

Orlando Bishop's installation Monday

ORLANDO — "God calls us through His Holy Spirit to build up the Body of Christ" is the theme chosen by Bishop-designate Thomas J. Grady for his installation as second Bishop of Orlando at 4 p.m., Monday, Dec. 16 in St. Charles Cathedral.

The former Auxiliary Bishop of Chicago will be installed in his new See by Archbishop Coleman F. Carroll of Miami, Metropolitan of the Province of Miami, Archbishop Jean Jadot, Apostolic Delegate in the U.S. will preside at the solemn rites.

Among the 36 other members of the hierarchy who are expected to participate in the celebration of the Liturgy are Cardinal John P. Cody, Archbishop of Chicago; retired Cardinal Patrick O'Boyle of Washington, D.C.; Archbishop William D. Borders of Baltimore; Bishop Paul Tanner of St. Augustine; Bishop Charles B. McLaughlin of St. Petersburg and Auxiliary Bishop Rene H. Gracida of Miami.

ALSO concelebrating will be Msgr. Colin A. MacDonald of Manchester, N.H., director of the Priestly Life and Ministry Committee of the NCCB, of



BISHOP GRADY

which the new Bishop of Orlando is episcopal chairman; and the deans of the central Florida diocese: Msgr. Irvine Nugent, pastor, St. Charles Cathedral; Father John B. O'Hare, pastor, St. Helen parish, Vero

Beach; Father Hugh Flynn, pastor, Our Lady of Lourdes parish, Daytona Beach; and Father Vincent Smith, pastor, St. Joseph parish, Winter Haven.

Archbishop Jadot will preach during the ceremonies, which will be attended by 113 Florida priests, and some 53 priests and large numbers of laity of the Archdiocese of Chicago where Bishop Grady had been Auxiliary to Cardinal Cody since 1967.

WESH-Ch. 2, Orlando, will televise the rites live from the Cathedral between 4 and 5:30 p.m. A tape of the ceremonies will be rebroadcast in Miami at 11:30 p.m. on Ch. 6.

DURING the "Mass of the Bells," by Alexander Peloquin, gifts will be presented by George Grady, brother of Bishop Grady, and Mrs. Eileen Barry, his sister; Msgr. Francis McElligott, a former classmate of the Bishop; and other persons representing senior citizens, youth, Sisters and priests.

Father William Neidert, CPPS, pastor, Nativity Church, Lake Mary, is carving a pectoral cross of wood which will be presented as a gift from the people of the Diocese of Orlando. Gift hearers will also present a personal family memento to the Bishop, a gift from Chicago friends; a plate of five loaves and two fishes, a copy of the Holy Bible, and a stole, a gift from the priests of the Diocese of Orlando.

According to the Chancery the new Bishop of Orlando has had a personal role in all of the installation plans. He directed the selection of those participating in major liturgical roles such as lectors, narrators, deacon and gift bearers; and approved the ceremony of installation written by members of the liturgical committee.

Asks Ford to adopt bishops' plan

WASHINGTON (NC) — Bishop James Rausch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, has urged President Gerald Ford to adopt the legislative policies supported by the bishops in their pastoral plan of action concerning the world food crisis.

He also asked the President to meet with several bishops to discuss the food situation.

The requests came in a letter hand delivered to the White House on Dec. 9.

THE LETTER was delivered at a time when the President was considering suggested options for the future direction of American food aid overseas. State Department officials were reportedly pressuring for the use of food aid for political purposes. The bishops, in the pastoral plan, said government must "resist efforts to use food as a political and strategic weapon."

Bishop Rausch sent the President a copy of the pastoral plan that was approved unanimously at the bishops' annual general meeting, Nov. 18-22.

Claiming a "particular urgency," Bishop Rausch highlighted two recommendations of the plan in the letter — an immediate increase in food aid and support of a legislative policy that "addresses the food problem in the context of justice."

"IN addition to the immediate action options available to the Executive Office," Bishop Rausch said, "it is respectfully suggested that serious consideration be given to incorporation into your upcoming State of the Union message the essence of the public policy and legisla-

tive program enumerated" in the bishops' plan.

"Furthermore," he continued, "we feel that the American public will react responsibly to a national call to modify their consumption habits and thereby release additional food supplies for humanitarian purposes."

"Because these matters are of such monumental importance," Bishop Rausch said, "may

I suggest that a time be designated when several members of the Catholic hierarchy might meet with you for further discussion and elaboration."

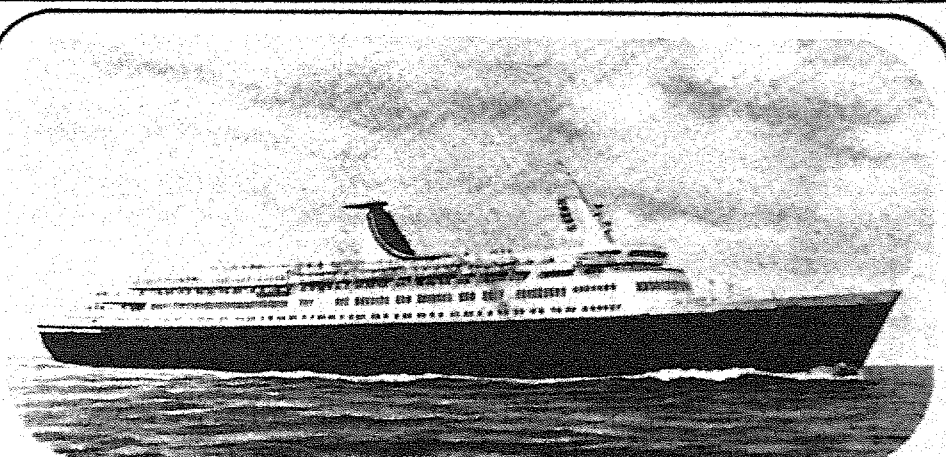
The legislative policy in the bishops' pastoral plan includes:

- Increased agricultural and technical assistance to help poorer nations increase their food production;
- Changes in U.S.

trade policies to provide just prices to developing countries, and trade preferences;

- Protection for farmers, consumers and workers affected by a change in policies to help ease the food crisis;

- "Modify the operation of the free market system, especially the impact of the large corporation, when it stands in the way of justice."



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PEOPLE

"He was a man of peace. His life, his work, was a reminder to us to look for a world where justice and peace are found in the hearts of men and in the seats of governments."

Cardinal Terence Cooke of New York, eulogizing U Thant at commemorative ceremonies.



U Thant

"We are living in a civilizational crisis leading to general ruination unless we can redirect the flow of the nation. If we don't do it in time, it will be written on our tombstone: too late."

Rev. Jesse Jackson, speaking at the National Youth Pro-Life Coalition convention.



Jackson

"The U.S. Bishops are pacesetters among the hierarchies of the world in this matter of conducting open meetings."

USCC official Russell Shaw, praising the attitudes of the bishops at their annual meeting, in a talk before Catholic radio and TV personnel in Fort Lauderdale.



Shaw

"I must remind every worker who considers himself a Christian that he is morally bound against the use of violence, sabotage or crime even if he is defending a good cause."

Cardinal Luis Aponte of San Juan, meeting with labor leaders in an attempt to end a three-month old strike in Puerto Rico.



Aponte

"There are occasional situations in which passions and history so disable the contending parties . . . that a strong external authority must be resorted to."

Former undersecretary of State George Ball, urging a Middle East peace imposed by the superpowers.



Ball



Daley

"I love Chicago . . . I will be a candidate for re-election. We have much to be proud of, but we also face challenges."

Chicago Mayor Richard Daley, announcing his candidacy for a sixth term as mayor.

Mother Seton canonization in Holy Year

VATICAN CITY — (NC) — The 1975 Holy Year is expected to take on a strong American hue with the canonization of the first native-born U.S. citizen to be proposed to the world's Catholics as a model and an intercessor, Mother Elizabeth Bayley Seton.

Irish Catholics are also expected to get a boost with the canonization of Oliver Plunket, archbishop of Armagh, who was hanged, drawn and quartered in 1681. He was the last Catholic to die for his faith at Tyburn, the place of execution in London where many English Catholics were martyred.

Although Ireland is called the Island of Saints, historians say no Irish person has been canonized since the 13th century, when the 12th-century archbishop of Dublin, Lawrence O'Toole, was declared a saint.

Pope Paul VI summoned a special consistory here Dec. 12 to announce some new saints to be canonized and those to be beatified in the Roman Holy Year.

However not all the persons to be canonized during the Holy Year were necessarily announced at the Dec. 12 Consistory.

THE VATICAN announced Dec. 9 that Pope Paul had presided over a meeting of the Congregation for Saints' Causes at which cures attributed to the intercession of five persons were declared to be beyond natural explanation and hence miraculous. This approbation was a prelude to the canonization of three: Blessed Mother Seton, Blessed Oliver Plunket and Blessed Vicenza Maria Lopez Vicuna, a Spanish woman who founded the Daughters of Mary Immaculate and died in 1890.

It is a prelude to the beatification of two others: Bishop Charles de Mazenod, a 19th-century Frenchman who founded the missionary congregation of Oblates of Mary Immaculate, and Mother Maria Teresa Ledochowska, a Polish noblewoman who founded the Sisterhood of St. Peter Claver for African Missions in 1894.

Earlier this year Pope Paul stated publicly that he hoped Cardinal John Henry Newman would be beatified during the Holy Year. Not only for English Catholics but for English-speaking Catholics everywhere, the beatification of Cardinal Newman would make Holy Year a time to remember. Newman was the Church of England's outstanding theologian when he entered the Roman Catholic Church in 1845, and is still widely read for the depth of his thought and the elegance of his style.

A canonization widely expected during Holy Year but not presaged by the Dec. 9 meeting of the Congregation of Saints' Causes is that of blessed John Nepomucene Neumann, first bishop of Philadelphia.

THE POSTULATOR for the cause of Blessed John Neumann, Father Nicolo Ferrante of the Redemp-

torists, told NC News Service that a final miracle attributed to the bishop of Philadelphia is still under examination by the congregation's medical experts.

He said this meant that Blessed John Neumann would not be among those named during the Dec. 12 consistory. However he said the approval of the miracle might come through in a short time. Another consistory dealing with the same subject of canoniza-



Speculation is growing that two Americans, Blessed Elizabeth Bayley Seton and Blessed John Neumann, will be among those whose names will be formally proposed Dec. 12 for canonization during the Holy Year. Mother Seton (above) founder of the American Sisters of Charity and of American Catholic schools, died in 1821 at age 46. Bishop Neumann, a Redemptorist, organized the parochial schools in Philadelphia into a diocesan system, established the 40 Hours devotion diocesanwide and built St. Peter and Paul Cathedral.

tions for Holy Year might be held by Pope Paul in the near future, he said.

Mother Seton was born Elizabeth Bayley in New York in 1774 of a distinguished Protestant family. She married William Magee Seton at the age of 19, and was a widow at 29. The Christian charity shown her by the Italian Catholic family that sheltered her husband, her children and herself during his last illness gave her a deep interest in the Catholic faith. She entered the Catholic Church in 1805. By the time of her death less

than 16 years later, at the age of 46, she had founded the American Sisters of Charity and laid the foundation of the American Catholic parochial school system.

In that time she had kept her children with her and devoted herself to their education.

She was beatified by Pope John XXIII on March 17, 1963.

BLESSED JOHN Nepomucene Neumann was born in 1811 in what now is Czechoslovakia. He arrived in the United States as a seminarian with only the clothes on his back and a dollar in his pocket, and was ordained for the diocese of New York in 1836. Six years later he was professed in the Redemptorist congregation. Ten years after that, in 1852, he was named the first bishop of Philadelphia. He died in 1860, and was beatified 103 years later.

Blessed Oliver Plunket was born in County Meath, Ireland, in 1629, and became archbishop of Armagh (and therefore primate of Ireland) 40 years later. Although he warned Catholics against cooperating with the bands of Irish outlaws who had resorted to brigandage after their property had been confiscated, the English authorities held the Catholic clergy responsible for protection of these outlaws and forced the archbishop to adopt a disguise as he went about his duties. He was arrested at the end of 1679 and tried on charges of treason. He was executed July 1, 1681. Pope Benedict XV beatified him in 1920.

BLESSED VICENZA Maria Lopez Vicuna founded the Spanish institute of the Daughters of Mary Immaculate to work with domestic servants. She was born at Cascante, Spain, in 1847, and died at Madrid in 1890. She was beatified by Pope Pius XII in 1950.

Bishop Charles de Mazenod was born in 1782 at Aix-en-Provence and became a priest in 1811 after a grave religious crisis. As a young priest he founded a society of rural missionaries which became the germ of the Oblates of Mary Immaculate.

Mother Maria Teresa Ledochowska was born at Loosdorf, Austria, on April 29, 1863. She became impressed by the work of Cardinal Charles Lavigerie of Algiers, who campaigned throughout Europe for the abolition of slavery in Africa. She founded the Peter Claver society to assist African missionaries. She died in Rome on July 6, 1922.

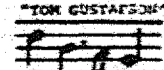
JOHN HENRY Newman was born into a Protestant family in London in 1801. At the age of 15 he underwent a deep religious experience he referred to later as a conversion, which instilled in him a powerful loyalty for the Church of England and a strong aversion to the claims of the papacy. But as an Oxford theologian he was received into the Catholic Church in 1845. He left Oxford, became a Catholic priest and eventually took a leading part in polemics over the Catholic Church in England.

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Migrant farm labor Americans have gained one more step up from the bottom of the labor force with President Ford's signing into law amendments to the 1963 Farm Labor Contractor Registration Act.

This extends added protection and fills

Guest editorial

Rocky judged in green

The current flap over whether Nelson Rockefeller should be confirmed as vice president offers an interesting insight into the ways in which the prevailing culture judges people.

Although patently and arrogantly pro-abortion, New York's former governor encountered little difficulty with the Senate committee that questioned him. It was only after investigations revealed that Rockefeller might have purchased influence with his money that the politicians became curious about the millionaire's character.

Which indicates that money, and its use or misuse, is the benchmark by which success or failure is measured. All other principles and

loopholes in the existing law covering over a million farmworkers who plant and harvest the year-round flow of food to our tables.

The 1963 Act was one of the major improvements in the migrants' situation, regulating the labor contractor, or "crew chief,"

values are dwarfed by the idol Midas. Integrity depends upon the manner in which an individual disposes of his investments or bank account.

If Rockefeller hadn't been generous in doling out monetary goodies to his associates, the nomination would have sailed through the Senate and House. The testimony of pro-lifers, while treated courteously, made no impression upon those responsible for determining Rockefeller's future. The collective political ear began to twitch only when it heard the rustle of dollar bills.

(From The Catholic Herald-Citizen, Milwaukee, Wis.)

in his hiring and paying of laborers. But enforcement had been vastly inefficient and the new amendments are designed to shore it up.

The amended legislation requires contractors to disclose to workers, in writing, the minimum work period offered, the existence of any labor dispute, and the existence of any kick-back arrangements between the contractor and third parties.

It further provides for increasing the present insurance requirements, especially for vehicles used in the transportation of the workers, and gives to any person aggrieved by violation of any provision of the Act the right to file suit in the appropriate U.S. district court without regard to the amount in controversy, or to the citizenship of the parties.

In addition, the Secretary of Labor is empowered to enforce the Act through investigations, the issuance of subpoenas, and the referral of probable violations to the Department of Justice, which is given the power to impose civil penalties for violations of the Act.

Actual enforcement on a massive scale remains to be seen, but this concern displayed by the government is a step in the right direction for a people who have a hard time, by the fluctuating nature of their work, in organizing and determining their own fate as other labor groups have.

The Voice
of
The Holy Father



'Thought and action, faith and morality, go hand in hand'

Authenticity haunts men

Need of truth? Then there arises the question of authenticity, which haunts modern man today like a recurrent mental commonplace, the question of the "true truth." Such is the facility of the human spirit to let itself be deceived, "following false images of good," that the critical attitude, which is also characteristic of today's thought, seems to preclude the confidence of ever reaching the "true truth," that is, the authentic truth, proved by incontrovertible reasons, which declare it equal to reality.

Well, take note of the optimism of Catholic thought. By the gift of God, it is sure of the authenticity of its privileged conquests. The recent commemoration of the seventh centenary of St. Thomas Aquinas, has repeated to us its perennial certainty; we will have to speak about it again soon. It is necessary to return to the school of other wise men of his and our time to acquire again skill and confidence in human intelligence: "travaillons donc bien penser . . ." Pascal exhorts us

Let us recall . . . the words of the recent Council: "Sacred tradition, sacred Scripture, and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls."

We are jealous of this authenticity of our doctrine, which must be the basis of our thought and our life; and we do not think that authenticity is an obstacle to research, namely, the faculty of studying religious truth more deeply; it is rather the reserve and stimulus of our love for divine Wisdom, which, as St. Augustine says: "amore petitur, amore quaeritur, amore pulsatur, amore revelatur . . ."

—Paul VI, Nov. 20, 1974



POPE PAUL VI is cheered by people on the street and in balconies as he is driven to St. Ambrose Church in Rome's Jewish ghetto to celebrate Mass marking the 16th centenary of St. Ambrose's consecration as bishop of Milan. Pope Paul had been bishop of Milan from 1954-1963.

Marian devotion bears fruit

So we can declare ourselves fortunate to have the Mother of Jesus as Mother in the Church. Associated mysteriously and forever with the work of Christ, she "continues to win for us gifts of eternal salvation." This constant concern of hers for the elect cannot but be a real inner incentive in the hearts of all her sons, beating in harmony, to discover in every fellow being a brother "sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it . . ."

Real devotion to Mary will therefore bring as a natural fruit . . . an increasing commitment of service to the Gospel, with a genuine effort to bring to all men the message of salvation and to construct the kingdom of God in solidarity among those liberated by Christ. In this way, "while honoring Christ's Mother, these devotions cause her Son to be rightly known, loved, and glorified."

— Message to Bishops and people of Chile on occasion of the Consecration of the national shrine at Maipu.

Urges us to rediscovery

Faithfulness . . . is a subject which urges us . . . to a "rediscovery," as is said today, . . . of all those values of which faithfulness is the sum and synthesis, such as staunchness, reliability, constancy, fortitude, certainty, docility, obedience: values that certainly do not mortify, but are on the contrary characteristic of the true, mature and responsible personality, which does not yield to passions, interest, fear of what people may say, or to the changeable and frivolous solicitations of fashion and the world.

— Address to Religious of St. Paul, Nov. 27, 1974

Faith, morality in harmony

Separation between doctrine and conduct is a disorder that Christ condemned repeatedly and in strong terms; he called it hypocrisy, an offense to truth, an intolerable sin. The following of Christ is governed by a logic that is as severe as it is popular . . . This admonishes us that thought and action must go hand in hand, that faith and morality must be in harmony, that the profession of an idea should be reflected in practical conduct. This is true above all for inner unity, for the exterior harmony of personal conscience . . . Holiness, rightly considered, is precisely this synthesis of convinced and operating faith and active and generous charity.

— General Audience, Nov. 27, 1974

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Letters to the Editor

Pope discouraged?

After reading "People etc." in the Sunday 11-24-74 Miami Herald Tropic section, I wanted a Catholic newspaper answer.

The question was: Someone told me that Pope Paul VI is in low spirits over the future of the Catholic Church. Is it true?

The answer was: At a recent meeting of 207 prelates in Rome, called to discuss the future of the Church the Pope seemed to lack hope. About his health the 77 year old Pontiff mused "Old age itself is illness." and about the Church, he predicted: "The Church is in difficulty — it seems destined to die."

I cannot believe that Pope Paul would say that our Church seems destined to die. History has proven that the Church has survived through dissention from within and criticism from without.

Our faith in the Church and our religion helps us to face the problems that we encounter. We Catholics will never let our Church die, as the Church is the people.

Please let me know if the above quote is correct.

Mrs. Joseph Campbell

(Note: See editorial, The Voice, Nov. 29. You're right, it isn't true.)

Animal birth control

With regard to the article, "Why Not ZPG For cats, dogs?" your writer does not seem to be very well informed when it comes to animals. I am a member of friends of Animals; National Cat Protection Society; Voice of the Voiceless and the Humane Society. All these organizations are very much concerned with the animal population.

For your writer's information, you can have animals spayed either at no cost, low cost, or pay what you can. Can any organization do more?

The writer did not research the entire subject before writing up the piece. A great deal is being done about the animal population . . . if your writer is ignorant about the spaying program, then you cannot hold it against the

animal owner for not knowing about it.

It might be a good idea to inform your readers about the spaying program so that Catholic dogs and cats can be taken care of in a humane way.

Marie Irani

...

I read Antoinette Bosco's Article with great interest. She mentions "Why isn't there a ZPG (Zero Population Growth) for animals? There is. In Miami, it is the Society For The Welfare Of Animals. We have informed the community via newspaper, radio and TV and the public has rallied to the cause.

We are non-profit. All domestic animals are eligible. Neutering and spaying of our dogs and cats is the only alternative to uncontrolled euthanasia. Hundreds of healthy kittens and puppies are destroyed daily at shelters because people find themselves with litters that they cannot keep or find homes for. The Society For The Welfare of Animals is located at 3070 S.W. 37th Court. The Telephone number is 445-3606.

Dorothy Stavig

form a right conscience based on God's laws? We have never learned that we can put our own conscience above God's laws or the Ten Commandments as these laws are called. Laws not based on God's laws are not for Catholics.

It has never been easy to be a Catholic and it is becoming more difficult because of so much confusion that the new ways of teaching religion have caused. There was nothing wrong about religious instruction as it was taught in the old catechisms. It could be understood by the young and the old, the educated and the not so well educated.

I do not believe the Church was ever asleep and that it is now awake and aware of the modern world. I do not believe the new spirit of freedom makes better Catholics. We do not have converts today like before the Church became so modern.

C.M. Paulter

Drop Sunday Mass?

Editor:

Much has been said by deep thinkers about dropping obligatory Mass attendance on Sunday. It has been suggested that a smaller group of more closely associated individuals be able to meet on a convenient day of the week. It would provide a warmer, closer feeling of community. Sounds good? Maybe. But I have grave reservations. The Sunday Mass has always been open to all Catholics, wherever you are from or where ever you are, find a church and attend Mass and you're home again. Or if you have no church affiliation the doors are open to any member of God's family to attend. It seems to me that Sunday should stay that way.

Those warm close Masses are great, but wouldn't they do as well as an addition to the obligatory worship rather than a substitute for it. While they might be open to anyone, few would feel free to intrude on the community. The close community could easily become the closed community . . .

Unitas D. Schliemann

The 'modern' Catholic

Editor:

I am a member of the Church who does not believe in labels for Catholics nor in a wide spectrum of belief as implied in the "Question Box" on the different kinds of Catholics. I believe we are either Catholics or we are not.

I learned that a Catholic must know, believe and practice the teachings of Jesus Christ. A Catholic must do what God has ordained for our salvation to the best of our ability, according to our state in life.

Some Catholics are better than others. Some live up to the teachings of the Church more so than others. Does this make them conservative, liberal, progressive? I don't think so.

We do have good and bad in the Church. We are getting more Catholics who believe they can make up their own minds about what is and what is not a sin for them. Do they really know how to

By Msgr. James J. Walsh



People's mail shows interest in faith

From time to time I have mentioned here that I cannot answer letters, much as I'd like to. Occasionally I use part of a letter as material in this column. I welcome suggestions for topics to be treated.

I notice from my mail a wide difference of opinion regarding religious matters. Some letters are very constructive in their criticism, others are violent, threatening damnation, law suits. Some are very humble in their approach to Christian truth, others strongly claim they have all the truth that can be had. Some praise the farseeing good effects of the Vatican council, others condemn it and its teachings as the cause of our current religious problems.

ONE thing I like about all these letters, no matter what their tone, is the fact that many people are taking their religion very seriously. Our greatest trouble comes, as Scripture tells us, not when we are hot or cold, but when we are lukewarm. An indifferent Christian is a pathetic Christian. One should indeed strive to give a reason for the faith God has given him.

But what I am apprehensive about most is the danger of polarizing ourselves into separate, distant camps and jumping to conclusions about each other's sincerity and orthodoxy. For instance, I receive letters regularly which describe my views as either liberal or conservative. Sometimes in the same mail reactions to the same column label me far right or far left. It must depend on one's very firm viewpoint or the sad ability most of us have to read into statements what we want to find. I don't think of myself as either conservative or liberal. A priest friend tells me I'm an extreme moderate! And he's right.

My own views are not worth the space

the paper gives them. I am trying not to show how I "feel" about religion, but what our Holy Father and our Bishops in union with him are teaching. They are the only official teachers in the Church. We are to learn from them, not from our subjective feelings or prejudices or rigid attitudes.

HERE are some quotes from letters, which, I think, illustrate the above.

"You are dismissing the entire liberal movement by the rhetoric ad hominem that disclaims reasons because of ignorance and because of knowledge. I think your only argument is that of obedience, which is the theme of your editorial (on faith) . . . You fancy yourself virtus in medio but your first attack is against li-

"What I am apprehensive about most is the danger of polarizing into separate camps... Sometimes in the same mail reactions to the same column label me far right or far left."

berals, which is twice the wordage and, I think, the vehemence of the second, against 'ultra-conservatives'."

By very obvious contrast another letter stated: "Logic leads us to think you envy the spiritual and intellectual stature of Wanderer writers like Dr. Dietrich von Hildebrand, Frank Morris . . . or you simply know The Wanderer from reports by proud pseudo-Catholic 'theologians' like Charles Curran, Andrew Greeley . . . or other such overt enemies of the Catholic faith hypocritically and dishonestly passing for its teachers."

A third letter, nearly ten pages long, was from a non-Catholic. It was so well

written the writer must be an educated clergyman. He, too, was taking me to task for what I had written on the loss of faith being due to ignorance, human respect and conformity — the three ideas which the Pope himself had proposed in a talk on the dangers to faith in our world.

He wrote: "While this statement — and others — may be misleading, partially because of semantics, it is misleading primarily because of a lack of understanding of Jesus' teaching by both you and Paul VI . . . The word 'faith' evidently means something different to the Catholic officials than it did to Jesus . . . To the Catholic Church faith means blind faith; more than that it means blind obedience to

dogmas, rituals and traditions imposed by Church leaders . . ."

It was a very interesting letter. From where he stands, this man very sincerely holds views that do not jell with historical Christianity nor with the fact that Christ very clearly stated he was founding a Church which would last to the end of time. More on this later.

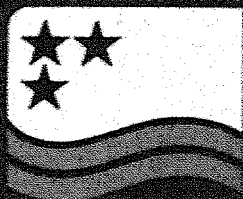
As I said, letters such as these are a significant sign that the grace of God is stirring people to take a stand on religious convictions. We need more of that. But we also need Christian charity to keep us tolerant and respectful of the sincerity of others.

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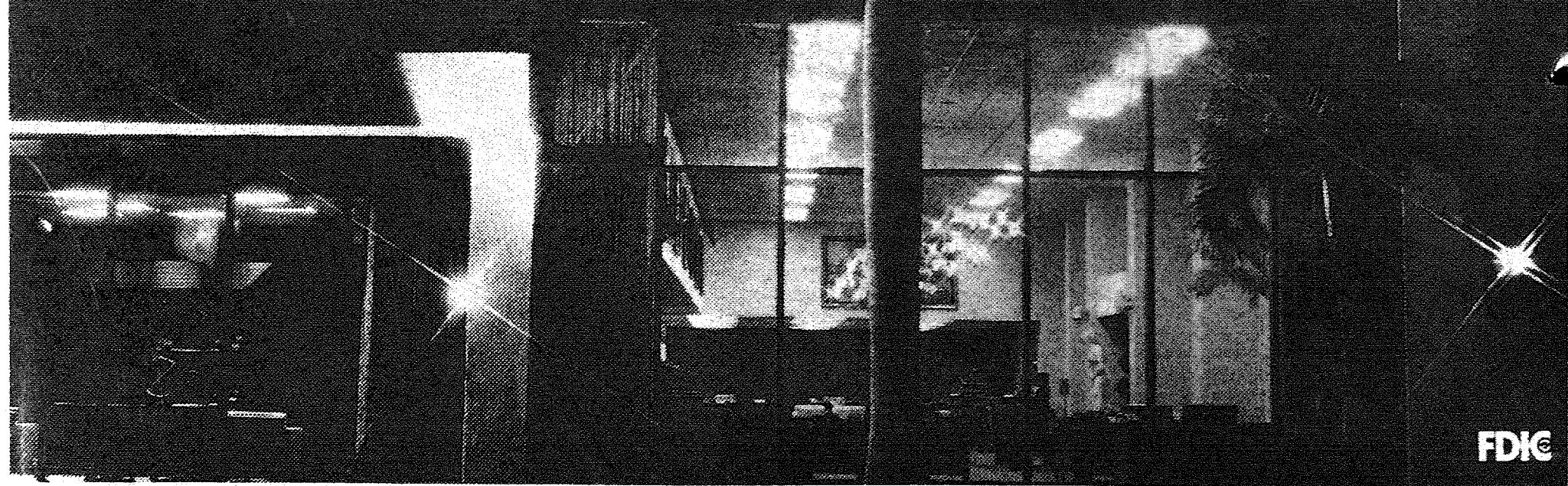
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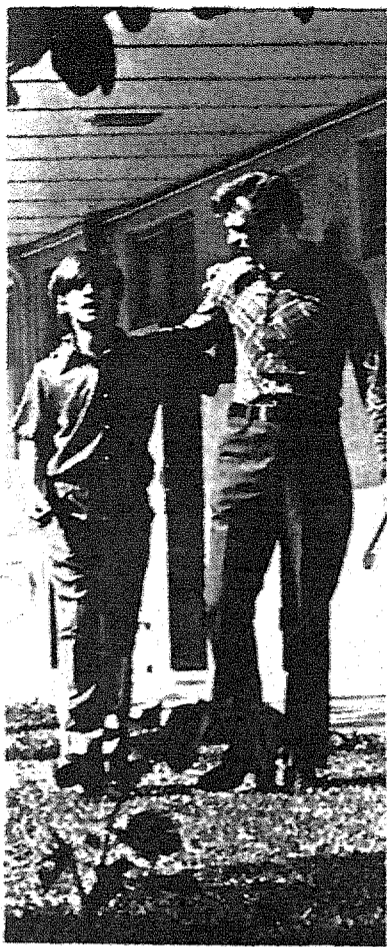
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BOYSTOWN IS 10

And a former grad recalls days there



RUSTY and Steve walk and talk on campus.

"Life seemed like a bummer. I had given up on it. The turning point was Boystown."

So said Brian "Rusty" Williams, 25, a man who has gone from a broken home to become a successful airline employee, recalling his days at Boystown on the occasion of its 10th Anniversary.

The birthday was marked this week with a Mass concelebrated by Auxiliary Bishop Rene Gracida and several of the Boystown past directors, including, Msgr. John Nevins, Father Neil Flemming, Father Walter Dockerill, Msgr. John Glorie (present director); and Father Cyril Hudak and Rev. Mr. Jim Kreitner.

WILLIAMS, now an airline customer service agent, returned to Boystown for the Mass and to see some of his old friends, including boys he knew when he worked there after returning from Vietnam.

For Rusty Williams the problems began when his parents died; first his mother when they lived in Brooklyn and he was 13. Then his father died when Rusty was 15 after they moved to Miami. He and a kid brother moved in with their aunt and uncle.

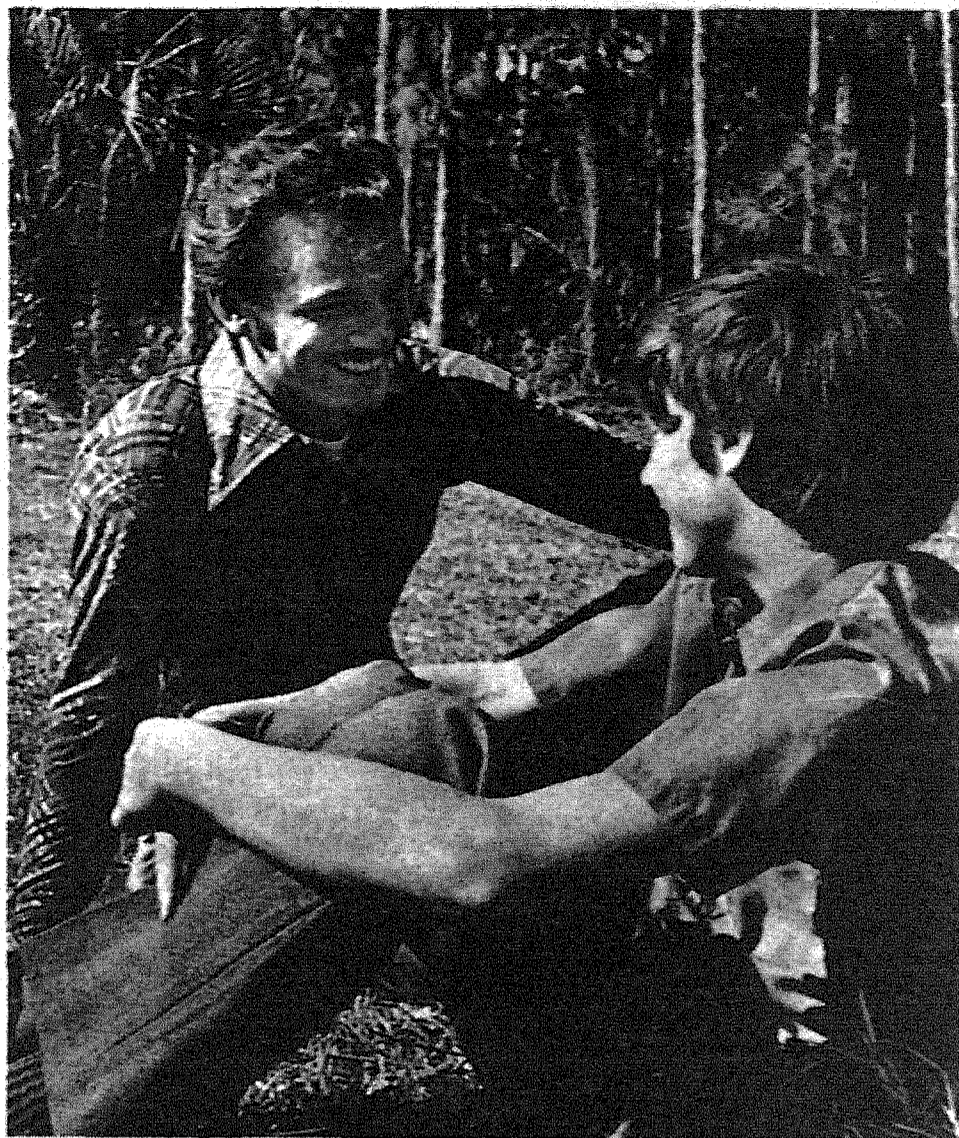
"There were family problems. It was no secret. Everybody around the neighborhood knew how they treated us. Then I talked to the parish priest at St. Michael's and a few days later my uncle took me to Boystown," he said.

The facility, founded in 1964 by Archbishop Coleman F. Carroll, is a sprawling wooded parcel of land in South Dade embellished by a gymnasium, several dormitory units, an olympic pool, a mini-bike track and other features.

"At that time I was scared when I went to Boystown because I didn't know what to expect, but they said if I stayed awhile I could leave later if I didn't like it."

"LIFE SEEMED like a bummer. I had given up on it. The turning point was Boystown. I had been in the 9th grade three times and I needed some change."

"So I just stayed on. I was influenced a lot by the counselors, especially Don



FORMER resident Rusty Williams talks with Boystown's newest resident after 10th Anniversary Mass.

"There were family problems. It was no secret... Then I talked to the parish priest..."

D'agostino (now at St. Luke's Center)."

After finishing school Williams went into the Army and to Vietnam and then back to Miami and civilian life. He took a course in airline personnel training and landed a job with a major airline.

While in the service he got married. He and his wife Wanda have one boy and a baby due any time.

After the 10th Anniversary Mass, Williams met Steve, Boystown's newest resident — a meeting of one of the facility's oldest former residents with the newest.

"I didn't preach or get heavy," said Williams. "I told the kid it was good for me and I hoped it would work out for him."



BOYSTOWN residents of Rusty's day in late 60s have gone on to better lives than they would have had.



AUXILIARY BISHOP Rene Gracida concelebrates Mass at Boystown with Father Cyril Hudak, Msgr. John Nevins, Father Neil Flemming, Father Walter Dockerill, Msgr. John Glorie (present director) and the Rev. Mr. Jim Kreitner.



WHILE in service Rusty took a bride, Wanda.

"At that time I was scared when I went to Boystown because I didn't know what to expect."



By Fr. John Sheerin, C.S.P.

God's generosity; man's inefficiency

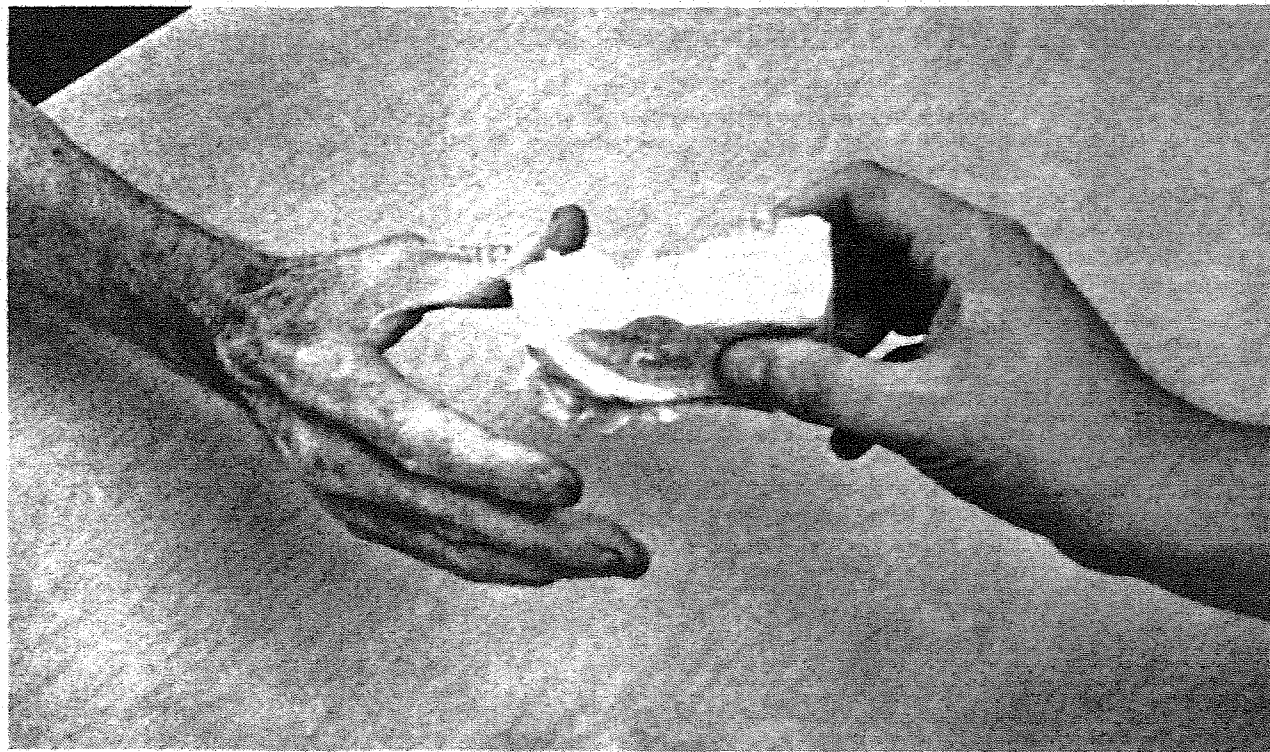
The most embarrassed man in the world is a TV weather forecaster trying to explain away the rain that fell today in violation of his prediction yesterday that it would be a sunny day. On Nov. 25, William Simon, secretary of the U.S. Treasury, was obviously guarding against the possibility of future embarrassment when he said that the U.S. may be facing the longest and possibly the worst recession since World War II. Asked if unemployment would hit seven percent by spring, he commented, "Forecasting is a precarious business but that isn't presently in our forecast."

IN other words, he was honestly admitting he did not pretend to know what will happen to our economic situation. The only prediction he ventured, more a hope than a forecast, was that there will be an "upturn" by spring, 1975. Which reminds us of President Herbert Hoover's cheery pre-crash predictions in 1929 that "we are turning a corner."

Secretary Simon was a wise man to hedge his prognosis of our economic malaise. Less cautious oracles have claimed that we are in for a depression that will match the Great Depression of 1929. How they can arrive at such a conclusion on the basis of present conditions is a mystery. There is scarcely any resemblance between the present mood and the psychology of the American public just before the market crash of 1929. In fact, the mood of today is the reverse of that preceding the 1929 catastrophe.

In the early months of 1929, everybody but everybody was dashing to invest in stocks. The Republicans had promised "four more years of prosperity" and even the Democrats believed it. There was a general accurate reflection of the economic advances underway all over the country.

THE important thing was to get into the goldrush as early as possible. John J. Raskob, manager of Al Smith's unsuccessful



campaign for President in 1928, wrote an article for The Ladies Home Journal entitled "Everybody Ought To Be Rich," contending that if you save \$15 per month and invest it in stocks, you will have \$80,000 in 20 years. There is no such mania today. Most people wonder how they can hold on to what little they have.

The most curious feature of the present situation is the unblushing readiness of financial experts to admit they know little about the causes and cure of the malady. Scientists have ignited an explosion of knowledge: Man has extended his perceptive powers through electronics so phenomenally that he can hear sounds from millions of miles away in space and from below the surface of the sea, and he can harness thermonuclear energy to carve out harbors, canals and mountain passes. But read the financial pages of the Sunday New York Times and you find an explosive babel of contradictory opinions about the recession, followed by an

humble admission that these are provisional, tentative and contingent expressions of opinion.

OF ONE conspicuous fact we can be sure — the abundance of natural resources in the United States. God has blessed American with a rich treasure trove of iron and coal and vast harvests of wheat and other grains, and American ingenuity in technology he produced machinery to manufacture and process and package these natural materials but something has gone awry. God's bountiful gifts are not getting into the hands of the hungry and the aged and the underprivileged. To summarize a complex situation, we are in a recession. What is happening to cause this breakdown in the conveying of God's gifts to the consumer? God's providence is being frustrated.

I suppose the most complicated facet of the whole problem is the

money problem. In fact, in reading the daily papers one might get the impression that this is the only problem. It is remarkable that so little is known about the laws of the money market. In the Great Depression of the 1930's, Father Coughlin used to spin off some wild and woolly theories about money and banking but equally wild, incoherent and equally implausible theories are rampant today in the temples of finance. Yet money is admitted by almost all the experts to be at the very heart of the recession problem.

So we have God's generous beneficence in natural resources on the one hand, and the inadequacy of human intelligence on the other. It is an interesting variation on an old theme. "Man proposes but God disposes." The predicament is that God proposes but man disposes of God's gifts so inefficiently as to defeat his Providence.

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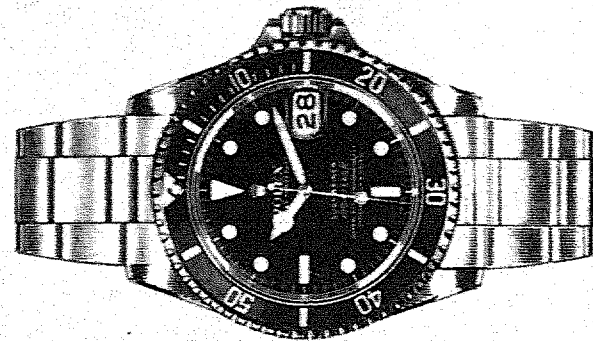
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By Dale Francis

'Anti-Catholicism' not what it used to be

Is there a rise in anti-Catholicism today? A lot of people seem to think there is. Father Virgil Blum, S.J., who heads the Catholic League, thinks so. So does Michael Novak and Father Andrew Greeley.

What is certain is that distinguished men like these are talking about something real. But the question is whether what they are talking about is really anti-Catholicism.

One thing seems certain. There is not the same kind of anti-Catholicism there once was. An independent Lutheran publication has started publishing again the century old story of an ex-priest who attacked the Church. But that was triggered by a series of essays in a national Catholic weekly in which there was a discussion of this ex-priest.

IF YOU read Protestant publications today you will find none of the attacks on the Catholic Church that once were common. There has been a great change in general attitude since the two Johns — Pope John and John Kennedy — became world heroes.

As a matter of fact, almost everything that appears in today's Protestant press concerning the Catholic Church is friendly. There really is an ecumenical attitude. The institutional Church is far more often attacked by Catholics and about the only unpleasant things said about the Pope are said by those of his own household, or those who have recently left and who shout back a few angry words as they slam the door leaving.

If in the general publications of other churches there is friendliness, there is even more friendliness in their theological journals. Even a couple of decades ago this was not true but it is true today. This is not to say they are all now in agreement with us. Of course, they aren't, for if they were then they would be Catholics. But what is written is without animosity, in a spirit of friendly discussion, disagreeing with Catholic positions but doing so in a way that shows their respect, just as Catholics

What am I that is everybody else?

Basically we are one.
We are the same.
We are no different.
We bleed the same when we are cut.
We cry when we are hurt.
Somewhere across the sea another child has felt
My feelings — hunger, thirst, and shame.



show respect for them.

NOR are there any of the old horror stories going around about innocent young girls locked in convents. For one thing it is fairly obvious that nuns aren't confined to convents. Now they run for political office, are policewomen, and are about the most visible members of the Church around — and would even be more visible if they wore habits. There may be some Protestants now who wonder why nuns aren't in the convents more but none that think they are imprisoned there.

So anti-Catholicism, if it exists, must obviously be a different kind of anti-Catholicism than that we once knew. Now no Catholic is

handicapped in seeking public office because he is a Catholic and probably not many Catholics suffer any restrictions in whatever they seek to do.

But when distinguished Catholics speak of anti-Catholicism they are speaking of something so it is important to find out what they are speaking about. A university president offered as an example of the ineffectiveness of Catholics the fact that they have been thwarted in both their battle against legalized abortion and their efforts to get a fair share of the educational dollar for students in Catholic schools. At the same time, he pointed out, Jewish activists had been able to gain support for Israel and for the plight of Jews in the Soviet Union.

NOW it happens the Jewish causes were of a substantially different nature than the Catholic causes. The support for Israel, while in part a support for a new nation, has also been based on what has seemed to U.S. leaders to be in our own national interest. As for the Jews in the Soviet Union, there is general agreement in this country that all people should have a right to emigrate.

But the questions involving what Catholics believe important involves a changing of attitudes of people, not just on a religious basis but a cultural basis. Public schools have in the past been almost canonized. But the Gallup Poll showed most recently that 52% of the people now believe non-public schools should receive federal aid. We have come a long way.

The battle against abortion involved an educative process. If those who are not Catholics believed life in the womb to be real human life, they would almost all oppose abortion, too. Now the Gallup Poll shows 48% of the people oppose abortion and gradually it will become a majority view.

Perhaps there is anti-Catholicism but it is different and an important part of our task is getting people to understand.

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Did the Jews long for a Messiah?

By FATHER JOHN J. CASTELOT, S.S.

Last week we considered the ardent longing of the people of God for salvation and what that salvation meant to them. And now, as we draw closer to Christmas, we must ask: "Did they long for a Messiah?" The answer to that question is far from simple.

Our word Messiah comes from the Hebrew word meaning "anointed." As such it is applied to the anointed king of the royal line of David; it is never used in the Old Testament in the sense in which we now use it. Here again we must be careful, in trying to appreciate the expectations of Israel, not to retroject our understanding of the term back into the period before Christ. They had their own ideas on the subject, and they were obviously not "Christian" ideas. However, as John L. McKenzie writes in the "Jerome Biblical Commentary:"

It is inaccurate and unjust to say that the Jews of Jesus' time had corrupted the idea of the Messiah as a spiritual savior by making it secular and nationalistic and that Jesus restored the concept to its pristine meaning. The Christian understanding of a spiritual Messiah represented a change rather than a restoration — a change that we believe brought the development of the idea to a rich fruition, but a change nevertheless. (77:154)

The idea of a personal messiah was long in coming. It began with the emergence of the royal line of David in the 10th century B.C. In the theology of the Old Testament, the king was a very special person. He was considered not only as a political ruler, but as the anointed of the Lord, the visible representative of Yahweh, the King.

AS SUCH he was looked upon as a savior chosen by God for his people. In this sense each

of the Davidic kings was a "messianic" figure. The single most important step in the development of this idea was the oracle of the prophet Nathan, in which God takes the royal house of David into a special relationship with Himself and promises that it will last forever:

The Lord also reveals to you that he will establish a house for You . . . I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm . . . And I will make his royal throne firm forever. I will be a father to him, and he shall be a son to me . . . Your house and your kingdom shall endure forever before me; your throne shall stand firm forever. (2 Sam 7:11-16; see also Ps 89)

In this early stage of the development, the dynasty of David is chosen simply as God's instrument for the salvation (liberation, protection) of His people in the historical circumstances of their national existence. Even the so-called Royal Psalms, which speak of the king in conventionally extravagant terms ("You are my son; this day have I begotten you" Ps 2:7; "You are a priest forever according to the order of Melchizedek" Ps 110:4), when understood in their context, do not actually go beyond this limited perspective.

THE subsequent history of the royal line was consistently dismal. Very few of the kings came even close to what they were supposed to be. This led to the growing hope that one day soon God would send a king worthy of his sublime office. In the well-known passage of Isaiah (7:14) the prophet looks forward hopefully to the birth of the next prince and gives him the symbolic name Emmanuel (God with us), a sign of God's presence with His people.

As these hopes were repeatedly disappointed, expectations looked forward to a

more remote, but still historical, future, in which the dynasty would be restored under an ideal ruler upon whom God's spirit would rest in a special way. He was pictured poetically as bringing about universal peace, a return to paradise, a knowledge of Yahweh extending to all peoples (Is 11:1 ff). These idealistic hopes were rudely shattered in the sixth century with the fall of Jerusalem, the Babylonian exile, and the end of the rule of the dynasty of David.

The crumbling of these long-cherished dreams brought about an understandable change in the people's hopes for salvation. Now what? Even after the return from the exile they could see no hope for the foreseeable future and so their perspectives lengthened to the unforeseeable future and to an ideal king whom Yahweh would send to save them.

For this period between the return from the Exile and the coming of Christ we are rather poorly informed. At any rate, without a tangible focus for their hopes such as the line of David had been, and with the future receding farther and farther from their view, the messianic figure grew correspondingly hazy. There was a certain spiritualization of this figure in some circles, but the old militant, nationalistic, political ideas retained their popularity.

Is it any wonder that confusion and all sorts of wild speculation reigned when Jesus made His appearance? If the people really didn't know whom or what they were expecting, is it really surprising that He was a mystery to them? How tragic that because He was a mystery, tantalizing, hard to appreciate, unacceptable, He had to be destroyed! But the mystery was solved by the Resurrection, and a new understanding of the Messiah shed brilliant light on the past, penetrating the clouds of confusion, illumining the minds and hearts of mankind.

Reflections on the Sunday Gospel

GOSPEL (Third Sunday of Advent; Dec. 15, 1974).

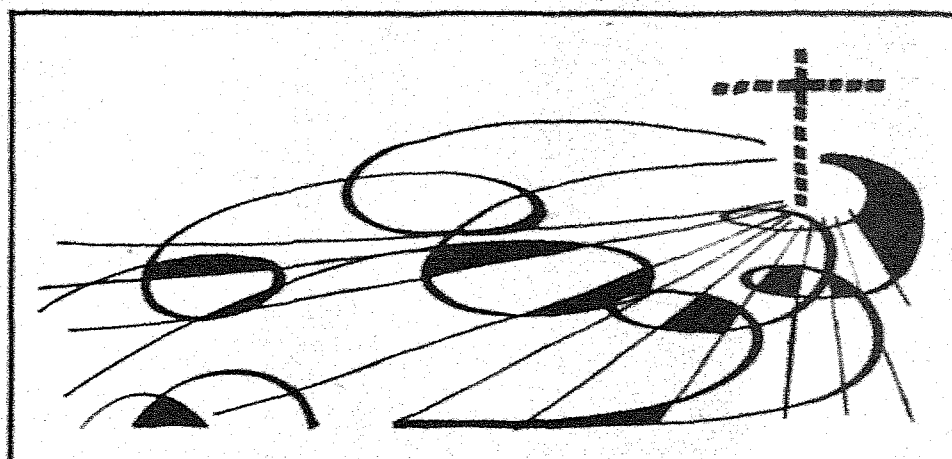
Isaiah 35:1-6.10; James 5:7-10; Matthew 11:2-11.

By FATHER EUGENE MALY

The reading from the book of Isaiah provides an excellent background for an understanding of the liturgy of the Word for this third Sunday of Advent. It is a vision of joyful hope for the future, a vision that men of all ages need in time of distress and suffering. That the vi-

sion was retained in the Book of Isaiah is sign enough that Israel treasured it greatly.

The background of the reading is the exile in Babylon, which lasted from 587 to 538 B.C. The people were far from their homeland and constantly looked forward to deliverance. The prophet describes that deliverance as another exodus, the great event that had, some seven hundred years previously, constituted them as God's chosen people. God would once again affirm His



choice in an act of salvation.

IT IS SAID that the parched desert land would exult and blossom, springs and rivers would burst forth, and the ransomed exiles would enter Jerusalem singing and crowned with joy. The language is, of course, hyperbolic; the historical reality never approached such a description. But the language is primarily an expression of a theological reality, the action of God in history, and that can never be adequately described.

Because the language expresses a divine reality, it becomes a proper vehicle for any later saving act. That is the way in which the Church sees the passage. It is taken as a foreshadowing, an anticipation of the later saving act of God in Jesus Christ. The joy of the returning exiles prepares the way for the joy of all redeemed peoples.

THIS IS indicated in the Gospel reading. It is clear that John the Baptist had some difficulty in understanding the messianic nature of Jesus. Perhaps John did not think that Jesus stressed sufficiently in His preaching the final judgment of the nations and of sinners. And so he wondered whether Jesus really was the Messiah, the coming one. Since he was in prison he had to send his disciples to make the inquiry of Jesus.

Jesus' reply is most revealing. He tells the disciples of John to report to him what had been taking place during His, Jesus', ministry: "the blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them."

First of all, we note that all of these saving acts are found in several passages from the book of Isaiah. Some are in our first reading. We can suppose, then, that, if Jesus was aware of the whole passage from which He was quoting, He must have seen His mission as fulfilling the exuberant description of the prophet. A new and different exile had come to an end; a new liberation from captivity had occurred.

SECONDLY, and perhaps more importantly, it tells us what kind of Messiah Jesus is primarily. He is not a political Messiah seeking control over His people, nor is He a military Messiah seeking the death of His enemies. He is not even, again primarily, a Messiah announcing the final judgment of God's wrath, as John apparently expected Him to be. He is, quite simply, a saving Messiah; He has come to bring "good news to the poor."

During His life-time Jesus exercised this kind of messiahship among the limited number of people He met. But it was a messiahship destined ultimately for all mankind. That is why we still look forward to its final fulfillment. That is why the Church gives us this reading in the season of Advent, as a sign of hope.

And that is why, too, the second reading from James is given on this Sunday. It counsels patience in the expectation of the final messianic act of Jesus. He will come again at the end-time to effect the final deliverance. Then will the words of the prophet Isaiah be fulfilled in a unheard-of manner. Then will the final Christmas be revealed.

Prayer of the Faithful

Third Sunday of Advent

Dec. 15, 1974

CELEBRANT: In these days of Advent, we are trying to dispose ourselves to understand better the mystery of God become man. Let us unite in begging Jesus to come to all who stand in need.

COMMENTATOR: The response will be: Lord, have mercy.

COMMENTATOR: That the Lord Jesus will enrich with His spiritual gifts our Holy Father, our Archbishop and all who are influencing the lives of God's people, let us pray.

PEOPLE: Lord, have mercy.

COMMENTATOR: That the Lord Jesus may bless the world with His peace and the protection of His love, let us pray.

PEOPLE: Lord, have mercy.

COMMENTATOR: That the Lord Jesus may guide all those in authority to seek the good of all mankind, let us pray.

PEOPLE: Lord, have mercy.

COMMENTATOR: That the Lord Jesus may keep us true to our faith in Him, let us pray.

PEOPLE: Lord, have mercy.

CELEBRANT: Our Father, your will for mankind is that none should be lost, that all should be saved. Hear our prayers then and guide the course of the world in peace. We ask this in the name of Jesus, you Son, our Lord.

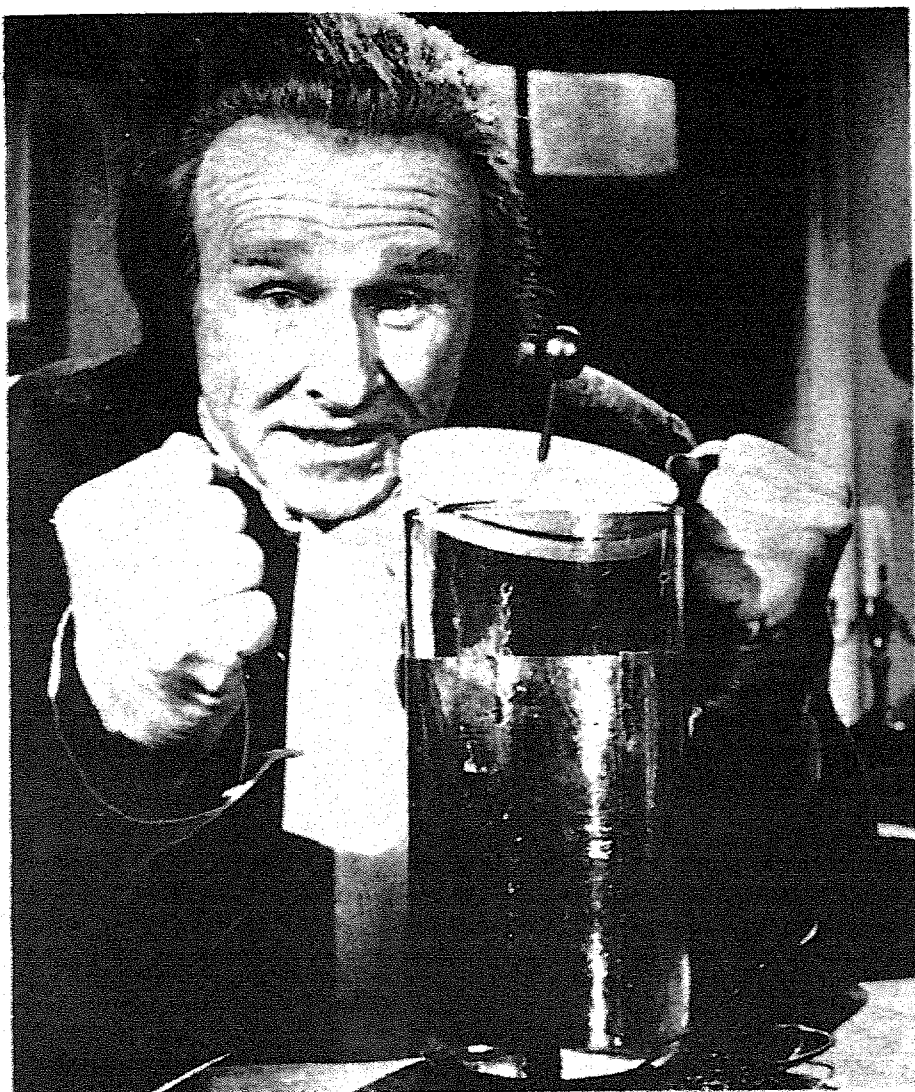
PEOPLE: Amen.



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Lombardi, Disney films



BEN FRANKLIN DRAMA — Lloyd Bridges stars as Ben Franklin, a self-taught scientist experimenting with a new phenomenon, electricity, in "The Whirlwind," the second of four special dramas on the life and times of that extraordinary man, Tuesday, Dec. 17 (9:30-11 p.m.) on Channel 4.

SATURDAY, DEC. 14
8 p.m. (ABC) — PORTRAIT: LEGEND IN GRANITE — Repeat of a one-hour biographical film dramatizing the life of Vince Lombardi, recognized, via his record with the Green Bay Packers and later with the "developing" Washington Redskin team, as one of the finest — and toughest — football coaches of all time. Ernest Borgnine is an amazing look-alike for the late coach, right down to the rumpled baseball cap and the famous menacing grin that were Lombardi's on-the-field trademarks. As a quality TV bio, this one rates first-and-ten.

8 p.m. (NBC) — ALL DISNEY NIGHT — NBC has thoughtfully packaged three Walt Disney entertainments for family viewing. First, there's a featurette, Arizona Sheep Dog, whose title explains itself. The feature movie is The Three Lives Of Thomasina, which is about a little girl and her beloved but mischievous cat, Thomasina. We always thought cats had nine lives, but we won't quibble. A closing filler will be a 15-minute short documentary about how it's Tough To Be A Bird. Frivolous fun for all. A-1

SUNDAY, DEC. 15
9 p.m. (ABC) — THE ADVENTURERS (1970) —

Sprawling soap-opera based on the Harold Robbins novel, encompassing too much ground to produce any effective drama or depth of characterization. We follow Dax (Bekim Fehmiu, in the adult role) from childhood in a revolutionary South American county, through adolescence to early middle age; from the toughening sights he witnessed as a child (a rape and murder of his household), through orgiastic, playboy youth, revolutionary expatriot and lover of his people. Brutality, pillage, rape, voyeurism, sadism, lesbianism, and adultery are all exploited as characters wander in and out of the story. Motivation is frequently sacrificed for action or just pretty photography. Candice Bergen lends her usual hypnotic charm, and Ernest Borgnine maintains a certain consistency and enduring presence, but more than this is needed to make a good motion picture. (B)

TUESDAY, DEC. 17
8:30 p.m. (ABC) — ROLL, FREDDY, ROLL — Made-for-television comedy stars Tim Conway as a crazy, mixed-up young man whose burning (or should we say rolling) ambition is to get into the Guinness Book of Records. The solution to the challenge: live on roller skates for a week straight, going 'round and 'round. Romantic and domestic complications only heighten the basic and appealing absurdity. A time-waster for sure, but fun nonetheless.

Lisa Lucas: does it her way

Young actress Lisa Lucas has the courage of her convictions on everything from her diet to her acting. Lisa, now 14, started her career at five, as the voice in a children's toy commercial,



JASON Robards and Lisa Lucas star in "The House Without a Christmas Tree."

and won an award for it. Other commercials followed, but not without a few hitches.

"Once, when Lisa had been hired to do a candy commercial," says Lisa's mother, former actress and model Bobbie Kaye, "she refused to perform at the last minute. It seems she discovered she didn't like the candy. It was embarrassing, but you had to admire a five-year-old with convictions like that!"

Lisa plays a precocious tomboy living in a small Nebraska town of the 1940's in "The House Without a Christmas Tree," family holiday drama special to be rebroadcast Friday, Dec. 13 (9:30-11 p.m.) on WTVJ, Channel 4. Originally broadcast on the network on Dec. 3, 1972, this highly praised drama stars Jason Robards and Mildred Natwick, and has become an annual holiday tradition on the network.

Lisa, a ninth-grade student at a school for professional children in New York City, determined two years ago that she would no longer eat meat.

"I saw a hunting film once, and just couldn't stand the thought of eating animals any more," she explains. "My mother took me to three doctors before she said I could stop eating meat. They all said it was okay, if I got everything I needed in other foods." Lisa's diet, as a result, is rich in proteins and vitamins — but includes absolutely no meat.

Lisa also co-starred with Robards and Miss Natwick in "The Thanksgiving Treasure," on the network, and in the "CBS Playhouse 90" presentation of "The Migrants" she played a young migrant worker.

Her career decisions are always left up to her, and this self-sufficiency seems to delight her mother.

"Yes, Lisa is very much her own person," she says. "She makes decisions for herself, from her diet to how to act a scene. And I find that she's nearly always right."

RELIGIOUS PROGRAMS

SATURDAY
5 p.m.
THE TV MASS — (Spanish) — Ch. 23 WLTV
 Celebrant Father Ricardo Castellanos.
SUNDAY
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Problems of Loneliness," Fr. John Cahill.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. John Handrahan.
2 p.m.
INSIGHT — (Film) WINK Ch. 11
RADIO
Sunday 6:30 a.m.
CROSSROADS — WSHE-FM, 1235 kc., Miami.
5:30 a.m.
SACRED HEART — WGBS, 760 kc., Miami.
8 a.m.
SACRED HEART — WINZ, 910 kc., Miami.
10 a.m.
CROSSROADS — WJNO, 1230 kc., W. Palm Beach.

MARIAN HOUR — WSRB, 740 kc., Boca Raton.
8:35 p.m.
GUIDELINES — WIOD, 810 kc., Miami.

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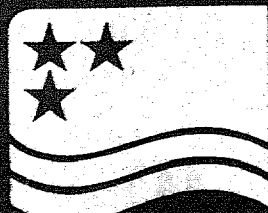
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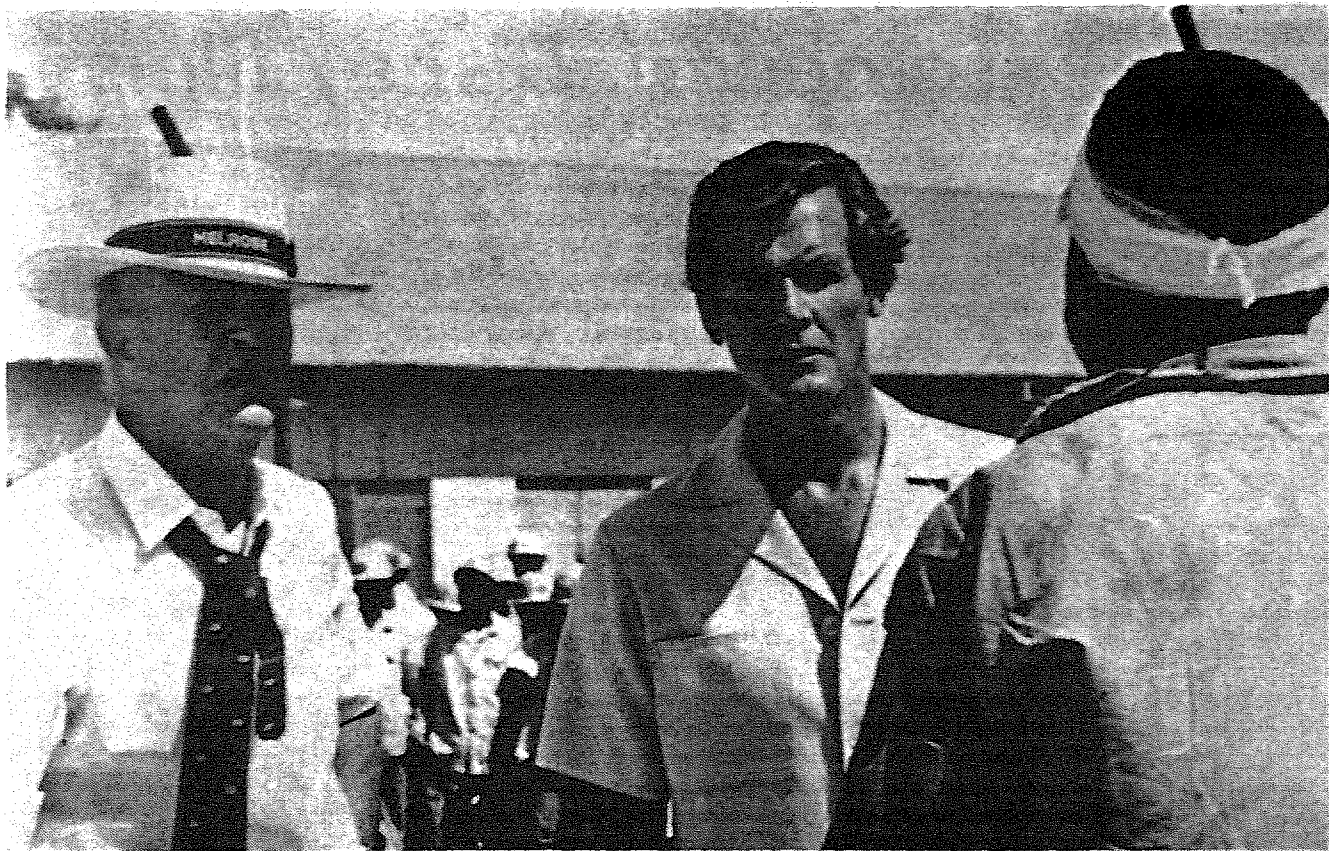
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Roger Moore (center) stars in 'Gold,' a thriller about gold mines and money. The movie is starting this week in area theaters. (A-3.)

'Odessa File'— O.K., not great

Frederick Forsyth's first novel, the assassination thriller *Day of the Jackal*, was turned into an extraordinarily gripping motion picture by Fred Zinneman. Unhappily, Forsyth's second effort on a similar theme has not fared so well in its transition to the screen.

Set in 1963, *The Odessa File*, again loosely based on a factual international situation, concerns a young German freelance journalist (Jon Voight) who stumbles upon the diary of a now-dead Jewish survivor of Riga concentration camp and determines to track down the vicious commandant (Maximilian Schell) of the camp mentioned in the memoirs.

HE discovers and eventually infiltrates the Odessa, a secret SS organization one of whose functions is to create new identities for its members. The urgency of the search hinges on what in the film turns out to be a totally extrinsic detail: the Odessa is involved in developing a missile navigational system for the Egyptians who are preparing a surprise germ warfare attack on Israel. The German setting (principally Hamburg) is authentic enough, and the topical references create suitably realistic tension at the outset, but director Neame seems at a loss to keep his story moving. Moreover, Voight's performance lacks both conviction and inner logic. The result is a lot of heavy dialogue, leaden scene transitions and "serious" subject matter that add up to only passable light entertainment. (A-III)

Ballet, modern dance performances set

World-famous ballet artists Natalia Makarova and Ivan Nagy will be in South Florida this week for the Ballet Concerto Company of Miami's next performance. Wednesday, Dec. 18 at 8:15 p.m. in the Dade County Auditorium.

The non-profit ballet company, which has been in Miami for 10 years, will present a program of classical ballet, also featuring Miguel Campanera, Darrell Barnett and Berthica Prieto of the Harkness Ballet and members of the Ballet Concerto dance company.

On the program are "Les Sylphides," the pas de deux from "Don Quixote," the premiere of the classical Spanish ballet "Goyescas," the pas de trois from "Swan Lake," and "Spring Waters."

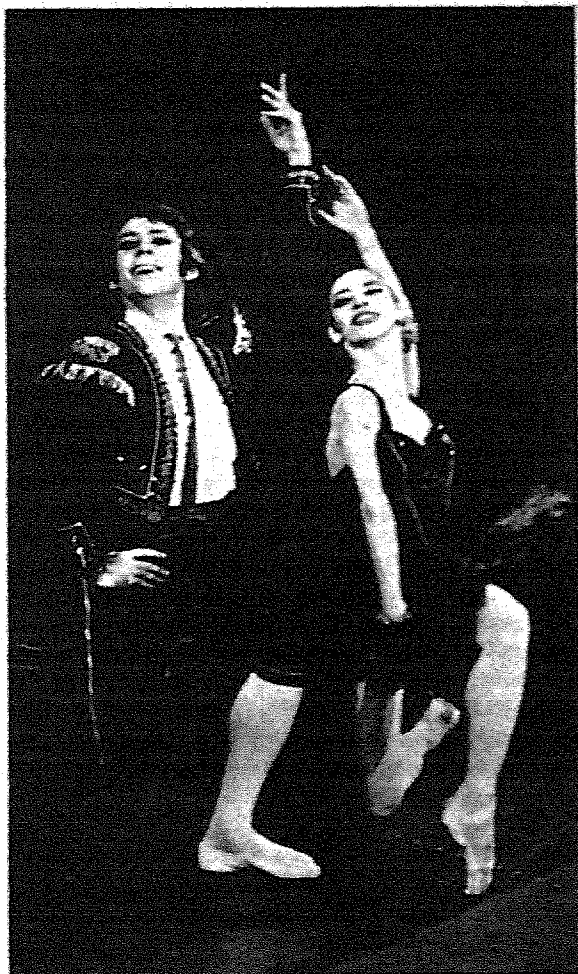
Further information may be obtained by calling Ballet Concerto's office, 446-7922.

As part of the continuing Charles Ives Centennial Celebration, the Billie Kirpich Dance Theater will perform an original program at Barry College Sunday, Dec. 15 at 8:15 p.m.

The only modern dance group invited to participate in the festival, the group will perform two of Ives' works not yet heard in the Miami area: "Trio for Piano, Violin and Cello" and "A Group of Songs." They will also perform two original choreographic works and a dance with music by Charles Wworinen and Lucas Foss.

Also on the program are the University of Miami Contemporary Chamber Orchestra, Joe Donato and Group, and soloists John Eckhoff, Lee Strassman and Dr. Doris Willig.

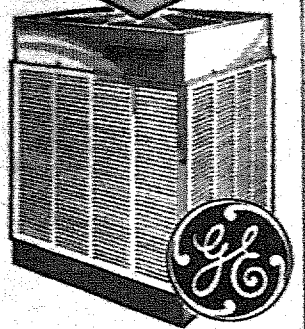
Tickets are available at Barry College and at Dance Foundation, 445-6170.



BALLET dancers Natalia Makarova and Ivan Nagy are appearing this week in a performance by the Ballet Concerto Company.

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Slaves at work, cogs in a machine

By REV. WALTER J. BURGARDT, S.J.

Over the past two weeks, I examined two of the three prescriptions of the ancient Jewish Year of Jubilee taken from the Book of Leviticus, chapter 25. These two prescriptions I related to two problems we face: ecology and justice.

I conclude my reconciliation series by examining the third prescription: the slave was to be freed: "He shall be released in the year of jubilee, he and his children with him" (Lv 25:54). Our own jubilee year puts fresh pressure on Christians to press for freedom. First, we have sung the "Star Spangled Banner" so long and so thoughtlessly that we assume automatically America is "the land of the free." Not so.

A frightening number of Americans are slaves in the work they do. They are cogs in a machine. One half of their waking life is dull, monotonous toil which does not engage them as persons. is not what they want to do, does not show up in a product of which they feel a part, does not touch them to another human being, does not make them more human.

A SPOT WELDER on the assembly line in an auto plant put in pungently: "They'll give better care to that machine than they will to you. If it breaks down, there's somebody out there to fix it right away. If I break down, I'm just pushed over to the other side till another man takes my place." The writer Studs Terkel summed it up: "Most of us, like the assembly line worker, have jobs that are too small for our spirit. Jobs are not big enough for people" ("Here I Am, a Worker," New York Times, March 19, 1973).

Many of you are employers. Are you among those employers who put an end to isolation by creating teams, who rotate jobs to ease monotony, who involve employes in decision-making, who use sensitivity training and encounter sessions so that workers get to know one another, who pay workers for continuing their education? Our

economic system demands x-number of slaves. What are you doing to free them?

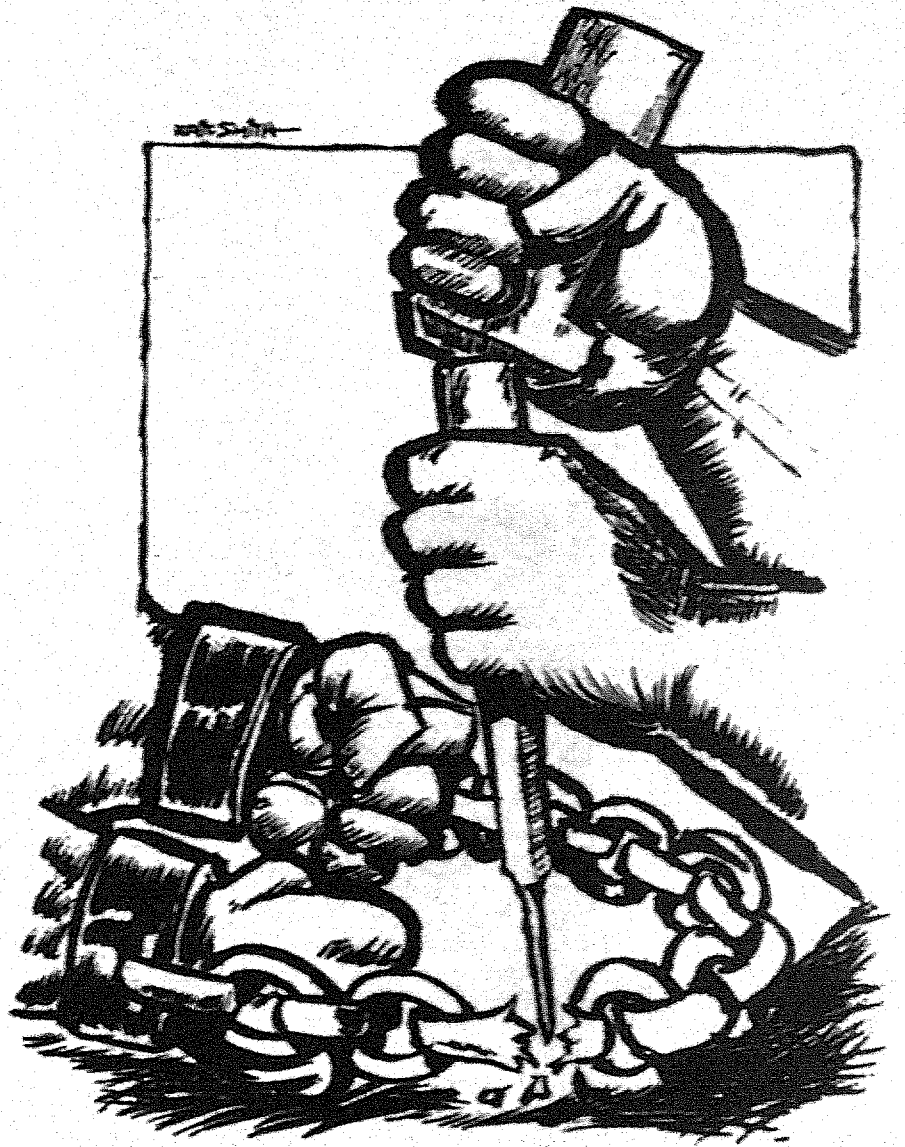
More than that: an increasing number of Americans are slaves because they have no work to do. They have no skills or their skills are not needed. And so they sit quietly or they stage sit-ins; they feel empty or they boil inside: they collect compensation for nothing and they agonize about tomorrow. And all the while they become less human: no contact with God's creation, no sense of being useful, just chained to a system that periodically promises less unemployment — or so the statistics say. Do you know even one of these slaves? Does he make you uncomfortable? Do you even try to find work for him? One human person?

AND IN America about one of every 20 goes to bed aching from hunger. When was the last time you did anything about it? Something like 35,000 young Americans are exiles from our society because they could not in conscience support our Asian war. Is it Christian to demand that if they return, they be imprisoned? Is this our Holy Year?

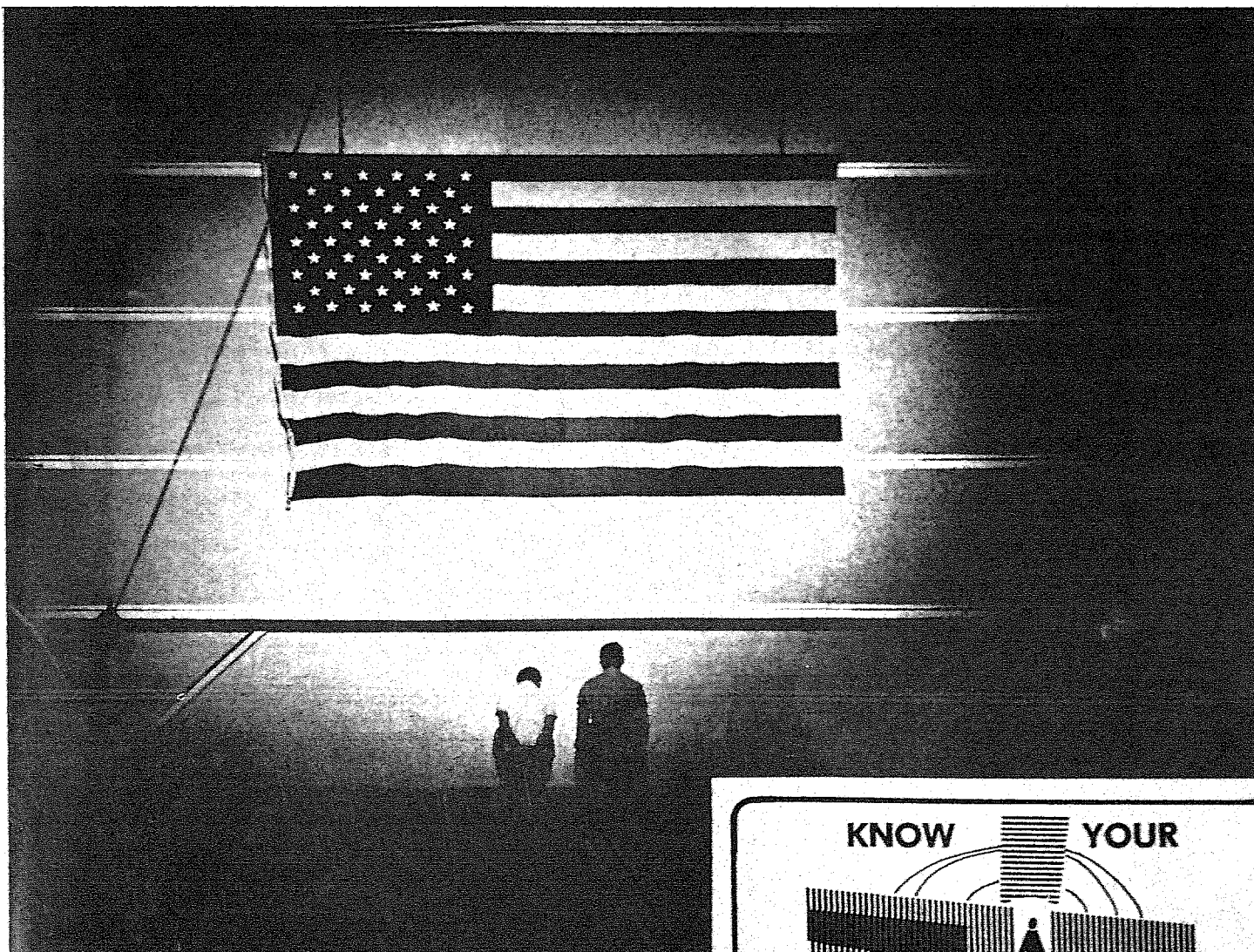
Second, freedom is a demand not only on the world's most powerful country but on the world's most powerful Church. The Catholic Church in this Holy Year must free women to contribute their rich gifts to the ceaseless task of redeeming a world: they ought no longer be second-class citizens, with nothing to say in church or chancery, encouraged only to wash the linens of today's Church and the diapers of tomorrow's Church. And the Church must double its efforts to exercise authority as service and not as naked power, must recognize that religious obedience does not destroy human rights, must grasp anew how sacred is man's conscience even when in error. The Church is indeed the Body of Christ; and still the Church is not God.

ULTIMATELY, no one else can define for you where your specific involvement lies. Knowing yourself and

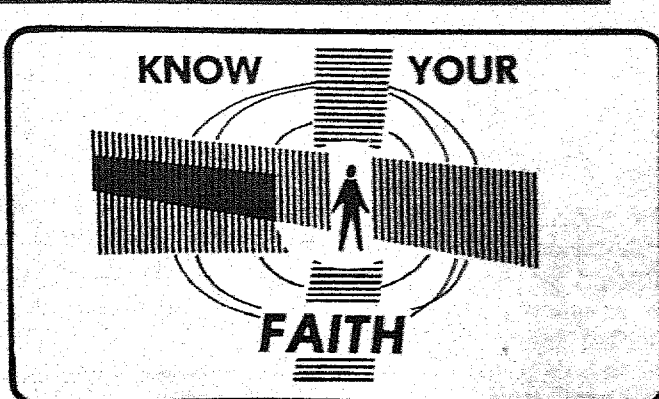
your situation, your gifts and your opportunities, you will grasp best what you can do. A dear friend of mine used to



"I conclude my reconciliation series by examining the third prescription: the slave was to be freed. 'He shall be released in the year of jubilee, he and his children with him.'" Father Walter Burghardt.



"We have sung the Star Spangled Banner so long and so thoughtlessly that we assume automatically America is 'the land of the free.' Not so."



say: "I'm a brave man, but not a hero. Only the few are called to be heroes: a Solzhenitsyn challenging the tyranny of Russia, a Martin Luther King nonviolently attacking white violence. But all of us are called to be brave: to look at the land, to look at persons, to look within us — and then to do something. The Book of Isaiah says much in a short space when it puts these words on the lips of the Lord: "Fasting like yours this day will not make your voice to be heard on high . . ."

Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and break every yoke?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh?

Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard.

Then you shall call, and the Lord will answer; you shall cry, and He will say: Here I am."

(Is 58:4-9)

(The text for Father Walter J. Burghardt's articles is taken from his booklet entitled "Towards Reconciliation" published by the United States Catholic Conference, 1974. This publication may be ordered by writing to U.S.C.C., 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The price of the booklet is 75 cents.)

Reconciliation: deeds not words

By REV. JOHN J. CASTELOT

God's official spokesmen, including His own Word incarnate, display a consistent impatience, not to say annoyance, with pious words and sentiments which do not bear fruit in action. It is all well and good to issue eloquent statements and to engage in lively dialogue about this Holy Year's central theme: reconciliation. But the subject of this week's articles present the fundamental challenge: Reconcilia-

tion: Deeds, not Words!

An especially shocking example of what can be regarded as nothing less than base hypocrisy is recorded in Jeremiah 34. Jerusalem was being besieged by the armies of Babylon, and in a desperate gesture of atonement to Yahweh, the people who owned slaves (fellow-Judeans!) agreed to have the king issue an edict of emancipation — reconciliation under duress. And that is just what it turned out to be. For shortly

thereafter the siege was temporarily lifted and they reclaimed all their slaves. God's reaction was swift and scathing:

Today you indeed repented and did what is right in my eyes by proclaiming the emancipation of your brethren and making an agreement before me in the house that is named after me. But then you changed your mind and profaned my name by taking back your male and female slaves

to whom you had given their freedom . . . Therefore, thus says the Lord: You did not obey me by proclaiming your neighbors and kinsmen free. I now proclaim you free, says the Lord, for the sword, famine, and pestilence. I will make you an object of horror to all the kingdoms of the earth. (15-17)

THE PROPHETS had to engage in an endless battle with the people to keep them from separating religion and life — an unnatural divorce, for a religion which is not lived is a mockery. One could cite example after example of God's attitude to this state of affairs; here is a typical one from the first chapter of the book of Isaiah:

What care I for the number of your sacrifices? says the Lord. I have had enough of whole-burnt rams and fat of fattlings; In the blood of calves, lambs and goats

I find no pleasure . . . When you spread out your hands, I close my eyes to you; Though you pray the more, I will not listen . . .

Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow. (11, 15, 17)

This note had been struck resoundingly by the first of the so-called literary prophets, Amos:

I hate, I spurn your feasts, I take no pleasure in your solemnities . . . Away with your noisy songs! I will not listen to the melodies of your harps. But if you would offer me holocausts, then let justice surge like water, and goodness like an unfailing stream. (5:21, 23-25).

When the Word of God took on our humanity and spoke directly and authoritatively to His contemporaries — and, through them, to us — He made it crystal clear that the prophets who had preceded Him had indeed been voicing His Father's mind. Just as earnestly as they. He condemned empty, comfortable, formalistic "religion." In fact, it would be safe to say that nothing upset Him more than this, to put it mildly. His bitter denunciations of the hypocritical Pharisees (not that all Pharisees were hypocrites) were centered on this one theme. But perhaps the clearest and simplest expression of His attitude is to be found in Matthew's version of the Sermon on the Mount. One group of His collected sayings had to do specifically with the subject of reconciliation. And here is what He said:

If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift. (5:23-24)

THIS leaves no doubt as to the correct ordering of priorities. Reconciliation with one's fellow human beings takes precedence even over formal worship of the divine Being. Obviously, it is not a question of the two being irreconcilable or mutually exclusive. It is simply that the one without the other is a hollow mockery. The mind of Jesus is abundantly clear: Reconciliation is a matter of deeds, not words. No one has spelled out the practical implications of this principle more sharply than James, "the brother of the Lord."

My brothers, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister has nothing to wear and no food for the day, and you say to them, "Goodbye and good luck! Keep warm and well fed," but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless. (Jas 2:14-17)

Deeds, not words.

Revenge:

A terminal illness

By GERARD A. POTTEBAUM

Several weeks ago I referred in an installment of this column to the television program Mannix. The column was about how what we watch on television reflects on who we are. I used Mannix as an example of a show with several regular features, one of which concerns Mannix' relationship with the police.

Usually Mannix doesn't like to involve the official law enforcement agency, often at the request of the client. The Mannix series works out of an attitude related to the more explicit and brutal film "Death Wish." Although this film has been out for some time, it deals with an ongoing concern in our society . . . a thirst for revenge.

IN CASE you have not seen this film — and as a way of encouraging you not to run out to see it — I'll tell you enough about it here so you won't feel left out. In "Death Wish," Bronson, who is an upright and noble citizen, seeks to revenge the murder of his wife and the rape of his daughter by several punks who pretend to be delivering groceries to their apartment.

BRONSON feels a deep sense of loss, naturally. He loves his wife, which is quickly established on the basis of the sexy poses he snaps of her on the beach. And, as a man who works in a land development office, he knows the effects of city environments on human behavior. Building places that won't promote crime is part of his job. All of this doesn't help him come out of his depression. Nor does it help to meet a friendly, but ineffective, police force which can't begin to solve the files of crimes they've collected in reports. So one thing leads to another, until Bronson cannot wait any longer to get even. He wants deeds, not words.

At this point the film begins to unfold along the lines of a wild western, but in a modern city setting. Bronson arms himself with a shootin' iron, a gift from the west, given him by an Arizona cowboy land-owner for whom he designed a housing development. Each evening, after a hard day at the office, he uses himself as bait strolling the streets of New York to attract muggers who he guns down when they attack him.

IT'S ALL very legal: self-defense. And it provides Bronson with some sense of relief from his sorrow — but never enough. The film makes it implicitly clear that Bronson isn't out to find the punks who are guilty of crimes against him. Any mugger will do. They should all be punished.

One wonders where the idea for such a film might have originated. A remote possibility lies in the early life experience of the authors: maybe they had a third-grade teacher who punished

the whole class when she couldn't uncover the actual culprits who put gum on her seat. Or maybe the authors are applying the lesson that their third-grade teacher taught when she punished all to get at the guilty. These possibilities are not likely, although they make teachers and parents stop to think again about what our children are learning when we think we're teaching them something else.

Chances are the film originates from an observation made by the authors of the public: We're generally frustrated with the climbing rate of crime and the law enforcement agencies' inability to do much about it. What's more the film plays on the public's capacity to enjoy revenge.

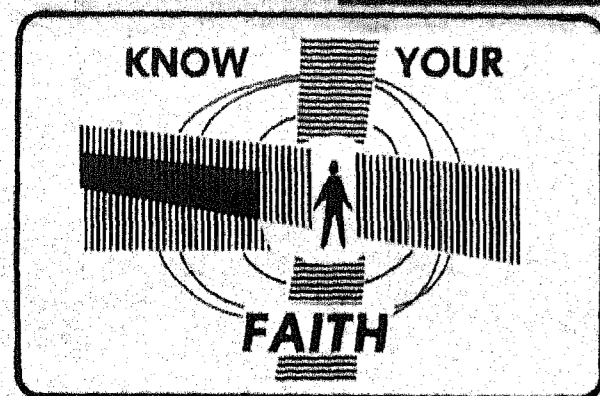
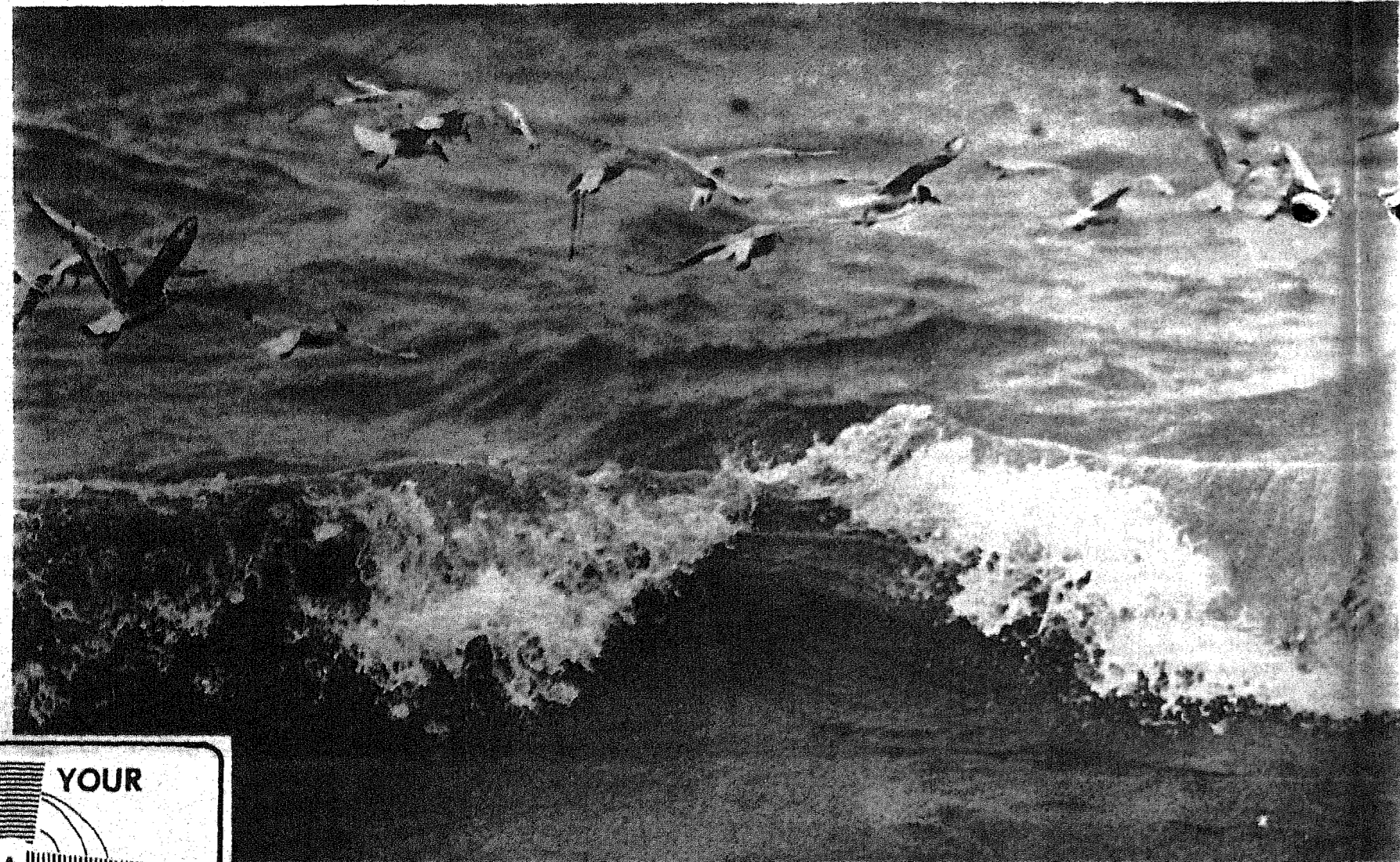
THE FILM works to persuade the audience to understand Bronson, even to share in his suffering . . . and his satisfaction. After his first killing he gets sick to his stomach. Translation: feel sorry for him, poor chap. He's a sensitive, non-violent person . . . like all of us. Like too few of us, he was a conscientious objector during the Vietnam war, when he served his time doing hospital work. Translation: he is more sensitive, morally, than most. He's driven to revenge by his loss and the overwhelming odds of our ever overcoming crime in the streets. He's on our side. He's doing this not just for himself, but for the good of us all.

Eventually, Bronson becomes an unseen, but not unsung, hero. He gets away with his murders and cuts the city's crime rate as now muggers fear for their lives. What's more, the city law enforcement establishment is in a quandary: As much as they'd like to let the vigilante carry on, they know they can't let him be judge, jury, and executioner. They also know that the public wouldn't stand to see the vigilante brought to justice . . . because he has done single-handedly what the entire police force could not do: clean up the city.

SO they decide to make contact secretly with the vigilante and let him know that they're grateful for what he's done, and that if he leaves town, quietly, they won't press charges. All of which eventually works out, and they all live happily ever after . . . or will they?

Some have said that this film is a healthy release of tensions in our society. Others consider it an exploitation of real fears in people and a promotion for stupid solutions. But few have observed a reversed, unintended message of the film: There is one sickness to be feared more than crime in the streets . . . the terminal, sick satisfaction of revenge. Vengeance is mine, says the Lord, who never uses it . . . but like the sun, lets his mercy shine on all people, good and evil, without discrimination. How disarming.

"Let justice surge like water, and goodness like an unfailing stream."



Forward! Tilt at the windmills of injustice

By JANE WILLIAMS PUGEL

There are a lot of us ordinary people who dream of accomplishing some heroic deed, who would like to go out and tilt at the windmills of injustice, racism and unemployment which imprison our brothers, and yet who know at the same time that our dreams must fall short of what our reality is. For most of us are in a sense slaves ourselves, to our families, our often uneventful but overfull lives, the home-work-school-store routine that can seem so very dull when we consider the grave problems everywhere in the world that demand action!

So what do we do about it? Of course, we can educate ourselves to these situations, pray, boycott, vote conscientiously. But can we get really personally involved?

It seems to me that the key to our own involvement is to know ourselves and our situations. No small order! It takes a pretty honest, clear-eyed person to truthfully come to terms with himself, assess his own abilities, prides, blind spots, beliefs and desires, the way he lives. This kind of self-assessment demands that we free ourselves from the sometimes distorted self-image many of us carry around with us, before we can shake loose, look around our own corner of the world, and see situations that exist right under our noses, situations in which we can involve ourselves.

THERE ARE slaves on our own blocks — slaves to pain, to age, to bewilderment, to immobilizing fears, to physical handicaps, to quiet desperation. These are slaveries that exist everywhere, in everybody's neighborhood, and which fall within our power to do something about personally. For nobody's life is really too busy or too circumscribed to prevent

some action to ease the way for someone else — we just think it is.

Not long ago I was sorting old magazines while a friend watched. She asked me what I intended to do with the throw-aways. "Oh," I told her, "put them out for the trash, or give them to a paper drive" — I was vague and engrossed in my rare burst of house-cleaning. "Why not," she said, "take them to the little nursing home down in the valley?"

Which is what I did. I stopped by a few days later, and while I waited for someone to take the magazines, I looked around the crowded lounge. Although I didn't call it this that day, I saw slaves to old age, poverty and loneliness in wheelchairs and leaning on walkers, all waiting for . . . something. I felt hesitant, but I smiled, cleared my throat, and struck up a conversation with a woman nearby. I was, it seems, a rare casual visitor for these people, mostly Welfare recipients living at this nursing home because there is nowhere else for them, no one else. My friend is a regular visitor.

I GOT the feeling that I brought a whiff of the outside world to these people. I go back now and then

— not as often as I should. Sometimes I can give a ride to a patient there, bring somebody to Mass. Suddenly my own "slaveries" — my family, home, school affairs, social life — seemed like luxuries compared to these new friends who have left all that behind for good, or who perhaps never had it.

Those new neighbors who look so wistfully over the hedge at our noisy goings-on; the kids down the block whose parents are almost never home; the stunned, deserted wife who needs someone to talk to — they are all slaves to some kind of trouble which we might be able to ease, right here in our own orbit.

An invitation, a ride, a sense of caring, a hand under the elbow, a quiet direction to a blind neighbor waiting for a bus, a casual drop-in visit to the neighbors who for some reason have withdrawn themselves into their own private purgatory — these are tools anyone has at hand. We have only to pick them up.

We may not be "the few called to be heroes" who work in areas we can enter only in spirit. But we can take practical actions, today and tomorrow, in our own familiar circumstances.

"Sick or well, blind or seeing, bond or free, we are here for a purpose and however we are situated, we please God better with useful deeds than with many prayers or pious resignation." — Helen Keller, "My Religion," 1927.

THOUGHTS

"No man can advance three paces on the road of perfection unless Jesus Christ walks beside him." — R.H. Benson, "The Friendship of Christ," 20th Century.

"A new ethic of unselfishness is needed in this age of overconsumption. We are destroying life on this planet with our high level of consuming, and the waste and pollution that result. We need a new ethic of self-restraint What does this mean? More grains and less meat? Walking places instead of driving? Remember, it is within the family unit that most of the consumption takes place." — "Should the New Family Be the Old Family?" by James and Mary Kenny, Marriage Magazine, Feb. 1974.

We Must Choose
How difficult it is to believe in sin when our friend does evil. Our love for him dims our view of what is right. We may weep but we must choose, and gather with strangers if that is necessary. For what we bind on earth is bound in heaven, and what we loose is loosed for eternity. Our bitter tears will not wash away our hard duty.

by Sally Wall

for reconciliation

"The secret of a happy life is the moderation of our pleasures in exchange for an increase of joy." — Fulton J. Sheen, "Way To Happiness," 1953.

"God plays and laughs in good deeds, whereas all other deeds, which do not make for the glory of God, are like ashes before Him." — Meister Eckhart, 14th century, "Works."

New roles for women in parish life

By FATHER JOSEPH M. CHAMPLIN, S.J.

Pope Paul VI, in his recent encyclical, "Devotion to the Blessed Virgin Mary," urged contemporary persons to see in Christ's Mother a model for the modern woman.

The picture he paints of Mary is not the conventional image of a timidly submissive housewife or of a mother preoccupied with her child and oblivious of others' needs.

On the contrary, the Holy Father sees Our Lady as active in the decision-making process, speaking out on behalf of the poor or oppressed, and bearing with great strength and endurance extremely difficult situations.

Bishop Leo Maher of San Diego has also given consideration to the possibility and problem of shifting roles for men and women in our civilization. His pastoral letter, "Women in the New World," warns "Immeasurable potential may be lost to the Church and society by too rigidly exclusive male and female roles."

TO COUNTER this the California prelate urges: "The dignity and rights of women — and equally, the dignity and

rights of men — depend on an open-ended exploration of the untapped potential in all persons, and the true freedom for each to grow into the unique spiritual being he and she is capable of becoming."

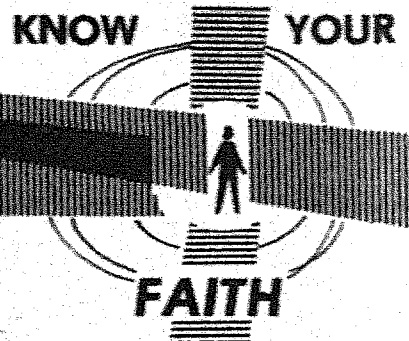
Those abstract concepts and lofty ideals have very practical implications when applied to parish life.

The role of women in our churches has often been limited to a society's monthly rosary, cleaning and decorating the altar, preparing an elegant meal for the bishop's visit or volunteer secretarial work.

Tasks of this type are noble and still needed; the question here is, however, should not women be asked to perform additional functions, to assume church roles heretofore largely reserved "for men only?"

Some areas remain closed, at least for the present, to women in Roman Catholicism. Yet many and important leadership activities are open on the local level.

SEVERAL examples come quickly to mind: Leaders of song, worship committee members, parish council representatives, religious education coordinators, Sisters as full-time



pastoral assistants.

Individuals anxious for the introduction of women into such positions might do well to ponder the following points:

- The need and obligation for men to accept and fulfill their clear, but often neglected religious tasks should be an equal concern for parish leaders. For example, too frequently in parental preparation programs for the first reception of sacraments, mostly mothers and only a few fathers participate. That is not an especially new problem in the Church nor does this writer have a ready solution for it.

- I think care must somehow be exercised lest at a future date all leadership roles in the Church may, by default, be occupied by women. To illustrate, in our baptismal liturgies those who volunteer as readers are usually the wives and mothers, not the men present. It would be unfortunate if the introduction of women in to new roles within the Catholic Church of our country ultimately and indirectly produced a situation similar to that of some nations in which religion seems "for women only."

Priest-expert gives views on communications

FORT LAUDERDALE — Religious radio and television programs can play a key role in evangelization today, according to Father Agnellus Andrew, president of the international organization for Catholic radio-television personnel, UNDA-International.

In an interview with *The Voice* during the UNDA convention here, the Scottish Franciscan priest shared some of his ideas of communications and religion with us.

Q. — What is UNDA-International and what is its purpose?

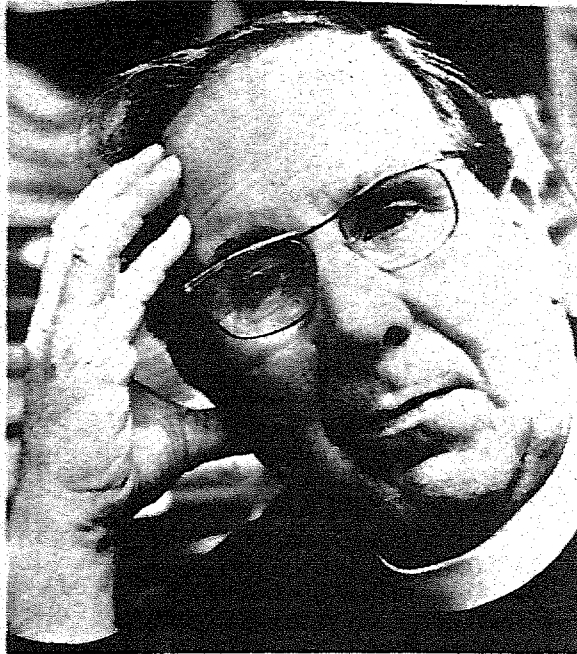
A. — Well, UNDA International is an association which includes 108 different countries as well as 9 international members, including Vatican Radio. Each country has one membership and UNDA is involved in religious broadcasting, news, cultural, educational and developing broadcasting in various countries. In the United States there are over 300 members of UNDA-USA, the national organization, with members ranging from station managers, diocesan directors, teachers of communications, all kinds of people who meet in a spirit of mutual self-help arranging programs, sharing ideas, sharing programs and scripts, and in general promoting the work of Catholic broadcasting and to help Catholic broadcasters and networks.

Q. — Isn't it strange for a priest to be a professional broadcaster? Isn't the priest supposed to be in a parish?

A. — I am in a parish, but my parish is the whole world. When I go on the air I am speaking to a very large parish, a parish which includes many Catholics, but also includes many non-Catholics, and most important of all, it includes people who do not belong to any parish, but people who have immortal souls, God still loves them, God sent his Son to die for them, but they still are not committed to any religious community. They do not pray, they do not go to church, and this is the only way the Church can reach them.

Q. — What is the attitude of Pope Paul towards Communications?

A. — The Holy Father is very committed to this. The Holy Father believes very much in Catholic Communications. When the Pastoral Instruction of Communications was produced in 1971, the Holy Father read it very carefully, he kept it for several days, and then wrote a letter in his own hand saying: "I have read this, I understand it, and I approve every word in it, and now I want it published and sent to the whole world without a word being changed."



Father Agnellus Andrew, head of international communications group says, "My parish is the whole world."

Q. — Will you be involved in the transmission of the Christmas Midnight Mass from St. Peter's Basilica this year?

A. — Well, it will reach almost everywhere. Of course, it has a special character. The Christmas Mass is at midnight, but at 11:30 p.m. the Holy Father will open the Holy Door in St. Peter's and that is the official beginning of the Holy Year. The Italian Television service has arranged it to have it televised, and the great Zefirelli is going to produce it and it is going almost everywhere in the world. I am doing the commentary this year and this commentary is going not only to the United States, but also to Australia, New Zealand, Canada, many of the Asian countries like the Philippines, and of course, Great Britain. It is reckoned that this will be the biggest audience ever.

Q. — The theme of the Bishops' Synod this year was Evangelization. What is the role of Mass Communication in Evangelization?

A. — The main thing about broadcasting is that it brings evangelization right into the homes. Take the Catholic people first. They may go to Catholic schools and they hear the Good News of our Redemption there. They go to Church and they hear the homily Sunday after Sunday, they hear the liturgy of the Word, they hear the Scriptures read to them, and that is their normal means of evangelization, that is how the Good News reaches them. Now, broadcasting brings a new dimension because it adds to that by bringing evangelization into the home, it brings the Shut-Ins the Mass into the home, it brings devotional talks. It adds something to the normal work of evangelization that is done all year 'round by the Church.

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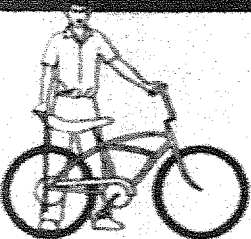
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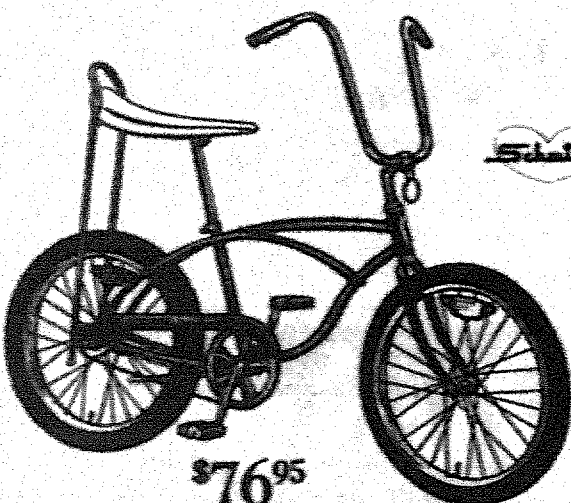
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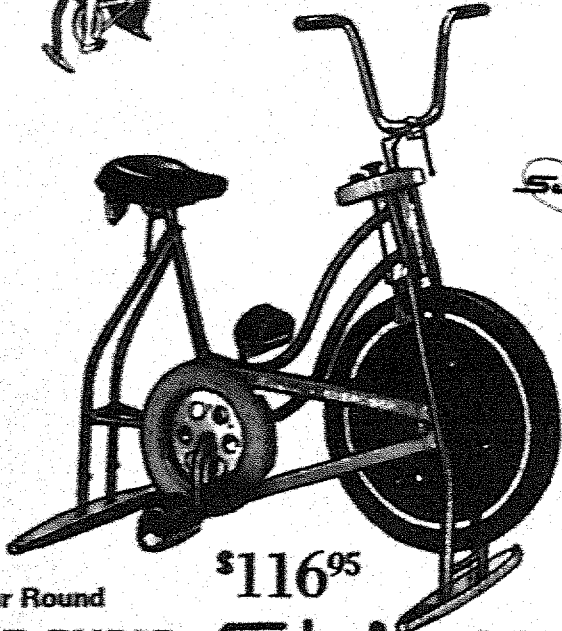


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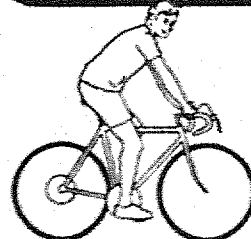


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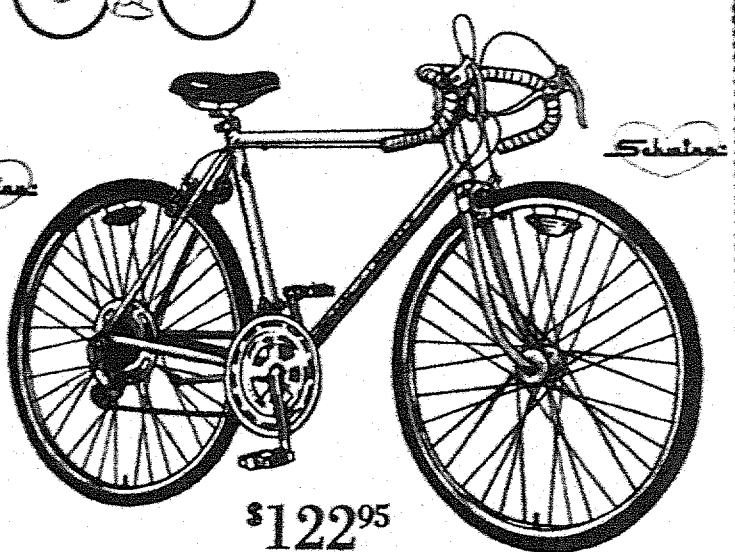


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Where to go

FRIDAY, DEC. 13

MEMBERSHIP COFFEE of the Broward County Right to Life Committee begins at 10 a.m. at the Coral Ridge Country Club, Fort Lauderdale. Guest speakers will be Sen. Charles Weber, attorney Eugene Malin, and Mrs. Malin, Right to Life president.

BIRTHDAY NIGHT for Coral Gables K. of C. Council begins with 6:30 p.m. fish fry at the Council hall, 270 Catalonia Ave., Coral Gables.

LIVE NATIVITY scene in St. Maurice parish, 2851 Stirling Rd., Fort Lauderdale is slated for 7:30 and 9:30 p.m. Subsequent presentations at 8:30 p.m. Saturday, Dec. 14 and Sunday, Dec. 15.

CHRISTMAS CONCERT will be presented by the Barry College Mixed Chorus, Chamber Choir, Girls' Choir and Community Chorus at 8:15 p.m. in the college auditorium, 11300 NE Second Ave., Miami Shores.

SATURDAY, DEC. 14

CATHOLIC ALUMNI Club of Miami will sponsor a Christmas party at 9 p.m. at the home of Joan Geary, 975 NE 128 St., North Miami.

ALTAR AND ROSARY Society of St. Vincent de Paul parish, is sponsoring a holiday party in the parish hall, 2000 NW 103 St., Miami.

PARISH FAMILY dinner of St. Joseph parish, Surfside, will be held this evening at the Hotel Americana, Miami Beach. Dancing and entertainment will be included.

ANNUAL PARTY of the Archdiocesan Catholic Service Bureau Auxiliary for dependent children at 1 p.m. in St. Dominic Hall, 5909 NW Seventh St., Miami. Those attending should bring a toy or a donation.

VARIETY SHOW, "Off the Record" will be staged by St. Charles Borromeo Dramatic Society at 8 p.m. in Madonna Academy, 3600 SW 32 Blvd., Hollywood. Second performance at 8 p.m. Sunday, Dec. 15.

BLOOD BANK drive is scheduled at St. Catherine of Siena Church, 9200 SW 107 Ave. from 9:30 a.m. to 12:30 p.m.

GENESIS CLUB of St. James parish will sponsor a dance at 8 p.m. in the parish hall, 530 NW 132 St., North Miami.

CARWASH by members of the Acolytes and Youth Group will be held at St. John Bosco parish, 1301 W. Flagler St., Miami.

SUNDAY, DEC. 15

ST. JOSEPH fraternity of the Third Order of St. Francis meets at 2:30 p.m. at St. Sebastian Church, 2518 Barbara Dr., Fort Lauderdale. Gifts will be collected for pre-school children of agricultural farm workers.

OPEN HOUSE in the social hall of St. James Church, 530 NW 132 St., Miami, 4-9 p.m. Father James Reynolds, pastor, and assistant pastors will be hosts to friends and parishioners.

THIRD ORDER of St. Francis meets at 2 p.m. at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

HOLY SPIRIT parish pastor, Father Don Ireland, and assistant pastors, will be hosts to parishioners

Continued on page 19



VOCATIONS DIRECTOR, Father John McGrath, left was guest homilist during annual Vocations Day at Nativity Church where he was welcomed by Judge John Cicala, Sister Janet Lemon, Charles Smith, of the parish Vocations Committee and Father James Quinn, pastor.

'Future will bring their reward'

They realize that it may be years before they will see the results of their prayers and activities, yet those who dedicate themselves to the work of Parish Vocations Committee are zealous and confident.

"Very worthwhile work," the description given by retired Judge John Cicala, chairman of the Nativity parish committee, is echoed by other committees who are engaged in a variety of activities to interest youth in the priesthood or Religious life.

INTEREST runs high in the Hollywood parish in the cause of promoting vocations — so much so that the committee was recently expanded from eight to 18 and with appointment of a number of sub-committees, he said.

The one-year-old committee sponsors an annual Vocation Sunday which includes a guest homilist at the Masses and open house at the convent of the Sisters, Servants of the Immaculate Heart of Mary who staff the parochial school. A special Vocations Mass is celebrated once monthly at different times and after Mass members of the committee seek pledges of spiritual commitments from parishioners to pray for vocations.



SISTERS stationed at Nativity School renewed their vows during Vocations Mass last Sunday. Left to right are Sr. Janet Lemon, Sr. Pauline Gorham, Sr. Donna Marie Schroeder, Sr. Agnes Anderson and Sr. Carolyn Dowd.

Special activities include projects involving youth, trips to the two Archdiocesan Seminaries, to convents and novitiates and "get-togethers where a priest or a Sister may give boys and girls an insight into the priesthood or Religious life.

IN ADDITION, two essay-poster contests are conducted by the committee in two categories for students in grades seven, eight and nine and 10, 11, and 12.

In St. Rose of Lima parish where the Vocations Committee was only added to the roster of

standing committees of the Parish Council last September, a program of activities is in full swing.

Mass is offered for vocations once each month after which committee members lead the congregations in appropriate prayers.

An essay contest is in progress in the parish school with students in grades six through eight participating and members of the committee are also working altar boys who will be formally installed as members of the Knights of the Altar, a national organization, early

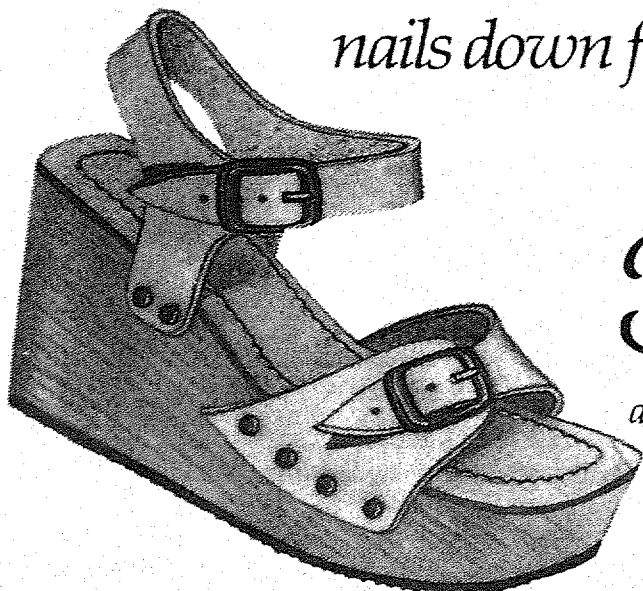
in January.

According to chairman, John Hearn, projected plans call for visits to seminaries and convents and novitiates, a vocations poster contest and a Forty Hours Devotion with a vocations theme.

DISTRIBUTION of vocation prayer-cards to shut-ins is a highlight of St. Rose's program to foster vocations and Dominican Sister Margaret, who visits shut-ins in hospitals, nursing homes and private residences, has already enlisted hundreds of disabled and senior citizens in the

Continued on page 19

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Where to go

Continued from page 18

and friends during a holiday open house at the Lantana rectory, from 3-8 p.m.

HOLIDAY TEA to benefit a clinic for indigent persons operated by Sister Mary Kenneth, O.P. in Lima, Peru, begins at 2 p.m. at the home of Mrs. Robert C. Vance, 801 Ponce de Leon Rd., Boca Raton.

COMMUNION SUPPER begins at 6 p.m. in the Dominican Retreat House, 7275 SW 124 St., Kendall. Reservations may be made by calling 238-2711.

FAMILY BREAKFAST will be served in Epiphany parish hall after the 8, 9:30 and 11 a.m. Masses.

CHRISTMAS TREES are being sold at Our Lady of Perpetual Help Church, 13250 NW 28 Ave., Opa Locka from 7:30 a.m. to 10 p.m. on Sundays on the Little League Field. Sales are also held weekdays from noon to 10 p.m.

CHRISTMAS CANTATA will begin at 8 p.m. in St. Michael Church, 2987 W. Flagler St., Miami. The public is invited to attend.

MONDAY, DEC. 16

SAN PEDRO Altar Society will sponsor a Christmas party for members and guests at noon in the Church hall, Islamorada.

TUESDAY, DEC. 17

SENIOR CITIZENS will participate in a Turkey dinner served by St. Henry's Women's Club in the parish hall.

WIDOWS & WIDOWERS Club of Broward County will sponsor a Christmas party at the Viking Restaurant, Fort Lauderdale. For reservations call 772-3079 or 565-3149.

DAY OF RECOLLECTION begins at 9 a.m. at the Cenacle Retreat House, 1400 S. Dixie Hwy., Lantana. Father Arthur L. Meloche will conduct the conferences which conclude at 3 p.m. For reservations call 582-2534.

ROME SLIDES on the Holy Year will be presented 8 p.m. in Holy Spirit Church, Lantana, by Henry A. Gieffers, who lived for 39 years in Rome. Refreshments will be served. Donation is \$1. Other entertainment will also be included by members of the Friendship Club.

ST. GREGORY Women's Guild will be hostesses during a holiday party. Mass celebrated at 7:30 p.m. will precede the activities.

WEDNESDAY, DEC. 18

HOLIDAY PARTY including a buffet supper will be served by St. John the Baptist Women's Club at 7:30 p.m. in Cardinal Gibbons High School, 4601 Bayview Dr., Fort Lauderdale.

'Future will bring their reward'

Continued from page 18
cause of vocations.

One of the most active committees in the Archdiocese is comprised of six members of Immaculate Conception parish, Hialeah, under the chairmanship of Dr. Peter Pappalardo, president-elect of the Archdiocesan Teachers Guild.

Their first project, according to Pappalardo, was to ask that a prayer for vocations be included continually in the Prayer of the Faithful.

HOME visitations are conducted by Sisters of Mercy Sisters Teresita and Anne who visit with parents and children discussing various aspects of the Religious Life. A seminarian, Cesar Gusman and a committee member, are initiating similar visitations to the homes of Spanish-speaking parishioners.

Meanwhile committee members have been guest speakers at meetings of every parish organization where the prayer for vocations is recited regular as the introductory prayer be-



SHUT-INS are joining in prayers for vocations in several parishes. Sister Betsy, O.P., Immaculate Conception parish, Hialeah; and Sister Margaret, O.P., St. Rose of Lima parish, distributed prayer cards during a recent party for senior citizens.

fore business meetings.

Late in January a repeat of last year's trip to the Sisters of Mercy Novitiate at Deerfield Beach is planned for young girls in the parish and the committee takes a keen interest in the altar boys since they feel that boys who are devoted to Christ enough to serve at the altar may very well have vocations.

An all-night prayer vigil which began on Saturday evening and ended the following night with kneelers changing every half-hour, was the most extensive project of the committee last year, Pappalardo said, adding that one Mass is celebrated for the cause of vocations every Sunday in Immaculate Conception Church.

—M.L.F.



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Song recalls happy times of childhood

CAT'S IN THE CRADLE

By HARRY and SANDY CHAPIN

A child arrived just the other day,
But there were planes to catch and bills to pay.

He learned to walk while I was away
And he was talking before I knew it
And as he grew he'd say,
I'm going to be like you, Dad, I'm going to be like you.

CHORUS:

And the cat's in the cradle and the silver spoon,
Little boy blue and the man in the moon.
When you coming home, Dad?
I don't know when
But we'll get together then, you know
we'll have a good time then.

My son turned ten just the other day,
He said thanks for the ball, Dad, come on let's play.

Can you teach me to throw? I said, not today

I got a lot to do. He said, that's O.K.
And then he walked away but his smile never did.

It said, I'm going to be like him, yeah,
you know I'm going to be like him.

Well he came from college just the other day.

So much like a man I just had to say,
Son, I'm proud of you, can you sit for awhile?

He shook his head and he said with a smile,

What I'd really like, Dad, is to borrow the car keys;
see you later, can I have them, please?

CHORUS:

I've long since retired, my son's moved away.

I said, I'd like to see you if you don't mind.
He said, I'd love to, Dad, if I can find the time.

You see my new job's a hassle and the kid's with the flu,

But it's sure nice talking to you, Dad, it's been sure nice talking to you.

And as I hung up the phone it occurred to me

He'd grown up just like me, My boy was just like me.

Story Songs, Ltd. ASCAP

By THE DAMEANS

I remember when I was little — in the days when I spent a lot of time on the screen porch and talked to the mailman and waved to the mechanic across the street. I remember listening for the sound of the trolley in the late afternoon, straining for the first glimpse of the familiar figure with the hat and the briefcase as he returned home to me and Mom after a long day.

He was tired, sure, but every once in awhile (not too often because special moments are best when they're

surprises) he'd grab me up and we'd go out looking for the choo-choos. Boy, what a treat! Just him and me riding around, down to the tracks by the levee back by the old gambling house, or anywhere we two adventurers hoped to find an old locomotive chugging a load and bringing cheers and waves from a kid with his dad. And if the engineer or the man in the caboose waved back. Mom would hear about it for days.

There were lots of times like these I guess I could go on and on about the things he used to do with us — things which didn't make sense in the adult world of all work. He sure knew how to play, and the funny thing is that he looked like he enjoyed every minute of it.

I know I'm lucky, Dad, especially when I hear Harry Chapin sing of regrets and broken nursery rhymes. It wasn't that way with us and it won't be. Sorry I had to be out of town for your birthday this year. This is a present from one who loves you and hopes he can love as you showed him how.



SIMPLE, joyful moments of sharing between father and son are all too often missing from family life, as Harry Chapin points out in his song. "Like father, like son," the saying goes — and the father who is loving and giving toward his child will help that child also become loving and giving.

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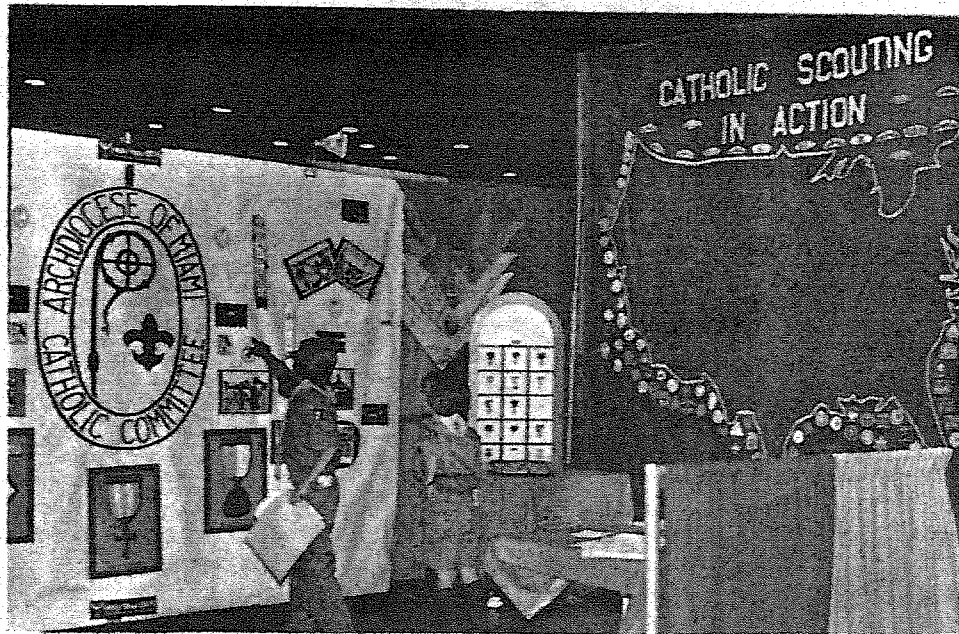
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BOY SCOUTS and Cub Scouts from Catholic-sponsored troops throughout the Archdiocese were represented at Frontiers '74, the annual Scout Show sponsored by the South Florida Council of the Boy Scouts of America. At the Archdiocese of Miami Catholic Committee booth (above), scouts could look at a map depicting patches from Catholic troops from all over the country; the various religious emblems awarded to scouts for work in their faiths; photos of events in which Catholic troops participated; and other items of interest to all scouts and adults interested in scouting.

Miamian brings sunshine to Ohio football squad

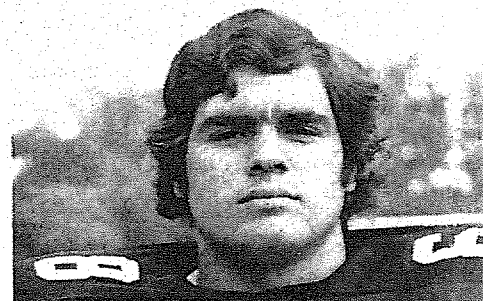
Heidelberg College may not be too well known to most Miamians; but Miami means more than just a resort area to the 124-year-old Tiffin, Ohio, school.

George Suarez, a 5-10, 200-pound June graduate of Christopher Columbus High School, played enough on the Student Princes' varsity this past season to earn a varsity letter in football.

"If it had not been for the seniors in front of him, I think Suarez could have done it all for us this season," said head coach Pete Riesen.

"George is a natural guard. He has good speed and good technique, and he is a hitter, which he adequately demonstrated on the specialty units."

Offensive coordinator Scott Renninger put it succinctly: "George has lots of guts, he is a hitter, and he is aggressive — and on top of that, he is a



George Suarez

swell kid. He is going to play a lot next year."

TO BE sure, Suarez did not pick Heidelberg out of a hat. It was sort of a friend-of-a-friend-of-a-friend-type arrangement, culminated by a personal visit of Riesen to Miami and a return visit to the Heidelberg campus last winter by Suarez.

At Christopher Columbus, Suarez earned three letters in football and three in track, where he threw the discus 161 feet 10 inches. In football he received All-City, All-Dade County and Prep All-American honors.

The son of Mr. and Mrs. Miguel A. Suarez, he was born in Cuba and moved to the United States when he was 5. He resides with a brother, Michael, at 1700 S.W. 92nd Ave., Miami.

Meanwhile, in Tiffin and at Heidelberg, the first snow of the season arrived, and Suarez had a great time strolling to the accompaniment of snow hurled by his Yankee friends. "It was beautiful," he said of the snow. "Back home, it's sunshine all the time."

Heidelberg coaches are hoping Suarez can keep the sunshine in their football program.

Sports, suds, search set scene for weekend

By JOAN BARTLETT
 • Maybe it's time we let parents in on "what young people are up to these days." A good way is to share with them. That's what's going on this weekend in two parishes:
 C.O.O.L. is sponsoring

Lima Parish. Call 757-6241, Ext. 260 for reservations.
 • Congratulations to first elected officers of Holy Family Parish's Youth Club: Maria Silveria, Pres.; Patrick Yanniello, Vice Pres.; Susan Kish, Secretary; Richard

• In order to help members of St. Bede's Parish to get to know one another, the CYO of St. Bede's and St. Mary Star of the Sea Parishes sponsors a coffee, donuts and orange juice sale after the 11 a.m. Mass on Sundays. Where there's food, there's youth...

November we sounded a call for used Christmas cards for children in a mission in India. By now you've probably received a few cards, so here's the address again:

Father Eugenio Petrin
 St. Paul's Catholic Mission
 P.O. Binnaguri, 735203
 Dist. Jalpaiguri,
 W. Bengal India

• Next weekend, enjoy a C.O.O.L. party and dance at Our Lady of the Lakes Parish Center, 8:30 p.m. Saturday, Dec. 21. Informal dress.

• At the beginning of

Be sure to write on the package "No commercial value" or "Used Greeting Cards" or "Printed Matter." And — a million thanks from Father Petrin.

YOUR CORNER

a Family Advent Day, with films, a special Mass and pot-luck supper at Our Lady of the Lakes Parish Center on Saturday, Dec. 14, from 1:30 to 7:30 p.m.
 A couple of brisk volleyball games between mothers and daughters and between dads and sons are scheduled for Sunday, Dec. 15 at 12:30 p.m. by Holy Redeemer Parish. This sounds good — let me know who wins.

• In case you need your wheels soaked again, another car wash will be held Saturday, Dec. 14 from 9-6, by the youth group and acolytes of St. John Bosco Parish. It's for people who have to stop suddenly.

• Last Search of 1974 is next weekend at St. Rose of

Reeder, Treasurer; and Brian Gaughan, Sergeant-at-Arms.

• Graduates of Immaculata-LaSalle: Are you aware that your Alma Mater is working on the formation of an Alumni Association? First venture will be an Alumni Christmas Luau on Dec. 21, 8-? p.m. for more info call 854-2334 or 235-0409.

• One of those grads, Neil Bernard Wedewer '71, is serving as executive editor of the Shako, the student literary publication at The Citadel military college in Charleston, S.C. Neil's parents are Mr. and Mrs. D. H. Wedewer, 1615 Country Club Prado, Coral Gables.

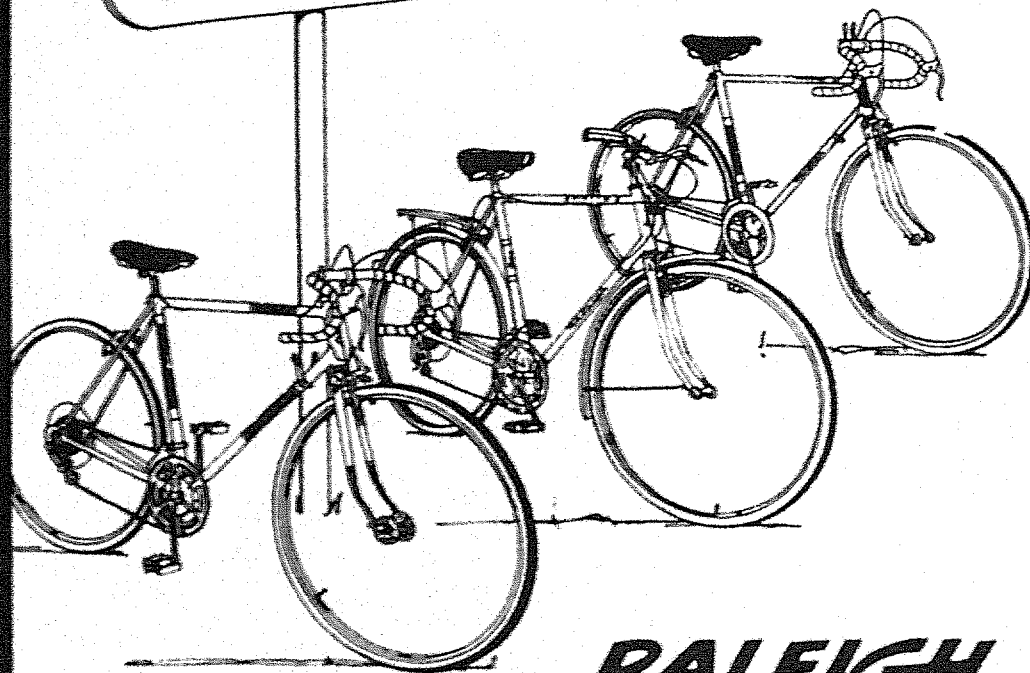
Chaminade in semifinals

Chaminade High School's football team takes its second step toward a state championship tonight (Friday) at South Broward Stadium.

Coach Vince Zappone's team meets Venice High School at 8 p.m. in a semifinal game of the AAA competition.

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Arabs & Jews

Arabs and Jews can live together peacefully in the Middle East as soon as they are no longer being used as pawns in political maneuverings, in the opinion of the executive secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

Father Edward Flannery, S.J., in an interview with the Voice, expressed optimism for the future of Middle East peace, but only if the political and military differences between Arab and Israeli governments are settled through negotiations.

"The decision at Rabat to name Yasir Arafat as the sole representative of the Palestinians was a great mistake, one the Arab nations will one day regret," the author of books and articles on anti-Semitism and winner of the 1965 National Brotherhood Award of the National Conference of Christians and Jews said.

"THE naming of Arafat may put an end to peace negotiations, because the chief objective of the PLO (Palestine Liberation Organization, of which Arafat is the head) is the destruction of the state of Israel."

Claiming that Arafat disguises his wish to eliminate Israel behind euphemisms, he expressed the opinion that the "secular democratic state" which Arafat is demanding as a solution to the Middle East problem would in reality be an Arab-controlled country.

"The simple fact is that to achieve that goal would require a war to the death between Israel and the Arabs," he said.

"The Israelis have no intention of giving up their state in favor of a mythical secular state,

"The Israelis have no intention of giving up their state in favor of a mythical secular state, which means a state with an Arab majority."



FATHER FLANNERY

which means a state with an Arab majority."

ALTHOUGH Arafat has gained a good deal of backing since the Rabat meeting of Arab leaders, Father Flannery questioned whether the PLO leader can really speak for the Palestinians as a whole.

Pointing to the disagreement among terrorist groups on strategy, aims and leadership; and the disunity of Palestinians living in Jordan, in the West Bank area, and in Israel proper; he said Arafat's leadership is due mainly to a lack of other people in a position to be leaders.

"Arafat only represents one point of view; ordinarily the leadership among the various groups of Palestinians would be expected to, and want to, represent them," he said.

The question today is not "should there be a Palestinian state?" but "should there be a second Palestinian state?" he said.

Jordan, which contains a Palestinian majority, is one such state, he explained; the question is whether another Palestinian state should be formed from the West Bank and Gaza Strip areas.

THIS issue is where Father Flannery, who openly admits to a pro-Israeli position, diverges from current Israeli thought.

Israel has found the idea of a West Bank-Gaza

UNCONTROLLABLY crying at the mass funeral held for the 25 children murdered by Arab guerrillas at Maalot, an Israeli mother expresses the grief and frustration experienced by those who lose loved ones to indiscriminate terrorism.

Strip state unacceptable, but Father Flannery thinks that at the proper time a new state could be workable.

"It is true that a second Palestinian state would be difficult to sustain in the present situation," he said. "But in a climate of peace, wherein there would be cooperation between Israel, Lebanon, Jordan and Egypt, such a state could survive if created at the proper time, when some of the more basic issues are resolved."

He cited among the basic issues a guarantee of the existence of Israel, which would entail a declaration of nonbelligerence by Arab governments; and secure boundaries for Israel.

Explaining that it would be unfair to Israel to return to the pre-1967 boundaries, which the Israelis say are indefensible, Father Flannery said that arrangements whereby Israel could hold small corridors for defense purposes through the disputed territory are negotiable.

"THE hope has always been in negotiation; that is why Arafat as the Palestinian representative obviates the possibility of talks at Geneva," he said.

"You can't expect the Israelis to sit down in negotiations with a man or organization that is dedicated to the destruction of Israel."

Answering criticism of



Israel's treatment of Palestinians in the country itself and in the occupied territories. Father Flannery said that although the status of many Palestinians in Israel is not as good as that of many Israelis, "I have never seen evidence of oppression or serious discrimination."

"Whatever discrimination exists is due more to sociological causes than to political ones; there is no conscious policy to suppress Arabs," he said, expressing the opinion that the situation is like that of the blacks in America — in theory they are equal, but de facto they are not.

HE also cited the situation of war that exists between Israel and the Palestinian terrorists as a stumbling block in providing all the care the Arabs need, while noting that he has seen the government and private groups make efforts to help the Arabs in the areas of housing, education and social welfare.

Palestinians in the occupied territories are given a good deal of freedom, he said, although the government must take security measures neces-

sary to protect their hold on the land.

"The occupation of the West Bank must be considered one of the most benign military occupations in history," he commented, admitting that some mistakes have been made — "but where haven't mistakes been made?"

Lod Airport, Munich, Ma'alot — these names of places where Palestinian terrorists have massacred innocent civilians bring a note of bitterness to Father Flannery's voice as he speaks of the guerrilla warfare that is being waged in the Middle East.

"THERE is no comparison to be made between Arab terrorism and Israeli retaliation," he said, explaining that to his knowledge, the Israelis, who consider themselves

at war with the terrorists, strike only where they believe the enemy is training or operating.

"It is not the policy of the Israeli government to kill civilians — unfortunately, it happens in this kind of war, but it is not policy," he emphasized.

Calling for all sides to be willing to compromise and come to a peaceful settlement of their differences, Father Flannery expressed his belief that many Christians have, unfortunately, served as a divisive force in Israel.

"The task of Christians is to hasten the day when peace can come about," he said.

"Our task should be reconciliation and healing — but we have not made much effort yet." —G.W.

"There is no comparison to be made between Arab terrorism and Israeli retaliation."

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Blessing of 3 new churches set

Continued from page 1

"The people loved to go there — many had never been to the track except for Mass."

EVENTUALLY the parish rented a warehouse to replace the race track church, but they outgrew the parking lot. They are continuing to use the facilities of Northeast High until the new building is blessed.

The new church, designed by local architects Joseph T. Romano Associates, is located at McNab Road and Andrews Avenue, Fort Lauderdale, and features bronze glass windows which give natural light within the facility. The roof changes from flat over the area that seats a congregation of 450 people, to a gable over the sanctuary.

The facility also includes a multi-purpose area and rectory.

Father Grogan, commenting on the beautiful surroundings of the new church beside the Cypress Creek Canal, still looks back fondly on the race track days:

"It really helped with the collection — instead of taking their money to the betting window, the people put it in the collection baskets!"

Father John C. Mulcahy, pastor of St. Ignatius Loyola parish, had a hard job on his hands when the decision was made four years ago to form the new parish out of St. Clare parish.

HAVING just completed the building of a permanent facility for St. Clare Church, the people assigned to the new parish were upset at the thought of starting all over. They had made friends in the old parish, had their children in school, and they were settling into the newly-built church.

"The most important thing that got the parish together was visitation — I went to each family in the parish just to introduce myself and get to know the people," Father Mulcahy said.

The visitation is something he has continued to do, dropping by the homes of new families to chat "and let them know I am here and I care."

Introduction of a social program almost immediately helped to unite the young families that comprise most of the parish, he added.

"We emphasized 'love your neighbor' and formed the parish into a real Christian community."

Even with setbacks like the closing of the computer plant where many parishioners worked, Father Mulcahy's visitation and ongoing, interesting programs helped knit the parish into a warm community — so much so that when the new church finally got underway, parishioners volunteered their own time and money to landscape the property, install decorative locks on the building, furnish a public address system and build a bell tower, none of which would have been possible without the volunteer work.

THE design of the new church allows the chapel and multi-purpose room to form four bays when the di-

viders are opened, keeping continuity when large crowds require use of the extra space.

Located at Holly Drive and N. Military Trail, the Church, designed by Theodore E. Davis and Associates, can expand seating capacity from 300 to 600 persons.

Future plans call for an additional multi-purpose room, more classrooms, a rectory and the volunteer-built bell tower to add to the newly built chapel, multi-purpose room, five classrooms and kitchen.

A spark of the spirit of ecumenism ignited the formation of St. Bernard parish three years ago, when Christ the King Lutheran Church offered to let the new Catholic parish use its facilities.

"Pastor Ronald Hickman has been very kind and generous in working out a schedule to accommodate us," Father Michael Hourigan, pastor of St. Bernard parish, said.

Holy Day and Saturday Masses, as well as religious education classes, are held at the Lutheran church, and the facilities of Village Elementary School are used for Sunday Mass.

Father Hourigan noted that he and assistant pastor Father Leo Coppens, O.M.I., have had dinner with the Lutheran pastor and his wife several times, forming a friendship which is likely to continue even after the new church is finished.

Father Hourigan remarked about the solidarity of the Christian community that has developed in the parish.

"Everyone in all the organizations have been great — they are the quiet heroes and heroines working to bring the parish together," he said, noting that many people have personally mentioned to him the closeness of the parishioners.

"Many of our members are retirees from the North who are used to belonging to parishes their parents built, and they want to have the same kind of parish here."

Approximately 800 people can be accommodated in the new center, located at 8371 NW 24 St. in Fort Lauderdale. The structure, designed by Miami architect Murray Blair Wright, includes a chapel, a meeting area and offices for the parish priests.

As they look forward to the blessing of their new houses of worship, the eagerness and devotion of the priests and families of the three parishes are a reflection of the expansion of the Church and growth of the Catholic population in South Florida.

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Acaba de cumplir los 25 años de su fundación la Obra de Cooperación Sacerdotal Hispanoamericana, fundada por los obispos de España — como el propio nombre revela —, para promover la cooperación sacerdotal con los pueblos de América.

Durante estos 25 años la OCSHA ha sido cauce de la generosidad apostólica del clero español e importante apoyo en la revitalización pastoral de la Iglesia en los pueblos hispanoamericanos.

Para la Arquidiócesis de Miami este vigésimo quinto aniversario de la OCSHA tiene una significación muy especial. La OCSHA fue fundada y concebida teniendo en mente lo que se llama Latinoamérica. Sin embargo, la Florida fue considerada en los planes de la Obra, lo cual fue una bendición para esta región.

Hoy Miami es una ciudad bilingüe y bicultural. En el territorio de la Arquidiócesis de Miami hay en la actualidad más de medio millón de personas de habla hispana. Contamos hoy con sacerdotes cubanos, colombianos, mexicanos, norteamericanos que hablan español, además de los españoles. La comunidad hispana practica su fe en su propio idioma y ciertamente en poco más de una década han florecido movimientos apostólicos que nos hacen contar con un cristianismo hispano activo y militante. Buena parte de ello hay que acreditarlo a los sacerdotes que fueron enviados por la Obra de Cooperación Sacerdotal Hispano-Americana.

Cuando todavía era incipiente el éxodo cubano, ya Miami contaba con varios sacerdotes de la OCSHA que fueron los primeros en organizar y coordinar el apostolado en español. Gracias a esos sacerdotes, los primeros que llegaban desorientados y abatidos a una tierra extraña encontraron asistencia espiritual en su propio idioma, en su propia cultura. Encontraron un sacerdote que les entendía y les comprendía.

Los sacerdotes de la Obra ya estaban aquí, trabajando con los obreros agrícolas migratorios de origen mexicano, y puertorriqueño, así como con los núcleos de turistas, inmigrantes y exiliados que venían de Cuba o de otros países latinoamericanos.

A través de los últimos años la Obra ha continuado velando por las necesidades pastorales de la comunidad hispana de la Florida. El sacerdote de la OCSHA trabaja en parroquias urbanas y rurales, entre cubanos, mexicanos, borincuas, chicanos e hispanos de todas las procedencias. Su labor apostólica ha sido efectiva entre cada grupo, porque en definitiva son sacerdotes españoles y España supo sembrar en los pueblos que fundaba su fe, su cultura y sus tradiciones. Por encima de superficiales diferencias en acento o pigmentación entre cubanos, mexicanos o centroamericanos, en lo hondo todos son hispanos, descendientes de una misma madre, España. Con virtudes y defectos similares.

La Iglesia de las Américas, y en este caso la Iglesia de Miami, está en una deuda de gratitud con la Iglesia de España, por estos sacerdotes que nos ha enviado, que han dado testimonio de generosidad y entrega ilusionada con la meta de salvar pueblos y almas para Cristo.

SACERDOTES DE LA OCSHA EN MIAMI:

Los primeros en llegar: Luis Altonaga, hoy retirado en la parroquia de St. Michael; Xavier Morrás, párroco de St. Michael; Antonio Navarrete, fue párroco de St. Agnes y St. Hugh, hoy retirado en la parroquia de Sts. Peter and Paul; Columbian Virseda, hoy retirado en Madrid.

Otros sacerdotes de Ocsa son José Azcoá, San Juan Bosco; Miguel Goñi, párroco de St. Beede, Key West; José L. Hernández, St. Monica, Director de Cursos de Cristiandad; Mons. J. M. Juaristi, St. John Apostle; Juan M. López, párroco de St. Ann; Emiliano Ordax, St. John Apostle; José L. Paniagua, Sts. Peter and Paul; Balbino Torres, Our Lady of Lakes; Juan A. De la Calle, párroco de Sts. Peter and Paul; José Morillo, St. Ann.

Varios sacerdotes enviados por la OCSHA han regresado a sus diócesis en España o a otras diócesis en América después de dejar una estela de servicios en Miami. Entre ellos, los padres José M. Paz, Miguel de Arrillaga, José M. Moreno, Angel Naberán.

Dos sacerdotes de la OCSHA murieron durante su ministerio en Miami, los padres Javier Peralta y José González.

"La amistad es ayudar en amor y entrega fiel y duradera, con sinceridad y reciprocidad. Es poder comunicarse y compartir con apertura, sabiendo perdonar, llegando a conocer y querer a los otros empezando por el conocimiento propio."

A este concepto de la amistad llegaron unos 150 jóvenes hispanos de Miami reunidos en asamblea para estudiar el significado de la amistad durante el Día

de la Juventud efectuado el domingo en la Academia de la Asunción.

En sus conclusiones sobre la amistad esos jóvenes añadieron:

"En la amistad debe haber aceptación y generosidad incondicional hasta llegar a dar la vida por el otro. Dios es el modelo de la verdadera amistad. Como El, nosotros también tenemos que vivir en comunidad practicando la humildad y la caridad."

"Amistad es definirse, aceptarse y ser aceptado, como Cristo, modelo de amistad universal."

Después de estudiar a través de sociodramas y círculos de estudio las dificultades para lograr la amistad y las sugerencias para afianzarla, los jóvenes citaron entre las dificultades: egoísmo, vagancia, envidia, hipocresía, exclusivismo y entreguismo, odio, celos, miedo al rechazo o a que

los otros nos fallen, prejuicios.

Entre las sugerencias para mejorar la comunidad a través de la amistad: No juzgar por apariencias, procurar la unión, respeto mutuo, buscar al otro para perfeccionarlo y al mismo tiempo perfeccionarnos.

Participaron grupos juveniles de distintas parroquias y escuelas de Miami. Para más información, 757-6241. (Julieta Alvaré), Ext. 260.

"En la amistad debe haber aceptación y generosidad incondicionales hasta llegar a dar la vida por el otro.

Dios es el modelo de la verdadera amistad."



Suplemento en Español de "VOICE"

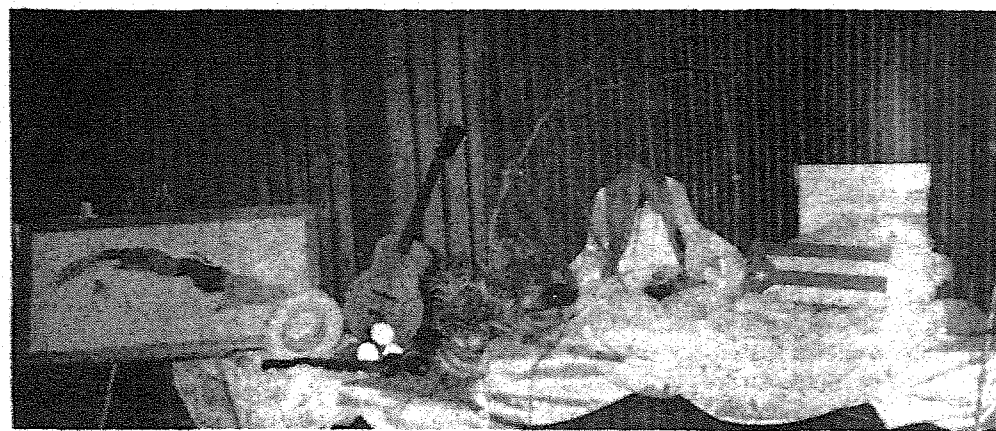
Día cultural latino en Lauderdale

Con gran alegría fue celebrado el 6 de Diciembre el "DIA CULTURAL LATINO" en la Parroquia de San Mauricio.

"UNIDOS EN EL ESPIRITU: UNO ANTE EL SEÑOR, así comenzamos a compartir este día de felicidad, de búsqueda y de gran interés por llegar a conocernos cada día mejor, dar algo de nuestras culturas, y tratar de caminar por el verdadero sendero del entendimiento, y así poder trabajar mejor para la Gloria de Dios y la salvación de las almas," dijo Sister Ada Sierra, una de las organizadoras.

El acto fue organizado por el Centro Catequístico Arquidiocesano de Miami.

El Padre Frederick J. Brice dio la bienvenida a Fort Lauderdale, y después las palabras del Padre Gerard LaCerra, Director del Programa



Rincon cubano en la parroquia de St. Maurice.

Arquidiocesano de Educación Religiosa.

La primera conferencia fue a las 10:15 A.M. "Cultura Cubana y Sociedad Americana", por el Sociólogo Dr. José Fox, Asistente Director de Relaciones Humanas de la Community Relations Board de Dade.

La segunda conferencia fue dada por el Padre Juan Sosa, Asistente de la

Catedral Santa María, y su tema fue "Educación Religiosa en la Comunidad Latina". Ambas conferencias fueron discutidas y comentadas entre los asistentes y conferencistas.

No faltaron los bellos rincones que habían sido preparados, entre ellos el de México con su Patrona, el sarape, su sombrero, pañuelos y bellas láminas. El de Cuba con su

Mapa y su Bandera, la caña de azúcar, el machete y el sombrero, la bata cubana, la guitarra, las maracas y el bongó.

FALLECIO EL DR. RODRIGUEZ HADED

Desde la ciudad de Chicago, donde residía, nos llega la noticia del fallecimiento del Dr. Manuel Rodríguez-Haded, que en Cuba fue presidente de la Juventud Católica, primero y de la Junta Diocesana de Acción Católica de Matanzas.

Rodríguez-Haded fue un sobresaliente periodista, director del Diario El Republicano, de Matanzas. En el exilio era asiduo colaborador de esta sección en español de The Voice (LA VOZ). Un amante de la historia de Cuba, los lectores tuvieron oportunidad en varias ocasiones de leer en estas páginas sus artículos de contenido histórico. Una oración por su alma.

Diez millones morirán de hambre

La Conferencia Mundial de Alimentos hizo recomendaciones de largo y medio plazo a las Naciones Unidas para amortiguar el hambre

entre los pobres, pero no logró resolver la suerte de 10 millones de seres humanos que sin auxilio inmediato van a perecer de hambre antes de

junio de 1975. Los mil delegados propusieron que las NU monten un consejo mundial de alimentos que fomente la producción y la distribución agropecuaria, acumule una reserva de 10 millones de toneladas de granos para ayudar a los países pobres, y un fondo económico para el desarrollo agropecuario de esos países. Es muy posible que en diciembre las NU aprueben el plan. Entre los 26 países en crisis de alimentos están Bangladesh, India y Pakistán. El Canadá prometió 10 millones de toneladas en tres años y \$50 millones de auxilio inmediato.



Las hermanas siamesas Clara (izquierda) y Altigracia Rodríguez, de Santo Domingo, República Dominicana, posan para el fotógrafo con su madrina, Caperuzia de Altamonte y el Padre Gabriel del Real después de su bautismo en el Hospital General de Filadelfia, donde fueron sometidas a una operación para separarlas.

PICNIC DEL APOSTOLADO

El domingo, 15 de Diciembre se celebrará el Día de la Antigua Alumna, en esta ocasión con un 'picnic' en el parque Robert King High. El lugar de partida será la Iglesia St. Michael después de la misa de las 11 y 15 A.M., según informa Margot Álvarez de Martín, responsable de Propaganda.

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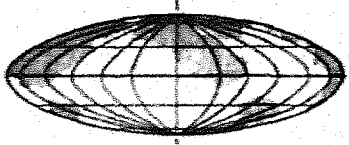
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RESPECTO A LA VIDA

Derecho de Asilo



Suplemento en Español de "VOICE"

ANTISEMITISMO: EL PEOR ODIO

El P. Eduard Flannery, coordinador de la Oficina para Relaciones entre Católicos y Judíos escribe en el New York Times que el antisemitismo "es el peor odio a través de la historia... que culminó al cabo de veintitrés siglos en el genocidio de seis millones de seres inocentes" (bajo el régimen nazi). El sacerdote condenó frases dichas recientemente por el Gen. George S. Brown, del comando supremo de las fuerzas armadas, quien exageró la influencia de los judíos en los bancos, la prensa y el congreso de Estados Unidos.

CRISIS DE ALIMENTOS "NO ES PA' BROMAS"

Mons. Joseph Bernardin, arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos (NNCCB) ha dicho que la crisis mundial de alimentos no es asunto para reírse, como no es tema para bromas el discurso que el Papa Paulo VI dirigió al congreso mundial de la FAO en Roma sobre ese tema y la población. Protestó así por la frase con que repitió el secretario de agricultura Earl Butz un chiste contra el Papa (sobre natalidad: "Si no la juega, para qué para reglas?"). El prelado agregó que "no bastan explicaciones; Butz debe cambiar su actitud y ver en su verdadera perspectiva moral la crisis de alimentos."

VIOLENCIA Y CONVERSION

Los obispos de Argentina al condenar la ola de violencia de terroristas y contra-guerrilla, la relacionan íntimamente con "una endémica crisis moral" que invade todas las instituciones y la vida individual de los argentinos hasta marcar la proliferación del vicio y de la falta de honestidad en los negocios. "No basta que se atenúe la violencia externa si no hay conversión según Cristo," dicen ya se acerca a los 200 el número de víctimas en una vendetta entre terroristas de izquierda y extrema derecha, en sólo lo que va de este año.

CONTRA LA PRENSA CONTROLADA

El cardenal Juan Landázuri de Lima se negó a dar declaraciones a su regreso del Sínodo de Obispos y de la reunión del Consejo Episcopal Latinoamericano en Roma, a la prensa peruana, "en vista de su falta de objetividad," dijo. Se refería a tergiversaciones del periódico gubernista Última Hora, de palabras pronunciadas por su obispo auxiliar Mons. Luis Bambaren sobre justicia social y la liturgia mariana de la Inmaculada, a las que tituló "La Iglesia apoya a la Revolución." Otros medios de comunicación controlados por la Junta de gobierno militar hicieron cosa parecida. La curia suspendió la misa solemne de la Inmaculada "para evitar que un acto religioso" sea usado con fines políticos. El gobierno militar con visos socialistas tiene ya seis años de reformas, muchas de carácter controversial, como la nacionalización de la prensa limeña y otros medios.

SANTERIA EN BRASIL

El cardenal Vicente Scherer de Porto Alegre dió la voz de alerta en una serie de conferencias por radio sobre el aumento de los ritos afro-paganos llamados Umbanda, practicados por unos 20 millones de brasileños, sobre todo en los barrios populares de las grandes ciudades. La defectuosa evangelización de los misioneros de la colonia y una indiferencia religiosa posterior son causa de este sincretismo religioso (o mezcla de creencias paganas y cristianas); pidió un esfuerzo de evangelización "de casa en casa."

ALABO EL PAPA ESPIRITUALIDAD JESUITA

El Papa Paulo VI pidió a los Jesuitas, reunidos en convención general aquí, que realicen "una puesta al día de su apostolado en forma equilibrada y sana." Alabó también su fuerte espiritualidad y las características intelectuales de su tarea en el mundo. Les advirtió que no dejen llevar "por la tentación moderna de la duda sistemática, incertidumbre sobre la propia identidad y el deseo de cambio a secas." Señaló que síntomas de disensión interna afectan nocivamente al resto de la Iglesia, y les exhortó a renovar en las fuentes de su fundador San Ignacio la fuerza y el enfoque para continuar su misión en el mundo moderno.

CONTRA VIOLENCIA EN IRLANDA

Los obispos de Inglaterra y Gales condenaron la ola de terrorismo relacionado con la violencia en Irlanda del Norte, y llamaron a la explosión en Birmingham que mató a 19 personas e hirió a 184 a fines de noviembre, "un asesinato brutal" que ningún cristiano puede justificar por ninguna razón. Pero agregaron que hay que irse a las raíces de la violencia y corregir las injusticias que prevalecen en la zona afectada.

Por el
DR. MANOLO REYES

Una de las instituciones jurídicas más respetadas y observadas a través del mundo es la Legítima Defensa.

Por medio de ella una persona puede repeler una agresión real y actual, no provocada, ni buscada de propósito, a fin de evitar un mal mayor.

Tal es como reza el concepto de la legítima defensa. A través de los siglos ésta definición ha sido mantenida y conceptuada en los códigos del mundo, con la característica esencial que la agresión tenía que ser real y actual.

Con el desarrollo de la vida moderna, la tecnología, la vertiginosidad y el progreso del momento actual, el concepto fué ampliado a la agresión real y actual... o a la agresión subjetiva.

¿CUAL es la diferencia? La agresión real y actual es aquella que se verifica en forma indubitable por otra persona contra el sujeto que ejerce la legítima defensa.

Y la agresión subjetiva es la que se efectúa en la mente del mismo sujeto sin tener que ser cierta o verdadera.

Tal es el caso de dos personas que riñen. Y cuando son separados, uno de ellos amenaza al otro de muerte. El amenazado desarrolla cierto temor ante esa amenaza y empieza a andar armado. Y un día se encuentra a cierta distancia de aquel que lo amenazó.

Este último hace un gesto que es interpretado por el amenazado como que vá a esgrimir un arma y saca su pistola, dispara sobre el otro individuo y lo hiere. Cuando se aclaran las cosas, se sabe que el herido no llevaba arma alguna, y sólo iba a sacar su pañuelo. Pero el amenazado ante ese gesto, sintió se formó en su mente en forma subjetiva o putativa — no real — que iba a ser atacado... y repelió la supuesta agresión. Los tribunales de justicia han aceptado ésta tesis y así ha nacido a la luz jurídica la legítima defensa subjetiva o putativa.

TODA ésta explicación la hemos hecho para empezar a afrontar el derecho de asilo. Somos de los que mantenemos el concepto — quizás muy moderno — pero muy cierto, que el derecho de asilo debe concedérsele a cualquier persona que huya de su patria por sentir que está siendo perseguido real o subjetivamente. Ya sea porque efectivamente es objeto de persecución por su forma política de pensar o desenvolverse. Ya sea porque él se figura que irá a la cárcel o sufrirá

un mal mayor por su posición política, aunque las apariencias indiquen lo contrario.

En este punto quisiéramos hacer énfasis en el hecho que las naciones del mundo deben cuidadosamente estudiar la situación del derecho de asilo en las personas que lo requieren. Y no rechazar su solicitud por el simple hecho que la nación asilante tiene relaciones diplomáticas con la nación de origen del asilado. Este hecho en si no es suficiente para configurar una negativa del derecho de asilo. Hay que ponerse en el lugar del asilado, conocer las razones de su pedimento, interpretar sus sentimientos y concedérselo aún cuando el temor que lo asiste sea sólo putativo o subjetivo.

El derecho de asilo es una forma humana de ayudar al desvalido, al perseguido, al que huye de la opresión y la tiranía, según su criterio.

El derecho de asilo protege la integridad física del asilado contra sus perseguidores. Hay que hacer una diferencia bien clara entre aquel que comete un delito común y es perseguido por las autoridades del país donde se produjo el delito. Y con aquel que sin haber cometido delito común alguno, es perseguido por la policía real o política de un estado debido a su pasado político, debido a sus ideas quizás contrarias al régimen en el poder, quizás es perseguido porque representa una amenaza política para sus perseguidores.

El derecho de asilo representa la protección que una bandera extranjera, que un país cualquiera le brinda a un ciudadano, o grupo de

ciudadanos sobre los cuales está por caer el peso político del poder nacional, no por transgresión de la ley penal, sino por el comportamiento político de cada cual.

A través de décadas en este siglo es cuando más fuerte se ha hecho patente la protección al derecho de asilo. Y principalmente en las latitudes latinoamericanas.

Aunque desafortunadamente hay que señalar que ha habido latitudes en que los gobernantes, con un soberano desprecio a la ley nacional, a los tratados internacionales, a las costumbres y a los principios generales del derecho, han hecho caso omiso del derecho de asilo y han violado la protección impartida por representantes extranjeros a nacionales que huían de la opresión y la persecución política.

Y ASI se ha dado el caso de legaciones y embajadas que han sido violadas, penetrando la fuerza pública para arrestar, detener o capturar a aquellos que solos, inertes, impotentes, han tratado de buscar la protección del derecho de asilo.

Lo corriente es que exista un tratado o acuerdo de asilo político entre dos naciones para que cada cual respete ésta institución jurídica.

Y el país asilante una vez que concede su protección tiene la obligación de velar por la integridad

del asilado. A la vez que el país del cual huye el asilado, tiene la obligación, según los tratados y la costumbre internacionales de otorgar el permiso de salida del país a su nacional.

En otras ocasiones lamentablemente este permiso de salida se demoró por semanas, meses y hasta por años, dándose el caso vergonzoso a los ojos del derecho internacional, que las legaciones y embajadas se han convertido o rácticamente en carceles para los asilados.

En algunas ocasiones hay países que no reconocen el derecho de asilo. O que no tienen tratado o acuerdo internacional con otros países garantizando el derecho de asilo.

Sin embargo, el uso internacional es tan fuerte, que políticos y dignatarios hasta eclesiásticos se han ubicado en las legaciones o embajadas de éstos países huyendo de la persecución política. Y allí se han mantenido, porque aunque esos países no reconozcan el derecho de asilo, la costumbre internacional sí la permite.

Y así se ha dado el caso de grandes personajes que han permanecido por muchísimos años, virtualmente prisioneros de esas embajadas o legaciones, pero no han caído en las manos de sus perseguidores políticos.

Y como ejemplo de lo que puede hacer el derecho de asilo puede decirse que una gran nación fué una realidad mundial, gracias al mismo, aunque no en la forma en que hemos descrito hasta aquí, sino en principio, o en espíritu, o mejor descrito, en forma rudimentaria.

En el año 1610, un barco llegó a tierras americanas. Ese barco llamado "Mayflower" traía a bordo a 101 peregrinos que venían huyendo de la persecución religiosa.

CLARO que no tenían embajada o legación donde asilarse. Pero Dios, en su infinita bondad, les concedió el poder de ubicarse en éstos grandes predios de un continente nuevo y pujante.

Y así nació la gran nación Estados Unidos de América. Ese es el derecho indubitable de un ser humano a ser libre, aún cuando sus ideas políticas o religiosas, choquen con las de los dirigentes en el poder de su país.

Ese es el derecho de asilo.



La Puerta Santa de Roma, que se abre, el Día de Navidad para dar inicio a las celebraciones del año Santo en Roma, es observada por un grupo de turistas. Se espera que millares de peregrinos de todas partes del mundo acudiran a Roma durante el próximo 1975, con motivo del Año Santo.



¿"Eres Tu el que

debe venir"?

Por REV. JOSE P. NICKSE

Juan se enteró en la cárcel, de las obras de Cristo, por eso envió a sus discípulos a preguntarle: "¿Eres Tú el que debe venir o tenemos que esperar a otro?" Jesús les contestó: "Vayan y cuéntenle a Juan lo que han visto y oído: que los ciegos ven, que los cojos andan, que los leprosos quedan sanos... y que se predica el Evangelio a los pobres. Feliz aquel que al encontrarme no se aleja desconsertado."

Mt. 11:1-6

Todos conocemos el terrible poder destructor de un huracán. Todavía no han sanado las heridas infligidas por el huracán Fifi a la hermana república de Honduras. Pero después de la tempestad viene la calma. Siempre que pasa el huracán, un sol resplandeciente brilla en el claro cielo azul tropical. Después de la tormenta viene la paz.

Muchos judíos del tiempo de Cristo pensaban que así iba a comenzar la era mesiánica. Muchos pensaban que el Mesías vendría como un gran huracán, y arrasando con los enemigos de Israel, traería un nuevo día de paz. Esperaban un Mesías poderoso, capaz de destruir a los que oprimían a Israel. Juan el Bautista, preocupado en la prisión, espera y ansia la manifestación del Reino de Dios. Quizás él también espera que Cristo sea ese Mesías político que tomará el trono de Israel. Por eso manda a sus discípulos a investigar. ¿Acaso es Jesús el enviado de Dios? ¿Vendrá a desatar la tormenta de Yavé?

Jesús contesta con una profecía de Isaías. El reino de Dios se manifiesta en el poder de Cristo de sanar, de consolar, o sea, de servir. ¡Qué gran lección para nosotros! Primeramente, que no basta con decir que somos cristianos; hay que serlo. Jesús no dice "Si, soy el Mesías," sino señala su ministerio. Nosotros somos cristianos intelectuales, somos católicos de "nacimiento" (como si católico se pudiera nacer). Pero el verdadero cristiano es el cristiano de acción.

Los discípulos de Juan se encuentran a un Mesías que no viene a reinar sobre un trono político. Viene a servir. No viene a dominar; viene a compartir. No viene a controlar, a subyugar; viene a liberar. Y cuantas veces nosotros los cristianos, a través de los siglos, hemos convertido el reino de Cristo, en un reino de poder humano. Para aquellos que tienen una visión miópica de Dios, la Iglesia debe ser poderosa, llena de leyes y preceptos, museo del pasado y no vidriera del futuro.

El evangelio nos habla de un Dios pobre, de un Dios humilde, un Dios compasivo. Un Dios que invita, no fuerza. Un Dios que perdona, no condena. Un Dios que es sincero y siempre fiel a su promesa. Ese es el Dios que viene a manifestarse en Cristo. Es el amor de ese Dios lo que trae la salvación de los hombres. Por eso es que los cojos andan, los ciegos ven y los sordos oyen.

Ese es el Dios de los cristianos. Ese es el Dios que podemos encontrar en la predicación de Cristo. Ese es el evangelio, el mensaje de alegría de Dios. Ese es el Dios que esperamos en Navidad.

La Iglesia hoy es el Cuerpo de Cristo. Tenemos que continuar la misión salvadora de Cristo. No por nuestros propios méritos, sino por su gracia que siempre nos acompaña. Al igual que Juan el Bautista, nosotros a veces dudamos de la misión de Cristo. En la prisión de nuestros problemas quisiéramos, como Juan, un Mesías que viniera como una tormenta. No queremos aceptar la situación de nuestras vidas. Olvidamos que la salvación de Dios es mucho más que la solución de nuestros problemas económicos, familiares o temporales.

Cristo dice "Feliz aquel que al encontrarme no se aleja desconcertado." Vamos a buscar a Cristo este Adviento dispuestos a aceptarlo y a quedarnos con Él.

¿Pueden los laicos opinar en la Iglesia?

En la parroquia a la que pertenezco oigo a menudo criticar la actitud del obispo y de ciertos sacerdotes, a laicos, hombres y mujeres. Yo creo que la culpa de tal desbarajuste la tiene nuestro propio párroco, el cual, animado del más ferviente espíritu conciliar, no se cansa de decir que "también los laicos somos Iglesia" y por tanto debemos opinar sobre los problemas que le conciernen, en forma activa, y no quedamos como meros espectadores. Yo, en cambio, veo que vamos hacia un entrevero, en que cada cual opina como se le da la gana. He aquí mi duda: ¿Puede opinar un laico en la Iglesia?

No sólo puede opinar el laico, sino que debe hacerlo. Pero ¡cuidado!, con las

La suya o la que — siempre en orden moral — se suscite en su medio hallará aquí nuestra respuesta. En su consulta no omita nombre y apellido, dar la residencia y documento personal. Si lo prefiere, contestaremos al seudónimo que nos indique. Escriba a VOICE, P.O. Box. 38-1059, Miami, Fla. 33138

una responsabilidad muy grave. Esa responsabilidad impone otra: conocer profundamente la Iglesia y los problemas de que se va a opinar.

Porque, una cosa es preocuparnos los laicos por los problemas de la Iglesia y en forma activa, y otra muy distinta creernos autoridad suprema e intérpretes de la fe, y juzgarlo todo desde nuestro punto de vista

personal, incluyendo los obispos y el Papa, quienes son los que en materia de fe y moral tienen la última palabra.

Desgraciadamente se ha visto en los últimos tiempos, tanto a los "conservadores" como a los "progresistas" invocar la autoridad del Concilio y del Sumo Pontífice para condenar a quienes no pensaban como ellos.

Cartas a una conciencia

UN MUNDO plagado de tibios

¡Cuántas veces no criticamos a esas personas que se aburguesan en los gustos, en el trabajo, en los temas de conversación...! Y, ¿con qué derecho? Nosotros, ¿no nos aburguesamos en las cosas de Dios? El mundo está lleno de buenas personas: honestas, amables, incluso piadosas, pero tibias y mediocres.

"Me basta con lo que hago..."
"Soy una buena persona."

"Estoy en paz con Dios."
¿Para qué complicarme?
En muchas ocasiones habremos escuchado y escucharemos esta voccecilla que nos detiene: ¿Para qué complicarnos la vida si somos personas decentes?

¿UN CODIGO DE DECENCIA?

"Justamente." Los fariseos quisieron transformar el Evangelio en un código de decencia; y no es sólo la decencia lo que Cristo vino a predicar. En el cristianismo no se trata solamente de cumplir, sino de amar, y ningún tibio se excede en el amor de Dios. Por el contrario. Al tibio le interesan otros asuntos: "¿Hasta dónde puedo llegar en tal acción sin que llegue a ser pecado?" Así sólo se vive la religión bajo el espectro de las limitaciones. Pero Cristo vino a poner afirmación en la tierra. "Ama y haz lo que quieras," nos dice San Agustín. Porque a quien ama realmente, ya no le interesa saber hasta qué punto exacto debe llegar con tal de no condenarse.

Es curioso: ¿cuántos viven una vida preocupados de la perdición sin detenerse ni una sola vez a pensar en la mediocridad, el peor de los males? No se trata de cambiar de un momento a otro, de pasar del negro al blanco, de la noche al día, del pecado a la santidad: se trata sí de cuidarse de no caer en esa mediocridad ambiente que va corroyendo imperceptiblemente a tantos y a tantas. Se trata de recomenzar, de saber levantarse, para vencer el desánimo que corroe las

aspiraciones hacia las alturas. A Cristo no le importa que no le alcancemos en una línea recta hacia arriba, siempre ascendente. Todos tenemos altibajos. Sólo se nos pide la humildad para levantarnos y saber comenzar de nuevo. ¿Cuántas veces? Hasta setenta y siete, le dice el Señor a Pedro. Esto equivale a decir: "Indefinidamente" San Agustín divide al mundo en dos ciudades: la de Dios y la de los hombres. En la primera, el nombre busca a Dios y se desprecia a sí mismo. En la segunda, se busca a sí mismo y desprecia a Dios. Pero hay algunos que permanecen en lo que podría llamarse en un terreno neutral. Es a esos a quienes se refiere San Juan en el Apocalipsis: "Conozco bien tus obras, que ni eres frío ni caliente: ojalá fueras frío o caliente. Más por cuanto eres tibio y no frío ni caliente, estoy por vomitarte de mi boca."



Suplemento en Español de *VOICE

NO SEAMOS INDIFERENTES

En el mundo hay dos ambientes mediocres y tibios, que conducen al debilitamiento espiritual; también hay ambientes fríos y cálidos. Los ambientes cálidos nos dan calor; en los fríos necesitamos abrigo. ¿No podemos encender estos últimos con nuestro propio calor? Nadie ha venido al mundo de contrabando. Cada uno tiene su misión. Los cristianos, ¿influyamos en el medio? ¿O tibios y mediocres esperamos y dejamos que el medio influya en nosotros? Si queremos alcanzar la vida eterna; nuestro peregrinar en la tierra nos exige lucha, esfuerzo y negación continuos. Nuevamente es

San Agustín quien nos recuerda: "Camina seguro en Cristo, camina, no tropieces, no caigas, no mires atrás, no te detengas en el camino, no te apartes de él. Con tal que cuides esto, habrás llegado."

En nuestro camino, siempre hay enemigos al acecho: amor propio, pasiones, el demonio — que existe —, circunstancias del ambiente, el mal ejemplo. El camino se hace fácil o difícil.

Muchas veces incluso, para probar nuestra rectitud de intención, parece que el mismo Señor nos quita su apoyo. Pero sólo venciendo los obstáculos, se robustece un alma.

CAMINO A LA SANTIDAD

El camino a la santidad es largo y muchas veces duro. Llegaremos sólo si somos capaces de luchar contra la tibieza, la mediocridad, el desaliento; este particular estado de ánimo tiene causas precisas: falta de lucha, pecados veniales deliberados, propósitos que no se cumplen, soberbia. La persona humilde es capaz de recomenzar, pues se duele de no haber agradado más a Dios. La persona soberbia no es capaz de levantarse: siente desagrado consigo misma por no haber sabido vencerse.

La tibieza, por lo general, no nace de una caída por muy grande que esa sea. Nace cuando el alma abandona la lucha y cuando falta el alimento espiritual: vida de oración, sacramentos, mortificación. Y el desaliento, entonces, adormece el alma. Alguien comparó la tibieza a una pendiente resbaladiza, que poco a poco va alejándose de Dios.

De nosotros depende recoger o no la mano que el Señor nos tiende, aunque ya hayamos resbalado unos cuantos metros por la pendiente. El cristiano tiene la gracia de Dios necesaria para levantarse después de cada caída hasta setenta veces siete. Cristo tan sólo le pide humildad.

ORACION DE LOS FIELES

Tercer Domingo de Adviento (15 de diciembre)

CELEBRANTE: En este tiempo de Adviento, estamos tratando de disponernos a entender mejor el misterio de Dios, que se hizo hombre. Unámonos para pedirle a Jesús que venga a todos los que tienen necesidad.

LECTOR: La respuesta será, "Señor, ten piedad."

1. Que el Señor Jesús enriquezca con sus dones espirituales a nuestro Santo Padre, a nuestro arzobispo y a todos los que influyen la vida del pueblo de Dios, oremos:

2. Que el Señor Jesús bendiga el mundo con su paz y con la protección de su amor, oremos:

3. Que el Señor Jesús guíe a todos aquellos que tienen la autoridad, a buscar el bien de todos los hombres, oremos:

4. Que el Señor Jesús cure a los enfermos, quite el hambre del mundo, y nos proteja de todo desastre, oremos:

5. Que el Señor Jesús nos guarde fieles a nuestra fe en Él, oremos:

CELEBRANTE: Padre nuestro, tu voluntad para los hombres es que no se pierda ninguno, sino que todos se salven. Oye nuestras oraciones y guía el curso del mundo en la paz. Te lo pedimos en el nombre de Jesús, tu Hijo, nuestro Señor. Amén.

J.M. FIELDS

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