

and the Word became Flesh...



'She gave birth to a Son...'

Now at this time Caesar Augustus issued a decree for a census of the whole world to be taken. This census — the first — took place while Quirinius was governor of Syria, and everyone went to his own town to be registered. So Joseph set out from the town of Nazareth in Galilee and travelled up to Judaea, to the town of Bethlehem, since he was of David's House and line, in order to be registered together with Mary, his betrothed, who was with child.

While they were there the time came for her to have her child, and she gave birth to a son, her first-born. She wrapped him in swaddling clothes, and laid him in a manger because there was no room for them at the inn. In the countryside close by there were shepherds who lived in the fields and took it in turns to watch their flocks during the night. The angel of the Lord appeared to them and the glory of the Lord shone round them. They were terrified, but the angel said, 'Do not be afraid. Listen, I bring you news of great joy, a joy to be shared by the whole people. Today in the town of

David a saviour has been born to you; he is Christ the Lord. And here is a sign for you: you will find a baby wrapped in swaddling clothes and lying in a manger.' And suddenly with the angel there was a great throng of the heavenly host, praising God and singing:

'Glory to God in the highest heaven, and peace to men who enjoy his favour.'

Now when the angels had gone from them into heaven, the shepherds said to one another, 'Let us go to Bethlehem and see this thing that has happened which the Lord has made known to us.' So they hurried away and found Mary and Joseph, and the baby lying in the manger. When they saw the child they repeated what they had been told about him, and everyone who heard it was astonished at what the shepherds had to say. As for Mary, she treasured all these things and pondered them in her heart. And the shepherds went back glorifying and praising God for all they had heard and seen; it was exactly as they had been told.

Luke 2:1-20



ESPAÑOL

Páginas 25, 26 y 27

THE VOICE

...a Savior has
been born to you



The birth of Jesus

Jesus' birth is celebrated in this painting by Barocci from Spain's Prado Museum. It recalls the words of poet Alice Meynell, "... when Heaven and earth changed place for one hour and Heaven looked upward into His Mother's face."

THE VOICE

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Christmas Masses set

Thousands of South Florida Catholics will commemorate the birth of Christ through participation in Solemn Midnight Masses on Christmas Eve and at Masses on Christmas Day in churches throughout the Archdiocese of Miami.

In the Cathedral of St. Mary, Mother Church of the Archdiocese, Archbishop Coleman F. Carroll will be the celebrant of Solemn Mass at Midnight to mark the Feast of the Nativity.

A Christmas Mass for shut-ins will be celebrated by Father John McGrath, Archdiocesan Director of Vocations, and televised by Ch. 10 at 9:30 a.m. on Wednesday, Dec. 25.

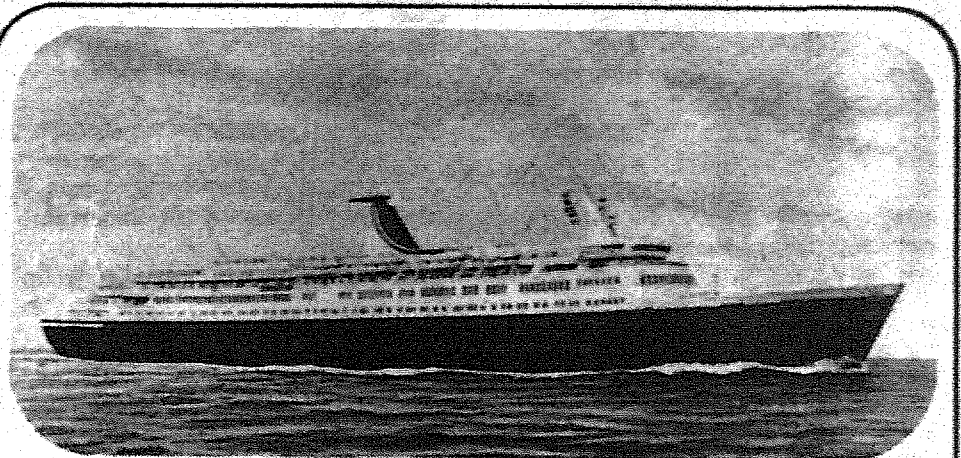
A special concert of Christmas music at 11:30 p.m., Tuesday, Dec. 24 will precede Solemn Midnight Mass in the Cathedral of St. Mary.

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"The Shepherds" from The Nativity Oliver Messiaen
Robert Fulton, Organ
"Resonet In Laudibus" 14th Cent. German Carol
Two Old English Carols Gustav Holst
St. Mary Cathedral Choir
"Adeste Fideles" Concert Arrangement
Fort Lauderdale Symphony String Quartet
Cantata - "The Infant Jesus" Dietrich Buxtehude
St. Mary Cathedral Choir and Instrumental Ensemble
Two Spanish Carols Norberto Guinaldo

MUSIC FOR THE MASS

Choral Fanfare for Christmas Martin Shaw
Processional Hymn: "O Come All Ye Faithful" Adeste Fideles
Kyrie: J. S. Bach
Gloria: W. A. Mozart
Gospel Acclamation - "Alleluia" J. S. Bach
Offertory:
"While by My Sheep I watched At Night" 17th Cent. Carol
St. Mary Cathedral Choir
Sanctus: J. S. Bach
Agnus Dei: Plainchant
Communion: Christmas Concerto Arcangelo Corelli
Ft. Lauderdale Symphony String Quartet
Recessional Hymn: "Joy to the World" Traditional
Postlude: "Joy to the World" W. Held



Holy Year 1975

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	MALAGA	CAPRI	March 27
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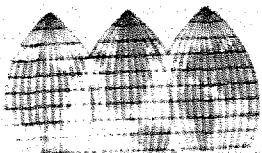


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I read with interest and concern the article on the Palestinians, which appeared in Dec. 6, 1974, Voice.

What concerned me was not only the contents of the article, but also the designation of Father Joseph Ryan as an expert in the field of the Palestinians vis-a-vis. Israel.

I should like to point out items with which I would take specific issue. To begin with, I question Father Ryan's designation as an "expert" inasmuch as he has written and worked in the Arab world chiefly in Lebanon since 1945 and has not really worked with the Palestinians or Arab refugees in Israel itself. Secondly, I don't feel that his statement, "many people are so afraid of the charge of anti-semitism that they allow it to be used as a weapon to silence them."

"But someone needs to speak out and it can be done without fanning the flames of racism." Such a statement is Her obvious cover-up for what follows. It is quite obvious that the material which HE presents can't stand up on its own and finance abortions as a method of family planning despite an understanding that Congress intended that this not be done. The action involves reimbursing states for abortion through Medicaid at the family planning rate, which is higher than the reimbursement rate for other medical services.

Reach agreement

Catholic and Orthodox theologians meeting in New York Dec. 9-10 reached a nine-point "Agreed Statement on the Church" expressing points of common understanding about what the Church is. The statements of the dialogue group are not official statements by the theologians' respective Churches, but study documents presented to the Churches for their consideration and possible approval.

Most favor aid

A majority of U.S. citizens — 52 percent — favor a constitutional amendment that would permit government financial aid to parochial schools, according to the sixth annual Gallup poll of public attitudes toward education. Thirty-five percent opposed such an amendment and 13 percent were undecided.

Marriage indissoluble

The Church holds firmly to Christ's teaching on the indissolubility of marriage and therefore cannot admit a divorced and remarried Catholic to the sacraments, the Vatican's weekly magazine, L'Osservatore della Domenica said recently in response to a reader's question.

Holy Door bricks?

A Holy Year huckster has reportedly been selling fake bricks from the holy door in St. Peter's Basilica. No set price on the bricks seems to be fixed, but another huckster is selling non-existent "Holy Year Awards" for \$500 apiece.

He goes on and says, "while not condoning the violence of the Palestinian guerrillas . . . Ryan does not, on the other hand, condemn it, and I think there is a strong need to condemn it. He goes on, in a rather pilpulistic fashion to discuss the violence of the oppressed and the violence of the oppressor.

The Palestinian terrorism, he claims, is publicized while the institutional violence of the Israeli government is passed over. He cites as an example that Israel has bombed Palestinian camps killing many civilians but he completely neglects to mention that one of the modes of operation by the Palestinian terrorists is to deliberately house themselves among defenseless civilians hoping to discourage the reprisal. Israel cannot, however, afford to simply let the terrorists go back unscathed. Therefore,

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Rev. Flannery's exorcising the Palestinians' indigenous rights to their homeland and his absolving Israeli terrorism require a documented answer.

He visions that " . . . political and military differences . . . can be . . . settled through negotiations." His offer reflects another Western technique that has failed tragically for 26 years. Failed . . . because the would-be-peace makers have tried to impose a one-sided solution without even inviting the Palestinians — who are the victims of injustice — to sit at the peace table. This constant dosage of political expediency gave birth to the PLO (Palestine Liberation Organization).

Fr. Flannery visions " . . . a city of peace, wherein there would be operation between Israel, Lebanon, Jordan and Egypt . . ." For 26 years Palestine Christians and Muslims struggled to return to their home. Peace cannot succeed through the actions of expedient-minded politicians. Palestinians relied on the West and their neighboring Arab states to act as a just peace. They failed. Arab Palestinians are now doing what Colonial fathers did in 1776. Americans must realize it: Arafat the Palestinians what Washington was our forebears.

Finally, Fr. Flannery obviously looks upon terrorism as the exclusive technique of the PLO. Let's look at facts:

July 22, 1948 — Jews Bombed in David Hotel in Jerusalem. About 100 dead.

April 9, 1948 — In Deir Yassin, an Arab village of 500, Jews massacred men, women and children in dark morning hours and dumped their bodies in a cistern. Shades of Ma'alot?

also the sorrow which has been visited upon her into a love that can understand everything and in Christ pardon everything."

In the Holy Year

Pope calls for unity

VATICAN CITY — (NC) — Pope Paul VI, in an apostolic exhortation "to the episcopate, clergy and faithful of the entire world on reconciliation within the Church," urged them to seize the Holy Year's spirit of reconciliation and heal the "spirit of faction" now dividing the Church.

He decried "the ferments of infidelity to the Holy Spirit existing here and there in the Church today and unfortunately attempting to undermine her from within."

Without naming specific groups, he continued:

"The promoters and the victims of this process, who are in fact small in number by comparison with the vast majority of the faithful, claim to remain in the Church, with the same rights and opportunities of expression and action as the rest of the faithful, in order to attack ecclesial unity."

THE POPE signed his apostolic exhortation on the Feast of the Immaculate

Conception, Dec. 8. It was released Dec. 16.

Pope Paul said that loyalty to the authority of the Pope and bishops and to the Church's magisterium (teaching authority) is the only way to maintain "sure union with Christ."

The Pope said the Church has overcome rifts and internal dissension throughout its history by "clearing, reaffirming" basic principles of unity.

He asserted that today's "ferments of infidelity" are "equally dangerous and such as to warrant this clarification and call to unity."

The Pope spoke strongly against those who oppose the authority of bishops, and against "deceptively easy" formulas and "teachings that do not hold fast to the objectivity of the faith."

AT THE same time he firmly stated that, properly understood, "pluralism of research and thought" has a "legitimate right of citizenship in the Church."

He added that the "inscrutable riches" of the mystery of Christ actually call for "constant fresh research."

The Pope said that the Church's role as reconciler on earth has been obscured by "doctrinal dissension which

claims the patronage of theological pluralism."

He continued: "This pluralism is at times regarded as a legitimate theological stand that permits the taking up of positions contrary to the authentic magisterium of the Roman Pontiff and of the hierarchy of bishops."

The magisterium, the Pope said, is "a guarantee for all against the subjective judgment of every varied interpretation of the faith . . . In fact, without the mediation of the Church's magisterium . . . the sure union with Christ through the Apostles . . . is compromised."

Pope Paul noted that the variety of members and functions in the Church provoke "inevitable tensions." To deal with these tensions, according to the Pope, Christ gave special authority to bishops.

The Pope said that failure to heed legitimate Church authority leads to a "polarization of dissent" that "bears within it and, as far as it can, introduces into the ecclesial community the seeds of disintegration."



Msgr. Nevins

Priest senate elects officers

Msgr. John Nevins has been elected president of the Senate of Priests of the Archdiocese of Miami.

Other officers named during a recent meeting of the Senate are Msgr. Bryan O. Walsh, vice president; Father David Russell, treasurer; Father Stephen Staudenmeyer, recording secretary; and Father Vincent Cashman, corresponding secretary.

Holy Door opening to be televised

NEW YORK — (NC) — The inauguration of the 1975 Holy Year in Rome, as well as Pope Paul's Midnight Mass in St. Peter's Basilica, will be broadcast this Christmas Eve beginning at 11:30 p.m. by the NBC television network.

The ceremonies will begin with the centuries-old rite in which Pope Paul VI opens the Holy Door of St. Peter's for the pilgrims who will come to Rome in 1975. The Holy Door, walled-up since the conclusion of the last Holy Year, in 1950, symbolizes Christ, who called himself the "Door" leading to the Father.

The opening of the Holy Door symbolizes the opening of the abundant sources of pardon, mercy, and grace which the Church, by Christ's authority, dispenses during the Holy Year.

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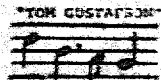
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Christmas

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Reflections on the Sunday Gospel

By Father Eugene H. Maly

GOSPEL (Fourth Sunday of Advent; Dec. 22, 1974).

Isaiah 7:10-14; Romans 1:1-7; Matthew 1:18-24.

It is a common conviction of Christian biblical scholars that certain persons, things and events of the Old Testament are foreshadowings, or anticipations, of other persons, things and events in the New Testament. One of the most frequently cited examples of this phenomenon is David, king of all Israel, who is seen as a type, or foreshadowing, of Jesus of Nazareth, who is known as the antitype.

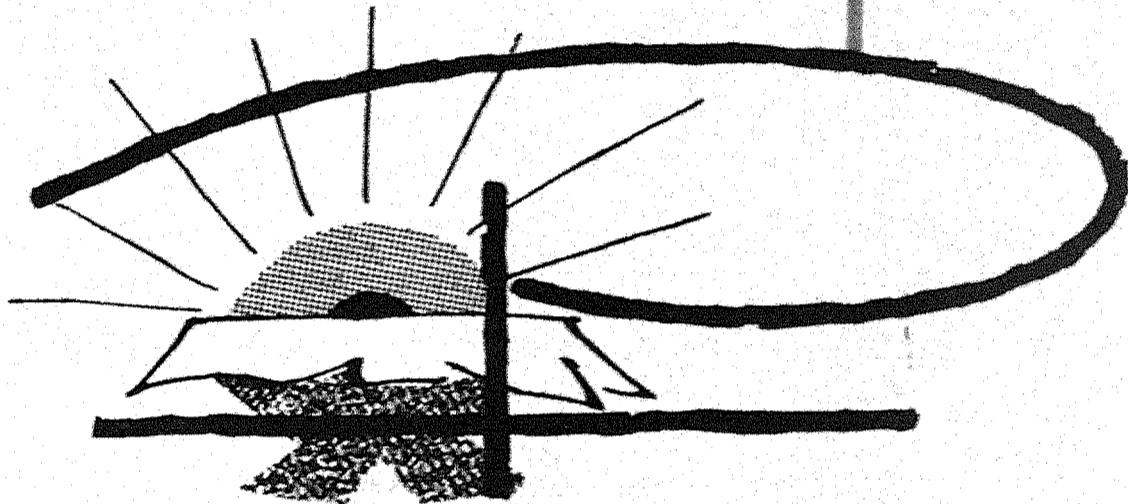
In these cases there are certain characteristics of the type which are also predicated of the antitype. Since it is clear from our readings for this fourth Sunday of Advent that Jesus is presented as the antitype of David, it is asked which characteristics of the latter are to be applied to the former.

The most obvious characteristic is that David was a king of the tribe of Judah. While the kingship of Jesus is not explicitly mentioned in our readings, there is no doubt He was looked on as a king, especially by Matthew. And it was the single charge presented by the Roman authorities for His crucifixion.

OF COURSE, the kingship of Jesus was of a different kind than that of David's. The characteristics of antitype usually are different, generally of a higher kind or degree. Thus Jesus' kingship, as recognized by Christians, is one that transcends the purely political order and embraces mankind at its deepest level. Our subjection to King Jesus is a total, unlimited one.

Again, by the force of his personality and the brilliance of his reign David was able to bring unity to the 12 tribes of Israel. It is a characteristic noted in all the descriptions of him. And in many of the messianic oracles that describe the end-time son of David (the antitype) the unity of all nations under Him is alluded to or mentioned.

St. Paul states this same characteristic about Jesus Christ more explicitly than other writers. All peoples, whether Jew or Greek, slave or free, male or female, have become one in Christ. The antitype has fulfilled the type in going beyond it.



Perhaps the most important characteristic of David was that God was seen to be working through him in a special way. The king stood in God's place in representing the people. In Psalm two, a royal psalm recited on the occasion of the Davidic king's coronation, he is even said to be God's son.

THIS special presence of God with David was thought to be completely fulfilled in the messianic son of David. Thus, when Isaiah the prophet predicted the birth of a son to the Davidic king Ahaz, according to our first reading, he saw the child as symbolizing the Messiah to come and gave him the name of Emmanuel, which means "God with us."

There is no doubt that Matthew sees Jesus as fulfilling this characteristic of David, the type. He quotes the ancient prophecy of Isaiah and

applies it literally to the child Jesus still in the womb of His mother.

Notice how Paul, in the Romans reading, brings out the Emmanuel character of Jesus. He who was son of David according to the flesh "was made Son of God in power according to the spirit of holiness . . ." Jesus Christ is not merely a symbol of the divine presence; He is that presence in His own person.

Kingship, unity, divine presence — these are the three characteristics that bind together type and antitype, David and Jesus. But, in the end, all three are meaningful to us to the extent that they contribute to our growth in God's love. As we approach the feast of Christmas, we ask God that the presence of these three qualities in His Son might have an ever greater influence in the lives of His followers.

Prayer of the Faithful

Fourth Sunday of Advent

Dec. 22, 1974

CELEBRANT: As we prepare for the birth of our Savior, let us pray for the needs of God's people.

COMMENTATOR: Our response today is: Come, Lord Jesus.

COMMENTATOR: That all men may receive Christ in their souls and in their homes, let us pray.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: That, during this season, our country and all nations of the world may know the peace of Christ, let us pray.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: That we all share Christ — the greatest gift — with all men, let us pray.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: That we may all remember our duty to bespeak the birth, death and resurrection of Christ, let us pray.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: That the feast of the Birth of Christ really be a celebration of joy for all, let us pray.

PEOPLE: Come, Lord Jesus.

CELEBRANT: O God, our Father, who has given us your Son, grant that we may so appreciate the gift of Christ as to share the joy of this new love with all. This we ask through that same Christ, our Lord.

PEOPLE: Amen.

THE VOICE

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Letters to the Editor

Editor: I read with interest and concern the article on the Palestinians, which appeared in Dec. 6, 1974, Voice.

What concerned me was not only the contents of the article, but also the designation of Father Joseph Ryan as an expert in the field of the Palestinians vis-a-vis, Israel.

I should like to point out items with which I would take specific issue. To begin with, I question Father Ryan's designation as an "expert" inasmuch as he has written and worked in the Arab world chiefly in Lebanon since 1945 and has not really worked with the Palestinians or Arab refugees in Israel itself. Secondly, I don't feel that his statement, "many people are so afraid of the charge of anti-semitism that they allow it to be used as a weapon to silence them."

"But someone needs to speak out and it can be done without fanning the flames of racism." Such a statement is an obvious cover-up for what follows. It is quite obvious that the material which he presents can't stand up on its own and if one is to criticize him for stating it he will simply revert to the charge that people are overly sensitive about anti-semitism. This is not the reality of the case. The Israeli government does recognize that there are Palestinians under the aegis of Jordan or Egypt, for that matter, since that is where those persons have lived.

Father Ryan goes on to state that the Israeli government says the arrests of various Palestinians are on security grounds, but the Palestinians are being held without charge under a law for administrative arrest, which, ironically, was instituted in 1945 by the British to control the Zionists. What Father Ryan neglects to state was that the British used this law not so much against Zionists in general, but against Zionist terrorists, and this is exactly the same people against whom Israel is using the law. Palestinian terrorists, not Palestinians, in general.

He goes on and says, "while not condoning the violence of the Palestinian guerrillas . . . Ryan does not, on the other hand, condemn it, and I think there is a strong need to condemn it. He goes on, in a rather pitiful fashion to discuss the violence of the oppressed and the violence of the oppressor."

The Palestinian terrorism, he claims, is publicized while the institutional violence of the Israeli government is passed over. He cites as an example that Israel has bombed Palestinian camps killing many civilians but he completely neglects to mention that one of the modes of operation by the Palestinian terrorists is to deliberately house themselves among defenseless civilians hoping to discourage the reprisal. Israel cannot, however, afford to simply let the terrorists go back unscathed. Therefore,

TWO VIEWS OF THE MIDEAST

Israel hopes through their bombings to encourage the non-terrorist Palestinians to eject the terrorists from their midst.

The policy of the Palestinians is to pick specific targets, children and women, and murder them with abandon. The article goes on to quote a recent newspaper survey showing 90% of the West Bank residents and almost 100% of the Gaza Strip Palestinians support Arafat, but he neglects to mention which newspaper, by whom the survey was conducted, and when the survey was conducted.

All in all, it does not seem to me that Father Ryan has really made a very convincing case. He simply made a very one-sided observation that is lacking in depth and perspective. To state that the United States and Israel are facing the wrong way is to oversimplify and to distort a position taken by the government of the United States and the government of Israel.

Michael B. Eisenstat, Rabbi
Temple Judea, Coral Gables

Editor: in reply to Fr. Edward Flannery's article on "Arabs & Jews" in The Voice, Friday, Dec. 13, 1974, Page 12, I would like to say:

Rev. Flannery's exorcising the Palestinians' indigenous rights to their homeland and his absolving Israeli terrorism require a documented answer.

He visions that " . . . political and military differences . . . can be . . . settled through negotiations." His offer reflects another Western technique that has failed tragically for 26 years. Failed . . . because the would-be-peace makers have tried to impose a one-sided solution without even inviting the Palestinians — who are the victims of injustice — to sit at the peace table. This constant dosage of political expediency gave birth to the PLO (Palestine Liberation Organization).

The priest asserts that " . . . the chief objective of the PLO . . . is the destruction . . . of Israel." The cold fact is that Israel is a racist, religious and exclusive state that bars the exiled Arabs from returning to their lawful homes. Arafat stated publicly that Palestinians want to live peacefully and with equal democratic rights for all Muslims, Christians and Jews in The Holy Land.

Since Israel became a state in 1948, Arabs became second class citizens: Palestinians do not have representatives in the Israeli parliament in proportion to their numbers. For a quarter of a century, scores of Arabs have been jailed on suspicion, without charges, without immediate trials. Their cars bear special tags that spot them not as citizens but as Arabs. They are required to carry cards that identify them not as Israeli citizens but again as Arabs. In proportion to their population, Arabs hold extremely few government jobs. Such policies are in violation of the Geneva Convention on human rights.

Fr. Flannery visions " . . . a climate of peace, wherein there would be co-operation between Israel, Lebanon, Jordan and Egypt . . ." For 26 years Palestine Christians and Muslims have struggled to return to their homeland. Peace cannot succeed through the actions of expedient-minded politicians. Palestinians relied on the West and on their neighboring Arab states to achieve a just peace. They failed. Arafat's Palestinians are now doing what our Colonial fathers did in 1775. What Americans must realize is: Arafat is to the Palestinians what Washington was to our forebears.

Finally, Fr. Flannery obviously looks upon terrorism as the exclusive technique of the PLO. Let's look at cold facts:

July 22, 1946 — Jews Bombed King David Hotel in Jerusalem. About 100 killed.

April 9, 1948 — In Deir Yassin, an all Arab village of 500, Jews massacred 250 men, women and children in dark morning hours and dumped their bodies in a cistern. Shades of Ma'alot?

October 10-11, 1956 — Jews massacred 75 Arabs in Qibya, Shuqba, and Budrus villages. Shades of Lod Airport?

October 29, 1956 — Kafr Qassem. While farmers were working in their fields Israel proclaimed a curfew. The Arab farmers did not know about it. As they returned home, 51 men, women and children were slaughtered. Shades of Munich?

Surely Fr. Flannery must have read about these murders. Did he speak out against such terrorism? Recollecting those massacres and more recent ones, he still claims "There is no comparison between Arab terrorism and Israeli retaliation." Since when have "retaliations" become "holier than thou"?

James Batal
Former Lecturer,
Arab Information Center, N.Y.

By Msgr. James
J. Walsh



Who can explain Christmas meaning?



If some of the spirit of Christmas rubs off on the active atheist or the passive non-believer, if almost everyone the "true meaning" of Christmas — especially the advertisers — if the impact of the birth of Christ is felt keenly even in our materialistic world, you have yourself a massive mystery.

This is not easily explained. Being a matter of "good business" or the "best of the ancient fairy tales," as an acceptable explanation demands more faith than Christian teaching about Christmas.

We have to come back to the one overwhelming fact that has perdured for two thousand years, namely, God took upon Himself our human nature, as St. Thomas put it, "that having become man He might make men to be gods." You can't really say, although tempted to, that it's as simple as that. It is anything but simple. It is so complex, and yet so compellingly attractive a truth that each new generation of scholars tries to probe more deeply into it, and each new batch of atheists and non-believers is warmed and nourished by the Christian hope Christmas never fails to give.

WE cannot expect the editorial writer or the columnist or the script writer for TV or movies to dwell on this sublime doctrine, because there are so many other enchanting delights on the fringes of the reality of God-become-man. And the merchants and advertisers understandably are content enough to know that some people believe "something" so strongly that it is mighty good for business — even in a recession.

Even we who have had the benefit of instruction can be short sighted in our understanding of Christmas. It's not a matter of lack of faith or denial. While we hold firmly that the Son of God did indeed come down to earth, too often in our thinking and praying, we stop there. We may forget to move on to the other half of the won-

drous mystery of Christmas — we are meant to rise in death to become like Him. As He came down to us and took our human nature, so are we intended to go up to Him and share in His divine nature.

No one is going to label this as simple either. Hardly anyone can say profound things as concisely and gracefully as St. Augustine. He put



the whole Christmas story with its profound depths of hidden meaning and its consequences for each of us in this one sentence: "He descended that we might ascend, and while retaining His own divine nature, He partook of our human nature, that we, while keeping our own nature, might become partakers of His."

Even when we are not consciously aware of

it this is the one aspect of Christmas that can be singled out to explain the grip of the feast on the minds and hearts of people everywhere in all generations.

We may not advert to the promise of man's transformation, (because we are now promised a Savior), still we sense inevitably that this day offers some extraordinary advantage to us that goes beyond the interests of this life.

THOSE of us who want to pray better, who are anxious to learn how to meditate, find it much easier at Christmas. When the "subject" is the Child in the crib, men of good will find meditation almost inevitable. It may be hard to realize that each of us is destined for the glory of heaven, but it becomes easier to believe at the side of the crib, when I begin to see that the same divine wisdom which led the Son of God to be at home in the squalor of Bethlehem has also planned to make me at home in the royal family of God.

In God's mysterious designs, I am to seem no more out of place in the presence of God in heaven than the Son of God is in our presence on earth.

God is forever reminding us: "My ways are not your ways." So it is true that the vagrant who lacks a bed and has to beg a few cents for food is in a position to inherit the riches of heaven. The refugee, the homeless, the abandoned aged, bear the mark of sons of God — and inherit the hope of a lasting home.

The man who runs the corner store and seems so odd, the young lads making so much noise in their games, the old women bobbing their heads in excited gossip, the pitiful retarded child fastening his expressionless eyes on a wall, the stillborn child whose eyes never saw the light of earth nor the stars of heaven — these share with all who ever lived the same sublime destiny to be children of God.

This is Christmas. This is why it is ever fresh, ever vital.

Blessings set in two parishes

After many homes, parish finally has its own

The "portable parish" — that's how St. Paul of the Cross parish, Juno, was getting to be known.

After meeting over a period of four years in a fire department, a funeral home, two Protestant Churches and two lounges; the Palm Beach County parish is finally getting a permanent home.

Their new building, on A1A south of Lost Tree Village, will be blessed by Archbishop Coleman F. Carroll Saturday, Dec. 21 at 4 p.m. Also being blessed this weekend by the Archbishop is St. Bernard Church, Sunrise, whose ceremonies will be at noon, Sunday, Dec. 22.

"The parishioners have found it quite interesting and amusing, discovering where we will hold Mass each week," Father Charles Sullivan, C.P., laughed.

WHEN the parish, which is the only one in Florida administered by the Congregation of the Passion, was founded in 1970, the Volunteer Fire Department in Juno agreed to let the parish use their building.

The fire house was the church until the fire department expanded and needed the room, Father Sullivan explained.

So a friend who owned a funeral home offered his chapel facilities to the fledgeling parish. This sufficed for a while, but the funeral home eventually went out of business.

Undaunted, Father Sullivan arranged with a Lutheran church and a Methodist church to use their facilities.

THE "portable parish's" next move was to a lounge owned by a friend of Father Sullivan, where parishioners sat on barstools on Sunday mornings.

But the friend died, and his widow sold the lounge. The new owner, however, allowed the

parish to continue operating out of the facility.

Finally, four years and six locations after its beginnings, St. Paul of the Cross parish will have a home — "but I hardly know what I'll do with a permanent place," Father Sullivan joked.

The new building, which will serve as church and social hall until a later date when a permanent church is built, has a Spanish design with clay barrel tile roof and stucco walls.

How does the pastor feel the parish fared with all its moves?

"We have actually gained membership, and the parishioners have reacted beautifully," he said. "A building, though a vital asset, does not constitute the spirit of a parish; a great love of God and neighbor, a sense of community, is the foundation of the parish."



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LARGE CATHOLIC STAFF

Archbishop Carroll installs Orlando bishop

ORLANDO — "As Bishop, as shepherd of this local church, I must care for you in God's name. I must bear the burden of God's infinite love for you. I must answer not to God's power but to God's love. My only strength, my only capability will be His love for you working through me."

This was the first message of Bishop Thomas J. Grady to his new flock following his installation as Second Bishop of Orlando Monday in St. Charles Borromeo Cathedral.

DESPITE heavy rains more than 750 persons crowded the Cathedral of St. Charles Borromeo to witness the rites during which the former Auxiliary Bishop of Chicago was installed by Archbishop Coleman F. Carroll, Metropolitan of the ecclesiastical Province of Miami.

Participating were two Cardinals, 31 Archbishops and Bishops, an Abbot and a large delegation of Jewish and Protestant clergy as well as priests and nuns from Florida dioceses.

In the Papal Decree of Appointment read by Father Nicholas King, Chancellor of the Diocese of Orlando, the Holy Father said, quoting the Ecumenical Council of Vatican II: "Christ our Lord commissioned His Apostles whom He sanctified, giving them the Holy Spirit both to glorify on earth the Father and also bring salvation to men."

"This mission of Christ our Lord is readily understood as requiring from Bishops, the successors of the Apostles two things especially: one, that through the words of the Gospel and the example of virtue they give glory to God; two:

that they make known to men the salvation convalidated by Christ.

"Because the Diocese of Orlando is vacated through the transfer of our Venerable Brother William D. Borders to the Metropolitan Church of Baltimore, the Diocese should have the kind of Pastor indicated above. We think it will be well for the Diocese if we destine you for the office. We know that you have the special ability and the genuine piety toward God, and skill in temporalities which is very useful for governing the people," the Pope said.

A PRESENTATION of Gifts to the new Bishop of the central Florida diocese included the following: a statue of the Blessed Virgin which Bishop Grady had given to his mother was offered by his brother, George Grady and his sister, Mrs. Eileen Barry; a map of Chicago was the gift presented by Msgr. Francis J. McElligott, a former classmate and Father Raymond E. Goedert, president, Chicago Priests' Senate; a pectoral cross of wood, which was put on by the Bishop, was carried by Mr. and Mrs. James Waters of Winter Haven; a plate containing five loaves and two fishes were offered by Patrick MacDonald and Caren Gaines, Ormond Beach; a Bible was the gift carried by Sister Rosetta Grey, president, Sister's Senate; and Brother Bernard Barga of Lake Mary; and a stole from diocesan priests was presented by Redemptorist Father Joseph Driscoll, New Smyrna Beach, as a sign of the priesthood which they share with their Bishop.

As Bishop Grady responded to the words of Archbishop Carroll, "Bishop Grady, will you accept this Diocese to which you have been called by the Church and Christ's Vicar?" a thunderous applause filled the Cathedral as the congregation expressed its approval.

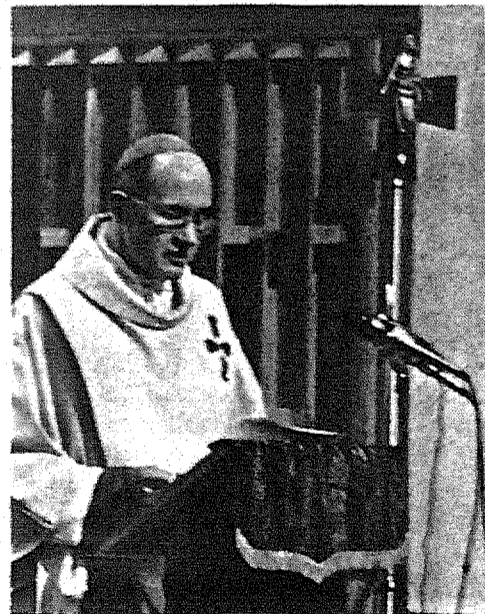
Bishop Grady was the principal celebrant of the Concelebrated Mass which followed the installation ceremony. Concelebrating with him were Cardinal John Cody, Archbishop of Chicago; Archbishop Carroll, Archbishop Jean Jadot, Apostolic Delegate in the U.S.; Archbishop Borders, Bishop Paul F. Tanner, St. Augustine; Bishop Charles B. McLaughlin, St. Petersburg, Auxiliary Bishop Rene H. Gracida, Miami; Msgr. Colin A. MacDonald, NCCB Priestly Life and Ministry Committee; Father King, Father John B. O'Hare, Father Vincent E. Smith, Father Richard Walsh, deans of Orlando's three deaneries.

IN HIS homily during the Mass, Bishop Grady expressed his gratitude to Archbishop Carroll, Cardinal Cody, Cardinal Patrick O'Boyle, Archbishop Jadot and the other prelates, priests, Religious, and friends who attended the

ceremonies, as well as members of the installation committee. He singled out Msgr. Irvine Nugent who has served as Administrator of the Diocese of Orlando since the elevation of Bishop Borders.

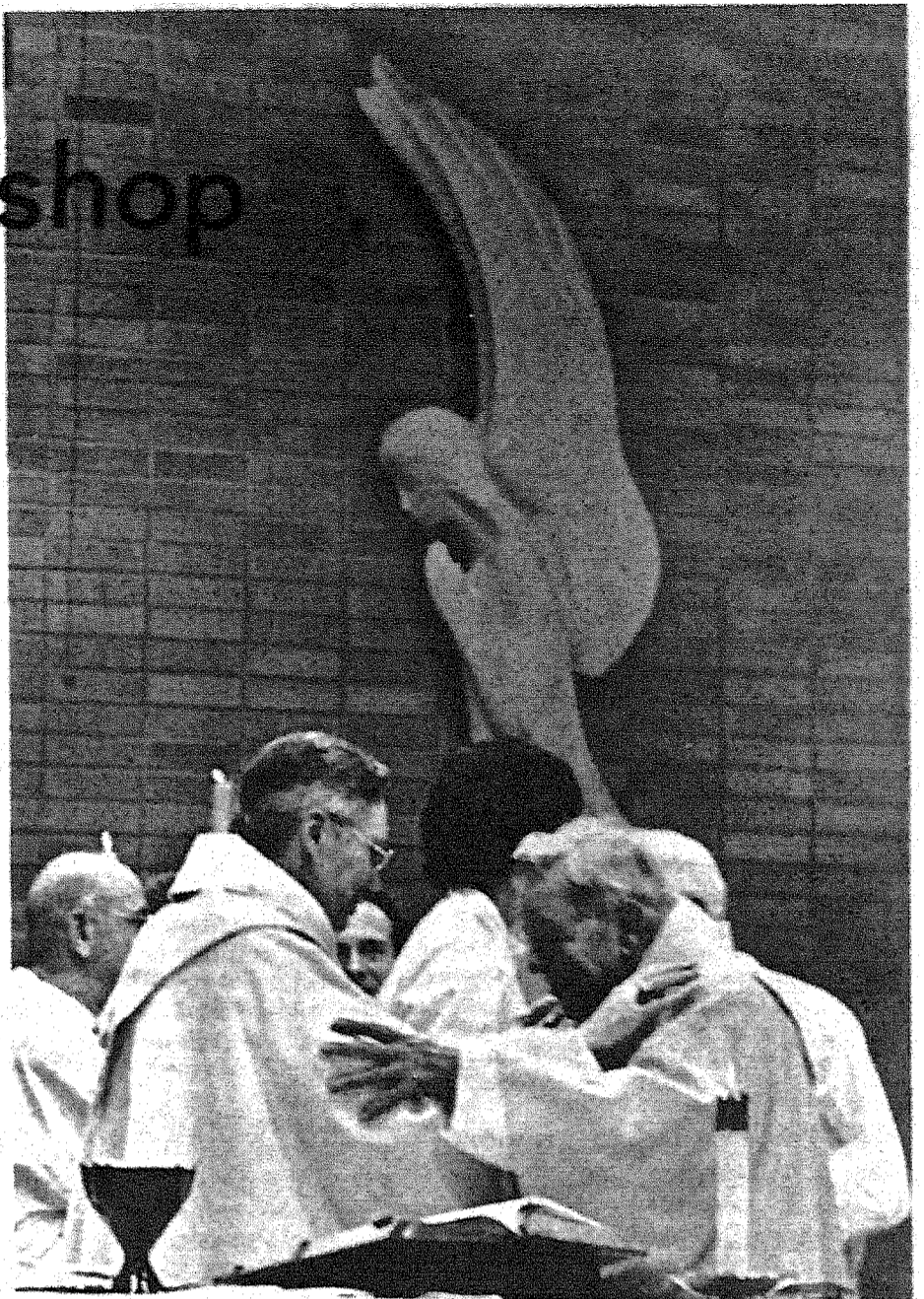
"I think of the implications of Christ's saying to me across time 'Feed My Sheep.' I am humbled and frightened. God who has called me must be with me. Without Him I can do nothing. Only in His Spirit which is the life of the Church can I fulfill my office," the Bishop said.

"A bishop must care for all of God's people but have special care for the poor, the defenseless, the needy — whether they are old or sick or oppressed by social conditions," Bishop Grady continued, displaying some emotion as he spoke of the needy. "All of us in some way, at some time, are lonely or hurt or poor — all need the touch of the shepherd's hand or the sound of his voice."



APOSTOLIC Delegate, Archbishop Jean Jadot, spoke to congregation and imparted the blessing of the Holy Father.

"A bishop must care for all of God's people but have special care for the poor, the defenseless, the needy — whether they are old or sick or oppressed by social conditions. All of us in some way, at some time, are lonely or hurt or poor — all need the touch of the shepherd's hand or the sound of his voice . . . Ordinarily God works through people. God's wisdom, God's comfort, God's strength come to the bishop through the very people he serves and with whom he works. For me, in a work-a-day sense, finding God means finding you, the priests and people of Orlando." -Bishop Thomas J. Grady



NEW BISHOP of Orlando, Bishop Thomas J. Grady exchanges greetings of peace with Archbishop Coleman F. Carroll, who installed him on Monday in St. Charles Borromeo Cathedral, Orlando in the presence of more than 750 persons.

Bishop Grady pointed out that in the fulfillment of his office a bishop cannot afford to be alone, or apart, that he must be in the midst of his priests and people, that he must be the instrument of their union with others.

"Ordinarily God works through people. God's wisdom, God's comfort, God's strength come to the bishop through the very people he serves and with whom he works. For me, in a work-a-day sense, finding God means finding you, the priests and people of Orlando," he continued, noting that within the diocese the bishop must be sensitive to the gifts and charismas and potential of many people.

"LIKEWISE he must be sensitive to the needs and aspirations of people who differ very greatly from each other. With God's help, Bishop Grady declared, "He must try to develop and harmonize the best efforts of all in order to be of maximum service to the whole community. Likewise, the bishop must be open to and cooperative with members of other believing communities and with all men of good will. For the accomplishment of God's will and the betterment of mankind, we must all work together as brothers."

At the conclusion of the Mass, Archbishop Jadot spoke briefly terming the installation of Bishop Grady a "celebration of the universal Church for in and from local churches, such as the Diocese of Orlando, there comes into being the one and only Catholic Church.

"Today, Bishop Grady comes to you as your Bishop," the Apostolic Delegate continued. "He comes as 'one who serves' putting his trust in the abiding presence of Christ with His Church. You have received him in faith-with joy and confidence, for you know that he comes in the name of Christ, to make Christ present in your midst."

The WHOLE human family



JOY FOR ELDERLY — An old man sparkles with enthusiasm as he plays for a Spanish festival at a Marian shrine in West Haverstraw, N.Y. Not all the elderly are as joyous as he is and Archbishop Philip M. Hannan calls attention to them.

By ARCHBISHOP
PHILIP M. HANNAN

"Let the world know this: the Church looks at the world with profound understanding, with sincere admiration and with the sincere intention not of conquering it, but of serving it. From the window of the Council, opened wide on the world, the Church looks toward some categories of persons with particular solicitude. It looks toward the poor, the needy, the afflicted, the hungry, the suffering and sorrowing."

(Pope Paul VI
— II Vatican Council)

When Jesus consented to be born in the cave-stable at Bethlehem and invited the poor hill shepherds to visit Him, He determined the atti-

Christmas special

tude expressed by our Holy Father. The Infant Jesus taught us from the first day of His life who is our brother and sister.

Later, His ministry implemented His example in His infancy: the parable of the good Samaritan — stressing His identity as the hated foreigner or minority member in Jewish society; His miraculous cures of the servant of the Roman centurion (a leader of the hated conquering caste), the sinner-paralytic, the restoration to life of the son of the widow of Naim and His friend

Lazarus.

The scope of His ministry was the whole human family. His family. We belong to that family only by following His example—Who are my brothers and sisters? They who do the will of my Father are my brothers and sisters.

WE recognize easily many of our sisters and brothers in Christ — the bony, impoverished in India and Bangladesh, the stunned and homeless hurricane victims of sickness and accidents in our midst. Do we recognize the lonely shut-ins and helpless elderly in our neighborhoods? They are aliens in their own neighborhood — not remembered because they are not seen, living in an open prison restricted by their feebleness. An occasional visit opens the door again to the human family. They may need food and physical care — and they may not. What they need is human love. They need our concern. They need our affection. Even an occasional friendly telephone call assures them that they still live in a human society.

The lonely demonstrate literally that man does not live by bread alone — the elderly forgotten often do not eat, even if there is bread. They, as we, need an incentive to live, and that incentive is somebody's love and concern. Literally, they and all our needy sisters and brothers live on the incentive of our attitude towards them.

OUR attitude is signalled by our actions. No words are needed.

Everyone understands an atti-

tude: a smile, a frown, a silent shrug of rejection, a failure to inquire — all this is the vocabulary expressing an attitude. Giant corporations, as RCA and Exxon, have spent millions on devising a new sign that signals their attitude and product.

TO CONVEY our Christian attitude towards all who need our love, we must battle the growing apathy, even resentment, towards the needy and aged. Perhaps the most brutal expression of that attitude was recently expressed by a doctor in a convention in Washington, D.C., who urged the nation to confront its "problem" of caring for the "unproductive" — the paralyzed, the helpless elderly, etc. His suggestion was that a commission be empowered to

determine who is to be disposed of. The same mentality that produced Hitler's gas chambers, — except that Hitler tried to hide the extent of the ghastly work of the gas chambers.

We fight apathy and rejection by love and concern. We fight neglect by active care. We change the public attitude by signalling our attitude by our actions. We make the human family open to all by opening our hearts to all. Everyone was welcome in the cave-home of the Holy Family. It had nothing to offer, except Love Incarnate. That was all that was needed to make us all belong to His family. Advent is the time to prepare ourselves to become members of the family.



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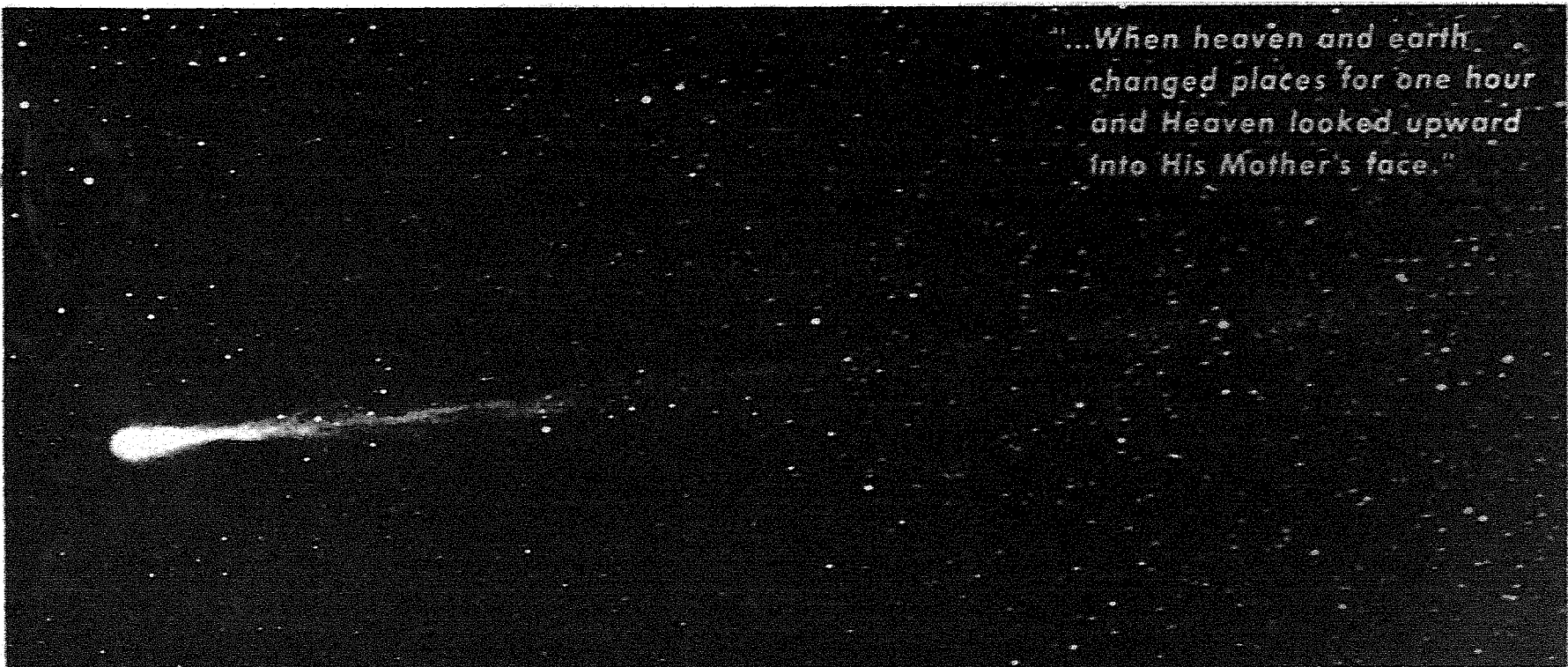
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...When heaven and earth
changed places for one hour
and Heaven looked upward
into His Mother's face.

Christ in the universe

By CARDINAL JOHN WRIGHT

At the dawn of the space age the temptation is to rekindle meditation on Alice Meynell's poetic speculations about successive Incarnations hallowing the possible forms of being which may exist throughout the unimaginable expanse of total creation, the worlds which we see or can discover in our universe and those which may lie beyond the margins of our cosmos.

One has long been strongly suspicious that in a creation just less than infinite, there may well be rational (and therefore free, responsible life) beyond our space boundaries but open to supernatural life.

The universe we know, however, is for the foreseeable future the theater of our lives and the lives of the beings bound up with us. It is the universe of which our earth, if not the center, is at least the "launching pad" into its depths.

Therefore the Incarnation for us is that supreme and central event within our space-time scheme of things as a result of which "all of heaven and earth blossomed in beauty at a baby's birth," that "wonderful intermingling" of things human and divine, heralded at Bethlehem

"... When Heaven and earth
changed places for one hour
and Heaven looked upward
into His Mother's face."

IN TERMS of the tragic loneliness that is the effect of personal sin and the alienized human isolation from God that is the consequence of original sin, Bethlehem became at Christmas.

"... the place where God
was homeless (and)
All men are at home!"

The Incarnation in that part of creation that includes our earth could not be more local and

concrete; it took place at a specific time in a definite place. This remains as true in the space age as it was in the Gospel of St. Luke where it is pinpointed in a village and concentrated in a cave. Its motivation, its effects, all its corollaries have been the theme of Christian preaching, song, folklore and consistent faith and theology concerning the Nativity for 20 centuries. Thus the content of our Christmas will forever remain:

O, come all ye faithful,
Joyful and triumphant,
O, come ye! O, come ye!
To Bethlehem!
Come and behold Him
Born the King of Angels . . .

But the modern technological leaps toward the boundaries of creation have revived scien-

tific speculation about life in outer space and even beyond in other universes and thus have given new point to ancient theological reflections. Questions like: If there be life on other planets, will that life, too, need redemption? Or, if there were no need for redemption on other planets, would there be nonetheless Incarnations resulting in priesthood of pure sacrifice and sheer praise such as many medieval theologians theorized might have been that of the Priestly Church on our earth had not the Fall taken place and the mysteries of Bethlehem, Calvary and Easter thus become intermingled in the Atonement?

with all forms and levels of extraterrestrial life, in His Person there would be brought back to God by centripetal love all the beings created in the centrifugal love of the initial act of all creation. SOUND theology and historical fact account for the nature and form of the coming of Christ into our lives; present science thus far seems to have settled the problem of life as we know it on the planets within our sight and reach and sound, including planets which once were objects of this theorizing.

But what of worlds beyond the margins of what we see and experience? What of universes from which no "wave-lengths," no echoes, yet come? Theory, theological and scientific, yield for the moment to poetry and no one has better set forth the poetic premises of our scientific speculations and theological musings about Christ in the universe than did Alice Meynell in her meditation in the last century for Christmas:

With this ambiguous earth
His dealings have been told us.
These abide:

The signal to a maid, the human
birth,
The lesson, and the young Man
crucified.

But not a star of all
The innumerable host of stars
has heard . . .
The terrible, shamefast,
frightened, whispered, sweet,
Heart-shattering secret of his
way with us.

Christmas special

tific speculation about life in outer space and even beyond in other universes and thus have given new point to ancient theological reflections. Questions like: If there be life on other planets, will that life, too, need redemption? Or, if there were no need for redemption on other planets, would there be nonetheless Incarnations resulting in priesthood of pure sacrifice and sheer praise such as many medieval theologians theorized might have been that of the Priestly Church on our earth had not the Fall taken place and the mysteries of Bethlehem, Calvary and Easter thus become intermingled in the Atonement?

In such an Incarnate Priesthood of pure praise, in which the Incarnate Son would identify

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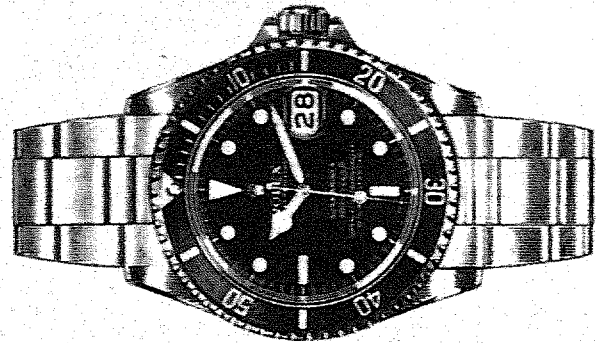
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Seminarian Paul Edwards lights Advent candle on wreath he made at St. Vincent de Paul Seminary in Boynton Beach.

Christ-event was above, beyond people's ideas

By REV. JOHN J. CASTELOT, S.S.

For the past few weeks we have been surveying the hopes of the people of God in the pre-Christian era. Against this background it should be easier to appreciate the uniqueness of Christ and of the work of salvation wrought by Him.

So unique was the Christ-event, in fact, that it could not have been "predicted," in the strict sense of the term. Still, there is an undeniable bond of unity joining the two Testaments. The God whom Jesus called Father was the same Yahweh who had saved the people of old. Jesus is presented in the New Testament as the fulfillment, or better, the transcendent realization of the hopes and destinies of Israel. But this He was in a new, unforeseen, unimaginable way.

What devout Jew could even have conceived, for instance, of the Son of God incarnate? For a strict monotheist this could be only blasphemy, and Christianity itself had no little trouble in coming to terms with the problem of what we

Christmas special

now call a plurality of persons in God.

WE are faced, then, with a strange combination of continuity and discontinuity. The New Testament writers, and Jesus Himself, made use of Old Testament concepts and vocabulary, but in using them, transformed them so as to express new realities. In this connection it is interesting

to note that Jesus was very reluctant to accept the title of Messiah.

It carried with it too many diverse and, for Him, unacceptable connotations. He never denied having what we would call a messianic mission, a saving mission, but that was another matter. Once He had carried out that mission in His own unique way, His role in God's plan was quite clear, and the early Church could proclaim Him as Messiah without fear of being misunderstood.

By way of illustrating these general observations, let's take a look at how the New Testament authors made use of Old Testament material to get across their understanding of Jesus, an understanding enlightened by their Resurrection and Pentecostal faith. In Matthew's story of the birth of Jesus we read:

All this happened to fulfill what the Lord had said through the prophet:

"The virgin shall be with child
And give birth to a Son,
And they shall call Him Emmanuel,"
a name which means "God is with us" (1:22-23).

The prophetic word which he alleges is from Isaiah 7:14. Here there is no reference to a virgin in the technical sense of the term, as the Hebrew word makes quite clear. The Isaian word means maiden, young woman, and in the context refers to one of the royal wives who is soon to become a mother. The incumbent king was a disgrace to the line of David, and the prophet was expressing the fervent hope that the new prince, eventually to ascend the throne, would really fulfill the sublime role of king of the people of God, that He would be, as the symbolic name Emmanuel suggests, a sign of God's presence among His people.

WHAT a transformation, even sublimation, this text has undergone in the Christian view. The Greek text used by Matthew had translated Isaiah's noncommittal "maiden, young woman" as virgin. In this form it lent itself beautifully to the Christian belief that Jesus was truly born of a virgin, something of which Isaiah could never have dreamed. And the child of whom Matthew was speaking was far more than just symbolically "Emmanuel." He was, in all truth, God with us. It is significant that Matthew took the trouble to translate the name for his readers. They were Jewish Christians who had no need for a transla-

Prayer of the Faithful

Christmas Day

Dec. 25, 1974

CELEBRANT: Let us pray for the whole Church this Christmas Day and for the whole world, that peace on earth may come.

COMMENTATOR: The response today is: O Lord, our Savior, have mercy on us.

COMMENTATOR: For our teachers and leaders in our community, our Church and our Nation, that the Savior may help us build a lasting brotherhood where people live just and holy lives with each other, let us pray to the Lord.

PEOPLE: O Lord, our Savior, have mercy on us.

COMMENTATOR: For our families, especially those who grieve with recent sorrow, that the Savior may give them hope and a share of Christmas joy, let us pray to the Lord.

PEOPLE: O Lord, our Savior, have mercy on us.

COMMENTATOR: That the Savior's love and peace may touch those who are sick, lonely, forsaken, depressed, and handicapped, let us pray to the Lord.

PEOPLE: O Lord, our Savior, have mercy

on us.

COMMENTATOR: For ourselves and our loved ones, both near and far away, that we may become a people who truly belong to God, cleansed this day from our sadness and guilt, let us pray to the Lord.

PEOPLE: O Lord, our Savior, have mercy on us.

COMMENTATOR: For our deceased relatives, friends, and parishioners, that they may speedily enter the abundant joy of eternal life promised those who are justified in the Savior's grace through Baptism and the Holy Spirit, let us pray to the Lord.

PEOPLE: O Lord, our Savior, have mercy on us.

CELEBRANT: Father, we still hear the angelic message telling us we have nothing to fear, because of your love made known to us in your Son, our Savior Jesus Christ. Deliver us from our lingering doubts and our anxieties. Give us, your people, peace and complete our Christmas joy, through Christ, our Lord.

PEOPLE: Amen.

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Continued on page 23

television

Child's Christmas in Wales

The dramatization by the Eugene O'Neill Center's National Theater of the Deaf of Dylan Thomas' classic "A Child's Christmas in Wales," with Sir Michael Redgrave as narrator, will be rebroadcast on "The CBS Festival of Lively Arts for Young People" Wednesday, Dec. 25 (3:30-4:30 p.m.) on WTVJ, Channel 4.

This presentation, originally broadcast on the Network on Dec. 16, 1973, is one of a continuing series of entertainment specials keyed to the lively arts and designed for young television viewers.

The Eugene O'Neill Center's National Theater of the Deaf, a gifted group of deaf actors, is unique in the Western Hemisphere. The company has delighted and astonished audiences on three continents, performing such works as "Songs From Milkwood," an adaptation of another Dylan Thomas story, "Under Milkwood" and "Woyzeck," a bitter-funny German classic.

THE roles are interpreted through the use of "visual language" or "signing," as the actors

call their skill. They also use all the resources of their bodies and faces, along with pantomimic devices to express emotion.

Sir Michael Redgrave is head of a sparkling theatrical dynasty which includes his daughters Vanessa and Lynn. He was knighted in 1959 in recognition of his long career as one of the English-speaking world's most distinguished actors.

The special, which was taped in London, was directed by Joshua White. Herman Krawitz was executive producer, and Robert Weiner served as producer. This is the same production team responsible for the acclaimed "Ailey Celebrates Ellington," presented on the Network on Thanksgiving Day as part of "The CBS Festival of Lively Arts for Young People" series.

Costumes for "A Child's Christmas in Wales" were provided by Fred Voelpel. Richard Thompson created the lighting, with the entire production under the direction of David Hays of the Eugene O'Neill Center's National Theater of the Deaf.



ROBERT CULP (rear) and Jeff Conaway travel by canoe and portage from New England to Mississippi Territory in the historical drama, "Land of the Free," Friday, Dec. 20 at 8 p.m. on Channel 4. Based on fact, the special shows the conflicting American attitudes that existed during the nation's 1812-1815 war with England.

Season shows and Western films

SATURDAY, DEC. 21

8 p.m. (ABC) — **A DREAM FOR CHRISTMAS** — Rebroadcast of a special Christmas TV film about a black minister who takes his family from Arkansas to a new church in Los Angeles, only to find that the parish is too poor to pay him a salary and, worse, the little church itself is to be torn down to make way for a shopping center. Hari Rhodes is the pastor, Lynn Hamilton plays his wife, and Beah Richards is his tough-as-nails mother.

9 p.m. (NBC) — **GERONIMO** (1962) — Rousing Western told (up to a point, that is) through the eyes of the Indians. Chuck Connors assays the title role as the embattled Apache leader who tries to lead his people in uprising against corrupt Indian agents, broken treaties, atrocities, etc. (A-II)

SUNDAY, DEC. 22

9 p.m. (ABC) — **STAR!** (1968) — Lovely, lively musical based on the life of stage star Gertrude Lawrence, with Julie Andrews in the lead role. Her characterization and her singing (along with the singing of the rest of the cast) are excellent. (A-II)

MONDAY, DEC. 23

8 p.m. (NBC) — **SCROOGE** (1970) — Marvelous screen version of the Dickens' classic tale, **A CHRISTMAS CAROL**, with Albert Finney in a crafty turn as the old miser Ebenezer Scrooge. Scrooge is a neat Christmas package — light, intelligent, very amusing, and with a nice little moral at the end. (A-I)

8:30 p.m. (CBS) — **HEARD THE OWL CALL MY NAME** — Knowing that a young priest (Tom Courtenay) is dying even though the priest himself is not yet aware of it, a Canadian Bishop (Dean Jagger) assigns him as minister to a remote community of Indian fishermen in Vancouver.

CHRISTMAS DAY (Wed.), DEC. 25

Nothing worth watching — unplug your TV set for the day.

THURSDAY, DEC. 26

9 p.m. (CBS) — **WILD ROVERS** (1971) — William Holden and Ryan O'Neal are quite effective in this flawed but engagingly bitter-sweet exploration of ordinary cowpokes gone bad due to hard times. The movie unfolds in a slow-ballad fashion, with Holden

and O'Neal gradually turning into bank robbers when their honest employment falls apart during a dry spell. The characterizations are the film's strong points: its plot is rather shaky; and the resolution a downer. There's some violence to make one wince, but a gratuitous bordello scene will be trimmed for TV presentation, we assume. (A-III)

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CHILDREN'S choir of St. Joan of Arc Parish watches the studio monitors after taping the "Cantiques de Noel" program, under director Wayne Belton, to be shown this Sunday Dec. 22, at 9 a.m. on Church and the World Today, Channel 7.

Shut-ins Mass

The Christmas Day Mass for shut-ins will be on Channel 10 at 9:30 a.m. with Father John McGrath celebrating.

BEST TV PROGRAMS THIS SUNDAY

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10:30 A.M. — Ch. 10 The TV Mass for Shut-Ins.

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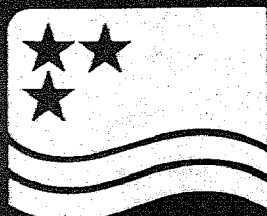
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FRONT PAGE: Based on Hecht play, it's full of fun, the good old days and lots of laughs

Just how long the national nostalgia binge will last is anybody's guess. But if one thing is sure, it is that there is still plenty of time for movie makers to cash in on the phenomenon. American audiences are still ready to believe that the post-World War I era offered the magic of true romance (*The Great Gatsby*), that the Great Depression is proof of harder times than any current recession (*The Sting*), and that the Fifties were more innocent and more fun than anything our permissive society can devise (*American Graffiti*).

And now comes *The Front Page* in its latest edition, a Billy Wilder-I.A.L. Diamond adaptation of the 1928 Broadway hit play by Ben Hecht and Charles MacArthur (a movie version with Pat O'Brien and Adolph Menjou appeared in 1931, and another, entitled

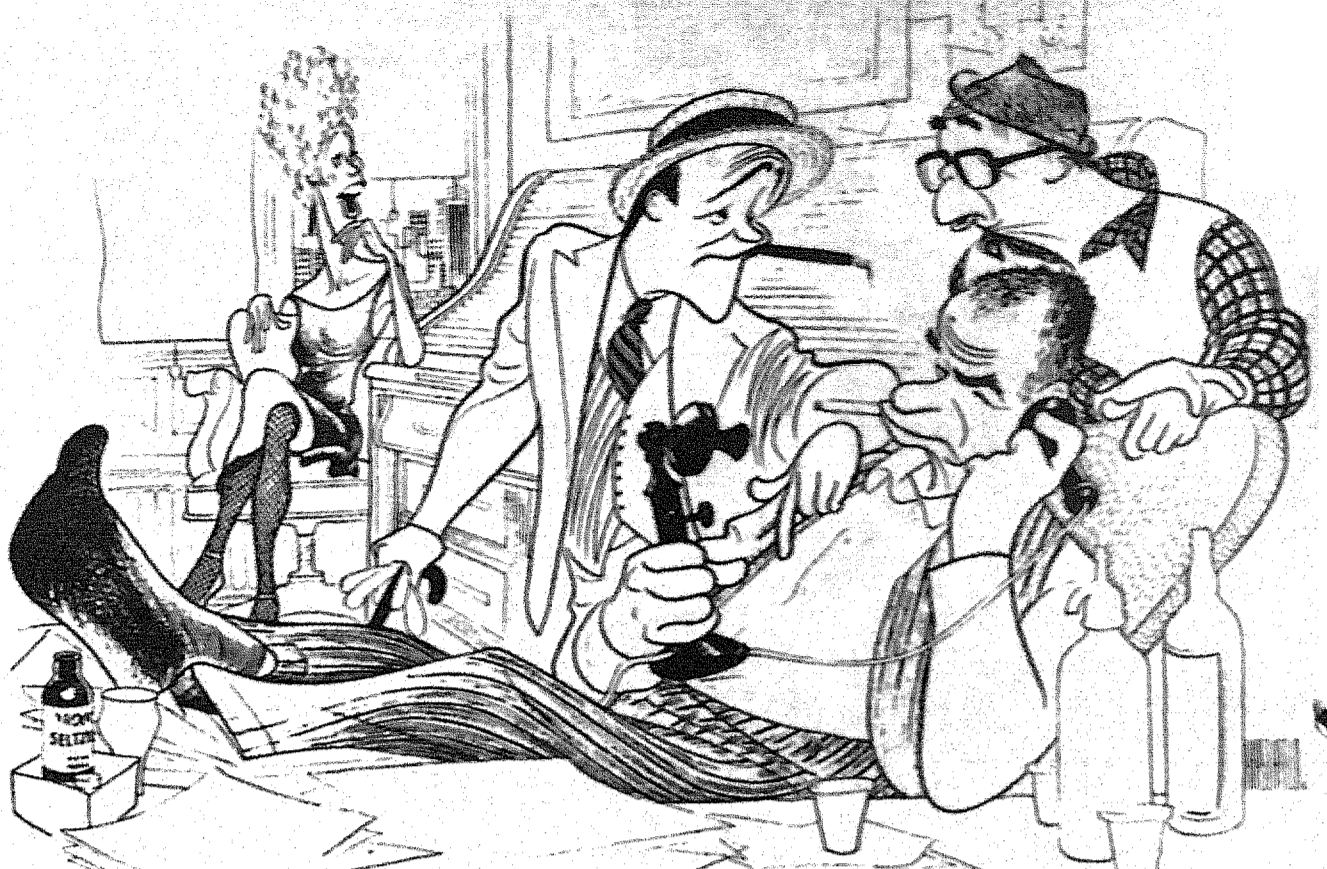
movies

His Gal Friday, with Roz Russell and Cary Grant, opened in 1940), that seems to remind us that newspapers were more fun 50 years ago, too.

The exact time in this Wilder celebration is the summer of 1929, on the execution eve of an anarchist convicted of killing a policeman. It is also the moment chosen by the story's focal character, Hildy Johnson (Jack Lemmon), to take his leave as ace reporter for the city's most aggressive paper, the *Chicago Examiner*. His managing editor, Walter Burns (Walter Matthau), cannot believe that Hildy is actually leaving him, much less to settle down in marital bliss with an organ player from Philadelphia. But Hildy's determination is hard as cement, and it is thus up to Burns and, of course, fate, to foil the escape.

What follows is basically a one-set newspaper comedy-melodrama that co-writers Wilder and Diamond and director Wilder expand just enough to give their top-notch cast plenty of room to thrash around in. Matthau and Lemmon have worked together nicely in past films (*The Fortune Cookie*, *The Odd Couple*) and they continue their boisterously complementing ways in *The Front Page*. Both are nervous, loud actors with plenty of swagger, but their respective energy and noise add up to a larger total rather than cancel each other out.

Wilder, Diamond and Lemmon were involved in an earlier effort, *Some Like It Hot*, that infused the Twenties with a reckless sense of derring-do and wild excitement, for all its surface grubbiness of circumstance, and they manage to re-create the same feeling for time and place here. Their achievement is one of artistry over reality, for they never really try to convince anyone that what they are doing is anything but running through a solidly entertaining play on a carefully crafted but nevertheless obviously fake



JACK LEMMON, Walter Matthau and Carol Burnett have the leads in the Billy Wilder film of "The Front Page," from Universal. Matthau will be

in Miami to appear on the Miami Herald's Orange Bowl float New Year's Eve.

sound stage. Wilder does add masterful touches — in such background details as having pigeons on the window sill outside the pressroom, or an opaque stained glass window in a lavatory that gets used once during the course of the film.

Of course, there's the bedrock substance of the Hecht-MacArthur original, which has had a life of its own (playing to packed houses in a recent Broadway and road-show revival), and which richly deserves much of the credit for Wilder's present success. In fact, the play was much better off without the constant stream of pressroom oaths that Wilder and Diamond felt obliged to add, perhaps as a nod to the uninhibited speech of many in the audience. But the basic elements are there: the uneasy camaraderie of the reporters, the effluvia of corruption about the officials, the scramble of Williams' jailbreak and Hildy's subsequent protectorship of the convict, the running gags involving Hildy's futile attempts to break away from Burns, and the pair's periodic efforts to get

the lead paragraph straight for the morning edition's front page. The ending is happy and sappy, with a marvelous Wilder touch that many people will miss, by getting up and leaving before the final credits flash on or by blocking the view of those wise enough to stay and pay attention to them.

Wilder's film is entertaining in its heavy-handed way, with the rapid-fire timing of, say, his *One, Two, Three*, and the same splashy vulgarity that often marks and mars his films. There's hardly space for an audience to breathe during the entire 105 minutes, and most adults will emerge from the experience in a happy sort of daze — there is so much raucous comedy flying about that everyone gets hit with it in some way. Unfortunately, the verbal vulgarisms are flying about constantly, and everyone will get hit with some of that, too. (A-III)

One answer to why we are religious

RELIGION AND HUMAN EXPERIENCE by Andrew Panzarella, FSC, St. Mary's College Press, 1974. 150 p. \$3.50.

THIS BOOK attempts to summarize in a non-technical way some of the information and some of the new questions that have arisen in the study of religion and human personality. It is ecumenical in approach, focusing on matters common to most religions. Topics covered deal with human development from

books

childhood to maturity, with reasons that people are religious, and various manifestations of organized religion.

The reader will notice the thrust of the author's thesis in his chapter on Mature Religion: a person should be willing to examine the maturity of his religion. One can fail to grow in religion as in other aspects of personality by not allowing it to be changed as he grows in knowledge, in experiences of life, and in self-understanding. Religion ought to renew a person and set him free.

THE AUTHOR comments that the greatest religious reformer of recent times was Pope John

XXIII. His concern was not for his own prestige or power but for the good of his church's members. According to Brother Andrew and many others Pope John saw the thoughts and feelings that lay restless in the minds and hearts of the Church's members, and he brought them into the open with a blessing. The reform that has been taking place in Catholicism since the time of Pope John XXIII has been effective because it corresponds to what people feel about the Church and hope for the Church.

"Religion And Human Experience" is an effort as a quiet kind of consciousness-raising. That is never easy, but it is always worthwhile. A skilled communicator, sensitive to the needs of Christians today, and schooled in contemporary psychological thought as well as in religious thought, the author has written a book which would be valuable as a textbook or adult discussion medium.

(Reviewed by Sister Celine Gorman of the Archdiocesan CCD office.)

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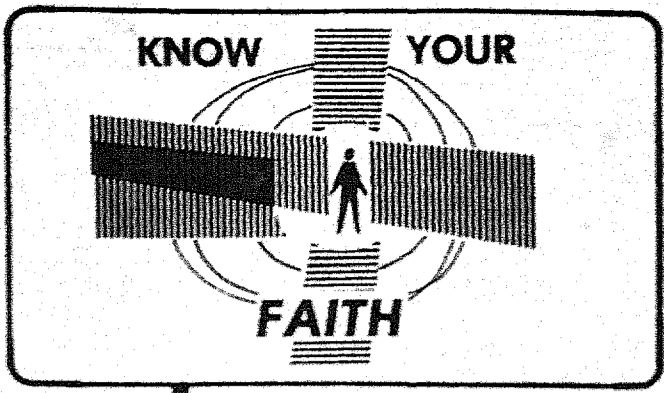
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WORD MADE FLESH

What does it mean?

By WILLIAM E. MAY

We believe that Jesus, a man like us in every way except sin, is the "Word-made-flesh." He is the Word of God come to be the Word of man.

In Jesus God personally came to be with men, with us, to share our lives so that we can share His own. This is the belief at the heart of the mystery of the Incarnation. But what does it mean? What does it have to tell us, to reveal to us?

First of all, it tells us something about God. God is indeed the "wholly Other," the One who made us and who infinitely surpasses us in being, in power, in everything. But this God, the only true God, is not a being who stands over us as a tyrannical monarch. He is not against us and out to make us grovel in the dust, set on bending our wills to His and crushing out our life and liberty.

He is, rather, the God who is with us and for us. He is our Emmanuel, "God with us." He is with us in our struggle to make sense of our lives, in our suffering, in our joy. He is so much with us that He really has become one of us Himself, "othering" Himself in us.

AND not only is this God — and he is the ONLY God — with us, he is FOR us. What does this imply? It implies that He is our Friend, a Friend incomparably greater than any other friends we have. We know how we treat our friends. We help them, we comfort them in their sorrow by seeking to share their sorrow and in that way easing their pain. We share our goods with them.

If we hear a good joke we tell it to them, and when we learn of some really good news we can hardly wait to bring it to them so that they too can rejoice with us. We forgive them when they hurt us, and yes, we delight in surprising them, in given them things they never expected or even dreamt of. And God is a Person like that, only immeasurably more so. He is indeed our Lover, and as our Lover He is true to us and loyal to us, even if we betray Him. We can spit in His Face and His love for us will abide. He is ready to welcome us, to give Himself to us. But, like a true friend, He is not going to force Himself on us; neither will He ever leave us. This is one thing that the incarnation has to tell us.

"Jesus is the bridge between Humanity and Divinity. In Him God is not only manifested to man, but vitally participated."

**—Christopher Dawson,
"Christianity and the New Age,"
1931.**



"We know how we treat our friends... We forgive them when they hurt us, and yes, we delight in surprising them." (A young hospital patient in Milwaukee plays a surprise game with a staff member.)

But in addition to telling us about God and in helping us to clear our minds of any notion that the only God is a monstrous tyrant unworthy of our love and trust, the incarnation has something to tell us about ourselves. We all want to know about ourselves, but our knowledge of ourselves is a peculiar kind of knowledge if we stop to think about it. Just who are we? What does it mean to be a human being? We believe that the Word-made-flesh, Jesus, has something to tell us about this, for we say that He is our "light." But what is He telling us?

For one thing the incarnation tells us that to be a man, to be a human being, is to be the kind of being that God Himself could become, for in fact He did become a human being. He did become one of us. More than that, He still IS a human being, for the risen Jesus is the "first-fruits" of the dead. He is now what we ourselves will become. He gives us hope for our future.

BUT in addition the incarnation tells us that to be a human being is to be a being of priceless worth. Each of us is a being of this kind. And why? Frequently we say that it is because God has made us to His image. This is true, but what does it mean? It helps us, I believe, see why God is His commandments told us not to make graven images, idols, that we might worship.

The root reason for this command is simply that we cannot make an image of God, for God has already made His own image, and that image

is man himself. We are, each of us, images of the living God. We are, each of us, living ikons of the one true God. We are, in a sense, living words that this loving God speaks; we are, indeed, the created words that the Uncreated Word of that God became.

This means that we respond to the God who loves us, the God who is our Emmanuel, when we respond to our fellow words, to the men and women and children with whom we live and struggle to make sense of our lives. We are, in a sense, "code-words" for God.

Finally, if the God who made us and loves us and wants to share His life with us is a God who is not only with us but also for us, this means that we, His words, are meant to live not only WITH our fellow men, but FOR them. To be a human being is to be a being who is both with and for other beings like himself. And it is only in living with and for our brothers that we can really discover our own identities, that we can really find out who we are.

In discovering who we are we also discover, to our delight, that we are words spoken by that Loving God, that God who is more truly our Father than any other living person, a Father who never abandons His children. He is faithful to His word, and our task as humans is to be faithful to the Word that He has spoken to us and that He continues to speak to us in the persons with whom and for whom we live.

God weds humanity

By LAWRENCE RILLA

Perhaps the greatest enemy of modern man is the experience of himself . . . the experience of his frustrating, empty existence. The 1974-75 Holy Year envisioned by Pope Paul seeks to renew the spiritual and moral energies of the Church and of modern man. The Holy Year is a time to ask ourselves: "What is the fundamental disposition of our religious spirit?"

"How are we to overcome the difficulties of social division and spiritual isolation within the hearts of men?" "How can we become reconciled not only with our fellow man but with ourselves as well?" All the "hows" of the Holy Year come down to an "if."

If all "men of good will" could dare to experience God's presence within them, the Holy Year message would begin to restore a true sense of harmony and reconciliation during this Christmas season. And yet, like Christmas joy, an experience of God's presence will be realized and deepened whenever we begin to give it away. "I tell you most solemnly, whoever believes in Me will perform the same works as I do Myself; he will perform even greater works because I am going to the Father." (John 14:12)

AN essential part of a religious experience is the opportunity for "spiritual renewal." This is especially true for Christian parents and teachers, who in addition to sustaining their own life of faith, have the added duty to share and pass on that faith to others. Through study, prayer, and just plain "fun things," they can regain some of the buoyance of their faith. They can renew themselves as persons by perhaps rediscovering some of their own talents, values, and goals. They rededicate themselves as Christians by sharing their gift of faith with others.

For both liturgical and psychological reasons, the Feast of the Epiphany offers an ideal opportunity for experiencing spiritual renewal and reconciliation. Psychologically, the Christmas rush is over; and the liturgical theme of the Magi



"Psychologically, the Christmas rush is over; and the liturgical theme of the Magi as 'bearers of gifts' is a key to reconciliation." (The Magi come to visit the Newborn Baby and His Mother.)

as "bearers of gifts" is a key to reconciliation. Depending on the facilities, more than a hundred parishioners could participate in the following "Day of Renewal."

First begin by reciting the Holy Year Prayer. Secondly, people can

be introduced to one another by playing a game called "Find Me." Mimeograph a list of 20 personal but fun statements, such as "I can eat oysters," "I like to sleep wearing my socks," etc. The first participant who can find 20 different peo-

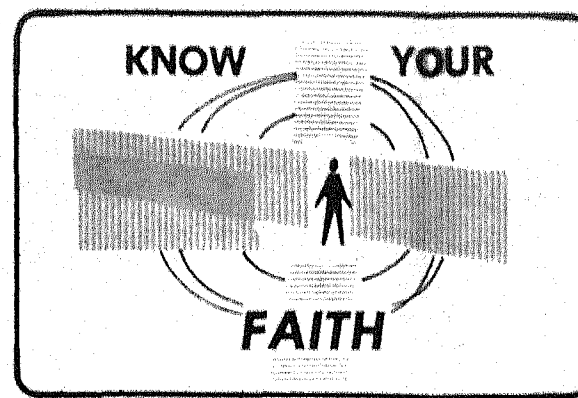
ple to sign their names could win a prize.

NEXT, break up into groups of 8-10 people for some exercises on being a "bearer of gifts." Talk about the significance of giving and receiving gifts by asking questions such as, "How do you go about buying a gift?" (as an economist, as a merchandise buyer, as a rummage sale selector or as a creative designer?) "When giving a gift to someone special, what does your gift say?" (Am I interested in what you do, in what you want, in what you need or in what you are?)

Ask each participant to name one gift that he would like to receive during the new year which money can't buy (a promise, an apology, a love letter, peace within his family). Everyone is then instructed to make a gift for himself. This can be a simple plastic medallion in the form of a dove. The one gift each person wanted the most is inscribed on the medallion which is then worn by the individual for the remainder of the day.

A quiet prayer service or a "biblical collage" can also be done with the idea of reflecting upon the spiritual gifts which God had given to each of us. Romans 12:3, Ephesians 4:7-12, and Matthew 2:9-11 can be studied, shared and later used for the closing Liturgy. These readings help us to realize that Christ's example of gracious self-giving is the true meaning of Christmas and that we, as Christians, are called to be an extension of His self-giving.

The joy and fellowship of such a Day of Renewal can be made complete by singing, gift-giving, sharing a meal and by celebrating the Eucharist. But most importantly, you will share a PRESENCE which is the greatest gift of all. Dare to believe in your own Epiphany!



Symbols that have strange power of stirring our hearts

By REV. JOSEPH M. CHAMPLIN

"Mary, take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit."

Since most couples in my experience over the past 10 years have opted for a double-ring ceremony, Mary, after accepting this gift and drawing it further onto the third finger left hand, will probably reciprocate and give a similar wedding band to her spouse.

The rings signify, of course, that Mary and her partner are now husband and wife, married, joined legally and spiritually.

BUT those nuptial bands normally bear a deeper meaning and communicate, especially to the wearers, much more than the mere external fact of marriage.

They should and usually do symbolize all kinds of inner qualities, attitudes and feelings.

The rings say in effect: "I love you, I am committed to you, I will care about you throughout the future in both good and bad times, in sickness and health, in joys and sorrows."

They also can spark in one individual swift and spontaneous thoughts about the other; stir memories of shared tears and common laughter; recall moments the partners hurt each other and times they made love.

These rings may likewise serve as a source of courage and strength when temptation or adversity places the original commitment under strain.

For example: A husband away at length from home, weary after tension-filled days, discouraged by business frustrations, lonely and vulnerable, is tempted by an obvious invitation. He feels weak and finds the offer very attractive, but a glance at or touch of his ring changes the picture and carries him through that temporary crisis.

ANOTHER illustration: An exhausted wife struggles to cope with her cancer-ridden, dying husband. His constant, changing, imperative day and night requests test the woman's endurance. She, too, fingers her wedding band and in

a silent, mysterious way finds there power to continue.

The nuptial rings as signs (I am married) do not deeply touch our inner selves; however, as symbols (I love, care, am committed) they can evoke a variety of strong conscious and unconscious reactions within us.

Father Avery Dulles in his "Models of the Church" explains this strange power of symbols in psychological terms and applies that explanation to specifically religious images.

He maintains these symbols find an echo in the inarticulate depths of a person's psyche. They communicate through their evocative power and convey a latent meaning. Such symbols transform the horizons of an individual's life, alter one's scale of values, reorient loyalties. We apprehend them not simply by the mind but by the imagination, the heart, or better, by the whole man.



"Most couples in my experience over the past 10 years have opted for a double ring ceremony... The rings say in effect: 'I love you, I am committed to you...'"

In Dulles' words, "they suggest attitudes and courses of action; they intensify confidence and devotion."

DURING this Christmas season we seek to grasp and communicate a truth which is essentially beyond our comprehension — the mystery of a divine God taking on human flesh.

To help us appreciate that sublime event, the Church through the centuries has developed certain symbols (e.g. the crib, candles, a star) which we associate with Jesus' coming into our midst. In fact, we sometimes even speak of this Incarnation in the language of marriage, wondering over the love which prompted God to wed our humanity.

Those symbols, like the nuptial rings, communicate much more to us than the fact a marriage has taken place. They stir within our total being feelings and attitudes, provoke conscious and unconscious reactions, drive home the great implications of that wedding which began at Nazareth and continued in Bethlehem.

Why He came

He didn't come to build golden temples.
He didn't come to change the way a tree grows.
He came because He wanted us to know, once and for all, we are unlike other creatures. Our unique role was planned from the beginning and we will not be loosed from His hand.

by Sally Wall

Jesus triggered new kind of relationship for humanity

By ANTOINETTE BOSCO

Of all the good men who have made an impact on the world, one alone stands out as different and absolutely unique — Jesus.

Sometimes the attempt has been made to classify Him in the same breath as Mohammed or Buddha or some other good religious leader. Sometimes He has been reduced to the category of a nice teacher of moral values.

He has been praised, admired, vilified, hated, followed, rejected, loved and cursed. He has been denied, and re-crucified. Yet, He has never been put to death for keeps. Jesus lives.

Back in the 1950s, when Archbishop Fulton Sheen had his weekly TV show, he made a comment about Jesus which I'll never forget. The eminent speaker said that Jesus was so unique, he "Split Time into B.C. and A.D."

NO MATTER what a man believes or doesn't believe, no one can deny, said Cambridge theologian C.H. Dodd, that with the coming of Jesus, "A whole new era in relations between God and man had set in."

God intervened in human history in the person of Jesus and the world would never be the same again.

People can accept or reject Jesus, but the overwhelming evidence, both in His lifetime and in the centuries following, is that once, and only once, did the world experience such a person.

Jesus was different and the two things that made Him unique in his lifetime were (1) His message, and (2) what He said about Himself.

His message was strange for the world of His times — precisely because it was unworldly. He didn't come with a do-it-yourself-kit on how to make it comfortably as a Jew in the discomforting hands of the Romans — a message most of His countrymen would have preferred and probably understood.

Instead, He continually spoke of God, calling Him, for the first time in history, our "Father" and insisting that everything about man makes sense only when he's plugged into the Kingdom of God.

What was even more shocking was Jesus' proclamation that the Kingdom of God was happening now, that the decisive turning point in human history was here. Salvation was theirs — but not for the asking, only for the doing, in love, as Jesus Himself was demonstrating.

And even the poor had the Gospel — the Good News — preached to them: that God had intervened in human events to let His people know their purpose in life; that He is a Father, loving, generous and forgiving; that the good man is the one who lives in keeping with his Father's word, accepting the mystery of God's promise that in the end, life will triumph over death.

IT WAS the most jarring piece of Good News

that could fall on human ears — because to accept it meant that a man had to change radically, and change is discomforting and painful.

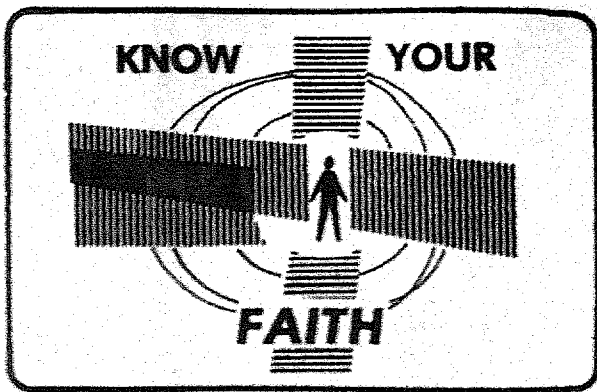
In His specific teachings about how men should live, Jesus shattered the sacred cows of pious externals, and pointed out that the Kingdom of God begins on the inside, in the heart of man, in love, to love.

Even in the other teaching method He used, the parables, Jesus never let up on the message — that God is intrinsically bound up with man even in all the ordinary aspects of his life, that the Kingdom of God is related to everyday events.

If the message was strangely topsy-turvy to a legalistic people, a repudiation of all the familiar power-patterns in exchange for a Kingdom "not of this world," even more difficult to grasp was the unprecedented way in which Jesus identified Himself with the message.

In effect, what He said was that God was personified in Him, was uniquely present in Him, and that when man experiences Him, he experiences the Father who is present in Him. No wonder He was crucified for blasphemy!

Yet, for all that Jesus did identify Himself in a messianic role, He was immensely human. We identify with Jesus because we see Him in the familiar struggles faced by all human beings —



THE INCARNATION

God-Man relationship is mysterious and complex

By
REV. JOHN J. CASTELOT

The relationship between God and humanity is so intimate, so profound, so complex, so mysterious that it defies definition or even adequate description.

Wisely the biblical authors attempt no definition, but they do try to capture different facets of the reality by means of various figures of speech. They speak of God as creator, savior, father, mother (!), king, one of the parties to a covenant, even a jealous lover.

The prophet Hosea was the first to develop the boldly beautiful figure of the marriage relationship: Yahweh was the groom, Israel his none too faithful bride. Subsequent authors, notably Ezekiel and the man who composed the Canticle of Canticles (Song of Songs) improvised on this theme, and in the Letter to the Ephesians it was used to describe the relationship between Christ and his Church. From the book of Hosea come these tender lines:

So I will woo her;
I will lead her into the desert
and speak to her heart . . .
She shall respond there as in the days of her youth
when she came up from the land of Egypt.
On that day, says the Lord,
She shall call me "My husband,"
and never again "My baal." . . .
I will espouse you in right and in justice,
in love and in mercy;
I will espouse you in fidelity,
and you shall know the Lord (2:16, 17b-18, 21-22).

And from the Song of Songs:
Come from Lebanon, my bride,

come from Lebanon, come!
Descend from the top of Amana,
from the top of Senir and Hermon
You have ravished my heart, my sister, my bride;
you have ravished my heart with one glance of your eyes,
with one bead of your necklace.
How beautiful is your love, my sister, my bride,
how much more beautiful is your love than wine,
and the fragrance of your ointments than all spices (4:8-10).

THE relationship described in these and other similar passages involved the Lord and His own special people, Israel. But divine love can never be restricted to one people. It embraces all of humanity, and the day was coming when God would wed humanity itself. Perhaps the simplest and most expressive statement of this all-embracing relationship is to be found in the prologue to the Gospel of John: "The Word became flesh" (1:14). In the Incarnation the divine and human natures were so intimately joined as to form just one Person.

It has often been remarked that this prologue is strongly reminiscent of the early part of Genesis. Both open with the same words: "In the beginning." Genesis goes on to tell of the work of creation; so does John, with the added emphasis on the creative activity of the Word, the second Person of the Trinity. In view of these apparently deliberate reminiscences, I sense another, at least possible, point of contact. After the creation of Eve, Adam exclaims:

"This one, at least, is bone of my bones
and flesh of my flesh!"

And the author comments:

That is why a man leaves his father and mother and clings to his wife, and the two of them become one flesh" (Gn 2:23a-24).

The first conjugal union is thus described in terms of the two parties becoming "one flesh"; John describes the union of God and humanity in strikingly similar terms: "And the Word became flesh." However, it is unfortunately true that marriages are not always and consistently sweetness and light. The very first one ran into considerable difficulty, and even one quite literally made in heaven, the wedding of good and humanity, has had a rather stormy history. But fortunately the groom in the latter instance is divine. He can effect not just reconciliation but assurance that we shall live happily ever after. The same St. John, in another book, Revelation (Apocalypse) wrote as follows:

Then I heard what sounded like the shouts of a great crowd, or the roaring of the deep, or mighty peals of thunder, as they cried:
"Alleluia! The Lord is king, our God, the Almighty!
Let us rejoice and be glad, and give him glory!
For this is the wedding day of the Lamb; his bride has prepared herself for the wedding.
She has been given a dress to wear made of finest linen, brilliant white." . . .

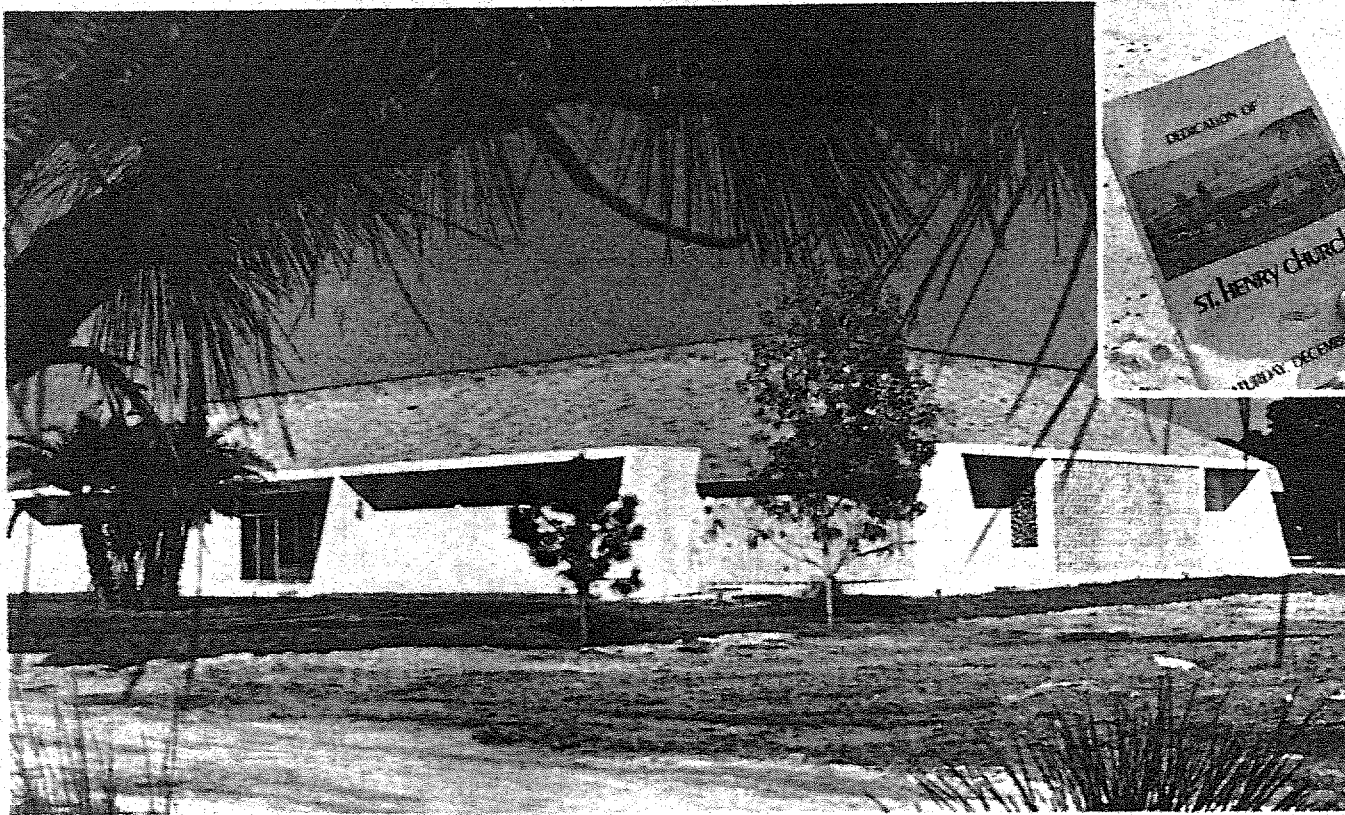
The angel then said to me: "Write this down: Happy are they who have been invited to the wedding feast of the Lamb" (Rv. 19:6-9).

Just in time
for Christmas...
Churches blessed



St. Henry

THIS child will be able to grow up with his new church in Pompano Beach, which was blessed by Archbishop Coleman F. Carroll Saturday. Parishioners have been meeting at a race track and a high school since its beginnings five years ago. The new facility will seat 450 people in the church, and includes a multi-purpose area and rectory.



St. Ignatius Loyola

PARISHIONERS in this Palm Beach Gardens parish have evolved into a close-knit group involved in many parish-wide activities and held together by a pastor who visits each family in the parish. The new building includes a chapel seating 300 people and a multi-purpose area which can open to hold 300 more.

Season's Greetings

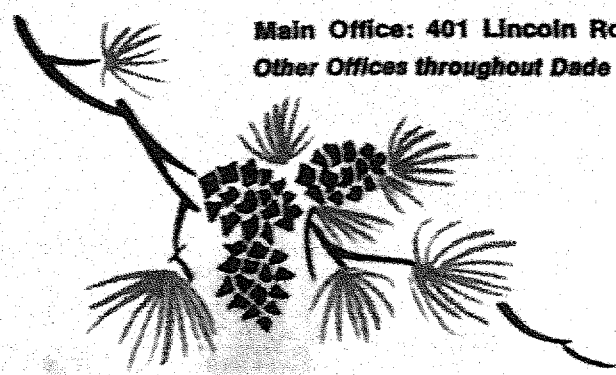
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Six young women to get medals

Because they volunteered their services to aid others and achieved commendable scholastic standings while in high school six young women from South Florida will be the recipients of special medals from the Archbishop of Miami during the 11th Annual Presentation Ball on Friday, Dec. 27 at the Indian Creek Country Club.

And while they and their parents and friends are dancing to the music of Peter Duchin and his orchestra all

will be assisting the Marian Center for Exceptional Children, since the ball, a highlight of Miami's winter season, benefits the Center.

Mrs. M. L. Maytag McCahill is general chairman of the arrangements committee, assisted by co-chairmen, Mrs. B. Boyd Benjamin; Mrs. Arthur Gallagher, Chicago and Miami Beach; Mrs. Philip D. Lewis, Palm Beach; and Mrs. Ralph Pelala, Fort Lauderdale.

PRESENTEES singled

out for the episcopal honor include Miss Maria Margaret Buffone, St. Rose of Lima parish; Miss Deborah Patricia Horton, St. Louis parish; Miss Kathleen Marguerite Jordan, Assumption parish, Pompano Beach; Miss Mary Elizabeth King, Nativity parish, Hollywood; Miss Regina Jennifer Palmer, St. Thomas the Apostle parish; and Miss Susan Marie Renick, St. James parish.

Maria Buffone

The third daughter of Mr. and Mrs. Peter Buffone to be presented is a student at Florida State University, Tallahassee.

While a student at Notre Dame Academy she served as a volunteer for the Heart Fund, American Red Cross, tutored underclassmen, and gave of her time at Sunland Training Center with the retarded there.

Named to Who's Who in American High Schools, she was president of the National Honor Society chapter as well as a member of the Society of Outstanding High School Students. After serving as a volunteer messenger in the Florida Legislature she received an Outstanding service award.

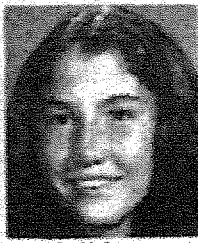
Deborah Horton

A daughter of Mr. and Mrs. Mallory Horton, Deborah is enrolled at Stetson University in Deland where she is majoring in Law.

She has served as a candy-striper at local hospitals and was a religion teacher in CCD program at St. Louis Church.



Maria Buffone



Kathleen Jordan



Mary King



Regina Palmer



Susan Renick

While in high school she was named to Who's Who in High Schools and was a member of the National Honor Society. Interested in popular sports, she was the recipient of a tennis award in high school.

Kathleen Jordan

The daughter of Mr. and Mrs. Gerald F. Jordan attends the University of Florida, Gainesville.

The recipient of a National Honors award and a letter for sports while in high school, she was named to Who's Who in American High Schools.

She plans to study for a career in nursing.

Mary King

The fourth daughter of Dr. and Mrs. William B. King to participate in a presentation to the Archbishop is studying at the University of Miami.

While in high school she served as a volunteer working with mentally retarded children and plans to be a

teacher in the field of Special Education. She has received many honors in sports and music.

Regina Palmer

A daughter of Mr. and Mrs. Alfred R. Palmer, Regina studies at St. Thomas More College, Kentucky, and is looking forward to a career in social work.

While in high school she was active in the Archdiocesan Search Program and in CVO activities and was named to Who's Who in Amer-

ican High Schools.

Susan Renick

The third daughter of Ralph Renick and the late Elizabeth Henry Renick, to be presented to Archbishop Coleman F. Carroll, is a student at Barry College and served as a volunteer among mentally retarded children at the Lopez Home for the Mentally Handicapped in Jamaica, West Indies.

It's a Date

FRIDAY, DEC. 20

CHRISTMAS LUNCHEON of St. Lucy's Guild, Highland Beach, begins at noon today at the Delray Beach Club. Gifts will be collected for residents at Lourdes Home for the Aged.

SISTERS' RETREAT begins today and continues through Dec. 23 at the Cenacle Retreat House, Lantana. Another such retreat is planned for Dec. 27 through 30th. Father James Burke, O.P. will be the retreat master.

LEISURE CLUB of Nativity parish will sponsor a Christmas party at 2 p.m. in the parish hall, 5200 Buchanan St., Hollywood.

SCHOOL CHILDREN of Sacred Heart School, Lake Worth, will present their annual Christmas program at 8 p.m. in Madonna Hall.

"FOLK CHRISTMAS," a holiday play presented by children of Holy Redeemer School begins at 8 p.m. in Miami Northwestern Sr. High School Auditorium.

SATURDAY, DEC. 21

HOLIDAY LUAU sponsored by the newly organized alumni association of Immaculata-LaSalle High School begins at 8 p.m.

C.O.O.L. dance and Christmas party in Our Lady of the Lakes parish center begins at 8:30 p.m. for all members of the youth group.

COLUMBIAN SQUIRES of Coral Gables will host a Christmas party for youngsters at the Catholic Children's Home, Perrine, beginning at 1 p.m. with tree trimming.

HOLIDAY TEEN DANCE sponsored by the Coral Gables K. of C. Council begins at 7:30 p.m. with a live rock band in the Council hall, 270 Catalonia Ave., Coral Gables. Free buffet and refreshments. Admission is a gift — girls bring for girls and boys bring for boys. Reservations must be made with Jack Hagarty, 7910 SW 15 St.

CCD PARTY is scheduled today in St. Thomas More parish at St. Vincent de Paul Major Seminary, Boynton Beach.

SUNDAY, DEC. 22

USHERS CLUB of Gesu parish will meet in special session at 11 a.m. in St. Ignatius Hall.

CHILDREN'S PARTY under the auspices of St. James Men's Club is scheduled at 3 p.m. in the parish hall.

HOLIDAY DANCE for high school and college students begins at 8 p.m. in Nativity parish hall, 5200 Buchanan St., Hollywood. Music by the Hemlock will be featured. Reservations available at the rectory.

POINSETTIA plants will be available at the exits of Holy Family Church, 14500 NE 11 Ave., North Miami, during a sale under the auspices of the Woman's Club.

CHRISTMAS PARTY for children of St. Catherine of Siena parish begins at 3 p.m. in the parish hall, 9200 SW 107 Ave., Miami.

BOUTIQUE SHOP of St. Catherine of Siena parish will be open today after all the Masses at 9200 SW 107 Ave., Miami.

PARISH CONCERT of Christmas music begins at 8 p.m. in St. Matthew Church, 542 Blue Heron Dr., Hallandale under the direction of Father Ronald Brohamer, pastor, assisted by William Robinson, choir director; Julie Bagdon, school music director and Ray Paul and Angie Calhoun, organists.

ST. JUDE Guild of St. Francis Xavier Church will have a party from 3 p.m. to 6 p.m.

FRIDAY, DEC. 27

11th ANNIVERSARY party of Court Holy Spirit, Catholic Daughters of America will be held at St. Elizabeth Gardens, Pompano Beach.

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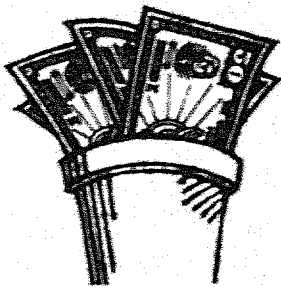
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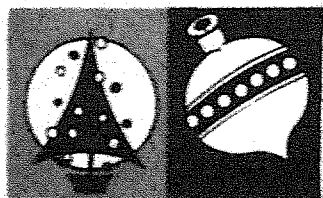
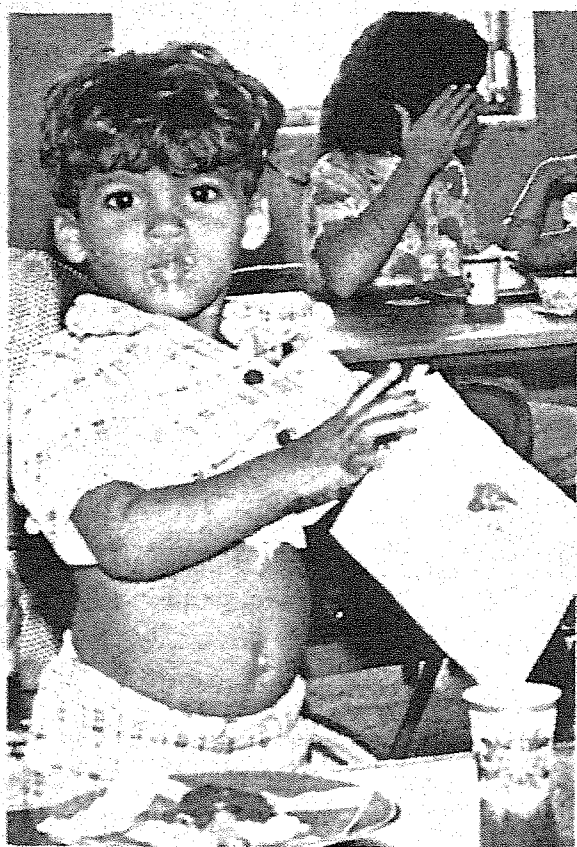
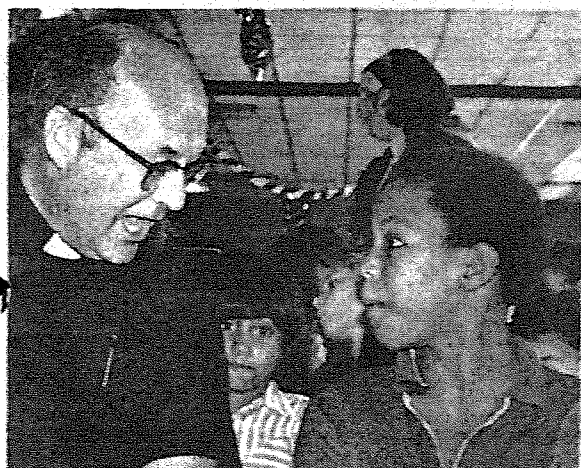
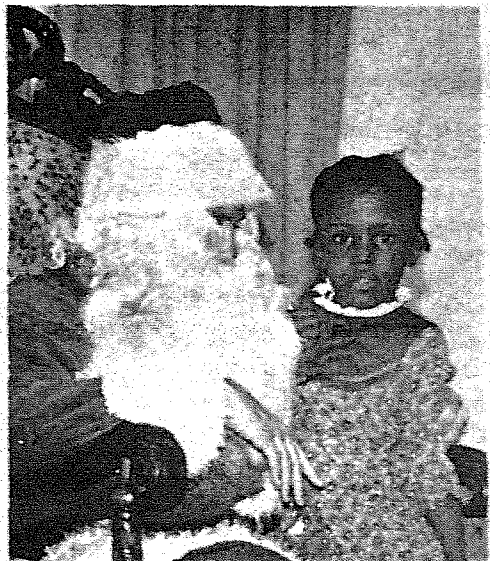
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It was everything a child could want — a Christmas tree, homemade cookies, presents, even Santa Claus.



For most of the children at the annual Christmas party for dependent children, sponsored by the Catholic Service Bureau Auxiliary, it was a wonderland.

But for at least two children, it was more than that.

Six-year-old Patty, pretty in her party dress and curled pigtails, was nervously waiting with her foster mother. Her brother, Donald, 8, who had been placed in a separate foster home, hadn't shown up yet. Seeing him for the first time in a month was the only thing that could make the party better.

The children at the party — more than 100 of them — were there because the ladies of the Catholic Service Bureau Auxiliary have cared enough for the past 13 years to hold the annual event, bake the cookies, buy the presents and spend a lot of time working on it.

PARTICIPANTS included not only children in foster homes, but ones like the seven under the care of their age-20 oldest sister — their father is in a Cuban prison and their mother has leukemia. And the ones whose parents are dead and who are living in a group arrangement in the Catholic Children's Home. And the ones who, fortunately, are only temporarily in a foster home because they have no father and their diabetic mother is undergoing treatment in a hospital.

So under the watchful eye of auxiliary members and foster parents, the children stuffed themselves with cookies, ice cream and fun. They sang Christmas carols with a group of CYO members from St. Rose of Lima parish. And each child got a present from Santa Claus, who made a special appearance at the party.

Patty got a special gift. She was having a good time, but she was keeping a watchful eye on the door to St. Dominic parish hall, where the party was being held.

Finally, the familiar face, so similar to her own, appeared in the doorway. Donald had arrived. As their eyes met, both faces lighted up brighter than the lights on the tree, and they knew that being together was the best present of all.

A CHRISTMAS party can be full of wonders for a child, especially for the poor and dependent children at the Catholic Service Bureau Auxiliary's annual event. Wonders like a visit to Santa Claus; a chat with Director of Catholic Charities, Msgr. John Nevins; a look at an assortment of presents; or a big dish of ice cream. At the party, children feasted on food, sang Christmas carols, and received gifts from jolly old St. Nick.

CHRISTMAS



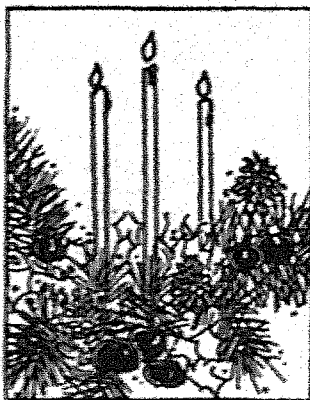
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PEOPLE

"There were many praying for her, and the miracle required for the success of her canonization cause was able to be confirmed in a relatively short time."

Cardinal Luigi Raimondi, prefect of the Congregation for Saints Causes, expressing satisfaction with the upcoming canonization of Blessed Elizabeth Seton.



Cdl. Raimondi

"The Catholic Church is the one remaining institution which has sufficient support, strength and visibility to oppose the arbitrary use of state power which continues in Brazil."

Father J. Bryan Hehir, of the USCC division of Peace and Justice, speaking on human rights in Brazil before a House subcommittee.



Fr. Bryan

"I find myself physically exhausted and emotionally drained . . . I just need the time to rejuvenate myself physically and emotionally."

Notre Dame football coach Ara Parseghian, explaining why he is retiring.



Parseghian



Archbishop Baum

"I urge that all women and men of good will join in combating this monstrous evil."

Archbishop William Baum of Washington, reacting to a report on the increase in abortions.



Fr. Ryan

"The Israelis claim they've made provision for Arab housing . . . if you saw it, you would wonder how anyone could claim it with a straight face."

Father Joseph Ryan S.J., who lives in Lebanon, expressing his views on how the Palestinians are treated in Israel.



Mardian

"I have previously described it as a crisis of conscience. I was desolated."

Watergate defendant Robert Mardian, testifying about his feelings when he was told about the "plumbers unit."

O'Malley resigns post with the FCC

TALLAHASSEE — Charles J. O'Malley, Coordinator of Education since 1969 at the Florida Catholic Conference has resigned his position to assume managerial duties at the Forestmeadows Racquet Club here.

During his years with the FCC, O'Malley was involved in the administration of the FCC Accreditation program, liaison duties with the Legislature and those various departments of State and Federal government concerned with the affairs of parochial schools, as well as liaison with the State University system, especially in the placement of teacher-interns in Catholic schools.

Santa's gift to students

Christmas vacation for students enrolled in Archdiocesan schools begins today (Friday) at the close of classes. Classes resume in

Dade County on Thursday, Jan. 2 and in Martin County on Tuesday, Jan. 7. In other areas classes resume on Monday, Jan. 6.



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SCRIPTURE-SEARCH

Compiled by Steve Landregan

SCRIPTURE-SEARCH is a puzzle testing the reader's knowledge of the Bible and skill in puzzle solving. Each statement below recalls a word found in the New American Bible. That word is hidden in the letter square. It may be printed up or down, forward or backward, or diagonally forward or backward but always in a straight line of uninterrupted letters. Key references should be the New American Bible and McKenzie's Dictionary of the Bible. To make the puzzle tougher, try to find the words in the letter square first then look for the statement to match it.

EXODUS I

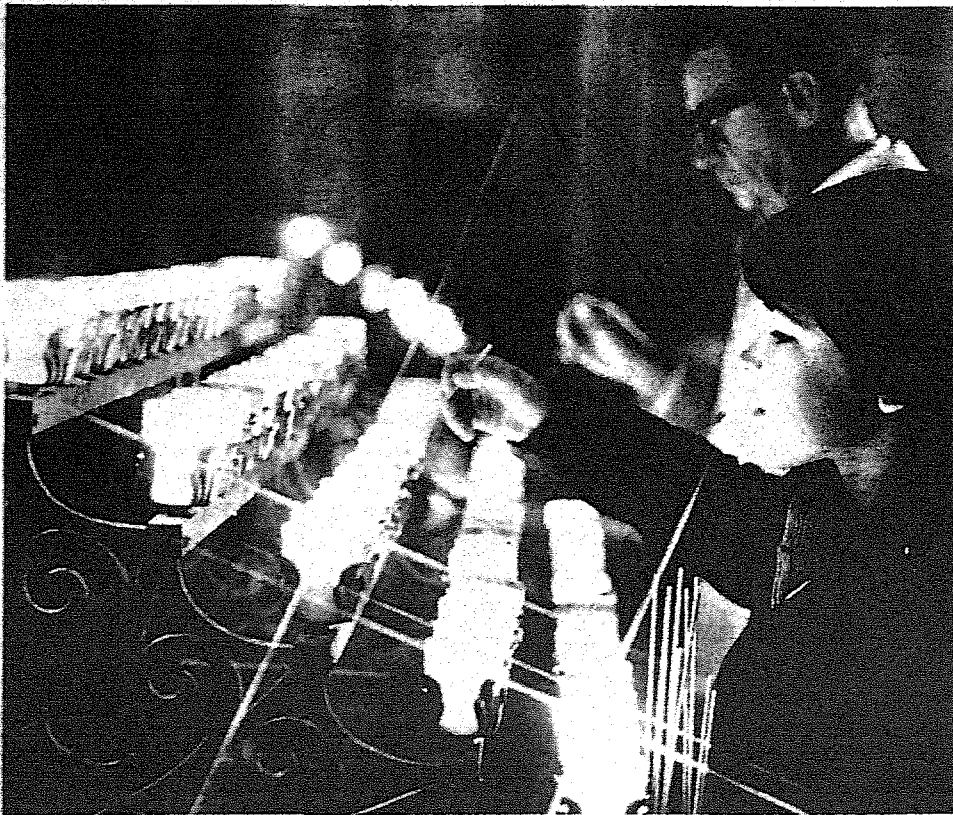
N A I T P Y G E W O N H S U B
 A R E T H G U A D A H T S I U
 I T I K C M E E F Y O R A L R
 D E L M K A C L D O E O G L N
 I I N L T R A O C O M N N E I
 M E I U O B E S H B T O O T N
 S M S P O I D E I O O F R H G
 E A U R P R I H D E H C A T N
 V R R E T Y A T E S H E A Q U
 I Z Y W J R U M I B C B K J M
 W J P O O X O F N W R O R B E
 D U A P S S M D N A L E P E R
 I L P E E H T R H E V O W D O
 M I A S P Z H A N D S Y D O U
 Z G S B H A M C Y T N E V E S

Read Exodus Chapters 1-5

- The number of descendants of Jacob who migrated into Egypt was _____.
- The son of Jacob who was already in Egypt was _____.
- When new Pharaohs came to power the descendants of Jacob were feared because they were growing _____ and _____.
- So the Israelites were oppressed with _____, and the _____ were given orders to kill all male Hebrew children.
- A Levite woman gave birth to a son and placed him in a _____ basket among the _____ along the river bank to save him from being killed.
- The baby was found by the _____ of Pharaoh who adopted the child and called him _____.
- Although treated as an Egyptian prince Moses had to flee the country after he slew an _____ whom he saw strike a _____ kinsman.
- Moses fled to the land of _____ where he married _____ daughter of Reuel.
- God spoke to Moses from a _____ and told him that He had come to rescue His people from the _____ of the Egyptians and lead them into a _____ flowing with _____ and _____.
- He told Moses that He was the God of _____ and _____.
- Moses was given his brother _____ to speak to the Pharaoh on his behalf.

(Answers appear on page 23.)

youth



St. Brendan's School student Eddy DeArcos, lights a votive candle during a Mass at St. Patrick's Cathedral, New York, marking the announcement of the upcoming canonization of Blessed Elizabeth Bayley Seton. He was among the many school children who attended the Seton Mass in the Manhattan church.

Big or little, the North beats the South

The Catholic Athletic League's annual all-star basketball game was held Sunday evening at Columbus High School. Festivities included a coaches' game and sixth- and eighth-grade cheerleading competition.

Former Broward County player of the year Bob DePathy led the South in the coaches' game, defeating the North 70-63.

Other participating coaches were Chris Sotolongo of St. Michael School, Fred Maas of Visitation School, Joe Sladky of St. Rose School, Pete Davis of St. Monica School, Rick Bean and Pete Hertle of Holy Family School, Wilbur Coleman of Holy Redeemer School, St. Lawrence School's Steve Pearsall, St. Theresa School's Frank Ramos, Bill Oharriz of St. Peter and Paul School,

Carlos Barquin of Belen Prep and Jerry Streit and Coach Marrero of St. Brendan School.

In a tight eighth-grade game, the North broke away

in the last five minutes to pull away from the South to a 54-47 victory. The game featured the outstanding players from all 21 schools in the basketball league.

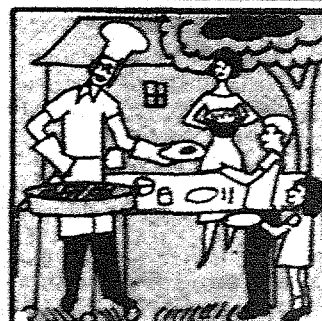
Holy Family School's sixth-grade squad took first place in the cheerleading contest, while the squad from Immaculate Conception School finished second.

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Searchers can renew, reunite

By JOAN BARTLETT

I was told there was some confusion between Search reunion and Search renewal. Let's get this straight, okay? There's one of each coming up, and you wouldn't want to find yourself in the wrong place at the right time.

* Reunion: This is a

God Rest Ye Merry Department:

CYO of St. Vincent de Paul parish will visit North Shore Convalescent Home on Monday, Dec. 23, beginning at 6:30 p.m. They will celebrate the Eucharist with the residents, sing carols, and serve refreshments.

Tony Rolland, Sentry Squire,

* New Chief Counselor is former Squire Bill Boyle, a 3rd degree Knight of Columbus of Coral Gables Council. He joined the Squires at age 14 and served as Chief Squire of 1223, and Deputy State Chief Squire, and was selected Florida's Squire of the Year for two successive years. His appointment is in keeping with the Knights' desire to involve more younger members in their activities.

YOUR CORNER

chance for all Searchers and Encuentro youth, along with their parents, to come together to renew old acquaintances and make new friends. The date is Saturday, Dec. 28; place, _____ High School; time: 6 p.m. Chicken dinner will be followed by entertainment, and finally the celebration of the Eucharist.

* Renewal: A three-day experience for persons who have made a Search six months or more previously. Its purpose is to help searchers to deepen their faith and love, by constructing an environment in which they might renew and strengthen their spiritual life. Search Renewal will be held Dec. 26-28 at St. John Vianney Seminary. Any Searcher who has not received an application for the Renewal may call the Department of Youth Activities, 757-6241, Ext. 260.

News from Columbian Squires, Our Lady of Good Counsel Circle, No. 1223:

* Congratulations to the new officers: Mike Yoham, Chief Squire; Bill Hagarty, Deputy Chief Squire; Bill Rice, Notary; Dan Cotter, Bursar; Bill Yoham, Marshall Squire;

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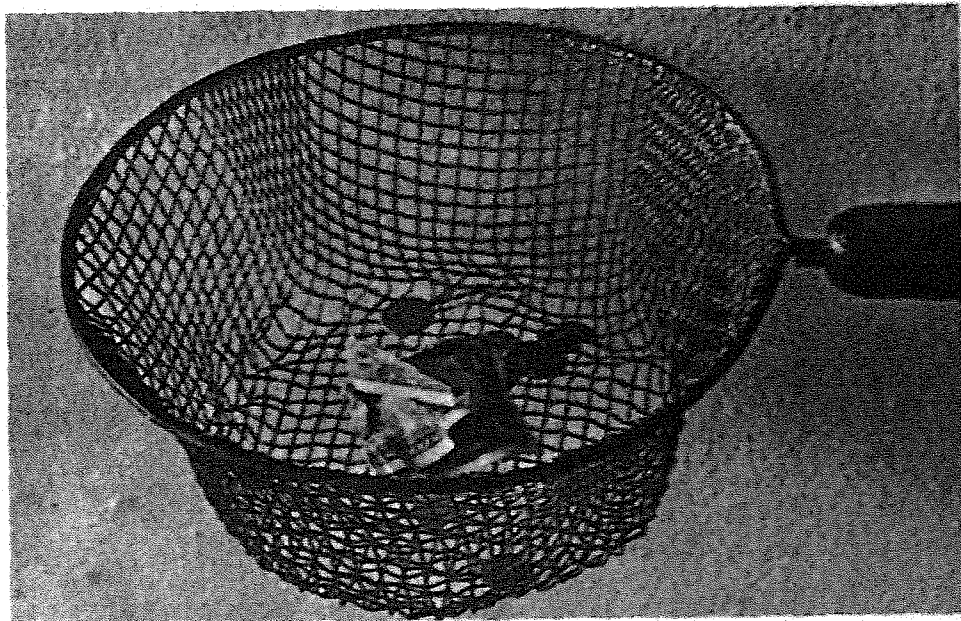
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OPERATIONAL costs and requests for charity have taken a sharp turn upward for Archdiocese churches as both prices and unemployment rise. But collections have either remained the same or decreased slightly, despite increasing costs and the influx of winter residents.

As economic situation tightens, churches beginning to feel pinch

Jim isn't used to taking charity. He is young, strong and intelligent; he has supported his wife and children sufficiently, if not extravagantly, for 15 years.

But now he needs help. He was laid off his job in the growing economic crunch, as many of his friends have been. So far, another job has not materialized, and according to the welfare people, it will take at least a month to get him on their rolls.

So he talks to his pastor, asking what he can do and if there is help available.

Jim and others like him are turning to the Church in increasing numbers as unemployment rises and prices of basic commodities increase.

PARISHES throughout the Archdiocese are reporting this increase and doing their best to help, but they themselves have financial problems.

Their cost of operations are rising, but collections are either staying level or declining.

The St. Vincent de Paul Society, which collects money in each parish to help the needy and operates thrift stores for their use, is meeting the increased need through the hard work of its members, but their collections are down, too. And the donations to the stores, especially of much-needed furniture and appliances, are on the decrease.

"People are just holding on to their items longer, letting them last a few extra years," said Val Matelis, a spokesman for the Society.

Inventories, except for clothing, are very low because of the increased claims on charity, he explained. Although the St. Vincent de Paul stores sell their merchandise, customers referred by agencies can obtain permission to take needed items free of charge.

STATISTICS show that in November, 145 men were sent from Gesu parish for free clothing, as well as clients of the Red Cross, Catholic Service Bureau, Division of Family Services, the Catholic Spanish Center, Haitian Relief, and various parishes.

In the parishes, money collected by the St. Vincent de Paul Society goes to help families buy groceries, pay rent and utility bills, and other basics for survival. The society works with the

federal food stamp program to provide immediate help while the paperwork is being processed.

"And \$15 or \$20 no longer does the job."

Pastors are doing what they can to help the people who come to them for help. Although the most frequent course is to refer them to the St. Vincent de Paul Society, the pastors listen to the economic woes with a sympathetic ear and often are able to offer some help.

Father Gary Steibel, pastor of St. Jerome parish in Fort Lauderdale, has hired several parishioners to do odd jobs around the church as a temporary means of supporting their families.

Despite severe economic problems in his parish, Father Samuel Delaney, pastor of St. Francis Xavier Church, has allowed parents of children in the school to delay paying their tuition if they are having economic troubles.

Father Lawrence Conway, V.F., pastor of St. Anthony parish, Fort Lauderdale, is keeping an ear open for jobs available to permanent residents. For the many transients who have lost jobs up North and come to South Florida looking for opportunity which isn't there, he tries to find the means to send them back home.

THE LIST goes on. Pastors are finding more of their time being spent on economic problems — both their parishioners' and their own.

For a rural parish like Holy Cross Church in Indiantown, a drop in the collection, which has not yet occurred, would prove disastrous.

"The collections have been holding up so far, but costs keep going up," according to pastor of the parish, Father Charles Clements, who voices the opinion of many other pastors.

Father Clements has no secretary, no cook, no maintenance man — he does all the work himself to keep costs at a minimum. There simply is nothing to cut back on if the collection drops, he said.

Collections don't seem to be dropping much, but they are not increasing — and in some

parishes, increases would normally be expected in the winter months.

"Our collection has not risen, but we have more people now that the winter residents are here," said Msgr. Peter Reilly, pastor of Little Flower Church in Coral Gables.

And in Fort Lauderdale, at Father Conway's parish — which is right on the main highway from the North — the numbers of people are swelling — but not the collection baskets.

FORTUNATELY, the pastors questioned have not had to make major changes in the operation of their parishes.

"We are being careful of so many little things, like turning the lights out — things people are doing in their homes," said Father Thomas Goggin, V.F., pastor of St. Ann Church in Naples.

And that is what most pastors have been doing — conserving energy to cut their utility bills, doing work themselves that would otherwise be done by hired help, not using the air conditioning except when absolutely necessary.

Father Steibel summarized the prevalent feeling: "We are running on a shoestring as it is. We have no fat to trim."

Some pastors, like Father Steibel, have turned to appealing to parishioners, stressing "that no matter how bad off we are, someone else is worse off."

And in the St. Vincent de Paul Society, Msgr. Reilly, chaplain for the Dade County group, is reminding the members that "in the people who come to you for help, you must see in them the person of Christ Himself — for as Jesus said, 'as often as you did it for one of my least brothers, you did it for me.'"

Despite the economic recession and the problems it brings to almost everyone, the Christian spirit of charity continues to help people like Jim through the difficult times that lie ahead.

— G.W.

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FRIDAY, DEC. 20
1 p.m. (16) Left Hand Of God (Unobjectionable for adults and adolescents)
3:30 p.m. (10) My Blue Heaven (Unobjectionable in part for all)
OBJECTION: Suggestive sequences; reflects the acceptability of divorce
4 p.m. (5) Back Street, Part II (See rating Thursday, 4 p.m.)
7:30 p.m. (5) March Of The Wooden Soldiers (No classification)
8 p.m. (6) A Man Called Peter (No classification)
8 p.m. (12) Pal Joey (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations
9 p.m. (4) Kansas City Bomber (No classification)
11:30 p.m. (4) Artists And Models (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations

SATURDAY, DEC. 21
1:30 p.m. (12) Road To Rio (Family)
2 p.m. (6) Jungle Captive (Unobjectionable in part for all)
OBJECTION: Excessive gruesomeness
3 p.m. (12) Son Of Paleface (Unobjectionable in part for all)
OBJECTION: Suggestive costuming,

dialogue and situations
9 p.m. (5) Geronimo (Family)
11:30 p.m. (4) The Long Long Trailer (Family)
11:30 p.m. (7) Ten Little Indians (Unobjectionable for adults and adolescents)
11:30 p.m. (10) Rogues Of Sherwood Forest (Family)
11:30 p.m. (12) Frankenstein Meets The Wolfman (Unobjectionable for adults and adolescents)

SUNDAY, DEC. 22
11:30 a.m. (6) Keep 'Em Flying (Unobjectionable for adults and adolescents)
1 p.m. (4) Merry Andrew (Family)
1 p.m. (6) Let's Make Love (No classification)
2:30 p.m. (10) Flame Of Calcutta (Unobjectionable for adults and adolescents)
3 p.m. (6) Prince And The Showgirl (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations
4 p.m. (10) All The King's Men (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; light treatment of marriage
4 p.m. (12) Miss Grant Takes Richmond (Unobjectionable for adults and adolescents)

5 p.m. (5) Stage To Thunder Rock (No classification)
9 p.m. (10 & 12) Star (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Kiss Me Kate (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; suggestive costuming, songs and dancing
11:30 p.m. (5) The Colossus Of New York (Unobjectionable for adults and adolescents)

THURSDAY, DEC. 26
3:30 p.m. (10) A Prize Of Gold (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions, excessive brutality
4 p.m. (5) The Thrill Of It All, Part I (Unobjectionable for adults and adolescents)
8 p.m. (6) On The Double (Family)
9 p.m. (4) Wild Rovers (No classification)
11:30 p.m. (4) Plymouth Adventure (Unobjectionable for adults and adolescents)

MONDAY, DEC. 23
1 p.m. (6) Dam Busters (Family)
3:30 p.m. (10) Hardcase (No classification)
4 p.m. (5) The Truth About Spring (Family)
8 p.m. (6) Track Of The Cat (Unobjectionable in part for all)
OBJECTION: Suggestive sequences and dialogue
11:30 p.m. (4) Michael Kohlhaas (No classification)

FRIDAY, DEC. 27
3:30 p.m. (10) Affair In Trinidad (Unobjectionable in part for all)
OBJECTION: Suggestive lines, costuming and dancing
4 p.m. (5) The Thrill Of It All, Part II (Unobjectionable for adults and adolescents)
8 p.m. (6) The Jazz Singer (Family)
8 p.m. (12) Three Worlds Of Gulliver (Family)
9 p.m. (4) The Last Run (No classification)
11:30 p.m. (4) The Shoes Of The Fisherman (Family)

TUESDAY, DEC. 24
1 p.m. (6) Operation Secret (Unobjectionable in part for all)
OBJECTION: Tends to portray suicide sympathetically
3:30 p.m. (10) The Bluebird (Family)
8 p.m. (6) All The Way Home (Unobjectionable for adults and adolescents)
8:30 p.m. (5) Park Rangers (No classification)
8:30 p.m. (10 & 12) Unwed Father (No classification)

SATURDAY, DEC. 28
2 p.m. (6) The Spider Woman Strikes Back (Unobjectionable for adults and adolescents); followed by Mummy's Hand (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) Mary, Queen Of Scots (No classification)
11 p.m. (6) Giant Of The Metropolis (No classification)
11:30 p.m. (4) The Fastest Gun Alive (Family)
11:30 p.m. (10) Port Afrique (Unobjectionable for adults and adolescents)
11:30 p.m. (12) Werewolf Of London (No classification)

WEDNESDAY, DEC. 25
1 p.m. (6) Omar Khayyam (Family)
3:30 p.m. (10) A Christmas Carol (Family)
8 p.m. (6) Where's Charley? (Family)
8:30 p.m. (10 & 12) My Darling Daughters' Anniversary (No classification)
11:30 p.m. (4) South Pacific (Unobjectionable for adults)

RELIGIOUS PROGRAMS

SATURDAY
5 p.m.
THE TV MASS - (Spanish) - Ch. 23

SUNDAY
7 a.m.
THE CHRISTOPHERS - Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY - "Ch. 7 WCKT - "Liturgical Music of Christmas," Sister Joyce LaVoy, Patrick Kolski
10:30 a.m.
THE TV MASS - Ch. 10 WPLG - Fr. Robert Palmer

2 p.m.
INSIGHT - (Film) WINK Ch. 11

RADIO
Sunday 6:30 a.m.
CROSSROADS - WSHE-FM, 1235 kc., Miami.
10 a.m.
CROSSROADS - WJND, 1230 kc., W. Palm Beach.
MARIAN HOUR - W5BR, 740 kc., Boca Raton

Event was beyond expectations

Continued from page 10

tion. But he was making sure that they didn't miss the point.

The point of the above illustration is this: Isaiah had not "predicted" either the virgin birth or the divinity of Christ. But Matthew saw the prophet's words now in a new light and seized upon them as an apt expression of something quite new.

The text, then, actually looks to the past, not to the future, and if Yahweh refers to Israel as His son, it is only as a term of endearment. But again Matthew sees the verse as an excellent means of indicating the identity of the child Jesus. Yahweh can call Him "my son" not just figuratively, but quite literally.

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SCRIPTURE-SEARCH ANSWERS

ANSWERS TO EXODUS 1

- Seventy.
- Joseph.
- Numerous.
- Powerful.
- Forced.
- Daughter.
- Moses.
- Egyptian.
- Hebrew.
- Midian.
- Zipporah.
- Burning.
- Bush.
- Hands.
- Land.
- Milk.
- Honey.
- Abraham.
- Isaac.
- Jacob.
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Su nombre será Emmanuel

Por el REV. JOSE P. NICKSE

La concepción de Cristo fue de esta manera: su madre María estaba comprometida con José. No habían tenido relaciones, y se encontró embarazada, por obra del Espíritu Santo . . . Todo esto se hizo para que se cumpliera lo que había dicho el Señor por el profeta Isaías: Sepan que una virgen concebirá y dará a luz un hijo al que pondrán el nombre de Emmanuel, que significa: Dios con nosotros.

Mt 1:18-23

Hace alrededor de un año algo muy grande sucedió en el principado africano de Kom. Los habitantes de Kom durante siglos han adorado la estatua sagrada del Afo-A-Kom. Hace ocho años, la estatua desapareció. Que gran tragedia para los ciudadanos de esta pequeña nación. El rey murió de tristeza, y el país perdió todo sentido de seguridad nacional. Habían perdido el símbolo de la unidad nacional, el Afo-A-Kom.

A finales del año pasado, la venerada estatua apareció en Nueva York. Con gran alegría el pueblo de Kom recibió la noticia. Dos días consecutivos de festividades y bailes celebraron el retorno del Afo-A-Kom. De nuevo su dios estaba con ellos.

Esta historia nos puede parecer un poco primitiva. Para los que viven en Kom, esta figura de madera representa la presencia de su dios. Su dios vive en medio de ellos. Su dios esta cerca; su dios los acompaña.

Para nosotros los cristianos, Cristo es nuestro Dios presente entre nosotros. Cristo es verdaderamente el Emmanuel. En Cristo se cumplen las profecías del Antiguo Testamento. Nuestro Dios no es el Dios frío de la filosofía. No es un Dios lejano sin interés en los asuntos humanos. Es un Dios vivo y



Memling



Fra Filippo Lippi



Bellini

presente.

Cristo vino a compartir nuestros sufrimientos y nuestras esperanzas. Cristo lloró y rió. Cristo sintió cansancio y agotamiento. Cristo amó. Cristo nació, creció y murió. Y todo esto porque Cristo es la gran Buena Noticia de Dios. Es el mayor y mejor regalo de Navidad. El nos acompaña en cada momento de nuestro paso por la vida. Es es nuestro modelo y nos enseña como vivir nuestras vidas. El viene a llenar nuestra existencia a veces vacía.

La presencia de Cristo se sigue manifestando en el mundo hoy. Una vez una viejecita recibió un gran anuncio. ¡Dios vendría a su casa esa misma noche! La

viejecita salió y compró un abrigo de regalo para Dios por si tenía frío. También preparó una jarra de refresco por si tenía sed. Esa noche llegó un viajero sediento a su puerta y ella le dió a tomar el refresco de Dios. El viajero tenía frío y ella le regaló el abrigo de Dios. Y esperó, y esperó, pero Dios no llegó. Antes de acostarse, rezando le dijo a Dios que había olvidado su visita. No termino la historia, amigo, porque tu corazón sabe la respuesta de Dios.

La Navidad nos recuerda que Cristo nace y vive en nuestros hermanos. Belen no tiene límites. En la sonrisa de un niño, en la lágrima de un hermano, ahí esta nuestro Emmanuel.

"Celebra cristianamente la Navidad..."

¿Recuerdas esta frase? Fue un 'slogan' favorito por mucho tiempo en Cuba auspiciado por la Juventud Católica durante la Campaña de Navidad.

"Era una gran movilización que tenía lugar en cada rincón de Cuba . . . nacimientos, villancicos, misa de gallo, reuniones familiares, visitas a los hospitales, a barrios pobres, todo con un

sentido alegremente cristiano", según recuerda el boletín "Clarínada" que editan en Miami los que fueron miembros en Cuba de la federación de Juventudes de Acción Católica. Y después de esa añoranza, expresa 'Clarínada':

¡Cómo cambian los tiempos!

Ahora hemos comercializado y "s sofisticado" más que nunca la

Navidad. Tal vez nos da pena poner el nacimiento porque "ya no se usa" o "para poner uno pequeñito, no pongo nada", "que dirán mis compañeros de trabajo que no creen en eso", etc. Las tarjetas de Navidad irónicamente muestran un cuadro famoso, un paisaje, unos caballos, un muñeco o un garabato moderno que no le dice nada a nadie pero que es "muy artístico". ¿Y el mensaje? "Happy Holidays", es decir, nada.

La reunión familiar se hace con poca gente porque la comida está muy cara (y a lo mejor con lo que nos gastamos en bebidas solamente, puede hacerse comida para 10 o 15 personas más, claro si le damos más importancia a la gente que a la comida).

Las personas más pobres, los hospitales y los ancianos que viven solos y que deberían recibir el calor de los cristianos en esa fecha al menos, se nos olvidan o lo que es peor, nos estorban.

Es cuestión de no dejarnos llevar por el ambiente indiferente en que

vivimos hoy de pensar un poco en los demás porque Cristo se encarnó para todos. Y el que vivió en la Federación aquellos momentos de dar felicidad a otros celebrando cristianamente la Navidad, no creemos que pueda olvidarlo ahora, por mucho que las cosas hayan cambiado.

Este año la Navidad será más sencilla por necesidad. Habrá menos regalos y menos "comelatas". Pero que esto no nos impida el compartir con otros lo que tenemos. Regalemos nuestro cariño y nuestra compañía . . . hay mucha gente hambrienta de calor humano.

Tal vez un compañero que ahora no practica y está lleno de problemas necesita hablar con alguien. Quizás un enfermo necesita olvidarse de su dolor aunque sea por unas horas. Cada quien conoce un caso. Pero que no haya nieve, ni calor, ni lluvia, ni distancia, ni egoísmo que nos impida dar a la Navidad su verdadero sentido. La satisfacción va a ser nuestra . . . y no tiene precio.

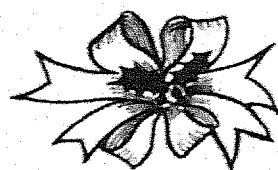


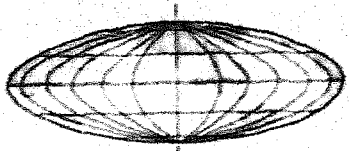
Navidad es...

Un programa especial el lunes 23 de diciembre, a las 7 p.m. a través del Canal 2 WPBT. Programa bilingüe (inglés, español) producido por un grupo de técnicos y artistas cubanos. Participan la Coral Cubana, dirigida por Carmen Riera, estando la animación y presentación a cargo de Aleida Leal, la popular figura de la radio y televisión cubanas y el Padre José P. Nickse. Dirige Santiago Sierra. Nombre del programa "Navidad es . . ."

Canastilla de Navidad

En conmemoración del Nacimiento de Nuestro Señor Jesucristo, el próximo 25 de Diciembre, Día de Navidad, las Damas Auxiliares del Centro Hispano Católico, donarán dos canastillas, completas, al primer niño o niña que nazca ese día. Se entregará a las personas interesadas, a las personas interesadas, que llamen o acudan al Centro Hispano Católico. 130 N.E. Second Street, telefono 371-5657 de lunes a viernes en horas laborables, según informa la Sra. Yolanda T. Hospital. Directora de Publicidad.





NUESTRO MUNDO

ACTUALIDAD DE LOS SANTOS INOCENTES

Una Misa concelebrada por el cardenal Humberto Medeiros de Boston y un forum sobre la controversia del aborto honraron en esa ciudad la fiesta litúrgica el 28 de diciembre, día de los Santos Inocentes, los infantes masacrados por orden de Herodes en tiempos del Niño Jesús. Una de las conferencias tratará del fallo de la Corte Suprema de Justicia que obligó a la mayoría de los estados a levantar restricciones sobre el aborto provocado.

EXITOSAS GESTIONES DEL CARDENAL APONTE CONTRA LA VIOLENCIA

Después de la mediación extraoficial del Cardenal Luis Aponte Martínez de San Juan, llegó a su término una huelga de los empleados de la Autoridad de Acueductos y Alcantarillados que duró tres meses y se prestó al sabotaje y la violencia, condenados por el prelado en su oportunidad. El cardenal se reunió con líderes sindicales, habló con gente del gobierno, y exhortó a todos a la paz. "Expresó al trabajador nuestra simpatía y apoyo en la lucha justa por sus derechos humanos y civiles; pero al mismo tiempo deseo recordar a todo el que se honra en llevar el título de cristiano, que no le es moralmente permitido el uso de la violencia, sabotaje o crimen para la consecución de un buen fin." Confió en la cordura y sensatez de los líderes sindicales y simpatizó a la vez con las agencias del gobierno "por su actitud firme de defender el bien común."

PIDEN A BANZER AMNISTIA DE NAVIDAD

Los obispos de Bolivia pidieron al gobierno del Gen. Hugo Banzer que conceda una amnistía de Navidad a los prisioneros políticos y a quienes han tenido que emigrar por su oposición. En una visita al mandatario el Cardenal Clemente Maurer de Sucre y la junta de la Conferencia Episcopal reclamaron además sobre algunas disposiciones del gobierno "que afectan la conciencia y la conducta de los católicos" en cuestiones económicas y sociales. Banzer inició en Noviembre un régimen autoritario "de trabajo, orden y disciplina" que obliga a profesionales, trabajadores, estudiantes y otros a supervisar o laborar en brigadas de trabajo. Los que se niegan son arrestados, "lo cual es una violación de la libertad de conciencia y de trabajo," dijeron los obispos.

DEFIENDE EL PAPA DIGNIDAD DE LA MUJER

El Papa Paulo VI dijo a la Unión Italiana de Abogadas Católicas que la Iglesia se interesa profundamente por el papel de la mujer en la cambiante sociedad actual, "para que se reconozca el respeto a la dignidad de la mujer, a sus diferencias íntimas, su psicología, su vocación cristiana como tal".

LAMENTAN CONDENA A PATRIARCA DE JERUSALEN

La Oficina Vaticana de Prensa emitió una declaración que "lamenta con profundo dolor" la condena por una corte israelí del Mons. Hilarión Capucci, patriarca del rito melquita de Jerusalén, tras acusarle de contrabando de armas para los palestinos. "La Iglesia Melquita es una de las más gloriosas comunidades de Oriente, y Mons. Capucci ha cumplido sus deberes pastorales en ella con respeto y estima. La condena puede desgraciadamente agravar las tensiones que afligen a la región," dijo.

DESIGNAN A SACERDOTE CUBANO

El sacerdote cubano Luis Valdivieso, que perteneció a la Diócesis de Cienfuegos, ha sido nombrado director del apostolado hispano de la nueva diócesis de Arlington, Virginia.

Instituyen premio...

Un grupo de amigos de Andrés Valdespino, en su mayoría antiguos dirigentes de la Juventud Católica Cubana, acaban de reunirse y acordaron instituir el Premio ANDRES VALDESPINO que será otorgado al mejor trabajo periodístico que se presente sobre la vida de un procer cubano. Para cualquier información o idea sobre este premio, escribir a Antonio Fernandez Nuevo, P.O. Box 12344 Loiza St., Santurce, P.R., 00914.

¿Que es un Encuentro Matrimonial?

Desde el año 1966, el Movimiento Familiar Cristiano viene brindando a la Cristiandad de Miami los Encuentros Matrimoniales, dirigidos por el Padre Angel Villaronga.

"El Encuentro pudiéramos definirlo de varias maneras diferentes, pero quizá lo más acertado sería decir que para saber lo que en realidad es, es preciso asistir a uno, vivir uno, porque eso es lo que en realidad es un Encuen-

tro, una vivencia, una experiencia religiosa muy profunda y muy realista. Convivida por marido y mujer juntamente," expresó José Antonio Villena al anunciar próximos Encuentros.

"Los frutos del Encuentro no deben de buscarse solamente en que un matrimonio que se hallaba en vías de disolución se arregle, o en otros resultados más super-

ficiales; sino sobre todo en el superior y más profundo conocimiento íntimo y en el abundante derrame de Gracias que Dios concede a los matrimonios que lo buscan sinceramente para enriquecer su vida material y espiritual." (según lo expresado por otro de los organizadores) Enrique del Riego.

Las fechas de los próximos Encuentros a celebrarse en Miami, son: Encuentro No. 45,

Enero 17 (noche), 18 y 19. Encuentro No. 46, Feb. 28 (noche), Marzo 1 y 2. Encuentro No. 47, Abril 25 (noche), 26 y 27. Encuentro No. 48, Mayo 23 (noche), 24 y 25. Encuentro No. 49, Junio 20 (noche), 21 y 22.

Para cualquier información concerniente a Cómo, Cuándo y Dónde, llamar a: Carmen y Enrique del Riego, 221-3494; u Olga y José Antonio Villena, 226-5961.



Millares de chilenos escuchan al Cardenal Raul Silva llamándolos a comenzar de nuevo en el camino de la reconstrucción nacional y la paz, a tono con el Año Santo de la Reconciliación y renovación. Durante la consagración del Santuario Nacional de Nuestra Señora del Carmelo, en Maipú, Chile.

Ayunar para ayudar

Plan contra hambre

Mons. James Rausch, secretario general de la Conferencia Nacional de Obispos Católicos, y de su secretariado la U.S. Catholic Conference, ha pedido al presidente Gerald Ford una entrevista formal con una delegación de obispos para discutir con él la posibilidad de que el gobierno adopte el plan de acción sobre la crisis mundial de alimentos elaborado por ellos en Noviembre. El plan incluye educar al público sobre las causas de la crisis, abstinencia voluntaria de los que viven bien para ayudar con lo ahorrado a los pobres, multiplicación de la producción de alimentos y distribución equitativa entre naciones ricas y pobres, y programas de emergencia para evitar la muerte que ya amenaza a millones de seres este año.

Más de 500 alumnos católicos de la Universidad Brown Rhode Island, prometieron no comer carne los viernes para hacer conciencia sobre el problema mundial del hambre y contribuir con lo ahorrado a aliviarla entre los pobres.

David Burgess, subdirector para Asia del Fondo Infantil de las Naciones Unidas (UNICEF) encomió la disposición de los obispos católicos de ayunar dos veces por semana como contribución a aliviar el hambre en el mundo. Aunque dijo en Albany N.Y., que en los próximos meses bien pueden morir más de 10 millones de niños desnutridos, expresó la confianza de que con medidas de emergencia de particu-

lares y gobiernos se reúna a tiempo la ayuda necesaria. Burgess, quien antes

fue ministro de la Iglesia Unida de Cristo, dice que el problema del hambre

"es esencialmente una cuestión moral" de injusta distribución de recursos.



¿Es licito bailar?

Miro angustiada el comportamiento de los jóvenes en los bailes. Muchos bailan abrazados, en señal de compañerismo, o que se yo. Ustedes ¿qué opinan? ¿Es licito bailar de ese modo? ¿Cuál es el pensamiento de la Iglesia respecto a ese tema? Maria Julia Casney.

Es posible que en algunos salones de baile ocurran muchas cosas. Y ciertamente terroríficas, como para angustiarnos a Ud., señora. También habría que ver de que salas se trata. Y de que jóvenes.

La pregunta que usted nos hace sobre el baile podría hacerse sobre otras actividades del hombre, de suyo indiferentes, como conversar, caminar, nadar, comer, dormir. Todo depende de los fines e intenciones que uno se proponga.

Comer y dormir son acciones tendientes a conservar el vigor del organismo, pero si uno come a reventar y duerme como una marmota, de modo que la salud y las obligaciones se recientan, incurrirá, en

desorden, es decir en pecado.

Lo mismo pasa con el baile. Bailar por esparcimiento honesto, es natural. Pero uno puede traer cada intención... Caminar sirve para trasladarse a auxiliar un enfermo, para salvar la vida a un herido, para hacer una obra de caridad. Pero también sirve para perpetrar un asalto o un asesinato.

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. Si lo prefiere, contestaremos al seudónimo que nos indique. Escriba a: Voice, P.O. Box 38-1059, Miami, Fla. 33138.

No vamos a prohibir caminar por esta última posibilidad. ¿Qué dice la Iglesia del baile? Pues lo mismo que acabamos de decir: que depende de la intención con que se haga.

ULTIMAMENTE dijo el PAPA



Confusion sobre Jesus

En un discurso sobre la Navidad, el Papa Paulo VI puso sobre alerta a los cristianos sobre la confusión sembrada contra la persona de Jesús y el evangelio, por una "literatura erudita y a veces artística" plagada de sentimentalismo superficial y de dudas sobre la fe misma. Se refirió también a quienes pretenden reem-

plazar el magisterio de la Iglesia (su autoridad para enseñar la doctrina) por reflexiones personales independientes. Quienes conservan su fe en el misterio de Cristo, comentó después, como Dios y Hombre. "encuentran inspiración para una ardiente literatura sin empañar la doctrina."

Editorial

Cuidado! Es Navidad

LA NAVIDAD es un tiempo sagrado, que puede quedar profanado por el materialismo de los hombres.

LA NAVIDAD es un tiempo para la generosidad y el regalo, pero puede ser mal interpretado por nuestro afán de dar, sin darnos.

LA NAVIDAD es la Fiesta de Dios-Hecho-Regalo, porque se hace Gracia, Vida y Amor. Porque se hace Niño, para que los hombres ensayemos con El nuevas maneras de portarnos con los demás. . . , lo mismo que los niños: con sencillez y sin dobleces; con sinceridad y sin "cumplidos"; con alegría y sin amarguras. . .

LA NAVIDAD-1974 puede ser un desafío a los cristianos, que por serlo, deben estar conscientes de la actual situación de la tierra: el mundo entero y, en concreto el nuestro, padece una crisis económica: hay gentes paradas y sin empleo, gentes con deudas y sin ingresos, duda e incertidumbre ante negocios flojos o detenidos. . . Vivimos en un mundo ansioso de paz, de alegría y de seguridad ante el futuro. . .

CRISTO en su NAVIDAD no trajo plata ni oro, tampoco trajo deudas, agobios o "cumplidos". El trajo sólo lo bueno y duradero: el Regalo que estrecha los vínculos de la amistad. . . Nos trajo las riquezas que nadie nos puede quitar. La Navidad de Cristo nos trae su Paz, su Presencia, su Compañía y su misma Vida. . . Un Regalo para todo un Año, porque se hace Gracia para todos los días.

CUIDADO!, ES NAVIDAD. No profanes este tiempo, que es sagrado. El Príncipe de la Paz va a llegar. Ante la Paz sobre todo: no te ahogues en preocupaciones de compras, compromisos y deudas. No dejes pasar de largo entre la agitación al Rey de la Paz.

ORACION DE LOS FIELES

CUARTO DOMINGO DE ADVIENTO
(22 de diciembre)

CELEBRANTE: Al prepararnos para el nacimiento del Salvador oremos por las necesidades del pueblo de Dios.

LECTOR: La respuesta hoy será "Ven, Señor Jesús."

1. Que en este tiempo pascual nuestra nación y nuestro mundo conozcan la palabra de Cristo, oremos.

2. Que compartamos a Cristo — el mejor regalo — con todos los hombres, oremos.

3. Que recordemos nuestro deber de dar testimonio del nacimiento, muerte y resurrección de Cristo, oremos.

4. Que la fiesta del nacimiento de Cristo sea realmente una celebración de gozo para todos, oremos.

CELEBRANTE: Oh, Dios, Padre Nuestro, que nos has dado a Tu Hijo, concede que apreciemos en toda su magnitud el regalo de Cristo, como para compartir el gozo de este nuevo amor con todos. Te lo pedimos por Cristo, Nuestro Señor. Amén.

NATIVIDAD DEL SEÑOR Diciembre 25

CELEBRANTE: Oremos por toda la Iglesia en este día de Navidad, oremos también por el mundo, para que reine la paz sobre la tierra.

LECTOR: La respuesta de hoy será "Oh, Señor, Salvador nuestro, ten misericordia de nosotros."

1. Por nuestros maestros y nuestros líderes, por nuestra Iglesia y nuestra nación, para que el Señor nos ayude a construir una hermandad duradera, oremos al Señor.

2. Por nuestras familias, especialmente aquellos que han sufrido angustias recientes, para que el Salvador les de esperanza y les haga participar en el júbilo de la Navidad, oremos al Señor.

3. Que el amor y la paz del Salvador toque a los enfermos y solitarios, desamparados y deprimidos, oremos al Señor.

4. Por nosotros mismos y por nuestros seres queridos, para que ciertamente seamos un pueblo que pertenece a Dios, limpios hoy de tristeza y culpa, oremos al Señor.

5. Por nuestros seres queridos que han fallecido, para que participen del gozo abundante de la vida eterna prometida a los que están justificados en la gracia del Señor por el bautismo y el Espíritu Santo, oremos al Señor.

CELEBRANTE: Padre, todavía escuchamos el mensaje angelical diciéndonos que nada debemos de temer porque Tu Amor se hizo presente entre nosotros en Tu Hijo, nuestro Salvador, Jesucristo. Libranos de nuestras dudas y ansiedades. Danos paz y alegría en la Navidad, por Cristo, Nuestro Señor. Amén.

Seis nuevos santos: 2 españoles, un peruano

El Papa Paulo VI anunció la canonización de seis nuevos santos, entre ellos la beata estado-unidense Elizabeth Ann Bayley Seton, fundadora de las Hermanas de la Caridad en los Estados Unidos. Los otros son el beato irlandés Oliver Plunket, arzobispo de Armagh martirizado durante la Reforma en 1681; el beato italiano Giustino de Jacobis, misionero en Etiopía falleció en 1860; el trinitario español Juan Bautista de la Concepción, quien murió en 1613; la beata española María López Vicuña, fundadora del instituto de las Hijas de María Inmaculada, fallecida en 1890, y el beato Juan Massias, hermano dominico amigo de San Martín de Porres, quien murió en Lima en 1645.

La nueva de la canonización de la beata Madre Anne Bayley Seaton (a celebrarse el próximo año en septiembre) ha sido recibida con júbilo entre los católicos de los Estados Unidos, por ser la primera santa nacida y criada en este país. "Alegría y gratitud" fueron las palabras de Mons. Joseph L. Bernardin, arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos. La Madre Seaton fue conversa al catolicismo, casada y madre de cinco hijos, educadora, y finalmente fundadora de las Hermanas de la Caridad en Estados Unidos, institución que continúa pujante en el servicio de los enfermos y de los niños.



RESPECTO A LA VIDA

Derecho de los Retrasados

Por el DR. MANOLO REYES
El Siglo XX ha traído una serie de progresos y avances en la tecnología moderna y en muchos otros sectores de la vida mundial. Pero probablemente una de las conquistas más preciadas de este Siglo es la preocupación creciente de autoridades oficiales y público en general hacia las criaturas que nacen con un retraso mental.

Antiguamente estos ángeles, por así decirlo, quedaban confinados a las cuatro paredes de las instituciones que se ocupaban de ellos. Hoy, a través del mundo hay un movimiento incontenible para lograr que esos seres humanos, víctimas de un retraso mental, entren en un proceso de "normalización" y se reintegren al seno de su comunidad para vivir una vida como todos los demás.

Y así ha ocurrido en multitud de ocasiones. Hablando formal-

mente, el retraso mental se refiere al funcionamiento subaverage intelectual que se origina durante el periodo del desarrollo, o sea, desde el nacimiento hasta aproximadamente la edad de 16 años. Y que va asociado con impedimentos en la maduración física, en el ajuste social y en las actividades de aprendizaje.

Esta es la definición oficial aceptada por la Asociación Americana de Deficiencias Mentales.

En palabras más simples, esto quiere decir que ese tipo de persona no posee la materia de comportamiento que usualmente está presente en individuos de su misma edad. La edad mental, la edad social y la edad física no guardan, pues, relación.

A través de la historia de la humanidad ha tenido varias respuestas. Esas respuestas han variado desde un extremo de pesimismo absoluto, en el sentido que las personas retrasadas mentales no

pueden aprender nada, y son hasta peligrosas, hasta el hecho probado en nuestros días que los niños retardados mentales pueden aprender y son más normales que anormales.

Una rápida hojeada a las instituciones hechas desde el principio de este siglo arroja la actitud de los tiempos como ha ido variando y progresando en el sentido de convertirse en instituciones de educación y superación para los retardados mentales, en vez de ser instituciones de vigilancia y aislamiento.

El concepto de "normalización" implica que las personas con un retraso mental pueden vivir y desenvolverse en el mismo medio ambiente de las llamadas personas "normales," observar sus hábitos y costumbres, y hasta adoptar los mismos.

Esa adopción muchas veces se obtiene sin que las personas en cuestión sean entrenadas para ello.

En informaciones que han llegado a nuestras

manos se narra el hecho de historias documentadas de niños normales que accidentalmente han sido colocados dentro de instituciones para niños retrasados mentales. Y esos niños normales aprendieron a reaccionar y a actuar como los niños que los rodeaban.

Cuando fueron sacados de allí y se les dió educación apropiada y y entrenamiento, gradualmente respondieron como responden las personas normales.

La característica que identifica el retraso mental es el lento proceso de aprendizaje. Y se ha probado que cuando los niños retrasados mentales son colocados en ambientes de niños normales, ello ha resultado en el beneficio de estas criaturas. Claro está que habrán de necesitar de especial cuidado y atención, pero ello constituye aspectos simples del método apropiado y del grado de integración.

Muchos jóvenes con retraso mental han aprendido una serie de oficios vocacionales. Han respondido maravillosamente bien al cuidado y entrenamiento recibidos. Y hoy en día están ganándose su salario como cualquier ciudadano normal, estando reintegrados al medio ambiente social, a través del llamado proceso de "normalización."

La Iglesia ha respondido valientemente a este reto y ha establecido órdenes especiales para el cuidado y la atención de los niños y jóvenes retrasados mentales. Inclusive se han establecido órdenes religiosas de enfermeras y médicos profesionales, con el sólo propósito de ayudar a éstos ángeles.

Ellos también son hijos de Dios.

Ellos también son nuestros hermanos en Cristo.



Todo lo que un niño puede querer: un árbol de navidad, dulces, regalos y un Santa Claus acompañado de "Señora Claus." Más de un centenar de niños participaron en esta fiesta auspiciada por el Catholic Services Bureau para los niños que están bajo el cuidado de esa institución. Unos son huérfanos, otros tienen a sus padres presos en Cuba, la mayoría viven en los hogares sustitutos auspiciados por esa agencia. Todos tuvieron la alegría del mensaje pascual.

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