiful with each new wedding and will continue to be included in albums.

Blessing of rings rich in symbolism

"Bless O Lord, this ring, which we are blessing in Thy name, so that he-she who wears it, keeping faith with his-her spouse in unbroken loyalty, may ever remain at peace with Thee, obedient to Thy will, and may live with him-her always in mutual love, through Christ our Lord."

This blessing is from the Roman Ritual of the wedding ceremony.

Even the way a wedding ring is placed on the finger has a symbolic meaning. Properly in the ceremony, the thumb, index and third fingers are supposed to represent the Trinity. As the groom begins to place the ring on the bride's finger,

he first touches the ring to her left thumb and says, "In the Name of the Father," then touching the index finger, he says, "and of the Son," and touching the third finger with the ring, he says, "and the Holy Spirit."

He then places the ring on the bride's fourth finger and says, "Take and wear this ring as a pledge of my fidelity."




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Marriage encounter- it makes a difference

What is a Marriage Encounter? "I can't get it. The difference in our marriage has been indescribable..." "It was truly beautiful..." "This was the first time we really sat down and looked at our marriage. The results were amazing..." "Our lives together have been enriched beyond our imagination."

These comments are typical of couples who have had the opportunity to experience a Marriage Encounter. It is not new. It was developed thirteen years ago in Europe and was brought to the United States in 1967. Since then the Encounter has continued to spread throughout this country and Canada.

WHAT IS a Marriage Encounter? It is a weekend at a local retreat house where a couple is given the opportunity to renew their basic commitment to each other. In a series of talks presented by the Encounter team, which consists of a priest and two lay couples, both husband and wife are encouraged to question and evaluate their relationship with self, spouse, and God. Specific questions relating to the individual and his marriage are given after each talk.

Each person reflects privately on these questions after which they come together as man and wife to discuss their reflections. It is through the actual occasions of dialogue

during the weekend, when the couples are alone with each other, that they experience this miracle of dialogue and actually see for themselves the great beauty of their marriage.

THE COUPLE actually give the Encounter to each other; the team merely provides the atmosphere and presents a few ideas that give food for discussion. It is the extent of participation that determines the success of the Encounter for a particular couple.

- The Marriage Encounter is not a sensitivity group.
- There is no group dialogue or group dynamics.
- There is no manipulation by the team.
- It is not a panacea for the ills of society and marriage.
- It is not a time to go over the mistakes of the past.
- It is not a retreat, in the sense of withdrawal.
- It is not for serious problem marriages.

THE ENCOUNTER ends with a Mass that has been described as "the most moving religious experience I have ever had." The couples leave the Encounter not having solved all of their problems, but having a new



A couple starts out on the first day of their marriage, but a few years later an Encounter experience could enrich their relationship greatly.

insight into what their marriage really means and having the confidence that together with Christ they can overcome any obstacles and attain a greater fulfillment than they had previously imagined possible.

We save marriages

For most brides it's the most important day in her life. And at The Exotic Gardens we've saved brides more than money.

Once there was a bride who asked her friend to make her bridal bouquet. Her friend made her a beautiful one. Also a highly edible one. On the day of the wedding the dog lunched on it and the bride (near hysteria) ran into Exotic and asked for an instant (yet beautiful) bouquet. She got it.

Then there was the marriage of the scuba divers, a couple who shared an aquatic passion. How to keep the bridal bouquet together under water was only a minor problem. We solved it with waterproof tape. And lest you think that Exotic is expensive, this wedding only cost \$40.

Over the years we've had Japanese weddings where the flowers had to look like they were growing out of rocks, yacht weddings where the yacht was bedecked with flowers that trailed into the water and even a Christmas wedding with bouquets of holly.

One of our favorites was a double wedding where the minister married the wrong couples. But the flowers were right.

With all the frenzy and excitement of a wedding, it's nice to know that there's someone you can count on to keep his head.

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La crisis del amor

Por EL PADRE ANGEL VILLARONGA, OFM

Casarse es soltar amarras para iniciar la gran aventura por el mar de la vida.

Un día me invitaron a la ceremonia de la botadura de un barco. Mucho colorido y mucha lección que encierra esa ceremonia.

Un personaje importante, después de un discurso, cortó la cinta que unía bodega con muelle. Una dama distinguida quebró una botella de "champagne" en el casco del barco. Y después, el gran momento. Se soltaron las amarras, y aquella mole inmensa de hierro y madera, se deslizó paulatinamente por la rampa inclinada, y con un estruendo, fue a meterse de bruces en el mar.

Crujió todo, rechinaron maderas y jarcias, silbaron motores, rodaron las hélices, y aquel rey, coronado de vistosos y alegres banderines, dio sus primeros contoneos en las aguas quietas de un mar en el que habría de vivir para siempre.

Yo pensé. "Si este barco tuviera conciencia y cerebro como los humanos, ¿que pensaría en el momento en que el público aplaudía apiñado en el muelle, y una banda de música tocaba un aire marinero?"

"Ahora el mar" -hubiera pensado la mole inmensa de hierro y madera mientras corría por la rampa a darse el primer chapuzón-, "el mar será mi vida. ¿Qué me espera en ese mar? Yo seré testigo de los murmullos más serenos de las olas lamando mi casco de acero y caoba. Yo tejeré encajes de nieve y de espuma al cortar las ondas azules, dejando estela de plata sobre el espejo de cristal de los mares. Nadie como yo será testigo de auroras de tul y gasa, subiéndolo a hurtadillas por la línea infinita del horizonte: de crepúsculos de oro y grana que teñirán de sangre el mar prendiendo como una tea encendida mis mástiles y chimeneas. Nadie sabrá como yo de días esplendorosos, y de noches de ensueño en que mi majestuoso navegar será contemplado solamente por el mirar plateado de las estrellas. El cielo y el mar. La nostalgia del partir y la ilusión de arribar. Esa será mi vida.

Ah, pero, me parece que yo veo en lejanía colores grises y plomizos de tormenta cercana. Ese es el mar. Yo sabré de galernas y tifones; de tormentas tropicales, y de vientos feroces. Veré las olas encabritarse y golpearme con furia incontinente. Días de niebla cerrada y noches de lluvia constante. Soñaré con llegar a puerto. Un día, quizás el naufragio; la tumba más fría, profunda y negra. ¿Valdrá la pena? ¿Me vuelvo atrás? ¡No! Ya estoy en las aguas. Tendré un capitán. Eso, un capitán. El tendrá el timón. Confío en mi capitán. Mar adentro, ¡ánimo! ¡A bogar mar adentro!"

Así pensaría - pense yo - este barco, el día de su botadura antes de hacerse a la mar, si tuviese cerebro.

Y pensé en tantas parejas jóvenes que cada día se hacen a la mar de la vida en el barco del matrimonio.

CASARSE SIN PENSAR
¡Cuántos, como el barco que

LA VOZ

no tiene cerebro y no puede pensar, no piensan! Y salen al mar sin pensar. Sin rumbo y sin capitán. Naufragan, no ya por la ferocidad de una tormenta incontrolable. Naufragan por cualquier cosa. Decididamente no eran barcos marineros. Estaban mal contruidos. El maderamen no había encajado bien; el primer viento de proa los requebrajó, y les entró el agua. decididamente, hay quienes no se debieron haber casado nunca. Sobre todo, se hicieron al mar sin capitán!

Otros saben que la vida es una travesía. Pero no piensan más que en la primera parte de la navegación; Los días de sol, las noches serenas, los mares en calma.

El día de la botadura de su propio barco, en la bellísima fórmula hecha de sol y salitre, "yo tomo por esposa -esposo- a quien desde hoy guardaré en riqueza y pobreza, en salud y enfermedad, en dicha y desgracia, hasta que la muerte nos separe (el último puerto de arriba)", ellos no vieron más que el sol: riqueza, salud, dicha: no gustaron, en aquella brillante ceremonia, el sabor a salitre: pobreza, enfermedad, desgracia.

Por eso, cuando llegó la tormenta, no habían pensado en ella. Ignoraban las medidas de emergencia. No tenían salvavidas a mano. El barco se fue a pique.

Todo matrimonio tiene sus tormentas: son sus crisis. Hay tormentas de superficie: aunque el barco se zarandee escandalosamente, no son las peores tormentas. Las de profundidad, las que sacuden las bases, las que rompen la quilla, las de mar de fondo, son las peligrosas.

Así en los matrimonios.
¿POR QUE CRISIS?

Hay las crisis que provoca el encuentro de dos caracteres. La ignorancia fundamental de que hombre y mujer son distintos más que en cuerpo, en alma. Esta diferencia les hará proyectarse de manera diversa que pueda dar origen a crisis de superficie.

Hay crisis que nacen de defectos, para los cuales, sobrellevarse será también una forma de amor.

Crisis provocadas por la falta de comunicación. "Mi marido llega a casa y no habla. El periódico y la televisión lo absorben. Cuando le reclamo, me dice que no tiene nada que contarme."

Hay crisis que provienen de terceras personas: "Quién se casa, casa quiere." y a veces, no se puede vivir con independencia: los suegros, algún familiar, son casi siempre aires de tormenta. Hay crisis que se esperan porque si no se conocen, al menos se suponen.

Pero hay otras que casi todos ignoran.

La crisis primera a los dos o tres años de matrimonio: la provocan diversos factores, entre los cuales cuentan el primer niño, o las dificultades de

reajuste económico. Hay el descubrimiento de factores que un noviazgo, quizás un poco infantil, no permitió prever; falta de madurez psicológica, y tal vez falta de acoplamiento sexual, si no esas tempranas separaciones y divorcios, si ese distanciamiento íntimo; y ese silencio de almas, que son las corrientes marítimas profundas capaces de provocar un naufragio.

Crisis de los siete años de matrimonio. "La picazón del séptimo año" es el título de una película.

Es cuando quizás los esposos ya mascan su frustración. El uno no era para el otro. No se depuso el egoísmo; cada uno pensó siempre tener la razón. Faltó, por largo tiempo, la confianza íntima, la conversación fecunda de alma a alma. El trabajo absorbió el alma masculina. El alma femenina fue absorbida por los niños. Los defectos que en el noviazgo se ignoraban para ser solo las virtudes del otro, es lo que ahora solo se ve, ignorando las virtudes. Hay como un revivir de la nostalgia paterna y materna; y el axioma filosófico, "Nada violento perdura" se hace cada vez más tenso. Solo la madurez, la reflexión, el aliento de un consejero espiritual, ayudan a superar esta crisis que, lo menos que deja como resultado, es que por los niños y el que dirán, la vida se lleve de entonces en adelante, como una simple "coexistencia pacífica."

Y hay una tercera crisis. Los antiguos padres del espíritu, con mucho conocimiento de lo espiritual y menos de lo biológico y lo anatómico, hablaban ya, desde muy antiguo, de lo que ellos llamaban "el demonio del mediocidio". Es la crisis de la mitad de la vida. Se centra entre los cuarenta y cincuenta años en la vida de los casados. Los psicólogos hablan de esa edad como de la edad madura en el hombre, donde él se proyectará según haya o no triunfado en la vida. Si ha triunfado, será más admirado por el sexo femenino; y su posición le permitirá corresponder, y hasta quizás, ser arrastrado por el halago femenino siempre tan sutil.

(Pasa a la Pág. 23)

"... todos los días de mi vida."

Por el REV. JOSE P. NICKSE

¿Es posible la felicidad matrimonial después de quince o veinte años de matrimonio? ¿Hay que resignarse a una vida monótona, aburrida, resignada? ¿Es el amor un engaño, un mito, un sueño?

Un dato interesante que a veces olvidamos es que Cristo comenzó su ministerio en una boda, la boda de Caná. Cristo entró en la corriente humana de su vida pública cambiando el agua en vino. Primer milagro y primera lección que nos da el Señor.

CRISTO debe ser el primer invitado en todo matrimonio cristiano. Cristo estuvo presente en Caná y también está presente en todo matrimonio cristiano. Pero, ¿cómo se hace Cristo presente?

Dios no obliga. La presencia de Cristo no es una presencia dominante. Dios no se impone. Es que en cuestiones de fe y de amor la libertad es virtud imprescindible. Dios sabe esperar.

El vino de la ilusión del noviazgo llega a convertirse en el agua de la rutina diaria. El vino de la alegría se convierte en el agua de los sabores cotidianos. Tratamos de resolver nuestras vidas olvidándonos de la presencia de Dios. Se nos acaba el vino.

"Hagan lo que El les diga." Veinte siglos después, todavía resuenan con vital actualidad las palabras de María. Y ahí comienza el redescubrimiento de Dios. El replanteamiento de la fe en nuestros matrimonios.

Sólo Dios puede cambiar el agua de la rutina en el vino de la felicidad y del amor renovado. Feliz momento cuando ponemos nuestras vidas en las manos de Dios. No para abandonar nuestra responsabilidad, sino para renovarla con la gracia de Dios. Cristo nos guarda el vino bueno hasta ahora.

¿Es posible ser feliz después de veinte años de matrimonio? Sí, si sabemos crecer en nuestra fe, esperanza y amor.

El matrimonio que vive su fe, que invita a Cristo a ser el centro de su vida familiar, convierte su hogar en un santuario. La fe los va a sostener en los momentos de dificultad y sufrimientos. La fe los va a guiar en las diferentes etapas naturales de la vida.

Tener fe es tener esperanza. Creer es confiar en la providencia de Dios día a día. Tener fe es mirar al mañana con una sonrisa.

"Pero el mayor de los tres es el amor" (1Cor 13:13). ¡Y qué razón tiene San Pablo! Porque amor es fe y esperanza en acción. El amor es la vida de Dios en nuestro matrimonio. ¡Qué frágil y qué fuerte es el amor! En octubre de 1970 la Comisión Episcopal Francesa de la Familia nos regaló estas ideas:

No hay nada más parecido al corazón de Dios que el corazón del hombre. Cuando se profana el amor, el hombre se degrada y Dios es arrojado. Cuanto mejor y más humanamente se vive este amor, al reconocer sus propios dones, más se cumple y se aproxima uno a Dios.

Cambiar el agua por vino es vivir en amor. El amor es la chispa de la vida de Dios en nosotros.

Es posible ser feliz después de treinta o cincuenta años de matrimonio si el amor de Dios es el cemento que une los corazones.

EL LIBRO del Génesis contiene el relato de la visita de Abraham y Sara a Egipto. Después de largos años de matrimonio, tuvieron que emigrar en busca de alimentos. Al entrar en Egipto algunos egipcios se maravillaron ante la belleza de Sara. La Biblia nos dice que Abraham también se fijó en la belleza de su esposa. Al parecer, hacia tiempo que no se fijaba...

El verdadero amor, el que es reflejo de la vida de Dios en nosotros, renueva el compromiso matrimonial a cada paso del camino por esta vida. En las palabras de Pablo VI: No hay amor conyugal que no impulse hacia el infinito.

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a los
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Cristo nos acompaña en el camino de la vida. ¿Qué mejor pensamiento podemos brindaros, queridos esposos, que os sirva de provisión, de alimento y de sustento en el largo viaje que vais a comenzar juntos?

Vosotros representáis simbólicamente ante nuestros ojos y a los de toda la Iglesia la innumerable multitud de parejas, que con la bendición de Dios, como vosotros, han puesto los fundamentos de su Iglesia doméstica, como el Concilio ha llamado a la familia.

A vosotros, a todos los jóvenes matrimonios, a todas las familias cristianas: a todos los que con su amor, potenciado y transfigurado por la fuerza del sacramento, constituyen en el mundo la presencia y el símbolo del amor recíproco de Cristo y de la Iglesia (df. Ef 5,22-23) les repetimos hoy: ¡no temáis, Cristo está con vosotros! Cercano a vosotros para transfigurar vuestro amor, cercano a vosotros para hacer firme, estable, indisoluble, el vínculo que os une en la recíproca entrega del uno al otro para toda la vida; cercano a vosotros para sosteneros en medio de las contradicciones, de las pruebas, de las crisis, que ciertamente no faltan en las realidades humanas, pero no ciertamente insuperables, no fatales, no destructoras del amor que es fuerte como la muerte (Cant. 8, 6), que perdura y sobrevive en su maravillosa capacidad de volverse a crear todos los días, intacto e inmaculado; cercano a vosotros para ayudaros a vencer el egoísmo, que anida en los pliegues recónditos del alma y cercano a vosotros para haceros sentir vuestra dignidad de colaboradores de Dios creador, al transmitir el don inestimable de la vida, y de Dios providente, al ser su representación viva ante vuestros hijos en las ternuras, en los cuidados, en los desvelos que sabréis dedicarles con esa osadía del heroísmo que tan bien conoce el corazón de los padres y de las madres.

Así, hermanos, sea éste vuestro programa, sea ésta vuestra ambición: con Jesús caminando con vosotros por las sendas fatigosas e imprevisibles de la vida; con Jesús sentado a la mesa de vuestro pan cotidiano ganado con fatiga pero con serenidad, podáis hacer de vuestra existencia común una luz, una misión, una bendición. Esto es lo que invocamos para vosotros y para todos los esposos cristianos y éste es también el augurio que os hacemos con intenso afecto de padre.

La Crisis del Amor

(Viene de la Pág. 22)

Si por el contrario, es un fracasado en el orden social, económico, desarrollará como un mecanismo de compensación demostrando que él es alguien en el terreno del amor, emulando a aquel Don Juan.

Por su parte, la mujer llega, en estas alturas de su matrimonio, a ese estado que llaman el cambio de vida. Equivocadamente se cree que, desde entonces, dejará de ser mujer; le tentará el sentimiento de inseguridad y el fracaso; se creará un poco al margen de la vida; enviará a las más jóvenes que ella; se volverá irritable, ferozmente celosa, aferrándose a lo que tiene por temor a perderlo; y su temperamento desconfiado, detectivo y absorbente tocará la raya de lo injusto y lo anormal.

AMOR: ESFUERZO COMUN

Solamente la armonía, la comunión espiritual, la confianza

mutua, el buscar, antes que nada, la felicidad del otro, el amar como Adán y Eva en el momento de la creación; Adán amaba a Eva con todo el corazón, porque no había otra mujer en el Paraíso; y Eva amaba, confiadamente y sin celos, a Adán, pues no había otro hombre en el Paraíso. Solamente el amar, como los esposos cristianos tienen que amarse, "como Cristo a la Iglesia", con un esfuerzo común, esta crisis, que para algunos matrimonios es el huracán que echa a pique el navío, puede ser superada exitosamente, para entonces esperar los días más serenos del viaje del amor.

Crisis del amor que, si los esposos orientan su nave a través de ellas pensando siempre en la ribera a la que un día tienen que atracar, mañana las recordarán con la alegría del marinero que recuerda las tormentas pasadas por las que, gracias a su esfuerzo y su fe, su nave siguió adelante.

Hombre y Mujer

Un autor moderno escribió en una de sus crónicas familiares: "El secreto para amarse siempre es ocuparse mucho el uno del otro. Vivir juntos, muy cerca, y el mayor tiempo posible". Y yo añadiría, "y comprenderse cada día más, conociéndose mejor."

Conocer las diferencias que hay entre el hombre y la mujer, no precisamente para saber quien es mejor, quien vale más o quien es superior. Sino, sencillamente, para tener en cuenta estas diferencias, y obrar en consecuencia. Porque hay que diagnosticarle miopía espiritual al hombre que ignora a su mujer. Y hay que censurar de tiranía al hombre que infraestima a la mujer en términos extremos. Y hay que calificar, de débil y acomplejado inferiormente, al hombre que sobreestima a la mujer por un amor mal entendido, sacándola de su propio papel femenino.

Hombre y mujer, será un tema eternamente discutido. Cada cual, por supuesto, creará tener la razón y se quedará con su opinión. Ellas dirán, que los hombres son egoístas. Estos, a su vez, las llamarán frívolas.

"A las mujeres no hay quien las entienda", se quejan muchos hombres. Y tienen bastante razón, pero ¿han hecho algún esfuerzo positivo por entenderlas... conociéndolas?

¡"Qué raros son los hombres! ¡Hija, no queda más remedio que soportarlos!" De acuerdo en sus rarezas, pero, esas señoras, mientras se toman sus "cocktails" para animar sus charlas, ¿han hecho algún esfuerzo positivo por comprender a los hombres... conociéndolos?

Es verdad que S. Harris, sabía un mundo de cosas, cuando escribió que "el único camino para entender a una mujer es amarla...; y, entonces, ya no es necesario entenderla." Pero creo que las parejas de hoy no se han aprovechado todavía de todos los estudios de psicología moderna sobre la personalidad masculina y femenina, y no han sacado todo el provecho que debían para su vida personal.

En consecuencia, no hay el suficiente empeño en conocerse, cosa que se hace aún más necesaria cuando el matrimonio es, según escribió el aviador Antonio de Saint Exupery, "una invitación a mirar juntos en la misma dirección."

Porque resulta simpática la expresión del protagonista de la bella película "My Fair Lady", cuando exclama: ¿"Por qué no pueden las mujeres ser como los hombres?" Porque, aunque no lo parezca, esa diferencia, visible e indiscutible, es causa primordial de los más frecuentes problemas entre hombre y mujer ¿Por qué no pueden las mujeres ser como los hombres? Pues porque Dios las hizo diferentes; y, porque, además, señores, sería aburridísimo.

La diferencia entre hombre y mujer va mucho más allá de su diferenciación física. Emocional y psicológicamente, esta diferencia se acentúa hasta el punto de que el ignorarlas, o no tenerlas en cuenta, puede ser todo el diagnóstico de los males que aquejan hoy día muchos hogares. Más aún que los

problemas económicos y los problemas de familia.

IGUALES EN DIGNIDAD

Hombre y mujer son iguales en dignidad. Iguales. Ni el es superior a ella, ni ella superior a él.

Bien clara esta igualdad básica: y ello no obstante los residuos de antiguas civilizaciones en que la mujer, fue considerada una cosa, o, cuando más, una esclava, sin derechos humanos propios; pero, a pesar también de los feminismos modernos que sacan a la mujer de su papel de compañera del hombre, y corazón del hogar. Iguales en dignidad.

El ingenioso y agudo San Agustín, dice, que Dios quiso que la mujer fuera igual al hombre: y por eso la formó de su costado. Porque si la hubiera querido inferior, la hubiera sacado de los pies; y si la hubiera querido superior, la hubiera hecho de la cabeza.

Iguales también en naturaleza humana: ambos son igualmente seres humanos, con los mismos derechos y las mismas libertades, con la misma finalidad en la vida y el mismo destino eterno. En ambos anidan idénticos sentimientos de amor, bondad, belleza, bien, libertad, verdad, supervivencia, seguridad, felicidad, inmortalidad. Sin privilegios, ni monopolios en el orden de la naturaleza.

Padre Angel Villaronga O.F.M.

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