

## Our World

### Reconciliation in families

"Throughout Holy Year 1975, the Christian family should see itself as an agent of reconciliation," said the Family Life Division of the U.S. Catholic Conference (USCC) in a statement issued on Holy Family Sunday Dec. 29. Noting that the theme of reconciliation has been emphasized in Holy Year preparations, the statement said: "Reconciliation, a duty incumbent on every Christian, is accomplished in a special way by the Christian family. All Christians should proclaim the presence of Christ in the world by their faith and by the way they live. For most people, attitudes, values and style of life are often more powerful indications of faith than the ability to present carefully reasoned theological arguments."

### Korea denying rights?

Human rights violations in South Korea have worsened since President Gerald Ford's visit there in November, a Methodist missionary told two House subcommittees. The Rev. George Ogle, who was expelled from South Korea because of his opposition to the government of President Park Chung Hee, said President Ford's visit appeared to put American support behind the Park government. President Park is using fear of military invasion from the North as a major justification for the suspension of civil liberties in South Korea, Mr. Ogle said. He spoke before a joint meeting of the House subcommittee on international organizations and movements and Pacific affairs.

### Sympathy for Darwin

Pope Paul VI has expressed his deepest sympathy at the devastation wrought in northern Australia by a cyclone Christmas Day. A message sent on his behalf to Bishop John Patrick O'Loughlin of Darwin, the devastated city of 40,000, said: "Holy Father extends profoundest sympathy to you and to all victims of violent cyclone. His Holiness invokes God's comforting blessings upon city and entire beloved diocese and assures prayers for the dead, their families, the injured and all afflicted by this disaster."

### Pleas for archbishop

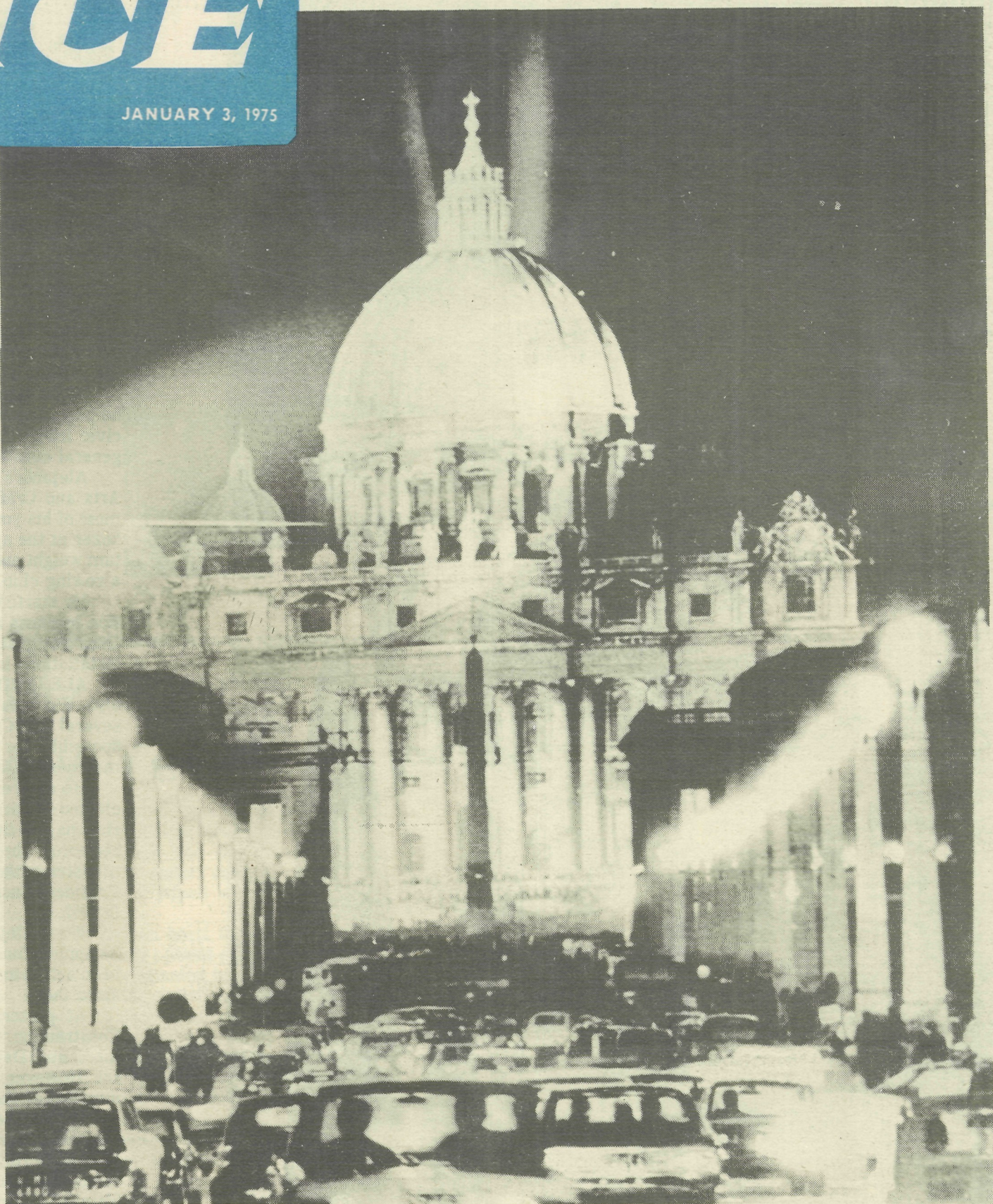
Arab delegations at the United Nations have requested Secretary General Kurt Waldheim to intercede with Israeli authorities for the immediate release of Archbishop Hilarion Capucci, Melkite-rite Catholic patriarchal vicar for Jerusalem who was sentenced to 12 years imprisonment for smuggling arms and explosives into Israel. The letter declares that the action of the Israeli occupation authorities in sentencing the archbishop is a cause of great concern and dismay to the entire world. It draws the secretary general's attention to "the grave fact" that the prelate had begun a hunger strike "against this gross miscarriage of justice."

### Charge U.S. violations

Thirty-six religious leaders, including five Catholics, have signed a statement charging the United States with violating the Vietnam peace agreement. The statement, prepared by the American Friends Service Committee, called on the United States to "live up to its pledged word at Paris," site of the signing of the agreement almost two years ago. Catholics signing the statement included Auxiliary Bishop Thomas Gumbleton of Detroit.

### Conservatives unite

Catholic traditionalists, opposed to what they see as left-wing trends within the Church, have joined a Christian Affirmation Campaign launched in London to preserve conservative belief and practice. Conservative Catholic activists and their Anglican and Methodist colleagues held a first joint meeting in London at which they criticized new theological ideas and a leftist slant which they spy in some of the Church's involvement in social and political problems.



**St. Peter's glows during ceremonies**

The grand dome designed by Michelangelo is bathed in light atop St. Peter's Basilica in Rome and pedestrian and auto traffic bustle outside, while inside the church Pope Paul presides at ceremonies opening the Holy Door, symbolic of beginning the Holy Year 1975.

## Gifts of love

### ArchBishop's Charities Drive opens this week

The spiraling cost of living is being felt by the recipients of Archdiocesan charities as well as donors thus putting more demands on all of our agencies and facilities, Archbishop's Coordinator Msgr. John O'Dowd, of the 1975 ArchBishop's Charities Drive emphasized on the eve of the kick-off dinner for the annual appeal.

And the "openheartedness, compassion, and generosity of South Florida Catholics in past campaigns" was praised by Archbishop Coleman F. Carroll as plans were completed for the first in a series of regional dinners which will be served at the Du Pont Plaza Hotel on Wednesday, Jan. 8.

He also cited the "continuing dedication of men and women in the Archdiocese who have become part of the work of the Church not only through prayer, sanctification, and sacrifice but by personal involvement in aiding those in need."

The Archbishop will be the principal speaker at the dinner where a 10-minute color film, prepared especially for the ABCD, will depict the many-faceted charitable undertakings which benefit from the ABCD.

"We are confident that our people will be even more generous this year than they have in the past," Msgr. O'Dowd said. "They are well aware of the urgent need of so many not only because of the increased costs of living but because of a rise in unemployment."

Howard A. Setlin, a partner in one of Dade's oldest law firms who has been named a general co-chairman of this year's ABCD is optimistic about the campaign noting that "Catholics in this area realize more this year than ever before how important the need is. We all realize the need this year and that the Archbishop's Charities Drive is the cause

closest to the hearts of South Florida Catholics."

Also serving as general co-chairmen this year are Alberto Alejandro, who donated many hours of his time last year in the same volunteer position; and Miami attorney David Walters.

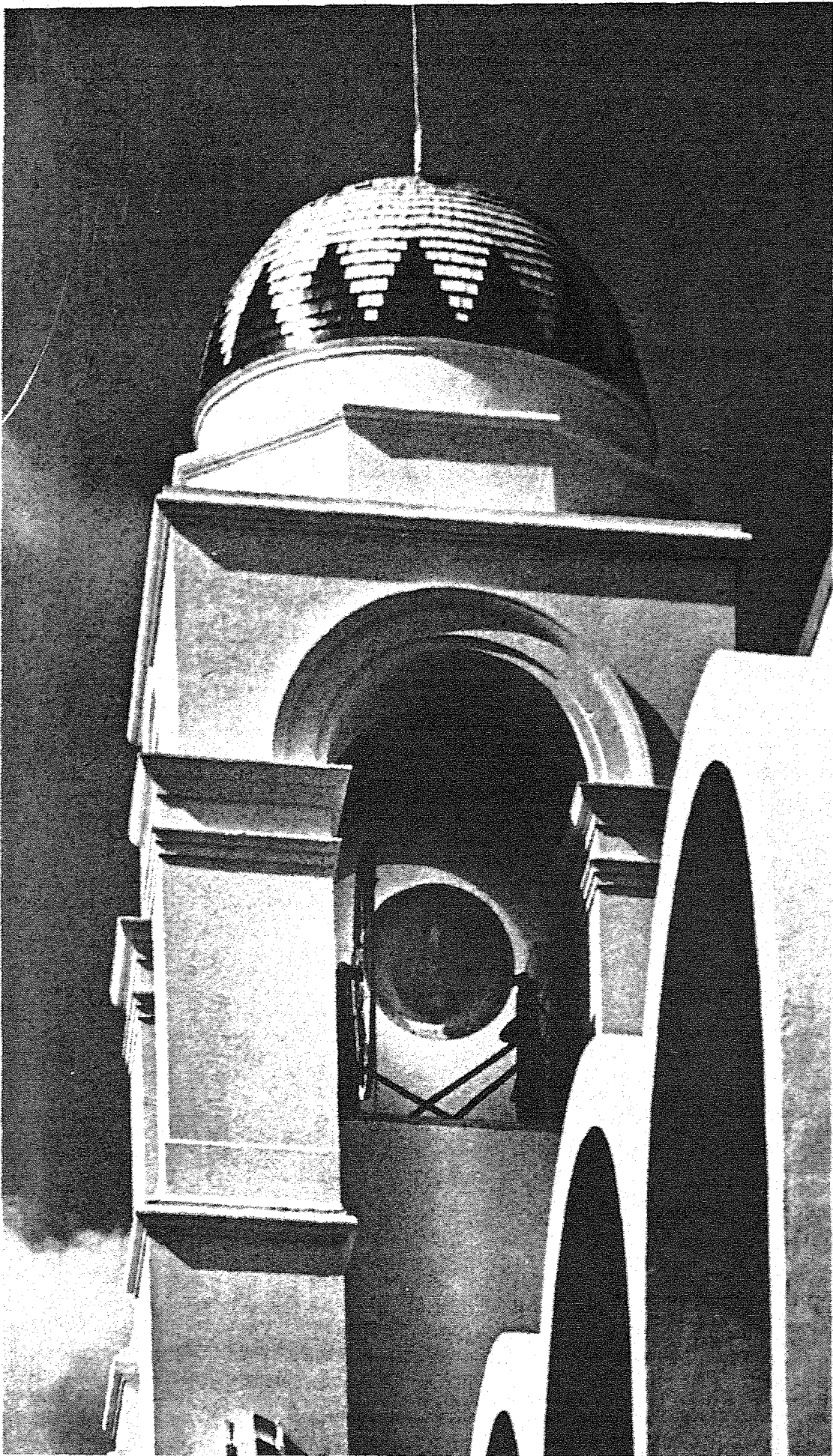
Attorney Walters is a native of Cleveland and a member of St. Kieran Church. He and his wife came here 28 years ago.

After completing studies for a degree in Industrial Management at Georgia Tech Setlin spent four years in the U.S. Air Force, in the Office of Special Investigations. Following his discharge with the rank of captain he entered the Georgetown Law School, Washington, D.C. His first 18 months after being admitted to the Florida Bar were spent as a clerk in the office of the Chief Judge of the Third District Court of Appeals here.

### Meaning of baptism

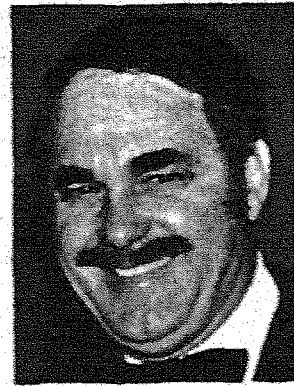
"Baptism is not only a deliverance from sin and a means of salvation to be realized in the life to come. It is not only death to sin; it is a resurrection to a new life to be lived in the present," writes Father Paul F. Palmer in his Baptismal theme. The meaning of this sacrament is fully explored from the standpoints of doctrine and Christian living. Read "Rebirth and Reconciliation Through Baptism." (Part 1), P. 9-12.

Continued on page 2



## South Florida Holy Year

While the New Year was being anticipated throughout South Florida this week, the bell of St. Mary Cathedral was ringing in the Holy Year as Archbishop Coleman F. Carroll presided over ceremonies signifying the historical event.



Alberto Alejandre



Howard Setlin

## Charities drive opens

Continued from page 1

A specialist in commercial trial law he has been a member of the law firm of Therrel, Baisden, Peterson, Stanton and Stillman in Miami for the past seven years. He and his wife, the former Pearson Henry, are the parents of two daughters, Corby, 11 and Kelly, 10.

When Alberto A. Alejandre came to Miami in 1960, he picked up where he left off in his native Cuba as a civic leader and as head of one of the area's largest general construction firms.

Alejandre was graduated from Havana's School of Arts and Crafts as a civil contractor after devoting most of his youth to athletics. He became an amateur boxer at the age of 15 and boxed as a fly weight, bantam weight and light weight. He also was a member of a rowing club.

He started working for his father in the construction business and Alejandre Construction was one of Cuba's largest. It built all of the Standard Oil Company installations in various parts of Cuba.

ALEJANDRE'S love for sports kept him active also. He was a boxing manager and promoter of several of Cuba's top prizefighters. He was responsible for promoting most of the key boxing matches in Havana's Sports Palace.

He entered politics at the age of 22 when he was elected commissioner of Marianao, a suburb of Havana and the country's second largest city. He was reelected three times. In 1950 he was appointed minister without portfolio in the administration of President Carlos Prío. He retired from active politics in 1952.

When Alejandre came to this country 14 years ago he applied for his general contractor's license and has been active in the contracting and real estate business since then.

At present Alejandre is president of Alejandre Construction, Inc., Alejandre and Alejandre Investment and Developers Corp. and Vale Construction, Inc. However, he is devoting his time to ABCD for the duration of the two-month campaign.

He has been a member of the St. Hugh Parish Council and now is a member of St. Thomas the Apostle parish. He has been active in the Spanish Lay Apostolate of the Cursillo Movement and in the Christian Family Movement where he was the Archdiocesan treasurer.

For the past four years, Alejandre has been a member of the Mercy Hospital Charity Ball Committee and is currently a member of Serra Club of Miami. He is a member of the Community Relations Board and the advisory board of the Dade County School System. He is a member of the Latin-American Chamber of Commerce and the Inter-American Businessmen's Association of Miami. He is the chairman of the Hispanic American Council of Florida.

Alejandre and his wife Margarita have three daughters: Margarita, Maria Cristina and Ana Mary and a son Armando.

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# PEOPLE

"He was stingy to the end. He only gave us 80 years, and it wasn't enough."

Bob Hope, eulogizing comedian Jack Benny, who was buried Sunday in Los Angeles.



Benny

"Unity is a mark of the Church — one Lord, one Faith, one Baptism. A unity secured by the Lord's promise to be with the Church to the end of time."

Bishop Thomas J. Welsh of Arlington, at a special Mass of reconciliation.



Bishop Welsh

"He said he was sorry and embarrassed . . . he said there was not a single mention of my name."

Rep. Claude Pepper, telling of CIA director William Colby's denial that Pepper had been investigated by the agency.



Pepper

"The Middle East situation is a time bomb that, unless defused, would explode."

Egyptian President Anwar Sadat, in an interview with an Iranian publisher.



Sadat

"Preoccupation with contraception is leading the government to take a permissive attitude toward experimentation with human beings."

Msgr. James T. McHugh, director of the USCC Family Life Division, criticizing the FDA for allowing sale of controversial IUD's.



Msgr. McHugh

"We didn't jump up and down like schoolboys whose team had scored a touchdown. The episode was a little naive."

Former Secretary of State Dean Rusk, commenting on a segment of the recent TV dramatization of the Cuban missile crisis.



Rusk

## Pope opens holy door, starting '75 Holy Year

By JOHN MUTHIG

VATICAN CITY — (NC) — With the words "Open to me the doors of justice," and with three raps of a hammer against the Holy Door, Pope Paul VI opened the Universal Church's Holy Year in a Christmas Eve ceremony at St. Peter's Basilica.

As millions throughout the world watched on television, the Pope entered the basilica through the Holy Door at 11:52 p.m. He was followed by about 25 cardinals, more than 40 bishops, and members of the diplomatic corps accredited to the Holy See.

The simple Latin ceremony of opening the Holy Door, sealed since the 1950 Holy Year, was incorporated within the Midnight Mass for Christmas. The Pope began the penitential rite of the Mass from a throne set up near the sealed door in the great atrium or colonnaded porch of the basilica.

FOLLOWING the sung Kyrie Eleison, the Pope prayed: "Open to us completely the door of your mercy so that one day the doors of your dwelling place in Heaven will open for us."

After a hymn to the Holy Spirit sung by the all-male choir, the Pope took a specially-made silver hammer, struck the metal cross fastened at the door's center, and sang: "Open to me the doors of justice." The choir responded: "I want to go in and give thanks to God."

The Pope, giving the door a second symbolic rap, sang: "This is the door of the Lord." The singers answered: "Through it will enter the just."

With the third blow of the hammer the Pope intoned: "I shall enter your house, Lord." The choir sang: "I shall prostrate in adoration in your holy temple."

Then, with a squeak and a puff of dust, the door of brick and mortar sealing the entrance was lowered backwards into the interior of the basilica by pulleys. The Pope pulled back as if startled or even struck by falling bits of plaster, and then returned to the throne

on the porch. Laymen and Franciscan priests in purple stoles cleaned away debris, and washed the portal and threshold with holy water, applied with large sponges and wiped away with white cloths.

THE POPE then knelt for about a minute at the newly opened entrance to the basilica. Accompanied by an assistant, he crossed the threshold. Once inside the basilica proper, he walked over a section of the floor inlaid with his own coat of arms, marking restoration work done in 1966 on an adjacent chapel where Michelangelo's Pieta is enshrined.

The Pope, who walked very slowly throughout the ceremony and seemed tired, continued the Mass from the central altar of St. Peter's once the processions of civil and Church dignitaries had passed through the door and reached their seats in the Church.

Among American prelates participating in the ceremony were Cardinal John Wright, prefect of the Congregation for the Clergy; Bishop Paul Marcinkus, president of the Vatican bank; Bishop Ernest Primeau, former bishop of Manchester, N.H., and director of the Roman residence for U.S. bishops and for U.S. diocesan priests working for the Vatican; Bishop Joseph McShea of Allentown, Pa., and Bishop Robert Tracy, retired bishop of Baton Rouge, La.

Three American priests who had just completed three months of refresher courses in Rome were also part of the procession.

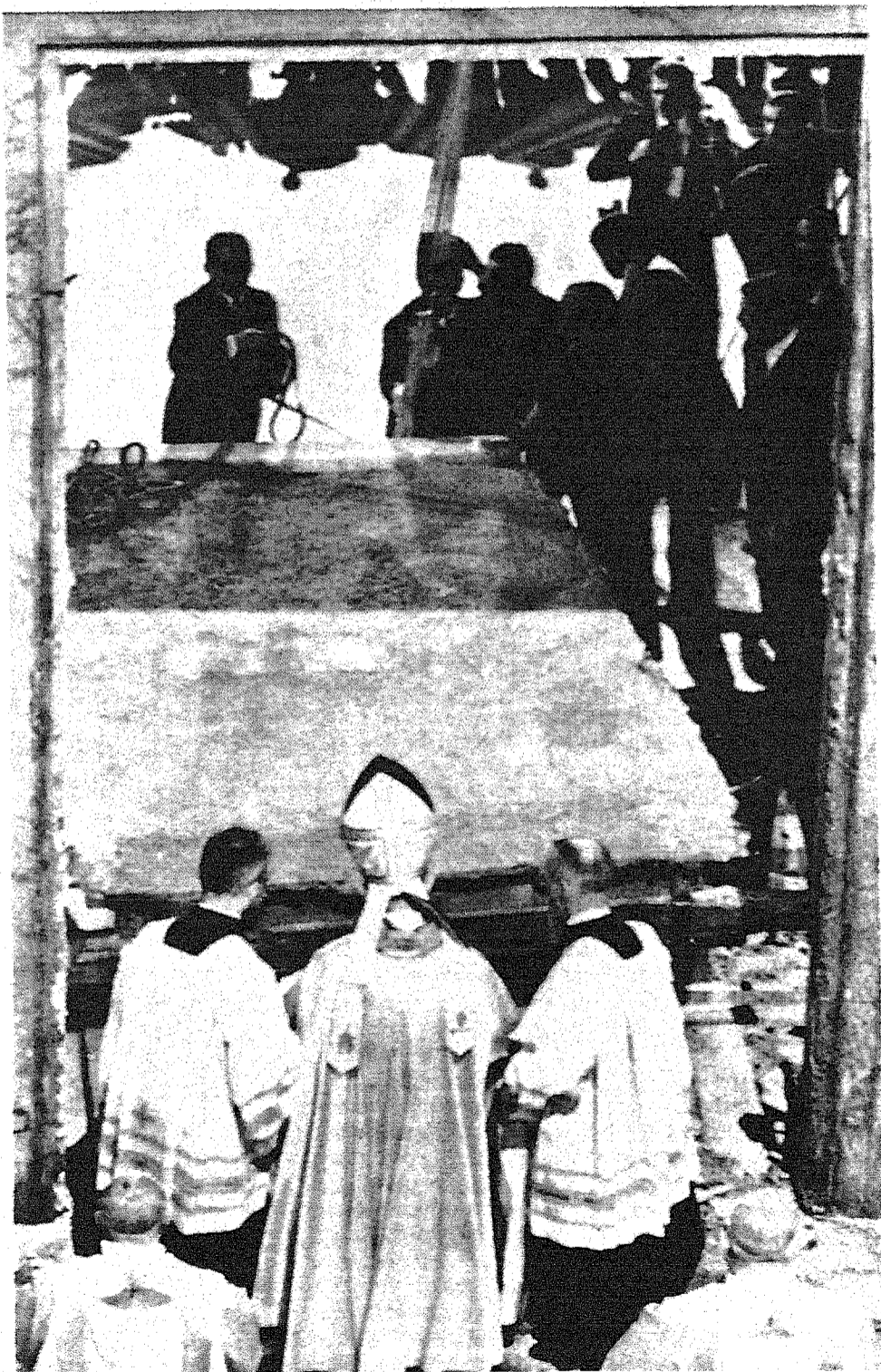
IN HIS homily at the Midnight Mass, the Pope said: "To all we direct, like a rallying cry, this heartfelt invitation: Come."

The Pope addressed the invitation first to the world's Catholics, but then added that the invitation "spreads wherever the name of Christ defines a brotherhood and proclaims its happy fullness: Come."

He described his invitation as "ecumenical."

His invitation was also extended to

Continued on page 16



### Holy Year opens

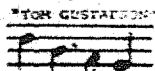
HOLY DOOR LOWERED — Workmen (background) lower the Holy Door with pulleys Christmas Eve after Pope Paul VI (foreground) tapped on the door with a silver hammer, opening it for the first time in 25 years to inaugurate the 1975 Holy Year.

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## Holy Year — how important?

Although a piece of pipe and some dirt fell, almost hitting the Pope as he opened the Holy Door, signifying the beginning of the Holy Year, this falling debris was about the only part of the Church that seemed to be falling.

Reports from witnesses at the event indicate a grand and exalted institution still possessed of a wealth of symbolism, meaning and inspiration throughout the world.

All over the globe people watched via satellite as the Pope performed the ceremonial opening of the Holy Year in a time of unparalleled confusion and conflict.

No other church or institution can command such interest and attention. In spite of uncertainty and even conflict within the institution, the Church is still the Church.

She still stands after 19 centuries, from the era of donkey carts to the era of moon rockets. While history swirls and rushes on, the Church stands like the rock we were promised, imperfect just as the Apostles were, but somehow stand-

ing in spite of the imperfection of its people.

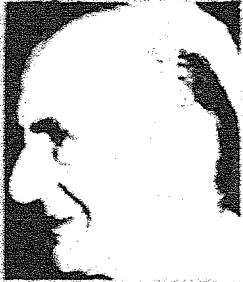
As we have said before, the significance of the Holy Year will not be easy to see on the surface as were, for instance, the Crusades which were a visible physical conflict, at least in part.

The Holy Year is more spiritual, more internal, not soldiers meeting on a battleground, but God meeting man in prayer at a crucial time in history when the world seems to be racing toward some climactic culmination of several historical conflicts, man against man, nation against nation, possible nuclear holocaust, irreversible pollution and a weakening trust in our spiritual dimensions.

And yet because the Church does stand while the world rushes on seemingly unable to cope with its problems, we suspect that the Holy Year will turn out to have far greater meaning than just another exercise in Church ceremony. It might even signify a turning point in some crucial or even final phase of man's history on this earth.



The Voice  
of  
The Holy Father



## 'Be good, recognize good, have faith in Providence'

(Following are excerpts from speeches by Pope Paul VI made during 1974.)

### Church is immortal

Time does not make the Church grow old; it makes her grow, it arouses her to life, to fullness . . . . The human part of the Church may, and actually does, undergo the inexorable laws of history and time. Her human manifestation may decay, grow old and die; and in fact so many members of the Church die. Whole nations have succeeded in suffocating her historical presence . . . . But she, the Church, has not only within her an invincible supernatural, ultrahistorical principle of immortality, but she also possesses incalculable energies of renewal.

— June 12, General Audience

\* \* \* \* \*

### Recognize the good

If our minds, as observers and bearers of public opinion, are even to a slight degree sensitive to the nature and quality of the daily news, they cannot but be saddened and almost demoralized . . . . We are confronted with an epidemic of delinquency not merely individual but wickedly organized; and not only in matters of small account, but frighteningly criminal.

Then there is the unbridled abuse of what is best in civil society, liberty, which is pushed to the limit of moral license and criminal risk. There are also factions and irreconcilable divisions of entire sections of the population, no longer animated by common sentiments of love of one's history and one's own country;



KNEELING prayerfully at the edge of the Holy Door Pope Paul takes part in a Christmas Eve ceremony in which the 1975 Holy Year is inaugurated officially. The pope and other Church officials passed through the door in procession later in the ceremony which was telecast around the world.

. . . . But where are we? Is this civilization and modern humanism?

To this ugly moral picture there is to be added a background of fearful political situations where the threat of dreadful and insidious armaments, and conflicts which appear to mobilize the giant world powers, weight heavily on our tenuous but ever well-beloved peace.

Well, then, what is to be done? . . . . In the first place, we must be good, each one of us individually and we must profess and promote a manly goodness that is aware of itself, venturesome and diffusive.

Secondly we should recognize the good which does exist and fortunately in a measure vastly superior to that of evil. The more difficult it is for our society to live together in peace, so much the more should we love it.

Thirdly, we must not give way to indifference and scepticism, but rather we must have faith in Providence and invoke it humbly and with confidence.

— August 24, Angelus Message

\* \* \* \* \*

### 'We must be united'

The stronger irreligiousness, secularism, worldly seduction, opposition and hostility to Christianity are today, the more conscious, vigilant, united and loving our effort must be to be equal to, and overcome, these difficulties. It is not enough to be Christians in name and to be lukewarm, weak and passive in adherence to this programmatic name; we must have new vigor, personal and collective, always mindful of the Apostle's challenge: "Who will separate us from the love of Christ?"

— Sept. 4, General Audience

\* \* \* \* \*

### Answer is easy

Can the Church overcome the present difficulties? Luckily for us, the answer is an easy one, because it is not formulated by human prudence, nor based on our poor efforts; the answer lies in Christ's promise: ". . . . They shall not prevail." "I am with you;" "in the world you have tribulation; but be of good cheer, I have overcome the world;" "heaven and earth will pass away, but my words will not pass away." Beyond the problematical results that our difficult vicissitudes may have, the words just recalled are true words, divine words. We can, we all must take them seriously.

—Sept. 11, General Audience

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# Letters to the Editor

## Mortal sins exist

Editor: Today, mortal seems to be a bad word when connected with sin; I have not seen it in print since Vatican II. But mortal sin is still a stern and frightening reality. A mortal sin is a sin so big that it alone, if knowingly committed, not repented of and not forgiven, will cause the sinner to be cast, body and soul, into the fires of hell to suffer there forever.

The Holy Bible tells us of many sins that will send us to hell. Tradition also tells us much about this: tradition is the sum of revealed doctrine which was not committed to the sacred scriptures, but has been handed down by a series of legitimate pastors of the Church from age to age. Recently the magisterium of the Church, in Pope Paul, has told us that two modern sins are mortal sins.

Following is a list of mortal sins: wilful murder, rape, sex sins committed alone, fornication, adultery, homosexuality, contraception or birth control, and abortion.

As to the above sins, no priest can licitly, validly and effectively absolve a person from any of these sins unless the person guilty is truly sorry and has resolved not to commit the sin again.

It is now time, at long last, for a lot of misguided Catholic people to get straightened out in their thinking on some of the above sins and thus get themselves off the road to hell and back on the road to heaven.

Rev. F. J. Gettelfinger  
New Haven

## Evangelize more

Editor: Pope Paul VI and the Synod of Bishops meeting at Rome (1974) declare evangelization No. 1 Christian priority.

Ironically, more than one half of the world's population still gropes in spiritual darkness, ignorant of the "good news," eternal truth, hope of everlasting life.

No greater work than this for the faithful, to provide the necessary means, the welcome in-

struction; millions, not so much in the Americas and Europe, but, in Asia, Africa, and some parts of South America, have never seen, heard, or are even able to read the Holy Bible.

Jesus, in Gospel Scripture says: "For I was hungry, and you gave me to eat; thirsty, you gave me to drink; stranger, you took me in; naked, you clothed me; sick, and you visited me; in prison, and you came to me . . ." "Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me."

Anthony J. Fleece

## Needs greeting cards

Editor: If your readers have used greeting cards, but in good condition, after you enjoyed them at home, instead of burning them or throwing them away, please send them to our poor children in India so that they may enjoy them as you did.

They will cut nice holy pictures out of them and make also new cards; so to give them such a joy, please mail them by ordinary package to: Father Eugenio Petrin, St. Paul Catholic Mission, P.O. Binnaguri, 735203, Dist. Jalpaiguri, Bengal, India. To avoid customs duty in India, these words must be written on the package:

"No commercial value" or "Used greeting cards" and "printed matter".

Any assistance is greatly appreciated. Sincerely yours in Jesus Christ.

Father Eugenio Petrin

## Error on 1st bishop

Editor: I enjoy reading your diocesan newspaper, "The Voice." Your articles are informative and interesting. It is in the spirit of interest in your fine publication that I point out an error made in the page three article of the Dec. 13 issue entitled "Mother Seton Canonization in Holy Year."

In two places in this article it speaks of Blessed John Nepomucene Neumann as the

"first Bishop of Philadelphia." The first Bishop of Philadelphia was The Right Rev. Michael Egan, O.S.F., D.D. who served as administrator from 1808, the year the diocese began, and was consecrated as Bishop in 1810. The Right Rev. Henry Conwell, D.D. followed as second Bishop of Philadelphia in 1820. The Right Rev. Francis Patrick Kenrick, D.D. was consecrated as the third Bishop in 1830. Blessed John Nepomucene Neumann, C.S.S.R., D.D. became the fourth Bishop of Philadelphia. He was consecrated March 28, 1852.

Commending you and your staff on your fine contribution to the Catholic Press and looking forward to the continued reading pleasure afforded by your newspaper. I am

Rev. Donald J. Farrell  
St. Henry Church  
Philadelphia, Pa.

## Message to justices

Editor: May I, through the kind agency of The Voice, send this lovely message which I received on one of my greeting cards, to the justices of the U.S. Supreme Court and the members of Congress: "May the love, the respect, and the dignity that Jesus Christ expressed for all human life when He became one of us be yours this Christmas time and throughout the coming year."

I prayerfully hope that they will ponder it well and restore the great gift of life to its pedestal in our halls of justice. May the good Lord give clarity of mind to the members of the court that they may be able to see their grievous error in the abortion decisions of Jan. 22, 1973, and rectify them of their own volition in 1975.

May the members of Congress also read the message in all its significance and, throwing aside all political restraint and timidity, give us an amendment to the U.S. Constitution that will forever bar the taking of life of the unborn or of man at any stage of his existence.

May our joy at next Christmas time be overflowing with the realization that God's creation is once again safe in our fragile hands.

Mrs. Edward V. Connell

By Msgr. James

J. Walsh



## Try a morning prayer for a better day

What ever became of morning prayers? Now, needless to say, this is not a major problem of the spiritual life. No one is going to lose the state of grace by preferring a moment of coffee to a moment of prayer. However it used to be that Catholics were so sensitive to this early morning custom, they would confess their neglect of it — even tho' not obliged to. There was a certain uneasiness — and in some even a feeling of guilt — that getting into the day's activities without a word or two with God was wrong.

Perhaps this feeling was more common among those who had become convinced that religion is meant to be an everyday business with us and that something significant is lacking when the day gets underway without time for God.

Let's admit, of course, this is very easy to do. The early morning schedule in the modern American home may best be described as chaotic, disorganized and likely to lead to a verbal battle or two.

THE TYPICAL scene calls for the alarm clock to be set at the latest possible moment, for seeing that some seconds will be needed to handle the daily surprise, which in turn pares down the time for breakfast and causes a traffic jam in the living room, as each member of the family does some broken-field running to break into the clear for work, school or the round of household duties.

In the mad rush, something has to be neglected. And when the minutes are so scarce, too often nothing is left for morning prayers except perhaps a brief regret later in the morning.

We do lose something by this neglect. It doesn't have to be earth-shaking to make us

pause a moment and reflect on it. But this first lifting-up of the mind and heart to God establishes contact with Him. It is a con-



scious effort to center Him in our life, to make sure that the day, whatever it may bring, will revolve around Him.

It is our way to forget that each day is a new, wonderful gift of God, actually different in many ways from any other gift of time in the past.

If morning prayer did nothing more than to make us remember this new gift of life, this fresh opportunity to achieve, this reprieve, it would be worth the time and effort. It would help us start the day with gratitude. Many who started out with vigor yesterday will never begin another day. And at the end of this day, we will be much closer to

death and judgment. We will be either better or worse, but not the same.

EACH DAY is a gift of many hours in which one may pick up the broken pieces of the past and set one's soul at peace.

It has hundreds of precious minutes, any one of which is enough to bring down from heaven the help that can change the soul's condition from death to life.

Isn't it true that every morning we face a day of mystery? It is certain to bring trials and temptations. We know this. But we do not know the kind of troubles that await us. This day that starts like any other with no trumpets or fanfare may be marked on life's calendar as the most important of our lives. It may be the day set aside from all eternity for us to meet someone who will change our life and give it a new direction.

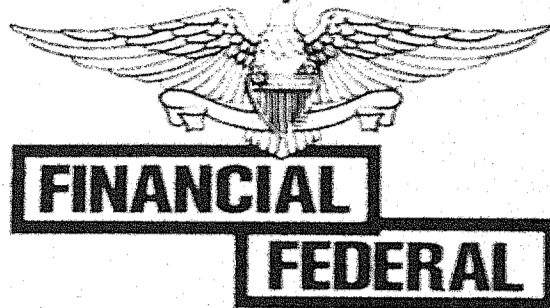
There may be a special grace saved just for this day, or a severe trial not anticipated or a temptation never experienced before.

What is the value, then, of addressing God early in the day? We need His blessing on the whole day. We need to recognize Him as our source of help and courage during the day. We have no reserve of strength to fall back on if this day brings an unusual threat to my life or peace. We need His constant help.

This prayer need not be said by rolling out of bed to your knees. This would be dangerous for some who may be found in the same spot an hour later. But there are many ways of lifting the mind and heart to God to salute Him as we step into the adventure of another day of life. We may think we are getting along very well without it. Don't bank on it. We may be missing far more than we realize.

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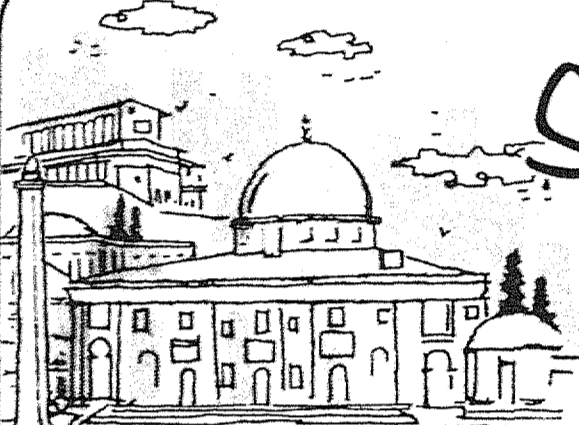
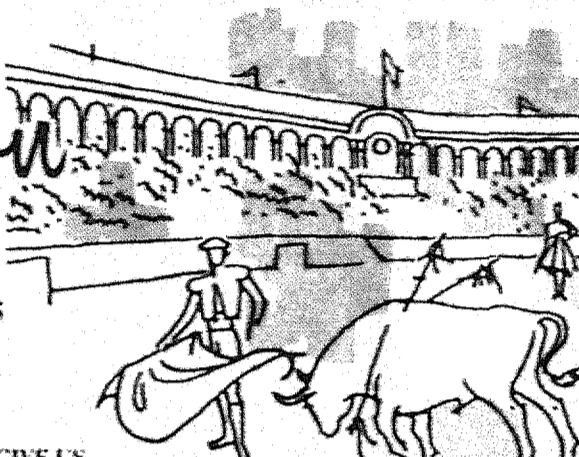
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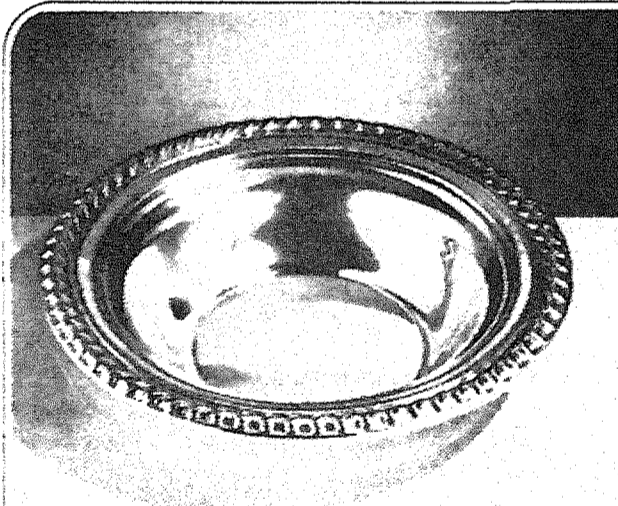
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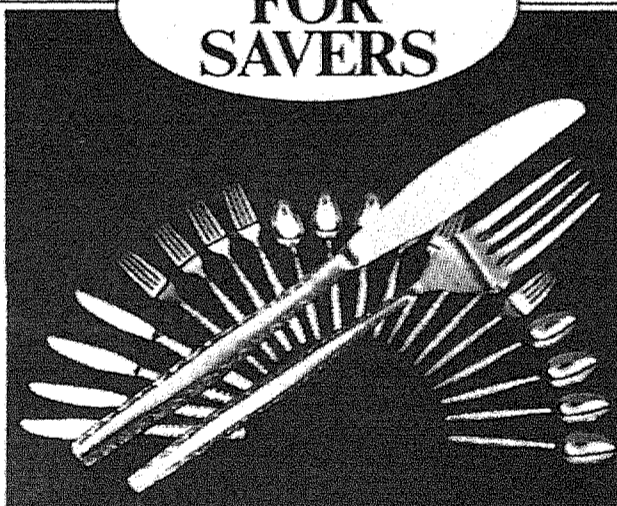
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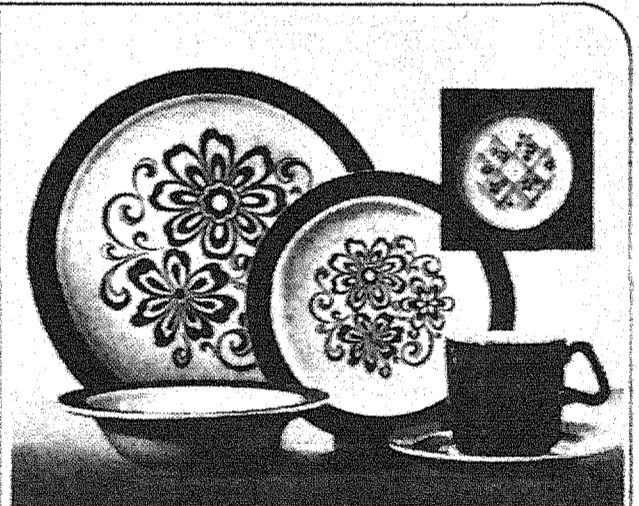
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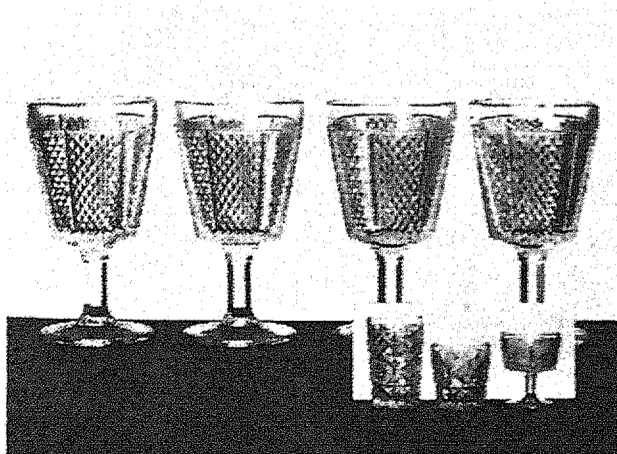
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# CONFESSION...

"Look at society — we have starving poor people in the midst of affluence; we have Watergate; we have oil barons making themselves rich at the expense of everyone else. What have I done that I need to confess, when society has done so much more?"

Priests hear this often from frustrated parishioners who look on their personal sins as tiny compared to the large, visible sins of society over which they have no control.

This view, combined with the growing awareness that frequent confession is not necessary before receiving Communion (except in the case of mortal sin), has been seen as causing a decline in the number of people receiving the Sacrament of Penance, although many parishes are reporting an increase in confessions.

Communal penance services which precede private confession and emphasize the communal aspects of sin, have brought many people back to the Sacrament that have not received Communion for many years.

NEAR major holy days such as Christmas and Easter, many parishes conduct Penance services and see a lengthening of the lines at the confessional.

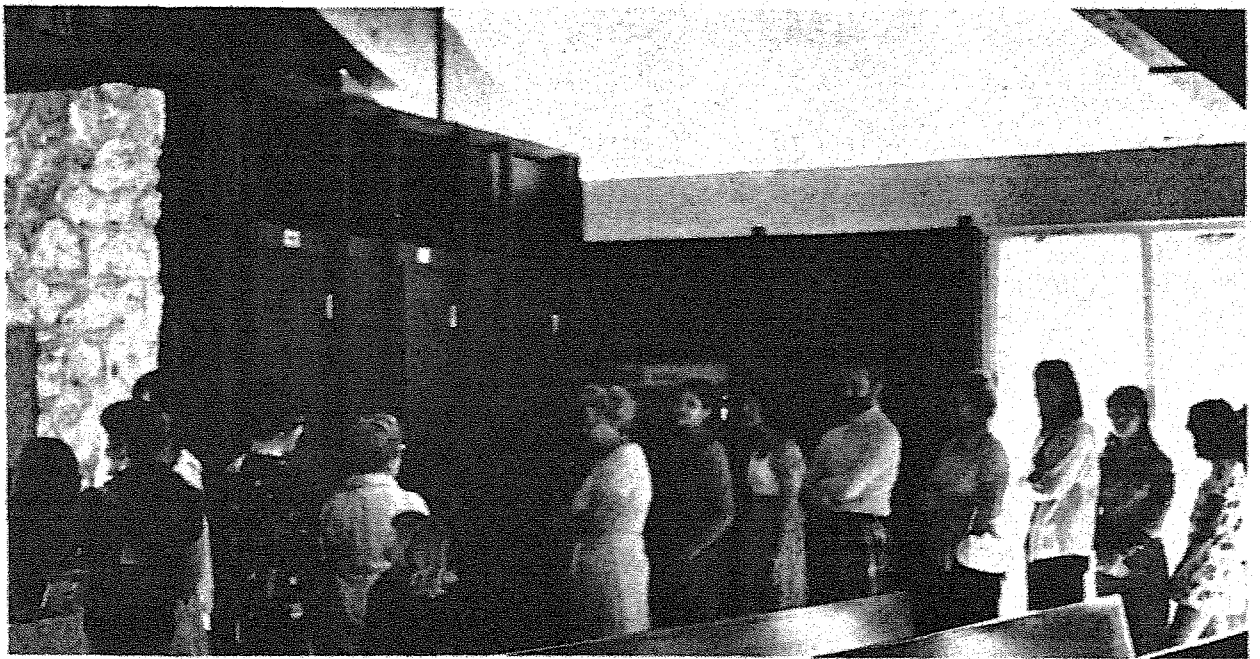
The Penance service, usually involving Scripture readings, prayer, and a talk by a priest, is a major positive influence on parishioners to go to confession, pastors say. The service is held, and those attending are invited to receive the Sacrament afterwards.

"Many people would not have taken advantage of the Sacrament of Penance if it hadn't have been for the Penance service," said Father Miguel Goni, pastor of St. Bede Church, Key West, in remarking on the good attendance at his parish's pre-Christmas penance service.

The emphasis on the community aspect of sin is an attraction to the many who have been rejecting confession, he said, although some had other reasons for attending.

Some thought they would be given general absolution — forgiveness for their sins without individual confession — but this is not done in a Penance service, Father Goni emphasized.

Others received the Sacrament after the ser-



## ...number receiving on rise

vice that would have not done so otherwise because it was much faster, without extended discussion between the confessor and the penitent, he said.

Father James Quinn, pastor of Visitation Church, sees the communal penance service as a step in the right direction — suiting the sacrament to the times.

"I'd like to see creative, new forms of Penance, reflecting a new understanding of sin in modern times — as the failure to build a human community," he said, explaining that throughout history the sacrament has been adapted to the society in which it finds itself.

"That is why it has always been relevant to the times, but now for many it is not relevant. A change is long overdue."

HE EXPRESSED his opinion that confessions are on the decline because "people have lost their sense of sin — they don't think anything

is sinful any more, especially personal sins. They see their personal faults as minimal compared to the bigger sins of society."

A Penance service was not needed to increase confessions at St. Clement parish in Fort Lauderdale — "we are always busy during our regular Confession schedule," says pastor, Father David Punch — although the parishioners were favorably disposed toward the service held before Christmas.

"They gained insights into the Sacrament that they hadn't had before, and it helped them overcome the anxiety about Confession," Father Punch noted.

That fear is a major problem, one that is being eliminated through education in the sacramental instruction classes for children; but for adults, Confession is still often viewed as frightening.

The emphasis on Confession as reconciliation more than penance is eliminating some of that fear, Father Punch said, as well as the trend toward helping people solve their problems in the confessional.

His view is shared by Father William McGuire, O.M.I., pastor of St. Stephen parish in West Hollywood, who has a background in psychological studies that he puts to use in the confessional.

He likens Confession to a session with a doctor, and communal Penance services with group therapy.

"Group therapy can be of help to some patients, but the doctor can't help you without hearing your problems."

With his attitude of seeing Confession as an encouragement and an opportunity to get a "second chance" conveyed to his parishioners, Father McGuire said he has seen an increase in confessions recently.

FREQUENT confession is a necessity, he said, because "the Devil is just as active now as he was 2,000 years ago; and his greatest tool is to convince people that what they do isn't sinful." Yet this attitude, that they are not sinners, is what is keeping many people away from the Sacrament, he said.

At Corpus Christi Church, where Penance services were held recently in both English and Spanish, Msgr. Orlando Fernandez, the pastor, explained what he thinks is the reason Confessions are decreasing.

"People used to go because they had to whether they felt they had sinned or not. Now that they are aware that they can receive Communion without confessing venial sins, many just don't go." He did note that even though Confessions are down, the number of Communicants is increasing.

Msgr. Fernandez likes the Penance service, and although the response to the recent ones in his parish was not great, "the ones who went liked it."

He pointed to the emphasis on social sins as well as the time it gives penitents to prepare themselves before Communion.

The Penance picture is changing. Priests, trained in psychology in the seminary, are viewing the Sacrament as an opportunity to help people overcome their problems as well as reconcile themselves to God. The communal Penance services are helping to help bridge the gap between the social sins of society as a whole and the one-to-one confession of individuals.

And the people are coming back to confession.



Father Miguel Goni



Father James Quinn



Father David Punch



Msgr. Orlando Fernandez





By Father Andrew M. Greely

# Liberals hurt poor blacks, whites

One of the most disgusting things to happen lately is the descent of the vultures from the liberal journals onto South Boston to pontificate about the shanty Irish racist barbarians.

You can see writers like J. Robert Nelson in "The Christian Century" licking their lips with glee. Everyone (which means all their readers) knows that the Irish are racist bigots. You can have a field day.

Now I don't approve of violence or of resistance to decisions of Federal courts. Nor do I think that busing is much of a solution to the problems of urban education, particularly when it buses students into schools that are already second or third rate.

But it cries to heaven for vengeance that this form of punishment — and that is what it is — should be imposed on the poor and not the well-to-do. Judge Garrity, from his secure suburban home, delivers pious lectures to the poor in the central city about the Constitution. Isn't that nice? A lesser man would be written off as a hypocrite and a fraud. If there is to be busing, let it be imposed on all social classes, not just on those who are most ill-equipped to bear its burdens.

I DON'T give a hoot about the Supreme Court's Detroit decision. If the well-to-do can escape the punishment of busing by fleeing beyond the city limits, and if the Supreme Court ratifies this escape, then we have a monstrous injustice in our society — the kind of vicious unfairness that can drive even moderate men to violence. When people like J. Robert Nelson arrive on the scene and announce that "the charge of racism is justifiable," they sound dangerously like hypocrites. The rich and the well-to-do are oppressing the poor and justifying their oppression on the grounds that the poor are racists.

There are undoubtedly racists in South Boston (and there are anti-Catholic bigots on the Harvard faculty, too), but it doesn't take very many people to cause a riot or "unrest." Judgments against a whole community on the basis of what a small number of people do was supposed to have gone out with the late Herr



Hitler. Most "Southies" have done no violence, joined in no protests, kept no children out of school. But they are branded racist simply because they are poor Irish Catholics who happen to live in a neighborhood which has been chosen by a suburban judge (an affluent Irish Catholic, apparently) to pick up the tab for the consciences of the Harvard type liberals. Deserted by their

religious and political leaders, branded as bigots by the media, the "Southies" are guilty en masse.

With such horrendous injustice, the amazing thing is not that there has been some violence in South Boston but there hasn't been much more. If the intellectual, political, religious, and judicial elite is going to impose busing on American society, it had better spread the obligation around so that everyone bears it, not just the poor. Otherwise there is going to be a lot more trouble ahead.

HOW DO the liberals justify what is done to the "Southies"? There is rather little argument that busing improves educational outcomes. The evidence against that is overwhelming (save in the case where rather small groups of lower-class students are integrated into a higher-class environment — which is hardly the case in South Boston). The implicit assumption is that racial balance in schools is a good in itself regardless of educational outcomes.

Harvard psychiatrist Robert Coles, who is not an Irish Catholic and can hardly be accused of racism, sums up the situation perfectly: "They've all gotten a raw deal, black and white. Both of them are looked down upon by the well-to-do white people . . . All the laws are written for the wealthy and the powerful . . . the tax laws, the zoning laws . . . and no one has taken anything away from them."

But Professor Coles may have missed the point: busing is a great way to stir up conflict between the poor blacks and the poor whites. Better that they fight one another than that they ally themselves against their common enemies, well-to-do liberal suburbanites and college professors. The last thing such people want to do is to live with the poor.



By Dale Francis

# Halting anathemas—who really cares?

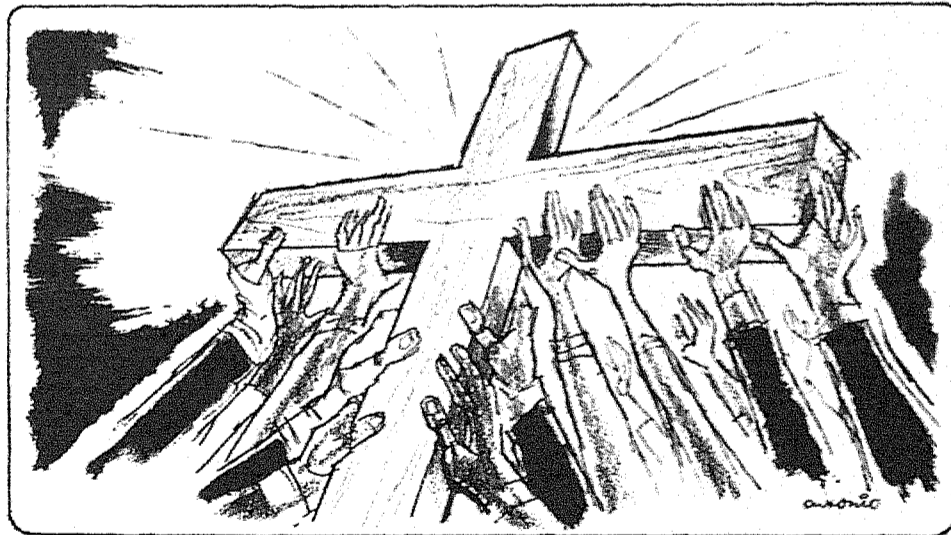
Father Avery Dulles, S.J., who is an outstanding theologian and an excellent man, issued a call for doing away with the anathemas on those who do not believe in the Immaculate Conception and the Assumption. He said he was convinced that if this were done it would symbolize the Church's desire for reconciliation with other Christians.

It seems to me that Father Dulles' plea illustrates just how far way from the people the cause of Christian unity has strayed. Father Dulles thinks lifting the anathemas would symbolize the desire of the Church for reconciliation with other Christians. I'd wager that of the other Christians not one per cent have the slightest idea what an anathema is and a lesser percentage than that has any great desire to see them done away with.

But, of course, Father Dulles really wasn't talking about other Christians as the people. He was talking about those other Christians who happen to be theologians and who really think that doing away with anathemas has some great significance.

AND that's the trouble. In the beginning there was a great desire among the people that we might all be one, just as Our Lord has said we must be. This was when the great progress was made. When we no longer thought of ourselves as enemies but realized that in our love of Jesus Christ we shared many things.

Since, as the Fathers of Vatican II told us, when unity comes it will be the work of the Holy Spirit, the important thing was for us to provide an atmosphere of love and



respect. If we all loved Jesus Christ and we had respect for one another, even while holding solidly to our own commitment, then the Holy Spirit could work to accomplish marvels beyond our expectations. And the Holy Spirit did, for we moved further in a decade than we had moved in centuries.

But then other forces started moving. There were those who weren't satisfied with what the Holy Spirit accomplished, they wanted to move faster than that. So they started pretending there were no differences, called for inter-Communion and worship together, simulating the hope rather than the reality. Because it simulated unity when there was not unity, this caused only a loss of faith and a scattering of people rather than a bringing together in unity.

Lately the theologians have been meeting. Obviously it is important that theologians do discuss the means for reconciliation. But often

what comes from these discussions is really unrelated to the Churches the theologians represent. Last winter when the Catholic and Lutheran theologians reached an announced agreement on the papacy, it was almost certain the agreement was neither fully in accord with Lutheranism or the magisterium of the Catholic Church.

NOW Father Dulles, who really is a good and brilliant man, says he thinks lifting the anathemas attached to the dogmatic definitions of the Immaculate Conception and the Assumption is what is needed.

It is enough to make you weep that theological thought should be so completely removed from the concerns of the people. Anathemas simply belonged to the formula for dogmatic definitions. The Church said Catholics were to believe in the Immaculate Conception and the Assumption and those who did not were by their disbelief outside the Church. This was not a threat, not some insult directed at other Chris-

tians, but simply intended to emphasize that when the Church says a dogma is true then the Church expects those who are Catholic to believe.

Father Dulles is certainly right in saying belief in these dogmas is not central, as for example belief in the Incarnation is. But what perhaps is central is the belief that the Catholic Church is the Church founded by Jesus Christ and guided by the Holy Spirit. If you accept this then what the Church teaches you will believe. Were the anathemas never stated they would have been implicit.

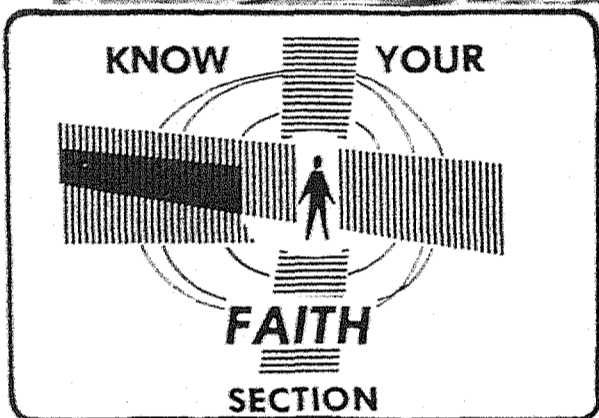
Archbishop Joseph L. Bernardin, president of the U.S. Bishops, was present and sounded a caution. It is the magisterium of the Church that makes decisions. Theologians may validly speculate but the decisions belong to the teaching Church.

Not that Father Dulles would disagree from this. As Archbishop Bernardin said, Father Dulles expressed his belief in the dogmas and meant only to bring the question to the Magisterium.

But the way things are, some people, hearing the call for removing the anathemas, might well think — wrongly — it was the dogmas themselves being challenged. It was surely not the intent, it might be the result.

But the real sadness is that theologians think such things are important to unity. We need to be brought closer to Christ, we need to grow in love of God, we need to love one another, and they talk about doing away with anathemas. We need bread, we are given the stones of sterile debate.





*"For people in rain-poor areas, water is a symbol, not just of cleansing, but of life itself."  
(In drought-stricken Mali, a fisherman casts his net into a life-giving river.)*

## Symbol of Life

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

Every sacrament is by definition a sign, a symbol of a hidden reality. The symbol itself is not the reality, but there is a definite relationship between the two.

The sign should tell us something about the reality; that is its purpose. In Baptism the sign is water, a natural symbol for washing, cleansing, at least in an environment like ours which is blessed by a fairly adequate rainfall. We think nothing of driving through a car-wash to the tune of uncounted gallons of water, or of drenching our lawns throughout a long, dry summer to keep them green and pretty.

However, the symbolism of water in connection with Baptism did not have its origin in our environment, our culture. It arose in a land where water is in scarce supply, where it is treasured, even hoarded. One season of drought means a disastrous crop failure, resulting not just in higher prices for produce, but hunger, thirst, starvation, death. The number of deaths in the sub-Saharan regions of Africa in our own days staggers the imagination. For people in rain-poor areas, water is a symbol, not just of cleansing, but of life itself.

OUR sacramental symbolism had its roots in biblical lands, where water is life. This is not to imply that Baptism does not have a cleansing effect, washing away our sins. But this is somewhat secondary, and if we consider the sacrament from this angle alone, we get a rather negative impression of something which is magnificently positive. Baptism means life, birth, something in the supernatural order which corresponds to the process of life-giving birth in the natural order.

The theme of water and life runs through the Bible from beginning to end. In the highly symbolic account of creation in Gn 2, there is a strange passage which reads as follows:

A river rises in Eden to water the garden; beyond there it divides and becomes four branches. The name of the first is Pishon; . . . The name of the se-

cond river is the Gihon; . . . The name of the third river is the Tigris; it is the one that flows east of Asshur. The fourth river is the Euphrates (10-14).

The author of this passage was quite clearly not interested in teaching geography. He was, however, intent on describing, to the best of his ability, the supreme happiness of man in his original state. He took the four greatest rivers known to him and placed their source in Eden. Any one of these rivers, which supplied life to his world, would have sufficed to symbolize the fruitful felicity of Eden; he chose to put their very source in the garden. The fact that he elected to use this particular figure speaks eloquently of the meaning of water as a symbol of life and divine blessing for biblical man.

IN THE story of the Exodus there is a well known incident in which the people quarreled with Moses and said: "Give us water to drink . . . Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?" In answer to Moses' plea the Lord said: "Go over there in front of the people, along with some of the elders of Israel, holding in your hand, as you go, the staff with which you struck the river. I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from

it for the people to drink" (Ex 17:2-6).

A rather curious legend grew out of this incident, according to which the rock with the life-sustaining water was not stationary, but a mobile boulder which rolled along behind the Israelites. Paul alludes to this legend and sees in it a symbol of Christian Baptism, another God-given source of life:

Brothers, I want you to remember this: our fathers were all under the cloud and all passed through the sea; by the cloud and the sea all of them were baptized into Moses. All ate the same spiritual food. All drank the same spiritual drink (they drank from the spiritual rock that was following them, and the rock was Christ (1 Cor 10:1-4).

When the prophet Ezekiel tried to describe the restoration of his exiled people, he did so in terms of a fantastically reconstructed temple, from the base of which flows an ever-deepening stream of life-giving, refreshing, renewing water (Ez 47). And in the richly symbolic Gospel of John, for whom Jesus Himself is the new Temple, we read these words:

On the last and greatest day of the festival Jesus stood up and cried out:

"If anyone thirsts, let him come to me; let him drink who believes in me. Scripture has it: 'From within him rivers of living water shall flow.'" (7:37-38)

One final example, again from John, where we read of the piercing of Jesus' side by the soldier. The Gospel makes a special point of the fact that blood and water flowed from the wound. Two sacraments receive a great deal of attention in this Gospel — Baptism and the Eucharist, and here they are pictured as flowing from the pierced side of Christ. The Rock has been struck: the life-giving sacraments pour forth.

**"They who are born again through divine Baptism are placed in Paradise, that is, the Church, to do spiritual works that are interior"**  
— Origen (185-254),  
**"Selecta in Genes."**

### Has social, community, cosmic dimension

By REV. PAUL F. PALMER, S.J.  
The present series of articles prepared for the Holy Year are centered around three themes: Reconciliation, Renewal and Evangelization.

The theme of reconciliation led up to an historical event, the birth of Christ, in whom the Father "has reconciled the world to himself . . . making peace with all things whether on earth or in heaven" (cf. 2 Cor. 5:18; Col. 1:20). Christ "was born of the Holy Spirit and the Virgin Mary."

We begin the theme of Renewal with another birth, the birth of the Church, the mystical body of Christ, by the same Holy Spirit who overshadowed the Virgin. We begin with the renewal or rebirth of the individual Christian, who is "born again of water and the Spirit," the sacrament of Baptism.

ON THE DAY of Pentecost, the Holy Spirit "came upon" a group of 120 disciples of Jesus huddled together in an upper room for fear of the Jews. Principal among them were the Eleven and "Mary, the Mother of Jesus" (cf. Acts 2:14).

Baptized by the Spirit with tongues of fire, fear left them. Boldly they went out into the street, and Peter, acting as their spokesman, preached the good news, the gospel of salvation.

The response to Peter's preaching was the question: "What shall we do? . . . And Peter said to them: 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit'" (Acts 3:37,38).

"And be baptized." We can understand why a man must repent if he is to be saved, why he must experience a true and inner conversion or turning to God if he expects to be reconciled with God. But why Baptism with water as well as with the Spirit?

The first answer, and it is the best, is simply the words of Jesus to Nicodemus: "Unless a man be born again of water and the Spirit, he cannot be saved" (Jn. 3:5). True, as Catholics we believe that the necessity of Baptism is relative; we believe that Baptism in water can be supplied in an emergency by Baptism in blood (martyrdom) and by

Baptism in desire. Speaking of such an emergency, the great Augustine writes: "I find that not only suffering for Christ's name can supply the effect of Baptism, but that faith and

out to those who are deprived of Christian Baptism, the benefits of Baptism in "water and the Spirit" will prompt the Church through her ministers to repeat the command as

**"All those who were regenerated in Christ, are also made king with the sign of the cross and consecrated priest with the anointing of the Holy Spirit." — Pope St. Leo The Great (440-461) quoted by Pope John XXIII**

conversion of heart will do the same" ("On Baptism," 4, 22, 29).

CATHOLIC theologians today are exploring the whole question of the salvation of unbelievers, of those to whom the Gospel has never been preached. They are concerned as well with the question of the destiny of the unborn, of infants who are incapable of faith and conversion of heart and who die without Baptism.

But even should they reach a consensus on the manner in which Christ's reconciling death can reach

well as invitation of Peter on the day of Pentecost: "Repent and be baptized."

If the purpose of Baptism were simply to save us from our sins, neither Christ nor his Church would be so insistent on the need of a religious rite or ritual of rebirth which seems to border on the magic.

Baptism is not only a deliverance from sin and a means of salvation to be realized in the life to come. It is not only death to sin; it is a resurrection to a new life to be liv-

in the present. Speaking of the symbolism of being plunged into water and rising up from the baptismal stream or pool, Paul reminds the Romans: "We were buried with Christ by Baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:4).

AGAIN, Baptism is not only a means of personal renewal. Baptism, like all the sacraments, has a social, a community, an ecclesial and even a cosmic dimension. "For by one Spirit we were all baptized into one body" (1 Cor. 12:13). The body into which we have been baptized, into which we have been incorporated, is a community, the Church, the body of Christ, the continuation of Christ in time, Christ visible and operative in the world today.

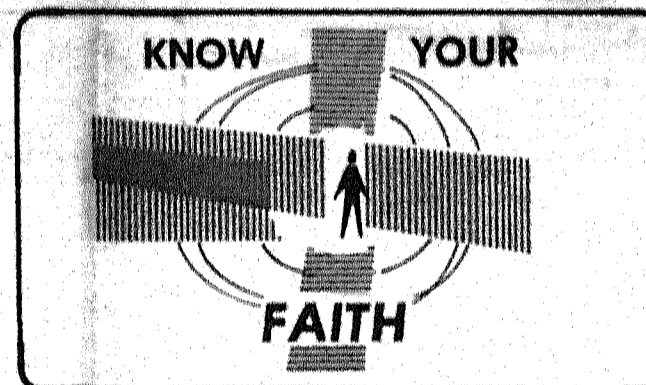
Renewed through the sacrament of Baptism, we are called upon to renew in the Spirit the face of the earth. We will do it as individuals, yes, but not individually. As members of Christ's body, each with his own gift of the Spirit, we work together for the realization of "God's plan for the fullness of time, to unite all things in Christ, things in heaven and things on earth" (Eph. 1:10). This work of recapitulation of bringing all things under the headship of Christ, is the prerogative of those who have been baptized in water and in the Spirit, of those who have been baptized by the Spirit into one body, of which Christ is the head and we the members.



A nurse shows Mrs. John Farrell her newborn daughter, Nina, as her husband stands proudly in this scene from an ABC television special, "Birth and Babies."



FARMING in Maine depicts some of life's verities, the production of food, the changing of seasons in parishes throughout the nation.



## Notes from other parishes

By REV. JOSEPH M. CHAMPLIN

Here are some notes on the activities of several parishes in Maine jotted down by this writer as he lectured for a few days throughout that state.

The end of September and first weeks of October are busy days throughout St. John's valley in northern Maine. It is potato harvesting time.

Schools (which open in August) close for three weeks; huge farm machines dig up spuds and automatically dump them into waiting wagons; new, gleaming Bangor and Aroostook Railroad engines switch loaded refrigerator cars from sidings onto the main line ready for shipment to hungry markets in the United States.

A few years ago the priests of St. Bruno's parish in VanBuren sought to capitalize on and spiritualize the pre-harvest atmosphere by offering for the local inhabitants a special Mass during the second week of September. The crowd of 400-450 who came for the initial liturgy and return each

year indicates their idea struck a responsive chord.

The thanksgiving Eucharist this fall took place in a huge, soon to be filled potato barn with an old chuck wagon covered by oil cloth serving as the altar.

Priests of the area concelebrated; the readings, prayers and homily referred to God's goodness and the forthcoming harvest; potatoes, vegetables and flowers from local gardens decorated the scene; a folk group supplied music and participants enjoyed refreshments afterwards.

Father Roland Sirois celebrated two especially difficult funeral liturgies in 1973-74. His mother died on July 4 and one year later, on Labor Day, his father expired, apparently more out of loneliness than anything else.

Both caskets were covered with the customary white pall, a reminder to the young priest and to all present for those Masses of Christian burial, that through Baptisms received decades ago, this man and woman were given the seed, the hope of life

forever. We trust now that Mr. Sirois is enjoying those rewards, with a lonely heart healed by the joys of heaven and a renewed relationship with his beloved.

At the husband's funeral, gift bearers brought forward several symbols of his life and his loves: a favorite hammer used often around the house; a rose, the special flower of Mrs. Sirois; a large basket of items from his carefully worked garden, fruits of a labor he would never see.

Every week throughout the school year 30 different families at St. Mary's Church in Bangor enjoy a potluck supper in the parish hall.

Invitations with an R.S.V.P. on them are mailed out in advance to these persons, all living within one of the five districts into which the parish has been divided.

The evening begins at 6:30 with a special Mass prepared and executed by the invited members. The gathering then shifts to the hall for supper with serving utensils supplied by the priests and delicious food by the

guests. After a table conversation and group discussion, the session concludes about 9:30.

Father John Feeney and his two associates use this occasion to meet parishioners (there are 1,200 in St. Mary's) and to update the yearly census. They later visit the homes of those unable or unwilling to come.

Older churches in the Portland diocese have been attractively remodeled to suit the needs of our renovated liturgy. At least that would be my conclusion after visiting three of them.

The sanctuary at St. Mary's in Presque Isle, for example, renewed in simple, uncluttered style, has a presidential chair elevated behind the altar, the tabernacle on a pedestal at one side and the baptismal font on the other.

Such a location for the font is common today and highly practical. It facilitates Baptism within Mass and before a large assembly, practices which underscore the point that this sacrament initiates an individual into the Christian community and points toward the Holy Eucharist.

## Baptism and the family

By JANE WILLIAMS PUGEL

The holiday season seems a beautifully appropriate time to begin considering renewal through Baptism. We have been engrossed in the holidays, enjoying the decorations and the gift exchange, the trees and the crib scenes at church.

We are still involved in the mighty upheaval of Christmas when our bodies and our spirits unite in one of the gladdest of all holy days. And it was all about a baby.

In the Catholic family context, we think about babies and Baptism together. It is all about love, too, and community, and theology, and celebration. The Baptism of the newest member of the family reflects all the aspects of Christian Baptism which the theologians have been talking about all through the years. Only in the family, we see these aspects reduced to their simplest forms.

Baptism is love. Love has produced this child, love has brought him home wrapped in a new blanket, cradled in mother's arms. Love surrounds him at home when the brothers and sisters come close for the first look, a gentle poke, an incredulous shake of the head at the smallness, the newness, the miracle.

Love was involved, greater love than all these things, in Christ's reconciling death so that this tiny human being might be born again of water and the Spirit to become a new member of the body of Christ.

IT INVOLVES theology. The great thinkers down through the ages have studied Baptism, explored its implications. Questions still remain to be resolved: the salvation of unbelievers and of

infants who die before birth or before having a chance to be baptized. In the family, Baptism means theological discussions too. How, wonders an older child, can anybody so new need cleansing? How can he be anything less than perfect?

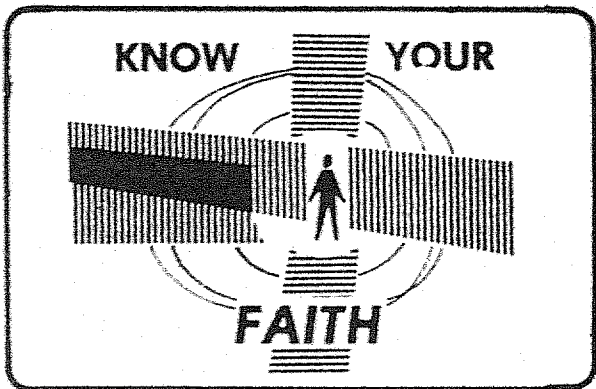
Instruction goes on in the family about Baptism, as it does on all levels about everything. We parents must try to pass on our beliefs as we prepare for the day when the new baby will be baptized. The others, baptized when they were little, learn again about their own salvation, their own place in the community of Christ, and they prepare to welcome their newest member with open arms.

Baptism includes the community. "By one Spirit we are all baptized into one body." This body is the Church — but also the parish family, and finally the family within our own four walls. Parishes are beginning to stress the community nature of Baptism by having the rite take place during public worship. But Baptism has always been a great family celebration. In preparing for it, we are preparing — within our family and the parish and the body of Christ — for the reception of our smallest member.

And celebration. Baptism is celebration. In the family, it is one of the happiest of sacramental days, for the circumstances are propitious, the occasion so glad. The long wait is over, the delivery was safe, the child is here — and now we can celebrate with one another and in Christ. Friends and relatives are usually invited to the church for the baptismal rite, then home for the party that celebrates new life and shared joy.

Christmas and Baptism — good go-togethers for family consideration. They're both about babies and love and new life.

An orphan child is baptized by Father Edwin Scherzer at St. Mary Magdalen Church, Louisville, Ky. Sponsors are women from the Queen's Daughters.



## What does rebirth mean?

By WILLIAM E. MAY

Baptism is frequently referred to as a sacrament of initiation, because it is through Baptism that we are "made" Christians, that we are introduced into the people of God, the Church. This sacrament is also commonly considered as the sacrament of rebirth, as our way of putting off the "old man" and putting on the "new." And Baptism is indeed the saving action that does this to us and for us. But just what does all this mean?

Perhaps a good way to come to an appreciation of the meaning of Baptism as a sacrament of rebirth is first to understand what it does NOT mean. As the sacrament of rebirth or regeneration, Baptism certainly does not mean a rejection or repudiation, of our first birth or of

our generation from human parents. It is by no means a denial of the humanity that we possess in virtue of our conception by our mothers and fathers. Nor does it mean that we are putting on, as it were, a new suit of clothes or that we are undergoing surgery required to rectify some errors that we made when we were born the first time. It is not as though God, and our parents, had made a mess of things the first time around and that we have to go back to the assembly line in order to have some defects corrected.

BAPTISM is the entry into the life of the Christian people and into the life that God Himself wills to communicate to all men, for it is a sharing in His own life and we are the kind of beings we are, namely

human beings, only because God willed to create beings with whom He could share His life. Thus Baptism is in reality the sacrament of our birth.

To be a human being is to be in truth an image or icon of God. Seen in this way, Baptism is not a second birth that we need to undergo in order to take the place of our first birth, but it is rather a holy sacrament, a sacred action.

But there is more to Baptism than this. We enter a world wounded by sin. We enter a world where the meaning of human existence as an existence that is to image the loving God and to mediate His life to men has been denied. We enter a world where the covenant between man

and God and among men has been violently ruptured by sin, with the result that we find ourselves unable to love and incapable of understanding who we are and who are meant to be.

We enter a world, in short, that stands in need of reconciliation and where we too need to be reconciled. Sin — and sin that we have not personally committed — has entered into the world into which we are born, and the crippling wounds that this sin has brought about need to be healed. And they can be healed, we can be reconciled with ourselves, with the humanity that is ours in virtue of our generation by human parents, and with the loving God whose gift that humanity is.

WE CAN BE reconciled because that loving God has Himself personally become one with us in Jesus. His own uncreated Word, his eternally begotten Son has Himself become personally one with us by accepting totally and completely the humanity that is ours. Thus Baptism is a birth into a humanity that has been graced by the presence of God Himself. It is thus a reconciling entrance into the human race, an entrance that enables us to live fully the humanity that is ours and opens our eyes to the realization of what it really does mean to be a human being.

In addition to being a reconciling entrance into the human community, Baptism also shows us that if we are to be fully ourselves, fully human, it is even necessary to die into that humanity. Baptism is a symbolic death, a creative and grace-giving sign of our dying the death of that man Jesus who is God's own Son. For as Paul writes, "When we were baptized in Christ Jesus we were baptized in His death; in other words, when we were baptized we went into the tomb with Him and joined Him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life" (Rom 6:3).

### 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.

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

#### EXODUS III

Read Exodus Chapters 15-40

1. Moses led the Israelites forward from the Red Sea into the desert of \_\_\_\_\_ for three days without water until they arrived at \_\_\_\_\_.
2. The people began \_\_\_\_\_ against Moses because they had no water. The Lord gave them sweet water and they set out in the desert of \_\_\_\_\_ on the road to \_\_\_\_\_.
3. Again the Israelites grumbled against Moses because they had insufficient \_\_\_\_\_. So Moses and Aaron prayed and the Lord sent \_\_\_\_\_ and \_\_\_\_\_.
4. They then journeyed to \_\_\_\_\_ where there was no \_\_\_\_\_ to drink. Moses prayed and was told to strike a \_\_\_\_\_ with his \_\_\_\_\_ and water flowed out.
5. In a battle with \_\_\_\_\_ the Israelites were led by \_\_\_\_\_. Moses stood on a hilltop with his hands raised in prayer supported by \_\_\_\_\_ and \_\_\_\_\_.
6. At Mount Sinai God gave Moses \_\_\_\_\_; three concerning the Israelites relations with God and seven their relations with their \_\_\_\_\_.
7. The Israelites ratified their covenant with God in a ceremony where holocausts were offered and Moses sprinkled the victim's blood on the \_\_\_\_\_ and splashed it on the \_\_\_\_\_, saying "This is the blood of the \_\_\_\_\_ which the Lord has made with you ..."
8. When Moses returned to the mountain the Israelites became restless and took their golden \_\_\_\_\_ and fashioned them into a molten \_\_\_\_\_ which they worshiped. When Moses saw what they had done in his anger he smashed the \_\_\_\_\_ of the Law.
9. The Israelites continued their journey to the promised land with God present in their midst in the \_\_\_\_\_ in the form of a \_\_\_\_\_. When it lifted they would travel, when it covered the tent they remained where they were.

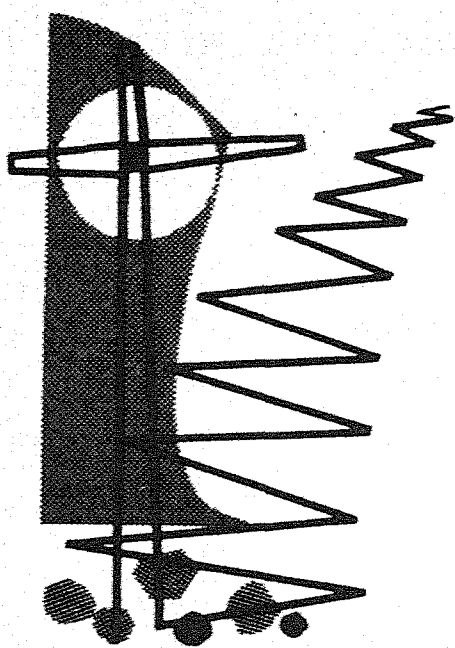
Answers on page 16

# REFLECTIONS

## on the Sunday Gospel



By Father  
Eugene H. Maly



**GOSPEL** (Epiphany of the Lord; January 5, 1975).  
Isaiah 60:1-6; Ephesians 3:2-3,5-6; Matthew 2:1-12.

The splendor of the divine glory, joyful acceptance of the good news, universal salvation — these are the themes that emerge from the three readings on the feast of the Epiphany. The word "epiphany" means manifestation and suggests the glorious appearance of the Lord to His people. As Christians we see this first manifestation of the divine glory in the birth at Bethlehem.

In the Old Testament God's glory really meant God Himself "insofar as He is revealed in His majesty. His power, the glow of His holiness, the dynamism of His being" (Leon-Dufour). God revealed His glory in two ways, in the mighty acts of salvation and in the appearances to chosen individuals.

WHEN God brought the people Israel out of Egypt it was a manifestation of glory. The individual salvation acts were also considered revelations of divine glory. Thus, the evening before God sent quail among the hungry Israelites Moses told them, "in the morning you will see the glory of the Lord" (Exodus 16:7). God's glory is the Lord Himself acting in a saving manner.

When men saw God in a vision, this, too, was a revelation of His glory. A striking illustration of this is Isaiah's inaugural vision in the temple of Jerusalem. The thrice-holy God is praised by the seraphim who cry out, "All the earth is filled with His glory!" Here God's glory is

a splendor that reveals itself as a fire that purifies and regenerates.

It is in both these senses of glory that the prophet says in the first read-

ing, "Rise up in splendor! Your light has come, the glory of the Lord shines upon you." The words are addressed to Jerusalem after the return from the Babylonian exile. The city is desolate, all but abandoned, the once royal capital.

BUT the Lord will once again visit His people. He will appear to them in splendor and He will save them. And they will respond in joy as they accept the good news: "Then you shall be radiant at what you see, your heart shall throb and overflow."

In the same first reading we find also the theme of universal salvation. Mentioned as coming to the now glory-filled Jerusalem are the nations of Midian, Ephah and Sheba, "bearing gold and frankincense, and proclaiming the praises of the Lord." In Genesis 25:1-4 these three names are included among the descendants of Abraham. Thus would they now come and claim their patriarchal heritage.

The Gospel reading is the well known story of the Magi. While the word "glory" does not appear in the reading, there can be no doubt that Matthew intends this as an epiphany of the divine glory. The presence of

the prestigious Magi, of the star, of King Herod's interest — all point to a climactic event. And in mentioning the gifts of gold and frankincense, the evangelist clearly has in mind the passage from Isaiah that is our first reading. It is an epiphany scene.

MOREOVER, the Magi evidently accept with joy the news of the birth. In contrast to the cynical Herod who plots to kill the Child, they bring precious gifts to witness to the sincerity of their hearts. And the universal nature of this saving act of God is manifested in the fact that Gentiles are the ones who first bring homage to the child.

In the second reading it is the third theme, universal salvation, that is stressed. God's mystery, or whole magnificent plan of salvation has now been revealed in Jesus Christ. And that plan is this: "In Christ Jesus the Gentiles are now co-heirs with the Jews, members of the same body and sharers of the promise..."

Jesus is God's epiphany, the manifestation of His glory to all peoples. Epiphany demands response, joyful response as we acclaim the saving power of God.

## Prayer of the Faithful

### Feast of the Epiphany Jan. 5, 1975

**CELEBRANT:** During these blessed days, we recall with joy how the kindness and love of our Savior came among us. As He drew the Wise Men to faith, so He wills that our prayers unite us more closely with Him.

**COMMENTATOR:** The response today will be: Lord, we give you thanks.

**COMMENTATOR:** For your Church, which has revealed you to us, we say:

**PEOPLE:** Lord, we give you thanks.

**COMMENTATOR:** For the parish in which we are privileged to worship you, we say:

**PEOPLE:** Lord, we give you thanks.

**COMMENTATOR:** For the examples of faith you have given us in the Shepherds and the Wise Men, we say:

**PEOPLE:** Lord, we give you thanks.

**COMMENTATOR:** For those to whom you have recently given the gift of faith, we say:

**PEOPLE:** Lord, we give you thanks.

**COMMENTATOR:** For the many in unfortunate circumstances whom you consoled and strengthened during the Christmas season, we say:

**PEOPLE:** Lord, we give you thanks.

**CELEBRANT:** Lord God, the Wise Men have given us an example of faith and courage in seeking you. Grant that we may have the grace to imitate them. We ask this through Christ, your Son, our Lord.

**PEOPLE:** Amen.

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SCOUTS of all faiths met Saturday at St. John Vianney Minor Seminary for an Ecumenical Day of Scouting. Catholic scout Omar Padron, Troop 34 (left) and Jewish scout Craig Kamsler, Troop 87, combine efforts on a poster expressing their ideas on interfaith cooperation.



TWIN BROTHERS of Coral Gables Council, K. of C., Edward Fleming and Anthony Fleming, receive Honorary Membership certificates from Grand Knight Anthony Leone, center. The Flemings joined Miami Council K. of C. in 1950 and 25 years ago became charter members of the Gables Council.

## It's a Date

FRIDAY, JAN. 3

BOOK REVIEW under the auspices of St. Anthony Catholic Woman's Club begins at 11 a.m. in the parish club rooms. Fort Lauderdale. Refreshments will be served.

FREE GLAUCOMA screenings at Causeway Mall, 123 St. and Biscayne Blvd. between 11 a.m. and 3 p.m.

SATURDAY, JAN. 4

THIRD ORDER of Carmelites meets at 2:30 p.m. at Villa Maria, 1050 NE 125 St. Plans will be discussed for the annual retreat. Jan. 17-19, at the Dominican Retreat House, Kendall. Reservations may be made by calling 754-9887.

SUNDAY, JAN. 5

FASHION SHOW to benefit Miami's Centro Hispano Catolico begins at 7 p.m. at Martha's, Bal Harbor where world renowned designer Oscar de la Renta of New York will present latest fashions for men and women. A champagne party will precede the show. For further information call 371-5657.

CORPORATE COMMUNION will be observed by members of St. Joseph Women's Club during the 9:30 a.m. Mass in St. Joseph Church, Surfside.

FOREVER YOUNG Club in St. James parish, N. Miami, is planning a trip to Disney World. Those interested should contact Dorothy Wade at 681-7037. A variety show is also being organized. Call 861-1065.

MONDAY, JAN. 6

MONTHLY MEETING of St. Lucy Woman's Guild during noon luncheon at Patricia Murphy's Res-



24 YEARS of volunteer service at Mercy Hospital by Mrs. Helen Kish, Mrs. Marie Meek and Mrs. Dorothy Whittaker, was recognized by Sister Mary Emmanuel, S.S.J., hospital executive vice president, as she presented each volunteer with a service pin.



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restaurant, will feature Dr. Charles Metzger speaking on "Death With Dignity." For reservations call 278-4648.

NEW YEAR'S luncheon and meeting of St. Joseph Woman's Club at 1 p.m. in the parish clubrooms. Surfside.

TUESDAY, JAN. 7

LUNCHEON-CARD party under auspices of St. Jerome Women's Club begins at noon in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

BILINGUAL CLASSES in English and Spanish begin tonight in St. James parish hall. For complete information call 681-2676.

WEDNESDAY, JAN. 8

FREE GLAUCOMA screening at South Beach Activities Center, 25 Washington Ave., Miami Beach from 10 a.m. to 2 p.m.

MENTAL DEPRESSION and ways to combat it will be the subject of the next free health lecture, "Don't Let it Get You Down," at 7:30 p.m. in the Dye Aud. of Holy Cross Hospital, Fort Lauderdale. Reservations must be made by calling 771-7423.

THURSDAY, JAN. 9

FREE GLAUCOMA screening on Lincoln Rd. Mall, Miami Beach from 9:30 a.m. to 5:30 p.m.

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# 'Mud pies' people live in

The story of "Antonio and the Mayor" is set in the rural Mexico of 50 years ago, when family life was cradled in relative innocence and built on the products of hard-won endeavors, such as the manufacture of material for homes — adobe. Adobe is a Spanish word for sun-dried bricks, points out Diego Gonzales, the 10-year-old

culture. Many of those ways haven't changed in hundreds of years, including the proper way to make adobe.

"IT'S LIKE making a very complicated mud pie," Diego explains, giving this recipe for Mexican bricks, which, he was told, should only be used for building in an arid climate:

Wet a quantity of suitable soil, allowing it to stand for two days to soften and break up clods. Add a small quantity of straw or dry grass and mix with a hoe. Finish the mixing process by trampling with your feet.

The villages where "Antonio and the Mayor" was filmed are standing proof of this durability. Many of the houses in the towns of El Morral and Puerta de los Nietos have stood for generations.

Indeed, Diego was amused to see some of the ancient walls sprouting cacti and other native growth.

"Don't get seeds or plant sprouts mixed in with your adobe unless you want a 'living' wall," Diego adds.



Diego Gonzales, as Antonio, comes into conflict with a proud mayor on WTVJ, Channel 4.

## television

Brazilian-born actor who portrays Antonio in the 90-minute special to be broadcast Wednesday, Jan. 8 (8-9:30 p.m.) on WTVJ, Channel 4.

Diego's expertise on adobe was newly acquired from the film company's crew, who took the youth under its communal custody and schooled him in the ways of Mexican pastoral



Steve McQueen is fire marshal

## 007's newest is not the best

The Man With The Golden Gun (United Artists), a splashy, stylish, but ultimately botched version of the Ian Fleming thriller sadly demonstrates that 007's most recent incarnation, Roger Moore, just hasn't risen up to the standards set by the original Bond, Sean Connery.

But comparisons being odious, let's concentrate on the film itself, which is a deceptively complicated bit of puffery involving Bond and a nemesis whose specialty is dispatching (on a free-lance basis) designated targets from the worlds of politics, science, big business.

Christopher Lee is the Man with the Golden Gun, from which he shoots deadly golden dum-dums, and whose special interest in Bond has to do with mano-a-mano combat to the death, to see which really is the world's best superman. In between are a pair of lovelies — Maud Adams, who wants out as Lee's mistress, and Britt Ekland, who wants into Bond's heart but will settle for something less — and an array of sinister Oriental types who wish to get their hands on a solar-energy synthesizer that will solve the world's energy crisis.

The standard Bond-type mayhem finds expression in a number of ways, including one particularly spectacular auto stunt, but most moviegoers will find this ninth Bond film rather limp, and many will find the once-brittle and bright double-entendres merely tasteless and smutty. (A-III)

## movies

### Disaster fans, here's another!

The Towering Inferno is the latest in what is developing into a long list of mammoth, multi-million-dollar disaster epics — it even took two raging best-sellers (Richard Martin Stern's *The Tower* and the Thomas Scortia-Frank Robinson collaboration, *The Glass Inferno*) to supply the fodder for Sterling Silliphant's elephantine screenplay. Like the 135-story office-residential tower that is the movie's real star, this Irwin Allen production directed by John

Guillerman is nothing if not big. *Inferno's* cast is topped by Steve McQueen and Paul Newman, and works its way down from William Holden, Faye Dunaway, Fred Astaire, Richard Chamberlain, Jennifer Jones and a dozen more of Hollywood's glittering denizens.

The plot — a hundred or so guests are at the tower's pinnacle ballroom celebrating its dedication when fire breaks out on a lower floor to trap them all and capture our inflamed im-

aginations — serves merely as the vehicle for a series of terrific, hair-raising adventures as fire chief McQueen and architect Newman race to save just about everyone. Along the three-hour way, the special effects are stunningly realistic, thanks to the efforts of basically the same production team that created Allen's previous blockbuster, *The Poseidon Adventure*.

Adding to the charm is a plethora of recklessly atrocious dialogue that simply had to be purposely inserted for campy effect. The thing not to do is take *Inferno* seriously; rather, sit back in your inflammable theater seat and watch Steve and Paul fiddle while Hollywood burns. (A-III)

### Garbage sets film's tone

*Freebie and the Bean* (Warners) Two San Francisco detectives (James Caan and Alan Arkin) have to keep a mobster from being killed by the syndicate so that they can arrest him

later and get a promotion. These two mercenaries of the law are the usual happy breed of movie cops: gun-crazy psychopaths who enjoy indulging their penchant for foul language, ethnic slurs, kinky sex, and beating up hapless individuals whenever they get a chance.

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.

The high-points of hilarity involve murderous car chases which take a heavy toll in innocent bystanders. In between

smash-ups are some comical insults and a solid comic performance by Valerie Harper as Arkin's sly wife.

The film begins with Caan and Arkin sifting through the mobster's garbage looking for evidence. Most people would find the scene repulsive rather than humorous, but it provides the tone for the way producer-director Richard Rush handles the rest of the script. (B)

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

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RED ROSE was presented by each presentee to the Archbishop of Miami during the annual Presentation Ball. Miss Deborah Horton, one of six young women presented, is shown accompanied by her father, Mallory Horton, right. At left are Msgr. Bryan O. Walsh and Msgr. John J. Donnelly. The seasonal highlight benefits Marian Center for Exceptional Children.



## Pope opens door for Holy Year

Continued from page 3

those "who have solidarity with us, in Abraham, in our faith and are still the sons of his promise."

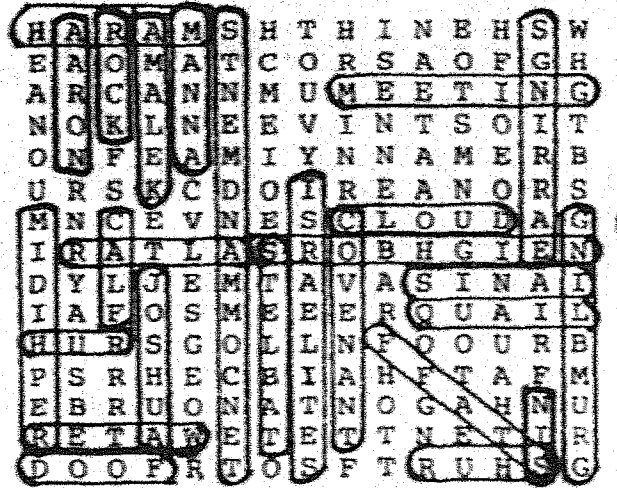
He also called on those "who are wandering, solitary and disheartened" and even "those who have rejected religions: Come."

To all these groups the Pope said that mankind must take "the great step" of faith.

Mankind must also take a second step, he said, describing it as one of "interior transformation, the courageous step of moral truth, the evangelical step of the prodigal son who returns to his father's house, the step which the father awaits, interiorly inspires and renders joyous."

## SCRIPTURE-SEARCH

answers



ANSWERS TO EXODUS III

1. Shur, Marah.
2. Grumbling, Sin, Sinai.
3. Food, Manna, Quail.
4. Rephidim, Water, Rock, Staff.
5. Amalek, Joshua, Aaron, Hur.
6. Sinai, Ten Commandments, Neighbors.
7. Israelites, Altar, Covenant.
8. Earrings, Calif, Tablets.
9. Meeting Tent, Cloud.

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6. GEORGE	\$ 3.00	GIFT	GIFT	\$ 6.00
7. SMILEY	\$ 3.00	GIFT	GIFT	\$ 6.00
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<b>LARGE SIZE</b>				
9. HENRY	\$ 7.00	\$ 4.00	GIFT	\$11.00
10. FLIPPO	\$ 7.00	\$ 4.00	GIFT	\$11.00
11. GEORGE	\$ 7.00	\$ 4.00	GIFT	\$11.00
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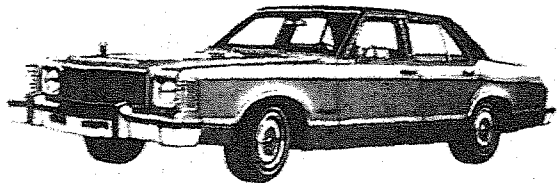
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# They'll dine and dance not only for pleasure but to aid goldenagers

When hundreds of South Floridians dine and dance at the Fifth Annual Dinner-Dance to benefit Villa Maria Nursing and Rehabilitation Center on Saturday, Jan. 11 at the Indian Creek Country Club, they'll do so knowing that they are assisting in caring for almost 200 goldenagers who are ill or simply no longer able to care for themselves.

"It's such a beautiful place and always so clean — they give us such good care," an 89-year-old resident of Villa Maria said recently as she recalled the first Villa Maria building where she became a resident 15 years ago just a few months after the Sisters of Bon Secours succeeded the Carmelite Sisters for the Aged and Infirm who had cared for 36 guests for more than five years.

NATURALLY things have changed since then — the biggest change being the move from the small Villa to the new three-story building which now fronts on NE 125 St. at 10th Ave. The move to the new structure in 1970 also brought to residents a physical therapy department, considered to be one of South Florida's best by local physicians and surgeons; a seven-day a week recreation program, spacious room accommodations and a new concept in health care to serve the needs of those who require skilled nursing care and rehabilitative procedures.

Today Villa Maria patients range in age from 18 to 106 and the 180 beds are always occupied. In addition there is a long waiting list of people. Since approximately one-third of Villa residents are Medicaid patients, for whom the state pays only \$450 per month, less whatever individual benefits the patients receives such as Social Security, the Villa depends heavily on donations from individual benefactors, the Archdiocese of Miami, and the proceeds from the annual dinner dance sponsored by a group calling themselves the Guardians of Villa Maria.

But every resident, whether or not he or she is able to pay the regular rate for care, knows that "Villa Maria is dedicated to serving people," and that "The Sisters of Bon Secours sincerely believe that we do not FIND life worth living, but hopefully MAKE life worth living."



## There Came Wise Men from the East

Painting by Ben Stahl

... The star which they had observed at its rising went ahead of them until it came to a standstill over the place where the child was ... On entering the house they found the child with Mary his mother. They prostrated themselves

and did homage. Then they opened their coffers and presented him with gifts of gold, frankincense, and myrrh.

Matthew 2:9-11

## Latin colony sets 'Parade of Kings'

While English-speaking South Floridians are marking the Feast of Epiphany a commemoration of the visit of the Magi to the infant Jesus, on Sunday, Jan. 5, Miami's Spanish-speaking colony will observe El Dia de los Reyes Magos, the feast of the Three Kings.

Traditionally a day when the Spanish-speaking exchange gifts, the occasion will also be one of rejoicing as a gala three-hour "Parade of Kings" featuring marching bands, horses, floats and giant balloon figures moves through Miami's southwest section.

Archbishop Coleman F. Carroll will serve as grand marshal of the colorful procession, of which Miami Mayor Maurice Ferre is general chairman.

CELEBRATING a century of life by attending a special Mass, Mrs. Clara Lepotsky of Ss. Peter and Paul parish receives Holy Communion from Father Edwin Trimbur on her 100th birthday, Dec. 26.



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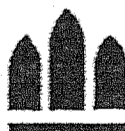
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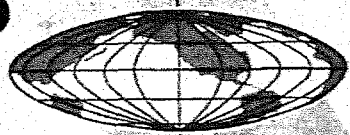




# Mensaje Papal de Año Santo

## "Hay que desarmar las almas"

### NUESTRO MUNDO



El Papa Paulo VI pidió a los pueblos y sus dirigentes una paz fundada "en la reconciliación de los corazones", en su mensaje anual del Día de la Paz celebrado el 1 de enero. El Pontífice agregó que no puede haber paz si no se obedecen "las leyes fundamentales de la sociedad" y no se educan en ellas a las nuevas generaciones: "los ideales de la honradez y la justicia, la fraternidad humana, la mutua confianza." Hay que desarmar las almas antes de poder desarmar

a los pueblos, opina el Papa, quien se muestra optimista de que crece en los hombres de todas las latitudes el anhelo firme de la paz.

### LAS NOTICIAS DEL AÑO SANTO

Los editores de publicaciones católicas de E.U. escogieron entre las principales diez noticias del año 74, la crisis mundial de alimentos y la cuestión del aborto, seguidas por los logros de la reunión anual de los obispos, el tema de la posesión diabólica y el exorcismo, el Sínodo Mundial de Obispos en Roma sobre evangelización, amnistía para jóvenes rebeldes contra la guerra de Vietnam, divorcio entre católicos, la renuncia del ex-presidente Richard Nixon, la sequía en el norte de África, y el movimiento carismático entre los católicos. También escogieron a la personalidad del año, con las tres primeras en este orden: Mons. Joseph Bernardin, arzobispo de Cincinnati y presidente de la Conferencia Nacional de Obispos Católicos; Mons. Jean Jadot, delegado apostólico en Estados Unidos, y el Papa Paulo VI. El cardenal Jose Mindszenty, exilado de Hungría, recibió el quinto lugar.

### ARRESTOS A SACERDOTES EN PRAGA

Informes fidedignos de Praga confirman que el régimen comunista de Checoslovaquia ha arrestado o expulsado de sus parroquias a 40 sacerdotes, y detenido a religiosas, incluso a la superiora de las Escolásticas de San Francisco, y que continúa imponiendo trabas a la jerarquía hasta en servicios funerarios.

### ALEGRIA EN N.Y. POR NUEVA SANTA

El cardenal Terence Cooke de Nueva York dijo que la anunciada canonización de la Madre Elizabeth Seaton, "es una lluvia de alegría para esa ciudad", donde nació, vivió y realizó muchas de sus obras la futura santa. La Madre Seaton nació en 1774, y se convirtió al catolicismo en 1805, habiendo después fundado escuelas y la rama en Estados Unidos de las Hijas de la Caridad. Las virtudes de la Santa, dijo el Cardenal Cooke, son una lección viva para nuestros días.

### LENTA AYUDA A PUEBLOS CON HAMBRE

El Padre Bryan Hehir, subsecretario para paz y justicia internacional de la U.S. Catholic Conference, lamentó en una audiencia ante varios senadores en Washington la lentitud con que el gobierno responde al deseo del pueblo, "evidenciado de muchas formas," de ayudar inmediatamente a los pueblos con hambre. "Nos consta que la mayoría de los estadounidenses no se resignan a la muerte por hambre de millones de seres: quieren apoyar una política inteligente, eficaz y pronta en cuanto a aumento y distribución de alimentos al tercer mundo," dijo el sacerdote.

### VALORES MORALES EN ESTA SOCIEDAD

Los obispos han constituido la comisión encargada de redactar una carta pastoral sobre "los valores morales en nuestra sociedad," tema tratado en la reciente asamblea anual de los prelados en Washington. Su intención es afinar la conciencia en el pueblo de la necesidad de los valores espirituales frente al secularismo y sus negativas consecuencias en la vida del individuo y de la nación. Preside la comisión Mons. John McDowell, obispo auxiliar de Pittsburgh.

## NUESTRO AMBIENTE

### 'Fashion Show' el Domingo

El domingo, día 5, a ofrecerá en la tienda las 7 p.m. se efectuará el 'Martha's' de Bal Harbor. anunciado 'Fashion Show' Organiza el acto la Liga de del renombrado diseñador Damas del Centro Hispano Oscar de la Renta a Católico. Para reservaciones y información 371-Hispano Católico. 5657 del Centro Hispano o

La exhibición de en la propia tienda modas y cocktail se 'Martha's'.

### Fiesta Familiar

El domingo, día 5 a las 3 p.m. en la Iglesia de St. John the Apostle, Hialeah, las parejas casadas reanuen el Movimiento Familiar contraer matrimonio. Cristiano ofrecerá su tradicional misa de princi- merienda y fiesta infantil.

### Capricho Español

El Patronato de la Sociedad Artística Cultural de las Américas anuncia una temporada de arte en el Gusman Hall que se iniciará los días 4 y 5 de enero, sábado y domingo, informaremos sobre otras con la presentación de la zarzuela La Verbena de la Paloma y el Ballet Capricho Español. el sábado a las 8:30 p.m. y el domingo a las 2:30 p.m., bajo la dirección musical del maestro Manuel Ochoa. Oportunamente informaremos sobre otras presentaciones de la serie. Para información y reservaciones 649-7022.



## Comienza el Año Santo

El Papa Paulo VI imparte su bendición 'urbi et orbi' (a la ciudad y al mundo) durante la misa de Navidad en la que quedó simbólicamente abierta la puerta Santa que dió inicio al Año Santo en Roma.

## Ante el Año Nuevo

Por el DR. MANOLO REYES

¡1975 es ya una realidad!

El año nuevo ha comenzado.

Y nuestra visión del futuro siempre es optimista.

Hay una vieja historia entre un pesimista que mira hacia una botella de agua en medio de un desierto. El pesimista alega: "Está casi vacía". El optimista riposta: "Esta casi llena".

Preferimos estar en la segunda categoría para ver el futuro en forma radiante, con más oportunidades para todos. Ello configura un porvenir de esperanza. Si todo se ve triste, lóbrego, ante nuestros ojos, sinceramente creemos pues que estamos siendo derrotados ya sin tratar. Cuando la moral está baja, no hay ni deseos de luchar. Y esa es la actitud mental que muchos de nuestros enemigos tratan de infiltrar en nuestras mentes.

## ORACION DE LOS FIELES

FIESTA DE LA EPIFANIA  
(5 de enero, 1975)

**CELEBRANTE:** Durante estos sagrados días recordamos con gozo cómo la bondad y el amor de nuestro Salvador vino entre nosotros. De la misma forma que acercó a los magos a la fe. El quiere que nuestras oraciones nos unan más estrechamente a El.

**LECTOR:** La respuesta de hoy será "Señor, gracias te damos."

1. Por tu Iglesia que se ha revelado a nosotros, decimos:

**PUEBLO:** Señor, gracias te damos.

2. Por la parroquia en la que tenemos el privilegio de rendirte culto, decimos:

**PUEBLO:** Señor, gracias te damos.

3. Por los ejemplos de fe que nos has dado en los magos y los pastores, decimos:

**PUEBLO:** Señor, gracias te damos.

4. Por los muchos en circunstancias desafortunadas que tu consolaste y fortaleciste durante el tiempo de Navidad, decimos:

**PUEBLO:** Señor, gracias te damos.

**CELEBRANTE:** Señor Dios, los Magos de Oriente nos dieron ejemplo de fe y valor al buscarte. Concédenos la gracia de imitarlos. Te lo pedimos por Cristo, Tu Hijo, Nuestro Señor.

**PUEBLO:** Amén.

De esa forma, con los brazos espirituales caídos, no se puede encarar el futuro. Ya estamos vencidos de antemano.

**BIEN** dice el refranero que "la peor batalla, la que jamás se habrá de ganar, es aquella que no se da, aquella que no se libra."

Quizás el pasado no se ha producido en la forma que todos habíamos soñado, o quizás el pasado no ha tenido los frutos que esperábamos. Pero hay una verdad que aún hasta el más pesimista tendrá que admitir: . . . vivimos . . . alentamos. Y por ello tenemos que darle gracias a Dios. Porque mientras hay vida, mientras hay salud, hay esperanza.

Piénsese cuántas personas quisieran poder estar con nosotros, recuerden cuántas en los momentos posteriores de sus vidas, luchaban desesperadamente, se aferraban al último hábito de su existencia, para no morir, para vivir un día más.

Pero Dios, en su infinita bondad, ha querido que todo lo que aún alentamos, viéramos la alborada de un nuevo año: 1975!

**MUCHOS** se quejan del momento en que vivimos, la inflación, el desempleo, la recesión, la amenaza de una depresión, el ataque de la guerrilla urbana y rural en distintas partes del mundo, particularmente en las Américas. Y hasta un guerrillero, que ha causado muchos asesinatos a través del mundo, logra el reconocimiento en Naciones Unidas.

Es indudable que el momento que vive la humanidad es sumamente especial.

Nunca antes en la historia de la Humanidad se había vivido con la variedad de hechos, penas, sufrimientos, amenazas, coacciones, chantaje y crímenes con que hoy se vive.

Pero la verdad es una: Dios prueba a aquellos que sabe que puede probar.

1975 . . . se acaba de iniciar para todos nosotros, aquí y a través del mundo.

**VIVIMOS . . . alentamos . . . somos . . . y podemos afrontar el reto del momento y de la historia.**

Pero para ellos tenemos que mantenernos firme en la creencia incommovible en Dios y en su hijo, nuestro hermano, Cristo.

Y mientras El nos de salud . . . mucha salud para nuestras familias y para nosotros, podemos seguir adelante siempre pidiéndole a El que nos de el camino. No importa que esté trenzado de pétalos de rosas o llenos de espinas . . . pero que sea Su camino. Porque en definitiva aquí estamos para cumplir la Voluntad de Dios.

## Parada de los Reyes Magos el domingo en la Pequeña Habana

El Arzobispo Coleman F. Carroll y el Alcalde Maurice Ferré presidirán la tradicional Parada de los Reyes Magos que recorrerá varias calles de "La Pequeña Habana" el domingo, 5 de enero, festividad de la Epifanía.

La parada comenzará en la Calle 8 y 18 Ave. S.W., bajando por 8 hasta la 12 Ave. y por 12 hasta Flagler

Street, por donde bajará hasta el Río Miami donde se dispersará.

Muñecones de los Reyes Magos, estampas alegóricas, cinco bandas de música y demostraciones de caballos de paso fino formarán parte de la tradicional parada organizada anualmente por la emisora WQBA ("La Cubanísima").

## Busca tu Estrella

### COMENTARIOS EVANGELICOS

por REV. JOSE P. NICKSE

Habiendo nacido Jesús en Belén de Judá, durante el reinado de Herodes, vinieron unos Magos de Oriente a Jerusalén, preguntando: "¿Dónde está el rey de los judíos que ha nacido?, porque hemos visto su estrella en oriente y venimos a adorarlo."

Cristo es el Salvador de todos los hombres. La salvación de Dios no es solamente para el pueblo de Israel. Los Magos de Oriente nos representan a todos nosotros. El amor de Dios no conoce fronteras.

La estrella de Belén guió a los Magos hasta el lugar donde estaba Cristo. Hoy a nosotros nos guía la estrella de la fe. El cristiano es un hombre que se deja guiar por una estrella.

No pienses que te hablo de astrología, horóscopos, y toda esa serie de pasatiempos. Nuestra estrella está "liberada" de todas esas supersticiones. Es la estrella que nos guía por los caminos de Dios. Es la estrella que obliga a levantar nuestra mirada y que nos recuerda que los cristianos tenemos los pies en la tierra y el corazón en el cielo.

DURANTE los siglos XV y XVI, intrépidos marinos europeos recorrieron los mares del mundo guiados básicamente por las estrellas. Sus instrumentos eran primitivos, no tenían nuestros medios sofisticados de comunicación. Su valor, determinación y las estrellas del firmamento los llevaron por rumbos desconocidos a descubrir nuevas tierras. Una gran lección para nosotros los del siglo XX. Guiados por la estrella de nuestra fe debemos encontrar nuevos caminos hacia Dios y hacia nuestros hermanos.

Los Magos de Oriente vieron la estrella de Cristo y decidieron seguirla. Dejaron atrás sus palacios, sus comodidades, comenzaron el difícil viaje hacia Belén. Se repite la llamada de Dios. Resuena el eco del SI de Abraham, de los profetas Isaías y Jeremías, de María, de los apóstoles, y de todos los grandes santos de la Iglesia a través de los siglos. La respuesta de fe implica un cambio de corazón, un caminar hacia Dios, un nuevo empezar.

HAY UNA gran diferencia entre un peregrino y un turista. El quipaje de un peregrino es la fe: el de un turista la curiosidad. Durante este Año Santo millones de personas visitarán Roma. ¿Cuántos serán turistas y cuántos peregrinos? Sólo Dios sabe. Pero si nuestra visita a Roma no nos trae una renovación de nuestra fe, y una auténtica reconciliación con nuestros hermanos, entonces hemos ido de paseo.

Busca tu estrella. Cristo nos llama hoy a través de los eventos de nuestras vidas. A través de la Iglesia, a través de nuestros hermanos. Busca tu estrella.

CUANDO todo parece perdido, busca tu estrella. Cuando te sientas desalentado, viviendo una vida sin significado, busca tu estrella. En el firmamento del amor de Dios hay una estrella con tu nombre que guiará tus pasos hacia el Señor.

Busca tu estrella.

### Exámen y Propósito

Año nuevo es tiempo de examen y propósitos. Dos breves reflexiones para ayudarnos a eso mismo: examen y propósito:

#### EXAMEN:

Una mirada al pasado. Y... ¿lamentarte? No: que es estéril. — Aprender: que es fecundo.

#### PROPOSITOS:

Concreta: — que no sean tus propósitos luces de bengala que brillan un instante para dejar como realidad amarga un palitroque negro e inútil que se tira con desprecio.

Haz pocos propósitos — Haz propósitos concretos — Y cúmplelos con la ayuda de Dios.

(Reflexiones tomadas del libro Camino, de José María Escrivá.)



La Adoración de los Magos

## Preparan acto de oración 'La Ciudad Bajo un Dios'

Prominentes figuras de las denominaciones católica, protestantes y judía han sido nombradas para guiar el segundo acto de oración no sectario anual bajo el lema "La Ciudad Bajo Un Dios."

El servicio religioso, que se efectuará al mediodía del 24 de enero de 1975 en el Auditorio Bayfront, reunirá a funcionarios públicos locales y estatales así como a dirigentes de las comunidades cívicas y comerciales de Miami.

El Alcalde de Miami Maurice A. Ferré, que concibió el acto de oración el año pasado, anunció que las siguientes personas formarán el Comité Directivo:

Su Excelencia René H. Gracida, Obispo Auxiliar de Miami, y Alberto Alejandro, 4141 SW Court 74.

Dr. Conrad R. Willard, pastor de la Iglesia Bautista Central, y William A. Meadows Jr., 1428 Avenida Brickell.

Rabino Robert J. Orkland, Templo Israel, y David B. Fleeman, 321 West DiLido Drive, Miami Beach.

El primer acto de oración, celebrado con la asistencia de 1,000 personas en enero de este año en la Concha Acústica del Parque Bayfront, fue un gran éxito.

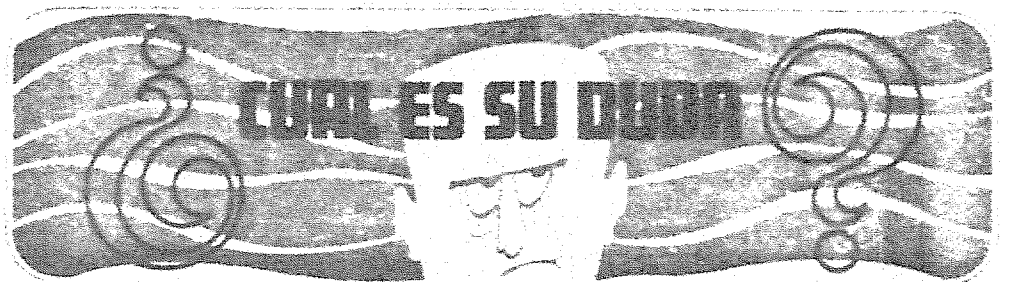
Se espera que asistan aún más personas al segundo evento anual y por

### Reflexiones de Año Nuevo

Mañana, sábado, de 9 a.m. a 2 p.m. en la capilla del Centro Hispano Católico Retiro espiritual 'Reflexión de Año Nuevo' con las charlas del Padre Angel Villaronga.

tanto se seleccionó el Auditorio Bayfront, 499 Biscayne Boulevard, que tiene mayor capacidad.

Entre los distinguidos la Florida Reubin O'D. Askew, quien ha sido invitado nuevamente y cuya asistencia se anticipa.



## Paternidad responsable y doctrina católica

En los diarios y revistas, con motivo del Año de la Población, todo el mundo habla de control de la natalidad. Y hasta los católicos parecen aprobar los planes de Mac Namara y compañía, aceptando lo que bajo palabras muy lindas llaman "paternidad responsable", pero que no es, en resumidas cuentas, sino una limitación caprichosa de los hombres "al banquete de la Vida" (Paulo VI). Ahora bien, paternidad responsable supone limitación de la natalidad. ¿Me pueden decir ustedes cómo un católico puede conciliar ambas actitudes? C.Q.

Aunque se ha exagerado los peligros de la llamada "explosión demográfica", no se puede negar que "un crecimiento demográfico acelerado añade sus dificultades a los problemas del desarrollo" (Populorum Progressio). Allí mismo el Papa reconoce que "los poderes públicos, dentro de los límites de su competencia, pueden intervenir, llevando a cabo una infor-

mación apropiada y adoptando las medidas convenientes, con tal que estén de acuerdo con las exigencias de la ley moral y respeten la justa libertad de los esposos." Poco después advierte que "al fin y al cabo es a los padres a los que les toca decidir, con pleno conocimiento de causa, el número de sus hijos, aceptando sus responsabilidades...".

En una palabra, los cristianos conscientes deben aceptar la paternidad responsable, que consiste — ni más ni menos — que en tener el número de hijos que juzguen conveniente, según circunstancias que sólo los padres están en condiciones de juzgar.

Para acertar en su decisión, los padres deben tener en cuenta la ley moral, y las orientaciones de la Iglesia, madre y maestra. La doctrina sobre la paternidad responsable se encuentra en los documentos del concilio Gaudium et Spes, Dignitatis Humanae.

Lumen Gentium; en las encíclicas de los Papas, sobre todo Humanae Vitae; en las pastorales de los obispos.

Todos estos documentos nos dicen que corresponde a los esposos tomar delante de Dios, la decisión acerca del número de hijos que deben integrar su familia. No por capricho ni motivos egoístas, sino teniendo en cuenta el bien de los mismos esposos, de los hijos presentes y futuros y de toda la familia, sin olvidar las probables variantes de la convivencia familiar. Por otra parte es indispensable atender a las circunstancias, tanto materiales (salario, etc.) como espirituales (capacidad de educar, salud mental, equilibrio psíquico, salud de la madre, etc.).

"En el respeto a la ley divina, Dios ha confiado a la decisión responsable de los esposos la misión y la alegría de transmitir la vida, y nadie puede sustituirles o coartar su voluntad" (Gaudium et Spes).