

The VOICE



JULY 29, 1977

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**“Eternal
rest
grant
unto
him...”**

Archbishop Coleman F. Carroll
1905 - 1977

Let prayers be our tribute to him...

Reverend dear Fathers, Beloved Religious and My devoted members of the Laity:

On Tuesday morning, July 26, 1977 our beloved Archbishop Coleman F. Carroll fell asleep in the Lord. He was consumed by zeal for His Father's house. With him each of us died a little. For his death is a personal loss for everyone of us. Among those who mourn are: Our priests, many of them were ordained by him, all of them looked to him for fatherly guidance and support. The Religious mourn. They were invited by him to serve in our diocese in the ministry of holiness and teaching and love. Homeless children, Cuban exiles, the elderly, the mentally retarded, the unwed mother, alcoholics, members of minority groups, the underpaid, the oppressed, the great and the little man of our community, our state and our nation mourn him. Among the bereaved are those who have parishes, and schools only because of the indefatigable efforts of the Archbishop in this growing archdiocese. Among the mourners are all who were confirmed and protected in their faith, strengthened in their Christian behavior, consoled in their sufferings under this Faithful Shepherd who sought doggedly to be true to the reign of Christ in serving the servants of the Lord.

We now commit him for all time to the eternal peace and thrilling happiness of life with our heavenly Father. We are comforted by the words of Scriptures, "Happy now are the dead who died in the Lord...Yes,

they shall find rest from their labors, for their good works accompany them" (Rv. 14,13) We are consoled by Jesus' words, "I am the resurrection and the life: whoever believes in me, though he should die, will come to life, and whoever is alive and believes in me will never die." (John 11, verses 25,26)

When asked how he wished to be remembered, the Archbishop once replied, "by prayer." May this be our sincere and grateful tribute to him, our prayers for him in our parishes, in our families and in the privacy of our hearts. Let us pray conscious that no man is without fault, that we can still be united with him and helpful to him.

In loving tribute to him our founding Father, let us now rededicate ourselves to the living of our lives together of Faith, and Prayer and love. May our loving memorial pledge be to complete what unfinished dreams he may have had for his beloved people of the archdiocese, in raising the level of their commitment to living the Gospel of Jesus the Lord.

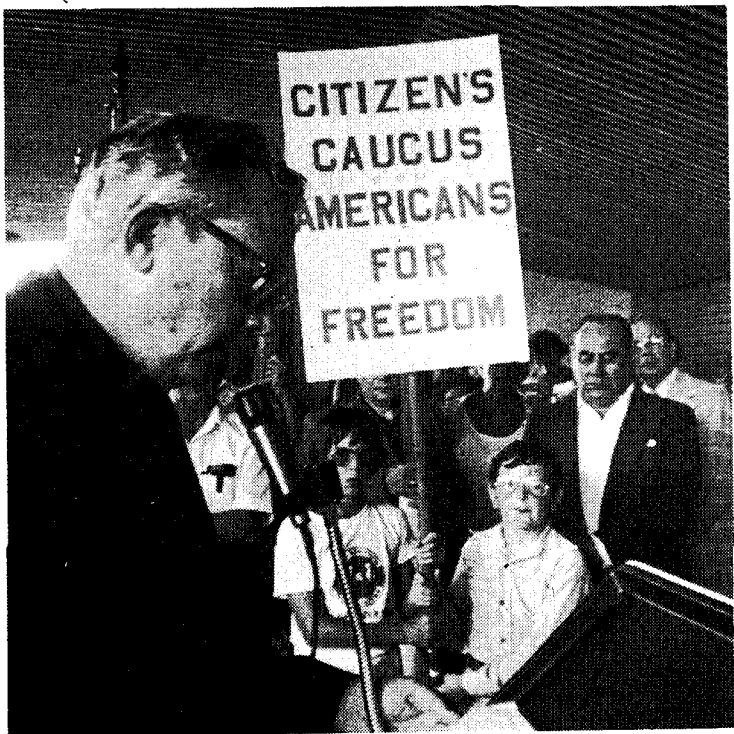
As your new Archbishop, I pledge myself to that holy task in your service and in loving memory of Archbishop Carroll. May I too have your prayers.

Devotedly yours in Christ,

Edward A. M. Conley
Archbishop of Miami

**Special
Section**
See Special
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Archbishop Carroll
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Prayer for captive nations was led by Archbishop Edward A. McCarthy, left, at an annual observance last Saturday in New World Park. The event was sponsored by the Florida Captive Nations Committee.



Miamians elected as CFM national president couple

A new chapter in the 25-year history of the Christian Family Movement was begun last week at Estes Park, Col., when Bob and Irene Tomonto of Miami were elected national president couple of CFM.

A Miami couple has been elected national president couple of the Christian Family Movement.

Bob and Irene Tomonto of St. Richard Church are the third couple to serve in this position during CFM's 25-year history. They were elected to the office originated by Pat and Patty Crowley of Chicago, pioneers in ministry to families through the lay apostolate; and most recently by Ray and Dorothy Maldoon of Munster, Ind., by CFM's board of directors.

The Tomontos are residents of Florida for the last three years and have five children; Bob, a junior at the University of Florida; Chip, a sophomore at the University of Miami; Patrice, a senior and Kristin, a sophomore at Immaculata LaSalle High School; and Melissa, a third-grader at Howard Drive Elementary School.

Bob and Irene have been active in CFM since 1958, first in upper New York State where they served as Cana couple of the Albany Diocese, and later, for ten years, in Hawthorne, N.Y. They have been vice-president and president couple for the Christian Family Movement in the New York Archdiocese; and area president couple for CFM in both Area 2 (New York, New Jersey and Pennsylvania) and Area 18 (Florida and Bahamas).

Bob is a nuclear physicist. He is a graduate of Villanova University and Rensselaer Polytechnic Institute and is employed as manager of nuclear analysis for Florida Power and Light.

Irene holds degrees in business administration from Good Counsel College and in professional management from Pace University. She is a



CFM national president couple Bob and Irene Tomonto with their family in South Dade (from left) Kristin, Bob, Patrice,

Chip and Melissa (in foreground with her parents).

To get CYO award

WASHINGTON—(NC)—Archbishop Jean Jadot, apostolic delegate in the United States, has been chosen to receive the "For God and Youth" award of the Catholic Youth Organization (CYO).

The award will be presented to the Belgian-born

archbishop at the CYO Federation's national convention at Niagara Falls, N.Y., Nov. 10-13.

Archbishop Jadot will receive the award "in recognition of his pastoral concern for the people of the United States."

certified teacher and offers courses in dating and marriage at Immaculata LaSalle High School.

Other couples elected to the new CFM national team include Tom and Vernie Dick from Detroit; Gary and Kay Aitchison from Ames, IA, and Ron and Ellen Olech from Chicago. They will serve as vice-president, secretary and

treasurer couple respectively.

The CFM chaplain team are Father Jerome Fraser of Detroit and Rev. Neal and Carole Lloyd from St. Paul, in keeping with a ministry to Catholic and Protestant families alike.

The Christian Family Movement is an ecumenical organization of individuals dedicated to promoting the

Christian way of life in the family, in the families of the community, and the institutions affecting the family by servicing, educating and representing the family. This is accomplished through small group meetings where couples and chaplains use the Jocist technique of "observe, judge, act" to study Scripture and apply it to their lives.

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Abp. Carroll funeral today

By MARJORIE L. DONOHUE

Voice Local News Editor

The Liturgy of Christian Burial will be concelebrated at 11 a.m. today (Friday) in the Cathedral of St. Mary for Archbishop Coleman Francis Carroll.

Archbishop Edward A. McCarthy, Second Archbishop of Miami, will be the principal celebrant of the Mass for the late Archbishop who died early Tuesday as a result of complications from a vascular disease. Bishop Charles B. McLaughlin of St. Petersburg will preach the homily.

Members of the U.S. hierarchy from various areas of the nation are also expected to concelebrate the Mass for the 72-year-old prelate who was actively engaged in the administration of the Archdiocese until just a few days before his death. One of his last trips from home was to visit Archbishop McCarthy, who has been serving as Coadjutor Archbishop of Miami, at St. John Vianney College Seminary which was founded by Archbishop Carroll as his first project when he became First Bishop of Miami Aug. 13, 1958.

During a press conference on Tuesday, Archbishop McCarthy, who automatically succeeded Archbishop Carroll, said of the late prelate:

"The priests and the faithful of the Archdiocese have lost their dedicated shepherd, the community has lost a fearless leader, the oppressed have lost a powerful friend.

"The record of accomplishments of Archbishop Carroll is written in the grateful hearts of his people, and



Archbishop Edward A. McCarthy (left) meets members of the communications media in a press conference to

announce the death of Archbishop Coleman F. Carroll and details of the funeral services.

memorialized in the services, parishes, and institutions of this Archdiocese which he founded nineteen years ago.

"We ask prayers that this great soul might have eternal peace and that the priests, Religious and faithful and myself, building on the foundations of his leadership might continue to grow in our lives today of faith, prayer and love."

Archbishop McCarthy told members of the press during the conference that Archbishop Carroll is probably best known as a founder who had the

responsibility of developing the whole Diocese of Miami.

"He was known for his concern, his participation in the work for the Cuban refugees," Archbishop McCarthy pointed out referring to the unusual program inaugurated by the Archdiocese of Miami for the care of Unaccompanied Cuban Children.

The new Archbishop of Miami said that he will remember Archbishop Carroll "as a great Churchman, as a man of great dedication, of very forceful character dedicated to the work of the Lord and,

because of his strong personality, seeing that it was going forward.

"I think that people will remember him for the activity of this Archdiocese: the institutions that were founded and built under him expressing concerns—the children's home, the homes for the aged, the school for mentally retarded children, the homes for unwed mothers. I think that the longer the memory of him lives, the more he is going to be loved," Archbishop McCarthy said.

Archbishop McCarthy emphasized that the program of

aid for Cuban refugees was unique in this country especially because Archbishop Carroll was on the scene. "He was right across the water and so the responsibility fell largely on him," he explained. "He had the support of the national Catholic church as well as other churches but he certainly was most involved," he declared. Archbishop McCarthy also recalled that when the Archbishop of Havana died more than 10 years ago, Archbishop Carroll felt that there should be

(Continued on page 10)

Vatican gives OK for Communion in hand option

WASHINGTON—(NC)—The Vatican has granted permission for U.S. Catholics to receive Holy Communion in the hand if they want to do so.

Local bishops will have to decide whether to put the practice into effect in their dioceses after a period of instruction. Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops (NCCB), said in a letter to U.S. bishops that instruction materials are being prepared by the NCCB Committee on the Liturgy, chaired by Archbishop John Quinn of San Francisco, and would be available in August.

The archbishop said that the optional practice could begin on Nov. 20, the Solemnity of Christ the King, but that local bishops may choose to introduce it earlier or later—or not at all.

The Vatican response came in an "indult" from the Sacred Congregation for the Sacraments and Divine Worship, which was forwarded to the U.S. bishops by Archbishop Bernardin.

"After consultation with the Committee on the Liturgy, it is suggested that the optional practice of receiving communion in the hand be introduced on Nov. 20, 1977, the

Solemnity of Christ the King," the archbishop wrote.

"It is understood, of course, that each Ordinary is free to introduce this practice or not," he added. "Moreover, the suggested date is only a target date. Another date—either earlier or later—may be established by an Ordinary who wishes to do so.

"However, given the complexity of distributing the materials in the United States and the fact that any effective catechesis can hardly begin until after Labor Day, November 20 would appear to be an appropriate date for the majority of dioceses," Arch-

bishop Bernardin said.

The U.S. bishops requested permission for Communion in the hand in June following a lengthy debate on the issue at their spring meeting in Chicago. More than two-thirds of the bishops eventually voted in favor of the proposal, which had been introduced by the NCCB liturgy committee. The deciding votes were cast by mail.

Since 1969, the Vatican has granted such permission on request to nearly 50 countries or episcopal conferences throughout the world, including those of Canada, Mexico, England and Ireland.

The vote at the bishops' spring meeting this year in Chicago was so close that eligible voting members who did not attend the meeting were asked to vote by mail. At least 183 affirmative votes were needed for the required two-thirds majority, and eventually 190 bishops favored allowing Communion in the hand.

The vote in Chicago followed a long debate, with bishops on both sides of the issue arguing that respect for the Blessed Sacrament would be enhanced by adoption of their views.

The vote in Chicago (Continued on page 20)

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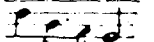
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'You are the light of the world'



Young Maria Ramos checks her shell and feather bird with a sample during an arts and crafts session.

La joven María Ramos examina una concha y un pájaro con plumas que le sirven de modelo para su

obra de arte. Los niños también aprenden artes manuales durante el programa.

Vincentians share and care

Migrant children feel the light of happiness and love during a picnic at Spanish River Park in Boca Raton last week, sponsored by the St. Vincent Conference of the St. Vincent de Paul Society of St. Vincent Church in Margate.

"I heard some of the kids comment how much they enjoyed the day," said Msgr. John McMahon, Archdiocese Rural Life Bureau Director, "because they said they felt they were being loved. People had come to share with them."

The picnic is part of a program that includes day care, religious training and arts and crafts, and recreation.

"Monday we used the overall theme of prayer. The kids themselves talked about the theme. We helped them identify their feelings and attitudes toward God and others and how we have to be sensitive, and we talked about leadership..."

Volunteers helping the 35 children age 6 to 13 from labor camps were teenagers Janet and Rosanna Correa and Davie Seminario and Maryann Mora Crowley and Sister Mary Rose Crowley... The program was a repeat from last year based on the people's

(Continued on page 5)

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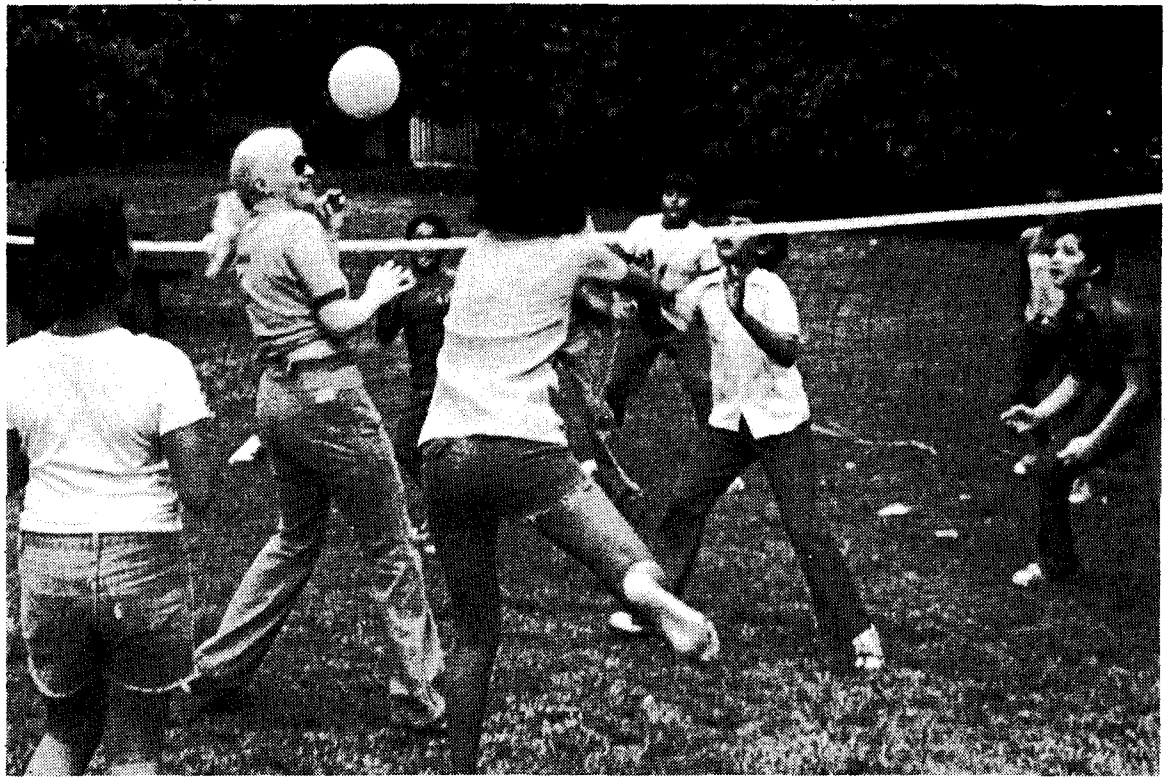
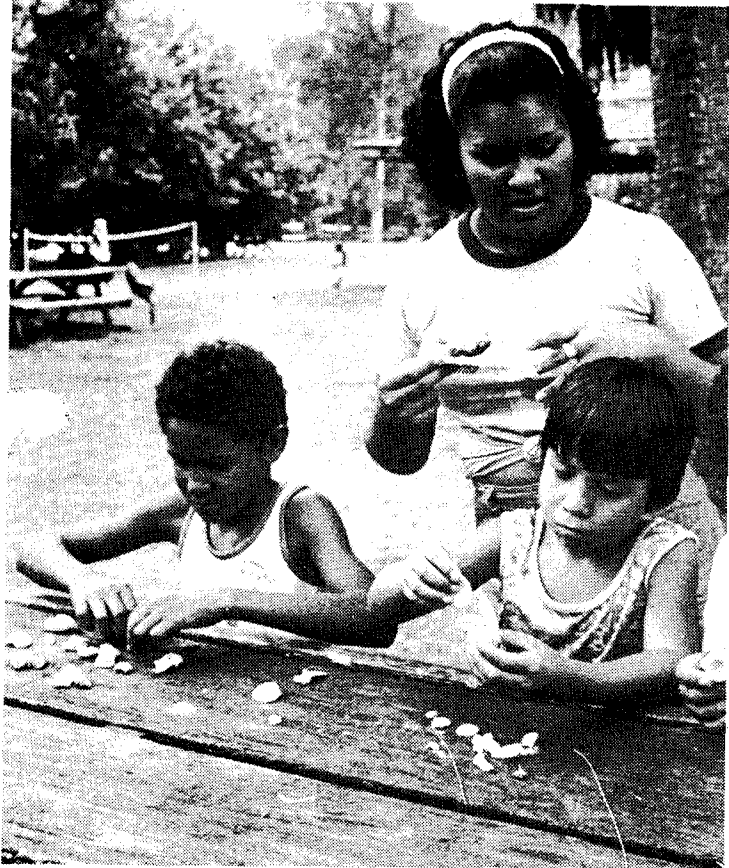
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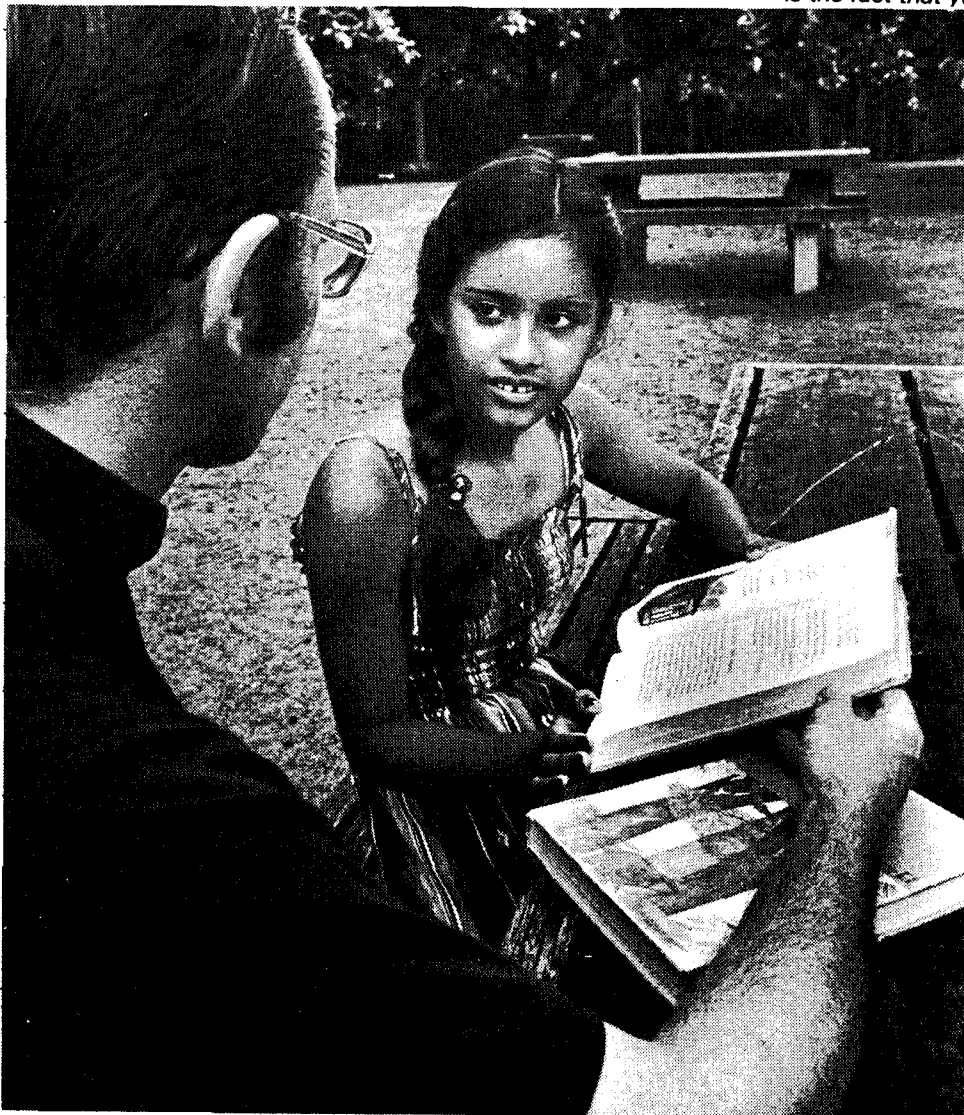
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(Continued from page 4)
request and runs from June 20 to July 26, with a field trip every Monday.
"What is good about this program is the fact that young people and adults

are working together for service of other people... We have not experienced any cultural barriers, or age barriers," said Msgr. McMahon.
"We have developed the theme of respect for nature, also, through arts and crafts classes."



It's not all play and no work as Msgr. John McMahon helps Tita Yanaz with her reading at the picnic grounds.

No todo son juegos, también hay que mejorar la lectura y Monseñor John McMahon trata de ayudar a Tina Yanas durante un rato de descanso.

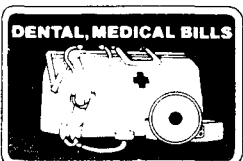
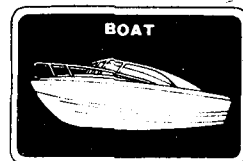
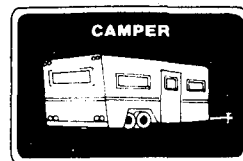
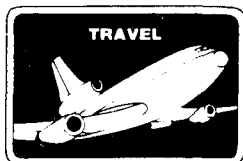
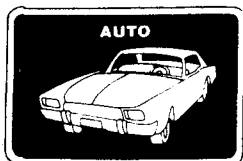


OOPS! Carlos Tomas lets one slip by but he'll try again and maybe the next time...

A Carlos Tomás se le escapó una... pero no pierde la paciencia. Quizás la próxima vez haya más suerte.

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Recalling a commitment

Editorials

Last week American Catholics marked the anniversary of the 41st International Eucharistic Congress which was held in Philadelphia last August. Why should Catholics be concerned with observing the anniversary of a congress?

The papal legate to the congress, James Cardinal Knox answered that question earlier this summer in Rome, when he noted that a eucharistic congress is a failure unless it is accompanied or followed by a true spiritual renewal among the participants in the events and among all Catholics—especially those in the host diocese and the host nation.

Thus, American Catholics should observe the anniversary of the 41st International Eucharistic Congress not merely as a remembrance of a magnificent event but especially as a sign of their commitment to personal spiritual renewal.

Such a renewal should be twofold.

First, Catholics should commit themselves to a program of profound personal prayer designed to satisfy their own spiritual hunger and to set an example for others who seek to satisfy the hunger for God. Such a program of prayer should include at least a morning offering of everything that will be done that day to God; grace before and after meals—preferably recited with the entire family—to express gratitude to God who satisfies the physical as well as the spiritual hungers of the human family; and an evening examination of conscience to review with what generosity God and the members of the human family have been served.

The eucharistic congress prayer itself might become part of the American Catholic's daily spiritual exercises, especially with its beautiful

reference to St. Augustine's longing for God; "Father in heaven, You have made us for Yourself. Our hearts are restless until they rest in You. Fulfill this longing through Jesus, the Bread of Life."

Thus, more frequent and more fervent reception of Jesus, the bread of life, in the Eucharist would be the culmination of one's personal program of prayerful renewal. To encourage such frequent reception of Holy Communion, the eucharistic congress anniversary rites in Philadelphia focused on three major liturgies: a first Friday liturgy which recalled the request of Our Lord in His appearance to St. Margaret Mary that Catholics receive Communion on the first Friday of nine consecutive months; a first Saturday liturgy which recalled the request made of the three children who were favored with an appearance of the Blessed Virgin Mary at Fatima, that Catholics receive Communion on the first Saturday of five consecutive months; and a Sunday liturgy attended by participants in the Marriage Encounter movement, which recalled the need for family prayer and family communion.

Such personal spiritual renewal could be fruitless, however, if it did not prompt works of justice and charity to satisfy the hunger of the human family for both earthly food and for the bread of heaven.

In Operation Rice Bowl, the eucharistic congress, Catholic Relief Services and local charitable agencies collaborated in a program in which families made periodic personal sacrifices by eating the meager meals which form the daily diet of most of the people of the world and by offering the money saved to alleviate the hunger

of the poor at home and abroad. The sacrifice thus involved both family sharing of hunger and identification with the poor as well as a sacrificial offering to satisfy the hunger of the human family.

In Operation SIGN (Service in God's Name), young people throughout the nation offered millions of hours of "service in God's name" which were presented at a eucharistic congress liturgy to symbolize the work of youth for justice, love and peace. This program—now centered at the National Shrine of the Immaculate Conception in Washington, D.C.—should be continued as a needed apostolic outlet for the generosity of youth and as a needed spiritual stimulus to young people.

In Operation Faith Sharing, Catholics should recall that they should not only appreciate that their own hunger for truth and for the bread of life has been satisfied but that they have an obligation to share with others that which is most precious to them—their faith. The richest and most powerful nation in the world suffers from a spiritual sickness for which American Catholics have the remedy, if only they would collaborate in a program to share the truth they know and believe about God, about Christ, about the Church and about the Eucharist.

Therefore, the celebration of the anniversary of the Eucharistic Congress is not an exercise in triumphalism but a call to commitment—a call to personal conversion through prayer and sacramental life and a call to convert the world to a kingdom of justice, love and peace by sacrifice, service and sharing of both food and faith.

(Courtesy of "Catholic Standard and Times.")

Support for Abp. Lefebvre falls flat in Latin America

By AGOSTINO BONO

BUENOS AIRES—(NC)—Archbishop Marcel Lefebvre's Latin American trip has not succeeded in gaining any high-level Church support for his dissident movement against the Vatican.

Although his stops in various countries have drawn hundreds of supporters, they have also produced a steady stream of loyalty oaths to Pope Paul VI from the bishops of the region.

Some of the strongest papal backing, in fact, has come from bishops whose rigid anti-Communism seems more in tune with Archbishop Lefebvre's stance than with the Pope's policies of detente in Eastern Europe or the Church's emphasis on social issues since the Second Vatican Council.

"Archbishop Lefebvre's attitude, refusing to comply with papal orders, worried us," said Brazilian Archbishop Geraldo Sigaud of Diamantina, an open supporter of Brazil's military government.

Like the traditionalist French prelate, Archbishop Sigaud believes that Communists have infiltrated the Church and are responsible for creating tensions with right-wing anti-Communist coun-

tries. Last February, Archbishop Sigaud shocked Brazil by publicly accusing two fellow

key in maintaining unity and the hierarchical chain of command," said a well-

News Analysis

bishops of being Communists.

In Chile, Bishop Emilio Tagle of Valparaiso, one of that country's few pro-government prelates, said, "Lefebvre has no business here."

Chile and Brazil are ruled by anti-Communist military regimes that have become involved in serious conflicts with the Church over human rights and social justice issues.

But for even the most conservative bishops Archbishop Lefebvre's socio-political views are completely overshadowed by his direct defiance of the Pope. He was suspended from exercising any priestly ministry last year after he conducted ordinations despite an explicit prohibition from the Pope, and since then he has repeatedly celebrated Mass and other sacraments despite his suspension.

"The Latin American bishops are strong believers in institutional authority, with allegiance to the Pope as the

informed Church source. "Even when they disagree with the Pope, they would never think of saying so publicly."

The Pope "has influence, internally and worldwide, in the edification and union of the faithful," said Argentine Cardinal Juan Carlos Aramburu of Buenos Aires in criticizing Archbishop Lefebvre's disobedience.

So far Archbishop Lefebvre's Latin American support comes chiefly from rightwing unofficial Catholic groups which seem more interested in politically backing his anti-Communism than in approving his theological criticisms of the Second Vatican Council.

"Down with Marxist priests" and "Down with Communist cardinals" said banners greeting the dissident prelate when he landed in Chile. The "Communist cardinals" was clearly a direct reference to Chile's primate, Cardinal Raul

Silva Henriquez of Santiago, accused in rightwing Chilean circles of having been too friendly with the late Marxist President Salvador Allende. Allende died in the military coup of Sept. 11, 1973.

The Chile visit produced some of the bitterest polemics yet between Archbishop Lefebvre and the local hierarchy. In asking Catholics to pray for Archbishop Lefebvre, Cardinal Silva reminded them that Jesus treated Judas Iscariot with kindness. The archbishop in turn asked how the cardinal as a man of the Church could ever have dealt with Allende and questioned the cardinal's "good faith" in closing church doors to him and prohibiting Catholics from attending his Masses.

The archbishop's five-day Argentina visit, which began July 20, was supported by various extreme anti-Communist groups, some of them noted also for strong anti-Semitism and pro-Fascism.

Among his Argentine supporters is Cabildo (Town Council), a monthly magazine suspended for two issues by the government after it asked the military to purge Jews from state jobs and national life. The magazine claims that

Argentina's problems with Guerrilla violence are part of an international Marxist-Zionist plot.

Archbishop Lefebvre's supporters, however, are few compared to the Catholics following the lead of their bishops in Latin America, a region with the world's largest Catholic population. While the archbishop celebrated Mass with about 300 people in a Santiago hotel, several thousand Catholics were marching in a Church-sponsored procession honoring the Virgin of Carmen.

Luis Carli, president of Argentine Catholic Action, the country's biggest and most influential Catholic lay organization, publicly reiterated the group's "unbreakable adhesion to the Supreme Pontiff."

Archbishop Lefebvre was scheduled to return to Europe after his visit to Argentina. The trip to the Western Hemisphere began with a stop in Texas to dedicate a church for traditionalists there July 10. A planned stop in Mexico was canceled when the government, after consultations with bishops, refused him entry. He then visited Colombia (where his sister lives), Chile and Argentina.



Fr. John Reedy, C.S.C.

What motivates followers of Abp. Lefebvre?

Archbishop Lefebvre and his followers are puzzling, especially when you try to look deeper than public statements to understand what motivates them.

Their public position is clear enough, even though it seems logically absurd.

They hold that a number of the positions adopted by Vatican II—and many of the administrative implementations of these decisions—are violations of the true tradition of the Catholic Church.

The logical absurdity arises when you try to find how these people identify the true tradition. If they see Vatican I and the Council of Trent as being truly authoritative statements of Catholic belief, why was Vatican II less so?

If they reject Pope Paul's leadership of the Catholic Church, how can they use the authority of earlier Popes as the basis for their objection?

If they reject, as they do, some of the formulas of the present Eucharistic liturgy, what does this do to the authority of the Tridentine Mass (which they espouse and which drew its authority from the same process which established the present liturgy?)

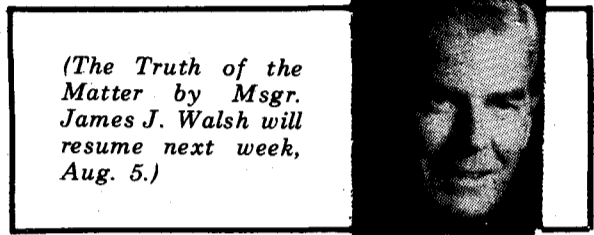
If there is anything clear in the tradition to which they appeal, it's the authority of an ecumenical council: the bishops of the world, acting with the Holy Father, in proclaiming religious teaching for Catholics.

Yet, while claiming that they are holding to the true Catholic tradition, they are rejecting this very authority.

In reality, I don't think it's possible to understand the motivation of this group by an

examination of logical positions. It seems to me that we have to look to the way in which their religious beliefs were linked to psychological elements in their lives.

For many of these people, the element of unchangeableness seems to have become the principal sign of validity in the Church. This has never been what the Church taught; it has never been the reality of Church history; but it seems to



(The Truth of the Matter by Msgr. James J. Walsh will resume next week, Aug. 5.)

be the motivation for those who are following Archbishop Lefebvre into an open rejection of Pope Paul and the Council.

It's true, Catholics believe that certain revealed truths are unchanging. But any sensible reading of Church history reveals all kinds of changes in liturgy, in discipline, in the ways in which decisions have been made and authority has been exercised.

Clearly, there are people who have found the rigidity of recent ecclesiastical discipline very appealing.

I have given instructions to such people. They have been battered by the changes which

have occurred in our culture and in our nation. They have rejected what they saw as the relativism, the wishy-washiness of other religious affiliations. They had reached the point at which they wanted some authority to say: "This is the way it is. This is right and everything else is wrong. You can take it or leave it."

I've seen such people breathe a sigh of relief when they made their decision to "take it." They were relieved to turn off their critical judgment, to turn away from the search. They felt that they had arrived in a safe, secure harbor.

Well, the vision offered by Vatican II was not that of Catholics existing in a safe, secure harbor. A lot of questions were left unanswered; a lot of needs were pointed out; a lot of flaws were identified as having crept into the style of Church life.

In a sense, the Fathers of the Council were pushing us out of that harbor into the open seas. They gave us directions and guidance, but that didn't calm the waves or eliminate the danger and uncertainty.

For those who had come to see unchangeableness as the essential mark of Catholicism, it's not surprising that the Council was disturbing. And it's not surprising that they should respond to a leader, an Archbishop, who proclaimed their need for a return to the harbor.

It would be better—more Christian—for us to try to understand what motivates the followers of Archbishop Lefebvre. And we might remember that, from a similar situation, Father Feeney and most of his followers have returned to the Catholic community.

By Dale Francis



Latest high court decisions on abortion, pro-life victories

The Supreme Court decisions that established that states do not have to pay for elective abortions and public hospitals do not have to perform abortions offered a substantial victory for the pro-life cause.

Justice Lewis Powell in writing the majority opinion said the new decisions do not signal a retreat from the decisions of January, 1973. Since he says this we can believe him. But the decisions did move substantially away from how some had understood the 1973 decisions.

Justice Powell, speaking of the 1973 decisions said they "did not declare an unqualified 'constitutional right to abortion'..." Perhaps that was clear to the justices when they provided for legalization of abortion in 1973, it was obviously not

clear to many pro-abortion advocates. As a matter of fact, one of the rallying cries of the pro-abortion lobby has been that there was established a constitutional right to abortion.

Justice Powell, saying the original ruling had only protected the woman from interference with her freedom to decide whether to terminate her pregnancy, went on to say that this "implies no limitation on the authority of a state to make a value judgement favoring childbirth over abortion and to implement that judgment by the allocation of public funds."

This clarification is again counter to the trend that had developed since the 1973 decision. The terrible truth is that in the last four years the trend had been towards destruction of life in the womb rather than to its

protection.

The latest decisions do not, of course, respond to the whole of what we who are committed to the right to life believe must be done. The Supreme Court still can talk of the right of a woman to end her pregnancy without any recognition of the right of the unborn infant to life. Yet those decisions do move in a direction away from a rampant and callous movement towards easy abortion.

Since now it will be possible on all levels of government to end subsidization of abortion by use of the taxpayers' money, the pro-abortionists have made the emotional charge that the poor will be deprived of their right to abortion. It was also noted that an end of government financing of abortions would raise the price of all abortions—an admission that the govern-

ment has really been subsidizing all abortions.

It seems to me from my pro-life viewpoint that it is surely unjust to use the funds provided by all taxpayers to carry on a procedure a great many believe to be an unmitigated evil.

But I am also suspicious of those who lament that abortion will be denied to the poor. There is implicit in the attitude of pro-abortionists that the poor, especially the Black poor, shouldn't be having babies. They do not say so explicitly but their attitude is one that views childbirth among the poor as an impertinence. Nothing indicates this more than the supporting argumentation that compares the cost of an abortion with the larger costs of supporting an infant on welfare.

We have come a long way. Today in both the

Senate and the House there are many who are committed to the pro-life cause. Some are committed on the same philosophical basis as those of us who believe abortion is wrong because it is a destruction of human life. Others are committed because they at least sense that something is dreadfully wrong in the pro-abortion attitude.

William Rasberry, a columnist for the Washington Post who ordinarily supports liberal causes, announced he has sympathy for the pro-life cause. In an explanation he said, "I suppose what bothers me is not the fact that some people decide for abortion but that they make the decision seem easy, almost off-hand."

There's a long way to go but we've come a long way already.

Kansas City Charismatic conference

By RICHARD W. DAW
 KANSAS CITY, Mo.—
 (NC)—Thousands of Catholics, Protestants, Pentecostals and Messianic Jews met in Kansas City July 20-24 for the 1977 Conference on Charismatic Renewal in the Christian Churches. It was the first meeting of its kind, and conference organizers called it "a major step forward on the road to Christian unity." A message from President Jimmy Carter climaxed the conference.

An estimated 50,000 persons, including a charter plane from Miami, about half of them Catholics, gathered for the unique event.

During each day, denominational activities were held for Catholics, Baptists, Episcopalians, Lutherans, Mennonites, Pentecostals, Presbyterians, United Methodists, Messianic Jews and nondenominational Protestants.

Each night, the participants came together for general sessions in Arrowhead Stadium, where cheers for football players are normally heard, and filled the air instead with waving arms and shouts of praise to God.

At the closing general session July 23, a telegram from President Carter was read in which Carter asked for

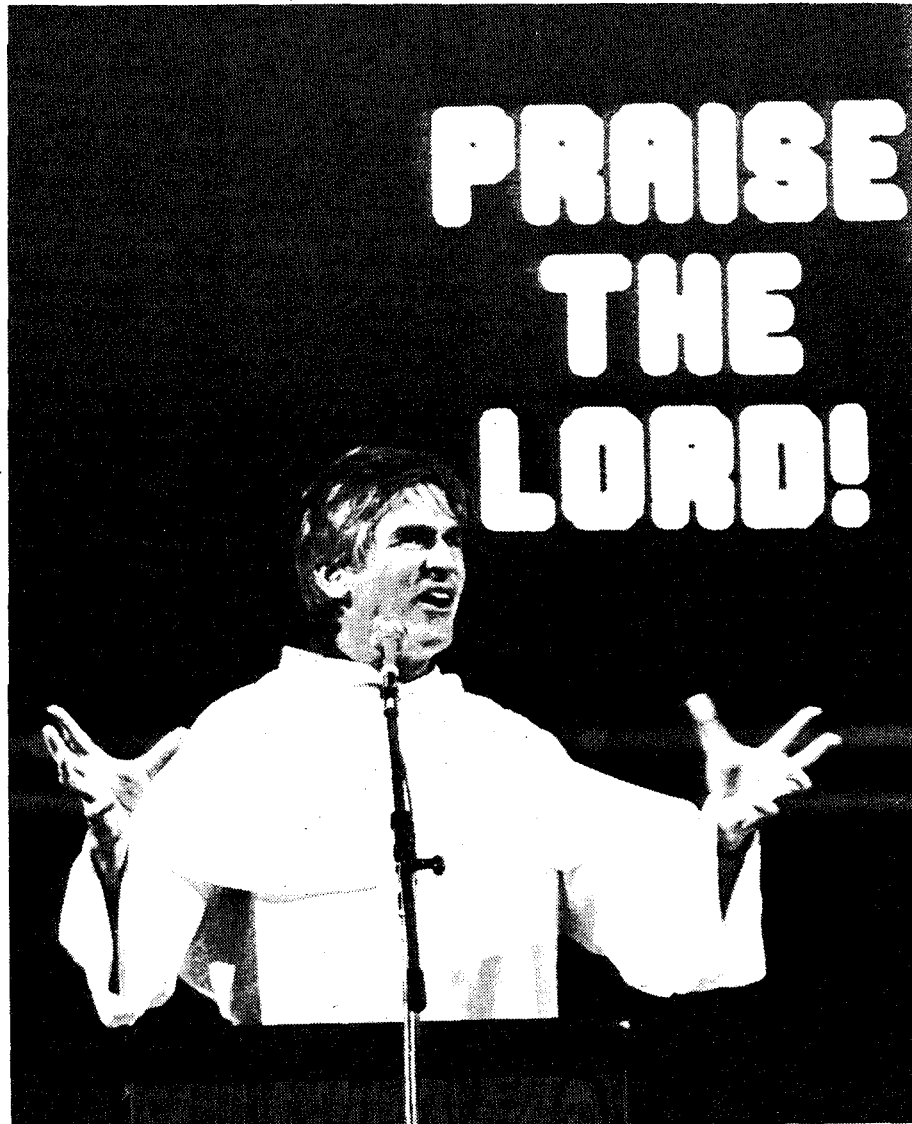
pray for human freedom and that liberty may be enhanced by the teachings of Christ. Please remember that I need you and your support of prayer in the days to come."

The reading of the telegram brought cheers and applause, followed by several minutes of prayer in response to the President's request.

Catholics concluded their activities Sunday, July 24, with a Mass in Arrowhead Stadium while other denominations held separate worship services in other locations.

The principal celebrant at the closing Mass was Cardinal Leon Joseph Suenens of Malines-Brussels, Belgium. With him at the altar were four other bishops—Bishop Joseph McKinney, auxiliary of Grand Rapids, Mich., episcopal adviser to the National Service Committee of the Catholic Charismatic Renewal in the United States; Bishop Maurice Dingman of Des Moines, Iowa; Bishop Victor H. Balke of Crookston, Minn.; and Bishop Nicholas D'Antonio, in exile from Honduras.

In a message beginning the final celebration, Ralph Martin, director of the international communications office of the Catholic Charismatic Renewal in Brussels, called on Catholics to



The message board at Arrowhead Stadium tells people "Praise the Lord!" as Dominican Father Francis McNutt of St. Louis speaks of healing at the Conference of Charismatic Renewal in the Christian Churches.



Arrowhead stadium in Kansas City was the meeting ground for 45,000 charismatic Christians attending an

interdenominational conference on charismatic renewal.

said God "has called us to be a witness...to this world."

"If you want to see a miracle, just look around you to see what has happened this week," he said.

"We believe that this conference has been a major step forward on the road to Christian unity. Our vision in the planning stages was that God would bring us together as who we are—Catholics, Lutherans, Episcopalians, Presbyterians, Baptists and members of other churches—and manifest through our mutual fellowship and love the fact that unity in the Spirit is real today.

"We believe that this hope has more than come to pass in this conference—it has, in fact, burst forth on the American

(Continued on Page 9)

prayers.

"I ASK for prayer for me," the telegram read, "that I may make the right decisions toward bringing about world peace and better understanding among the different nations and different beliefs. Please

be "fully Catholic and fully ecumenical."

He said the ecumenical unity of the charismatic renewal, as demonstrated in Kansas City, "is going to have reverberations" in official ecumenical dialogues.

He urged Catholics to be loyal to the Church and its hierarchy "not just out of a sense of duty, but in rejoicing." MARIANIST Father George Montague, the homilist,

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called 'major step to Christian unity'



Pray for unity: One of the youngest among the 45,000 charismatics gathered at Arrowhead Stadium in Kansas City sleeps on his father's lap as participants at the conference pray for Christian unity.

(Continued from Page 8)
scene. The bonds of love that have been successfully forged here in our common worship, joint sessions and informal meetings will endure, we believe in the days to come. We are renewed in our commitment to Christian unity as a result of the success of this conference. We hope our experience will be an encouragement to all Christians to press on in their quest for unity and love, mindful of the responsibility we all have to be one so that our nation may come to know that Jesus is Lord."

The ecumenical aspect of the conference was emphasized throughout. At evening sessions, the speaker's platform was always shared by persons

Louis known for his healing ministry, turned the microphone over to Mrs. Ruth Carter, known also for her healing ministry. Such was the procedure each night.

Despite the emphasis on unity, theological differences were frankly recognized. A statement in the official conference handbook, for example, pointed out that Catholic teaching specifies that only those in union with the Catholic Church may receive the Eucharist, and that Catholics may not receive any non-Catholic Eucharist.

Conference leaders said they considered the kind of unity experienced in Kansas City to be on a different level—but complementary to—formal dialogues on unity which treat theological and structural concerns.

CARDINAL Suenens told one session of about 10,000 Catholics: "Ecumenism doesn't mean ignoring our differences; it means coming together in spite of them."

A healing service was held as part of a Mass presided over by Bishop McKinney. When an announcement was made asking all those who could claim a physical healing to stand, hundreds did.

In session after session, persons from a group designated to speak prophetically voiced messages urging repentance for the existing divisions in Christianity and calling for

greater efforts toward unity.

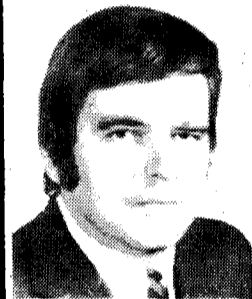
After a series of such statements in the stadium July 23, Franciscan Father Michael Scanlan, president of the College of Steubenville in Ohio, told the crowd that the time of yearning for unity was past, and that now, "It's time to get on with it."

Exuberance abounded throughout the conference. It reached a high point during one of the evening sessions at the stadium when the throng broke into a seven-minute arm-waving, hand-clapping, foot-stomping demonstration. It ended in two minutes of rhythmic chanting of the phrase, "Jesus is Lord," done in a volume and unison that rivaled any cheering done at the football games for which the

stadium is designed.

Conference attendance grew each day, but fell short of the 60,000 which conference organizers had predicted. About half of those registered were Catholics, with the next largest group—about 30 percent—composed of non-denominational Protestants. No other individual group accounted for more than 10 percent.

Conference organizers said there were no current plans to make this interdenominational gathering an annual event. They said it might be done again sometime in the next several years, however. Most groups represented in Kansas City have held their own annual conferences for several years and will continue to do so.



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from different denominations. On one evening there was Cardinal Suenens who followed to the microphone Bishop J.O. Patterson, presiding bishop of the Church of God in Christ. On another, Father Francis MacNutt, a Dominican from St.

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Funeral Liturgies offered for two Adrian Sisters

Funeral services were held in Adrian, Mich. for Sister Mary Eleanore, O.P., who formerly taught in schools in the Archdiocese of Miami.

Sister, who was 78 at the time of her death was formerly a member of the faculties of St. Ann School, West Palm Beach; St. Patrick School, Miami Beach; and St. Anthony School, Fort Lauderdale.

She retired in 1968 and has been in residence at Maria Health Care Center.

The Funeral Liturgy was celebrated at the Adrian Dominican Motherhouse for Sister Helen Harrington, who served as secretary in St. Patrick School, Miami Beach, from 1972 to 1977.

Sister Helen died suddenly on July 19 at the age of 52 was in the 36th year of her profession as a Religious and had taught in schools staffed by her community in Michigan, Illinois, California and New York.

Temporarily discontinues Mass on Sugarloaf Key

The Saturday 5 p.m. Mass offered on Sugarloaf Key by St. Peter's Church, Big Pine Key, has been temporarily discontinued until October.

The Voice will report the schedule of Masses when services resume on Sugarloaf Key.

Vincentian retires

James McTague, long-time chairman of the St. Vincent de Paul Miami Particular Council's Stores Committee, has resigned from his post because he and his family are moving to Naples to reside.

He is succeeded by J.B. Bosworth who will be assisted by John Grayson in operating the three St. Vincent de Paul stores administered by the society in the Greater Miami area.

Scouts on way to jamboree

The South Florida Council's contingent of 108 Boy Scouts and 12 adult leaders left July 28 for the 1977 National Scout Jamboree at Moraine State Park, in western Pennsylvania. The contingent will camp at Ft. Belvoir, Va. and

spend three days touring Washington, D.C., before arriving at the National Jamboree.

The Jamboree, Marvin Shapiro, Jamboree chairman, said, is a once-in-a-lifetime

opportunity for Scouts. The seven days, August 3-9, are packed with a wide variety of activities that range from competition in scout skills to merit badge demonstrations to special features such as reenactment of Lord Baden-Powell's first scout camp on Brownsea Island and an awareness trail designed to teach physically-able scouts the problems of the handicapped to the opening and closing gala arena shows featuring nationally-known entertainers.

One unusual highlight the South Florida Scouting will have is hosting two Scouts from China. They will join the Florida contingent at the Jamboree and line with them for nearly two weeks in Patrol campsites.

Abp.'s Funeral

(Continued from page 3)

some representation at that funeral from other bishops even though they were pretty well cut off, so he made a great effort to go there.

"It was only the night before the funeral that he finally got clearance and he had great difficulty finding anyone who would risk a plane to fly him over. Eastern Airlines finally flew him over in a freighter plane," Archbishop McCarthy said.

Archbishop McCarthy emphasized that another of the late Archbishop's great interests were the "seminaries, the future priests, the future leaders of the Archdiocese. He

was very proud of the seminaries, and frequently visited them even though he wasn't feeling well," Archbishop McCarthy said.

Archbishop Carroll will be buried in Our Lady of Mercy Cemetery which he consecrated shortly after he became First Bishop of Miami.

The funeral will be televised live by WTVJ, CH. 4. Commentators will be Father Donald F.X. Connolly, pastor, St. Thomas More Church, Boynton Beach; Father Jose Nickse, Archdiocesan Director of Radio and TV and Ralph Renick, WTVJ vice president in charge of news.

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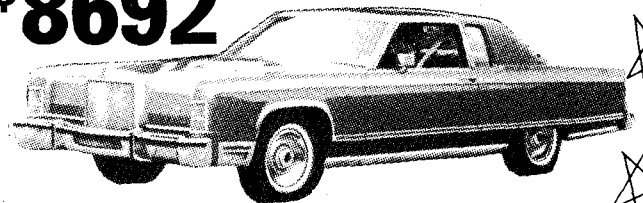
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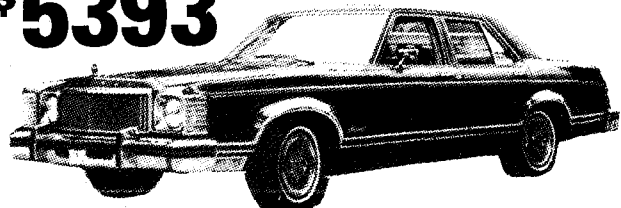
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Instruments of peace

By FATHER JOSEPH M. CHAMPLIN

The shrine of St. Francis at Assisi has become a favorite renewal location for me during this year of residence in Italy. The life of that medieval saint leaps out at you from the basilica's beautiful frescoes. Pilgrims there can purchase a variety of attractive holy cards, many containing this familiar prayer, now a popular religious song in the United States.

"O Lord make me an instrument

"After the imposition of hands with its accompanying prayer that God send the 'Spirit of wisdom and understanding, the spirit of right judgement and love, those to be confirmed are anointed with oil and receive 'the seal of the Holy Spirit, the gift of the Father.'"

of your peace;

"Where there is hatred, let me put love.

"Where there is resentment let me put forgiveness.

"Where there is discord, let me put unity..."

That prayer of St. Francis reflects both his own life and the instructions Jesus gave His disciples when they sat with Him on the side of a hill overlooking the Sea of Galilee.

"Blest too the peacemakers; they shall be called Sons of God." (Mt. 5,9).

CANDIDATES FOR Confirmation are given a similar charge by the bishop. About to "receive the power of his Spirit and the sign of the cross" on their foreheads, they are urged to remember that "Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ's body to build up the holy people of God in unity and love."

After the imposition of hands with its accompanying prayer that God send the "Spirit of wisdom and understanding, the spirit of right judgment and love," those to be confirmed are anointed with oil and receive "the seal of the Holy Spirit, the gift of the Father."

One of the petitions provided for the General Intercessions in that ceremony speaks to our contemporary question of war and peace.

"For the whole world, that all who have but one Father, one Maker, may see beyond racial and national differences to their common brotherhood, and seek the Kingdom of God in the peace of the Holy Spirit."

Fulfilling that charge to be a Spirit inspired peacemaker is neither easy nor always clear.

IT CERTAINLY begins with one's own heart, with an emptying out of all hatred and, as far as possible, or any lingering bitterness for past hurts. This much remains absolutely evident: There will be no liberating peace inside of me as long as I refuse to forgive, to let go of every animosity which enslaves my inner self.

Once that is accomplished, we can move beyond ourselves and seek to achieve unity where discord prevails.

In Bethlehem, I heard several Christian Arabs describe the interesting tribal or family process whereby conflicts are adjudicated. The civil authorities and courts of

justice often play a minimal role in these confrontations. They frequently wait until the local inhabitants have arrived at a peace settlement through discussion and exchange of gifts.

The Church, through either a committee for the national conference of bishops or a local ordinary or a priest who is an area community leader, has a real advantage in mediating struggles between labor and management. Interest in a settlement, a concerned awareness of

both positions, and a scrupulous neutrality appear to be the necessary ingredients for effective reconciliation in these disputes.

THE RESOLUTION of those larger conflicts between nations we face today in the Middle East, Africa, and other spots is, of course, enormously complicated. Our Holy Father's constant preaching about peace and justice as well as his delicate maneuvers to achieve it are well known. So, too, are the labors of other concerned leaders of state.

But the prayers and sacrifices of local worshipping communities who daily and weekly take these thorny matters to the Lord should not be overlooked. They, too, serve as instruments of Christ's peace.

**KNOW
YOUR
FAITH**



Hands of the bishop and the sponsor touch a young parishioner during Confirmation at St. Edward School in Jeffersonville, Ky.

War

an

By DEACON STEVE LANDREGAN

War cannot be considered apart from sin. It is basically a product of human nature, wounded by sin and possessing a vision of justice clouded by selfishness.

The Old Testament bears strong witness to the temptation to confuse God's cause with self-interest, both individual and national, but it clearly depicts war as both a permanent reality and as an evil.

While ancient Israel sees war almost as a liturgical experience and refers to God by a military title, Lord God of Hosts, nevertheless there is a recognition of war as an extension of the fratricide of Abel by Cain and of universal peace as the fulfillment of God's plan.

THE DICHOTOMY of war as a permanent reality yet as an evil is echoed in both the New Testament and the Christian era.

Peter's readiness to take up the sword against the servant of the High Priest, and the history of wars of conquest and attrition as well as self-defense by "Christian" nations attest to the permanence of the reality of war and violence in the world, even among followers of Christ.

On the other hand, Jesus' response to Peter that those who take up the sword shall perish by it (Mt. 26, 52), and His refusal to use any human violence to defend Himself coupled with the teachings of John XXIII ("Pacem in Terris"), Paul VI (speech before the UN), and Vatican II ("Gaudium et Spec," 79 - 90), reflect the revelation of Christ and the continuing teaching of the Church that violence and war are evil.

In the Christian era, two diametrically opposed attitudes towards war have emerged. One is that every war that seems to serve one's self-interest is legitimate. The other is that no war is legitimate. Christians have embraced and do embrace both positions but traditional Catholic doctrine accepts neither one. It repudiates war as an extension of politics and it repudiates absolute pacifism.

POLITICAL justification of war is regarded as contrary to both the Gospel and the natural law. It ignores the Gospel call to Christians to be peacemakers and reconcilers. It also ignores the basic dignity of human beings.

Absolute pacifism, on the other hand, ignores the reality of a human nature wounded by sin and the reality of governments run by criminals.

Thus, traditional Catholic doctrine recognizes that despite its horrors and its evil, war may become legitimate if there exists no other means of correcting a grave injustice.

Because of the danger of interpreting injustice through the prism of self-interest, four conditions have been set forth as a yardstick for determining the legitimacy of the use of war or warlike force:

- The matter must involve legitimate self-defense, that is the injustice must be grave and persistent;
- Every effort must be made to correct the injustice by peaceful and non-violent means;
- The war or warlike action must not result in greater suffering or injustice than it will correct; and
- There must be a reasonable hope that the undertaking will succeed.

Christians have been grappling with the morality of war and violence since Peter lopped off the ear of the High Priest's servant.

Theologians have been studying the dilemma for 2,000 years. Christians have been executed for refusing to serve in the Roman army and have been conscientious objectors to the Vietnam War. Others have served with honor and distinction in what they believed to be just and legitimate wars.

The dilemma has not been solved; the tension has not been alleviated. The traditional position of the Church must be considered in the light of human nature, wounded by sin and possessing a vision clouded by selfishness.

It can only be understood in the context of the Kingdom of God, a Kingdom that is both "at hand" and "to come," a Kingdom, the fullness of which will be realized only with the elimination of sin and selfishness where all people will live together in peace and the lion will lie down with the lamb.

By WILLIAM E. MAY

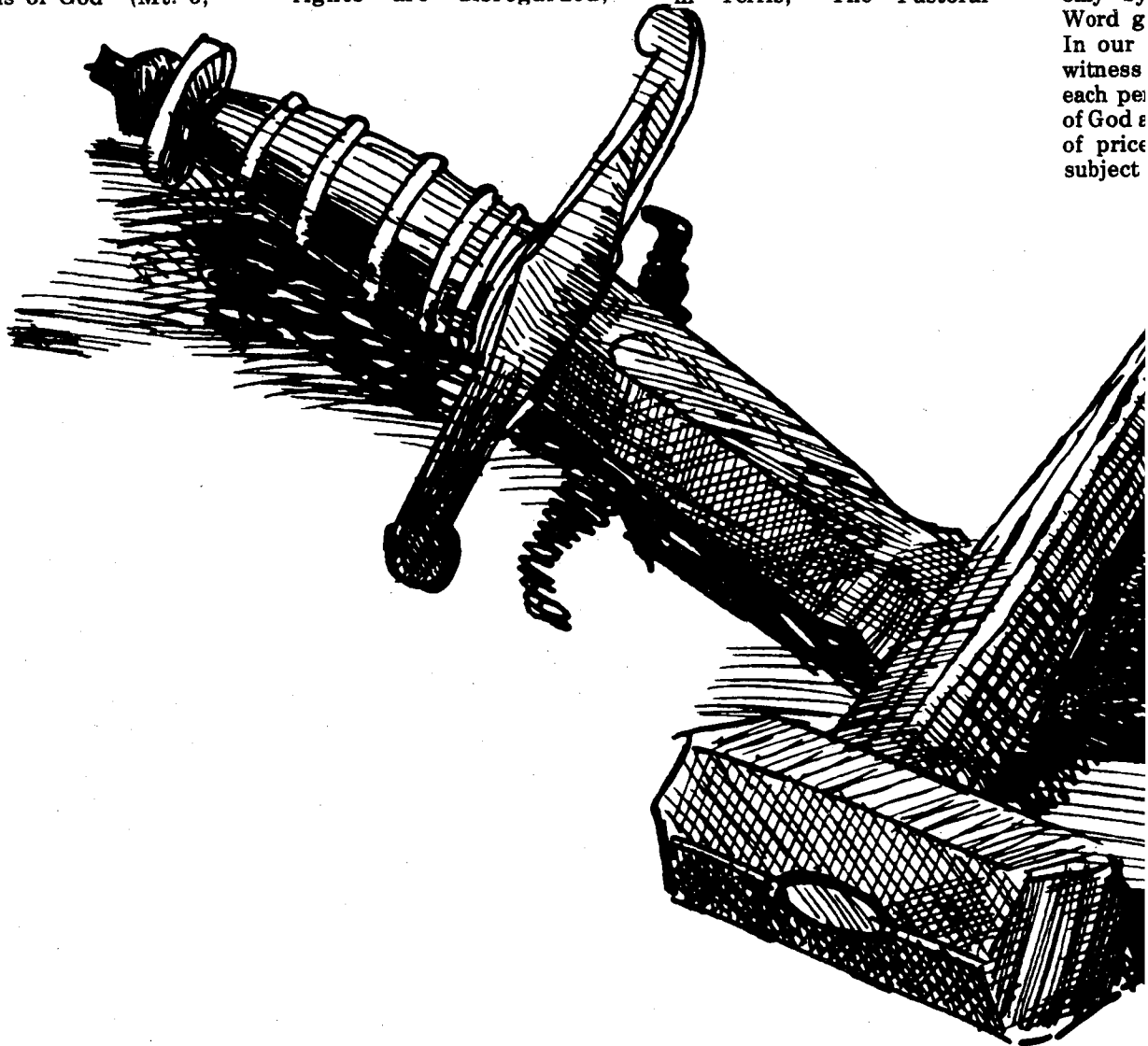
A Christian's attitude toward war and peace is shaped principally by Jesus' teaching. The God who gave us Jesus is a God of peace, not war; and from Jesus we learn that "blessed are the peacemakers; they shall be called sons of God" (Mt. 5,

9). Thus our vocation as Christians is to be peacemakers, not war-mongers.

But peace, Pope John XXIII and the Fathers of Vatican II remind us, is not simply the absence of war. People who live where their rights are disregarded,

legitimate desires frustrated, hopes crushed, friends unjustly treated and imprisoned without cause know from painful experience how true this is. True peace rooted in justice, animated by charity, and enlivened by truth (John XXIII, "Pacem in Terris," The Pastoral

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By FATHER JOHN J. CASTELOT

The problem of war and peace is particularly acute in our day, and like all important problems, it admits of no simple solution.

If we look to the Scriptures for help, we discover more questions than answers, but in the long run we find some guidelines, principles, ideals that must be taken seriously if we are to be faithful to our Christian heritage.

The Old Testament historical books reflect a cultural situation in which war was taken for granted as a fact of life. Farmers went out to sow in the spring; armies went out to fight, in an ever-recurring cycle. This was little more than organized gangsterism; peoples, large and small, simply set out to acquire more territory, loot the possessions of the vanquished, and add to their own slave labor force.

SINCE THIS sort of thing called for some justification, they developed a kind of "theology" of

war by which they convinced themselves they were fighting for their local or national gods. These gods were pictured as leading them into battle and, they hoped, assuring them of victory.

Records of battles, in ancient secular documents and the Bible, are shocking in their portrayal of inhuman cruelty and brutality. Whole populations could be reduced to slavery, the men could be annihilated or emasculated; reducing towns to rubble was standard practice. But rather than recoil in mock horror, we must admit that modern "civilization" is just as barbaric. All we have done is develop more sophisticated methods of wholesale slaughter.

The Israelites belonged to this culture and their history reflects the same attitudes and procedures. For them, too, especially in the early days, wars were Holy Wars, a phrase about as contradictory as Holy Sin. But this was their cultural mind-set,

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KNOW YOUR FAITH

constitution on the Church, par. 78).

THIS KIND of peace does not just happen. It results only through human action. As Christians, we have a obligation to bring peace through our actions, and we can achieve this goal only by being true to the Word given to us in Jesus. In our lives we must bear witness to the truth that each person is a living word of God and as such is a being of priceless worth and the subject of inviolable rights

that need society's recognition and protection. We have a duty to work for laws and social structures based on recognizing human dignity, the value of family, and legitimate aspirations and desires of individuals and groups to participate in the common good. This kind of peace can happen only when we are ready to love as we are loved by God. A major mission of the Christian and the Christian community is to help people love this way.

Because we are called to be peacemakers and we can never forget the Lord's words, "if anyone hits you on the right cheek, offer him the other as well" (Mt. 5,40), the use of armed force has always been a problem for us. Yet the Christian believes that at times such force is justified precisely in virtue of Christian love. Perhaps an insight can be provided if we think of the Good Samaritan in a slightly different way. Suppose the Good Samaritan came upon

the man on the road from Jerusalem to Jericho, not after his mugging by the robbers, but while he was being attacked. Would the Samaritan have sat on his horse watching the mugging; or would he have taken effective action to aid the victim? Reflection on this has in the course of Christian history given rise to the notion that war can sometimes be justified and that certain kinds of resistance to evil can be the appropriate Christian response.

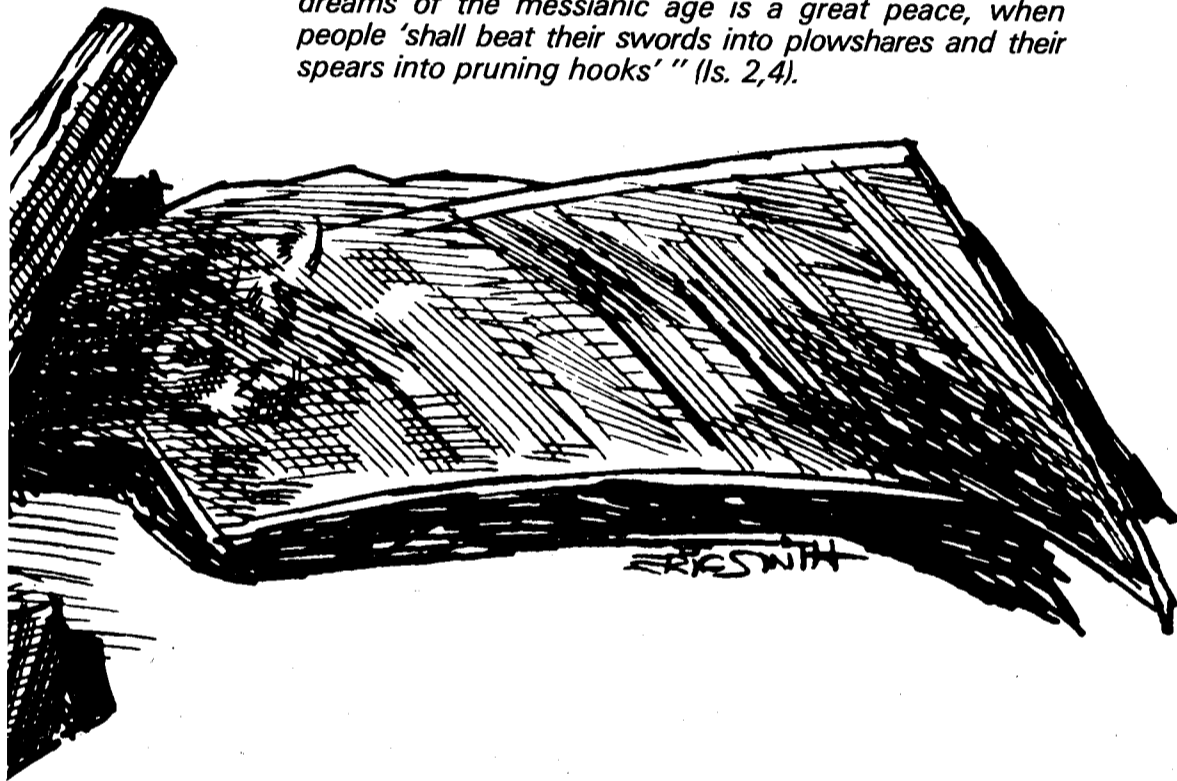
VATICAN II teaches us that "as long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted...Those who are pledged to the service of their country as members of its armed forces should regard themselves as agents of security and freedom on behalf of their people. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace" ("The Pastoral Constitution on the Church," par. 79).

But it is important to recognize that the very principles of love and justice that warrant warlike action, directed against unjust forces, at the same time

inherently limit the exercise of force. Thus some kinds of warlike actions can never be undertaken by the Christian. As Vatican II put it, "any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man." (ibid., par. 80). It is better to suffer injustice and evil than to make oneself unjust and evil by being willing to do anything that will bring victory. War has its own logic, and there is the constant temptation to "out-Hitler Hitler." This is something the Christian may never under any circumstances do.

WE MUST love all, even our enemies. But this does not mean that Christian love is a doormat kind of love, for such a love is not love at all. There are times when we can justly resist aggressive force, but in repudiating the force, we must do what we can to reach out to the aggressor in love, and we are never to set our hearts on his destruction. For the aggressor is neither a subhuman beast nor a superhuman devil, but is, like us, a human person for whom Jesus suffered and died.

"The prophets frequently reject war." "Peace is held up as the ideal, and one of the prominent features in their dreams of the messianic age is a great peace, when people 'shall beat their swords into plowshares and their spears into pruning hooks'" (Is. 2,4).



who use the sword...'

It didn't die with their culture; Christians, too, have fought "Holy War," to our shame. They carried the fiction of "holiness" throughout the whole process.

THE FIGHTING men were "consecrated" before battle, and were urged to engage in a "holy" activity (Jer. 6,4; Jl. 4,9-10; 1 Sm. 10,8; 2 Sm. 11,10-11). Yahweh went to war with them; His presence was symbolized by the Ark of the Covenant, which they carried into the battle (1 Sm. 4,7; 2 Sm. 11,11). Yahweh Himself is pictured as a warrior (Is. 15,3; Ps 24,8); He fights for His people and leads their armies. This theme is repeated frequently with several variations.

Now this may seem cruel and primitive and quite at odds with our culture of a loving God of peace. And that is so. But it is important to remember that biblical history is not a simple record of events. It is an interpretation of those events from God's viewpoint.

In those events God revealed Himself—not, however, directly or perfectly, but indirectly, imperfectly, very gradually. And if this history was an interpretation of events from His point of view, it was also an interpretation from Israel's viewpoint. It was, after all, their history. Convinced they were in a special way His people, they concluded their way was His way. If they went to war, they reasoned, then He had to approve, He had to be on their side. They even pictured Him as ordering them to fight, commanding them to wipe out conquered people ruthlessly. They would have done so anyway, but this furnished some sort of self-justification. If, in their culture, the warrior was the ideal hero, then Yahweh must be the Warrior par excellence.

IN OTHER WORDS, God did reveal Himself in their history in many wonderful ways. But His self-revelation was refracted through their culturally conditioned minds,

inevitably. There can be no revelation without people to receive it, and they are always real people, living at a definite period of history and conditioned by a specific culture. All of these factors color the way they receive and interpret that revelation. The result will always be, to some extent, a fashioning of God after their own image. This must be taken into serious account when assessing the attitude to war expressed in some Old Testament books and especially in evaluating the attitude to war which they ascribe to God.

There are other books which provide a reassuring corrective to this unsettling material. The prophets frequently reject war: It is a curse, a form of divine judgment on the people. Their only hope for survival and success lies not in military action but in fidelity to Yahweh. Peace is held up as the ideal, and one of the prominent features in their dreams of the messianic age is a great peace, when people "shall beat

their swords into plowshares and their spears into pruning hooks. One nation shall not raise the sword against another, nor shall they train for war again" (Is. 2,4; see Zech. 9,9-10; Is. 9,4-6).

WHEN THE messianic age dawned with the birth of Jesus, it was heralded, in Luke's infancy story, by the angels' song proclaiming "peace on earth" (Lk. 2,14). Jesus' message was essentially one of peace and reconciliation. His distinctive commandment was that of love, extending even to love of one's enemies! (Mt. 5,43-44). His whole person, His whole message cried out against retaliation, violence, war. When Peter drew a sword in defense of His master, Jesus reacted with a statement which sums up the Christian attitude to the futility and insanity of war: "Put back your sword where it belongs. Those who use the sword are sooner or later destroyed by it" (Mt. 26,52).

Life in Music

Luckenbach, Texas

The only two things in life that make it worth living
Is guitars tuned good and firm-feeling women
I don't need my name in the marquee lights
I got my song and I got you with me tonight

REFRAIN:

Let's go to Luckenbach, Texas, Waylon and Willie and the boys,
This successful life we're living got us feuding like the Hatfields and McCoys.
Between Hank Williams' pain songs and Newberry's train songs and, "Blue Eyes Crying in the Rain,"
Out in Luckenbach, Texas, ain't nobody feeling no pain.

So, baby, let's sell your diamond ring, buy some boots and faded jeans and go away.
This coat and tie is choking me and in your high society you cry all day.
We're busy keeping up with the Jones'—four-car garage and we're still building on,
Maybe it's time we got back to the basics of love.

REFRAIN:

Written by Bobby Emmons and Chip Moran
Sung by Waylon Jennings
Baby Chick Music, Inc., B.M.I.

By THE DAMEANS

A few years ago, Trina Paulus wrote a charming story called, "Hope for the Flowers." One of the main characters, a caterpillar named Stripe, comes across a pillar of caterpillars reaching high into the sky. The caterpillars push and shove and step on each other to reach the top but nobody knows what's at the top.

Stripe was determined to get to the top of the caterpillar pillar and so he started in



like all the rest. When he finally reached the top, all he found was more caterpillars—just "millions of caterpillars climbing nowhere."

WHEN ANOTHER caterpillar helped him get back to the basics of being a caterpillar, Stripe found out that he was destined to be a butterfly and soar higher than any pillar. Only when he let go of his caterpillar way of life could he become a butterfly.

This fable illustrates a familiar theme today: the empty feeling many people have when they finally reach the top of their fields. One need only recall the sad story of Freddie Prinz of "Chico and the Man," or Jimmy Walker of "Good Times," who is reported to have considered suicide because things seemed to go sour even at the height of his career.

We hear a lot about getting away from, "Life in the Fast Lane," as the Eagles put it. "Fly Away," sang John Denver, from the noise of the cities to places of quiet, while others urge us to return to the old days when life seemed less complicated, to walk again on, "Main Street," like Bob Seger.

Waylong Jennings, one of the giants in country music, gives us yet another insight into the life of someone dissatisfied with the diamond rings and four-car garages, someone who wants to leave it all to get back to the basics of love. The tune made number one on

the country charts and a strong showing of the popular charts.

What the song says is that happiness and success don't necessarily come just because a person has a lot—"this successful life we're living got us feuding like the Hatfields and McCoys." Sometimes it's the boots, faded jeans and simple things around us which can truly teach us what real wealth is all about.

LUCKENBACH, Texas may be a restful town but I really doubt that "ain't nobody feeling no pain," because everybody everywhere experiences pain. It's not a place we should search for but a space, an attitude which allows us to realize how happy we can be if we only recognize the wealth that always surrounds us.

The person who can count wealth in terms of the sun that always rises, the flowers that grace even the abandoned corner lot, and the children who always need playing with is close to the riches that shall not perish or be taken away. Nor do we have to fight each other for such gifts. They are free for us all—gifts from One who knows how to give the best of His love. And His way of giving is basic to any kind of love.

(All correspondence should be directed to: The Dameans; P.O. Box 2108; Baton Rouge, La. 70821.)

Prayer of the Faithful

18TH SUNDAY OF THE YEAR
July 31st, 1977

Celebrant: Often in today's society we are torn by indecision and confusion in regards to proper values and priorities. Lord, we stand before You today confident that You will send the Holy Spirit to us to help us discern how to live Your Life in our own life situation.

LECTOR: The response for today is: Lord, send forth Your Spirit.

LECTOR: For the repose of the soul of our Beloved Archbishop Coleman F. Carroll, who died Tuesday, we pray to the Lord: (R.)

LECTOR: For our Holy Father, Pope Paul VI, and His brother Bishops, that they may have the strength to preach and teach clearly and forcefully, especially when Gospel values come into conflict with materialistic standards, we pray to the Lord: (R.)

LECTOR: For our President and all civic leaders, (national, state, and local), that they may have the wisdom to direct technology, resources, wealth, and power for the service of humanity, not its enslavement, we pray to the Lord: (R.)

LECTOR: For the people of the

industrialized countries that they may use their technological resources with justice and charity towards those from less developed countries, we pray to the Lord: (R.)

LECTOR: For all people of the Third World who are emerging into industrialization, that they may not be manipulated as political pawns by more powerful nations and that they may choose wisely from the benefits of industrialization that which is truly uplifting and humanizing for their people, we pray to the Lord: (R.)

LECTOR: For all Americans, that we might have greater sensitivity towards the needs of the world's poor and the poor in our own country through our generosity in sharing the abundance that is ours, we pray to the Lord: (R.)

Celebrant: Father, help us to choose life, Your Life, Your priorities and values over the sham and superficiality of the false values that surround us and sometime engulf us. We ask you this through Christ our Lord. Amen.

1. What is war a product of?
2. How is war depicted in the Old Testament?
3. In the Old Testament, when do we realize that universal peace is a part of God's plan?
4. In the New Testament, what makes us

Oración de los Fieles

DECIMO OCTAVO
DOMINGO DEL AÑO

31 de Julio de 1977

Celebrante: El hombre y la mujer de hoy con frecuencia se ven atormentados por la indecisión y la falta de prioridades. Hoy nos presentamos ante el Señor con la confianza de que nos envíe al Espíritu Santo, fuente de luz y discernimiento para vivir la vida de Cristo en medio de nuestras circunstancias de cada día.

LECTOR: La respuesta de hoy será: Señor, danos tu Santo Espíritu.

LECTOR: Por nuestro querido Arzobispo Carroll, fallecido el pasado Martes, para que el Señor le acoja en Su presencia y le llene de Su paz. Danos Señor...

LECTOR: Por el Santo Padre y sus hermanos en el episcopado, para que con el testimonio y la predicación sean firmes testigos de los valores del Evangelio y de su prioridad sobre los standards materialistas de la sociedad. Oremos: Señor, danos...

LECTOR: Por el Presidente Carter y todos los dirigentes civiles, para que

obren con sabiduría y utilicen la tecnología, los recursos económicos y el poder, en servicio de la humanidad y no para esclavizarla, oremos: Señor, danos...

LECTOR: Por las naciones industrializadas para que utilicen sus recursos tecnológicos con justicia y caridad hacia los países en desarrollo, oremos: Señor, danos...

LECTOR: Por los países del Tercer Mundo en vías de industrialización para que no sean piezas manipuladas por las naciones poderosas y para que sepan sabiamente tomar de la industrialización aquello que es realmente elevador y humanizante para sus pueblos, oremos: Señor, danos...

LECTOR: Por todos los americanos, para que nos mantengamos sensibles hacia las necesidades de los pobres del mundo y los de nuestro país, y compartamos con generosidad aquello que poseemos, oremos: Señor, danos...

Celebrante: Padre, ayúdanos a optar por la vida, por tu vida, tus prioridades y valores que valen mucho más que la superficialidad de los falsos valores que nos rodean y nos envuelven. Te lo pedimos por Jesucristo, Señor y hermano nuestro, Amén.

Discussion

1. realize that war and violence in the world are not ended?
2. Discuss this statement made by Jesus: "Those who use the sword are sooner or later destroyed by it."
3. What two attitudes towards war have

4. emerged from the Christian era? What is the Christian position?
5. When can war be legitimate? Why? Discuss.

Vicious attacks documented in El Salvador

By CLIFF FOSTER
WASHINGTON—(NC)—
Three Jesuit priests and an official of the U.S. Catholic Conference (USCC) documented what one witness called "vicious, sustained, cowardly and systematic attacks" on the Church in El Salvador during a congressional hearing on the subject in late July.

Among those testifying

before the House Committee on International Relations were Thomas Quigley, USCC adviser for Latin America, and Jesuit Fathers Jose Inocencio Alas, Miguel Estrada and James Richard. Father Alas fled the country after being repeatedly harassed and threatened. Father Estrada is president of the Priests' Senate of the San Salvador archdiocese. Father Richard, an American, was

doing graduate research and working for a private housing foundation in the country until June.

According to Quigley, attacks against the Church in El Salvador are of two varieties. "The first is the obvious attack against the institutions of the Church and its personnel: the beatings, arrests, expulsions and killings of priests; the printed attacks against the archbishop of San Salvador (Luis Chavez y Gonzalez) and the episcopal conference; the bombings of the Catholic University and the archdiocesan printing house; the threatened assassination of the entire Jesuit community" by a right-wing terrorist group.

"The second, less obvious but no less insidious, is the denial not only of the social doctrine of the Church but of the freedom of Christians to exercise their faith in accordance with that doctrine. Under the guise of defending a supposed Christian civilization, those in power in El Salvador both reject the Church's authoritative teaching and prohibit others from living out their faith in everyday life."

The Jesuit priests said religious persecution in the Central American country is the result of Church promotion of land reform. The terrorist White Warrior Union, which did not immediately carry out its threat to execute the 47 Jesuits in the country July 21, has been linked to large landholders and cattle growers who oppose any land reform in the nation of 4.4 million.

Father Alas, who for nine years until his exile worked with peasants in the agricultural region of Suchitoto, said the Church is persecuted "for locating itself, out of our belief in evangelical charity on the side of the poor, who make up 92 percent of the population."

"We have supported the agrarian reform because we consider it good for everybody, and the same goes for any project whatever which means liberty for our people, which means enjoyment of human and civil rights," the priest said. "For this we are persecuted."

While agreeing with the other witness, Father Estrada said recent events in El Salvador indicate that the situation may be improving. In July, he said, the government took special security measures to protect the Jesuits, created a bilateral Church-state commission and condemned "violence, and terror no matter what the source—be it from the right, the left or from whatever sector."

"As you understand the above consists mostly of words and promises, though there have been some concrete actions," he said. "The question is whether the present government of El Salvador will keep its promises." Father Richard reprisals against the Church should be seen in the context of the human rights issue.

"This pattern of terror and fear strikes at the heart of all human rights," he said. "What is significant here is that human rights—the right to freely work within legally approved structures—are being systematically attacked in El Salvador."

Father Richard urged Congress to condemn human rights violations in the Central American country and compel the government to protect its

citizens, including the Jesuits. Also, he urged the United States to make economic and military aid contingent upon a clean human rights record, take an active interest in land reform, and approach the issue of Salvadorian immigration with "leniency and flexibility."

R.I. to deny state funds for abortion

PROVIDENCE, R.I.—(NC)—Rhode Island Gov. J. Joseph Garrahy has instructed the state Department of Social and Rehabilitative Services to stop paying for elective abortions for welfare mothers.

"As governor, it is my responsibility to make this decision," Garrahy said at a news conference. "While there are divergent views and opinions, it is my judgment that no public monies should be used for payment of elective nontherapeutic abortions in Rhode Island" he went on.

Garrahy said his personal view coincides with what he believes is proper state policy. "Abortions are wrong for the poor and wrong for the rich," he said.

His decision follows the Supreme Court's ruling that said states can refuse to pay for abortions that are not medically indicated. States may still continue to pay for such abortions unless they are forbidden by state law.

Groups ask U.S. to protect priests under death threat

By NC News Service

Forty-one priests at Worcester's Holy Cross College and a major Jewish organization have appealed to the U.S. government to intervene on behalf of 47 Jesuits in El Salvador threatened by a terrorist group with execution.

In separate telegrams to Secretary of State Cyrus Vance, the summer faculty at the Jesuit college and the Anti-Defamation League of B'nai B'rith (ADL) urge the United States to use its influence to protect the priests, who face death at the hands of the White Warrior Union unless they leave the country.

The Jesuits, who have been active in promoting land reform and other social issues, remained at their posts under heavy police guard as the July 21 deadline set by the right-wing group passed without incident.

Since February, 15 missionaries have been ousted from the country, three priests have been tortured during government interrogation and two have been assassinated. The union claimed responsibility for some of the violence.

In their telegram to Vance, the 41 Jesuit faculty members at Holy Cross urged the secretary and President Carter

to "use your positions to defend the lives of the priests by protesting to the government of El Salvador against public threats to kill Jesuits in that country."

"If your voices go unheeded," they said, "we ask that you and the President consider withholding economic and military aid to that country and to withdraw diplomatic recognition if El Salvador continues to violate human rights."

Earlier this year, El Salvador rejected \$2.5 million in military aid, complaining that the United States was interfering in its internal affairs by citing the country for human rights violations. In 1978, it is slated to receive approximately \$1 million in economic assistance from the United States.

In his telegram Burton Joseph, national chairman of the ADL, said the threatened executions are of "grave concern" to his group.

"We request that the United States government, in line with its policy of defending human rights throughout the world, urge the government of El Salvador to take immediate measures that will protect the life and religious freedom of these Catholic clergy," he said.

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Little Flower tour

CORAL GABLES—A tour to Madrid, Spain as well as Rome is being sponsored by the Women's Club of Little Flower parish, Sept. 15 to 29. For additional information call 377-2501, 665-5935 or 661-9008.

Adrians re-member

More than 1,000 Adrian Dominican Sisters including those who staff Barry College and elementary and high schools throughout the Archdiocese of Miami will meet at their motherhouse in Adrian, Mich. from Aug. 7-12 for a Re-Membering celebration.

Dominican Master General, Father Vincent de Couesnongle, O.P. will be present for the conferences together with nuns from the U.S.,

S. Florida Scene

Bahamas, Dominican Republic, Puerto Rico, Africa, Mexico, Canada, Israel, and Italy.

The week will be devoted to reflective consideration of the mission of women Religious in the Church and world of the future. Ample time for relaxing, renewing friendships, and celebrating will be arranging.

Spaghetti dinner

A spaghetti dinner sponsored by the Villa Maria Auxiliary will be served from noon to 5 p.m., Sunday, July 31 in the dining room of Villa

Maria Nursing and Rehabilitation Center, 1050 NE 125 St., North Miami.

Reservations may be made by calling 945-2022 in the evening. All proceeds benefit the nursing home operated by the Sisters of Bon Secours.

What of death?

"The Christian Understanding of Death" will be discussed by Father Michael Ledwith of Maynooth College, Ireland, at 8 p.m. on Mondays, Aug. 1 and 8 in St. Rose of Lima parish library, 10690 NE Fifth Ave., Miami Shores.

Father Ledwith, professor of Dogmatic Theology at the college, will speak from a theological viewpoint on the subjects and issues engaging the attention of many persons in this country at the present time including attitudes toward death, dying and the hereafter; what type of life is likely after death; will that life be conditioned by how we now live; what are the true theological concepts of Heaven, Hell, and Purgatory?

All interested persons are invited to attend.

It's a Date

Dade County

LAY CARMELITES, Corpus Christi Community, will meet at Villa Maria, 1050 NE 125 St., N. Miami, at 2 p.m., Saturday, Aug. 6.

MIAMI BEACH KC Council meets at 8 p.m., Monday, Aug. 8 in Council Hall, St. Patrick parish. Committee plans and programs will be reviewed.

Broward County

CATHOLIC WIDOWS AND WIDOWERS of Broward County will meet Monday, Aug. 1 at 8 p.m. in the KC Hall, 3511 N. Andrews Ave., Oakland Park. For further information call 484-3094 or 721-9316.

LAUDERDALE CATHOLIC SINGLES will sponsor an auction and party at 8 p.m., Saturday, July 30 at 291 NE 38th St., Apt. 1, Fort Lauderdale. On Sunday, July 31 the group will participate in the new sport of water toboggan, located just past the Mall on U.S. 1 in Pompano Beach, at 2 p.m.

ST. BARTHOLOMEW Young at Heart Senior Club will meet at 2:30 p.m., Tuesday, Aug. 2 for a social afternoon of games, cards, and refreshments.

ST. ANDREW parish, Coral Springs, will present a course, "Personal Christian Growth in the Modern World" at 7:30 p.m., on Aug. 2, 4, 9, and 11. Men and women are invited to participate. For information call 752-3591

Collier County

SAN MARCO K. OF C. will install new officers during a dinner and dance on Friday, Aug. 5 at the Country Club. Sal Scuderi will be welcomed as incoming grand knight. Reservations may be made by calling 394-7573.

Palm Beach County

SACRED HEART Ladies Guild, Lake Worth, is already collecting items for a Fall rummage sale. Those having large donations should call 582-6329 or 582-4089 for pick-up.

HOLY SPIRIT Women's Guild are working throughout the summer for the Christmas bazaar. Those having donations of items should call 585-7569 or 586-2564.

Third Order meet

Four members of the Third Order of St. Francis from the Archdiocese of Miami recently participated in a Triennial Congress at Mt. St. Mary College, Emmitsburg, Md.

"Franciscan Spirituality in the Marketplace" was the theme of the four-day sessions attended by more than 300 lay Franciscans including Mrs. Mary Layne Steele, St. Francis fraternity; Veronica Cutlett, St. Joseph fraternity; Mrs. Maria M. Delgado, Our Lady of Angels fraternity; and William Graff.

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PLEASE CHECK ONE
 NEW RENEWAL

Catholic school children join national read-a-thon

WASHINGTON—(NC)—“If I can motivate one child to read one book, then I’ve been a success,” says Doris Peters. And if that child can learn about helping others at the same time, she thinks it’s even better.

Mrs. Peters is senior coordinator for the national Read-a-thon program for multiple sclerosis, a program which is teaching students in both Catholic and public schools about both reading and generosity.

Under the two-year-old program, children 6 to 14 years old sign up at their schools as “mystery sleuths.” The “mystery” is the unknown cause and cure of multiple sclerosis. The students seek sponsors to pledge 10 cents and up for each book they actually read during a four-to-six week period.

Participants receive mystery sleuth badges after registration, and get awards or prizes when they return their completed kits. Parents are a part of the program too, participating by verifying the number of books their children read.

Since the MS Read-a-thon began, 750,000 children have

read one million books, raising \$5 million for the charity. Among them have been Catholic school children in New York, Philadelphia, St. Louis, Minneapolis and Denver.

Catholic school involvement in the program began in New York, after Mrs. Peters contacted officials there in 1975. Every school in the school district of Staten Island participated in one Read-a-thon.

Mrs. Peters, a free-lance writer who handles the women’s page for Columbia magazine and writes the “Dear Doris” youth column in addition to her Read-a-thon work, has been impressed with the generosity of the Catholic school children and of the

school system itself. In New York, many of the school children who live on welfare get for the first time in their lives “an opportunity to be generous,” she said.

Another New Yorker who joined in the Read-a-thon through the Catholic schools was a little girl confined to a wheelchair. She was thrilled to participate, because reading was something she could do—and do well.

The program was originated by a former schoolteacher in Ohio who was pestered by her children because she wouldn’t allow them to join in local walk-a-thons or bike-a-thons. So she came up with the read-a-thon concept, Mrs. Peters said.

Multiple sclerosis, a disease of the central nervous system, is usually diagnosed between the ages of 20 and 40. Symptoms include paralysis, numbness, double vision, loss of balance, extreme weakness, loss of coordination, hand tremors, and speech and hearing difficulties.

Schools can get further information about the program by writing the National Multiple Sclerosis Society, 205 East 42nd St. New York, N.Y. 10017.

‘Back to school’ dance planned

St. Bartholomew, West Hollywood, CYO is hosting a “Back to School” dance which is open to the whole Archdiocese of Miami. It will be at the parish hall Saturday, Sept. 10, starting at 8 p.m.

Guest band will be Hemlock and cost is \$2.

‘Moving books’ may replace standard classroom lectures

GAINESVILLE—Students will soon be able to teach themselves when a new course in the principles of entomology is offered at the University of Florida (UF) next year.

Interest and enrollment in the basic entomology course has increased so much in recent years that teachers have lost the close personal contact with their students that many have come to expect. The new course, funded by a \$19,000 grant from the National Science Foundation (NSF) will allow students not only to progress at their own rate, but also to increase their contact with the instructor.

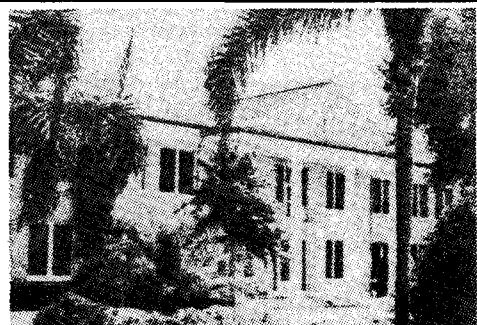
Instead of learning from textbooks in the field which are often outdated soon after they are published. “It’s not a panacea for overcrowded classrooms,” Minnick said, “but a viable alternative to the more traditional lecture method of instruction.”

Students will have the opportunity to learn from slide and tape presentations prepared by the IFAS entomology faculty. These presentations will replace

textbooks in the field which are often outdated soon after they are published.

“It’s not a panacea for overcrowded classrooms,” Minnick said, “but a viable alternative to the more traditional lecture method of instruction.”

“We can spend more time on developing concepts rather than a vocabulary,” Minnick said. “This type of instruction allows us to instill moral and professional values on an individual basis.”



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Bilbo, the Hobbit, engages in a contest of riddles with Gollum, a nasty creature of the underworld, in this scene from J.R.R. Tolkien’s “The Hobbit,” to be presented by the Barry College Children’s Theatre Friday and Saturday, July 29 and 30 at 8 p.m. in the college auditorium. Should he win the match, Bilbo, played by Sean Mayer, age 11, daughter of Mr. and Mrs. Richard Mayer of Biscayne Park, will be shown the way out of the nasty underworld and away from the Goblins. If, however he loses, Gollum, played by Patty Peters, age 15, daughter of Mr. and Mrs. James Peters of Hialeah, will eat him.

Florida schools get grants for Indians

Five Florida school districts are among more than 1,000 public school districts in 40 States to receive grants totaling nearly \$32.2 million. The grants are to meet the special needs of some 300,000 American Indian and Alaska Native children during the 1977-78 school year and are provided by HEW’s Office of Education announced.

Schools use the grants to develop curriculums on tribal culture and heritage, provide teacher aides and home-school coordinators from the same tribes as the children served,

hire tutors for pupils needing remedial instruction, sponsor field trips, and offer other enriching activities.

For example, Lawton, Okla., has an intertribal program that serves the 28 different tribes represented in its schools. Saint Mary’s school district in Alaska teaches Eskimo survival skills. Indian students in Red Lake, Minn., have compiled and published an anthology of their poems. Pacific Northwest districts have developed teaching materials on the history and laws of Indian fishing rights.

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The Keane Brothers' John, 12 (left), and Tom, 13, make their television debut, performing their own music, on their summer musical-variety series premiering Friday, Aug. 12, 8-8:30 p.m., on WTVJ, Channel 4.

Groups form coalition to fight NBC's 'Soap'

MILWAUKEE —(NC)— At least five national groups have joined with the Catholic League for Religious and Civil Rights and the International Federation of Catholic Alumnae to fight ABC-TV's controversial fall prime-time series, "SOAP."

Michael Schwartz, associate executive director of the Milwaukee-based Catholic League, said he expects that other organizations will join the coalition against "SOAP." The Catholic League has contacted 20 or 30 national religious and civic groups, he said, and "some of them have to go through channels."

The other five organizations in the coalition, as of July 19, are Morality in Media, the Christian Life Commission of the Southern Baptist Convention, the Church of Nazarene, the National Federation for Decency, and the Parents' Rights Movement.

The coalition plans a variety of tactics in attempts to cancel the series, which has been described as "a sex-drenched offspring of 'Mary Hartman, Mary Hartman.'" According to Schwartz, the coalition will send letters to

ABC network officials urging them to cancel the series, to ABC station managers urging them not to run the series in their cities, and to the top 100 television advertisers asking that they not advertise their products on the program.

Another tactic will be to encourage members of groups in the coalition to watch the local news on a station other than the ABC outlet in their city. "It's impractical to ask people not to watch any ABC programs," Schwartz said, "and the local news is a major source of income for the local stations."

If local news ratings go down, station managers will want to correct whatever situation is causing it, he added.

Members of the Catholic League have already received

permission from the Milwaukee ABC outlet to preview "SOAP" after some scene changes ordered by the network have been made. Some members of the national coalition saw the first two episodes of the series before the changes were ordered.

The U.S. Catholic Conference (USCC) Office of Film and Broadcasting has not yet received a reply from ABC to its request that the network permit it and the National Council of Church's Communication Commission to preview "SOAP." The request was made in late June.

Father Patrick J. Sullivan, head of the office, said the USCC group is encouraging local communities to make "an interfaith expression of concern to local stations" about the series.

Surgeon under the knife, Christopher focus Aug. 7

William A. Nolen, M.D., author of "Surgeon Under the Knife," offers tips for heart care and reflects on his own open heart operation, on Christopher Closeup Sunday, Aug. 7, at 10

p.m., over WCIX, Channel 6.

Dr. Nolen tells hosts Jeanne Glynn and Richard Armstrong how, during a game of racketball, he was suddenly struck with angina heart pains. "I went and had a checkup," he says, "and I found I had arteriosclerotic heart disease."

This year, continues Dr. Nolen, "One and one-half million people will have heart attacks and seven hundred thousand of these people will die as a result of that initial attack." He points out that the death rate could be cut considerably, "if people are aware and recognize the symptoms of heart disease and get the proper attention."

"It is imperative," emphasizes Dr. Nolen, "that the diagnosis be made early before a lot of damage is done."

Church-World topics

Schedule during August for "The Church and the World Today" on Sundays at 9 a.m., over WCKT, Channel 7, is:

Aug. 7, Bishop John Neumann, presentation.

Aug. 14, "Is the 11:59 Late This Year?" (Insight). Five people who are running away from life are joined at a train station by a flower child who has every reason to run away. Looking at them, she is forced to reconsider.

Aug. 21, Whatever Happened to Confession? Part 1.

Aug. 28, "Consider the Zebra" (Insight). Urged by modernized ghetto priest and a Black nun, a parish council establishes a community center of Black culture headed by a local Black militant.

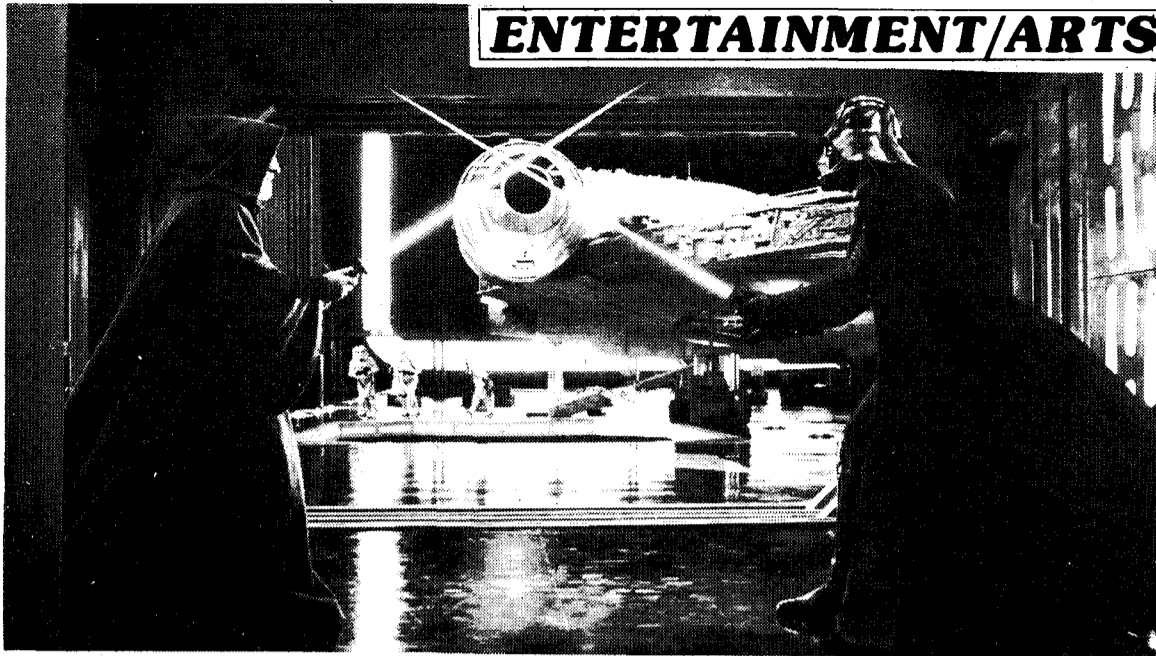
AMUSEMENTS MOVIES-TV-RADIO

Film Ratings: National Catholic Office for Motion Pictures

- | | |
|---|--|
| Annie Hall (B) | Monkey Hustle (A-3) |
| At the Earth's Core (A-2) | Male of Century (A-3) |
| Aaron Loves Angela (B) | Maitresse (C) |
| Airport '77 (A-2) | Man Who Fell to Earth (B) |
| Aguirre, Wrath of God (A-3) | Man Who Skied Down Everest (A-1) |
| Alex and Gypsy (A-2) | Midway (A-2) |
| America at Movies (A-3) | My Friends (B) |
| At Long Last Love (A-3) | Missouri Break (B) |
| Audrey Rose (A-3) | Mohammed, Messenger of God (A-2) |
| Battle Command (A-3) | Mother, Jugs, and Speed (B) |
| Bittersweet Love (A-3) | Murder By Death (A-3) |
| Best Friends (B) | Man on the Roof (A-3) |
| Breaker, Breaker (A-3) | Mr. Billion (A-2) |
| Bridge Too Far (A-3) | MacArthur (A-2) |
| Between Lines (B) | Nasty Habits (A-4) |
| Black Mama (A-3) | New Girl in Town (B) |
| Bound for Glory (A-3) | Network (B) |
| Black and White in color (A-3) | Next Man (B) |
| Brothers (A-3) | No Way Out (C) |
| Breaking Point (B) | Ode to Billy Joe (A-3) |
| Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3) | Old Dracula (B) |
| Cassandra Crossing (A-3) | Old Gun (A-3) |
| Car, The (A-3) | Omen (B) |
| Citizens Band (A-3) | Obsession (A-3) |
| Clockmaker (A-2) | Outlaw Josey Wales (B) |
| Christian, the Lion (A-1) | Other Side of Midnight (C) |
| Cria (A-3) | People of the Wind (A-1) |
| Cross of Iron (B) | Pipe Dreams (A-3) |
| Cousin Angelica (A-3) | Providence (B) |
| Day of Animals (A-3) | Pumping Iron (A-3) |
| Death Collector (B) | Pardon Mon Affaire (B) |
| Deep, The (B) | Reincarnation of Peter Proud (C) |
| Dirty Hands (B) | Raggedy Ann and Andy (A-1) |
| Dream City (B) | Rebellion in Patagonia (A-3) |
| Demon (B) | Ritz (B) |
| Distant Thunder (A-2) | Rocky (A-3) |
| Don't open the window (B) | Race for Your Life, Charlie Brown (A-1) |
| Day That Shook World (A-4) | Rescuers (A-1) |
| Demon Seed (B) | Rollercoaster (A-3) |
| Domino Principle (A-3) | Small Change (A-2) |
| Edvard Munch (A-2) | Story of Sin (C) |
| Effie Briest (A-3) | Sex With Smile (C) |
| Embryo (B) | Street People (B) |
| Eagle Has Landed (A-3) | Spirit of Beehive (A-2) |
| Exorcist II (C) | Sailor who Fell from Grace with the Sea (C) |
| From Noon Till Three (B) | Scorchy (C) |
| Future World (A-3) | Serail (B) |
| Fraternity Row (A-3) | Seven Per Cent Solution (A-3) |
| Farmer (C) | Shout at Devil (A-3) |
| Food of the Gods (B) | Slap Shot (C) |
| Freaky Friday (A-1) | Savage Sisters (C) |
| French Provincial (A-3) | Silver Streak (A-3) |
| From Beyond the Grave (A-3) | Silent Movie (A-3) |
| Gable and Lombard (B) | Sleeper (A-3) |
| Great Texas Dynamite Chase (C) | Small Town in Texas (B) |
| Greatest (A-3) | Smile Orange (B) |
| Get Charlie Tully (B) | Slipper and Rose (A-1) |
| Guernica (C) | Smokey and Bandit (A-3) |
| Gumball Rally (B) | Sentinel (C) |
| Gus (A-1) | Summertime (A-3) |
| Gods of the Plague (B) | Sunday In Country (B) |
| Harry and Walter Go to N.Y. (A-3) | Swashbuckler (A-3) |
| Hell (B) | Star Wars (A-2) |
| House by Lake (C) | Shadow of the Hawk (A-2) |
| House of Exorcism (C) | Shoot (A-3) |
| Huckleberry Finn (A-1) | Shootist (A-3) |
| Harlan Co. USA (A-2) | Squirm (B) |
| Herbie Goes to Monte Carlo (A-1) | Survive (A-3) |
| Homage to Chagall: Colours of Love (A-1) | Two Minute Warning (B) |
| Idi Amin Dada (A-2) | Thieves (A-3) |
| Islands in the Stream (A-2) | That'll Be the Day (A-3) |
| It's Alive (B) | They Call Her One-Eye (C) |
| Incredible Sarah (A-2) | They Came From Within (C) |
| Jacob, the Liar (A-2) | Twilight's Last Gleaming (B) |
| Jackson County Jail (A-4) | 3 Women (A-4) |
| Jail Bait (C) | Together Brothers (A-3) |
| Jewish Gauchos (A-2) | Town That Dreaded Sundown (B) |
| Jabberwocky (B) | Treasure of Matecumbe (A-1) |
| Keetje Tippel (C) | Touch and Go (A-3) |
| Killer Elite (A-3) | Tunnelvision (C) |
| Killer Force (C) | Uncle Tom's Cabin (C) |
| Killing of a Chinese Bookie (B) | Undercovers Hero (B) |
| Kings of Road (A-4) | Van (C) |
| Looking Up (A-3) | Vincent, Francois, Paul and the Others (A-3) |
| Late Show (A-3) | Virility (C) |
| Lemagnifique (A-3) | Voyage of Dammed (A-3) |
| Last Tycoon (A-4) | Wizards (A-3) |
| Lifeguard (A-3) | Women (A-4) |
| Littlest Horse Thieves (A-1) | We All Loved Each Other So Much (A-2) |
| Let's Talk About Men (A-3) | Wonderful Crook (A-3) |
| Logan's Run (A-3) | White Line Fever (A-3) |
| Lollipop (A-1) | Welcome to L.A. (B) |
| Little Girl Who Lives Down the Lane (C) | Wild Duck (A-3) |
| Les Galettes de Pont Aven (C) | Won Ton Ton, Dog That Saved Hollywood (B) |
| Loves and Times of Scaramouche (B) | Xala (A-3) |
| Marathon Man (B) | Yazuka, The (A-3) |
| Marquis of O (A-2) | Zig Zag (B) |
| Matter of Time (A-3) | |
| Memory of Justice (A-4) | |

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



The Force Be With You: Ben Kenobi (Alec Guinness), left, and Darth Vader battle with light sabers on the Imperial Death Star in the film "Star Wars."

Kenobi sacrifices his life so that the "Force" within him will live on in youthful Luke Skywalker.

'Star Wars' modern epic morality play

DETROIT — (NC)— An Ann Arbor, Mich., chaplain says the hit movie, "Star Wars," is permeated with religious symbolism right down to its retro-rockets.

Writing in the July 15 edition of the Michigan Catholic, newspaper of the Detroit archdiocese, Father Charles Irvin called the movie's symbols "unabashedly religious," whether by design or accident.

The film, which one national news magazine called "the movie of the decade," tells the tale of Luke Skywalker, a 20 year-old who works on a remote planet and is introduced to something called The Force by Gen. Ben Kenobi, one of the last remaining members of the Jedi Knights.

"Go in the name of The Force," Ben Kenobi tells Luke as Luke sets out to rescue Princess Leia from the clutches of the Grand Moff Tarkin and the Imperial forces led by Lord Darth Vader," Father Irvin quotes the film.

"A fairy tale? A myth and a fable? Yes, but don't dismiss it contemptuously. Modern man who lives by science and technology alone does not know

the power of myth and the One from whom fairy tales, myths and fables come," the priest wrote.

The religious symbolism sometimes becomes quite transparent, according to Father Irvin.

"As the Jedi Knight (Ben Kenobi) calls Luke to follow him, he says: 'Remember Luke, the suffering of one man is the suffering of all.' In the end, the old knight draws upon The Force in an epic duel with Lord Darth Vader, the personification of Lucifer (the fallen light-bearer who hands his sharing in The Force over to evil). The knight offers himself up in sacrifice so that the life within him is handed over to Luke.

"But then an astonishing thing happens. The Jedi Knight's spirit rises from the dead and lives on in Luke. The disciple becomes an apostle. He is a man and no longer a boy, having been tested by evil and now filled with The Force's power.

"So for all you romantic idealists out there, your movie has come," he added, concluding: "Go in peace, and may The Force be with you."

Capsule movie reviews

THE ISLAND OF DR. MOREAU (AIP) This second film version of the H.G. Wells novel about a scientist who attempts to turn animals into human beings (the first starred Charles Laughton in the title role) starts out promisingly enough with Michael York as the shipwrecked engineer who finds himself on a remote and mysterious island presided over

by kind but somewhat sinister Burt Lancaster. Once Moreau's secret is out, however, the film degenerates into rather clumsy and ineffective melodrama. Considerable violence and bloodshed. A-III (PG)

★★★
DAY OF THE ANIMALS (Film Ventures International). Leakage into the atmosphere depletes the ozone layer and

provokes wildlife into a wholesale attack upon human beings, or at least what pass for human beings in this silly movie a dim-witted collection of ambulatory cliches who would not survive the first cut of a SHIP OF FOOLS tryout. There is an attempted rape and much other violence, but most of it is so ineptly staged as to be hardly credible. A-III (PG)

'Sorcerer' thrills but doesn't disturb

In "Sorcerer," director William Friedkin, in his first movie since the original "Exorcist," tries to re-create one of the great horror-suspense films in history. He succeeds up to a point. Watching "Sorcerer" is like watching a ticking time-bomb that doesn't go off until somebody drops it for the sixth time.

"But when it's over, you realize the fascination has been only physical. Will the worst happen? (The answer is probably). Whether it all means anything, or nothing, is open to speculation. This adventure thrills, but does not disturb. Excitement without significance is acceptable, may even be what the audience prefers right now. But it's less than a first-class artist would give them.

The old film was, of course, "The Wages of Fear," by the undisputably first-class French director, the late Henri-Georges Clouzot.

It was a grim, coldly realistic and sardonic tale about four penniless European outcasts trapped in the seediest Latin American backwater shantytown imaginable, owned by an American oil company. They are suddenly given the opportunity to make a lot of money by risking their lives, driving two nitro-loaded trucks 300 miles to the interior to help blow out an oil-well fire that is blazing out of control. The suspense is terrific, because the alternately jungle-and-mountain road is virtually impassable, the trucks are junk

heaps, and we know the nitro may go up at the slightest impact.

As the film proceeds, we also develop a modest affection for the characters, disreputable as they are, as they use their wits and courage to surmount each new obstacle. It's also clear that Clouzot is telling a bitter parable about capitalist exploitation and greed, perhaps even an absurdist parable about life itself.

Despite all their efforts, the men are defeated—by chance, fate, essential flaws of character. (The one who survives longest is the one who becomes increasing ruthless and humanized). One may not agree with the nihilism, but the film's honest, multi-layered power still grips the memory and imagination.

"Sorcerer's" plot is practically identical, and its surface suspense is almost as nerve-wracking, but it doesn't explore all those possibilities. It tells us more about the men, and why they are in this miserable town, but makes it harder to like them.

One (Roy Scheider) is an American criminal who has made the mistake of being involved in the holdup-murder of a money-loaded New Jersey priest, who just happens to be the brother of a Mafia kingpin (a sequence that Catholics may find gratuitously offensive). Another (Francisco Rabal) is a ruthless assassin, another (Amidou) is an Arab terrorist, the fourth (Bruno Cremer) is a French aristocrat on the lam for

investment fraud. None of them change or grow after their violent introductions.

The movie's first half relentlessly establishes the sleazy cruelty of the environment—the hot filth of the disease-ridden town, the hardships of laboring for the oil company, the corrupt banana republic politics (actual locales are central Mexico and the Dominican Republic). The physical horrors of the oil well explosion are underlined, and when the maimed bodies are trucked back to the town in bags, the furious natives annihilate the guards and burn truck. We can well understand why the four fugitives are desperate to leave. (So are we).

The trip itself, which begins about 70 minutes into the two-hour film, is a tour de force of tense visual cinema. The longest episode gets the trucks across a battered rope suspension-bridge over a roaring jungle river in the middle of an apparent hurricane. (Just photographing the sequence must have been like going over Niagara in a barrel).

There is also a more subtle nail-biting passage in which the



by James Arnold

heroes construct a makeshift Rube Goldberg-style bomb to blast out a tree blocking the road. The final obstacle is a nasty roaming band of anti-government guerrillas.

Expensive thrills and violence abound (the film is reputed to have cost an incredible \$21 million), but missing is that crucial "something more."

In Clouzot's version, while we're watching one truck, the other blows up in the distance. Like the characters, we don't know what happened, a factor that adds to the terror. (Friedkin removes the mystery by making us witness the accident—a flat tire). Clouzot's unforgettable scene shows one driver plowing through a pool of oil (if he stops, he can't start

again) and deliberately driving over the legs of his trapped companion.

The agony is excruciating, the inhuman effects of greed are clear, and both men are covered in symbolic black oil. Friedkin offers nothing comparable, and the survivor's ultimate "success" loses much of its irony.

Clouzot ended his movie by having the last driver, joyously waltzing his truck to radio music on the way back, plunge off the mountain road to his death. Compare the implications of that to Friedkin's suggestion that the newly rich hero is being stalked by Mafia killers and will never escape.

"Sorcerer" remains a brutal film with expertly crafted suspense. But in missing so many of the human complexities of its model, it offers little beyond fear-of-death as entertainment and humans struggling without purpose in a moral swamp. (A-3, PG)

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U.S. moves to end denial of aid to parochial pupils

In at least four states—Virginia, Missouri, Oklahoma and Wisconsin—some or all of the nonpublic school students have been denied services under Title I of the Elementary and Secondary School Aid Act. Now the federal government has moved to force Virginia to comply with the act, despite the state's constitutional prohibition of aid to religious schools.

Diocesan school officials in Richmond said they are delighted with the move by U.S. Commissioner of Education Ernest L. Boyer to cut off about \$50 million in Title I funds unless the state submits a list of services it will provide to nonpublic school students.

Virginia has withheld services from nonpublic school students for the 11 years the act has been in effect. All the while, diocesan officials have contended their schools were entitled by law to the funds, which provide services to children who live in what are called Title I areas and who have a basic need for educational help.

Sister Lourdes Sheehan, Richmond's diocesan school superintendent, said, "This is the first time I've felt hopeful that we're going to be able to have Catholic students receive comparable services under Title I.

"It is interesting that in

spite of all the months of negotiations with the State Department of Education, pressure has to come from the federal government. Frankly, there's nothing as powerful as withholding money to put pressure on people," she said.

Dr. W.E. Campbell, Virginia's superintendent of public instruction, said he is concerned about the cutoff, but that his hands are tied by the state's constitution.

He told the Catholic Virginian, newspaper of the Richmond diocese, that he thinks the problem can be solved if state and federal attorneys get together. "I'm not a lawyer," Campbell said. He added, "And I'm going to violate the constitution of Virginia."

Boyer informed Campbell of the cutoff in a July 7 letter saying the state was violating federal law by not supplying information about its services to nonpublic school students. The letter said the state had ignored four requests for such information.

Boyer concluded on a conciliatory note, saying: "I hope that the matter can be satisfactorily resolved in the near future so that the Title I program in Virginia can continue without interruption."

Campbell said the fund cutoff posed problems since some state schools begin to reopen in mid-August, "and

we've got people hired for these programs. We've got to know whether they'll be getting the funds to operate."

To get around problems with state constitutions, Congress enacted a bypass mechanism in 1974. Under the bypass system, when states do not provide services to nonpublic schools, the federal government can create a separate agency to provide the services.

According to an official at the federal education office, "The commissioner pays a third party by withholding a portion of the state's Title I grant. He has done this in the four largest school districts in Missouri."

But Sister Sheehan said the bypass is a "last resort," because it means "money meant for the education of children has to be spent to duplicate administration."

Sister Sheehan said the state could have found a way to provide the services to nonpublic school students if it had wanted to, but that she does not blame Campbell for the impasse. "I think the problem lies elsewhere in the government," she said.

According to Sister Sheehan, "If the state department (of education) has been threatened with a fund cutoff, that is regrettable, but it's not my fault. We've done everything we could do."

Communion in hand

(Continued from page 3)

followed a long debate, with bishops on both sides of the issue arguing that respect for the Blessed Sacrament would be enhanced by adoption of their views.

Foes of Communion in the hand argued that any change would diminish reverence for the Blessed Sacrament and would give in to those who have already been using Communion in the hand in defiance of Church law in the United States.

Backers of the change said, however, that when a law is regularly violated disrespect is engendered for law in general. They said that confusion exists because Communion in the hand has been introduced in about 50 countries.

Two earlier proposals for Communion in the hand—in 1970 and 1973—had failed to gain the necessary two-thirds vote. The bishops had declined to discuss the issue at meetings

in 1972 and 1976. The defeats, however, did not stop the practice from becoming widespread in some parts of the country.

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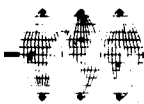
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Contra libro sobre sexualidad—Los obispos de Detroit piden a los católicos que atiendan la pastoral de los obispos de Estados Unidos de 1976 sobre moral sexual, y no al estudio recientemente publicado por cinco teólogos cuyas conclusiones "no se ajustan a las enseñanzas actuales de la Iglesia". Los teólogos dicen que su estudio no da manga ancha a la cuestión, y es sólo un intento de debatir con mayor atención este tema de primera línea en la sociedad contemporánea. Los obispos de Detroit, presididos por el cardenal John Dearden, lamentan que la publicidad dada al estudio pretende que éste es definitivo en sus conclusiones. "Nos preocupa la cantidad de consejos contradictorios que recibe nuestro pueblo," agregan.

Cuestionan teología de liberación— En su libro "Fe y Justicia" el sacerdote jesuita Avery Dulles dice que si bien los teólogos de la liberación han hecho una contribución positiva al explorar esta tesis, eco del Exodo y de la Resurrección, no prueban, por ser difícil, que el Evangelio le da consistencia. "La Iglesia no tiene en las escrituras, la tradición o la herencia sacramental, los recursos para escoger con certeza un sistema social entre tantos que hay. De las expresiones ocasionales de Jesús o sus discípulos es imposible formular principios políticos o sociales," escribe el sacerdote, que viene de una familia de estadistas norteamericanos.

No a fanatismo religioso— La religión sirve a la personalidad cuando se la toma como parte integral de la vida, pero la daña si se vuelve "cosa del domingo" nada más, opina el sacerdote capuchino Martín Pable, sicólogo. "Hay pacientes mentales cuyas ataduras con la realidad, son ilusorias y arbitrarias, incluyendo su idea de la religión," dijo refiriéndose a casos extremos. Pero hay mucha gente en lugar de servir a Dios y al prójimo por motivos sobrenaturales, hacen de la religión un fanatismo, agregó.

En apoyo de Jesuitas— El consejo del Secretariado Episcopal de América Central (SEDAC) se reunió en Panamá para apoyar a los 47 jesuitas amenazados de muerte en El Salvador por la organización Unión Guerra Blanca. "Lamentamos profundamente que quienes cumplen su compromiso pastoral en el campo social con lealtad a Cristo y al Evangelio, sean tildados de comunistas y subversivos con el fin de silenciarlos," declararon los obispos presentes, a la vez presidentes de los Consejos Episcopales de Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua y Panamá. La Unión Guerrera es sostenida por latifundistas y ganaderos, y los jesuitas y otros dirigentes católicos han venido apoyando una reforma agraria que distribuya parcelas a los campesinos pobres.

Contra abortos provocados— Aunque las ricas puedan

financiar abortos y las pobres no, el presidente Jimmy Carter reafirmó su convicción de que el estado no debe pagar abortos provocados "salvo cuando la vida de la madre esté en peligro, o el feto sea producto de un estupro o un incesto." A mediados de junio la Corte Suprema aclaró que la constitución no prevé el pago de abortos que no son necesarios desde el punto de vista médico. El Presidente planea también subsidiar con varios miles de dólares al año a las familias que adoptan a niños en circunstancias difíciles: inválidos, minorías raciales, o ya mayorcitos. El secretario de Salud, Educación y Bienestar, Joseph Califano, estima que de los 350,000 niños que viven en hogares de adopción, alrededor de 100,000 son casos difíciles.

OEA pro derechos humanos— La asamblea de 25 miembros de la Organización de Estados Americanos (OEA) resolvió que deben éstos defender los derechos humanos aunque haya terrorismo. Otra resolución incluyó derechos económicos y sociales como parte de esta defensa. La OEA decidió fortalecer la Comisión Interamericana de Derechos Humanos y sus investigaciones donde los ciudadanos han denunciado casos de arrestos arbitrarios, tortura, desaparecidos y muertos a manos de autoridades. Hacía eco así a obispos de Argentina, Brasil, Chile, El Salvador y Nicaragua que han pedido datos sobre el paradero de muchas víctimas de la represión.

Obispos franceses contra colaboración con comunistas

PARIS—(NC)—La junta ejecutiva de la Conferencia Episcopal francesa ha hecho pública una tajante oposición a la participación de cristianos en partidos políticos marxistas.

Su declaración titulada "Marxismo, el hombre y la fe cristiana," vio la luz en momentos en que los partidos políticos de Francia se preparan para las elecciones nacionales del año próximo. Se espera que los comunistas y otros partidos de izquierda obtengan considerables ganancias entonces. La declaración de los obispos afirma que "ya que al ateísmo es elemento esencial "al marxismo," el creyente que colabora de todo corazón con los comunistas está trabajando hacia la propia destrucción."

La Iglesia, dicen los obispos, "rechaza todo lo que destruye al hombre o le reduce a mero instrumento de producción, un consumidor de bienes o elemento estratégico para la actividad política."

Los obispos franceses comenzaron una serie de condenaciones semejantes hace 18 meses, en vísperas a elecciones generales anteriores.

Por su parte los obispos italianos han declarado que "el marxismo y la fe cristiana son de hecho irreconciliables." La



¡Aquí se nos quiere bien!

Los niños de diversas misiones rurales de la Arquidiócesis también tuvieron sus vacaciones, pero vacaciones para jugar y aprender. Desde el pasado 20 de junio, todos los días acudieron a la misión de DelRay para participar en un programa de verano que ha incluido clases de religión, lectura y artes manuales.

"Lo bueno de este programa es que son jóvenes y adultos los que están trabajando juntos para ayudar a otros más jóvenes," dijo Monseñor John McMahon, administrador de la misión.

"Aquí se nota que la gente se preocupa de nosotros y nos quieren" comentó uno de los chavales durante el picnic semanal. Aquel día la Conferencia de San Vicente de Paul de la Parroquia de San Vicente en Margate, llevó a todos los niños al Spanish River Park en Boca Ratón, y allí mismo continuaron sus juegos, clases de lectura y arte manual.

Los maestros son jóvenes de las diversas misiones: Janet y Rosanna Correa, Debby Seminario y Maryan Crowley bajo la dirección de la Hermana Mary Rose Croley y Monseñor McMahon.

En las fotos, la Hna. Crowley durante la clase de lectura y Kina García de 11 meses, tomándose un refresco, con la ayuda de una voluntaria. (Más fotos en las Págs. 4 y 5)

declaración de los obispos franceses es aún más concreta. Critican a los comunistas por tratar de monopolizar los esfuerzos hacia el cambio de la sociedad. "El totalitarismo práctico y el fin de todo pluralismo real" son resultados de la hegemonía comunista, dicen.

La plataforma comunista de poder al proletariado significa "la exclusión de toda otra categoría social de sus responsabilidades políticas y culturales," dicen los obispos.

El informe de los obispos deplora "la erosión de la fe" en muchos católicos que colaboran con los comunistas.

El obispo Henri Derquet de Sees, aclaró que la intención de los obispos con su declaración, no es la de imponer en los franceses un modo de voto, pero afirmó que el episcopado francés tiene la responsabilidad de dar a los católicos franceses la información necesaria para que al ir a votar lo hagan con una conciencia informada.

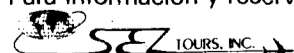
Los obispos también señalan en su documento que los católicos y los comunistas podrían trabajar juntos pero que para ello, los proyectos de colaboración deberían estar específicamente descritos con antelación, y deberían evaluarse detalladamente después.

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APUNTES ENCUENTRO

Responsabilidad política y derechos humanos

Puntos esenciales de las palabras del Doctor José Ignacio Lasaga durante la Asamblea Diocesana pro II Encuentro Nacional, el pasado 9 de julio.

Una de las preocupaciones expresadas en las conclusiones de los diferentes grupos de reflexión en la Arquidiócesis, durante las pasadas semanas, ha sido el dilema entre la dimensión horizontal del hombre y su dimensión vertical. Las aportaciones temían que en el próximo Encuentro Nacional, la dimensión horizontal llegue a oscurecer la dimensión vertical—la relación del hombre con Dios.

En los últimos años, el mundo y los católicos han subestimado la dimensión vertical. Tenemos por ejemplo el grupo de Cristianos por el Socialismo, poderosos en numerosos países de América Latina, y que sostienen, no que no exista la dimensión vertical, sino que lo urgente, lo primario, es tratar de realizar la revolución social según el modelo marxista para que de esa manera, después de terminada la revolución social, se pueda empezar a pensar en la dimensión vertical del hombre. Estos grupos olvidan las palabras de Cristo "Mi reino no es de este mundo."

Sin embargo al lado de esta exageración de la subestimación de la dimensión vertical del hombre, existe también el error de la subestimación de la dimensión horizontal del hombre. Y pueda ser que creyéndonos alejados de esta tendencia, olvidemos sin embargo los aspectos políticos y sociales del hombre...

Toda decisión humana incluye unos principios morales y se ha de encarnar en acciones concretas. Cuando el elemento moral tiene la primacía, de tal modo que la decisión ha de basarse totalmente en él, la Iglesia tiene el derecho y deber de hablar y hacer oír su opinión....

Cuando las decisiones... incluyen lo político o lo histórico, entonces la Iglesia deja esa decisión a los seglares. Pero siempre debe recordarles que en toda decisión política, por alejada de la moral que parezca no se pueden olvidar los principios morales del bien común y la atención a los más necesitados...

De aquí brota lo que muchas de las encuestas han expresado: la importancia de la participación en la vida política, de ese trabajar desde abajo que es el derecho al sufragio y también de esas acciones desde arriba que son las actividades políticas, la participación en la vida de la comunidad y en algunos casos y para algunas personas la participación en puestos políticos.

Las aportaciones han insistido mucho en la necesidad de que los hispanos comprendan el valor del voto hispano en los Estados Unidos. (Cita como ejemplo la reciente ordenanza, del condado de Dade sobre los derechos de los homosexuales, "elección que el voto hispano convirtió en plebiscito nacional.")

Si tenemos que defender los derechos de los hispanos, no lo haremos por declaraciones sentimentales en los periódicos que nosotros leemos, sino que en este país se defienden con la amenaza a los políticos del uso del voto...

Quisiera referirme en este momento, si me lo permiten, al problema cubano, porque para votar en esta ciudad es preciso haber pasado antes por la experiencia de obtener la ciudadanía...

Pero existen razones no sólo prácticas, sino también morales, para que los cubanos, en la medida de lo posible, traten de pensar en esta ciudad y en estas comunidades por medio del sufragio.

Existen razones generales porque cuando uno vive en un lugar debe participar como cristiano en el mejoramiento de la vida de esa comunidad. Y razones específicas, porque si queremos que el gobierno de los Estados Unidos respete los derechos de las minorías hispanas, hay que usar del arma del voto para hacerse respetar. Y si queremos que el gobierno de los Estados Unidos tenga en cuenta nuestras legítimas aspiraciones en relación con los

derechos humanos en Cuba, la manera más eficaz, no es haciendo declaraciones en español a través de nuestros medios de comunicación—cosa perfectamente legítima—sino usando el arma del voto para hacer pesar nuestros derechos.

Con esto unas palabras sobre los derechos humanos:

Hoy se habla mucho sobre el tema y gracias a Dios que se ha puesto el tema sobre el tapete. Pues entre otras cosas es una maravillosa negación del relativismo moral que en esta sociedad nos está amenazando desde todos lados. Al hablar de derechos humanos estamos hablando de un valor absoluto que va más allá del relativismo moral circundante. Vivimos en un mundo en que se habla de "mi moral," "tu moral," "su moral." Cada uno tiene su moral y cuando esto se aplica al terreno internacional se siguen en muchos casos pasos semejantes...

Mini-Encuentro el sábado 30

Tendrá lugar mañana sábado 30 en la Ermita de la Caridad la reunión regional de los delegados que asistirán oficialmente al II Encuentro Nacional Hispano de Pastoral en Washington D.C., los días 18 al 21 de agosto.

La reunión del sábado se propone resumir las conclusiones de la reflexión realizada en las diversas diócesis del Sureste y preparar así las aportaciones regionales a presentar durante el Encuentro Nacional.

En la Arquidiócesis de Miami el proceso de elección de los delegados fue el siguiente: Convocado el Encuentro Nacional por los obispos de la nación, en el mes de febrero el Vicario hispano recibió los nombres propuestos por los diversos grupos en la comunidad—sacerdotes, religiosos y seglares—para formar el comité Pro-Encuentro.

Revisen ese magnífico documento que es la Constitución de los Estados Unidos y encontrarán las palabras de Thomas Jefferson "todos los hombres han sido creados iguales y han sido dotados por su Creador de derechos inalienables a la vida, la libertad y la búsqueda de la felicidad."

Jefferson no dijo "todos los americanos han sido creados iguales" sino "todos los hombres." Porque esa era la fe de aquel hombre admirable.

En esta línea encontramos también las palabras de uno de los hombres más incomprendidos de nuestro siglo—a quien espero la historia hará justicia—. Un gran Presidente de EEUU, que se vio traicionado por los estadistas europeos, abandonado por su Congreso, que se vio dejado a un lado por su propio partido, pero un hombre que previó las organizaciones internacionales tales como debían funcionar en el futuro del mundo y que por primera vez en mucho tiempo llevó a la mesa de los tratados, los principios morales. Se trata del profesor de Princeton, N.J., el Presidente Woodrow Wilson, quien hace cosa de 70 años afirmó en el Hall de la Independencia de Filadelfia: "América llegará a su apogeo político cuando todos sepan que pone los derechos humanos por encima de cualquier otro derecho, y que su bandera no es sólo bandera de América sino de la humanidad." Tesis cristiana que debemos apoyar pero en su dimensión total...

Porque si no hay valor para decir las cosas, hay la hipocresía del silencio. Hay muchas personas en el mundo que tienen dos morales, y como sería duro reconocerlo, lo que hacen es aceptar una ceguera parcial de uno de los ojos para no ver aquello que no quieren ver.

Porque Dios le dio al hombre dos ojos, uno a la derecha y otro a la izquierda para ver los pecados dondequiera que estén, en los regímenes de izquierda y en los regímenes de derecha. Y el mundo está lleno de señores senadores, de líderes políticos, de dueños de medios de comunicación,

que son tuertos del ojo derecho o son los más tuertos del ojo izquierdo.

En el ambiente cubano y entre los hombres de mi edad, o algunos que vinieron después de mí, me preocupa a veces la presencia de tuertos del ojo derecho que quieren justificar la injusticia y el crimen cuando se producen por un régimen supuestamente anticomunista o supuestamente derechas...

Pero me preocupa también, y en el orden práctico me preocupa más, la presencia de tuertos del ojo izquierdo en el Senado de los Estados Unidos, en el Departamento de Estado y en posiciones claves de la vida de este país.

Y no me preocupa, sino que como cristiano me duele—y expreso aquí opiniones estrictamente personales, me duele, el escándalo de la Iglesia, de una Iglesia en que hay presidentes de universidades católicas, en que hay sacerdotes de Jesucristo, en

el sábado 30

Posteriormente los diversos grupos de reflexión de la arquidiócesis nombraron individuos, de entre los que habían participado en el proceso de reflexión, capaces de representar a la comunidad en Washington. El Comité pro-Encuentro y el Vicario Hispano seleccionaron los delegados oficiales de entre estos nombres y presentaron la lista al Arzobispo Edward McCarthy para aprobación. Los delegados son: Miguel Cabrera, Juan Figueras, Araceli Luaces, Cecilia Alegre, Juan Clark, los jóvenes Adolfo Castaneda y Clementina García y representando a las misiones rurales: Mary Maldonado, Julian Cortés y la joven Milagros Rivera.

(Informaremos la semana próxima sobre el mini-Encuentro y los delegados.)

que hay directores de periódicos católicos y en que hay señores que tienen en la cabeza una mitra episcopal, y carecen de la sensibilidad humana necesaria para sufrir en su propia carne el dolor de los perseguidos por los regímenes de izquierdas, por razón de sus simpatías personales a tales gobiernos.

Es preciso por tanto que esos errores que existen en la interpretación de los derechos humanos, no nos turben la mente. El principio de la universalidad de los derechos humanos es santo y es cristiano y hay que defenderlo incondicionalmente, porque es una de las pocas cosas que en este siglo ha hecho que los principios morales jueguen papel en la política. Y si esto importa en el plano internacional... debemos también aplicarlo al campo nacional de EE.UU.

También los grupos hispanos de este país podemos caer en el egocentrismo... Porque cuando hablamos de derechos humanos en este país, deben preocuparnos las violaciones de estos sean quienes sean las víctimas—puertorriqueños, mexicanos, americanos, polacos, judíos y hasta los descendientes de la más ilustre familia anglosajona, si se diera el caso.

Quisiera terminar con las palabras de un gran hombre, un gran cubano—pero al decir cubano no lo digo en el sentido limitativo— de un gran latinoamericano. De un cubano que se sentía mexicano, guatemalteco, puertorriqueño, colombiano, dominicano y sentía en su cuerpo el espíritu de todos los países de América Latina y a cubano que admiraba profundamente a Lincoln y a Walter Withman... Creo que no necesito nombrarlo pues saben todos que estoy hablando de José Martí (aplausos). Y con sus palabras, —aunque el no era cristiano en muchos momentos tuvo pensamientos profundamente cristianos— con su palabras quisiera cerrar nuestra concepción de derechos humanos:

"En la mejilla debe sentir el hombre honrado, cualquier golpe que reciba cualquier otra mejilla de hombre."

“Los sacerdotes y los fieles de la Arquidiócesis han perdido a su dedicado pastor, la comunidad ha perdido un intrépido líder, los oprimidos han perdido un poderoso amigo...”

Arzobispo Edward A. McCarthy

1905 | 1977



Durante una audiencia con Pablo VI en 1975 el Arzobispo Carroll recibe del Papa el regalo de unas estampas.

La **VOZ**

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Reverendos y queridos sacerdotes, amadísimas religiosas y dedicados miembros del laicado:

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Entre los que le lloran se encuentran: nuestros sacerdotes, muchos de ellos fueron ordenados por él y todos ellos esperaban de él orientación y apoyo paternal. Le lloran los religiosos y religiosas, ya que habían sido invitados por él a servir en nuestra diócesis con su ministerio de santidad, enseñanza y amor.

También los niños sin hogares, los exiliados cubanos, los ancianos, los retrasados mentales, las madres solteras, los alcohólicos, los miembros de grupos minoritarios, los que sufren injustas pagas, los oprimidos, los grandes y los pequeños de nuestra comunidad, de nuestro estado y nuestra nación... todos le lloran. Entre los desolados se encuentran aquellos

que hoy tienen parroquias y escuelas, gracias a los infatigables esfuerzos del Arzobispo por su creciente arquidiócesis. Entre los afligidos se encuentran los que se vieron confirmados y protegidos en su fe, fortalecidos en su comportamiento cristiano, consolados en su dolor, bajo este fiel pastor que buscó tenazmente ser fiel al reino de Cristo en el servicio de los siervos del Señor.

Hoy le entregamos para siempre a la paz y la felicidad de la vida con nuestro Padre del cielo, y nos consuelan las palabras de la Sagrada Escritura "Felices los que mueren en el Señor... Encontrarán el descanso de sus trabajos, porque sus buenas obras les acompañan" (Rev. 14,13). También nos consuelan las palabras de Jesús, "Yo soy la Resurrección y la Vida: él que cree en mí, aunque muera, vivirá, y todo el que vive y cree en mí, no morirá para siempre. (Jn. 11;25-26).

Al preguntarle cierta vez cómo le gustaría ser recordado, el Arzobispo respondió: "Con oración." Sea éste nuestro tributo sincero y agradecido: las oraciones por él en las parroquias, en nuestras

familias y en la intimidad de nuestro corazón. Oremos por él conscientes de que todo hombre tiene sus faltas y de que aún podemos permanecer unidos a él y ayudarlo.

En amoroso tributo a aquel que es nuestro 'padre fundador' comprometámonos de nuevo a vivir juntos nuestras vidas de fe, oración y amor. Que nuestro amoroso recuerdo hacia él, sea nuestro compromiso por completar los sueños no realizados que él pudiera haber tenido para todos en su querida Arquidiócesis, elevando el grado de su compromiso a la vivencia del evangelio de Cristo Jesús.

Yo, como vuestro nuevo Arzobispo, me comprometo a esta santa tarea en vuestro servicio y en amorosa memoria del Arzobispo Carroll. Tenedme presente también en vuestras oraciones.

Devotamente vuestros en Cristo,

Edward A. McCarthy

Arzobispo de Miami

**'How do I
want to be
remembered?
By prayer''**

Archbishop Carroll



Parishioners and dignitaries from the newly established Diocese of Miami warmly turned out at the Miami International Airport to greet their first Bishop, Coleman F. Carroll in 1958. The late Archbishop Francis P. Keough, of Baltimore, (left) officiated at the installation ceremony in St. Mary's Cathedral of then Bishop Carroll as Ordinary of the See.

—The life of Abp. Carroll—

The Most Reverend Coleman F. Carroll, first Archbishop of the Archdiocese of Miami, was born in Pittsburgh, Pa., Feb. 9, 1905, of Irish Catholic parents.

His father, William J. Carroll, was a native of Kings County, now County Offaly, and his mother, Mrs. B. Margaret Hogan Carroll, came from County Carlow.

Miami's Archbishop was the second of three sons, all of whom were ordained to the priesthood. His older brother, the Most Reverend Howard J. Carroll, served as Bishop of Altoona-Johnstown, Pa., until his death in 1960. They were the only blood brothers who served as bishops in United States dioceses.

Their younger brother, Mons. Walter S. Carroll, was serving in the Vatican Secretariate of State when he died in 1950.

A graduate of Pittsburgh's Holy Rosary grade and high schools and Duquesne University, Archbishop Carroll studied for the priesthood at St. Vincent's Seminary, Latrobe, Pa., where he was awarded a Master of Arts degree in 1928. Two years later, he was granted a licentiate in sacred theology and was ordained to the priesthood on June 15, 1930, by the late Bishop Hugh C. Boyle.

During his school years, Archbishop Carroll developed an interest in music and learned to play the organ. While attending Duquesne, he was assistant organist at the Cathedral in Pittsburgh, and played during week-day Masses in Holy Rosary Church.

The then Father Carroll served as assistant pastor at the parishes of Resurrection, St. Scholastica, St. Basil and Holy Cross in the Diocese of Pittsburgh; and also taught philosophy at Mt. Mercy College. For four years he headed the philosophy department and was a member of the faculty at Duquesne University. In 1944, Father Carroll was awarded a doctorate in Canon Law from Catholic University of America.

Over the years, Archbishop Carroll served in several capacities in



In 1964 Archbishop Carroll is shown with mentally retarded children at Marian Center following dedication of the school, the first Catholic institution of its kind in the south-east.

University of Miami, Niagara University, Niagara Falls, N.Y. and Mt. St. Mary's College, Emmitsburg, Md.

Pope Pius XII appointed Archbishop Carroll as first Bishop of Miami on Aug. 13, 1958. He was installed in the Cathedral of St. Mary, Miami, on Oct. 7th of the same year by the late Archbishop Francis Keough, Metropolitan of Baltimore, in the presence of the largest assemblage of hierarchy ever gathered in the State of Florida.

During his 18-year administration, Archbishop Carroll brought significant changes to this once missionary territory. When he became its shepherd, the diocese numbered 185,000 Catholics in Florida's 16 southern-most counties. Presently the Archdiocese, which is comprised of eight counties in South Florida, boasts a Catholic population of 736,000 served by 130 parishes, staffed by 500 priests.

Since Archbishop Carroll came here, two seminaries for the training of young men for the priesthood have been established: St. John Vianney College Seminary and the Major Seminary of St. Vincent de Paul, Boynton Beach.

The pedagogic interest of Miami's Archbishop on behalf of education was recognized outside the archdiocese when St. Louis University named him as member of its Episcopal Advisory Committee in 1964. Earlier, the Notre Dame Alumni Club of Miami named Archbishop Carroll "Man of the Year" for his untiring efforts on behalf of the University of Notre Dame and its alumni.

An institution to help homeless men, Camillus House, was founded in downtown Miami, as well as a home for unwed mothers, St. Vincent's Hall, on the grounds of Mercy Hospital.

Two other homes for teenage dependent girls and for teenage dependent boys were established.

Of special significance to the area over the past 15 years has been the founding of Centro Hispano Catolico, the Catholic Spanish Center, to care for the spiritual and physical needs of the growing local Spanish-speaking population.

Since its establishment, the Spanish Center has ministered to the needs of over a million refugees, at a cost of over \$2 million, made possible through the generosity of Archbishop Carroll and the assistance of friends and benefactors.

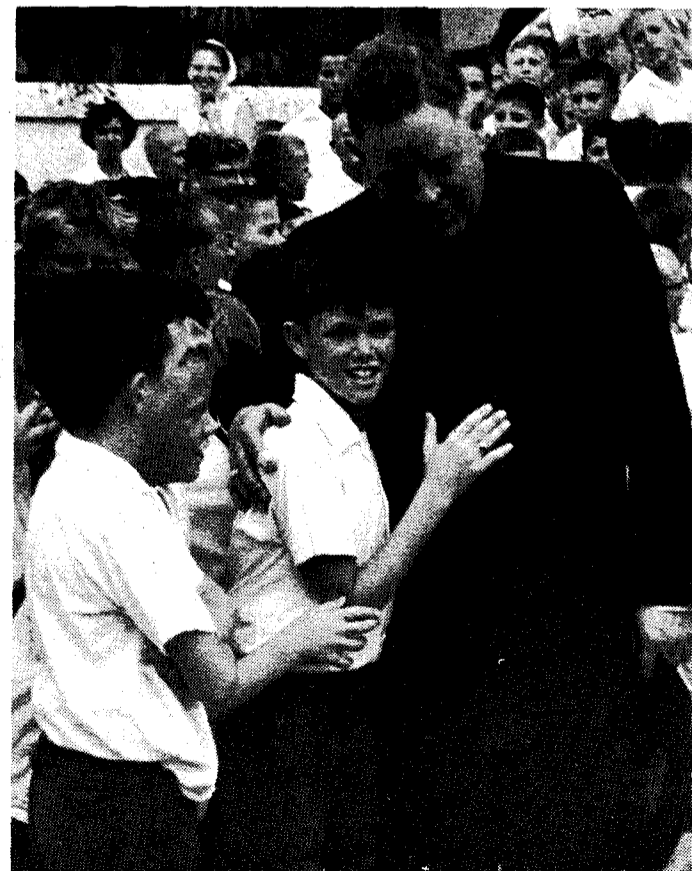
the Diocese of Pittsburgh Chancery. In 1935, he was appointed to the

marriage tribunal. In 1949, he was assigned the task of founding St. Maurice's parish, Forest Hills, Pa. He was named a pro-synodal examiner in 1950 and the following year was appointed vicar for the religious. He was elevated to the rank of domestic prelate with the title of Right Reverend Monsignor in September 1952 and was consecrated as Auxiliary Bishop of Pittsburgh in the fall of 1953 by Amleto Cardinal Cicognani, who at that time served as Apostolic Delegate to the United States.

In recognition of his role as pastor, teacher and student of ecclesiastical law, Archbishop Carroll's alma mater Duquesne University conferred upon him an honorary degree of Doctor of Education in June 1955.

The accompanying citation acknowledged Archbishop Carroll's scholastic endeavors and role as Vicar for Religious through which "you have assumed responsibility for the welfare of those dedicated women who labor in the schools and social agencies in the diocese and sustained your interest in academic life by a deep concern for all who teach and guide our youth."

Honorary degrees have also been conferred on Archbishop Carroll by Barry College, Miami Shores,



Cathedral school youths greeted Archbishop when he arrived in Miami on Oct. 6, 1958.



The Carroll family: Msgr. Walter Carroll, Bishop Howard Carroll, Mrs. B. Margaret Carroll, and Archbishop Coleman F. Carroll.

His concern for the plight of Latin Americans spurred the National Catholic Welfare Conference to name Abp. Carroll as member of its Episcopal Committee for Latin America in 1962.

The impact of Abp. Carroll's presence in South Florida is not only to be measured in terms of his humanitarian and spiritual efforts. The evidence of growth is visible in the skyline in the shape of new churches, schools, convents and hospitals.

When he arrived in the new diocese, there were 65 diocesan priests in service. The number now is over 500 priests, diocesan and Religious.

Under his direction, the Archdiocese of Miami expanded in physical assets. In his first three years, Abp. Carroll was responsible for a building program in excess of \$30 million. Of this \$13 million was spent by individual parishes on parochial construction and the remainder went for diocesan and non-diocesan projects.

Statistics bear out that during this initial effort, in Dade County alone, the Archdiocese of Miami contributed 32 per-cent of the spending in the field of public construction.

Soon after his arrival in Miami, all Catholic elementary and high schools were integrated and open to qualified Negro students, one of the first such actions taken by a Southern school system.

Not content with the progress in the area of civil rights, Abp. Carroll met with representatives of other faiths to deal with the racial problem in this area and because of his leadership in matters relating to racial justice he was invited to serve as first chairman of the Dade County Human Relations Board, a duty he

discharged with distinction for two years.

As a result, he was named Dade County's "Outstanding Citizen of 1964" by Sholem Lodge 1024 of B'nai B'rith and Dade Federal Savings and Loan Association of Miami and singled out for his contribution to Dade County's remarkable progress in the area of race relations.

In nominating Abp. Carroll community leaders said: "Largely as a result of his efforts Dade County during 1964 was a model community in working toward total elimination of discrimination and segregation and in support of civil rights promoting freedom of housing, employment, education, job training and public and welfare accommodations."

The National Conference of Christians and Jews followed by conferring its Silver Medallion Brotherhood Award on Abp. Carroll citing him for his outstanding contribution to good human relations.

His work in this field was also recognized by President Lyndon B. Johnson who named Abp. Carroll as member of the National Citizens Committee for Community Relations in 1964. He was the recipient in 1963 of Palm Beach County's Human Relations Award in recognition of his efforts in the interracial field.

In the latter part of 1966, Abp. Carroll was honored for "his outstanding dedication and distinguished achievements" in the field of equal opportunity and human relations by the Greater Miami Urban League.

Not long after he came to Miami Abp. Carroll established himself as a pioneer in the field of labor-management relations. In 1961, he sponsored the first of an annual series of Labor Day observances to

which both labor and management are invited to sit down to discuss mutual problems.

Recognizing the need for an active lay apostolate, the Archbishop moved swiftly in establishing diocesan organizations of men and women immediately after his installation as First Bishop of Miami.

First to be organized was the Miami Diocesan Council of Catholic Women and the Miami Serra Club, an affiliate of Serra International. Others established in rapid succession were the Miami Diocesan Council of Catholic Men, the St. Vincent de Paul Society, Diocesan Union of Holy Name Societies, Legion of Mary, Miami Diocesan Council of Catholic Nurses, Catholic Lawyers Guild, Catholic Guild of Police and Firemen, Catholic Teachers' Guild, Catholic Youth Organization, Newman Club Apostolate, and the Catholic Physicians Guild.

Early in September, 1967, the Abp. Carroll honored as "Man of the Year" by Alianza Interamericana in recognition of his programs designed to promote inter-American good will and understanding.

During the same month Florida's Governor Claude Kirk named him as one of five Dade Countians to serve on the Governor's Commission for Quality Education in Florida.

Named chairman of the U.S. Bishops Committee for Latin America, Archbishop Carroll was host to an historic meeting in June, 1967, when representatives of Latin American hierarchy met with members of the U.S. Bishops' Committee at St. John Vianney College Seminary. At the suggestion of Abp. Carroll, semi-annual inter-American meetings of committees of bishops are now scheduled.



One of the principal interests of the late Archbishop was nurturing vocations to the priesthood. He is shown during the first ordination in the Diocese of Miami in 1959.

On June 13, 1968, the Archdiocese of Miami was officially established and Miami's first bishop was elevated to the office of Archbishop in colorful rites at St. Mary's Cathedral.

The Holy Year of 1975 gave 450 South Floridians the opportunity to visit Rome with their Archbishop. The meeting between the Holy Father and Archbishop Carroll was especially meaningful to the Miami prelate since it renewed an old friendship.

Pope Paul VI had been a longtime friend of the Carroll family of priests and the Pontiff recalled, before an audience of 20,000 visiting with then Father Carroll in Pittsburgh when the Pope, himself, was a Monsignor.

The growth of the State of Florida caused the addition of another diocese in the Panhandle which was established in the Fall of 1975. Miami's Auxiliary Bishop Rene H. Gracida was installed as its first bishop by Archbishop Carroll, The Metropolitan of the Province, on November 6 beginning a new chapter in the history of the Church in Florida.

Coadjutor Archbishop Edward A. McCarthy was welcomed by Archbishop Carroll to the Archdiocese of Miami last September.



Dedication of St. John Vianney Seminary attracted throngs of interested parents and faithful

who welcomed Archbishop Carroll during dedication ceremonies.

In memoriam: Abp. Coleman F. Carroll

By MSGR. GEORGE HIGGINS

Secretary for Research
USCC General Secretariat

Rumor has it (how reliably, I do not know) that a prominent American churchman once advised the then Apostolic Delegate not to nominate Bishop Carroll (the Auxiliary Bishop of Pittsburgh) as the Ordinary of a long-established diocese which can remain anonymous.

Bp. Carroll, he reportedly told the delegate, was a restless "doer" a "mover" who thrived on meeting new and unexpected challenges and, for that reason, might well have become bored very quickly if appointed to an established and-or conservative See which required the services of a cautious administrator rather than the aggressive leadership of a daring innovator.

For all I know, this conversation may never have taken place. Nevertheless, it can serve—as a kind of a parable—to characterize the Coleman Carroll whom I first met as a fellow graduate student at the Catholic University of America in 1940 and whom I knew as a close personal friend for the rest of his frantically busy life, first in Pittsburgh and later in Miami. This is another way of saying that starting a new and rapidly expanding diocese in South Florida was the perfect assignment for a man of Coleman Carroll's temperament—even though, if the truth must be told, he was not at first greatly excited by the prospect of moving from his native Pittsburgh to Miami. For one thing, he didn't particularly like Miami's steamy climate. His distaste for hot weather was, however, a relatively minor concern. He was much more concerned about Miami's cultural and religious climate. Having been born and reared in a heavily Catholic city made up of rough and tumble working-class immigrants, he did not particularly cotton to the prospect of moving to what he knew (from occasional visits to Florida with his aging mother) would be a vastly different cultural, ethnic and religious climate.

Characteristically, however, he didn't waste any time fretting about what might have been, but threw himself into his new assignment with ferocious energy and, almost immediately, began to stir things up to a fare-thee-well. There is no need here to catalog his record of accomplishments as a builder and a daring administrator. Nor would it be proper for me, as a complete outsider, to try to assess the pros and cons of his record in this regard. I know, of course, that his aggressive (I almost said combative) style of leadership was offensive to some of his priests and people. I also know that, at times, he could be, or at least appear to

be, unreasonable in his demands on his associates and insensitive to their personal needs and concerns. On balance, however, I have the impression that, despite his impatience and his other human failings, he was the right man in the right place at the right time. But that's only one man's opinion—the opinion of an outsider, for whatever it may be worth.

In the area of social reform, I feel much more secure in assessing the Archbishop's record. Given the conservative climate of South Florida in the 50's, a less aggressive and less courageous leader might have been tempted to play it safe for fear of offending the Establishment. To his everlasting credit, Coleman Carroll did exactly the opposite. He very quickly earned the well-deserved reputation of being Miami's outstanding champion of the poor and the underprivileged. Though his academic training in Catholic social teaching was rather limited (he was a



The late President John F. Kennedy extended a welcome to Archbishop Coleman F. Carroll on his arrival in Miami (above). Abp. Carroll (left) personally visits one of the freed 25 Cuban prisoners admitted to Mercy Hospital for observation after his arrival in Miami in 1962.



"Though he moved easily among the well-to-do and won their support for a hundred worthy causes, he was strictly his own man when it came to speaking out on even the most controversial social issues..."

pragmatic activist, not an intellectual), his instincts were sound and, God knows, he loved a good fight, especially on behalf of the underdog. Though he moved easily among the well-to-do and won their support for a hundred worthy causes, he was strictly his own man when it came to speaking out on even the most controversial issues—the right of labor to organize, interracial justice, migratory labor, the plight of the Cubans, and, more recently the Haitian refugees, etc.

Here again, of course, his

temperament was such that he made his share of enemies along the way—perhaps needlessly so a times—because of his gruff and aggressive manner and his tendency to make decisions unilaterally and on the spur of the moment. All things considered, however, I think that history will record that he made a tremendous contribution to the cause of social justice in South Florida. He did so, of course, in his own way. Others might have done it differently—with more consultation, with greater finesse, and with greater sensitivity to

other people's feelings. So be it. Each of us has his own strong points and his own limitations. Coleman Carroll had his full share of both. Again, we can leave it to history to make the final assessment of his achievements and his failures. I can only say that, in my prejudiced opinion, history will treat him very kindly as a gruff, daring, restless, demanding, at times insensitive, but basically decent and warm-hearted leader who loved the poor and the underprivileged and served the Church with great fidelity, even when he found it difficult (as he undoubtedly did in some

respects) to adjust psychologically to the way the Church, after Vatican II, was moving.

In any event, regardless of what history may say about him, I can only state, in concluding this brief obituary notice, that, while conscious of his limitations. I cherished him as a generous, warm-hearted, and almost fanatically loyal friend, and greatly admired his courage in fighting for what he thought was right—even when I thought he was wrong. I am going to miss him very much. May he rest in peace.

Abp. Carroll: The man

(Joseph M. Fitzgerald is a past president of Serra International who was a close, personal friend of the First Archbishop of Miami.)

By JOSEPH M. FITZGERALD,
K.S.G.

It is not a happy task to write my reflections on the humanness of our beloved, departed Archbishop Carroll at this unfortunate time.

To have been asked to commit my recollections to writing is an honor, nevertheless, of which I am not lacking in appreciation.

Archbishop Carroll was a man of boundless charity. We who knew him well understood that he loved people sincerely and genuinely. A gregarious man, he seemed to dislike being alone and was never more happy than when surrounded by his friends. Blessed as he was with a keen and large sense of humor he laughed heartily and vivaciously at humorous and pleasant stories. He possessed the unbounding legendary wit of the Irish, even if he happened to be the object of the jest.

This writer has never seen him shut the door on a priest or layman in serious distress. He believed more in redemption and in saving than in punishment. I am sure that those who have received the beneficence of his wisdom, will always be grateful to him for it can honestly be said that in many cases their families, their vocations and their very lives have been saved and often enriched.

Cicero's description of a friend typifies the Archbishop well; he (Cicero) made the point that when one prospers it brings a brighter radiance to his friend, but when adversity or sorrow strikes, the burden becomes less, for you know your friend will divide it and share it with you. This attitude would have been typical of the Archbishop toward his friends.

At times he disagreed with those around him, but he was always willing to listen for he knew that "each person sees with different vision and hears a different sound." There were times when he unwittingly and unintentionally offended another, but when he realized his human error, he was genuinely sorry. He possessed the courage to recognize his mistakes—to which all humans are vulnerable—and to remedy them. On those rare occasions, he felt compelled in Christian charity to ask, in his own way, for the forgiveness of anyone he may have offended or embarrassed. As a consequence, his humility served only to draw the parties closer together.

In the years he has spent in this Archdiocese he has devoted himself to a concern for equal education for all, for service to the community and for social justice. He labored long and well in all of these categories. Few know of his efforts, over the years, to use his good office in the cause of social justice and to relieve the tensions that frequently arise between people of various races, creeds, and conditions of life.

Many thought of him as a "brick and mortar" man. It is true that he could talk the language of the architect and the building tradesman, but he was equally at home with the cultured and intellectual individual. He was a scholar in a quiet and unobtrusive way. Although he may never have written a book, he possessed a keen insight into human nature, that never left him, even in his final days.

At a time when we seem to move from crisis to crisis, it is refreshing to

reflect that, in the case of the Archbishop, he had that rare ability to rise above all the contemporary troubles and turmoil and see the ultimate peace at the end of the horizon. His brilliance was not worn on his sleeve, but when the need arose he could display a rare combination of powerful intelligence and profound sensitivity. He was a person who always seemed in control of himself. When there was adversity he reacted to the loss with graciousness and humor. He was a constant source of inspiration and made available to the priests of the Archdiocese and others countless opportunities for learning.

The Archbishop was a Churchman who loved the Church and was entirely happy in the priesthood which he dearly cherished. Nothing was more pleasing to him than to ordain young men to the priesthood who would offer the sacrifice of the Mass, administer the Sacraments, and be of service to the people.

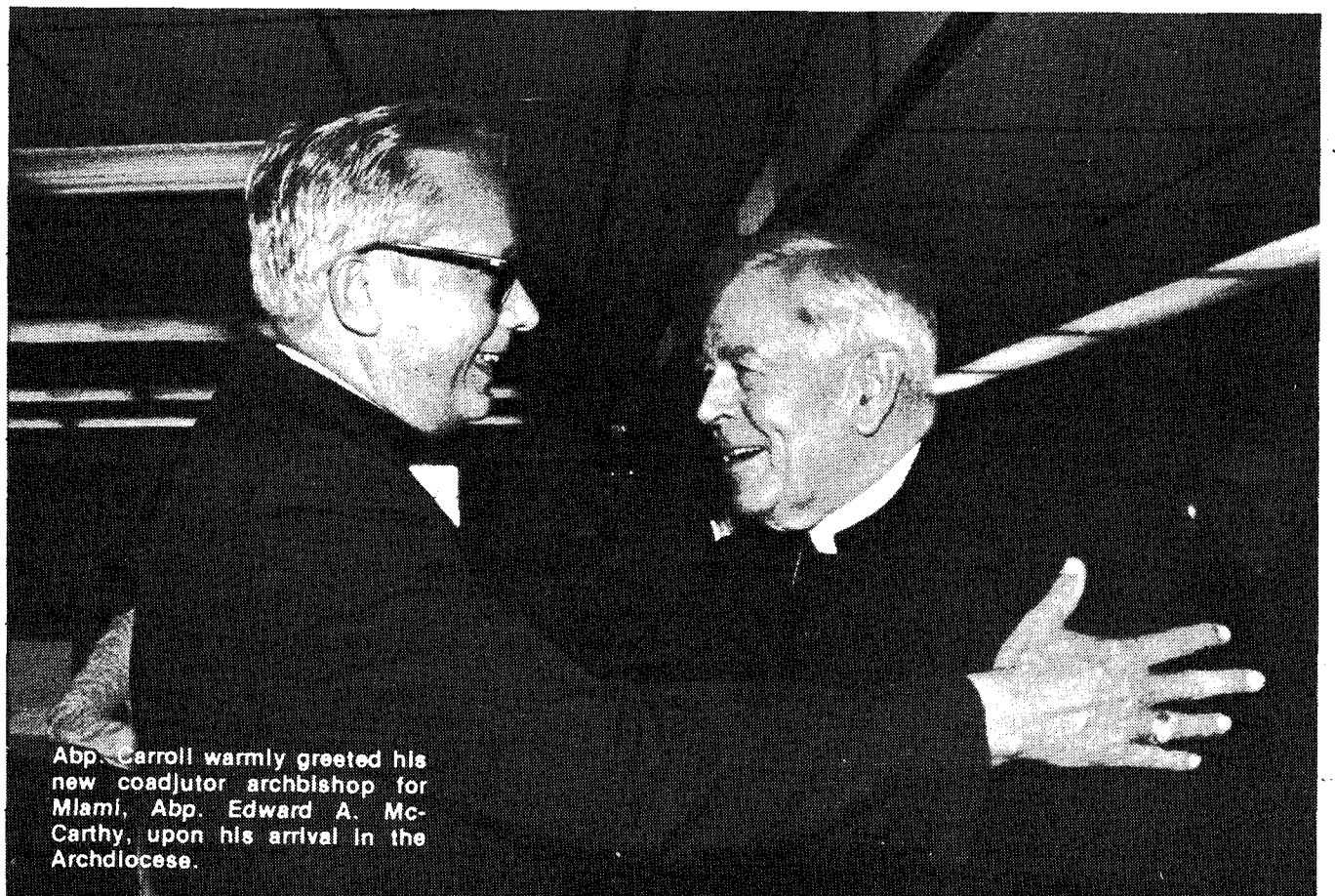
The Archbishop was a man who came here as a stranger. He quickly got to know the diocese and all the people. He walked through the town and grew with it, particularly in the phenomenal years. He looked at the injustices and spent himself and literally his life striving to distribute justice and erase the existing evils. In a great measure he succeeded. Yes, he came as a stranger, but leaves a beloved member of the family of the entire community.

Most of us will be forgotten soon after our death, but in the case of the Archbishop he leaves behind him physical monuments, but even more lasting and important, his memory will be left in the minds and hearts of people of every race, creed, and ethnic background who have benefitted through his charity, his perseverance for justice, his humbleness of spirit, all of which have resulted in a keen awareness of civil rights, social harmony and civic peace for the entire community.

He came from a humble beginning, but is leaving as a legend. He was indeed an utterly irresistible man. May the green grass rest lightly on his bosom and may his soul rest in peace.



On one of his frequent visits to the Vatican, Abp. Coleman F. Carroll is shown with Pope Paul during a private audience.



Abp. Carroll warmly greeted his new coadjutor archbishop for Miami, Abp. Edward A. McCarthy, upon his arrival in the Archdiocese.

Religious leaders react to loss

Cardinal John Dearden of the Archdiocese of Detroit:

I want to express my sincere sympathy to the people of the Archdiocese of Miami at the loss of their first bishop, Archbishop Coleman F. Carroll. My association with him goes back almost 30 years when he was an associate pastor in the Pittsburgh Diocese. He served as my auxiliary for five years before being named Bishop of Miami in 1958. His leadership and vision during the past 19 years, at a time when the Archdiocese of Miami was experiencing a remarkable growth, is recognized by all. His energy and zeal did not allow him to rest even during these last years of illness. His death will be a great loss to the people of the archdiocese and a very personal one to me. I pray that the Lord will grant him rest and peace.

★★★

Cardinal John Krol of the Archdiocese of Philadelphia:

The death of Archbishop Carroll brings to a close a long career of priestly and episcopal services distinguished by many accomplishments not often found in the record of one life. As the founding bishop of the Diocese of Miami, his ardent zeal, his inflexible determination in the pursuit of his duties, and his intuitive sense of the needs of his flock, was aided by his genius for finding the practical means of providing for those needs. The difficult task of building seminaries, parishes, charitable and educational institutions in a new diocese was accomplished in part because of his ability to engage the interest and cooperation of an appreciative flock and of friends. The evidence of his life and work will endure for generations as monuments to his memory and as reminders to his lasting claim upon our prayers. The Church mourns the death of a great prelate and I mourn the death of a cherished friend whose zeal and dedication I have always admired.

★★★

Archbishop Jean Jadot, Apostolic Delegate in the United States:

I extend to all of the community of Miami my heartfelt condolences and prayers on the death of its beloved leader, Archbishop Coleman F. Carroll. The Archbishop's deep faith and strong personality enabled him to be a great churchman in our day. He did much to establish the church in southern Florida and also to foster its growth. In the spirit of Christ, the Good Shepherd, he displayed and indefatigable commitment to all those in need. His guiding presence will be missed. I regret not being able to be with you, the priests, Religious, and laity for his funeral. May he rest in peace.

★★★

Archbishop Joseph L. Bernardin of the Archdiocese of Cincinnati and president of the National Conference of Catholic Bishops:

I am deeply saddened by the death of Archbishop Carroll. All who knew him recognized him as a man of remarkable dedication to the Church and its people. His vision, energy, and generosity were manifest particularly in his nearly two decades of service to the Church in Miami. The archdiocese and its people owe him a deep and lasting debt of gratitude. I extend my sympathy to the archdiocese on the occasion of his loss



Following his elevation to Archbishop in 1968, Abp. Coleman F. Carroll is congratulated by the then Apostolic Delegate, Archbishop Luigi Raimondi.

and I pledge my prayers for the happy repose of the soul of this great and zealous churchman.

★★★

Bishop Paul F. Tanner of the Diocese of St. Augustine:

I regret the death of a dear personal friend of many years. With unceasing energy he created the great Archdiocese of Miami, endowed it with a seminary which was his pride and joy and identified the Church of Miami with the all-encompassing charity of Christ. Our prayers are due him and may God grant him an eternity of joy and happiness.

★★★

Bishop Thomas J. Grady of the Diocese of Orlando:

Archbishop Coleman F. Carroll was before anything else a churchman. He understood his services to God and to his fellow men were to be given in accordance with the

Archbishop also was foremost in initiating and engineering civic projects that would benefit or help people. He had a great love for the downtrodden, the poor, and the refugees.

Perhaps more than anyone else, Archbishop Carroll was responsible for setting up the machinery that enabled more than 300,000 Cuban refugees to successfully enter and become established in the state of Florida at the beginning of the Castro regime.

Archbishop Carroll built a Metropolitan archdiocese and in addition to the large number of churches he established, he is also responsible for a large number of elementary and high schools, hospitals, colleges, homes for the aged, for the orphan and for the poor.

The Archdiocese of Miami under his leadership grew from 185,000 Catholics to almost 800,000 in the course of 19 years.

Archbishop Carroll also was primarily responsible for bringing about the initiation of the Florida Catholic Conference, which united all of the Catholic people of Florida in a very special manner and enabled them to work together for the betterment of Church, community, and state.

★★★

Bishop Rene H. Gracida of the Diocese of Pensacola-Tallahassee:

The death of Archbishop Coleman F. Carroll comes as a shock not only to those who knew him casually, but also to those of us who knew him well, and who were aware of the full extent of his illness. It is a shock to us because he seemed to possess an almost inexhaustible strength of will and body. His resilience enabled him to rebound from illnesses and situations which would have been fatal to a lesser man.

The archbishop's resilience was only another facet of his strong driving personality which enabled him to work longer and harder in the service of Christ and to accomplish more for his Church than others would have dreamed possible. Probably no other diocese in the United States was so well established in such a short period as the Diocese of Miami. The elevation of the diocese and its Ordinary to Metropolitan status in its tenth year was striking recognition by Pope Paul of the archbishop's talents and zeal.

All of us who were privileged to be closely associated with him during those years are indebted to his memory for his sharing with us his vision, his zeal, and his deep love for the Church. May Christ Our Lord grant eternal rest to him who labored so tirelessly during his almost 50 years of service to the Lord.

★★★

Bishop James S. Rausch of the Diocese of Phoenix:

Archbishop Carroll's witness on behalf of justice and freedom is unsurpassed in our time. Literally millions of people were given indispensable assistance by him so that they could begin life anew in a free land. He welcomed Cubans from the clutches of Communism, Haitians from the oppression of dictatorship and Latin Americans from all countries where human rights are denied to a life of renewed hope.

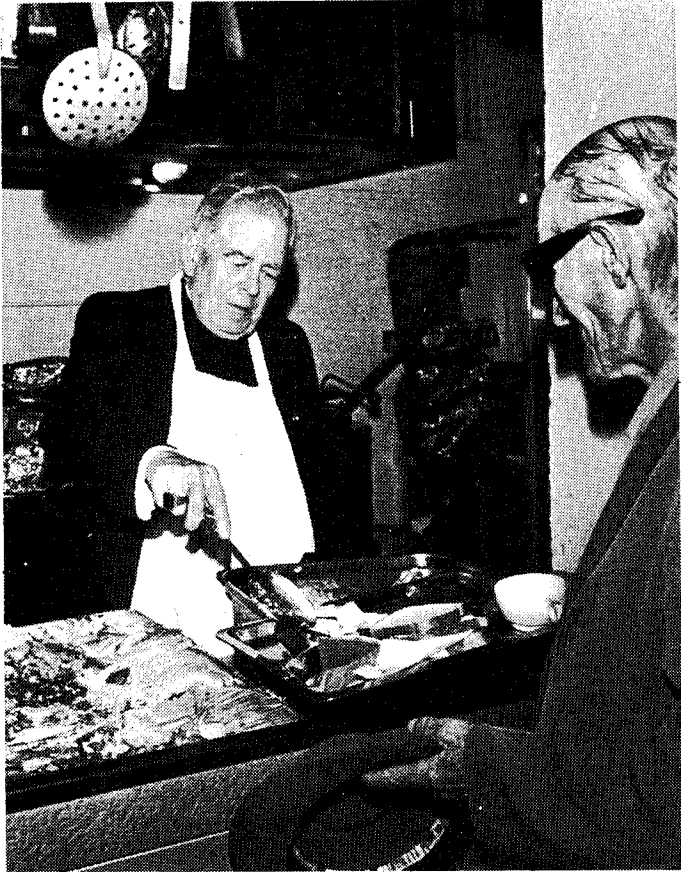
directives of the Church and through the Church. He was totally dedicated to God, to the Church, in his people. He was a strong and a gracious person and accomplished much for the whole community of southern Florida, and as Metropolitan of the Province of Florida, much for the whole state. He will be missed. I offer my sympathy to the clergy, Religious, and the people of the Archdiocese of Miami.

★★★

Bishop Charles B. McLaughlin of the Diocese of St. Petersburg:

We have lost a great churchman, humanitarian, and civic leader in Archbishop Coleman F. Carroll. In addition he has been a close friend to me and to the Diocese of St. Petersburg. Archbishop Carroll was recognized throughout the state of Florida as a true Church leader. He was fearless when it came to speaking out on the moral issues. The

¡Todos le lloran!



Nacido en Pittsburgh, Pennsylvania el 9 de febrero de 1905 de padres católicos irlandeses, el Arzobispo Coleman F. Carroll fue estudiante del colegio católico del Santo Rosario en Pittsburgh y de la universidad de Duquesne en la misma ciudad. Estudió en el Seminario de San Vicente en Latrose, Pa. y fue ordenado sacerdote el 15 de junio de 1930.

Era el segundo de tres hijos,

todos ellos sacerdotes. Su hermano mayor Howard J. Carroll fue obispo de Altoona-Johnstown, Pa. hasta su muerte en 1960. Su hermano menor, Monseñor Walter S. Carroll sirvió en la Secretaría de Estado del Vaticano hasta su muerte en 1950.

En la diócesis de Pittsburgh, el Arzobispo Carroll sirvió como sacerdote en numerosas parroquias, enseñó filosofía en Mt. Mercy College, dirigió el departamento de filosofía de la Universidad de Duquesne y sirvió en diversos puestos del Tribunal Matrimonial de la diócesis. También fue Vicario de Religiosos.

En 1944 recibió el doctorado en leyes canónicas por la Universidad Católica de Washington D.C. y fue elevado al rango de Prelado Doméstico con el título de Monseñor en septiembre de 1952. Fue consagrado obispo auxiliar de Pittsburgh en noviembre de 1953.

El Papa Pío XII nombró al Arzobispo Carroll primer obispo de Miami el 13 de agosto de 1958 y fue instalado como tal en la

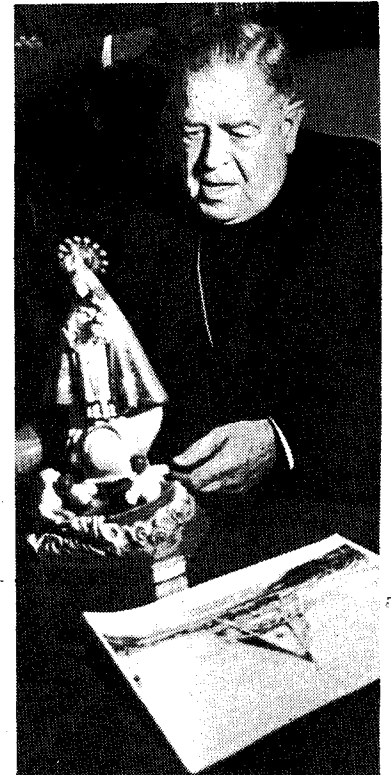
Catedral de St. Mary el 7 de octubre de ese mismo año.

Durante la administración del Arzobispo Carroll se emplearon más de \$120 millones en la creación de la nueva diócesis, incluyendo parroquias, escuelas, conventos, hospitales y otras instituciones.

El 13 de junio de 1968, se estableció oficialmente la Arquidiócesis de Miami y el entonces obispo Carroll fue elevado al rango de Arzobispo de Miami.

Una tradición en la vida del Arzobispo Carroll: todos los años desde 1960 en que se inició "la Casa Camilo", al llegar la Navidad o la fiesta de Acción de Gracias, el Arzobispo se ceñía un delantal, y con cucharón en mano servía la comida a los cientos de hombres y mujeres sin empleo que acudían a celebrar el día.

El Canal 4 de televisión (WTVJ) ha programado el reportaje al vivo de la Misa Funeral del Arzobispo Carroll que tendrá lugar a las 11 a.m. hoy viernes 29 en la Catedral de St. Mary. Serán comentaristas del programa Ralf Renick y los sacerdotes Donald Connolly y José Pablo Nickse, para la comunidad de habla hispana.



Con la imagen de la Virgen de la Caridad frente a él, el Arzobispo hizo el anuncio oficial sobre la construcción de una ermita a la Patrona de Cuba. Once años después, la Ermita es una realidad constatada por millares de peregrinos que anualmente vienen a ponerse bajo su manto. En la Ermita se lleva a cabo una intensa labor pastoral de religiosidad popular, dentro del marco de respeto a la lengua y la cultura de los peregrinos.

La preocupación del Arzobispo por el fomento de vocaciones siempre fue clara. En septiembre de 1959 tuvo lugar la dedicación de los primeros edificios para el seminario menor—San Juan Vianney. En 1963 comenzaron las clases en el Seminario Mayor—San Vicente de Paul. En 1965 tuvieron lugar las primeras ordenaciones sacerdotales de la diócesis. Hoy día, ambos seminarios van adquiriendo un matiz bilingüe bicultural y reciben candidatos al sacerdocio de toda la nación y de países latinoamericanos.



Después de una ceremonia de graduación en el Seminario Menor, los estudiantes se apresuran a conseguir el autógrafo del Arzobispo Carroll.

La causa por la justicia llevó al Arzobispo Carroll a la toma de posiciones definidas. En diversas ocasiones entabló diálogo con César Chávez (foto izquierda) líder de los trabajadores agrícolas migratorios. Actualmente en la Arquidiócesis existen 8 misiones rurales al servicio de unos 150,000 trabajadores agrícolas migratorios, más del 50 por ciento de ellos de origen hispano.

Con apretón de manos y sonrisa, el Arzobispo Coleman F. Carroll (derecha) expresa su bienvenida a Miami a su sucesor, Arzobispo Edward A. McCarthy. La foto fue tomada durante la comida que siguió a los actos de instalación de Mons. McCarthy en la Arquidiócesis el pasado mes de septiembre. Con la muerte del Arzobispo Carroll Mons. McCarthy, de 59 años, queda automáticamente al frente de esta Arquidiócesis de Miami iniciada hace 19 años.



FUNERAL HOY POR EL ARZOBISPO CARROLL

Tendrá lugar hoy viernes a las 11 a.m. en la Catedral de Santa María, 7525 N.W., Segunda Avenida, la Misa de Entierro Cristiano por el Arzobispo de Miami Coleman Francis Carroll quien falleció la madrugada del martes en su residencia de Miami Beach a la edad de 72 años.

Monseñor Carroll falleció a consecuencia de complicaciones vasculares.

Será principal concelebrante de la Eucaristía el Arzobispo Edward A. McCarthy, Segundo Arzobispo de Miami. Predicará la homilía el Obispo Charles B. McLaughlin de St. Petesburgh.

Se espera que numerosos obispos de toda la nación acudan a la catedral hoy para concelebrar la Eucaristía por el eterno descanso de Monseñor Carroll, quien permaneció activo en la administración de la Arquidiócesis hasta pocos días antes de su muerte.

"Los sacerdotes y los fieles de la Arquidiócesis han perdido a su dedicado pastor," dijo el Arzobispo McCarthy durante una conferencia de prensa a las pocas horas del fallecimiento de Mons. Carroll. "La comunidad ha perdido un intrépido líder, los oprimidos han perdido un amigo poderoso," continuó diciendo al anunciar oficialmente su muerte.

"Los relatos de las realizaciones del Arzobispo Carroll quedan escritos en los corazones agradecidos de sus fieles, y memorizados en los programas de servicio, las parroquias y las instituciones de esta Arquidiócesis que él fundó hace 19 años," añadió.

"Pedimos oraciones por el eterno descanso de este gran hombre, y para que los sacerdotes, religiosas, los fieles y yo mismo, edificando sobre los cimientos de su liderazgo, podamos continuar creciendo en nuestras vidas de fe, oración y amor."

Los restos del Arzobispo Carroll serán trasladados después del funeral, al Cementerio Católico de Nuestra Señora de la Merced, 11411, N.W. 25 Road.



**"... espero que
se acuerden
de rezar
por mi..."**

IN MEMORIAM...

Por MONS. GEORGE HIGGINS

Compañero de universidad del Arzobispo Carroll, Mons. Higgins es Secretario de Investigación de la Conferencia Nacional Católica.

Dicen los rumores (aunque no estoy seguro si son de fiar) que un prominente hombre de Iglesia le aconsejó cierta vez al entonces delegado apostólico, para que no nombrara al obispo Coleman F. Carroll, entonces obispo auxiliar de Pittsburgh, como Ordinario de una diócesis ya bien establecida.

Según el citado hombre de Iglesia, el Obispo Carroll tenía fama de inquieto "hacedor" e incansable viajero; una de esas personas que disfruta saliendo al encuentro de metas desconocidas, y que por lo tanto se aburriría rápidamente en una diócesis ya hecha donde serían más precisos los servicios del cauteloso administrador que los del intrépido líder o innovador atrevido.

Quizás la anécdota recién descrita nunca tuvo lugar, pero de hecho nos vale—a modo de parábola—para describir al Coleman F. Carroll que conocí por primera vez como compañero de la Escuela de Graduados en la Universidad Católica de América en 1940. Le seguí conociendo como amigo personal durante el resto de su vida llena de actividad, primero

"... fue el hombre a la medida de su tarea y de su tiempo..."

en Pittsburgh y después en Miami.

Con lo dicho, quería señalar que la creación de una nueva diócesis en el Sur de la Florida, fue la tarea cabal para un hombre del temperamento de Coleman F. Carroll.

"... un hombre básicamente honesto y de buen corazón, un líder que amó a los pobres y a los más necesitados y que amó a la Iglesia con gran fidelidad..."

Nacido y educado en una ciudad densamente católica de trabajadores inmigrantes, a Carroll no le atraía lo que sólo había conocido en visitas turísticas al Sur con su anciana madre—un clima diametralmente diferente en cuanto a cultura, religión y raza.

Pero Mons. Carroll no perdió mucho tiempo pensando. Se lanzó a su nueva tarea con energía, y su actividad no dejó de hacerse notar.

Sé, desde luego, que su estilo de liderazgo agresivo y hasta casi iba a decir combativo, resultaba ofensivo para algunos de sus sacerdotes y sus fieles. También sé que algunas veces, podía resultar o parecer irrazonable en las exigencias a sus colaboradores, y falto de tacto

para sus necesidades o inquietudes personales.

Sin embargo tengo la impresión de que a pesar de su impaciencia y a otros fallos personales, fue el hombre a la medida de su tarea y de su tiempo. Claro, que esto es mi opinión personal—y opinión de uno que mira desde fuera.

En el área de reforma social, sin embargo, me siento mucho más capacitado para evaluar la obra del Arzobispo Carroll.

Dado el clima conservador del Sur de la Florida en los años 50, un líder menos impetuoso y valiente podría haber caído en la tentación de jugar un papel más moderado y así no ofender el 'status quo'. El Arzobispo Coleman F. Carroll contará siempre en su favor el haber hecho precisamente lo contrario.

"... pronto mereció la bien ganada fama de campeón de la causa de los pobres y los menos agradados..."

Pronto mereció la bien ganada fama de campeón de la causa de los pobres y los menos agradados. Aunque su preparación académica en doctrina social católica era bastante limitada—ya que fue un activista pragmático y no un intelectual—sus intuiciones eran

A un amigo generoso de gran corazón y hasta fanáticamente leal.

sólidas y Dios bien sabe que le gustaban las peleas especialmente en favor de los que tenían todas las de perder.

Aunque se movía con agilidad entre los influyentes y se ganó su apoyo para cientos de causas respetables, se mantenía estrictamente independiente cuando se trataba de presentar la cara en favor de las cuestiones sociales más polémicas: el derecho de los obreros para organizarse, la justicia interracial, los trabajadores agrícolas, la causa de los cubanos y más recientemente los refugiados haitianos, etc.

Y en esto, de nuevo su temperamento no le impidió ganarse unos cuantos enemigos, quizás algunas veces innecesariamente y debido a su estilo abrupto y agresivo y su tendencia a hacer decisiones unilaterales y precipitadas.

Después de considerado todo esto, sin embargo, creo que la historia recordará que el Arzobispo Carroll hizo una tremenda contribución a la causa de la justicia social en el Sur de la Florida.

Lo hizo según su estilo propio. Otros quizás lo habrían hecho de modo diferente—con más consulta, con más elegancia y con más sensibilidad a los sentimientos de los demás.

Pero dejémoslo así. Cada uno de nosotros cuenta con sus puntos fuertes y sus limitaciones.

Coleman F. Carroll tuvo buena ración de ambos. Yo sólo puedo decir, en mi opinión no falta de prejuicios, que la historia lo tratará muy bondadosamente como a un hombre brusco, atrevido, incansable, exigente y a veces insensible, pero también como a uno básicamente honesto y de buen corazón, un líder que amó a los pobres y los más necesitados y que amó a la Iglesia con gran fidelidad, incluso cuando encontraba difícil—como de hecho lo encontré en

"... a veces podía resultar irrazonable en las exigencias a sus colaboradores..."

muchas ocasiones—el adaptarse psicológicamente a la marcha de la Iglesia después del Concilio Vaticano II.

De todas formas, e independientemente de lo que la historia diga de él, yo sólo puedo afirmar, para concluir este obituario, que aunque consciente de sus limitaciones, le estimé como se estima a un amigo generoso, bondadoso, de gran corazón y hasta fanáticamente leal y admiré grandemente su valor para luchar por lo que él creía correcto—incluso cuando yo le creía en el error.

De verdad que le voy a echar en falta.