

Our World

Economic injustice

The Campaign for Human Development (CHD), the U.S. bishops' anti-poverty agency, has released a massive study charging that the economic system in the United States is filled with injustice and may threaten the country's democratic form of government. The report details a gross maldistribution of wealth and income in the United States over the past 60 years. It states that more than half of all Americans are "essentially dependent" upon social institutions over which they have no control. "Economic resourcelessness" and "political powerlessness" affect more than 50 per cent of the American people, the report says. It adds that in today's economy "the average American can no longer afford the average American home." One of the root causes of poverty is powerlessness, a condition that not only violates social justice but actually erodes political democracy, the study says.

* * *

Ford cuts criticized

Cutbacks proposed by President Gerald Ford in Medicare, Medicaid and the Food Stamp programs are "socially unjust," the director of the U.S. Catholic Conference Division of Health Affairs, Sister Virginia Schwager, has told the President. "These proposals to reduce spending would be most costly to those already hardest hit by inflation — the poor and the elderly," she said in a letter. The cutbacks were proposed as part of a major Administration package.

* * *

Lampoon lampooned

The National Lampoon "deserves the condemnation of all fair-minded persons" for its "incredibly scurrilous and vulgar attack on Protestant, Catholic and Jewish beliefs," according to Stuart Hubbell, executive director of the Catholic League for Religious and Civil Rights in Milwaukee. Hubbell charged that the December issue of the magazine "reaches a new low in ridiculing the religious beliefs and practices of most Americans."

* * *

Ex-abortionist sorry

The former head of one of the biggest abortion clinics in the world says he is "deeply troubled by the certainty that I had in fact presided over 60,000 deaths." Dr. Bernard Nathanson, one of the founders of the National Association for the Repeal of Abortion Laws (NARAL), now called the National Abortion Rights Action League, was writing in the Nov. 28 New England Journal of Medicine here. "We must courageously face the fact — finally — that human life of a special order is being taken . . . Denial of his reality is the crassest kind of moral evasiveness," he said.

* * *

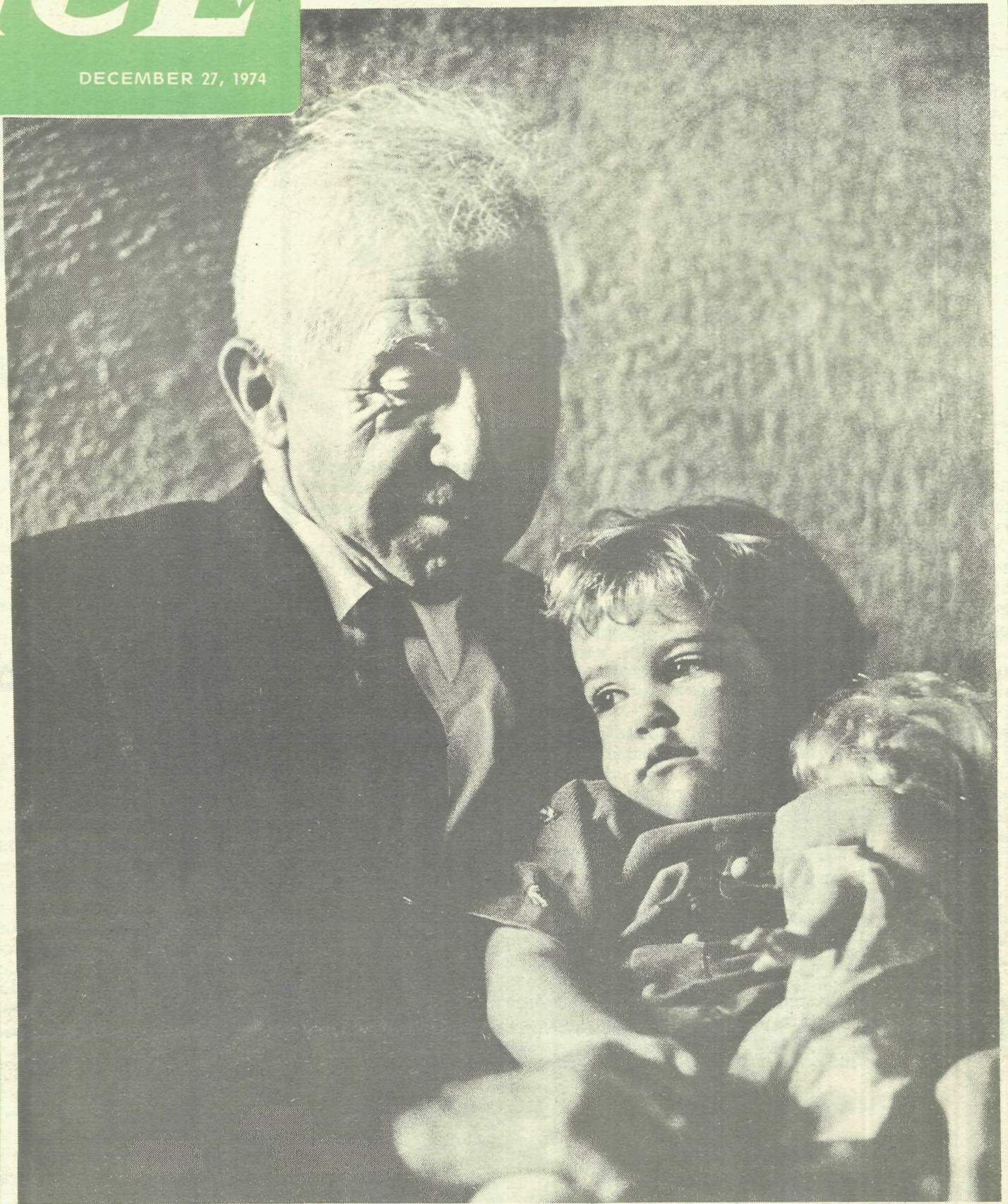
Mission gifts rise

Money contributions by Catholics to the Church's worldwide missions have risen steadily over the past five years, according to the mission news agency, Fides. Funds collected in 1973 and available to the Society for the Propagation of the Faith for distribution in 1974 amounted to almost \$45 million, Fides reported. In 1970, almost \$31 million had been collected. In 1971, the collection figure was \$35.7 million and in 1972 \$40.1 million.

* * *

No food, no policy

A leading spokesman on the world food crisis for the U.S. Catholic Church told a Senate committee that the Ford Administration "has lagged behind the trend of public opinion" concerning needed response to the food situation. The public is ready to respond and the churches have already had a good response and pledge to do more, Father J. Bryan Hehir, associate secretary for international justice and peace for the U.S. Catholic Conference, told a Senate hearing.



Starting the year with peaceful hearts

Tranquility and calm are apparent on the faces of a child and an old man, spanning the many years that are between them, illustrating the theme of Pope Paul's Day of Peace message as the Holy Year begins: that peace will be "made" when we are reconciled with each other through interior, spiritual peace.

Secret of peace

Pope says it's reconciliation of hearts in Holy Year

WASHINGTON — (NC) — Pope Paul VI has called for active pursuit of a peace founded on "a reconciliation of hearts" and mutual human understanding and has deplored the arms race which, he said, seeks peace "through the terror of unheard-of destruction and suffering."

The Pope's call for a peace that is "neither passive nor oppressive" but "inventive, preventive and operative" came in his annual message for the Celebration of the Day of Peace, observed internationally by Catholics on Jan. 1. The Pope's message was made public in the United States by the National Conference of Catholic Bishops. Addressed to "all men of good will," the message is entitled "Reconciliation — The Way to Peace."

BECAUSE "generations succeed generations," peace based on faithfulness to "the fundamental laws of society" will endure only on condition that the young "are unceasingly educated in the discipline of order for the common good and in the ideal of peace," Pope Paul said, adding: "From this point of view, making peace means educating to peace."

Although "the whole of civilization" has admitted the fundamental principle

that "all men are brothers," the Pope said, the causes of conflict still exist. Therefore, he said: "Peace must be made; peace must be produced; peace must be invented. It must be created through an ever watchful disposition, with a will ever fresh and untiring."

Pope Paul recalled the Second Vatican Council's words: "Peace must be born of mutual trust between the nations rather than imposed on them through fear of one another's weapons." He noted too the council's warning that government officials work in vain at building peace "so long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending

ideologies, continue to divide men and place them in opposing camps."

ECHOING the council's call for education "in fresh sentiments of peace," the Pope said: "Minds must be disarmed if we wish effectively to stop the recourse to arms which strike bodies. It is necessary to give to peace, that is to say to all men, the spiritual roots of a common form of thought and love."

Although the "interiorization of peace" has begun and although "peaceful concord among men is spreading, through the progressive discovery of the complementarity and interdepend-

Continued on page 20

Know Your Faith

The King of Peace shared in our humanity. Now we must share with Him His gentleness, His love, His compassion. Will we respond to His call for genuine reconciliation? Holy Year, 1975, can mark new beginning for us individually and collectively. Read "The Birth of the King of Peace and Reconciliation," P. 11-P. 14.

THE VOICE

Senate of Priests' new president tells of aims

"Renewal and reconciliation are for priests, too!"

Armed with the themes of the newly-born Holy Year and a seemingly unlimited enthusiasm, Msgr. John J. Nevins is moving into his new position as president of the Archdiocese Senate of Priests, eager to begin.

The Senate, begun in 1968 as a response to the call of the Second Vatican Council, is a group of 25 priests, elected by their fellow priests in the Archdiocese in groups according to ordination date.

As its president, Msgr. Nevins will bring a new emphasis to the Senate, based on his work as Archdiocesan Director of Catholic Charities.

"THE ROLE of the Senate is to serve; so the concept is not foreign to a person in Catholic Charities," he said.

Pointing out that past presidents have included a pastor, a high school principal and a priest whose apostolate is the aging, Msgr. Nevins explained that, although approaches have varied, the main purpose of the Senate has always been to assist the Archbishop in areas of concern affecting the Christian community.

Unity is the key to effectiveness of the Senate, Msgr. Nevins said — unity with Archbishop Coleman F. Carroll in bringing about the spiritual renewal of priests in the Archdiocese of Miami.

"The Catholic priesthood is a symbol of hope to Catholics; when the priests are full of hope and happy, the people are encouraged and happy," Msgr. Nevins said.

"And unity brings out hope."

HE SEES the major areas of concern in the Senate as continuing education of the clergy, concern for the poor and how the clergy can assist, and stimulation of vocations.

"One of the things I am most concerned with is how the priests can stimulate vocations to the priesthood," he said.

"It is one of the great needs of our



Msgr. Nevins

times; without vocations, we cannot continue with our various apostolates."

The field of social service is close to the heart of the new president, who holds a masters degree in social work; and he sees social service as an important area for the Senate of Priests.

"Priests have to be deeply concerned with the continuing seriousness of the recession in the country, with the thousands and thousands of unemployed people, with the poor and the elderly. The Senate can assist the Archbishop in implementing any new programs for aiding the common good."

EXPRESSING pleasure with the membership of the Senate, Msgr. Nevins noted that in the week since his election he has seen much enthusiasm by the Senators and willingness to work hard.

And there have been other things that Msgr. Nevins views as indications that the year ahead may be fruitful.

"We have an opportunity on the threshold of the Holy Year to be gathered to bring about renewal and reconciliation; and hope has been given to us in having the first native American saint, Mother Seton, canonized," he said.

"God is encouraging us to continue doing our work well and not be afraid of the future, even though there may be difficult days ahead."

Requiem for father of Msgr. Dever

The Funeral Liturgy was celebrated Wednesday in Ireland for Andrew Dever by his son, who is Archdiocesan Director of Youth Activities.

Msgr. William Dever celebrated the Mass for his 79-year father on Christmas Day in the Church of the Immaculate Conception, Achill, County Mayo.

A former construction worker in England and a farmer in Ireland, Mr. Dever died after an illness of several weeks.

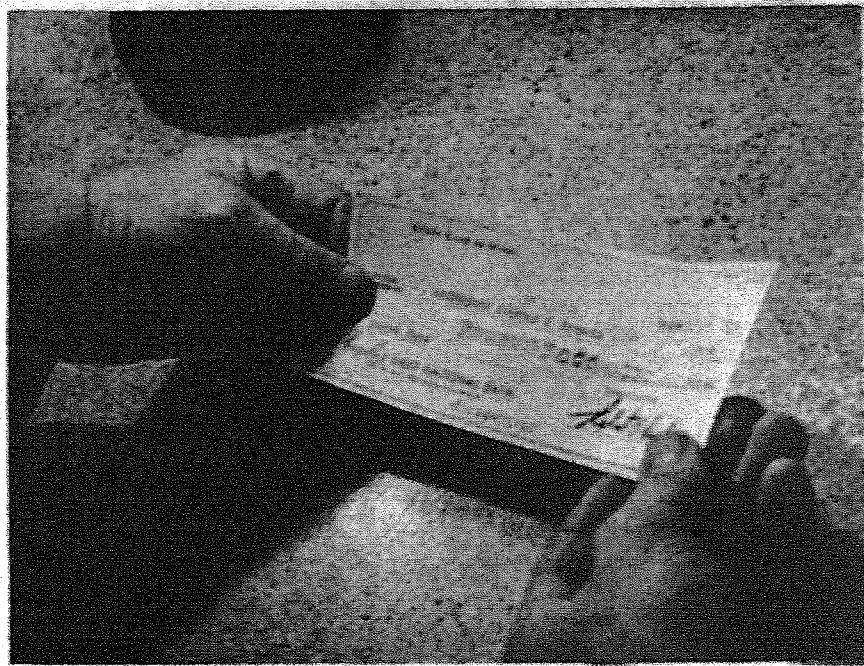
He is also survived by his wife, Catherine; two other sons, Michael, Ireland; and Andrew, Australia; and three daughters: Catherine, Cleveland; and Mary and Bridget, England.

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DON'T SING THE BLUES... READ THE VOICE CLASSIFIED



A \$5,000 gift toward the Serra burse fund was presented to Archbishop Coleman F. Carroll last week by the Dade County Serra Club at its regular luncheon meeting.

A spokesman said more contributions were expected and the

final figure would be higher.

Following the presentation, Father John McGrath, Archdiocesan Vocations Director, spoke to the Serrans and said that prayer was the most essential ingredient of all the elements in promoting vocations to the priesthood.

Abp. Borders recovering

BALTIMORE — (NC) — Archbishop William D. Borders of Baltimore, 61, was reported to be in "fair" condition in Winchester Memorial Hospital in Winchester, Va., after suffering a heart attack Dec. 22 at the Berryville, Va., Trappist monastery, an archdiocesan spokeswoman said.

The chief physician, Dr. Robert C. Green, indicated that the archbishop had passed the critical period, was experiencing no pain and was fully conscious, the spokeswoman said. He is expected to be in the intensive coronary care unit for three days and in the post-coronary care unit for about three weeks.

Archbishop Borders had been on retreat at the Cistercian Abbey of Our Lady of the Holy Cross in Berryville. On

Dec. 16 he had participated in the installation of Bishop Thomas J. Grady of Orlando.

Archbishop Borders was installed as archbishop of Baltimore last June after serving as bishop of the Orlando, Fla., diocese since 1968. He is chairman of the U.S. Catholic Conference Education Committee.

New Year's a holy day

The Solemnity of Mary the Mother of God observed on Wednesday, Jan. 1 is a holy day of obligation.

Faithful in South Florida are urged to consult their respective parish bulletins for the times of Masses on New Year's Day.



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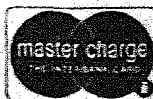
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PEOPLE

"If peace is the fruit of justice, there will be no peace in the California grape fields until there is justice there."

Father Joseph Francis, president of the Conference of Major Superiors of Men, reiterating support for Cesar Chavez.



Father Francis

"Nothing has brought me true happiness until I discovered Catholicism."

Actress Betty Hutton, who became a convert to Catholicism and worked as a cook in a parish rectory. She has now been hospitalized for an emotional breakdown.



Betty Hutton

"Renewal is done out of the center of our tradition and our tradition is one of promise: what God has handed to us is not a finished product."

Dr. Martin E. Marty, Lutheran theologian, speaking on Miami Beach to a National Council of Churches commission.



Martin Marty

"The Church is not here just to be popular, but to proclaim the good news of the Gospel to those who would like to hear it and those who don't."

Cardinal Humberto Medeiros of Boston, justifying the Church's support of busing students.



Cardinal Medeiros

"This is the right moment to open up new horizons, new avenues for people's political participation."

Cardinal Vincente Enrique Tarancon of Madrid, warning extreme conservatives that they must agree to social and political reforms.



Cardinal Tarancon

"I want to be as quiet and as helpful and only do that which is appropriate and useful to the President and the people."

Vice-president Nelson Rockefeller, upon becoming the 41st vice-president of the United States.



Nelson Rockefeller

In Rome

Ancient themes mark Holy Year start

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Renewal and reconciliation remained the ancient themes in the Christmas Eve inauguration of the 1975 Holy Year, but the ancient ceremony opening the Holy Door was streamlined and simplified for a worldwide television audience.

The ceremonial opening of the Holy Door into St. Peter's Basilica by Pope Paul was reduced to about half an hour, far shorter than the elaborate liturgies with which Pope Pius XII opened the Holy Door for the 1950 Holy Year. But the central act of the ceremony remained the same: the symbolic tapping of the

door with a hammer. And it retained a certain Roman splendor and sense of the spectacular.

The Holy Door, a huge marble slab facing the atrium or front porch of St. Peter's, had already been loosened from the moorings that had held it fast for the past quarter-century. An inner set of bronze doors had also been taken away.

BLOCK and tackle had already been set in place to enable the great stone door to swing away at the tap of the Pope's hammer, symbolizing the Church's forgiveness of sin through God's power. The glittering gilt interior of the majestic basilica, beckoning through the newly opened door, has always symbolized God's welcome home to His forgiven, reconciled, renewed children. And the Gloria in Excelsis Deo, intoned in Latin by the Pope, was meant as a homecoming hymn of praise.

The renowned Italian movie director Franco Zeffirelli took charge of the television production or the opening ceremonies. He worked closely with Vatican officials and liturgists.

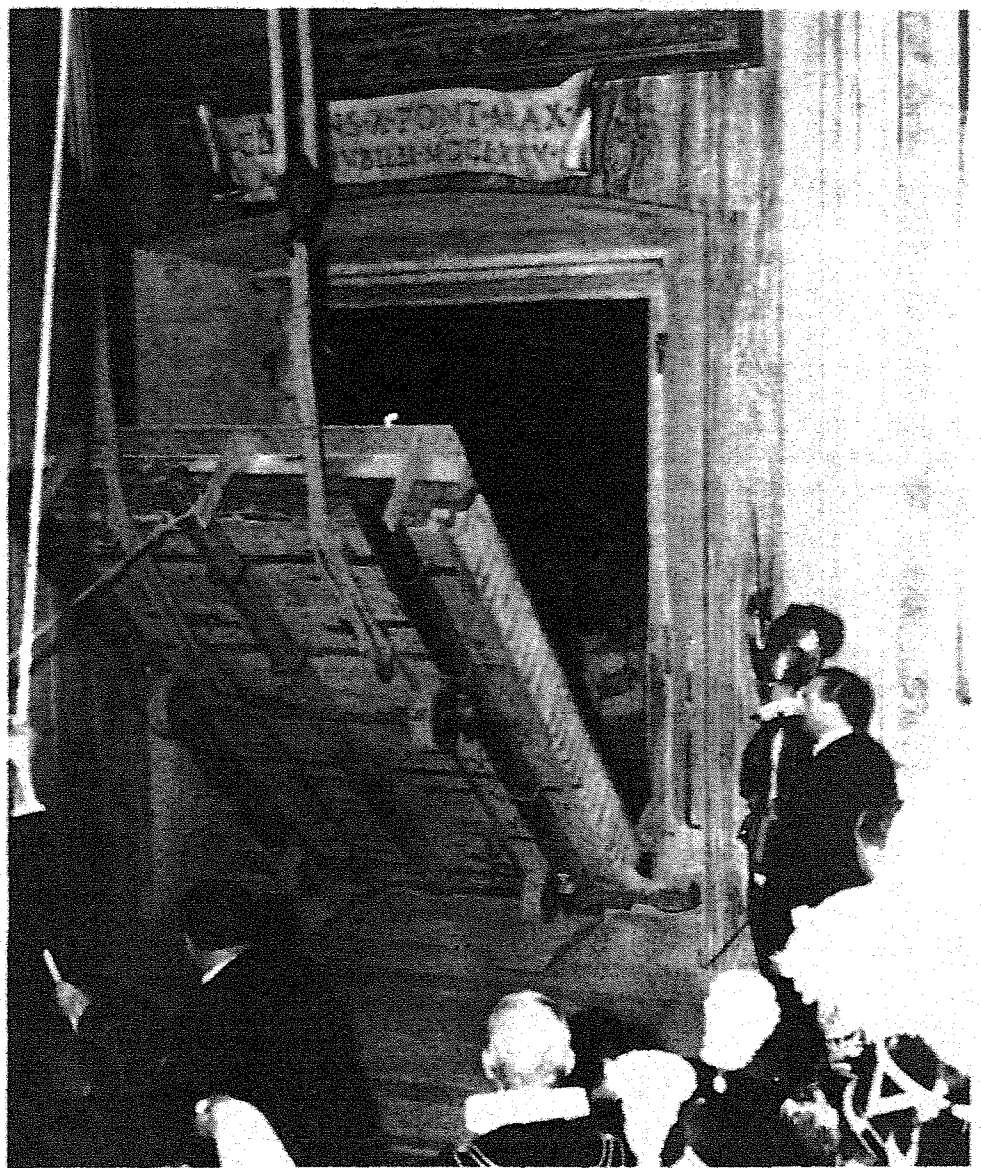
Only Madagascar (pleading poverty) and Cuba had decided not to pick up directly the television transmissions, which went via satellite.

THE OPENING prayers, centered on renewal and reconciliation, were written for broadcast in dozens of languages.

All cardinals present in Rome were summoned to the ceremonies. Members of the diplomatic corps accredited to the Holy See, and their wives, were also invited.

After his Midnight Mass of Christmas, the Pope was to celebrate Mass on Christmas Day in St. Peter's before delivering his Christmas greetings to the world and his traditional blessing "Urbi et Orbi" — to the city (of Rome) and to the world.

The Pope ordered three cardinal legates to open the holy doors at Rome's three other major patriarchal basilicas, Cardinal Luigi Traglia, dean of the



AT THE TAP OF the papal hammer, the Holy Door in the Vatican was opened with pulleys Dec. 24 in a scene similar to this one photographed on Christmas Eve, 1949, when Pope Pius XII inaugurated Holy Year, 1950. The 1975 Holy Year ceremonies were telecast to a worldwide audience.

Christian unity week, '75, will open Jan. 18

GRAYMOOR, N.Y. — (NC) — Beginning Jan. 18, Christian churches will observe the 67th annual Week of Prayer of Christian Unity.

The theme for the 1975 observance, "Reconciled by the Christ who renews, frees and unites," is based on the opening verses of St. Paul's letter to the Ephesians and recalls the basic Christian belief that unity and harmony are possible because of Jesus Christ.

The theme, selected by the Graymoor Ecumenical Institute and the Faith and Order Commission of the National Council of Churches, coincides with the focus of both the Catholic Holy Year and the fifth assembly of the World Council of Churches.

"Reconciliation is not only a key theme for Christians in 1975," said Atonement Father Arthur F. Gouthro, director of the Graymoor Ecumenical Institute. "It is also at the heart of contemporary efforts to renew the Christian church."

College of Cardinals, was sent to St. Paul's-outside-the-Walls, Cardinal Ugo Poletti, vicar general of Rome, was sent to St. John Lateran, and Cardinal Carlo Confalonieri to St. Mary Major.

In preparation for Holy Year, the

city of Rome had closed off to auto traffic the great avenue leading to St. Peter's. This switch in traffic patterns occasioned one of the most horrendous traffic snarls ever seen — or heard — in this city of fast drivers and slow traffic.

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Editorials

"Make peace."

That is the heart of the Pope's message at the end of this strife-torn year.

And it is a very deliberate use of those words, "make peace."

His point is that peace is not just something that fills the gaps in between wars. You don't simply try to stop wars by opposing them or by balancing the amount of overkill between nations. Rather, you "make" peace.

How do we make peace?

Well, we can start by loving God. And the way we show love of God is to practice love of man. And this love should start like ripples on a pond and flow outward to the farthest reaches of the world.

We first love those closest to us, our immediate loved ones, husband or wife, parents and children.

If we love our parents we will not relegate

How to live for peace

them to loneliness in their old age in distant "homes" or seldom visited apartments, even though they were not perfect parents, just as their children will not be.

And we will not treat our children as household objects to be forgotten, rejected or bought off without personal relationship or time.

And we will not isolate ourselves from the rest of the world without any responsible citizenship or concern for the human problems of our brothers in other parts of the world.

Instead we will return to our parents the love that will bind us all together through to the end of this time on earth, not only because the love we give them will be doubly important to their advancing years but because it will make us at peace with ourselves in the knowledge that we are returning love to those who brought us into the world and sustained us into adulthood.

This is making peace, maintaining peace, with those who were the first to mean anything to us

in this world.

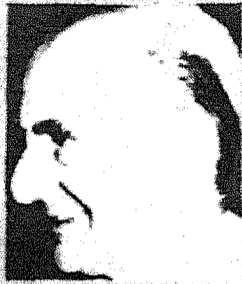
And we will love our children as we were loved or wanted to be loved, and will express that love, not only when the children do the beautiful things that children can do, but also when they disappoint us and we have to give them direction or correction with firmness but understanding knowing that we also were not perfect as children.

That is making peace, rather than letting the small difficulties grow into conflict and alienation.

Then we will look at the community and world around us, knowing that we are part of it all, and we will do our part as citizens, being informed, voting with a good conscience, contributing time or talent to good works and charity not only at home but abroad.

All this, and prayer are a start at "making" peace.

The Voice
of
The Holy Father



'Peace has to be 'made'... It has to be generated and produced'

Following are some of Pope Paul VI's remarks on the celebration of the Day of Peace, observed internationally by Catholics on Jan. 1. The text was released in the United States by the National Conference of Catholic Bishops on Dec. 19.

To all men of good will.

Here is our message for the year 1975.

You know it already, nor could it be any different:

Brethren Let us make peace.

Our message is very simple, but at the same time it is so serious and so demanding as to seem offensive: does not peace yet exist? What else and what more can be done for peace than what has already been done and is still being done? Is the history of mankind not traveling, under its own power, towards worldwide peace?

Yes, it is; or rather it seems to be. But peace has to be "made." It has to be continually generated and produced. It results from a balance of forces that is unstable and that can only be maintained by movement in proportion to its speed. The very institutions that in the juridical order and in international society have the task and merit of proclaiming and preserving peace reach their opportune aim if they are continually active, if they know how to generate peace, make peace, at every moment.

This solution, we declare, cannot and must not ever again spring from selfish and violent conflicts, still less from murderous wars between men. As has been said by wise men, learned in the history of peoples and experts in the economy of nations, and as we too, defenceless as we are in the midst of the world's strife, yet strong in the divine word, have said: all men are brothers. And at last the whole of civilization has admitted this fundamental principle. Therefore: if men are brothers, but there still exist and spring up among them causes of conflict, then peace must become operative and wise. Peace must be made; peace must be produced; peace must be invented.

Allow us to repeat in a prophetic way to the farthest boundaries of the globe the message of the recent Ecumenical Council: "It is our clear duty, then, to strain every muscle as we work for the time when all war can be completely outlawed by international consent . . . Peace must be



FEAST of the Holy Family will be observed on Sunday, Dec. 29. In Miami at the Church of the Holy Family married couples will renew wedding vows at all of the Masses in commemoration of the Holy Family of Nazareth.

born of mutual trust between the nations rather than imposed on them through fear of one another's weapons . . . For government officials, who must simultaneously guarantee the good of all their own people and promote the universal good, depend on public opinion and feeling to the greatest possible extent. It does them no good to work at building peace so long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending ideologies, continue to divide men and place them in opposing camps.

And it is in this regard that our message centers on its characteristic and inspiring point, affirming

that peace only has value to the extent that it seeks first to be interior before becoming exterior. Minds must be disarmed if we wish effectively to stop the recourse to arms which strike bodies.

This interiorization of peace is true humanism, true civilization. Fortunately it has already begun. It is maturing as the world develops. It finds its persuasive strength in the universal dimensions of the relations of every kind which men are establishing among themselves. It is a slow and complicated work, but one which, to a great extent, is happening spontaneously: the world is progressing toward its unity.

Prayer of the Faithful

Solemnity of the Mother of God — Jan. 1, 1975

CELEBRANT: Today, the first day of the New Year, we celebrate the Solemnity of the Mother of God. She accepted the blessings of God and thus played her part in the work of salvation. In this New Year we should pray that we may be open to the working of God's grace so that we may also cooperate in the same work of salvation.

COMMENTATOR: The response today will be: Son of Mary, have mercy on us.

COMMENTATOR: That the holy people of God, led by Pope Paul and his brother Bishops, may ponder the mysteries of God, treasuring them in their hearts as wellsprings of Christian life, let us pray to the Lord.

PEOPLE: Son of Mary, have mercy on us.

COMMENTATOR: That, in these times of recession and inflation at home and terrifying hunger abroad, Christians may learn to imitate the Virgin Mary, the Mother of God, in her acceptance of God's generosity and in her sharing with others what God has given her, we pray to the Lord.

PEOPLE: Son of Mary, have mercy on us.

COMMENTATOR: That, in this time of new beginnings, we may make wise resolutions to be better Christians, and that God may give us the needed strength to carry out our good resolves, let us pray to the Lord.

PEOPLE: Son of Mary, have mercy on us.

COMMENTATOR: That the good of the Lord be spread more widely and cherished more dearly, that the blessings of peace be given us and all the nations, we pray to the Lord.

PEOPLE: Son of Mary, have mercy on us.

CELEBRANT: Heavenly Father, you are the source of all good for all times. Today we celebrate in a New Year the birth of your only Son of the Virgin Mary, whom you have also given to us as a mother. May her prayer, which is the expression of her motherly love, be the consolation of your people. We ask this through Christ our Lord.

PEOPLE: Amen.

THE VOICE

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Letters to the Editor

Liturgy and missiles

Editor: With reference to the splendid reenactment of the Cuban Missile Crisis on television recently, may I recall the significance of the Church calendar at the event's critical moments?

"Our aim is not might, but right: God willing, that goal will be achieved"—and President Kennedy signed his formal Interdiction on Oct. 23rd, Feast of St. Anthony Mary Claret, "Father of Vatican Council I" and Primate of Cuba a century earlier.

The Red Fleet stopped in its tracks on Oct. 24th, Feast of St. Raphael, Archangel, who visited Tobias under the name Azarias ("God has brought aid").

The forces, of atheism capitulated on Oct. 28th, Feast of Christ the King.

Valentine Brooke

Punish child in love

Editor: Bravo for Rev. Carl J. Pfeifer's fine article "If You Love Me - Show Me . . ." (The Voice, 11/29/74). It was a very moving and well-written example of how action speaks better than words.

I believe parents who refrain from punishing a child because it's easier to take the line of least resistance, or for fear of losing their love, are doing that child more harm than good. Though at the moment the boy (girl) is delighted to "get away with it," when this becomes a habit, he may lose respect and love for the parent, thinking "Mom (Dad) didn't really care enough to correct me when I was wrong."

Child abuse is a crime in more ways than one and of course a parent who flies into a blind rage of uncontrolled anger is sick and should seek help.

My grandmother did not believe in sparing the rod and spoiling the child. She did, however, wisely take a few minutes to cool off before she "gave it to me." While pulling off the leaves of a small branch of our Switching tree she would say, "Now this is going to hurt me more than it does you." I could never understand it, but I did

By Msgr. James
J. Walsh

The birth of Jesus brings into focus the necessity and value of faith. If by chance a person had stumbled upon the Holy Family in the stable without benefit of star or an angel's good news, isn't it likely he would have kept moving on?

What's more commonplace than a baby and a devoted mother? Poverty would have explained the shabby surroundings.

There was nothing remarkable about the Infant which the eye could detect. He felt cold and hunger. He looked like anything but the Saviour of the world. The stranger may have noticed him only because everyone takes a second look at a baby. But the shepherds and the kings had a different reason to linger.

We are familiar with a somewhat similar situation today. When a stranger comes into one of our churches while Mass is in progress, he does not react as those who know what the Eucharistic celebration is. He may be impressed with the reverent air of the ceremony and the atmosphere of devotion.

But he notices nothing extraordinary. The celebrant handles what appears to be bread and wine throughout the ceremony. These can be found even on the tables of the poor. Why, then, should bread and wine draw people from their homes on a Sunday . . . ?

This is where faith makes the difference. The stranger looked at the Infant and looked away, because the eyes of the body saw nothing unusual.

The shepherds, however, unlettered and unsophisticated, as they were, in one glance saw more than their senses could ever reveal.

And the men from the East, trained in the cautious ways of the scholar, did not hesitate to

stop swinging cats by their tails to see what they'd do and tearing up umbrellas when I could not play in the rain. And I know she did really love me.

Adelaide Currea

The dogfood myth

Editor: Practice of the corporal works of mercy is the obligation of every Catholic. Calling our attention to this fact by editorials such as "Snake oil for ailing America" is unnecessary, or at best, misdirected.

The myth of the poor eating pet food has been with us for some time. Without any basis in fact, however, it has no place in responsible journalism. I refer you to an article from the Wall Street Journal disputing the claim that many Americans eat dogfood.

Your criticism of cuts in the food stamp program is unwarranted in the face of the many abuses of this well intentioned plan. The stories about such abuses are legion, and considerably better documented than your allegation of pet food being consumed by humans.

No responsible person, Catholic or otherwise, will stand idly by when his fellow man needs help. The much maligned "middle class" of this country can hold its collective head high because of its continuing and increasing response to the needs of others, through voluntary aid and taxation.

If "snake oil" is to be administered, large doses should be prescribed for others as well as the middle class. Irresponsible and ill-informed journalists should be given first priority.

James M. Dunne

Pope on throne?

Editor: In a recent issue there was a letter from a man concerned about certain aspects of the Church.

In "Journey of a Soul," Pope John mentioned how he hated being carried on the throne.

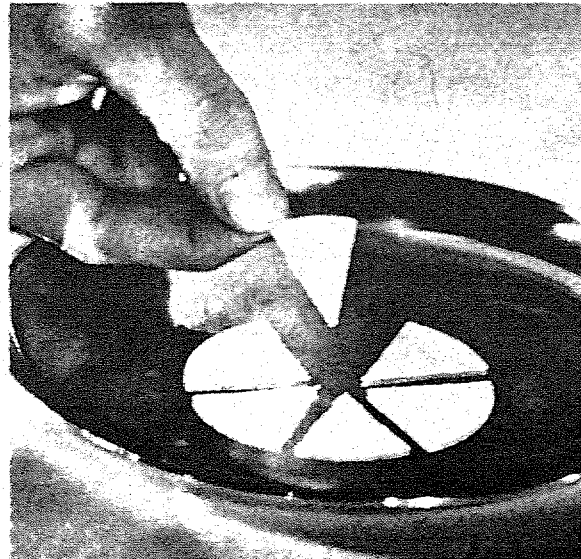


Jesus, like Eucharist didn't look like God

kneel at the feet of the Child, convinced they were seeing what kings and prophets had desired to see.

Faith makes the difference.

It is a gift. A mysterious gift, for we know not why some receive it and others apparently do not. But no man gives it to himself. God has to take action, as He did with the shepherds and the



kings. This "action" defies accurate description.

We do know that God made it comparatively easy for the shepherds as He does, at first at least, for those of us who are "born Catholics". He helped them greatly to believe. The heavens opened, specific directions were given, and they had only to hurry over the hill. Of course, there was a test even for them. There must always be a test where faith is concerned. Was this Child, appearing the same as any infant in those pover-

ty stricken hills, Christ the Lord, the One who was to come?

God had given faith a motive. He always does. And with that motive, men of good will can make an act of faith and find peace.

It was not quite the same with the Magi, as preachers have loved to point out over the centuries. God did indeed help them, but in a different way. It is usually said they represented the learned and the wealthy. More was expected of them. They had to expend time and effort and depart from their normal routine. They had to persevere against difficulties and discouragement. They had to come a long way, even to a strange land, to find faith.

Even the divine help given them was not as impressive to the senses as that received by the shepherds. But it was clear and inviting to men seeking the Truth, no matter what the cost.

So with Christ in the Mass. Where the stranger sees mere bread and wine, the believer with the eyes of the soul sees the Body and Blood of Christ. He "sees", not because he is smarter or simple-minded, but because he has a light, the light we call faith, and it pushes back the darkness and enables him to penetrate beyond the appearances of things.

This makes the difference — a whole world of difference.

We really see very little with the eyes of the body. We can barely make out the outline of the surface of anything. We are astonished as much by the findings of the telescope as by the wonders revealed through the microscope.

We all have the same need — the need of spiritual sight to see God in the Infant and to see Christ under the appearances of bread and wine in the Mass.

But when it was explained that it was done so people could see him, he accepted it, and said it would be his cross.

If all the assets of the Church were sold, each person would receive about 33 cents, whereas charging admission to the Vatican treasures, for instance, pays for many programs for the poor.

It is good that this man is concerned about the things that make up the Church of our Blessed Lord. It is made up of people. Let us remember that the people are the Church and not expect anything to happen that we don't actually do ourselves.

"We rise only on the ladder that we build" and each rung is put on with sacrifice and love. May God bless the writer of the letter.

Mary Deming

New makeup

Editor: I just wanted to tell you I like your bright, new makeup.

Best wishes for the holidays.

Dale Francis

Stamps helpful

Editor: The retired people at St. Francis Village would appreciate your goodness in saving canceled postage stamps for them. They enjoy getting together and sorting the stamps. The money that is realized from the sale of the stamps is used for the welfare of the retirement village.

Please leave a little paper around each stamp. This prevents it from being damaged and also makes it easier to be handled.

On my part I will remember you in my Holy Masses for your trouble in having and sending us the stamps.

Rev. Philip Marquard, O.F.M.

St. Francis Retirement Village

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Fort Worth, Texas 76133

'Church must use all communications'

WASHINGTON, D.C. — A rigorous Communications Institute recently conducted in the nation's capital attracted directors and representatives of almost 20 State Catholic Conferences from around the country to the campus of Howard University.

Thomas Horkan, executive director of the Florida Catholic Conference, Inc. was among those who worked on tight schedules of from 12 to 14 hours a day listening to a variety of topics ranging from press relations to the impact of cable TV, from public issues facing the Church today to communications law and from minority viewpoints and the media to the Church's role in the world food crisis.

Co-sponsored by the National Assn. of State Catholic Conference Directors and the Communications Dept. of the USCC, the four-day institute also included workshops and lectures on the inside operation of radio, TV, and video-taping equipment. Directors also practiced being interviewed for TV under a variety of circumstances and toured the NC News Service, the National Catholic Office of Information and the publications facilities of the U.S. Catholic Conference.

THE NEED for the Church to make full use of all the modern means of communications was emphasized in his keynote address by Franciscan Father Agnellus Andrew of London, England, president of the International Catholic Assn. for Radio and TV, who is also a consultant on the Vatican's Pontifical Communications Commission.

Robert Beusse, USCC secretary for com-



FLORIDA CATHOLIC Conference director, Thomas Horkan, second from right, learns to monitor studio TV equipment while Timothy McCarthy, Iowa CC and Frank Matulich, Alaska CC, left, and Beatrice Swoopes, Kansas CC, right, watch.

munications who served as coordinator of the institute, led morning panel discussions on public communication, law and on state Catholic Conferences and the press.

During these sessions, participants learned the legal ins and outs of the fairness doctrine in broadcasting, of access time in the media, and of intervening in the interest of the Church and the public in the establishment of cable franchises around the country; and what is involved in the establishment of press relations, the formation of public opinion, and the development of an information in the state Catholic Conference.

ABORTION, according to Russell Shaw,

newly appointed secretary for public affairs for the U.S. Bishops' national office, is likely to remain a major issue for the Church in the months to come.

He also listed other major issues to include a "new" anti-Catholicism characterized by widespread opposition to moral absolutes and transcendent religious faith; development of public sensitivity and adequate public policy to meet "one of the most urgent" problems today: the world food crisis; sensitization of Catholics and other Americans to basic issues of human rights and social justice; and the instilling of a new sense of moral values among Americans.



CHILDREN from the Marian School dressed in costume as the Holy Family, angels, sheep and donkeys charmed Archdiocesan workers in the Chancery with a Christmas

play and singing this week. One little "angel" presented Archbishop Carroll with a gift after the play's conclusion.

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Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
First and third Monday of each month.
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

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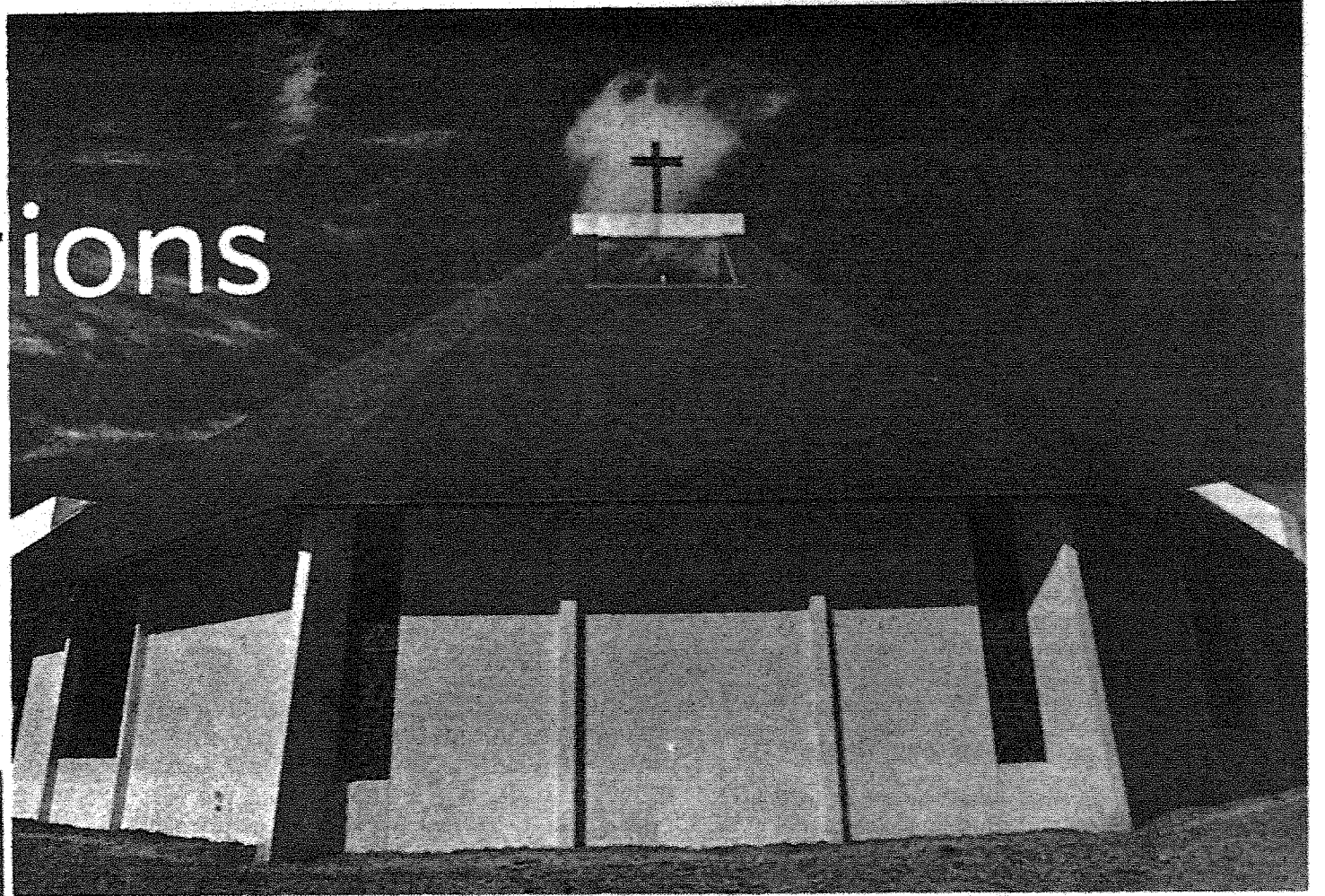
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Dedications

FOUR NEW houses of worship, where the faithful will receive the sacraments and their children will become Christians through baptism, have been dedicated by Archbishop Coleman F. Carroll during the past two weeks in Broward and Palm Beach Counties.



St. Bernard Church

HAPPY AND THANKFUL to be in their new Church for Christmas, parishioners of St. Bernard Church participated in Mass celebrated by Archbishop Carroll following dedication.



St. Paul of the Cross Church

JUNO is the setting for the new Multi-Purpose Center of St. Paul of the Cross which is administered by the Passionist Fathers, shown above. At right a pint-sized "foreman" oversees the final preparations before the chapel was blessed by Archbishop Carroll last Saturday.





By Dale Francis

Bishops ask us to fast, yet we ignore it

The U.S. Bishops have called upon the entire Catholic community to fast at least two days a week. They pledged their own fast as they asked priests, Religious and laity to join them.

The need is imperative. There are millions of people in the world who do not have enough to eat, there are tens of thousands who are dying of starvation. We who have affluence, who have more than enough, are called upon to make sacrifices that others may be helped.

Of course, just by eating less ourselves we will help to reduce the shortages of others but we must understand that what the Bishops have asked of us is more than just fasting.

WE are called upon to use what we save by fasting for others. We must give more to Catholic Charities, Catholic Relief, the Campaign for Human Development and for those other organizations that are dedicated to serving those in need.

Of course, if there are those who are ill, who are debilitated, to whom fasting would be harmful, then they are excused. Little children, who need nourishment for growth, should not fast in a way harmful to them.

But for the great majority of us it is quite simple — we must fast. The decision of the bishops to ask this of Catholics didn't designate particular days that it must be done. Perhaps from a psychological viewpoint that wasn't good. But some dioceses have already established days for fast and apparently it was thought the actual designation be left to dioceses or even to individual choice.

But if it is left to individual choice that doesn't change the fact that you must fast at least two days a week. Wednesdays and Fridays were the days most often mentioned in the discussion at the bishops' meeting. Certainly Friday, the day of Our Lord's death upon the cross, has a special meaning for us and is a logical day for fasting. But the point is, we must fast.

AT THE press conference at the Washington meeting, there was considerable discussion about motivation for fasting. It was pointed out that the Church asks us to fast as an act of penance. As a matter of fact, you may have forgotten it but when the bishops agreed that Friday abstinence was not required they emphasized that Friday should continue to be considered a day of penance.

Those who chose to eat meat on that day should substitute some other form of penance. If we are honest we must admit that has not been done.

The response given by some spokesmen at the press conference was that fasting for the welfare of others was totally Christian, fulfilling Our Lord's injunction that we should serve the least of those among us.



"There are millions who don't have enough to eat... We who have affluence are called upon to make sacrifices that others may be helped."

That is certainly true, our fasting has real meaning if it is done for others. But there really is no reason that the other spiritual meaning of sacrifice should be forgotten. We do need to make acts of penance. We have sins enough to require penance but even if we did not we would need to be making acts of penance for the society in which we live, a society that has become pagan and barbaric.

So there is no dichotomy, no reason to separate the two. When we fast we should do so as an act of reparation for our sins and the sins of all the world. We need to restore a consciousness of the need for repentance and penance.

But we add to this our intention that our fasting serve others, that it become not only an act of reparation but an act of service to others. Both

are spiritual in motive, although one seeks to make possible material help for others.

DO NOT TAKE the request lightly. You are not just supposed to fast if you find it convenient. You are asked to fast, to join the whole community of the faithful in fasting.

Lately it seems the leaders of the Church are hesitant to ask much of us. Perhaps some bishops would say that even the call to fast is only a recommendation, although some would surely say it was more than this.

But don't require that you be compelled to do what you must do. If you would be fully Catholic then make a real sacrifice, help others by your sacrifice, and make the sacrifice an act of reparation.

Mass timetable

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7504 NW Second Ave. is as follows: 7, 8, 9:30, 11 a.m., 12:30 (Spanish), 4, 15 (French) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

BELLE GLADE: St. Philip Benizi, 8:30, 10:30 and 12 noon (Spanish) Saturday, 6:30 p.m.

BOCA RATON: St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon, 6 p.m. Sat., 7 p.m.

Ascension 8, 9:30, 11 a.m., 7 p.m. Saturday 5:30 p.m. 7171 N. Fed. Hwy.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. Saturday 5:15 p.m.

St. Thomas More (St. Vincent De Paul Seminary) 8, 9:30, 11 a.m., 12:15 p.m. Saturday, 5 p.m.

CLEWISTON: St. Margaret, 8 & 12 (Spanish), Saturday 7 p.m.

COCONUT GROVE: St. Hugh, 7:30, 9, 10:30 a.m., 12 noon (Spanish) Saturday, 5:30 p.m.

CORAL GABLES: Little Flower, 7, 8, 9:15, 10:30, 11:45 a.m. 1 p.m. (Spanish) and 6 p.m., Saturday 7 p.m.

St. Augustine, 7:30, 9, 10:30 a.m., 12, 5, 6 p.m., Saturday 5:30 p.m.

St. Raymond, 8:30 (Spanish), 9:30, 11 a.m. (Spanish), 12:30 p.m., 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

CORAL SPRINGS: St. Andrew, 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

DANIA: Resurrection, 8, 9:15, 10:30 a.m., 12, 6:30 p.m., Saturday, 6:30 p.m.

DAVE: St. David, 8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

DEERFIELD BEACH: St. Ambrose, 7:30, 9, 10:30, 12 noon, 5 p.m., Saturday 5 & 7 p.m.

DELRAY BEACH: St. Vincent, 8, 9:30, 11 a.m., 12:15, 5:30, Saturday 5, 6:15.

Queen of Peace, 8, 11 a.m. Saturday, 8 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday 7 p.m.

St. Bernard — 2100 NW 70 Ave., 9, 10:30, 12 noon, 12:20 NW 60 Ave., 6 p.m. Saturdays, 5 p.m., 6:30 p.m. 1577 NW 61 Ave.

Blessed Sacrament, 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

St. Clement, 7:30, 9, 10:30, 12 & 5:30 p.m. Saturday, 5:30 p.m.

Queen of Heaven, 8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School, St. George, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday, 7 p.m.

St. Helen, 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m., Saturday 5:30 p.m.

St. Jerome, 8:30, 10, 11:30 a.m., 5:30 p.m., Saturday, 7:30 p.m.

St. John Baptist, 7:30, 9, 10:30 noon, Saturday, 5 p.m.

St. Maurice, 8:30, 10, 11:30 a.m., 12:45 p.m., 7 p.m., Saturday, 7 p.m.

Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 6 p.m., Sat. 7 p.m.

FORT LAUDERDALE BEACH: St. Plus X, 8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

St. Sebastian (Harbor Beach), 8, 9:30, 11 a.m., Saturday, 7 p.m.

HALLANDALE: St. Matthew, 7:30, 8:45, 10, 11:15 a.m., 12:30, 6 p.m., Saturday, 5, 7 p.m.

St. Charles Borromeo, 9, 10:30, 12 noon, Sat. 6 p.m.

MIAMI BEACH: Immaculate Conception, 6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m., 7:30 p.m. (Spanish)

St. Benedict (Palmetto Elem. School) 8, 9, 10, 11, 12 (Spanish, Sat. 6 p.m. (English)

St. Cecilia, 8, 9, 10:15, (English) 11:30 a.m., 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

St. John the Apostle, 6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

HIGHLAND BEACH: St. Lucy, 8:30, 10, 11 a.m., 5 p.m., Saturday, 5 p.m.

HOBE SOUND: St. Christopher, 7, 9, 10:30 a.m., Sat. 4, 15 p.m.

HOLLYWOOD: Annunciation, 7, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.

Little Flower, 7, 8, 9:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

Nativity, 7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

St. Bernadette, 7:30, 9, 10:30 a.m., 12, 6 p.m. Saturday 6 p.m.

St. Boniface, 7 p.m., Saturday (7657 Johnson St.) 8, 9, 11:30 a.m. (Pines Middle School)

HOMESTEAD: Sacred Heart, 8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

IMMOKALEE: Lady of Guadalupe, 9, 10, 11 a.m. (Spanish)

INDIANTOWN: Holy Cross, 9 a.m. Saturday 6 p.m.

JENSEN BEACH: St. Martin 11:30 a.m., Sat. 5:30 p.m. (Jensen Beach Community Church.)

JUNO BEACH: St. Paul of the Cross, (Volunteer Fire House, U.S. 1) 7:30, 9, 10:30 a.m., 12 noon, 6 p.m., Sat. 5:30, 7 p.m.

JUPIITER: St. Jude, 8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.

KEY BISCAYNE: St. Agnes, 8:30, 10 (Spanish) 11:15 a.m., Saturday, 5:30 p.m.

LABELLE: Queen of Heaven, 9 a.m.

LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.

Sacred Heart, 7, 8:15, 9:30, 10:45, noon, 7 p.m., Sat. 5, 7 p.m.

LANTANA: Holy Spirit, 7:30, 9, 10:30 a.m., 12 noon, 5, 6 p.m. Saturday 5:30, 7 p.m.

LIGHTHOUSE POINT: St. Paul the Apostle, 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

MARCO: 8, 9:30, 11 a.m., Sat. 5:30 (Marco Beach Hotel)

MARGATE: St. Vincent, 8, 9, 10:15, 11:30 a.m., Saturday, 6 p.m.

MIAMI: St. Agatha, 8:30, 9:45, 12:15 p.m., 6:30 p.m. (Spanish)

Miami Coral Park High, St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30, 6:45 p.m. (Spanish)

Assumption of the Blessed Virgin, (Ukrainian) 8:30 and 10 a.m.

Corpus Christi, 7, 8, 9:15, 10:30 (Spanish), 11:45 a.m., 1 p.m. (Spanish), 5:30 (Spanish), 6:30 p.m. (French) Sat. 6 p.m.

Gesu, 6, 7, 8:30, 10 (Latin) 11:30, 1 & 5 p.m. (Spanish), Saturday, 5 p.m.

Holy Redeemer, 7, 10 a.m. Melkite Mission, 2626 SW Third Ave., 10:30 a.m.

Our Lady of Divine Providence (Seminole Elementary School) Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish)

St. Catherine, 8, 9, 10:30 a.m. 12 noon Sat. 6 p.m.

St. Francis Xavier, 7 and 10 a.m., Sat. 6 p.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish)

St. Joseph, 1190 SW 200 St., 10, 11 a.m. & 12 noon (Spanish)

St. John Bosco Mission, 1301 W. Flagler St., 8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish)

St. Kevin, 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

St. Kieran, (Assumption Academy) 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish), Sat. 6 p.m.

St. Marthe, 11450 Biscayne Blvd., 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish), Saturday, 5, 8 p.m. (Spanish)

St. Mary Cathedral, 7, 8, 9:30, 11 a.m., 12:30, 4:15 (French) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

St. Michael, 7, 8, 9, (Polish), 10, 11:15 a.m. (Spanish) 12:30, 4 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish)

Sts. Peter and Paul, 7:30, 9:30, 11:30, 5:30 p.m. (English) 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday, 5 p.m. (English), 6 p.m. (Spanish)

St. Robert Bellarmine, 2405 NW 27th Ave., 8 a.m. (English) 11 a.m., 1 and 7 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish)

St. Timothy, 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 6:30 p.m. Saturday 5 p.m., 6:30 (Spanish)

St. Thomas the Apostle, 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

St. Vincent de Paul, 2100 NW 103 St., 9, 10:30, 12, 6 p.m. (Spanish), 7 p.m. Sat. 6:30, 8 p.m. (Spanish)

MIAMI BEACH: St. Francis de Sale, 7, 8, 9, 10:30, 11:45 a.m., 5 p.m., 6 p.m. (Spanish) Saturday, 7, 8 p.m. (Spanish)

St. Joseph, 7, 8, 9:30, 11 a.m. 12:30, 5:30 p.m., 6:30 p.m. (French) Saturday 5:30 p.m.

St. Mary Magdalen, 8:30, 10, 11:15 a.m., 12:20 and 6 p.m., Saturday, 6 p.m.

St. Patrick, 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

MIAMI SHORES: St. Rose of Lima, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m., Saturday, 7 p.m.

MIAMI SPRINGS: Blessed Trinity, 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

MIRAMAR: St. Bartholomew, 7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30, 7 p.m.

MOOREHAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6:30, 8, 9:30, 11 a.m. and 6 p.m. Saturday 5 p.m.

St. William, (Seagate School) 8, 9:30, 11 a.m. Sat. 5:30 p.m.

NARANJA: St. Ann, 11 a.m., 1 p.m., 7 p.m. (Spanish), 10 a.m. (English), Sat. 7 p.m. (Spanish)

NORTH MIAMI: Holy Family, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m., Saturday, 7 p.m. (Folk)

St. James, 6:30, 7:30, 9, 10:30, 12, 1 p.m. (Spanish) and 5:30 p.m. 7 p.m. (Spanish) Saturday 5:30 p.m.

Visitation, 7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence, 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

St. Basil (Byzantine) 8 a.m. and 10:30 a.m.

NORTH PALM BEACH: St. Clare, 7, 8, 9, 10:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m.

St. Philip (Bunche Park) 7, 9:30 a.m. St. Monica, 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

PAHOKEE: St. Mary, 11 a.m.

PALM BEACH: St. Edward, 7, 9, 10:30, 12, 5:30, Saturday, 5:30

PALM BEACH GARDENS: St. Ignatius, 8, 9, 11 a.m. Saturday 5:30 p.m. Rectory.

PERRINE: Christ the King, 8, 9:15, 10:30 a.m. and 12 noon, Saturday, 5 p.m.

Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday, 7 p.m.

St. Richard, SW 144 St. & Old Cutler Rd., 8:30 a.m., 12:30 and Saturday 6 p.m.

PLANTATION: St. Gregory, 7, 8, 9:30, 11 a.m., 12:30 and 6 p.m. Saturday 5, 7 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 12:15 p.m., 5:30 p.m., Saturday 5:30 p.m.

St. Coleman, 6:30, 8, 9:30, 11 a.m., and 12:30 & 6 p.m. Sat. 6 p.m.

St. Elizabeth, 7:30, 9:30, 11 a.m., and 12:30 and 5:30 p.m., Saturday, 7:30 p.m.

St. Gabriel, 8, 9:30, 11 a.m. and 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

St. Henry, 9, 10, 11 a.m., Sat. 5 p.m.

RIVIERA BEACH: St. Francis of Assisi, 8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday, 5 & 7:30 p.m.

SOUTH MIAMI: Epiphany, 8, 9:30, 11 a.m., 12:15 and 6 p.m. Saturday, 6 p.m.

St. Louis, 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7 p.m. (Spanish) Saturday, 5:30 p.m.

STUART: St. Joseph, 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

TAMARAC: St. Malachy, 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 11 a.m., 12:15 and 7 p.m., Sat. 7 p.m.

WEST PALM BEACH: St. John Fisher, 8, 10, 12 noon and 6 p.m., Saturday, 6:30 p.m.

St. Juliana, 6:30, 8:30, 10, 11 a.m., 12:15, 6 & 7 p.m. (Spanish) Saturday 6:30 p.m.

Holy Name of Jesus, 8, 9, 10:30 a.m., 12 noon and 6 p.m., Saturday 7 p.m.

St. Ann, 7, 8, 9:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Church, 10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Kept.

KEY LARGO: St. Justin Martyr 8, 10 a.m. noon (Ocean Reef Chapel), Sat. 5 p.m.

KEY WEST: St. Mary, 7, 8:30, 10, 11:15 a.m., 5:30 and 7 p.m. (Spanish), Saturday 7:30 p.m.

St. Bede, 9:30, 11 a.m., and 7 p.m., Saturday, 7 p.m.

MARATHON SHORES: San Pablo, 8 and 11 a.m., Saturday, 7 p.m.

PLANTATION KEY: San Pedro, 7:30, 9 and 11 a.m., Saturday, 7 p.m.

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By Fr. Andrew M. Greeley

Government lets neighborhoods die

By FATHER ANDREW M. GREELEY

It isn't only that the Church doesn't appreciate the neighborhood, no one else in the city does, either. Neighborhoods are at best irrelevant and at worst an obstacle to progress. The city government, the banking and lending institutions, the planning experts, the professional "liberals" are all indifferent to the fate of the neighborhood. So as one neighborhood after another is eaten away, the city feeds on its own flesh and slowly destroys itself. Then everyone wonders where the slums came from.

Take the now famous Forest Hills case in New York. Read Mario Cuomo's brilliant and sensitive book, "Forest Hills Diary." Forget the foolish foreword and the pompous afterward, which the editor — the ever "with it" Jason Epstein — added to the book. Study Cuomo's agonized account of how one tries to shape a compromise when urban government makes a foolish decision from which it can't back down.

THE UNIQUE thing about Forest Hills was not that it was the first neighborhood to be threatened with destruction by a combination of liberal ideology and central planning indifference. It was rather the first Jewish neighborhood where members of the middle class responded to city hall decisions the way Catholic ethnics responded previously (and the way South Boston is responding now). Cuomo's portrait of the complexity of urban life, the charade of the democratic decision-making process, and the dangers for the man caught in the middle is enough to make anyone hesitate before entering a career in urban politics.

Or visit the northwest Bronx where a cluster of Catholic parishes under the leadership of Bishop Patrick Aherne are trying to stabilize

what is left of their neighborhoods. One would think that the city and its financial institutions faced with the prospect of all of the Bronx becoming a ghettoized jungle would warmly support such efforts. In fact, the financial institutions continue to redline the community, and



the city government continues to pressure landlords to convert their apartments to welfare use.

The short-run goals of the banks and the government become a threat to the long-run health of the city, which neither the bureaucrats nor the bankers seem very worried about. When

the neighborhoods are gone, the Bronx will be gone. Then what?

But isn't all of this concern about neighborhoods just a subtle form of racism? As long as liberal ideologues and their Catholic allies repeat this mindless question the cities will continue to destroy themselves. What if it is racism? Don't racists have human rights? And whether the people in the neighborhoods are racist or not, the fundamental problem still remains: keep on destroying the neighborhoods and you will destroy the city.

I MAKE NO case for racism; but a moral denunciation of it is no substitute for actions to save the city. In fact, there is undoubtedly some racism in the northwest Bronx (though most of the neighborhoods there are already integrated by middle-class blacks), some very ugly racism in South Boston, and some racism in Forest Hills. But most of the people in such neighborhoods are not pathological or ideological racists. They are simply frightened, and they have good reason to be. To refuse to listen to their valid fears is a sure way to drive them into the hands of the tiny hard core of real racists in the community. This, of course, is just what liberal suburban judges and liberal city planners who live in high rise fortresses are doing.

Property value insurance, safety on the streets and in the schools, neighborhood stabilization, peace with one's neighbors, someone downtown who really listens — that's all the people in the neighborhoods want. If you could guarantee them that, there would be little resistance to integration.

It's a funny thing, but that's what most blacks want, too. They want it a lot more than they want busing or scatter-site public housing.

Sen. Percy portrays plight of aged, offers solutions

GROWING OLD IN THE COUNTRY OF THE YOUNG, by Sen Charles H. Percy, McGraw-Hill, New York, 214 pages, \$7.95.

Can a millionaire U.S. Senator and company president, still in early middle-age, really write a book on the problems of aging with true feeling for the people about whom he writes?

If it's Senator Charles Percy of Illinois, the answer is yes. A member of the Senate Special Committee on Aging, the president of Bell and Howell lived in poverty during the Great Depression, when his 40-year-old father was laid off his job and was told he was "too old" for every job he applied for.

Sen. Percy's first-hand knowledge of poverty and his strong feelings are evident throughout his book,



which rather than being a dull treatise on some very real problems, is a touching and maddening account of the suffering of America's senior citizens.

USING the true stories of old people who have been neglected, unloved, treated like retardates, shuffled off to mental institutions and squeezed out of a decent life by ridiculously low Social Security benefits, Sen. Percy brings to light the problems of growing old in a country which places so much emphasis on youth.

He makes suggestions for improvements, which he realistically admits will cost a good deal of money. But he does make suggestions as to where the national budget could be trimmed to provide funds — mainly in defense. The problem here is that the suggestions are well and good — but if the defense budget were really cut, would the money be put to the uses he suggests?

SENIOR citizens are

an untapped reserve of volunteer power, Sen. Percy notes. Using examples of projects now in effect, he shows the great willingness and ability of the aging to serve as knowledge-

with valuable information on where to go for help in areas such as finances, jobs and housing.

Growing Old in the Country of the Young is a valuable book for every-

books

able volunteers in helping less fortunate oldsters through their last years. He points out that the volunteer work often helps the worker as much as those he helps, by giving him something productive to do.

The last half of the book, which, incidentally, is printed in quite large type — presumably to make the reading easier for aging readers — is an "action resource guide."

one to read. For senior citizens, it can answer many questions they may have and solve many of their problems. For those still young, it alerts them with heartwarming clarity to the many serious problems facing the aging and what must be done to help these people who have paved the paths the young now walk.

(Reviewed by Glenda Walkinshaw, Voice features editor.)

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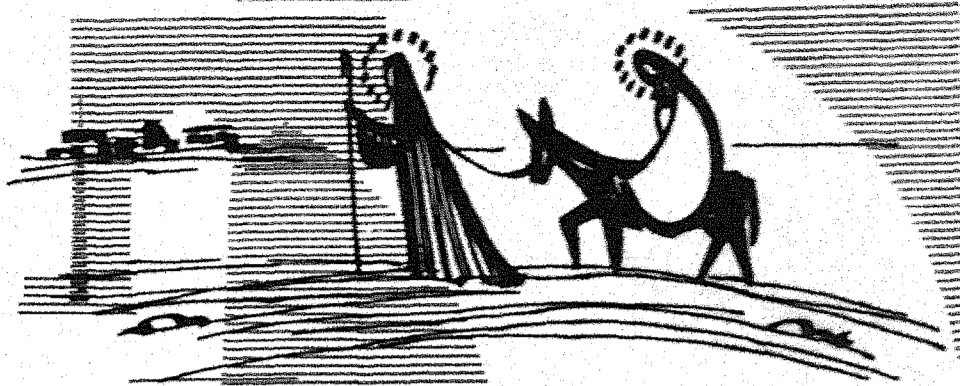


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REFLECTIONS on the Sunday Gospel



By Father
Eugene H. Maly



GOSPEL (Feast of the Holy Family; Dec. 29, 1974).

Sirach 3:3-7, 14-17a; Colossians 3:12-21; Matthew 2:13-15, 19-23.

Obedience, honor, reverence, submission, love — these are among the principal virtues mentioned in the first two readings for this Feast of the Holy Family. A consideration of them in their biblical context can give us helpful insights into what family life should be.

When we speak of obedience, we tend to think immediately of conformity to a law. To obey is to follow out the letter of a rule, either written or spoken. There is no suggestion of the personal element of acceptance, of freely willing to abide by another's word. Because of this, obedience is not a favored virtue.

But the biblical concept strikes deeper roots. In both the Hebrew and the Greek the word means literally "to listen to." It suggests an openness on the part of the obeying one to the word of another. The latter speaks a word and that word enters into the other person as a part of the speaker. The obedient one accepts the word because he accepts the person of the speaker.

Think what this can do to the virtue of obedience. No longer is it seen as the compulsive response of an automaton. The obedient child is not a cringing subject forced to react to the letter of the law because it is there. Rather he is seen as the responsive agent to a loving person, as one who has opened his heart to the heart of his parent.

The basic meaning of honor in the biblical languages is to place a certain value on a person. We honor someone, not because of what they are, but because of who they are. They are persons precious in the sight of God. They have their own innate dignity that far transcends any exterior role they might play.

Understandably, then, does the author of Sirach say that "he who honors his father atones for sins." Sin is placing oneself above another, especially the Other, God Himself. But by seeing the value of another person and acknowledging that value, in other words, by honoring him, one strikes at the very root of sin, which is a self-valuing above the other.

The word for reverence in the Greek is quite complex. It comes from a noun which, in the

Scriptures, describes the very being of God as He manifests Himself to man. This is God's "glory." To revere one's father, then, as Sirach bids us do, is to see in him a participation of God's own paternal care for man.

Reverence, like obedience, is a virtue that should pervade every Christian's life in his relationship to others. To revere others is to stand in awe at the glory that God has manifested in them. It is more than simple respect; it has a religious dimension because of its association with God's self-revealing glory.

SUBMISSION is not a popular word today. It

conjures up visions of the unwilling slave bowing down to the inevitable will of the master. Because of this misunderstanding of the biblical word, proponents of women's liberation do not take kindly to Paul's advice to wives to be submissive to their husbands.

But in its deepest sense, to submit means to yield voluntarily in love to another. The concepts of honor and reverence are servants to that of submission. As in those virtues, it is the person of the other that is foremost, a person marked with dignity and worthy of acceptance. Again, in this sense, submission is every Christian's duty.

Prayer of the Faithful

Feast of the Holy Family

Dec. 29, 1974

CELEBRANT: As one family, let us pray to God, our Father.

COMMENTATOR: The response will be: Let there be peace on earth.

COMMENTATOR: Unite your people into a family of love and peace, we pray to the Lord.

PEOPLE: Let there be peace on earth.

COMMENTATOR: For faith in the family of God and in the family of man, we pray to the Lord.

PEOPLE: Let there be peace on earth.

COMMENTATOR: May the love of parents be like the love of Christ for His Church, we pray to the Lord.

PEOPLE: Let there be peace on earth.

COMMENTATOR: Teach us the sanctity of human love, we pray to the Lord.

PEOPLE: Let there be peace on earth.

COMMENTATOR: Show us the value of family life, we pray to the Lord.

PEOPLE: Let there be peace on earth.

COMMENTATOR: Show us the value of family life, we pray to the Lord.

PEOPLE: Let there be peace on earth.

COMMENTATOR: Show us the value of family life, we pray to the Lord.

PEOPLE: Let there be peace on earth.

COMMENTATOR: Show us the value of family life, we pray to the Lord.

PEOPLE: Let there be peace on earth.

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Farmland Dinners	37-OZ PKG	99¢
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Franks or Knocks	1/2 GAL	99¢
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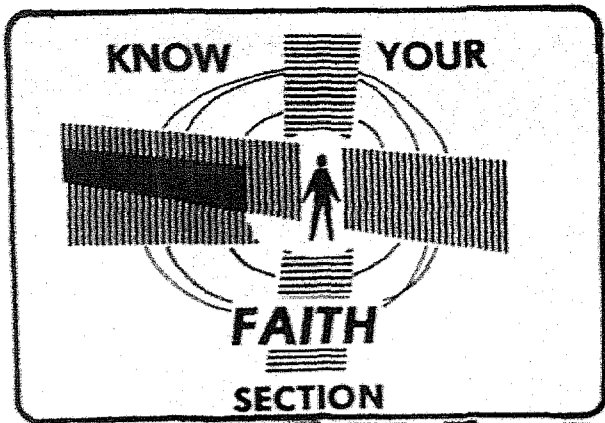
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Page 10/Miami, Florida/THE VOICE/Friday, December 27, 1974



know your faith



The lion and the lamb are at peace in this 1973 UNICEF Christmas card illustration by Andrew Murray

Kingdom of Peace

By REV. LAURENCE P. DOLAN

The history of God's people of the Old Covenant was marked by centuries of war and strife — from the invasion of the Promised Land under Joshua to the campaigns of the kings, through exile in Babylon and destruction by the Roman Empire in 70 A.D. Understandably one of their chief longings for the age of the Messiah was peace: "Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them" (Isaiah 11:6).

The age of peace was ushered in at the birth of Jesus. "Glory to God in high heaven, peace on earth to those on whom His favor rests" (Luke 2:14). The Prince of peace came to offer that long elusive gift of peace. John the Baptizer told people to prepare themselves for this favor by renewal of life: "Reform your lives! The reign of God is at hand" (Matthew 3:2). The same theme was repeated by Christ throughout His ministry — the Kingdom of Peace is for those who renew their lives in faith.

HIS FINAL gift to His apostles was a wish for peace: "Peace is my farewell to you, my peace is my gift to you; I do not give it to you as the world gives peace" (John 14:27). Have we ever truly lived in this peace? Has the gift of Christ, indeed the very mission of Christ, gone unheeded these past 20 centuries? Have all of our celebrations of Christmas, with its hymns proclaiming peace, ever been effective?

Christianity, as much as Judaism before it, has longed for peace, but has somehow never found it. There has always existed the curious mixture of the cross and the sword — even though the Lord spoke directly against this when about to be confronted by His own cross: "Put back your sword where it belongs. Those who use the sword are sooner or later destroyed by it" (Matthew 26:52).

Somehow we have not heard the Word of God properly, or we would have received His gift of peace by now. It may be a question of reliance — perhaps we depend too heavily on the kind of peace that the world offers, such as it is. We see peace in terms of detente, demilitarized zones, peacekeeping troops, atomic arsenals that attempt to preserve the "balance of power." But that kind of "peace" is not the gift wished for us by Jesus. "I do not give it to you as the world gives peace."

Christ's peace is based on renewal of life. Listen to Paul's explanation of it: "It is He who

"Understandably one of their chief longings for the age of the Messiah was peace: the calf and young lion shall browse together."

is our peace, and who made the two of us (gentiles and Jews) one by breaking down the barrier of hostility that kept us apart. In His own flesh He abolished the law with its commands and precepts, to create in Himself one new man from us who had been two and to make peace, reconciling both of us to God in one body through His cross, which put that enmity to death." (Ephesians 2:14-16).

Peace through reconciliation — that should

be our theme and our hope and our conviction this New Year. The Second Vatican Council spoke of this kind of peace when it declared: "A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood, are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide." ("Pastoral Constitution on the Church in the Modern World," par. 78)

WHEN looking at the complexities of the world situation, we can be tempted to throw up our hands in despair and with this action we abandon that "firm determination" which the Council calls for. But we can start somewhere — unless this Christmas is to pass like so many others before it. We can become at peace with ourselves as a good beginning. We can reconcile ourselves with the Lord, turning our back on sin and embracing His mandate of love.

We can work for peace and harmony among those we are close to. Are all the members of our family at peace? It is the Lord's wish that we be at peace — what can we do in a positive manner to bring it about? Could we swallow our pride and become peacemakers? Paul encouraged his people to do this: "Get rid of all bitterness, all passion and anger, harsh words, slander, and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ." (Ephesians 4:31-32)

If we would try for these (peace with ourselves and within our families), we could at least begin that "firm determination" to allow Christ's gift of peace to become a reality. May we pray for one another this New Year that at long last we may respond to the call for peace with lives that are renewed in the Kingdom of reconciliation.



"You cannot visit the child without visiting the mother; you cannot in common life approach the child except through the mother." Chesterton, "The Everlasting Man."

The Child who waits

By MARY and JAMES KENNY

Because no one had room, there was a Child who was born in a stable. A waiting Child. Waiting for the world to take Him in.

Once upon a time there was a child whom nobody wanted. You see, this child was too old to be cute. The child was crippled. Blind. The child was mentally handicapped. The child was black. And there was no room for him in the families of men. Men's hearts and homes were already filled with the good things of this world.

Alan is eight years old and celebrated his first Christmas with his permanent family. Because his original family was unable to take care of him, he has been in foster homes since early childhood. In Alan's case there was little prospect that he could ever return to his biological family. The courts recognized the facts in Alan's situation and released him for adoption. He was eagerly adopted by his foster parents into his new, "forever" family.

Four-year-old Kim came to her family from an orphanage in Vietnam. She is half-Vietnamese and half-caucasian. After much waiting, hoping, and paperwork, Kim arrived in the United States last summer. She too celebrated her first Christmas in her "forever" family.

Two-year-old Eric is a biracial boy who was adopted this fall. He was welcomed, not only by his parents, but by his four-year-old biracial brother, also adopted, and by his two big sisters who were born into the family.

THE LAST three children described above illustrate new trends in adoption. All three are children who, without these new trends, probably would not have had permanent homes.

Traditionally adoption has paired childless couples and infants with similar backgrounds and physical makeups. But today, babies for adoption are scarce. Contraception, abortion, and the tendency for an unwed mother to keep her infant have resulted in a dramatic decrease in available infants.

At the same time there are children who wait years for a permanent adoptive home. Older children who have somehow been passed over for adoption, mentally or physically handicapped children, children of mixed race or of minority

racess, and brothers and sisters who need to stay together are the children who are available for adoption. Often these children are in foster care or institutional care. Yet every child needs a permanent loving home, and the earlier in life, the better. More and more agencies and adoptive parents themselves are concerned about the needs of these children.

In order to get waiting children and loving families together, adoption agencies are taking new approaches. The waiting children are often older, the adopting parents frequently have other children, and matching is disregarded. The important consideration is to find the right home for each child.

Adopting the older child is dramatically different from adopting an infant. Even a toddler who has been in a foster home or institution before being adopted has had a variety of experiences which he cannot express or share with his new adoptive parents. Old attachments must fade while new ones are fashioned. This is not to say that such a child cannot become a delightful,

happy child. But it may take a while.

CHILDREN coming from institutions or foster homes often seem more distant or more regimented than the average American child. Nine-month-old Annie, who was right at the crawling and exploring stage, would put nothing in her mouth — not even a cookie. Chris, another nine-month-old, was rigid and unresponsive when her new parents held her, and she viewed the whole world, even other children and pets, with a sober, unsmiling stare. One-and-a-half-year-old Sharon came to her permanent home after four temporary homes. On the first day she was overwhelmed by the newness and excitement of the change. By the second day she withdrew into herself and sobbed as though expressing a deep grief which usually comes only with age and life experience.

But if the early days of transition are painful, time eventually brings a reward. For the older adopted child clearly blossoms, and the change to warmth and outgoingness is unusually dramatic. The sober stare turns into the first smile. The rigid distant baby crawls into Mommy and Daddy's bed to snuggle. The grief-stricken toddler launches into an absurd exchange with her big brother:

Brother: Are you a doggie, Sharon?
Sharon: No.
Brother: Are you a turtle?
Sharon: I'm not a turtle. I'm scared of turtles.
Brother: What are you, Sharon?
Sharon: I'm a butterfly.

Obviously, all of us cannot adopt a child. But this is a season when we can all stop and reflect on the needs of homeless children.

And for those of us who have adopted a child, we find our own adoption as children of God an easy comparison.

Centuries ago a Child came into a family and changed the course of the world. He gave Himself to us forever.

For all of us, His birthday is a special time. But for those parents and children who celebrated their first Christmas together as a "forever" family, there is an exceptional significance

His Name is Jesus
My baby, my son.
Your birth called forth the song of angels.
What timeless spark possesses you?
Mysterious fruit;
already the light of you shines
like a bright candle in the darkness.
Already I hear the world
murmur and stir with expectation.
My child.
For this moment only you are mine.
Suckle at this quiet hour
while my arms still hold you
and my tears wash your solemn face.
by Sally Wall

SYMBOLS in Catholic worship

By REV. JOSEPH M. CHAMPLIN

Jesuit Father Walter Ong recently completed an extensive lecture tour through several Equatorial and West African countries. During that trip on a Sunday morning in Yaounde, the capital of Cameroon, he joined a congregation of 700 for their weekly Eucharist celebrated in Ewondo, one of the native languages.

Writing for the Sept. 28 issue of "America," Father Ong described this Mass and offered a few observations.

A CHOIR of 30 men and 30 women supported by over a dozen musicians playing African instruments led the community in song. The liturgy lasted for nearly two hours, but in Father Ong's view, the choir's most impressive moment came at the consecration. He writes:

"Circling the altar to the gentle balaphon melody, from opposite directions in single file, the men and women of the choir spaced themselves alternately 10 or 12 feet apart at a little distance around the altar, first standing, then kneeling and, following the consecration, bowing from a kneeling position all the way to the ground in the ancient African gesture of complete reverence — here to Jesus Christ, present on the altar . . . This was not an expression of reverence or adoration: It simply was adoration, coming naturally from one's being."

Later in his article the Jesuit lecturer, reflecting on the great authenticity of this African celebration, maintained the Catholic faith resides in our subconscious as well as in our consciousness, though it plunges deeper than the subconscious, just as it reaches higher than reason.

BECAUSE of this, our faith "has called always for ceremony, which expresses more than it says and means more than it expresses."

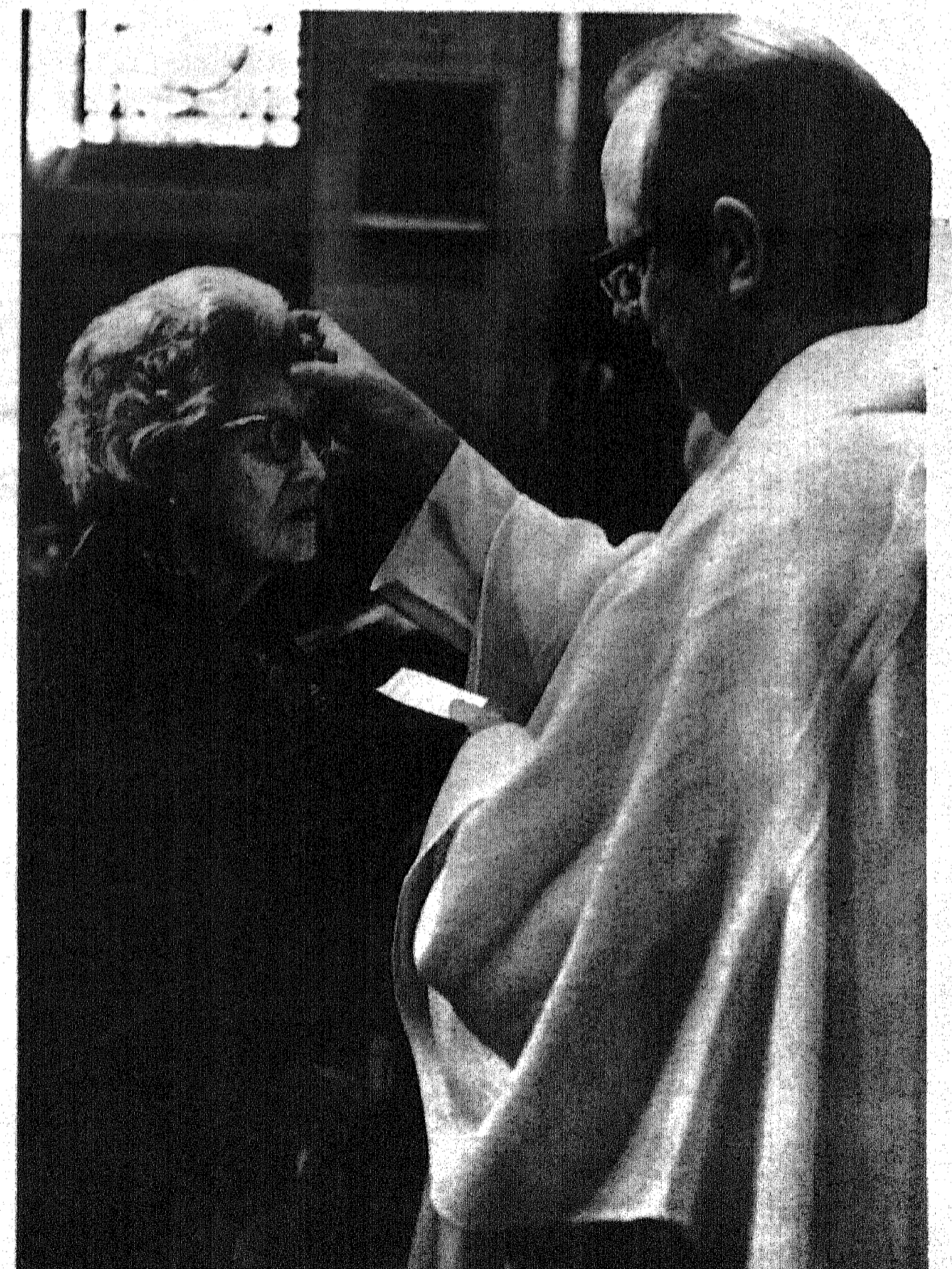
Last week we spoke of symbols in Catholic life like wedding rings and the Christmas crib, items which evoke within us many conscious and unconscious responses. So, too, our Catholic worship is heavily symbolic, filled with words, objects and gestures similar to that African bow of adoration which express more than they say and mean more than they express.

Those who plan and execute liturgies need to keep these observations in mind.

They should understand, for example, that the theme of a Mass must not be overstated. If it is excessively stressed and repeated, the participants can't breathe; they will feel closed in, not free, unable to move beyond the obvious and literal.

PLANNERS likewise would do well to exercise care when designing innovative features for worship. There is a

A senior citizen is blessed by a priest at St. Helena Church in the Bronx where about 500 persons took part in Anointing of the sick.



"Our Catholic worship is heavily symbolic, filled with words, objects and gestures similar to the African bow of adoration which express more than they say and mean more than they express."

distinction between a gimmick, "a novel or tricky feature or detail," and a symbol, "something chosen to represent something else." The former, rather easily developed, may help inject a certain freshness into an occasional liturgy, if handled with sensitivity and good taste. The latter, however, while quite complicated in development, still exerts a much more powerful impact upon worshippers.

As one theologian states: Symbols "are not created or destroyed by deliberate human effort. They are born or they die. They acquire or lose power by a mysterious process that seems beyond man's control and beyond his comprehension."

Perhaps these abstract principles will be clearer if we translate them into practical worship situations.

Consider the overall effect of a Sunday liturgy, or the personal reactions to a particular homily, the imposition of hands when a sick person is anointed, the sign of peace and reconciliation at Christmas Mass. The same ceremony, the identical words or gestures stimulate very different responses in different individuals.

Each person can, we hope, make the symbol his or her own and through it reach out to our invisible God, to the Savior who heals, to Christ the King of peace and reconciliation.

Seeing Christian Life in real people

By SISTER MARY MAHER, O.S.F.

In recent weeks I have begun to know a young woman of the Jewish tradition who has embraced the Christian tradition.

One day she told me that a man that very day had paid her a compliment which was like none other she had ever received. The man had not told her the strikingly obvious — that she is a beautiful woman, one whose features artists try to preserve in oil or stone. He had simply said to her, "I think if Jesus' mother looked like anyone she looked like you."

At a meeting not long ago I sat across the room from this woman.

SHE WAS involved in a discussion that was obviously painful for her, an effort to listen with care even when the person speaking to her seemed to block her presence by the need to dominate (another of us 20th century innkeepers who keep the Lord from being born in our domain by our lack of room for others!)

At any rate, it struck me later how the sight of this woman, so contemporary, crumbled up all my old holy card images of Mary as the passive, docile grace object with a blue robe, Italian face and next to no spunk. I thought too of the summer I spent trotting through Europe looking at images of Mary in art and cranking my head to find her in high church naves.

I, too, like most people, want a view in my spirit of what Mary must have looked like — not out of photographic curiosity nor the need for image clarification. Somehow curiosity plays in our human spirits so we can get pictures of reality. And Mary has long been one whose physical features were sought out because she was the first who ever carried Christian life. I need a picture, one for now that matches my 20th century vision of life. For I, like most Christians have read books, maybe too many, which catalogue the virtues of Christian life.

SO WHEN someone says the term "Christian life" to me, I get weary for I quickly conjure up all the virtues I ought to have but do not. It is a discouraging venture; one that reminds me of how as a child I used to read the Wards catalog knowing 99 per cent of the things there would never be in my possession. "Christian life" often brings up pictures of styles of behavior more than pictures of persons of faith.


So it was enormously encouraging to look across this full room and see a 1974 Semite woman who looked strong and tender enough to take on the unneat burden of bringing Life a la donkey to a world that cared little — so little it afforded the first Christian life but a stable for the celebration of its delicacy. Christian life is a lot of things, I suppose, and now as Christmas nears, those "things" that characterize Christian life seem important not to forget: strength, littleness, durability in integrating sorrow, doubt, frustration into stronger fabrics of human life.

THIS YOUNG woman was a cut of cinema verite, true life, and I got a picture too of that kind of woman who cared in the concrete, cared enough to express a warmth of human hope into today's raging predecessor of flight to find shelter in a world of pilgrimage.

The philosopher Wittgenstein gave us an enormous challenge when he told us that we should only use language that we can see in concrete terms. We may not agree with that all the way but it would be a fruitful venture for all of us who progress into Christmas to try to see in life itself what the term "Christian life" is. This article is on "Christian life." I can't draw that. You can't draw that. Hallmark only thinks they can draw it. But especially during this season, it might be a good idea to wait quietly enough to see someone who carries the quality of Mary's womanhood.

IT MIGHT be a description in flesh that we most need for the term "Christian life" these days. It is not a bad guess anyway; the Father did just that when He insisted we see His son in flesh. (To so many that was the scandal.) Yet it is a hard pedagogy to improve upon.

For myself, I think I see a bit more of what Christian life is really about because I saw a woman who carries the features of her humanness with a remarkable strength and joy that could only come from a warmth made durable by reaching out all over caring for others.



"But especially during this season, it might be a good idea to wait quietly enough to see someone who carries the quality of Mary's womanhood."

BIRTHRIGHT

Pregnant? Need help?

Call Birthright

371-8971

Girls with problem get love and help

Susie was frightened. She was six months pregnant, and her mother was urging her to get an abortion.

But at age 17 she had already had two abortions and couldn't bear the thought of going through another. Her boyfriend had deserted her, and she had no way to support herself.

Then she wandered into a small, downtown Miami office and into a whole new viewpoint.

BECAUSE when she stepped through the door of the still-unmarked office in the arcade of the McAllister Hotel, she had entered the South Florida headquarters of Birthright, a non-sectarian, non-profit organization devoted to helping women who are pregnant and in need of help.

Staffed by volunteers and aided by doctors and lawyers, the local office of the national organization started in the Catholic Service Bureau a year ago and recently moved to the downtown location.

Many organizations exist that help pregnant women in need — but as part of their service they refer women to abortion clinics.

Birthright, founded in 1968 and taken under the wing of such pro-life concerns as the national Right to Life movement and the Catholic Church, rejects abortion and offers the pregnant woman alternatives to destroying the human life growing within her.

A pregnant girl entering the office, which is open from 10:30 a.m. to 2 p.m. each day, is greeted by a volunteer with a warm smile and a concerned attitude.

THE VOLUNTEER is likely to be Mrs. Thomas Palmer, a member of the Cathedral parish and active participant in many causes, both Catholic and non-Catholic.

A tiny woman with endless energy, Mrs. Palmer helped organize and is the chairman of Birthright of South Florida.

"It was a shocking experience for me, working in the Right to Life movement, to see that in every abortion a baby was being killed," she said, ex-

plaining why she established Birthright in the area.

"I asked what steps were being taken to offer alternatives to abortion, and then I read about Birthright."

Although in desperate need of more volunteers and contributions of clothing, furniture and other baby items, Mrs. Palmer and other workers — who are nurses, teachers, business women, housewives — have helped almost 40 women through their pregnancies in the past year.

Woman like Nina, whose husband left her in her fifth month of pregnancy. She needed pre-natal care, money — and love.

For the medical care, she was sent to Dr. Ben Sheppard, one of the physicians who volunteer their time to help girls who come to Birthright. From pregnancy confirmation through delivery and infant care, doctors see that the Birthright clients get all the attention they deserve.

Financial assistance is available through Birthright, as well as legal aid from lawyers like Robert Brake, another active Catholic layman who is president of the board for Birthright. In Nina's case, she was provided with all the infant's clothing she needed, and a job is being located for her.

AS FOR the love — Birthright volunteers are overflowing with it.

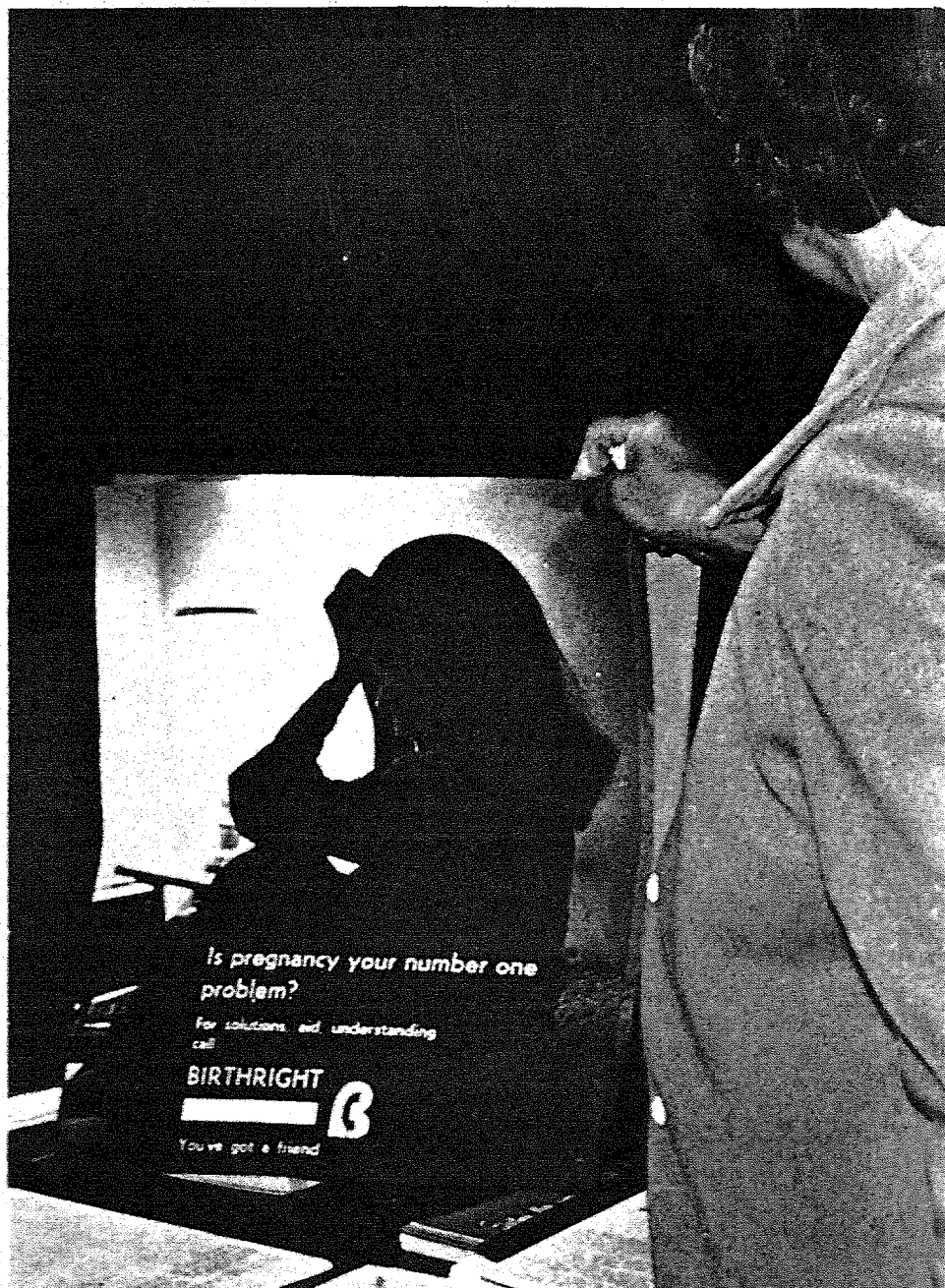
"Nina was very emotional when she came to us," a volunteer said.

"We simply talked to her, showed her our concern and love, and were a friend to her."

Although Birthright will gladly help a girl who doesn't want her baby to find an adoption agency, only one client so far has not wanted to keep her baby.

"Lots of people come to us thinking we are an abortion referral agency — but when they come in and read the literature and develop rapport with a volunteer, they recognize the fact that abortion is killing, and decide to go on with the pregnancy," Mrs. Palmer said.

"But one girl came in and outright



A VOLUNTEER worker arranges materials available at the Birthright office in downtown Miami.

asked about the cost of an abortion. When she found out we were not an abortion clinic, she stormed out the door."

VOLUNTEERS at the center undergo a training program of eight sessions under Mrs. Pat Wilbanks, who became interested in Birthright after working in the Right to Life movement.

"I feel human life is a very sacred thing," said the mother of three children, "and since Birthright is an alternative to abortion, I felt it was worthwhile to volunteer my services for."

Mrs. Wilbanks not only spends several hours a week in the office, but she takes phone calls referred from the answering service (7:30 a.m. to midnight daily) and offers transportation to girls who need it.

She tells of the time she was delivering baby furniture, with the help of her eight-year-old son, to a pregnant girl in a Spanish-speaking neighborhood. No one spoke English, but through sign language and pidgin-Spanish everyone helped Mrs. Wilbanks find the girl; and her son, to whom the experience was fascinating, befriended a four-year-old boy who could not understand a word of his English.

"My son said, 'I made a friend, when we left there,'" Mrs. Wilbanks said.

And that is the idea behind Birthright — making friends with women who need friendship so badly, as well as providing the necessary medical, legal, and financial assistance.

And what has happened to Susie, the frightened young girl who came to Birthright 6 months pregnant?

She is the happy mother of a little boy, she is in the process of getting a job in a school cafeteria, and like every Birthright client, in Mrs. Palmer's words, "She'll always have a friend at Birthright."



Children from St. Richard parish brought birthday gifts to the baby Jesus during the offertory at Mass last Sunday. The gifts were turned over by the parish to Birthright.

ISLAND: It could have been so good!

Film Ratings: National Catholic Office for Motion Pictures

- A Casa Assassinada (A-4)
- Andy Warhol's Frankenstein (B)
- Ana's Observed (A-3)
- Animal Crackers (A-2)
- Abdication, The (A-3)
- Airport 1975 (A-2)
- Alvin Purple (C)
- Amarcord (A-4)
- Black Godfather (C)
- Beast Must Die, The (A-3)
- Bent (A-1)
- Bank Shot (A-3)
- Buster and Billie (B)
- Black Eye (A-4)
- Bustin' (B)
- Badlands (A-3)
- Brill Two Hats (A-3)
- Black Six (B)
- Black Windmill (A-3)
- Black Samson (B)
- Bring Me the Head of Alfredo Garcia (C)
- Bears and 1 (A-1)
- Captain Kronos: Vampire Hunter (A-3)
- Chariots of the Gods? (A-1)
- Confessions of a Window Cleaner (C)
- Conrack (A-2)
- Creeping Flesh (A-3)
- Crazy Joe (B)
- Catch My Soul (A-3)
- Claudine (A-3)
- Conversation (A-3)
- Cry Uncle (C)
- Chosen Survivors (A-3)
- California Split (A-4)
- Castaway Cowboy (A-1)
- Charulata (A-2)
- Crazy World of Julius Roeder (A-3)
- Day of the Dolphin (A-2)
- Demons (A-3)
- Deadly Trackers (B)
- Daisy Miller (A-2)
- Don't Look Now (B)
- Death by Hanging (A-3)
- Dark Places (A-3)
- Digby, The Biggest Dog in the World (A-1)
- Day for Night (A-3)
- Deranged (C)
- Destructors (A-3)
- Dirty Mary, Crazy Larry (A-3)
- Dirty O'Neil (C)
- Early Spring (A-2)
- Earthquake (A-3)
- Education of Sonny Carson (B)
- Escape to Nowhere (A-2)
- 11 Harrowhouse (A-2)
- Film Portrait (A-1)
- Frankenstein and the Monster from Hell (B)
- Fafa Morgana (A-3)
- Foxy Brown (C)
- Free Woman (A-3)
- First Charge of the Mchete (A-2)
- Fear Eats the Soul — All (A-4)
- Gravy Train (A-4)
- Girl in Blue (A-3)
- Going Places (C)
- Golden Voyage of Sinbad (A-1)
- Great Gatsby (A-3)
- Girl from Petrovka (A-3)
- Goat Horn (A-4)
- Golden Call (A-1)
- Golden Needles (A-3)
- Gambler, The (A-3)
- Gold (A-3)
- Great Battle (A-2)
- Hell Up in Harlem (B)
- Henry VIII and His Six Wives (A-2)
- Herbie Rides Again (A-1)
- How to Seduce a Woman (B)
- Human Revolution (A-2)
- House on Chełouche Street (A-3)
- Huckleberry Finn (A-1)
- Harrad Summer (B)
- Harry and Tonto (A-3)
- Hornbodies (A-3)
- House of Whipcord (C)
- In the Name of the Father (A-3)
- Italian Connection (C)
- I Lives by Night (A-3)
- I Escaped from Devil's Island (B)
- I.F. Stone's Weekly (A-2)
- Inheritors, The (A-3)
- Jimi Hendrix (A-3)
- Jail, The (A-3)
- Juggernaut (A-2)
- Kazablan (A-3)
- Keep On Rockin' (A-2)
- King in New York (A-1)
- Klansman, The (C)
- Lady Yakuza (A-3)
- Le Trio Infernal (C)
- Lenny (A-4)
- Life, Loves and Operas of Giuseppe Verdi (A-1)
- Lucky Luciano (B)
- Long Goodbye (A-4)
- Love and Anarchy (A-4)
- Lords of Flatbush (A-3)
- Lucia (A-4)
- Lacombe, Lucien (A-2)
- Longest Yard (A-3)
- Law and Disorder (A-4)
- Little Prince (A-1)
- Marco (A-2)
- McQ (A-3)
- Midnight Man (B)
- Madhouse (A-3)
- Mame (A-2)
- Man is not a Bird (A-3)
- Man on a Swing (A-3)
- Mother and the Whore, The (A-4)
- My Way (A-3)
- Malizia (B)
- Mixed Company (A-3)
- Murder of the Orient Express (A-2)
- Mutations (B)
- Nada Gang (A-4)
- 99 and 44: 100% Dead (A-3)
- Newman's Law (A-3)
- Night Porter (C)
- Open Season (B)
- Our Time (A-4)
- Outfit, The (A-3)
- Operation S.N.A.F.U. (A-3)
- Ophelia (A-2)
- Odessa File (A-3)
- Pale Flower (A-3)
- Parallax View (A-3)
- Partner (A-3)
- Paul and Michelle (B)
- Pedestrian (A-3)
- Policewomen (B)
- Phase IV (A-2)
- Pink Floyd (A-2)
- Plastic Dome of Norma Jean (A-3)
- Promised Lands (A-2)
- Phantom of Liberty (A-4)
- Phantom of the Paradise (A-3)
- Robin Hood (A-1)
- Reed, Insurgent Mexico (A-2)
- Reminiscences of a Journey to Lithuania (A-1)
- Razor in the Flesh (A-4)
- Road Movie (A-3)
- Red Psalm (A-4)
- Le Petite Theatre de Jean Renoir (A-3)
- Ragman's Daughter (A-3)
- Stoolie, The (A-3)
- Seven Ups (A-3)
- Sleeper (A-3)
- Serpico (A-4)
- Some Call It Loving (C)
- Sting, The (A-3)
- Savage Sisters (C)
- Sudden Wealth of the Poor People of Korbach (A-3)
- Shanghai Killers (B)
- Sugarland Express (A-3)
- Sugar Hill (A-3)
- Superdad (A-2)
- Super Stoges Versus the Wonder Women (A-3)
- Siams, The (C)
- Spectre of Edgar Allen Poe (A-2)
- Spook Who Sat by the Door (A-3)
- Summer Time Killer (A-3)
- Summer Wishes, Winter Dreams (A-3)
- Spikes Gang (A-4)
- Super Cops (B)
- Summertime (A-3)
- Savage is Loose (C)
- Scenes from a Marriage (A-4)
- Shanks (A-3)
- Take, The (A-3)
- Texas Chainsaw Massacre (C)
- Trial of Billy Jack (A-4)
- Triple Echo (B)
- Thieves Like Us (A-3)
- Traitors, The (A-3)
- Three Musketeers (A-2)
- Three Tough Guys (A-3)
- Two Men of Karamoja (A-3)
- Tattooed Swordsman (A-3)
- That's Entertainment (A-1)
- Thunderbolt and Lightfoot (B)
- Thomasine and Bushrod (A-3)
- They Call Her One-Eye (C)
- Together Brothers (A-3)
- Tough (A-3)
- Taking of Pelham One Two Three (A-3)
- Terminal Man (A-3)
- Unholy Roller's (C)
- Uzana's Raid (A-4)
- Uncle Vanva (A-2)
- Undertaker and His Pals, The (B)
- Up The Sandbox (A-4)
- Visit to a Chief's Son (A-2)
- Vanishing Wilderness (A-1)
- Valerie and Her Week of Wonders (A-4)
- Where the Lilies Bloom (A-1)
- Willie Dynamite (B)
- Warehouse (A-4)
- Watched! (A-3)
- Westworld (A-3)
- Wedding in Blood (A-3)
- Woman of the Ganges (A-3)
- Woman Under the Influence (A-3)
- World of Buckminister Fuller (A-1)
- What? (C)
- Widow Couderc (A-4)
- Your Three Minutes Are Up (B)
- Year of the Woman (A-4)
- Zandy's Bride (A-3)
- Zatoichi's Conspiracy (A-3)
- Zardoz (A-3)



SVEN, a Viking, assumes responsibility for his captives, expeditioners John Ivarsson (David Hartman) and Sir Anthony Ross, in this scene from Walt Disney Productions' "The Island at the Top of the World," a story of Arctic explorers who discover a land inhabited by lost Norsemen.

Based on, but taking liberties with, the novel *The Lost Ones* by Ian Cameron, the Walt Disney live-adventure epic *Island at the Top of the World* had real possibilities to be a larger-than-life adventure-fantasy of the Jules Verne ilk. But burdened by all the too-familiar "cute" Disney touches, a ragged screenplay, some lackluster special effects and a slew of atrocious performances, *Island* just about stays afloat as general family entertainment.

David Hartman, familiar to TV watchers as Lucas Tanner, is an archaeologist hired by British adventurer Donald Sinden to travel with him to France where they board Jacques Marin's infernal flying machine, a gas-filled blimp, for a wild journey through the skies to the Arctic wastes in order to rescue Sinden's lost wasterel of a son, David Gwillim.

The plot, despite its extensive itinerary, is as gassy as the blimp, and things heat up only slightly when the expedition discovers a long-lost, long-dreaded (by the local Eskimos) veritable tropical island atop the polar ice cap. The place, all cloud-shrouded and spooky, is a mountainous region, as they say, inhabited only by descendants of the bold Vikings of old, who have clung tenaciously to both their splendid real estate and their superstitious way of life.

Hence, outsiders are hardly welcome in their misty midst — and the expedition members, like the British bankroller's son, are treated as prisoners. A series of hair-breadth escapes, aided and abetted by lovely Viking lass Agneta Eckemyr (who is fond of Gwillim), results in restoration of the family and surprise! — establishment of a new romantic alliance, Disney style. Harmless fun, but it could have been so good. (A-1)



movies

DURING a meeting with Piglet to decide how to stop Tigger from bouncing, Winnie the Pooh has other ideas in his head in this scene from "Winnie the Pooh and Tigger Too," a Walt Disney animated featurette appearing in local theaters with "The Island at the Top of the World."

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see. Following is an explanation of the ratings as they are assigned by the DFB.

- A-1—Morally unobjectionable for general patronage
- A-2—Morally unobjectionable for adults and adolescents
- A-3—Morally unobjectionable for adults
- A-4—Morally unobjectionable for adults with reservations
- B—Morally objectionable in part for all
- C—Condemned

RELIGIOUS PROGRAMS

- SATURDAY 5 p.m.
- THE TV MASS — (Spanish) — Ch. 23
- SUNDAY 7 a.m.
- THE CHRISTOPHERS — Ch. 11 WINK
- CHURCH AND THE WORLD TODAY — Ch. 7 WCKT
- 10:30 a.m.
- THE TV MASS — Ch. 10 WPLG — 2 p.m.
- INSIGHT — (Film) WINK Ch. 11
- RADIO
- Sunday 6:30 a.m.
- CROSSROADS — WSHE-FM, 1235 kc., Miami.
- 10 a.m.
- CROSSROADS — WJNO, 1230 kc., W. Palm Beach.
- MARIAN HOUR — WSRB, 740 kc., Boca Raton.

STAR STUDDED ENTERTAINMENT IN A THEATRE SETTING

WED. DEC. 25 — TUES. DEC. 31
DICK CLARK'S "GOOD OLD ROCK 'N ROLL"
DICK CLARK
CHUBBY CHECKER BEN E. KING
THE DOVELLS GREASY KIDS
DION
\$10.50, \$11.50, \$12.50 (except New Year's Eve — \$10.50, \$11.50, \$12.50)

<p>FRI. JAN. 17 — THURS. JAN. 23</p> <p>Tony Lena Bennett Horne</p> <p>\$10.50, \$11.50, \$12.50</p>	<p>FRI. JAN. 31 — TUES. FEB. 4</p> <p>TOM JONES</p> <p>\$10.00, \$12.50, \$15.00</p>
<p>WED. FEB. 5 — SUN. FEB. 9</p> <p>SERGIO MILTON FRANCHI BERLE</p> <p>\$10.50, \$11.50, \$12.50</p> <p>(3 Days Only) SPECIAL EXTRA ATTRACTION MARCH 7, 8, 9 (7 & 11 P.M.)</p> <p>THE REDD FOX SHOW</p> <p>(Not for Subscription Holders) \$10.50, \$11.50, \$12.50</p>	<p>TUES. MARCH 11 — SAT. MARCH 15</p> <p>Engelbert Humperdinck</p> <p>\$10.00, \$12.50, \$15.00</p>
<p>FRI. FEB. 21 — 27</p> <p>HERB ALPERT</p> <p>\$10.50, \$11.50, \$12.50</p>	

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GUY LOMBARDO will again be on the bandstand with his orchestra to ring in the new year when "New Year's Eve With Guy Lombardo" is presented on CBS.

A musical 'Guy'

Back in the gilded 1920s, as pioneering radio executives were linking their stations into networks, a young Canadian family band was given a chance at the big time when a microphone was placed in the Chicago dance hall where the group was playing.

After the radio broadcast was over, the band leader, Guy Lombardo, called his father long-distance in London, Ontario.

"Well, Dad, did you hear us? How were we?" he asked.

"I heard you," his father answered, casually. "You were all right."

"Just all right?" Lombardo questioned. "Weren't we great?"

"Look," replied the senior Lombardo, "if it's compliments you want, I'll put your mother on."

This New Year's Eve (11:30 p.m.-1 a.m.) on WTVJ, Channel 4, Lombardo, and guest singer Helen O'Connell will be seen live from the Waldorf-Astoria Hotel in New York City.

Lombardo recalls that Chicago "gig" that marked the first time his sound was heard on radio: "At five in the afternoon we were absolutely unknown; and next morning we were like the Beatles. It was the right time and the right type of music."

The band was scheduled to play in a ballroom where they were, at first, for-

television

bidden to broadcast, due to the low opinion the owner had of radio. Finally, Lombardo persuaded him to change his mind.

"I remember that Dick Powell came into town to sing with us," Lombardo continues. "There were four people in the place, so we told him to go on to his next engagement. That meant that Carmen (Guy's late brother) had to sing. The reason he had to be the singer was that he was the closest one to the mike."

Bob, Betty host roses parade

Bob Barker, who hosts "The Price Is Right," and Betty White of "The Mary Tyler Moore Show" will serve as the commentators for the 86th annual Tournament of Roses Parade, to be broadcast live from Pasadena, Calif., New Year's Day, (11:30 a.m.-2 p.m.) WTVJ, Ch. 4.

A total of 57 floats, 20 marching bands and 36 equestrian units will be featured in the parade. Chad Everett, co-star of "Medical Center" series, will ride a special float over the five-and-a-half-mile route. Also featured on the broadcast will be a commentator, to be announced, who will interview spectators along the parade route.

Henry Aaron, baseball's home-run king, will be grand marshal of the parade, and Robin Carr will reign as the 1975 Rose Queen.

PRECEDING the parade, a behind-the-scenes visit to Pasadena to watch preparations

for the world's most extravagant floral spectacle will be broadcast (10-10:30 a.m.) on the network. During this preview show, Barker and Miss White will interview Aaron.

The preview will show the construction of floats, which are decorated with up to 100,000 fresh flowers, since every inch of a float must be covered with blossoms or greenery.

Also featured will be a report on the million-and-a-half spectators who come to view the parade each year, most of them arriving along the route 24 hours before parade time to find the best observation point for the spectacle.

During the hour following the preview show, the "Cotton Bowl Festival Parade" will be presented live from Dallas, on the Network (10:30-11:30 a.m.) to be followed by the Tournament of Roses Parade broadcast.



BOB BARKER will be commentator for Rose Parade, featuring the 1975 rose queen, Robin Carr.

George C., Vanessa, Judge Dee

FRIDAY, DEC. 27

9 p.m. (CBS) — THE LAST RUN (1971) — George C. Scott, after nine years of going straight, is reactivated as a professional getaway driver to help spring a young convict. An action film done in the spirit of the genre which will entertain the viewer even if it does not absorb him fully, and Scott fans may go all the way. (A-III)

SATURDAY, DEC. 28

9 p.m. (NBC) — MARY QUEEN OF SCOTS (1971) — Historical drama details the downfall of Mary Queen of Scots in a 16th-century power struggle that makes the 1972 presidential campaign look like a game of checkers. Vanessa Redgrave and Glenda Jackson, as Queen Mary of Scotland (a Stuart) and Elizabeth of England (a Tudor), respectively, slug it out dramatically and politically in a contest of the wits and wills.

SUNDAY, DEC. 29

9 p.m. (ABC) — JUDGE DEE IN THE MONASTERY MURDERS — Charlie Chan, step aside — here is "one of history's first detectives," the honorable Judge Dee, who sleuthed in seventh-century China. Talk about the thickening of plots! Why, herein Judge Dee is on a case involving his three wives (sic), a killer bear, three murders, a one-armed lady, a dead monk, a torture chamber, a vengeful swordsman, a lovesick juggler, a kidnaped nun — and on top of it all he's got a head cold.

MONDAY, DEC. 30

9 p.m. (NBC) — FRANKENSTEIN: THE TRUE STORY — But don't you believe it for a moment. This elaborate and detailed TV re-make of the made-to-death horror classic stars James Mason as the mad scientist whose warped

research leads his young protege, Dr. Frankenstein (Leonard Whiting) to conduct his clandestine secret experiments. The results, as usual, are terror and mayhem abroad. Part II will be aired Tuesday night (Dec. 31).

TUESDAY, DEC. 31

9 p.m. (NBC) — FRANKENSTEIN: THE TRUE STORY — Conclusion of the made-for-TV adaptation described for same time slot the previous night.

WEDNESDAY, JAN. 1

8:30 p.m. (ABC) — THE GIRL WHO CAME GIFT WRAPPED — Leering, infantile comedy stars Karen Valentine in the title role, and Richard Long as the gift-recipient. He's also publisher of a male-oriented magazine called "For the Man Who Has Everything" — and now we imagine he does. Forget it.

FRIDAY, JAN. 3

9 p.m. — CHITTY CHITTY BANG BANG (1968) — Here's an example of how commercial television wastes opportunities — why, oh why

does the network schedule such a fine family film at 9, when the kids who'd enjoy it most will be a-bed? Oh well, for those who are up — the fun-packed fantasy takes widowed, erstwhile inventor Dick Van Dyke, his two children, and girlfriend Sally Ann Howes (whose movie name is Truly Scrumptious!) on a magical mystery tour of story-telling involving "evil" barons, cavernous castles in the air, rescued children, and a wonderful flying car named Chitty Chitty Bang Bang. Have fun! (A-I)

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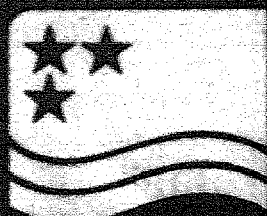
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10:30 A.M. — Ch. 10 The TV Mass for Shut-Ins.

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Scouts explore brotherhood



WHAT LOOKS like a happy game of blindman's buff is more than that for these students at Althoff Catholic High School in Belleville, Ill. In a project sponsored by the Radio Talking Book of the national shrine of Our Lady of the Snows, volunteers experienced something of what it means to be blind by attending classes with their eyes covered. Friends helped them find their way from place to place.

By JOAN BARTLETT
 • "Brotherhood Awareness Through Scouting" is the theme set for an Ecumenical Day of Scouting Saturday, Dec. 28 at St. John Vianney Minor Seminary. Jewish, Protestant and Catholic Scouts will meet to explore the religious dimension of Scouting from 9 a.m. to 3 p.m. Any Boy Scouts, Explorers, or Girl Scouts who

Timothy Parish. It's called The Way, and meets every Monday at 8 p.m. If you haven't yet submitted your wish to participate, send your name, address, phone and name of your parish to the YA Office (6180 N.E. 4th Ct., Miami, Florida 33138). The sessions will begin after the New Year.
 • Catholic Young Adults (CYA), after some planning and regrouping,

they need your help. Get Out and Live is a program coordinated by John Winters, a charming young man who, like the persons he is trying to help, is handicapped. G.O.A.L. works with and visits severely handicapped young adults, ages 16-40. Many services are needed, a great number of them very simple, such as taking someone for a walk, providing transportation when needed, playing games with people, helping them to start hobbies and helping

German and some Austrian families would be pleased to welcome American boys and girls in their homes as "paying guests" to spend their holidays with them, to share their everyday life, to learn something about their customs and their country, and to improve their knowledge of the language. The International Catholic Exchange Service receives many requests of this kind. All families are recommended and checked.

The experience of recent years demonstrates that contacts and meetings of this kind are the best way towards international understanding and personal friendship. American young people who are interested in these personal contacts are kindly invited to write to: International Catholic Exchange Service, Pax Christi, P.O. Box 462, D-6630 Saarouis 1, West Germany.

YOUR CORNER

would like to attend may contact Youth Activities.

• Wheel Wash time at St. Jerome Parish in Ft. Lauderdale this Sunday, Dec. 29 during the morning Masses. Don't forget to bring your car.

• Next weekend is the Archdiocesan CYO dance. All CYO's are invited to the Holy Family Parish Hall for Hemlock (well, that's the name of the band) on Saturday evening, Jan. 4 from 7:30 - 11:30.

• Here's an advance notice on the next Search Follow-up to be held Jan. 7 (Tuesday) beginning at 7:30 p.m. at the following five locations:

Cardinal Newman High, West Palm Beach (Father Chuck Cassetta)
 St. Joan of Arc School, Boca Raton and N. Broward

Nativity School Library for South Broward
 Pace High School for North Dade
 St. Louis School in South Dade (Father Jim Murphy)

Some Searchers have suggested holding a Vigil at a church or chapel during the whole time a Search is going on. Searchers would take turns coming to pray as a palanca for the success of the Search. Anyone interested in taking part in such a Vigil is asked to give the Youth Activities Office a call at 757-6241, Ext. 260.

• Would you like to learn more about Scripture and how it applies to your life today? Bible Study Groups are being formed around the Archdiocese for teens and young adults. One great program is already in progress at St.

will shortly be going full steam ahead in a host of activities. CYA hopes to help your Catholic adults to establish good values and to build one another up in the Catholic life. The Person of Christ must be the center of our lives: He commands us to love God totally. CYA will work toward this goal for each member. If you are interested in being part of CYA, call Youth Activities.

After the New Year there will be a Young Adults' Search. Watch this column for details.

• A great group of people has a G.O.A.L. — and

John type reports he has dictated. If you have any time to offer, please do. John can be reached at his office, 896-6377 between 1-5 p.m. during the week. If you'd like to help but are unable to call during that time, give a call to the YA office and they will get in touch with John for you. Please help if you can. Future tuition increases are taken into consideration.

• If you think you can handle German and would enjoy the challenge of living in a country where that is the language spoken, how about trying an exchange program? Many

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.

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

EXODUS II

Read Exodus Chapters 5-14

- Moses and Aaron first went to Pharaoh and said that the Lord, the God of Israel said "Let _____ go."
 - They asked Pharaoh that the Hebrews be allowed to go a _____ days journey into the desert to celebrate a _____
 - Pharaoh's response was to order the Hebrew's taskmasters to no longer supply _____ for their _____
 - God sent ten _____ upon the _____ because of Pharaoh's hardness of heart toward the Hebrews.
 - The first nine plagues devastated the land of Egypt but still Pharaoh would not relent so God sent the tenth plague the _____ of the _____
 - The Angel of Death passed over the homes of the Hebrews because their door posts were marked with _____ of a _____
 - The Jewish feast marking this event is called _____
 - Other foods eaten were _____ bread and _____ herbs.
 - When Pharaoh's firstborn son died in the tenth plague he told the Hebrew's to leave so they set out from _____ for _____ about 600,000 men, not counting children.
 - Pharaoh changed his mind about freeing the Hebrews and sent his _____ after them, but the Lord rescued His people by giving them safe passage through the _____
 - After the Hebrews had passed safely across the sea the waters returned and _____ the Egyptian pursuers.
- (see answers, page 20.)

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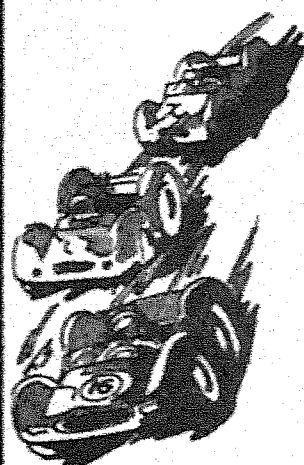
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EMPTY BASEMENT of Gesu Church will be refurbished to provide a Downtown Senior Citizens Center now being planned under the direction of Sister Maura, O.P., center, shown

with Mrs. Mayme DiBenedetto and Mrs. Flora Bostrom, left; and Harry Goldberg and Helen Franko, right.

Old 'downtowners' get help

They feel lost and out of place on the downtown Miami streets where buildings, formerly landmarks, are being replaced with modern structures and the voices of new residents speaking an unfamiliar language are predominant in the city's business area.

They are the aged — hundreds of men and women over 60 who have lived most of their lives in the downtown section and are reluctant to move to other locales away from friends and the Church of the Gesu and other churches where they have worshiped daily and on Sunday for so many years.

And so under the leadership of Father Ignatius Fabacher, S.J., pastor of Miami's oldest Catholic parish, "Operation Downtown Senior Center" has been launched "in recognition of the needs of the elderly who are socially, economically, and geographically isolated in the downtown area." A program for Spanish-speaking golden agers is already operating at the adjacent Centro Hispano Catolico.

Sister Maura Phillips, O.P., formerly chairman of the Music Dept. at Barry College, arrived in the parish three months ago to organize the program for the senior citizens. Having recently completed the Clinical Pastoral Education Program at University Hospital in Ann Arbor, Mich., where she was an auxiliary chaplain for a year, Sister Maura is well aware of the physical, psychological and emotional needs of the golden agers and has devoted long hours to the preliminary work necessary to get an effective program underway.

"A SURVEY in the parish has already revealed that 75 per cent of the 400 persons contacted by mail and through the parish bulletin are over 60 years of age. A similar type of survey taken two years ago showed the same percentage," Sister Maura said.

The greatest obstacle in the way of the program at the present time is the need for funds, she explained noting that the main need of each senior citizen was a nutritional hot meal daily. Sister Maura estimates that it would cost approximately \$10,000 annually to provide such a service for the people who either lack the incentive to prepare it for themselves or in many instances are unequal to doing the necessary shopping or lack the money.

Unusual features will mark beatification rite

When beatification ceremonies begin on Feb. 9 in Rome for Marie Eugenie Milleret, foundress of the Religious of the Assumption, two unusual features will mark the occasion.

For the first time the official likeness of the candidate for beatification displayed throughout the ceremonies in St. Peter Basilica will be an actual photograph.

Kodak Co. of Rochester, N.Y. has presented the Sisters with an enlargement of a picture taken in her parish during Mother Eugenie's last year. Born in 1818, she founded the Religious of the Assumption in 1839 and died in 1898.

Hymns, chants, and responses of the Mass will be in several different languages. Some 40 languages will be heard during the days of the ceremonies.

Several groups from Miami will be present for the beatification, including Sisters and friends of Assumption Academy conducted at 1517 Brickell Ave. The local delegation will leave here on Feb. 6 and return on Feb. 13.

Sister Francis Joseph of Philadelphia, where the American motherhouse of the order is located, is working with Vatican officials planning the Liturgy and minor events of the beatification.

Although plans are already underway for complete renovation of the basement of the Gesu Church which will be the center headquarters, financial assistance is still a "must" before the center can actually open.

Sister Maura envisions the establishment of a referral program in order to acquaint the elderly with and assist them in availing themselves of the services provided by various existing community agencies.

"Because of isolation, loneliness and a feeling of inadequacy many elderly are unaware of or fearful of approaching established agencies whose basic purpose is to assist those in need and in crisis," she pointed out.

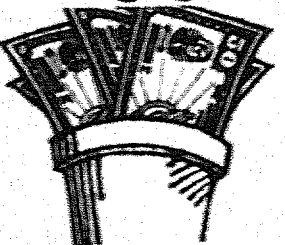
A FRIENDLY "visitor outreach" program is also on Sister's list for the benefit of senior citizens in the area who are confined, immobile or temporarily disabled. It would include assistance and reassurance by volunteers, some of whom are golden agers themselves.

The social aspect will not be overlooked, Sister Maura said. Educational information, classes, films, library materials and activities both recreational and creative will be provided. "We must recognize and encourage the use of the knowledge and skills of the elderly and encourage their participation, whenever possible, in areas of community and church activities. We plan to enhance their sense of personal worth and self-fulfillment by initiating discussions on life experiences, forming friendship groups, and encouraging companionship and love. The program will include liturgical services and shared prayer in keeping with the customs, culture and creed of the elderly."

MEANWHILE Sister Maura has had a "tremendous response" from people anxious to donate their time as volunteers. "The field is so ripe and there is such a need for it downtown," she emphasized. Volunteers are already assisting her with clerical work and former students in Michigan are organizing a group there to assist financially as well as in other ways. Also assisting the Adrian Dominican nun are Harry Goldberg, past president of the Inter-Center Presidents Council of Senior Centers of Dade County and Mrs. Flora Bostrom, secretary of Myers Senior Center, where she also served as president.

At present, while she prays and hopes for a "wind-fall" so that the center may open, Sister has begun concentrating on the "friendly visitor" program and each Friday devotes her day to visiting senior citizens in hospitals and convalescent homes — discussing their problems with them and giving words of cheer and comfort. —M.L.F.

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FRIDAY, DEC. 27

COURT HOLY SPIRIT of Catholic Daughters of America will sponsor an 11th anniversary party at St. Elizabeth Gardens, Pompano Beach.

SENIOR CITIZENS in Holy Family parish, North Miami, will participate in a Christmas party beginning at 6:30 p.m. in the parish hall. Covered dishes will be served and each person will bring a grab bag gift.

SUNDAY, DEC. 29

MARRIED COUPLES observing wedding anniversaries this month will participate in the 10:30 a.m. Mass at St. James Church, North Miami. A social hour in their honor will follow in the parish hall.

TUESDAY, DEC. 31

NEW YEAR'S EVE parties are scheduled in various parishes and by organizations throughout South Florida. Festivities will be held at:

Our Lady of the Lakes parish center, 9 p.m.-1 a.m. Tickets are available after Sunday Masses. Dancing and buffet supper included.

Holy Family parish hall, 9 p.m.-1 a.m. Music by the Clansmen and buffet supper. For tickets call 947-0498.

Nativity parish hall, Hollywood, 10 p.m.-2 p.m. Music by Larry Gregg and buffet supper. For tickets call 989-2247 or 987-8387.

St. Vincent de Paul parish hall, 9 p.m.-1 a.m. Live band. Reservations by calling 696-1428.

St. Bartholomew school hall, Miramar, 9 p.m. Dinner will be served and music will be provided by the Velvetones. For reservations call 987-1580 or 983-7779.

St. Clement parish hall, Fort Lauderdale, 9 p.m.-1 a.m. Live music and dinner. Tickets available by calling 776-1615.

K. of C. Council, 3314 Old Dixie Hwy., Boynton Beach, 10 p.m.-2 a.m. Jerry Cashin Trio will provide music and buffet will be served. For tickets call 276-6511.

Coral Gables K. of C., 270 Catalonia Ave., 9 p.m. Music by the Unique Image. Reservations may be made by calling 226-5183 or 223-9990.

...

CENACLE RETREAT House, Lantana, will observe a spiritual renewal beginning at 5 p.m. and open to men and women of all denominations. Father William Faherty, S.J., St. Louis University, will speak. Mass will be celebrated at 11:30 p.m. and a social will follow. Breakfast will be served on New Year's Day. For reservations call 582-2534.

THURSDAY, JAN. 2

CONTINUING EDUCATION Center at Biscayne College will open a recorder and early instrument clinic today. Spanish music will be emphasized. For registration and other information call 448-3652.

FRIDAY, JAN. 3

BOOK REVIEW will be sponsored by St. Anthony Catholic Woman's Club at 11 a.m. in the club rooms. Fort Lauderdale. Danish and coffee will be served.

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Pope hopes Jerusalem will be peace center

By JAMES C. O'NEILL
 VATICAN CITY — (NC) — Pope Paul VI said he hoped Jerusalem may become "the crossroads of a fraternal encounter for all those who believe in one God" instead of "the object of continuing strife."

Speaking to cardinals in Rome who came to the Vatican Dec. 23 for the annual Christmas audience, the Pope concentrated his thoughts on the Holy Year. But toward the end of his 2,000-word address Pope Paul made special reference to trouble spots around the world, including Vietnam, the Middle East and Ireland.

Referring to his peace hopes, Pope Paul asked: "How could we not at least express our anguish in the face of the difficulties that this peace continually encounters either in affirming itself in those places, like Vietnam, where it was hoped that peace was finally reestablished, or in finding its way with fatigue?"

"ON THE EVE of the opening of the Holy Year in this city, mater et caput (mother and head) of the Catholic world, how can we not recall another city, Jerusalem? For Jerusalem is the 'holy city' of the Christian world and at the same time the center of the love and centuries-old longings of that people whom God has mysteriously forechosen, signifying in them 'His' people, in whom we recognize ourselves. It is dear likewise to the large religious family of Islam."

"How much we desire that Jerusalem, instead of being the object of continuing strife, may become the crossroads of a fraternal encounter for all those who believe in one God and the symbol of peace for the peoples of the Holy Land and for all the peoples of the Middle East."

The Pope then added: "To this generous and tormented region and to all the other parts of the

world, where — as in Ireland — which is always most dear to us and present in our thoughts — conflicts and violence continue to disturb civil harmonious living, we send our greeting of peace — a just peace, peace that for-

mulates an ever more deeply-felt commitment in this year of spiritual renewal and reconciliation that is about to begin."

IN THE opening sections of his talk, Pope Paul devoted himself to the need to understand the nature of

the Church and how it has survived for almost 2,000 years and still remains relevant to modern man.

Tradition, the Pope declared, "is the secret of her mysterious vitality." Explaining his point, he added: "Although the

Church is incarnate in history, she is not just any kind of a human institution, and hence her life cannot be measured by a rule that is apt and adequate only for things of this earth."

OFFICIAL Archdiocese of Miami Donations to Human Development Campaign

(Following is the list of donations from the faithful to the Archdiocese of Miami collection for the Campaign for Human Development.)

Annunciation, W. Hollywood	187.00
Ascension, Boca Raton	435.00
Assumption, Pompano Beach	361.50
Blessed Sacrament, Ft. Laud.	700.00
Blessed Trinity, M. Springs	285.00
Christ the King, Perrine	240.00
Corpus Christi, Miami	90.00
Epiphany, Miami	397.00
Gen. Miami	400.00
Holy Cross, Indian Creek	90.00
Holy Family, N. Miami	745.00
Holy Name of Jesus, W.P.B.	90.00
Holy Redeemer, Miami	130.00
Holy Spirit, Lantana	1,132.50
Immaculate Conception, Hialeah	438.00
Little Flower, Coral Gables	1,134.00
Little Flower, Hollywood	409.79
Nativity, Hollywood	1,094.00
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'Reconciliation is the way to peace'

Continued from page 1
 ence of countries," the Pope said, he also noted "that today new forms of jealous nationalism are being affirmed, enclosed in manifestations of touchy rivalries based on race, language and traditions" and "sad situations of poverty and hunger remain."

He continued: "Powerful economic multinational expressions are arising, full of selfish antagonisms. Exclusive and arrogant ideologies are being organized into social systems. Territorial conflicts break out with frightening ease. And above all, there is an increase in the number and the power of murderous weapons for possible catastrophic destruction, such as to stamp terror with the name of peace."

"YES, the world is progressing toward its unity, but even as it does so there increase the terrifying hypotheses which envisage more possible, more easy and more terrible fatal clashes — clashes which are considered, in certain circumstances, inevitable and necessary and called for, as it were, by justice."

Warning that "there is something not functioning properly in the monumental machine of our civilization," the Pope said:

"This machine could explode in an indescribable conflagration because of a defect in its construction."

The defect, he said, is insufficient use of "the spiritual element," which

has to be used and applied "in order to make it capable not only of impeding conflicts among men and predisposing them to peaceful and civilized sentiments, but also of producing reconciliation among those same men, that is of generating peace."

Containment of wars, suspension of conflicts, truces and armistices, definition of boundaries and relationships, the balance of terror are not enough, the Pope said. "An imposed peace, a utilitarian and provisional peace is not enough. Progress must be made towards a peace which is loved, free and brotherly, founded, that is, on a reconciliation of hearts."

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Por el
DR. MANOLO REYES

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Esas han sido las épocas malsanas de la

civilización. Y que luego han sido superadas única y exclusivamente, después del transcurso de décadas y hasta de siglos de sufrimientos, penalidades y dolores.

Hoy vamos a terminar con esta serie especial que hemos titulado: Respeto a la vida. Y vamos a cerrarla con dos derechos que son quizás tan antiguos como la humanidad misma. Pero con las situaciones que hoy se desarrollan a través de muchas partes del mundo, podrían lucir tan nuevos, tan modernos como el más joven de los seres humanos.

Estos dos derechos son piedra angular de la libertad.

Es que cada época de la humanidad tiene su historia peculiar — sui generis — tiene sus males o delitos propios, y tiene también la defensa de principales derechos, derechos, que repetimos, son muy antiguos, pero que lucen nuevos ante las situaciones especiales que crea la vida moderna.

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Pero los ataques a la integridad de las personas, sea física o moral, o a las propiedades revestían formas diferentes.

Hoy en día el derecho a la seguridad individual o colectiva sigue siendo la misma de antaño. Pero las agresiones a ese derecho son completamente diferentes, y por así decirlo, son nuevas.

En la actualidad el estallido de bombas asesinas, el lanzamiento de cocteles Molotov o bombas incendiarias, los secuestros en tierra de diplomáticos y personalidades prominentes o los secuestros de aviones poniendo en peligro la vida de inocentes víctimas, son formas que han inventado los seres humanos para agredirse unos a otros, y en especial, para agredir el derecho que tienen los demás a vivir una existencia segura. Se habla actualmente que el mundo



Simbolo de la violación del derecho a la emigración en los países comunistas en esta cerca de puas y el guardia armado en Alemania Oriental. Al fondo, la iglesia de St. Michael, en Berlín Oriental.

no tiene guerras. Y jamás en la historia de la humanidad, las comunidades locales a través del orbe han estado como ahora viviendo una constante zozobra, bajo el ataque indiscriminado e inmisericorde de los hijos del mal.

Esta modalidad de los tiempos modernos se le ha dado en llamar Terrorismo. Y esa arma es usada por los guerrilleros urbanos, que atacan y agreden en ciudades y pueblos sin importarles la vida inocente de hombres, mujeres y hasta niños. Y por los guerrilleros rurales que desarrollan sus actividades en montañas y sabanas sembrando el terror entre las clases más modestas que habitan en esas latitudes circundantes.

Todos estos ataques son agresiones de lesa humanidad.

Y subsiguiente, hay otro derecho, que muchas veces se deriva del ejercicio del terror, ya sea por grupos armados que luchan subversiva y clandestinamente en naciones cuyos gobiernos los repelen. O ese derecho se deriva con más fuerza

en las líneas de los pueblos sojuzgados y oprimidos cuando el terror se ejerce desde el gobierno despótico, tiránico o dictatorial sobre los seres humanos que forman su pueblo gobernado.

Ese es el derecho a la emigración.

Cuando un ser humano no está conforme con el sistema de gobierno que se le impone por una minoría, no electa libre, soberana y democráticamente por la mayoría, por su pueblo, entonces debe tener el derecho de emigrar a otras latitudes, a otras naciones en busca de libertad.

Sin embargo, en este siglo de progreso y de grandes adelantos técnicos, en que el ser humano ya ha llegado a otros cuerpos del sistema solar, en este siglo maravilloso, aquí en la Tierra hay pueblos que masivamente se les niega el derecho a ser libres, y a sus componentes se les impide emigrar en busca de horizontes libres.

Así se levantan murallas ignominiosas para impedir la fuga de esos pueblos. Así se asesina fría y vilmente, a mansalva, en sus paredes a los que an-

siosos buscan respirar el aire de la libertad en otras altitudes. Así se dictan caricaturas de leyes y ordenanzas impidiendo la salida de los nacionales a otros países y hasta se prohíbe el traslado local de ciudad en ciudad, aún dentro de una misma nación.

Así se dictan sentencias viles condenando a largas penas de prisión y hasta se fusila a los que tratan de escapar hacia la libertad.

Así se ametralla, sin piedad alguna, a familias enteras con sus hijos pequeños que han tratado de emigrar sin armas, en pequeñísimas embarcaciones y hasta en balsas rústicas de fabricación casera.

Es que mientras más progresa la humanidad en el campo tecnológico de la ciencia, nos luce que más se atrasa en el campo político.

Todo . . . porque se olvida el gran mandamiento que Cristo trajo a la Tierra. El mandamiento sublime del amor. Y en su lugar se aupa, agitado por los hijos de las tinieblas . . . el engendro satánico del odio.



Millares de cubanos han encontrado la libertad lanzándose en balsas y botes para escapar del terror en su isla. Se ignora cuántos han perecido tragados por las aguas o balaceados por las rápidas lanchas guardacostas cubanas. En la dramática foto, arriba, tomada por aviones del Cuerpo de Guardacostas de Estados Unidos, un grupo de cubanos que trataba de escapar en una pequeña balsa es capturado por un buque carguero de bandera rusa. Nunca se supo más de estos cubanos atrapados en su fuga.

Navidad en Centro Hispano

Los niños del 'nursery' del Centro Hispano Católico disfrutaron de una fiesta de navidad que contó con villancicos y juegos, golosinas y entretenimientos. Santa Claus llegó, cargado de juguetes, este año gracias a una iniciativa de Teresita Zubizarreta, directora de la agencia publicitaria Zubi Advertising, que decidió

que el presupuesto que esa agencia gastaba en regalos a clientes y amigos se destinara a comprar juguetes para los niños y darlos al Centro Hispano Católico. Varias de las empresas a las que Zubi hace la publicidad se sumaron a la iniciativa.

El domingo, 4 de enero, en el Centro His-

pano Católico. Reflexión de Año Nuevo. Un retiro espiritual dirigido por el Padre Angel Villaronga, de 9:30 a.m. a 2:30 p.m.

El Centro Hispano Católico prepara otro reparto de juguetes para el Día de Reyes Magos. En esa ocasión los regalos serán una cortesía de la firma Bacardí.

"CANTANDO ENTRE NOSOTROS"

El Obispo Patricio Flores, Auxiliar de San Antonio, Texas y la Hermana Leonides Hernández, acompañados por los guitarristas, Rudy Gutiérrez y Emilio Salinas han producido un álbum de larga duración con un total de diez canciones.

El álbum se llama "Cantando entre Nosotros" . . . Se vende por \$50 y será todo a beneficio de becas para el Centro Cultural México-Americano en San Antonio, Texas.

El Obispo Flores ha visitado Miami varias veces, siempre acompañado de su guitarra. En una ocasión habló y cantó para grupos como el Movimiento Familiar Cristiano y los Cursillos de Cristiandad, cosechando numerosos aplausos y admiración. Ahora nos escribe pidiendo a las organizaciones y parroquias que le ayuden a vender ese disco. "Les podemos enviar cantidades de 1, 25, 50 o 100. A mi humilde parecer es un hermoso álbum", expresa el primer hispano ordenado obispo en Estados Unidos. Los pedidos pueden hacerse a Archdiocese of San Antonio, P.O. Box 32648, San Antonio, Texas, 78284.



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Invitación a peregrinar a Roma

En la noche del 24 al 25, dentro del clima de la celebración de la Navidad del Señor, el Papa abrió la Puerta Santa en la basílica de San Pedro: quedó así inaugurado el Año Santo 1975. Ante este trascendental acontecimiento eclesial, llamado a marcar un hito en la historia de la Iglesia de nuestro tiempo, viene a la memoria el recuerdo del último Año Santo, el del Papa Pio XII, que dejó huellas tan profundas en el camino de la Iglesia a través de los tiempos nuevos. También el texto que ofrecemos a continuación pertenece a aquel Año Santo y lleva la firma del que era entonces el primero y principal colaborador del Papa Pacelli, el cual, como es sabido, no tenía a la sazón cardenal Secretario de Estado. Se trata de un artículo que el entonces Sustituto, mons. Giovanni Battista Montini, escribió expresamente para la prensa española y que apareció en más de un centenar de periódicos de lengua española. El artículo, una llamada a los hispanos para que peregrinen a la Ciudad Eterna, llevaba el siguiente título: "Invitación a peregrinar a Roma".

El Año Santo invita a todos los hombres católicos y no católicos a que dirijan la mirada del espíritu hacia un punto geográfico del mundo, hacia Roma, la cual revela enseguida el misterio de su enigmática faz a quien la observa con rectitud de corazón.

Es instructivo e interesante notar cómo esta observación descubre diversos aspectos de la antigua Urbe, y en cada uno de ellos el observador quisiera encontrar la definición esencial de la singular ciudad.

Hay quien mira a Roma viendo en ella un centro turístico de gran importancia; se la ha llamado "la más bella capital de provincia". La arqueología, el arte, la historia, la naturaleza, ofrece

aquí un cuadro que vale la pena conocer, porque la maravillosa impresión que suscita en el alma parece trascender los confines del simple interés estético: visión turística que se enlaza inmediatamente con otra visión, la histórica, que transporta el espectador al origen de la cultura europea, es decir, de la civilización, y que le hace seguir, a través de la noche medieval, una estela de espléndida luz hasta el mediodía del Renacimiento, hasta el inefable crepúsculo de la Historia contemporánea; un periodo de siglos que aquí, más que en otras partes, tiene características de coherencia, de fidelidad, de duración verdaderamente impresionante.

La observación prosigue, y se

presenta un ulterior aspecto que sirve para explicar el primero: Roma es la ciudad del derecho, la ciudad de la autarquía: cónsules, emperadores y Papas se han dado cita en ella; hoy todavía, centenares de millones de católicos, en una amplia y sólida red de jerarquías, de órdenes, de asociaciones, esperan de Roma, dócil y libremente, la palabra de obediencia de la sumisión y de la gratitud. Aquí radican prerrogativas pontificias excepcionales, que constituyen un primado absoluto de honor y de gobierno: es la visión jurídica, en la que el catolicismo parece desplegar una especial fuerza. Y entonces, como alarmado por esta fuerza, el observador descubre otro aspecto y, al escrutar los pliegues recónditos de la majestuosa faz de Roma, cree encontrar el secreto de la Urbe en la actividad incansable que de ella emana y que en los últimos tiempos parece crecer en intensidad y valor: Roma es un centro de acción, que difícilmente deja ver sus fuerzas motrices; en ella se mezclan planos de gran alcance y eficacia; y en ella se entrelazan los intereses humanos más significativos y los más prosaicos con los motivos superiores y trascendentes de la civilización; visión política un poco vaga un poco inquietante, que el hombre sabio trata de integrar en otra, también luminosamente clara en la faz de la Urbe y al mismo tiempo confortadora: la visión humana, donde las líneas de la historia transcurrida se confunden con las de la historia presente y marchan derechas hacia el futuro, para provocar uno de los fenómenos humanos más singulares: visión humana, visión civil, repito, donde la filosofía irradia luces admirables.

Una campana repica, resuena una voz: es el Año Santo: todos los hombres quedan convocados a venir a Roma real o espiritualmente; pero no en nombre del turismo, ni de la historia, ni del derecho, ni de la política, ni de la civilización, sino en nombre de la religión. Roma presenta al mundo en el Año Santo su austera y misteriosa faz religiosa. No es un rostro nuevo, pero sí el que los hombres reconocen con mayor dificultad. Es aún objeto de graves polémicas. Todavía se recuerdan, episodios históricos que parecen haber oscurecido y manchado esta faz bendita. Todavía se da crédito a la opinión que quisiera oponer el espíritu a la autoridad, la libertad del creyente a la disci-

plina de la fe. Todavía se prefiere buscar las huellas religiosas más auténticas allí donde aparecen milagros, carismas y gracias. En Roma la religión no parece presentar estos indicios sobresalientes y atractivos. Y donde la negación moderna de toda creencia religiosa vive ya con plena convicción se llega aún más lejos: Roma no parece más que un museo de antiguas ruinas.

Y sin embargo, Roma llama, en nombre de la religión de Cristo, a todos los hombres hoy, en el siglo XX, después de tantas guerras, en vísperas de una arrolladora transformación del mundo. Llama con voz profundamente humana. Así precisa el mismo Pontífice las finalidades del Año Santo: "santificación de las almas mediante la oración y la penitencia e inquebrantable fidelidad a Cristo y a la Iglesia; acción por la paz y tutela de los Santos Lugares; defensa de la Iglesia contra los nuevos ataques de sus enemigos e impetración de la verdadera fe para los orantes, los infieles y los sin Dios; realización de la justicia social y obras de asistencia en favor de los humildes y necesitados."

Nada de esotérico, nada de apocalíptico; nada, diría yo, de incomprensible. La religión de Roma es la religión en el sentido humano más genuino, más universal, más común. Parece haber sido conocida siempre; parece que todos pueden decir: es la nuestra. La vida intensamente vivida, la historia presente, las necesidades reales, inspiran los acentos para esta solemne invitación a venir a Roma. Todos están en condiciones de comprenderla.

Precisamente por este valor tan humano, la invitación a venir a Roma, para quien la escucha, para quien la acepta, es tremendamente inefable. No plantea problemas de fantasía: la necesidad de comunicación con Dios, la necesidad de inocencia y de perdón, la necesidad de renovación, de concordia, de justicia, de paz. El Año Santo invita a celebrar estas soberanas aspiraciones humanas; y para que el hombre no se pierda en el tentativo colosal de alcanzarlas, se le invita a hacerse peregrino: a emprender de nuevo el camino de los antiguos itinerarios de la salvación, hacia la tumba de los mártires y hacia la cátedra del Maestro seguro.

Episcopus Ecclesiae catholicae
urbis Romae dixit: veniat.
Giovanni Battista Montini

ORACION DE LOS FIELES

FIESTA DE LA SAGRADA FAMILIA (29 de diciembre)

CELEBRANTE: Como familia, oremos a Dios, Nuestro Padre.

LECTOR: La respuesta de hoy será "Que haya paz en la tierra."

1. Señor, une a tu pueblo en una familia de paz y amor, oremos.

2. Por la fe en la familia de Dios y la familia de los hombres, oremos.

3. Que el amor de los padres de familia sea como el amor de Cristo por

su Iglesia, oremos.

4. Enséñanos la santidad del amor humano, oremos.

5. Muéstranos el valor de la vida humana, oremos al Señor.

CELEBRANTE: Padre Todopoderoso, escucha las oraciones de la familia reunida aquí ante tí; con misericordia y amor une a todos tus Hijos dondequiera que estén. Te lo pedimos por Jesucristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

SOLEMNIDAD DE LA MADRE DE DIOS (PRIMERO DE ENERO)

CELEBRANTE: Hoy, primer día del año nuevo, celebramos la Solemnidad de la Madre de Dios. Ella aceptó las bendiciones de Dios participando así en la obra de la salvación. En este nuevo año debemos orar para estar abiertos a la gracia de Dios y así también cooperar nosotros en la misma obra de salvación.

LECTOR: La respuesta hoy será "Hijo de María, ten misericordia de nosotros."

1. Que el pueblo de Dios, guiado por el Papa Paulo y sus hermanos en el episcopado, considere los misterios de Dios, atesorándolos en sus corazones como manantiales de vida cristiana, oremos al Señor.

2. Que en estos tiempos de recesión e inflación en la nación y de terrible hambre en otras partes del mundo, los cristianos aprendamos a imitar a

María, Madre de Dios, en la aceptación de la generosidad de Dios y en compartir con otros lo que Dios nos ha dado, oremos al Señor.

3. Que en este tiempo de nuevos proyectos y nuevos comienzos tomemos resoluciones que nos hagan mejores cristianos y que Dios nos de la fortaleza para observar firmemente nuestras resoluciones de año nuevo, oremos al Señor.

4. Que las buenas nuevas del Señor se difundan más ampliamente y que recibamos las bendiciones de la paz en nuestros hogares y nuestras naciones, oremos al Señor.

CELEBRANTE: Padre Celestial, Tu eres la fuente de todo bien en todo momento. Hoy celebramos, en un Año Nuevo, el nacimiento de Tu Único Hijo de la Virgen María, a quien también nos diste como Madre nuestra. Que su oración, expresión de su amor maternal sea consuelo para nuestro pueblo. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.



"LA NATIVIDAD" POR TIRSO ARREGUI

'Levantate y huye...'

COMENTARIOS EVANGELICOS

Por REV. JOSE P. NICKSE

Después que partieron los Magos, el ángel del Señor se le apareció a José y le dijo: "Levántate, toma al niño y a su madre, y huye a Egipto. Quédate allí hasta que yo te avise; porque Herodes buscará al niño para matarlo . . . Después de la muerte de Herodes, el Ángel del Señor se apareció en sueños a José en Egipto. Le dijo: Levántate y toma al niño y a su madre para volver a la tierra de Israel, porque ya han muerto los que querían matar al niño."

Mt 2:13-20

Desde temprana edad Jesús tuvo que comer el pan amargo del destierro. Jesús vino a compartir con nosotros nuestra condición humana y quizás por eso probó hasta el duro camino del exilio. Vino a traer la paz y lo recibieron con la espada.

Terminamos un año más en una tierra que no nos vio nacer. Para algunos significa un exilio, para otros un nuevo empezar. Por encima de todos los ideales y las convicciones políticas, está la realidad que vivimos en los Estados Unidos en la antesala de 1975.

CUANDO los Borbones recuperaron el trono de Francia después de la debacle de la Revolución Francesa, alguien comentó: "Los Borbones no han olvidado nada, y no han aprendido nada." Cuando aprenderemos que no se puede vivir en el pasado. No por eso debemos olvidar el ayer, porque no hay mejor maestro que la historia. Los fundamentos de nuestra fe son invariables. Inclusive en el plano meramente humano encontramos valores que son trascendentes. Una cosa es mantener las mejores de nuestras tradiciones en el presente y otra vivir aferrados a un pasado que jamás volverá.

El mensaje del evangelio es para todos los tiempos porque está dirigido al corazón del hombre. Pero la vida de la Iglesia está animada por la presencia del Espíritu Santo, por lo tanto es dinámica. El cristiano siempre busca nuevos caminos que nos lleven al Señor. El evangelio siempre tiene algo nuevo.

Tenemos que ser sinceros. Aun después de tantos años de separación y sufrimiento todavía nos queda mucho por aprender. A veces somos como el fariseo de la parábola que oraba "Gracias, Dios mío, porque no soy como los demás." Somos miopes al mundo que nos rodea. Llevamos quince años reconociendo las faltas de los demás. Es hora que empecemos a reconocer las nuestras propias. Antes que sea demasiado tarde.

PERO NO todo está perdido. Hay muchos cubanos dispersos por el mundo que están cumpliendo su vocación de diáspora. Continúan la misión salvadora de Cristo. No tienen patria, y sin embargo ayudan a otros a construir la suya. Hay cubanos que están llevando el evangelio a nuestros hermanos en Honduras, Costa Rica, Venezuela, Puerto Rico, la República Dominicana y muchos otros lugares. No se han congelado en su sufrimiento sino que han volcado sus energías al servicio de Dios.

Al igual que José, nosotros también un día sentiremos el llamado del Señor "Levántate y huye." Quizás también algún día recibamos la llamada "Levántate y regresa." Por ahora tenemos que continuar nuestra existencia en el lugar que Cristo nos ha puesto. No podemos ser los marginados de la historia. Tenemos una misión. Vamos a cumplirla, con la gracia de Dios.

¡Feliz 1975!

LA VOZ

Suplemento en Español de "VOICE"



La Huida a Egipto, del pintor cubano Oliva Robain.



CONFESION: ¿Sacramento de temor o de confianza?

La confesión general parece simple, pero es un gran problema, por un sin fin de cosas: inseguridad, intranquilidad en los recuerdos de aquello o lo otro . . . Años, olvidos, manifestaciones mal hechas, no aclaradas por vergüenza, miedo, etc. Entonces ¿cómo debemos confesarnos para adquirir la tan ansiada paz del alma? Por mi parte, creo que este temor nos aleja del confesionario; en parte, de Dios. Nos pesa más su justicia, que nos infunde temor separatista en vez de estar en continua unión con su Amor.

En la confesión penitencia, o reconciliación, que de todos estos modos se denomina el sacramento pueden considerarse dos aspectos prácticos:

el formal y el fundamental. El formal o sea las reglas y condiciones que nos enseña el catecismo para hacer una buena confesión son inseparable de la disposición del ánimo para reconciliarse sinceramente con Dios. Lo que Dios nos pide es sinceridad: eso es lo fundamental. Dolor sincero, propósito de enmienda sincero.

No nos imaginemos a Dios como un juez severo, mirando nuestra confesión a través del prisma irreductible de las leyes establecidas. Esa imagen proviene de aplicar a Dios una concepción antropomórfica. En nosotros se suceden los estados de ánimo, la misericordia, enojo, etc. Pero "Dios no se muda," como decía Santa Teresa. Dios no cambia.

El es la misma Misericordia infinita, la misma Justicia infinita, la misma Sabiduría infinita; pero todo junto y lo mismo, sin distinción alguna. Precisamente, porque Dios es justo, conoce nuestra miseria y fragilidad. La Biblia nos habla a cada momento de la misericordia del Señor que nos espera para reconciliarse con nosotros, apenas iniciemos el camino hacia El. Recordemos la parábola del Hijo Pródigo. Meditándola se comprende la inmensa bondad de Dios. Que solo nos pide lo que podamos hacer. No importa las omisiones involuntarias, no importa lo imperfecto de nuestras manifestaciones. Si existe la sinceridad del dolor y el deseo de reconciliarnos con El, ya estamos en su amistad.