



Our World

March for life

A March for Life at the U.S. Capitol in Washington, D.C. is scheduled for Jan. 22, the second anniversary of the 1973 U.S. Supreme Court abortion decision, to petition Congress for a human life amendment to counter that decision's effects. Since the Supreme Court decision, which struck down most state restrictions on abortion, about 1.2 to 1.8 million legal abortions have been performed each year, medical authorities estimate. These estimates for the past two years and U.S. government figures for 1968-72 indicate that, in the past six years, more than 3.6 million legal abortions have been performed. Legal abortions roughly doubled in the year following the decision.

No funds for death

The Secretary of Health, Education and Welfare said in Los Angeles Tuesday that HEW funds will not be used to pay for euthanasia for aid recipients.

"I don't think we would get into that," said HEW Secretary Caspar W. Weinberger at a HEW-called press conference here. The law forbids it at the present time, he said.

Praise document

Two top officials in U.S. Catholic-Jewish relations — one Catholic, one Jewish — sounded notes of cautious optimism in reaction to a newly released Vatican statement on relationships between Catholics and Jews. Father Edward Flannery, director of the U.S. bishops' Secretariat for Catholic-Jewish Relations in Washington, D.C., and Rabbi Marc Tanenbaum, director of interreligious affairs of the American Jewish Committee in New York, both praised many aspects of the new document; but both expressed some reservations.

No religion in Zaire

Reports have reached the Vatican from the Republic of Zaire that President Mobutu Sese Seko has banned all religious teaching from that African country's schools, and that a cult of "Mobutuism" is being promoted by state officials. About half of the country's 23 million people are Christians, most of them Catholics. According to reports from Kinshasa, the commissioner of state for nation education, Mabolia Imengo Tra Bwato, announced, Dec. 13, that all religious training would be stopped in the nation's schools as of Jan. 1.

To study aliens

President Gerald Ford has named a nine-member committee to study the issue of illegal aliens in the U.S. and to recommend better programs for dealing with the situation. The committee will be headed by Acting Attorney General Lawrence Silberman. Others on the committee will be the heads of the Departments of State, Treasury, Commerce, Agriculture, Labor and Health, Education and Welfare, the head of the Office of Management and Budget and Presidential aide William Baroody, Jr.

Object to abortion

Branding a government press campaign "scaffolding for the legalization of abortion," the bishops of Panama have vigorously objected to legislation that would permit induced abortion. "To permit abortion by law is tantamount to teaching people that this is no longer a heinous crime, that it can be an option for birth control when everything else fails," the Panamanian Bishops' Conference declared.



Latins mark Epiphany, feast of Three Kings

Among the gifts received by Cuban children on the Feast of the Three Kings, Epiphany, Jan. 5, was the gift of a parade through the Southwest section of Miami. Complete with balloons, floats and bands, the parade — which was begun in 1971 after Castro banned it in Cuba — featured the Three Kings on a float viewed by tens of thousands of Spanish and English speaking Miamians. See other photos, page 15.

Stronger ties

Vatican urges closer relationship with Jews

By JERRY FILTEAU
WASHINGTON — (NC) — The Vatican has issued a far-reaching call for deeper understanding and closer relationships in dialogue, prayer and action between Catholics and Jews.

The new document, which condemns "all forms of anti-Semitism and discrimination" as "opposed to the very spirit of Christianity," is entitled "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate' (no. 4).

"Nostra Aetate" ("In Our Age") is the Second Vatican Council's Declaration on the Relationship of the Church to Non-Christian Religions. Number 4 of the declaration deals with the Church's relationship with the Jews.

THE NEW document came from the Vatican's newly formed Commission for Religious Relations with the Jews and was signed by Cardinal Jan Willebrands, president of the new commission. The document was dated Dec. 1 but not released publicly until Jan. 3. It was released in English in the United States by the National Catholic Office for Information in Washington, D.C.

The new statement is intended primarily to set practical guidelines for Christian-Jewish relations. It calls for:

- Dialogue and shared prayer

between Christians and Jews, both at the grassroots level and in the scholarly community.

- Careful attention in the liturgy to the common elements of Christian and Jewish liturgy, to unprejudiced and sensitive interpretation of biblical passages that have been interpreted in the past as unfavorable to the Jews, and to careful translation of liturgical "phrases and passages which Christians, if not well informed, might misunderstand because of prejudice."

- The elimination of anti-Judaic or anti-Semitic tones in Christian religious and historical education and in the mass media, and the establishment of "chairs of Jewish studies" wherever possible in Catholic institutions of higher learning and research.

- Collaboration between Christians and Jews "in seeking social justice and peace at every level — local, national and international."

- The establishment by bishops of "some suitable commissions or secretariats on a national or regional level" to foster relations between Catholics and Jews.

AN introductory note released by the Vatican explained that the document "does not propose a theology of Judaism. Such a theology certainly has an interest

for specialist research and reflection; but it still needs considerable study. The new Commission for Religious Relations with the Jews should be able to play a part in the gradual fruition of this endeavor."

Observers have noted, however, that some of the theological content of an earlier working document has been omitted from the official statement.

The working document — made public in 1969 by Cardinal Lawrence Shehan of Baltimore — included explicit references to the part Christians played in 2,000 years of persecution of the Jews and to the place of the land of Israel in the Jewish faith.

The working document also explicitly denied any intent to proselytize (make converts) in opening up dialogue.

In the final document Christian responsibility for the persecution of Jews is implied only indirectly and there is no mention of the religious significance of the promised land for the Jews.

The denial of any intent to proselytize is not included. In its place is a declaration of the Church's mission to evangelize, modified only by an affirmation of religious liberty. The final document says:

Continued on page 20

Know Your Faith and Baptism

The question of infant Baptism is fully explored. In the use of water for this sacrament, symbolism is discussed from Old and New Testament bases. These two weeks give a solid catechesis for understanding the sacrament of Baptism. Read "Rebirth and Reconciliation Through Baptism" (Part 2), P. 11-14.

Who gets assistance from the ABCD?

Who benefits from the annual Archbishop's Charities Drive?

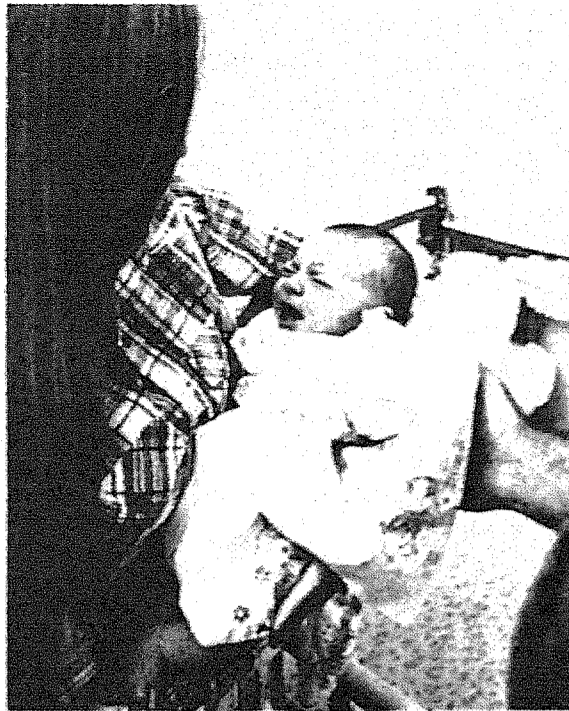
Year after year, as new tourists and residents continue to pour into South Florida, according to Msgr. John O'Dowd, Archbishop's Coordinator for the 1975 campaign, this question is often asked of priests and laity engaged in the annual appeal for funds made in the eight counties of the Archdiocese.

Since it was inaugurated 16 years ago by Archbishop Coleman F. Carroll for the express purpose of aiding those in need, the ABCD, as it is commonly known, has provided services valued at millions of dollars to needy in all age brackets and walks of life.

In the early years of the drive, first called the Diocesan Development Fund, some of the funds were used to provide much-needed physical facilities such as homes for dependent children, youth and unwed mothers, a center for mentally handicapped children, residences for the aged, etc.

THE INFLUX of Cuban refugees seeking to escape Communism in Cuba brought a need for assistance to the exiles who were without jobs and money, and a general increase in social problems such as drug addiction, alcoholism, a need for day-care centers, and continuing aid to agricultural farm workers necessitated the expansion and opening of new Catholic Service Bureaus within the Archdiocese where the needy could seek and receive aid in their problems.

In recent years funds donated to the ABCD have been expended not on building new facilities



ADOPTIVE parents receive their new baby through ABCD supported Catholic Service Bureau agencies supplying pro-life counseling, health support services, prenatal and natal care.

but maintaining those already in existence.

That the impact of rising costs has been felt not only by donors to the ABCD but by the social service agencies of the Archdiocese is evidenced

by a steady increase in the amounts spent during the past three years. In 1972, the Archdiocese of Miami provided \$2,608,000 for those in need while in 1973 the figure rose to \$2,960,000 reaching a still higher amount of \$3,856,000 last year.

On Wednesday evening Archbishop Carroll spoke at the first in a series of ABCD dinners scheduled in various areas of the Archdiocese which was held at the DuPont Plaza Hotel where one of the three general co-chairman, Miami attorney David Walters welcomed guests.

GUESTS at each dinner, most of whom are parish community leaders, will view a film showing in detail the various phases of social service work going on daily throughout the Archdiocese.

Miami Springs Villas was the scene of another dinner on Thursday evening where Alberto Alejandro, general co-chairman, welcomed guests.

Howard Setlin, Miami Beach, general co-chairman, will greet guests at the Jan. 14 dinner at the Bath Club, Miami Beach.

On Wednesday, Jan. 15 Broward Countians have been invited to dinner at the Governor's Club Hotel and on Thursday, Jan. 16, parish leaders on Florida southwest coast will attend a dinner at Golden Gate Inn, Naples.

Another dinner for residents of Broward County is planned for Tuesday, Jan. 21 at Pier 66, Fort Lauderdale. Other Broward Countians and residents of South Palm Beach County will attend a dinner on Wednesday, Jan. 22 at the Governor's Club Hotel and on Thursday, Jan. 23 a dinner is scheduled at Holiday Inn, Key West.

'In times of stress people unite'

From his sixth-story glass-walled office, Howard Setlin looks out over the city he has known all his life. He can see the mansions of affluent Miami Beach businessmen and the modest homes of many other residents; but he can also see the ramshackle hotels where the elderly struggle daily for a decent life.

This year, Setlin will do more than observe the contrast — he will put his knowledge of all the groups to work, encouraging the better-off to help those in need.

As one of the three co-chairmen of the 1975 Archbishop's Charities Drive, along with Alberto Alejandro and David Walters, attorney Setlin will devote much of his time in the next few months to coordinating the effort to raise funds for Archdiocese - sponsored projects for dependent children, unwed mothers, homeless refugees, the retarded, and the aged, among others.

ALL OF US know of many worthy charities, and as Americans we are inundated each year with valid requests," said the



HOWARD SETLIN

St. Patrick parishioner, who also attended St. Patrick elementary and high schools.

"But we have to decide which ones we will support on the basis of which are closest to us. As South Florida Catholics, we are the people who can relate most closely to the ABCD."

A family man himself, with a wife, Pearson, and two daughters who spend most of their spare time playing tennis, Setlin sees Archbishop Coleman F. Carroll as a father to the Archdiocesan family — a father who must provide for his family just as do all family leaders.

"For all of us, the Archbishop is a spiritual father; but for those who are dependent on the ABCD, he is truly a real father."

RECALLING with an all-too-knowing smile the costs necessary to provide for an average-sized family, Setlin pointed out that the Archbishop must multiply those figures by hundreds to provide for his "family," and that he depends on South Florida Catholics to assist him.

"We have to realize

that we must give just a little bit more this year — in no other way can he meet his responsibilities," he said, relating statistics that show that as generous as Americans are, charity donations are actually a very small proportion of their net income. Therefore, he explained, a little increase in each person's donation would help the ABCD immensely while not digging deeply into the family's necessary funds.

Amid the Japanese art that he collected while in the Air Force in Tokyo, amid the law books and Kiwanis plaques, is a certificate showing Setlin's membership in the Serra Club.

Noting that all three co-chairmen of the ABCD are Serra Club members, he commented that vocations as well as charitable contributions rise in times of stress.

"WHEN TIMES are good, people don't seem to be as prone to look to their religion and charitable responsibilities," he said.

"But in times of stress, people get more closely united, more aware of their obligations. They become a little less materialistic."

So despite economic woes, Setlin firmly believes people will respond to the Archbishop's Charities Drive in increasing numbers this year.

"If we are going to take pride in what the Archbishop does, it is necessary for South Florida Catholics to assist him," he said.

Then maybe Setlin's view of the city will include a little more giving by those who can spare a few extra dollars to those so much in need.

THE LAST in the series of dinners will be served on Tuesday, Feb. 11 at the Hotel Breakers, Palm Beach.

The "Stay-at-Home" Sunday which has become traditional in South Florida as a time when parish community members remain at home to welcome a volunteer worker from their own parish and give them a pledge for the ABCD will be observed on Feb. 2.

A "Visitors Appeal" will follow on Sunday, Feb. 16 when winter residents and tourists who are entitled to avail themselves of facilities provided by the Archdiocese are given the opportunity to contribute to the ABCD.

All returns are expected to be made to the ABCD office at the Chancery no later than Wednesday March 5. A general report will be made during the Archbishop's Dinner on Wednesday, March 12.

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PEOPLE

"We acted democratically and fairly in abiding by our farm workers' choice . . . the UFW boycott will not persuade us to put our farm workers into a union that is not of their own choosing."

Ernest Gallo, defending his company's signing of a contract with the Teamsters rather than renewing the UFW contract.



Gallo

"The Catholic Church's view is that heads of Churches should be given special treatment in cases of conflict with the law."

Archbishop William Carw, apostolic delegate in Jerusalem, urging the release of Archbishop Hilarion Capucci from prison, where he is being held on smuggling charges.



Archbishop Capucci

"It has a great effect on people . . . as soon as a man fasts, there's a certain movement around him. The man who fasts begins to make his declarations and he is heard."

Shantidas, the leader of a nonviolent community in France. A Catholic, he has incorporated Gandhi's ideas into his lifestyle.



Shantidas

"It would be a terrible mistake to sell our people short because we're in a period of economic decline."

Archbishop Joseph Bernardin, NCCB president, speaking of the desire of Americans to help ease the world food crisis.



Archbishop Bernardin



Brown

"Every branch and department of state government must reexamine itself with a view toward eliminating expenditures not absolutely necessary."

New California governor Edmund Brown, Jr., telling of how his office is coping with the economic situation.



Father Hesburgh

"Most important to me as a priest and educator, our program is conceived in the tradition of forgiveness."

Father Theodore Hesburgh, president of the University of Notre Dame, in a commercial for the Presidential Clemency Board.

Protests lead to delay on food stamp cutback

By JIM CASTELLI

WASHINGTON — (NC) — Public and congressional pressure have led to a delay in the final decision on implementing proposed cutbacks in the food stamps program.

A Department of Agriculture spokesman said there was a flood of protests in the 2,500 public comments filed with the department about the proposed cutbacks. "Those have to be considered before a final decision is made," the spokesman said.

Norman Ross of the White House Domestic Council told NC News:

"We're leaving all options open" on the food stamp cutback proposal. He said the cutback was proposed by Secretary of Agriculture Earl Butz as part of cabinet officers' recommendations for budget cutbacks.

IF Butz's thinking changes, his recommendation could change.

"It's only a proposal," Ross said. If the cutbacks are approved, legislation will be introduced in both houses of Congress early in the next session (beginning Jan. 14) to overturn the cutbacks.

The proposed cutbacks would affect 95 percent of the 15 million people in the program, offering an average eight percent increase in the cost of food stamps. One- and two-person households, particularly the elderly, will be the hardest hit.

Sen. George McGovern (D-S.D.), chairman of the Senate nutrition committee, will introduce legislation to overturn the cutbacks in the first week of the new Congress. Forty-two other Senators joined him in sending a letter of protest to the President.

IN the House, 75 representatives protested the cutbacks in a letter to the Department of Agriculture, which administers the Food Stamp program.

Representatives Edward Koch (D-

N.Y.), Robert Berland (D-Minn.), Peter Peyser (R-Pa.) will introduce legislation in the House early in the session.

Support for the legislation is bipartisan and overwhelming, according to a spokesman for Koch. The legislation is given an excellent chance of passage, particularly in view of the liberalism of the incoming House, observers believe.

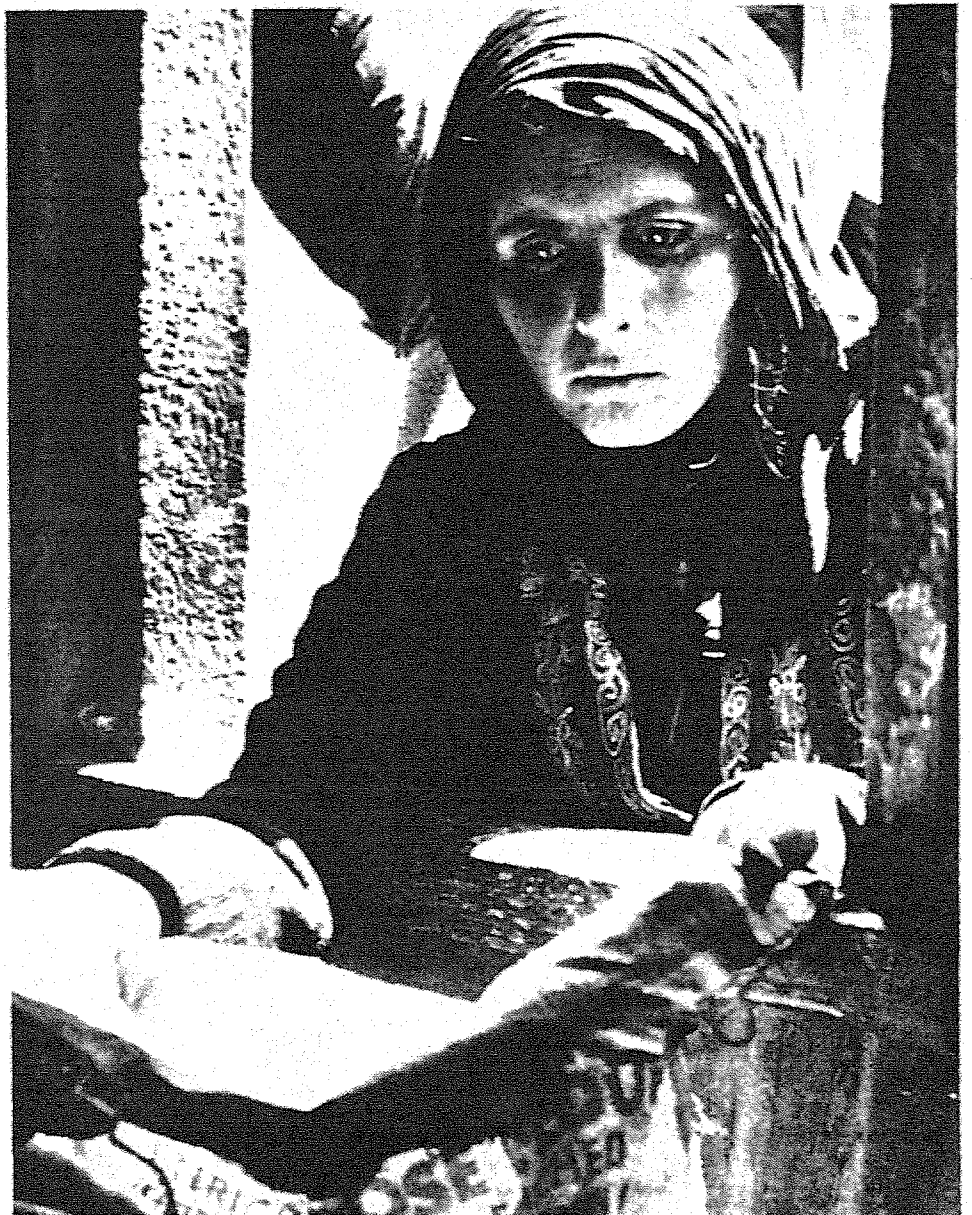
The cutbacks have been strongly criticized by church officials, including Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities, and several U.S. Catholic Conference officials. The pastoral plan on the world food crisis issued by the U.S. Bishops last November called for expansion of the food stamp program.

THE FOOD stamp cutback is designed to chop \$650 million a year from the program's budget. But the Community Nutrition Institute, an independent organization following federal programs dealing with food and the elderly, believes that a minimum of 10 percent of those in the program, including a million elderly poor, will be forced out of the program because they will have to pay either more than the value of the stamps they receive or just a dollar or two less than the value of the stamps.

For example, people with an income of between \$154 and \$194 a month who now pay \$35 for \$46 worth of food stamps would have to pay \$46 to \$58 for the same value in stamps.

If 10 percent of those in the program leave, the nutrition group says, another \$300 million or more a year would be withdrawn from benefits for a total of one of the largest income maintenance cutbacks in U.S. history and probably the largest in time of economic crisis, the institute said.

The institute also said the cutback would add to recession and unem-



Palestinian food crisis

A proposed budget cut for the United Nations Relief and Works Agency for Palestine Refugees (UNRWA) might mean that women such as this mother in Baga's camp will be getting even less in their ration allotment. It would be "a calamity" if the needed money could not be obtained, said Sir John Rennie, commissioner general of UNRWA.

ployment by taking money out of the local economy. Food stamp funds are "high velocity dollars," money in which is spent as quickly as it is received, stimulating the economy. The institute

said the cutbacks would take almost a billion dollars out of circulation nationwide; California, for example, would lose \$84 million, Illinois \$53 million, New York \$65 million.

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"The struggle is not yet over. The challenge of reconciliation and renewal, for the Church and for the nation, still remains."

These are the words of Sen. Edward Kennedy, addressing the recent convention of the National Council of Catholic Charities in Boston. Because he was addressing those Church leaders in America responsible for much of our charitable activities, the Senator's words have a natural application to charities at the local level as well.

Indeed, as we launch into our own Archbishop's Charities Drive, Sen. Kennedy's words are directly to the point: The struggle is not over.

GOOD WORKS never end, and when the economy is down, the people most in need are the bottom of the "down" zone. And when we who are asked to give are mentally down this adds to the economic problems involved in achieving success in maintaining our local charitable activities.

Kennedy points to a mental malaise due in part to three major events of the past decade:

- A divisive war that cost thousands of lives and left a destroyed society in Vietnam and bitterness among our own people that has shattered a faith in the rightness of national goals and judgment.

- Explosions in cities across the land as the blatant contrasts between affluence and poverty and between the avowed ideal of equality and the reality of racial injustice became more and more apparent to minorities tired of waiting while their racial pride increased.

- A constitutional crisis during the past two years as men in power abused their trust and fulfilled many of the most cynical expectations about what goes on behind closed doors at the highest levels of government. The problem caused by these events is

that they induce an attitude of apathy in the citizen, an attitude of isolation, of merely making it in one's own life because you can't really achieve anything through institutions like government or Church.

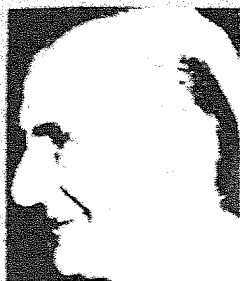
BUT, of course, this simply isn't true.

Institutions, like people, must err at times. But good is accomplished. Especially in agencies such as those supported by ABCD funds.

You need only see the quiet, unheralded work of the priests, religious and laypeople with the retarded, the elderly, the indigent, the families in trouble, the addict — real people with real problems whose lives are made better, even salvaged from waste, welfare or crime because of your giving, and you would know that productive, useful work does go on in the institution of your Church.

Only if too many of us give up should we really begin to worry about our ability to accomplish good things.

The Voice
of
The Holy Father



'Reconciliation with God... this is the work of Christ'

(On Jan. 1, 1975, Pope Paul VI addressed himself to the people of the world in his annual message for the celebration of the Day of Peace. A story on that message appeared in the Dec. 27 issue of The Voice. The following excerpt is taken from a complementary message which the Holy Father directed specifically to the faithful of the Catholic Church, the Bishops, priests and religious, on the same theme of reconciliation as the way to peace.)

Pray for restoration of unity

The message on Reconciliation as the way to Peace demands a complement, even if it is already known and present to you.

This is not only an integral part of our message, but an essential one, as you know. For it reminds us all that the first and indispensable reconciliation to be achieved is reconciliation with God. For us believers there can be no other way to peace than this. Indeed, in the definition of our salvation, reconciliation with God and our peace coincide; one is the cause of the other. This is the work of Christ . . .

. . . There will certainly come to your attention to text of our "Exhortation on Reconciliation within the Church," (See The Voice, Dec. 20, 1974) published at this time. We exhort you in the name of Jesus Christ to meditate on this document and to try to draw therefrom resolves of reconciliation and of peace. Let no one think that he can escape these inevitable demands of communion with Christ — reconciliation and peace — by clinging to long familiar positions which are in conflict with Christ's Church. Let us rather aim at this: that each and every one may make a new and sincere contribution to the filial, humble and positive building up of this Church. Shall we not perhaps recall the last words of the Lord in explanation of his Gospel: ". . . may they be so completely one that the world will realize that it was you who sent me?" Shall we not have the joy of seeing brethren who are loved and far away come back once more to the old and happy harmony?

We shall have to pray that this Holy Year will give the Catholic Church the inexpressible experience of



Boy singers (foreground) wave enthusiastically as Pope Paul leaves St. Peter's Basilica after celebrating New Year's Mass. The pontiff met later with representatives of the international choir. At the Mass the Pope deplored the "fearful increase of organized crime" that threatens innocent people.

the restoration of the unity of some groups of brethren, already so near to the one fold but still hesitant to cross its threshold. And we shall pray also for the sincere followers of other religions, so that there may develop the friendly dialogue that we have begun with them, and so that, together, we may collaborate for world peace.

And above all we must ask God to give us that humility and love which will endow the clear and cons-

tant profession of our faith with the attracting power of reconciliation and the strengthening and joyous charism of peace.

And with our greeting and blessing: ". . . that peace of God, which is so much greater than we can understand, will guard your hearts and your thoughts in Christ Jesus."

From the Vatican, Dec. 8, 1974.

(The following are further excerpts from the Apostolic Exhortation on Reconciliation within the Church, dated Dec. 8, 1974.)

All should take active share

It is . . . necessary that everyone in the Church . . . should take an active share in a common effort for full reconciliation, so that in and between them all there may be reestablished that peace which is "the nursing mother of love and the begetter of unity." Let all then show themselves to be ever more docile disciples of the Lord, who makes reconciliation between us the condition for being forgiven by the Father and mutual charity the condition for being recognized as his disciples. Whoever therefore feels that he is in any way implicated in this state of division, let him return and listen to His own voice irresistibly insisting, even when he is about to pray: "go and be reconciled with your brother first."

Fraternal correction a start

This openness to others, sustained by the willingness to understand and the capacity to make sacrifice, will give stability and order to the performance of that act of charity commanded by the Lord: fraternal correction. (Mt. 18:15).

Given that this can be done by any one of the faithful to every brother in the faith, it can be the normal means of healing many dissensions or of preventing them from arising. In its turn this impels the one who corrects his brother to take the plank out of his own eye, lest the order of correction be perverted. Thus the practice of fraternal correction becomes the beginning of encouragement towards holiness, which alone can confer upon reconciliation its fullness. This fullness consists not in an opportunist making of peace which would conceal the worst of enmities but in interior conversion and in the unifying love in Christ which flows therefrom, such as is effected principally in the sacrament of reconciliation, Penance, whereby the faithful "obtain pardon from the mercy of God for offenses committed against Him. They are at the same time reconciled with the Church, which they have wounded by their sins," provided that "this sacrament of salvation . . . is, as it were, rooted in their whole life and is an impulse towards more fervent service of God and fellowmen."

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Letters to the Editor

Disputes writer's stand

Editor: As I sat and read the Voice this morning, Jan. 2, 1975 I was brought back to the good old days when sin was sin and life was simple and the conscience of the people lived in the local Rectory.

I thank God that Rev. Gettelfinger (whose letter appears in the Jan. 3, 1975 issue) can feel so certain that he is not like the rest of men and that he will beckon to the rest of us from his road to heaven and show us the way.

I will not even comment on his recipe for instant mortal sin since it seems a little simplistic. However, these thoughts just crossed my mind. "What happened to the other eight commandments?" "Since most people never commit a wilful murder we don't have to worry about that either." The only other thing this brings to my mind is, "What a lousy way to start the New Year."

If this is the garbage we are going to find in the Voice then we may as well subscribe to the Wanderer.

Father Stephen A. O'Connor
Assistant Pastor
St. Rose of Lima Church
Miami Shores

(Note: The letters column is a forum for diverse opinions and the editors believe there would be no purpose in having such a column if only those views conforming to Voice editorial views were printed. — The editors)

A real card

Editor: My very close friends here in Pompano Beach, Mr. and Mrs. M. G. Sanchez, sent their friends the enclosed Christmas card which I feel is something especially important in today's materialistic world.

I am passing this along to you because I was so impressed with the thoughts expressed.

Here is what the card said:

"For sometime we have been considering our priorities. It has occurred to us that the money spent and the natural resources used to convey our Christmas message telling you of your enrollment in the Holy Sacrifice Of The Mass is not needed. We have decided, beginning this year, to have Christmas Mass offered for our

friends without the usual announcements. We shall instead, give the money saved on printing and mailing to those in need. We believe this is more in keeping with the spirit of the season for sharing. We hope that in years to come you will think of us, as with a warm feeling of affection, we share the Holy Sacrifice Of The Mass offered for you on Christmas Day."

John McGinn
Pompano Beach

Fr. Greeley denounced

Editor: This is a denunciation of Rev. Andrew Greeley's article, "Hail Mary," in the N.Y. Times Magazine (Dec. 15). Some naive readers may fail to recognize the distortions, since Father Greeley is a regular columnist of The Voice. This, they feel, cloaks him with respectability.

Father Greeley waters down Mary to cater to this "Secular World" and to aid the cause of ecumenism. How fruitless at a time when leading Protestant theologians are admitting the error of that same stand and are urging that Mary be accorded her proper role.

Father Greeley's whole presentation, from the clutter of faulty theology to the misrepresentation of the intent of Vatican II documents, makes the title a study in blasphemy. There are so many substantial and more balanced writers on The Voice. Perhaps we could hear from some of them on the question of Mary.

Mary C. Borgers

Equality in Ireland

Editor: Following the momentous events that occurred in Ireland from 1916 to 1921, which involved physical force and political activity,

The Voice reserves the right to edit letters for space requirements, and all letters must include signature and address.

Ireland broke the chains of servitude and established a republic. People, regardless of color or race, who suffered throughout the world from colonial oppression, were inspired to follow the example. From then on, empires crumbled and men became free.

Unfortunately, not all Ireland became free and today Britain and her settlers, supported by her army, clings to the six northern counties. It was sad for Ireland to have to tolerate this situation for 50 years and to have it still continue but in this age its end is certain. The end is in sight because what can the Orange extremists gain when Britain and her subsidies withdraw?

In order to prepare for that day, Irish Catholics, especially the clergy, must cease making the Irish constitution a vehicle for promoting Catholic dogma and prepare to welcome a large body of hardline Protestants into full citizenship of the Republic of Ireland. Ecumenism requires no less.

Laurence Kelly

War of the minds

Dear Editor: We are at war, and this war is not made of guns or bombs, but it is a war to destroy the minds and hearts of children and all human beings.

Just look at the facts. Divorces are up; we can't entirely trust many scientists, psychologists or psychiatrists. They are twisting our thoughts. Our well-being is being threatened and before long we will find ourselves in a corrupt world.

Psychologists and psychiatrists try their best to mold us like robots and remove our individuality. If they were really sincere, they would have joined in helping us to preach discipline and to strengthen us. Instead, they are responsible for permissiveness.

With the pretense of a better lifestyle, many have decided to break the Golden Rule and Ten Commandments, figuring they know better.

But little do they really know that breaking the rule we just cheat ourselves of the best of everything in life. Because of this attitude, young people are more confused than ever.

Mrs. Irene Olivieri

By Msgr. James

J. Walsh



Food crisis: What we should do about it

The food crisis has kept the subject of fasting in the news, and it seems likely to remain there, at least for awhile. However, there is reason to doubt that the idea of cutting back on the quantity of food one takes for the good of a less fortunate neighbor is catching fire. Reports around the country have been rather confusing.

At the University of Wisconsin-Milwaukee before Christmas holidays began, a campus ministry group of students urged everyone to "go without food, give the money you saved to the world's hungry." Despite extensive advertising and preparation for the day-long project, the results were disappointing. Only \$300 was collected.

The cause of the minimum success, according to most students, was apathy. Someone pointed out that whereas many collegians in the 60s were giving up comforts and free time, and even risking their lives in the civil rights movement for justice, now they "just don't care." They hear of the reports of the starving, suffering people in several countries, but, as one coed said, "They've got their classes and are wound up in their little worlds. The majority of people come here, go to class, leave, and that's it."

TIME magazine, however, had more optimism in its report. It told of a dozen Methodist teenagers' observing a 36-hour fast, taking only a glass of juice. At Notre Dame University over 1,000 persons had a dinner of rice and tea, and thus were able to donate more than \$1,500 to the hungry.

This attitude, it seems, could become widespread. People are genuinely concerned about conditions elsewhere, where human dignity is ignored or human life threatened. We need a spark of some kind to get us moving as a crowd.

Recently a very knowledgeable priest who is

considered an authority on the food crisis spoke sharply to a Senate committee. Father J. Bryan Hehir, associate secretary of the committee on international justice and peace, said recently: "Our experience, including special collections, conferences and community action, indicates



that even in the face of scarce food domestically, the majority of Americans are not willing to accept starvation for millions abroad as a tragic but inevitable fact; there is support in the public for an aggressive program to meet the savage

specter of starvation; that support can be crystallized by a coherent, intelligible food policy."

Father Hehir's main point was that the Ford Administration has been lagging "behind the trend of public opinion", where the food crisis is concerned.

OUR Church leaders have shown keen concern the past few months. The bishops, you will recall, in their November meeting in Washington called on Catholics voluntarily to fast two days a week in order to pass on that saving to the needy. They made no binding regulation, such as we knew in the past. They appealed to us as Christians to show compassion for those less fortunate and on our own, according to our circumstances, to do what we can for others.

After that Washington meeting, Bishop James S. Rausch, who is general secretary of the National Conference of Catholic Bishops, wrote a letter to President Ford, urging immediate "release of substantial quantities of food to relieve the frightful conditions of hundreds of thousands of people suffering from starvation and malnutrition." He also strongly advocated that whatever national legislative programs are formulated they be planned "in the context of justice."

He echoed the conviction of Father Hehir that the people are more than ready to respond. He wrote: "We feel that the American public will react responsibly to a national call to modify their consumption habits and thereby release additional food supplies for humanitarian purposes . . ."

This is a critical matter which we should not allow to drift to the back of the head and be ignored as we grow more and more concerned about our own economic problems.

FATHER JOSEPH M. BORG
FOUNDING PASTOR
 1948-1970
ST. FRANCIS OF ASSISI
MEMORIAL AUDITORIUM

It was a time for memories

RIVIERA BEACH — It was definitely a time for nostalgia and memories when St. Francis of Assisi's recently renovated school auditorium was dedicated in the name of the founding pastor last Sunday.

Long-time parishioners recalled how in the late 1940's a zealous priest, Father Joseph Borg, was assigned to establish a new parish here which extended from 36th St. in West Palm Beach to the Loxahatchee River in Jupiter. Their memories are still vivid of the dedicated and devoted layman, papal Count Frank J. Lewis, pioneer parishioner who with his wife, Julia, donated the parish property and the church building and continued to be parish benefactors.

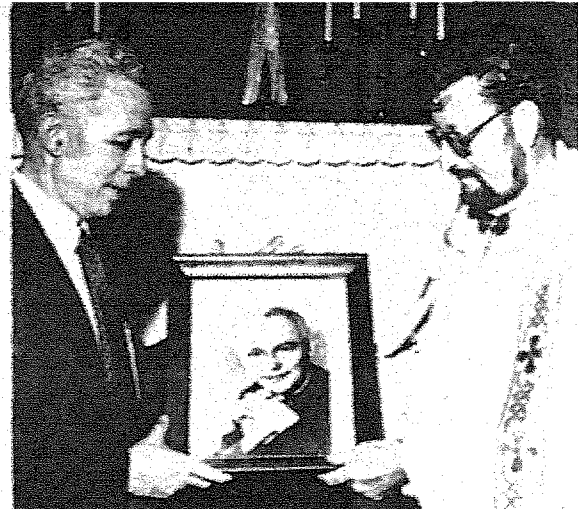
Spanning the years between humble beginnings and the flourishing parish community which thrives today was Florida Senator Philip D. Lewis, K.S.G., a son

of Count Lewis, who spoke briefly during the rededication ceremonies.

Mr. and Mrs. Anthony Borg, brother and sister-in-law of the late Father Borg, who retired from his pastorate in 1970 and died three years later, also were guests of honor during the ceremony where Father Vincent Sheehy, present pastor, blessed and renamed the auditorium, the "Father Joseph M. Borg Memorial Auditorium."

JUST 10 days before on Christmas Eve, the 25th anniversary of the first Mass celebrated in the parish church, Father Sheehy rededicated the church whose recent renovations include 18 new faceted glass windows, 12 custom-designed oak doors and new aluminum grillwork on the outside.

During the 22 years that Father Borg was pastor, four new parishes were established in the area served



FOUNDING PASTOR's portrait is admired by Father Vincent Sheehy, pastor, St. Francis of Assisi Church, Riviera Beach, and Florida Senator Philip Lewis, whose father donated the parish property and church building.

by the parish in 1949.

Today St. Francis of Assisi parish, with a fully-accredited school which includes kindergarten and eight grades taught under the direction of the Teresian Institute, a cafeteria, rectory, and auditorium, serves members of a parish community who live not only here but in Lake Park, Palm Beach Isles and Palm Beach Shores on Singer Island.

Father Sheehy is aided by three assistant priests in ministering to the spiritual needs of parishioners who for the first 10 years of the parish's existence were served only by Father Borg with occasional help in the winter from visiting clergy.

He's taught it — and done it

Helping people — he has taught it, done it, and now he is administering a program to teach others to do it.

Dr. Bernard E. Qubeck, newly appointed director of Human Resources degree programs at Biscayne College, brings an extensive background in his subject matter and its administration, as well as a knowledge of Latin American culture which is sure to help him in his job.

"Human Resources," Dr. Qubeck pointed out, "is the fund of knowledge, education and experience that any individual has and can draw on to be a functional citizen in society."

THE division of Biscayne College which goes by that name is geared to developing skills and teaching data to people either already in, or about to enter, "helping professions" such as family counseling, juvenile delinquency, counseling and guidance, and services to the aged.

So the idea of Dr. Qubeck, who comes to Biscayne from his position as associate professor in the educational psychology department at the University of Miami, is to "allow the people to function as practitioners and follow the academic work at the same time."

This involves the stu-



Dr. Bernard E. Qubeck

dents' relating the newly-learned classroom theory to practice, reinforcing their work by understanding the theory behind it, he explained.

Dr. Qubeck, who holds an Educational Specialist Certificate in Education Research and a Ph.D. in Educational Administration and Sociology from Miami (Ohio) University, uses his own human resources to help others cope with problems within the educational system.

HE is working, along with Dr. Robert Simpson of the University of Miami, on a 15-week seminar program to help Spanish-speaking school administrators understand administrative procedures followed in the United States.

He is aiding teachers

planning to go to American schools in Latin America, helping them understand the culture in which they will be living and their roles as goodwill ambassadors for the United States.

Recently a group of Brazilian educators met with Dr. Qubeck to discuss plans for forming a community college system in their country, and he is working with the Ford Foundation on surveying the needs of Caribbean nations to develop their own teacher training programs.

He served for six years as headmaster of an English-speaking school in Italy for children of nuclear scientists on a project there, and has served as consultant to educational systems in 24 foreign countries.

With all these activities filling his days, Dr. Qubeck still finds time to relax by playing string and woodwind instruments, a talent that goes back to his days as president of the Catholic Bandmasters Association, a group which encourages band music in Catholic schools.

Where does he find time to do all these things?

"By working about 20 hours a day!" he laughed, and left for yet another meeting with a group who needed his help.

Charities guide book issued

WASHINGTON — (NC) — The National Conference of Catholic Charities (NCCC) here has published a "Call to Action" — an extensive guide for Catholic Charities and other social agencies that examines ways to increase social awareness and social action in communities.

The 114-page book discusses the rationale behind "convening" and models of the convening process at the national, regional, state, diocesan, parish and agency levels.

"Convening," the book explains, is a twofold process — educating a group to a new level of social awareness or social consciousness, and recruiting members of that group as active participants in social action programs.

According to Father Vincent Mainelli, associate director for convening at the NCCC and editor of the book, "Convening has been adopted by the NCCC as one of its major roles. We use the term in an admittedly special sense. We mean by it more than community organization, because we stress the educational component leading to Christian social awareness. And we mean more than social justice education, because we include the dimension of action for social justice."

The case-study models of convening at various levels, which make up the bulk of the book, highlight the role of convening as a method of giving a new spirit, a new sense of goals, and greater effectiveness to agencies or social action projects.

HOW TO FEEL BETTER WITHOUT DIETING

Here's food for thought: in these days of overweight and over-worry, you can nourish your spirit and find a special peace of mind by extending your love to the helpless and hopeless all over the world. Starved and desperate, they hunger not only for food—but for the comfort of the Word of God. Help us bring them hope and happiness in the knowledge of God's love. You'll find you feel better, too.



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"Dignity. That's the key."

And the way for the recovering alcoholic to have dignity, says Father Ross Garnsey, is through a "family" kind of environment, even though he may be in a custodial situation away from his real family.

Believing this, Father Garnsey, with the help of some friends he had brought through alcoholic tribulations, founded Bethesda Home, a place projecting that desired dignity and familiar atmosphere.

"OUR BIGGEST asset is the family feeling we have here. The highlight of the day is our evening dinner, all gathered around the table like a family.

"What the alcoholic needs is love, pleasant surroundings, nice meals and people who care about him," says Father Garnsey, a soft-spoken, understated man whose quiet manner suits the calm environment he wants for his clients but which also belies the firmness of a man dealing with all the problems that can be bonded and corked.

Now stationed at St. Louis Church but working mostly at Bethesda, he started toward his present direction while doing counseling at Visitation Parish, Family Services and a couple of other assignments along the way.

"I NOTICED that a lot of the people I was counseling had drinking problems and needed

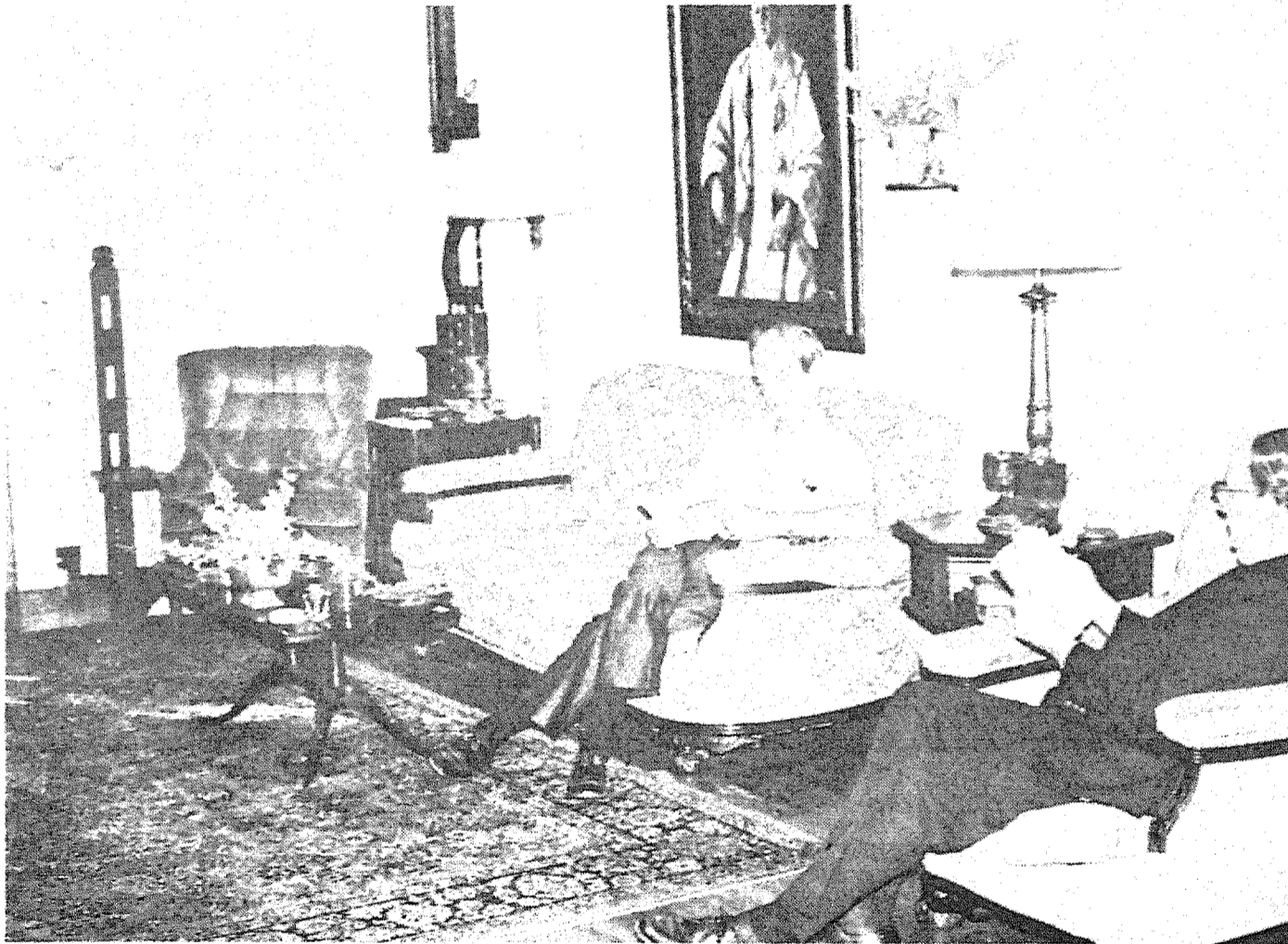
more than just counseling. They needed protective care for weeks or months. I was doing practically two fulltime jobs and I felt I should go all the way into this, so three years ago some friends and I got this house." The Archdiocese's ABCD program has joined in with staff counselors, aid and building expansion.

The name Bethesda comes from John, Chapter 5, referring to a building in Jerusalem where miraculous cures were to have taken place in a fountain and where Jesus cured a hapless man who had been cripple for 38 years but couldn't reach the healing fountain waters.

Bethesda makes use of all the usual Alcoholics Anonymous, Al-Anon and Alateen programs, including two counseling sessions and group sessions daily and AA meetings in the evenings attended by many former residents as well as those still in the house.

THE HOUSE, a block off Biscayne at 26th Terrace, is not fancy but is rich in warmth and used but homey furnishings, some left behind by the former owner, including the carved Philippine mahogany dinner table (refectory design) which expands double, wrought iron dividers, soft, well-used chairs and sofa, oil paintings done by former patients or relatives and stained-glass Tiffany windows over the stairway.

The facility has a TV room, cards, books and is on a pleasant residential street.



HOMELY, family atmosphere, including a pleasant living room and a stained glass window help clients through problems with the bottle.



EXPANSION into the building next door is under way with Father Garnsey and helpers renovating the structure for more live-in rooms and counseling space.

"And there is also Yogurt," said Father Garnsey, referring to a cute black dog that jumped on the couch and cuddled up to him. "Yogurt loves people. We found him and brought him here as a mascot. There isn't anybody in the neighborhood he doesn't know."

Speaking of the Bethesda program, he said, "Our people here are not Skid Row types. They come from all backgrounds, clergymen, lawyers, workmen. That painting (pointing to a rich oil portrait) was done by the wife of a doctor who was here. That other painting was by a former patient."

The Archdiocese provides two counselors, a secretary and cook and has just purchased the house next door to provide a major expansion, testifying to the success and need for the program.

"WE BELIEVE our approach here fits in well with the AA philosophy and we also work with the client's family at home. Many times the non-alcoholic spouse needs just as much help as the alcoholic. And the youngsters need to understand the sickness so they can learn to love and not hate the parent, and to develop their own personality under the circumstances.

"But our basic idea is to provide dignity and a home environment here while the resident is getting therapy and counseling," said Father Garnsey as he stroked Yogurt lovingly.

It would seem that the Miami Bethesda is living up to the example of its forerunner, the Jerusalem Bethesda, substituting love and understanding for miracles to work its cures in the year 1975.



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

Did CIA run a U.S. 'Gestapo?'

For several years we have been hearing rumors about the CIA and its clandestine efforts to spy on U.S. citizens. Now we have something more than rumors.

A front-page article in the N.Y. Times divulges some rather frightening revelations about a branch of the much controverted department. This particular branch was apparently a full-fledged Gestapo in the 50s and 60s, possibly in the domestic life of Americans.

The CIA is forbidden to operate a counterintelligence agency but this unit of the department did just that. They claimed, according to the Times, that they were attempting to frustrate foreign agents who were said to be infiltrating anti-war groups. The special unit was a secret police, authorized by the CIA to follow and photograph participants in anti-war demonstrations. The CIA also set up a network of informants to penetrate these groups. Altogether, about 10,000 U.S. citizens' records were in the unit's files.

VERY LITTLE can be learned about the procedures of the unit except that they were kept secret from other CIA units. According to The Times, the man immediately responsible for the unit was a James Angleton. A botanist, and former editor of a poetry magazine at Yale, he is described as having a cold-war mentality, the kind of "spook mentality" that sees conspiracies everywhere. The Times said that he felt that many members of the press had ties with the Soviet Union.

Angleton has resigned as head of the CIA's section on "sources and methods of intelligence," a devious way of saying that he and his associates insured that foreign intelligence agents did not penetrate the CIA.

The "spook mentality" is of course no stranger to U.S. history. After World War I, Attorney General A. Mitchell Palmer led a witch-hunt for Bolsheviks in America. He focused however not on college students but on immigrants. During the Vietnam War, we

encountered the same paranoid mentality in Catholic circles. Some of our best friends claimed that anti-war demonstrators were unquestionably Communists or dupes of Communism. Fifty years after Attorney



"The special unit was a secret police, authorized by the CIA to follow and photograph participants in anti-war demonstrations... About 10,000 citizens' records were in the files."

General Palmer's witch-hunt, we were surprised to hear about Communist "spooks" on the campuses but apparently Angleton found them everywhere. A former CIA official remarked that Angleton "believes that foreign agents were behind the student movement but he doesn't know what he's talking about."

WHY all this feverish anti-Communist activity on the part of the CIA with the FBI itself already on the scene? The New York Times report had it that the CIA decision to engage in break-ins, wire-taps and similar violations of law reflected a long-standing feud between the CIA and the FBI. One FBI man was quoted as saying "The CIA was never satisfied with the FBI and I can't blame them. We did hit-or-miss jobs." There seems to have been a personal antipathy towards Edgar Hoover on the part of certain top CIA officials.

The U.S. public has been so painfully distracted by the recession that they have been giving little thought to the Watergate affair. Possibly some Americans have felt that the recent elections were a sufficient rebuke to the members of the Nixon Administration who had any connection with the scandal. The New York Times revelation, however, opens up the can of worms once again. There will undoubtedly be wide-ranging Congressional investigations into any possible link between the CIA and the Watergate affair.

It is the CIA, however, that stands to suffer most from the coming inquiries. Many Americans will be so hard-pressed by inflation that they may give short shrift to the whole controversy but it seems probable that the majority will react angrily against a CIA unit's resorting to police state methods on the U.S. scene. We are not yet ready for a Gestapo.

It does seem likely that this unit will be struck down by Congressional action. Possibly even the CIA itself might be disbanded for violating its charter.

'Man shouldn't try to make plans for the Lord'

By FATHER JOHN T. CATOIR

Come to me all you who labor and are overburdened and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble of heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.

There are some who hear these words instant magical relief for their pains and sorrows. Being quickly disappointed they move on to seek relief elsewhere; they are like the stony ground on which the seeds fell but took no root.

Others see in this gentle teaching from Jesus a much deeper message, one touching their very life and destiny. The gospel message goes to the heart of our religious life. If we understand it properly it can release enormous power for us. Christ does not waste words, nor does He deceive us. He is the Way; He is the Lord.

Most people do not realize that they battle their way through life not asking the Lord what He wants, but determined to carry out their own goals and objectives. They don't really know how to turn it all over to Him, to surrender every-

thing. They push and pressure to get what they want and they learn the hard way that life does not easily bend to their will.

EVEN SO, they cling to their battle plan, convinced they are on the right path, following the right way. They do not ask the Lord to show them what He wants; they only turn to Him to get His support. They want Him to fit right in with their ideas and make their dreams come true. This is normal human behavior. It's not bad; but neither is it Christian.

Experience teaches us that ups and downs, sickness and death, are part of every life. Jesus does not come to exempt us from the human condition. He comes to save us from eternal damnation. Jesus says, "I am the Way." It is we who must surrender to His Way. Our life is not really our own to do with as we please.

"Learn of me for I am gentle and humble of heart." What we must try to learn is how Jesus dealt with God the Father. Jesus surrendered His life to the Father. The Father did not give instantaneous relief; He allowed the pain of His Son's life to continue. Christ shouldered the yoke that was placed upon Him in a spirit of joyful accep-

ance, not in a mood of grim resignation. The same Spirit that enabled Him to do this is in us right now. It is the enabling Spirit of God which gives us the strength to surrender. This is what the Lord asks of us. "Shoulder my yoke . . . and you will find rest for your soul." It is His plan that enables us to bear good fruit. Our plan of life will be good and worthy only insofar as it conforms to His will. "Seek and you shall find; knock and it shall be opened to you."

DO you ever ask the Lord what it is He wants

Continued on page 9

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Compassion, yes — remarriage, no

What is certain beyond any doubt is that the Church's teaching on the question of the indissolubility of marriage is absolutely unchanged.

What is equally true is that in the last year there has been a major campaign waged against the Church teaching.

Not long ago America proposed that there be a reform of the discipline of the Church to allow Catholics who have divorced and remarried to be officially readmitted to full communion in the Church.

THIS should be permitted the Jesuit magazine said, when four conditions have been fulfilled: that the first marriage be irretrievably lost; that present methods of official reconciliation be unavailable; that parties to the second marriage have demonstrated by their lives they have a sincere desire to participate fully in the life of the Church and that there be solid grounds for hope the second marriage, even though it cannot be officially celebrated as yet by the Church, will be in all other respects a Christian marriage.

Certainly the proposal is born of compassion. There are hardly any of us who do not know some divorced and re-married Catholics who are still faithful in all other ways to their obligations as Catholics. There are among these people many who seem to have excellent relationships in their second marriages, who keep a love for the Church and who would very much want to be received back into full communion in the Church if it were possible.

So because we do have compassion, it is natural that we should want this for them. But the question is whether the compassion may not lead us into error and that with the worthiest of intentions we might do harm to souls rather than good.

FIRST of all, it may be possible

to claim that what is involved is not a refutation of the doctrine of the indissolubility of marriage. But the truth is the effect would certainly be to suggest clearly that it does refute that doctrine.

We can know this from an examination of what has happened in other churches. Once the doctrine of

Finally there comes a time when no distinctions are drawn, re-marriage of divorced persons is permitted in all cases. Individual clergymen may continue to hold to the stricter rule but an obliging clergyman can be found.

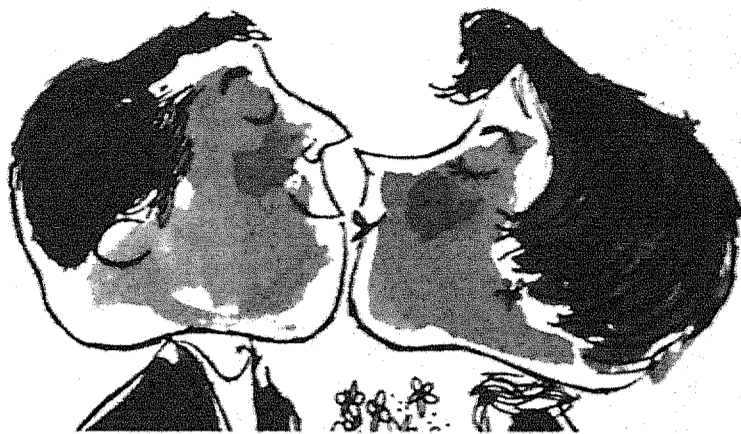
But then the America proposal does not really seek to change the

saved. The Church recognizes this and permits legal separation but those involved know that while they may remain in communion with the Church so long as they do not re-marry they are outside the communion of the Church if they do re-marry.

BUT the knowledge that, once their first marriage is irretrievably lost, they might remarry with the ultimate expectation they might return to communion with the Church could not help but influence those in the situation to end the first marriage and to enter into another.

Certainly all those who understand our present society recognize there is a tremendous attack on the family and even on the very idea of lasting marriage. Does anyone believe that if such changes in discipline were allowed that either marriage or the family would be strengthened? If, as is true, there are many divorces and remarriages among Catholics now, then who could doubt there would be more once the discipline wavered?

But then these are pragmatic considerations that indicate the danger of changing the discipline. The only really important fact is, as the Vatican's L'Osservatore della Domenica said, "The doctrine of indissolubility of matrimony has been and is constantly upheld by the Church's magisterium in faithful harmony with Christ's teaching."



the indissolubility of marriage was taught in almost all churches. But one by one they have diminished the teaching. The first step was to allow re-marriage only for the innocent party in a case of divorce for adultery. But then the question was raised as to whether the innocence could clearly be established since a broken marriage usually involves some culpability on the part of both members of the marriage.

doctrine of indissolubility but only to allow reconciliation of divorced Catholics once certain conditions have been established.

The motivation, the wish to see Catholics receiving the Sacraments again, is understandable. But what would the effect be? Supposing there is a Catholic couple with a marriage in difficulty. Perhaps there is already another party involved.

Sometimes marriages can't be

A people of God Mass

By JOE BREIG

My parish (like most Catholic parishes) is an across-the-board sort of thing. It is universal, like the Church. It embraces all kinds and conditions of human beings, of all ages. It mingles conservatives, progressives, liberals, radicals, gung-hoers and standpatters — not to mention cheapies who won't help support it.

Nevertheless, somehow, in fits and starts, and with blunders along the way, the parish is moving in the direction pointed by the Second Vatican Council. It is becoming a "People of God" type of community, a pilgrim parish in a pilgrim Church; and for this gradual change, the liturgy is largely responsible.

Looking back in time, it seems incredible that only 10 years ago — and for centuries before that — the liturgy separated the people from the priest, and in considerable measure the people from one another. G. K. Chesterton described the reality in a striking phrase: he said that a congregation worshipping in a Catholic church was "a crowd of hermits."

How right he was. "A crowd of hermits." The priest was a recluse with his back turned to the people, offering the Mass as if it were his private devotion, and reading the prayers in Latin, which nobody understood. Meanwhile, the mob of anchorites in the pews either prayed the Rosary, or stared into space, or tried frantically to keep pace in an English translation in the missal.

PRIESTS and people — a crowd of hermits. Solemn hermits, too — solemn, silent solitaries. The only sound in the church was the Latin voice of the priest, and two or three times the altar boy's bell-ringing.

The whole point of the Mass is that God has become one of us in our human nature for our Redemption; but in those days the Incarnation was taken grimly. In the presence of Christ, even though He is our brother as well as our Maker, no one spoke, or smiled, or greeted fellow human beings. Even children were scolded or ear-twiggled into kneeling still.

Only 10 years ago, that was. But in light of the changes that have come about, it seems centuries. Tremendous changes. And so, in our across-the-board parish, I took part in a Christmas vigil Mass which had been heralded, in the parish bulletin, as a parish family celebration for everybody from one day of age to 100 years.

The pews and the aisles were filled to overflowing. A guitar-accompanied choir sang zestfully, beautifully and with vigorous reverence. And when, after the Gospel, the priest invited the youngsters present to come to the sanctuary, it seemed that children sprang out of the walls and up through the floor.

When they were all in place around the altar of their brother-Redeemer, the priest, instead of preaching at them, simply retold the Bethlehem event, the good tidings of great joy which is for all people.

Then the children sang "Silent Night." This is the one hymn in which I cannot join. I cannot sing it without weeping; and I am not humble enough to want people staring at me for a sentimental old fogey. But if anyone tries to tell you that the Second Vatican Council is not on the march, don't you believe it. The council is marching — and has come a long, long way in 10 years.

'Accept Lord's plans, don't plan for Lord'

Continued from page 8

of you? Are you really Christian enough to put Jesus first in your life: to make Him the Lord of your future; to pick up your cross and follow Him? Are you terrified that He may ask something foreign to your present set of values and tastes? Are you afraid to give up your sin, your inappropriate involvements, your dark feelings? Most people like to think of themselves as being in tune with Jesus, but their life leaves much to be desired. Their spirit is not full of joy, peace, love — they are filled with resentment, hostility, fear — and they cling to these negative feelings, too proud to surrender everything to Jesus.

Do not expect to be given the peace of Christ, or have your yoke made easy and light if your yoke is your own creation. His yoke is of divine creation. He tells us to shoulder His yoke. In His will you will find your peace; through your commitment to Jesus you draw the power you need to move on to His glory. Indeed His yoke is easier and lighter than any you could fashion for yourself. "Come to me," says the Lord, "and I will give you rest."

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By Father
Eugene H. Maly

GOSPEL (Baptism of the Lord; Jan. 12, 1975).
Isaiah 42:1-4,6-7; Acts of the Apostles 10:34-38;
Matthew 3:13-17.

The whole of creation is caught up in the forward sweep of history towards a goal. This is a basic biblical conviction. Of course, it is not just a natural evolutionism. It has, rather, a dominant religious dimension, since the goal is God's total reign over all creation. And in response to that reign there will be peace, justice, the fullness of relationship between man and his fellow-man and man and God.

'The early Christians had no doubt that God had come in visible form in Jesus Christ.'

There is another important aspect of this conviction. The goal will be achieved through the work of an individual especially chosen by God. In the Old Testament the individual is known variously as the son of David, the servant of God, the prophet like Moses, the Messiah (that is, the anointed one). As Christians we know Him as Jesus Christ. Through His life, death and resurrection, God's reign has been made manifest.

THE NOTION of a specially chosen one arose relatively late in Israel's history and developed gradually. By the time of the writing of our first reading (Babylonian exile, 587-538 B.C.), other prophets had already spoken about one who was to come to save His people. They had described Him as a royal figure, the son of David.

Our first reading describes Him as a servant, one who does the will of God. Thus is the notion of obedience to Another introduced into the concept of the Messiah. And the theme of obedience plays a large role in Jesus' concept of His own mission, obedience to the Father. The theme has its roots in the servant figure.

Still, there are royal, priestly and prophetic

Prayer of the Faithful

Baptism of the Lord Jan. 12, 1975

CELEBRANT: Baptism has made us children of God. Therefore we can boldly address Him as our Father.

COMMENTATOR: The response will be: Father, graciously hear us.

COMMENTATOR: That all men may come to believe Jesus is their Savior and Heaven is their lasting home, let us pray:

PEOPLE: Father, graciously hear us.

COMMENTATOR: That those who have thrown away their spiritual inheritance may humbly seek to find it again, let us pray:

PEOPLE: Father, graciously hear us.

COMMENTATOR: That parents and children may so support each other in trust they will create an atmosphere of peace in the home, let us pray:

PEOPLE: Father, graciously hear us.

COMMENTATOR: That the victims of many disasters in the world may be given relief and strength from compassionate people, let us pray:

PEOPLE: Father, graciously hear us.

COMMENTATOR: That those who are searching for God may come to know Him in the power of the Spirit, let us pray:

PEOPLE: Father, graciously hear us.

CELEBRANT: Our Father in heaven, grant us the grace to appreciate the dignity and power Baptism conferred on us. Let us always strive to live worthily in gratitude for this gift. We ask this through Jesus, your Son, our Lord.

PEOPLE: Amen.

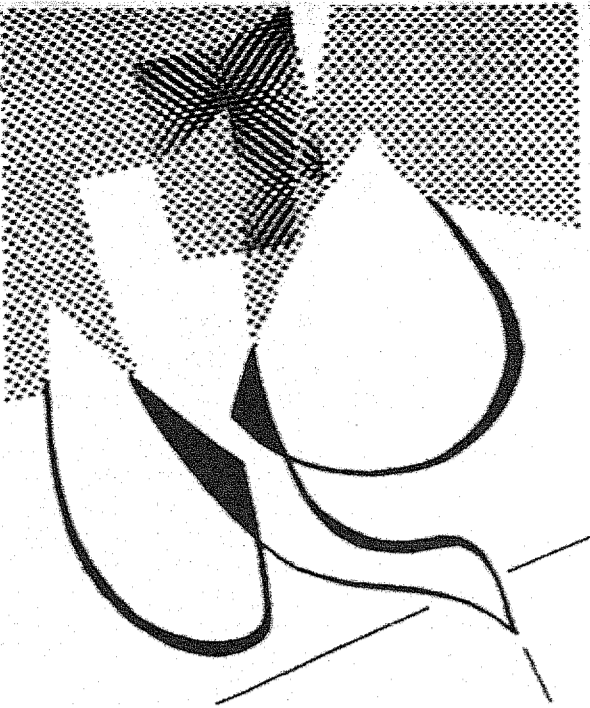
aspects of our servant figure. He will "bring forth justice to the nations." "Justice" here is a technical term and is used almost exclusively of rulers and priests. The servant will effect this for "the nations," that is, for all people, not just for His own.

The servant will do His work quietly and with abounding mercy for all. His final goal is salvation, not destruction. Moreover, the coastlands, meaning the pagan lands of the Mediterranean world, "will wait for His teaching." This "teaching," in the Old Testament, is given only by prophets and priests.

WHEN we read these lines as Christians, together with the further description of the servant as giving sight to the blind and release to captives, we immediately think of Jesus of Nazareth. The ancient prophet, of course, could not have had Him specifically in mind. We, however, interpret the later period in terms of the earlier.

The New Testament writers did the same. Matthew was certainly thinking of our first reading when he composed his story of Jesus' baptism. Especially are the words of the heavenly pronouncement reminiscent of the opening line of the servant poem. Jesus, Matthew is implying, is the servant of God come to bring justice to the nations.

Thus at Jesus' baptism does all history, in a sense, come to a momentary pause as God's servant, His Son, is revealed to the world. The bap-



lism becomes the public epiphany (appearance, manifestation) of the Messiah.

The early Christians had no doubt that God had come in visible form in Jesus Christ. And their response was to preach this good news vigorously and enthusiastically, as Peter is pictured doing in the second reading. It has been the response of the Church for the past two thousand years. That kind of good news never grows stale, because it is so dramatic and renewing. "This is my beloved Son."

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REBIRTH through baptism

By REV. PAUL F. PALMER, S.J.
"Should the Church continue her practice of baptizing infants?" I asked the question of 30 senior co-eds at

a leading Catholic college. Twenty-four, or 80 percent, of the respondents said "No." Six, or 20 percent, said "Yes."

If I had been one of the "new"

Catholic theologians I would have concluded that the Church should listen to what our educated laity is saying, that the Church should consult the mind of "sense" of the faithful. But I was "old" both in years and in theological outlook.

Instead of registering shock, I asked the class to remember the way they voted, and proceeded to educate the class along classical lines on the wonderful things that happen when a person, even an infant, is baptized.

A WEEK, or three lectures, later I asked the same question, "Should the Church baptize infants?" Twenty-four replied "Yes;" six refused to be "indoctrinated." What did I say to reverse the vote, or, better, what did the Church, reflecting on God's revelation over the centuries, teach me to say?

Basically, and in a single expression that says it all, Baptism is in the words of our theme a "Rebirth." Through Baptism in water and the Spirit, we are "born again," we are "born from above," we are begotten not by blood nor by carnal desire, nor by man's willing it but by God" (Prologue of John).

At our Baptism the heavens did not open as they did for Jesus when He was baptized by John at the Jordan. There was no theophany, no manifestation of God; but for those who have eyes of faith with which to see and ears of faith with which to hear, the heavens touched our earth and the voice of God could be heard: "This is my beloved son" or "This is my darling daughter, in whom I am well pleased" (cf. Mt. 3:16, 17). No newborn child is capable of responding to the voice of its parents. But those who are newly born of God, be they ever so tiny, "have received the Spirit of adoption through which we cry out 'Abba' (that is, Father). The Spirit Himself gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ . . ." (Rom. 8:15-17).

Seen in this context, why would we want to deprive a child of its heritage or even to postpone it? After all a natural child can inherit the fortune of his father. We don't ask him to wait until he is able to choose for himself.

TRUE, to be born means to have responsibilities. Birth is a gift but it makes demands, personal, social and, in the case of Baptism,

ecclesial, a commitment to the Church or Christian community. Some feel that we must be free to assume responsibilities, but they apply the principle only to Baptism. A child born into a family is expected to contribute in due time to the good of the family; a citizen must serve the country in which he is born; similarly a Christian must accept the Christian way of life into which he has been reborn and by so doing be part of the Church's witness to the world.

We don't ask to be born, to be born a citizen. We gladly accept our birth into a human family, into a civil society, despite the demands that are made of us. So too, we who have been baptized as infants rejoice that we have been reborn into the family of God, reborn into the

'Birth is a gift but it makes demands, personal, social and ecclesial, a commitment to the church or Christian community.'

people of God. Because of Baptism we can, in the words of the Apostle Paul, lay claim to "citizenship in heaven" (Phil. 3:20). But heaven for the Christian begins on earth.

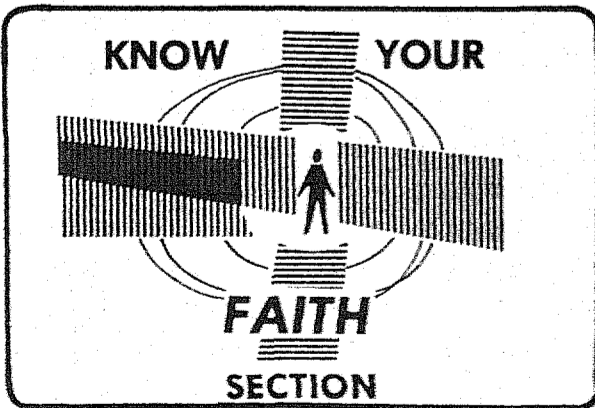
For Paul, Baptism is a dying and rising with Christ, a sacramental event to be experienced in this life and not only at the close of life and in the life to come. "Do you not know that all of us who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him by Baptism 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. 6:3-4).

BACK in the middle of the fourth century, St. Cyril, the Bishop of Jerusalem, in one of the great catechetical sermons of all time told the newly baptized: "The strange paradox of it all! We did not really die; we were not really buried; we were not really crucified and raised again. The memorial of Christ's death was by way of symbol: our salvation however is by way of truth" (Lecture 2: "On Baptism," 5).

In Baptism our dying with Christ was symbolic, a sacrament in which we experienced no pain. And yet we must truly die to sin if we are to "walk in newness of life;" and this will involve pain. Nor will we be spared the agony of physical death.

On one occasion Jesus referred to His impending death as a Baptism: "I have a Baptism to be baptized with; and how am I constrained until it be accomplished" (Lk. 12:50). And it is because of this death or Baptism that the death of everyman can be a dying with Christ.

For some the Baptism will be symbolic or sacramental, as in Christian Baptism; for some the Baptism will be psychological, as in the dying to sin; for all the Baptism will be physical, when death is accepted, knowingly or not, as part of the mystery of reconciliation with God through the death of His Son. For the adult Christian the dying with Christ will be all three, the fullness of death which will yield to the fullness of life in Christ.



"We who have been baptized as infants rejoice that we have been reborn into the family of God"

By ANTOINETTE BOSCO

Among my cherished memories, Baptism stands out as one of the more momentous events. My heritage is Italian-Catholic, and for my people, its necessity and importance was as self-evident as the necessity of eating.

Baptism needed no theological justifications. The birth of every Italian baby was properly celebrated with immediate plans for its "Christian-ing." On the big day, the baby would be dressed in beautiful, lacy, white clothes, brought to the church in the arms of its godparents, and received into the community of the Church.

The rest of the day was a festive holiday. Relatives and friends came to welcome the new Christian, brought a gift, ate and celebrated together.

My grandmother told me that in her home town in southern Italy, birthdays were not important, but baptismal days were celebrated each year because this marked the real birth of a person. Godparents were properly named "compadre and com-madre," meaning co-father and co-mother. The understanding of baptism as the new-birth, the important birth, was so rooted into the culture that to deny Baptism to a baby would have been tantamount to denying life itself to the child.

FROM that unquestioning and beautiful acceptance of Baptism, defined by the total community as the birth of a Christian, I one day reached the progress-point in theological awakening where people had started to question the necessity of infant Baptism. Does it make sense to baptize infants? Can they rightfully be

called Christians when this is a title merely conferred on them after a symbolic act of pouring water? Isn't it an unfair burden to confer Christian-hood on an infant who certainly can make no conscious choice in the matter?

The questions are elementary. They are also the wrong questions. Certainly no one ever would try to argue that a baby is making a reasoned commitment to live as a Christian. Nor would a logical person argue that the washing with water accomplishes some strange, physical cleansing. Its use in Baptism is a symbolic action to underscore rebirth and purity.

Historically and in mythology, water is the rejuvenating element, the substance which regenerates life, a symbolism developed out of the fact that "water" is the life-giving environment of the womb. Water also washes away un-

cleanness. John the Baptist plunged people into water because in order to have one's life regenerated, one had first to be cleansed of sin. Water was symbolic of both the cleansing and

herent sinfulness and inability to make conscious choices, I believe that the very asking of this question indicates confusion and a lack of understanding of the complexity of Baptism. For Baptism isn't something that's done once and then finished. Baptism goes on and on.

Baptism has two distinct functions — both symbolized in the ceremony with water. It is first of all a rite of initiation — the entry of a person into the inner circle of a community, or an organization, assuming consciously or through a sponsor all the privileges and responsibilities of membership.

Baptism, as initiation, is eminently the right of an infant born into a family which belongs to the community of the Church. As a member of that family, the infant, by heritage, is heir to all the wealth and blessings of that family. The

Italian celebration of Baptism pointed out that parents, relatives, neighbors and friends all recognized the right of that infant to his full heritage and announced this publicly with festivities.

Baptism is more than initiation, however. It is also immersion. It is the willingness of a person to plunge into the life of Christ, wear His skin, share His blood, bear His cross, die with Him — so that Christ's mission of making all men brothers living in peace be continued. Being initiated into the community of Christ is the beginning; but it is no guarantee that a person will choose to accept the continual Baptism, the immersion. All the situations-to-come which demand one's "yes" to a renewal of His baptism, or a "no," a rejection of his Baptism. Baptism, to remain valid has to be lived.

know your faith

the rebirth and thus remained the visible sign in Baptism.

TO GO BACK to the question of whether or not infants should be baptized, given their in-

'Who drinks the water I give him will never thirst'

By REV. JOHN J. CASTELOT

This is the second of two articles on the scriptural aspects of the subject: Rebirth and Reconciliation Through Baptism. In the first installment we sketched, ever so briefly, the use of water as a symbol for life in the Old Testament. Our purpose was to furnish some background for the very positive meaning of the sacramental sign of Baptism: water. Without neglecting the cleansing aspect of the sign, the washing away of sin, we should give priority to the life-giving aspect. It is this which gives most fruitful meaning to our lives as baptized Christians, people immersed in Christ, sharers in His risen life and heirs of His glory. In this connection (rebirth-reconciliation) there comes to mind a beautiful passage from the letter to the Ephesians:

But God is rich in mercy; because of His great love for us He brought us to life with Christ when we were dead in sin . . . Both with and in Christ Jesus He raised us up and gave us a place in the heavens . . . (2:4-6)

But it is perhaps above all in the Gospel of John that this sacramental symbolism (water-life-spirit-rebirth) is developed most richly. The classic text is surely the one describing the interview of the Pharisee Nicodemus with Jesus. In the course of the conversation Jesus makes a puzzling statement:

"I solemnly assure you, no one can see the reign of God unless he is begotten from above" (Jn 3:3).

I SAY "puzzling," because the word translated "from above" can also mean "again." This is how Nicodemus understands it, and it gives Jesus the opportunity to explain the profound meaning of his remark.

"How can a man be born again once he is old?" retorted Nicodemus. "Can he return to his mother's womb and be born over again?"

Jesus replied: **"I solemnly assure you, no one can enter into God's kingdom without being begotten of water and the Spirit" (3:4-5).**

It would be hard to find a clearer expression of the interpenetration of these realities: water, spirit, rebirth, life.

In the very next chapter the same ideas recur. The scene is the Well of Jacob in Samaria. Jesus is hot and thirsty, and He asks a townsman who has come out to draw water if she will give Him a cool drink. In the ensuing dialogue Jesus says:

"If only you recognized God's gift, and who it is that is asking you for a drink, you would have asked him instead, and He would have given you living water" (4:10).

Again He is misunderstood. The woman objects that He doesn't even have a bucket with which to draw this special water, and again He

"Baptism is not the work of man but of Christ, and this sacrament is so holy that it would not be defiled, even if the minister were a murderer." — St. Isidore.



"The scene is the Well of Jacob in Samaria. Jesus is hot and thirsty, and He asks a townsman who has come out to draw water if she will give Him a cool drink." (a sculpture at the University of Notre Dame.)

takes the opportunity to explain the deeper meaning of His words. Referring to the water of the well, He says: "Everyone who drinks this water will be thirsty again," and then continues:

"But whoever drinks the water I give him will never be thirsty; no, the water I give shall become a fountain within him leaping up to provide eternal life" (4:13-14).

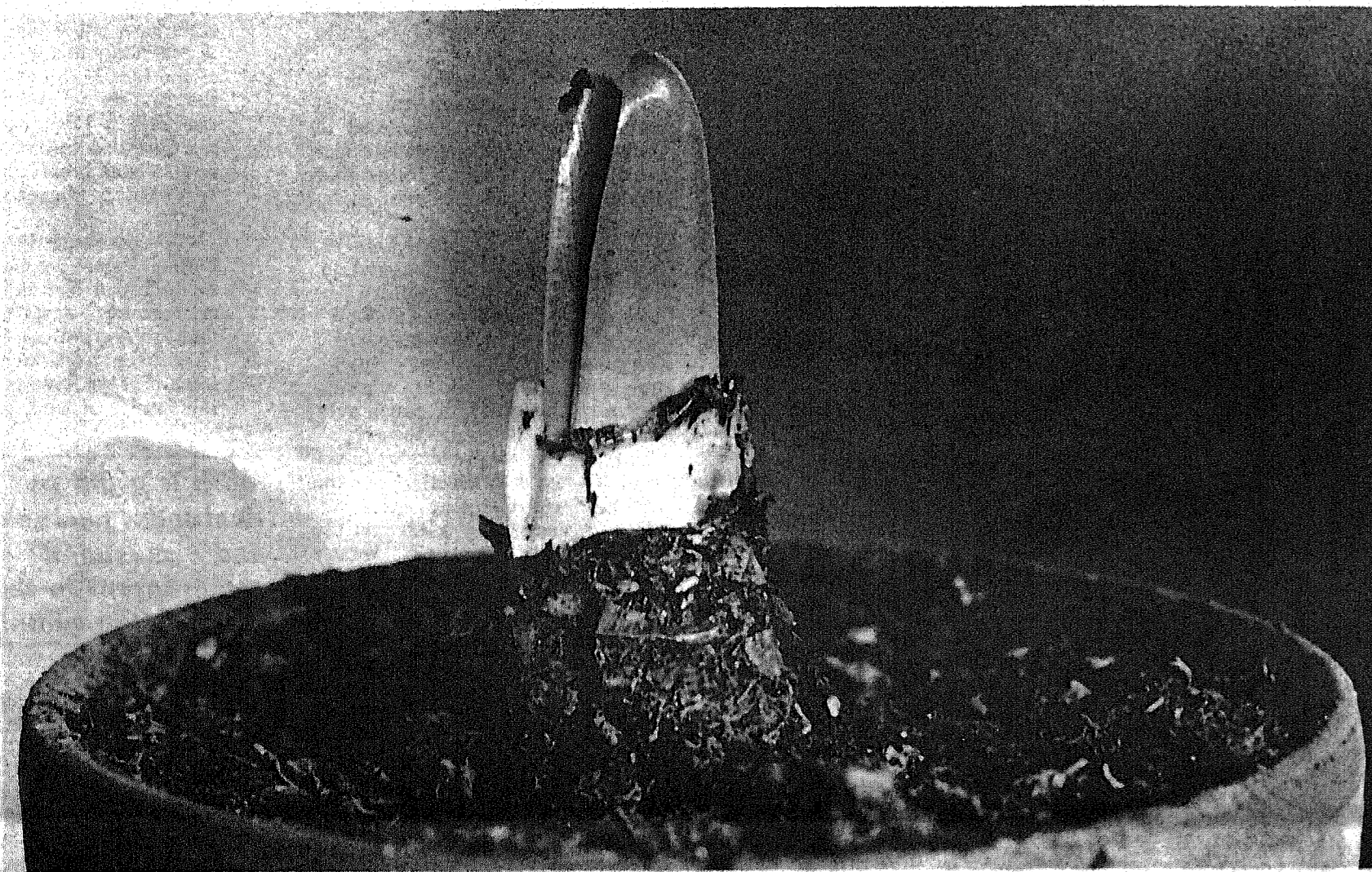
NOT ONLY water itself, but the way it was used in the act of baptizing, helped to bring out the significance of the sacrament as a rebirth, a renewal. In the early Church Baptism seems to have been administered generally by way of immersion. The candidate was plunged completely beneath the water, buried, as it were, in union with the death and burial of Christ. He then came forth from the life-giving water, reborn to a new life in union with the Lord's resurrection. As a sign of his new existence he dressed in a fresh, white robe; in St. Paul's words, he "put on Christ." It is Paul who describes this process most graphically in his letter to the Romans:

Are you not aware that we who were baptized into Christ Jesus were baptized into His death? Through Baptism into His death we were buried with Him, so that, just as Christ was

raised from the dead by the glory of the Father, we too might live a new life. If we have been united with Him through likeness to His death, so we shall be through a like resurrection . . . If we have died with Christ, we believe that we are also to live with Him . . . His death was death to sin, once for all; His life is life for God. In the same way, you must consider yourselves dead to sin but alive for God in Christ Jesus" (Rom 6:3-11).

This rebirth, this union with the Son of God, makes us members of a new family, just as natural birth made us members of our earthly family. We are now children of God in a special way, because, by Baptism, we are one with His Son. The same St. Paul puts it this way in another letter:

Each of you is a son of God because of your faith in Christ Jesus. All of you who have been baptized into Christ have clothed yourselves with Him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus. (Gal 3:26-28)



"It helps to think of Baptism as a new life sprung up in us from a 'seed of God' planted in us. The seed of God, destined to grow into eternal life with God, is the beginning."

Story of a pig, a boy and a river

By GERARD A. POTTEBAUM

Flannery O'Connor established herself as one of America's most perceptive writers before she died a few years ago at age 39. You cannot appreciate the way Americans respond to religious teachings and live out matters of faith if you don't read Flannery O'Connor.

If you find that hard to believe, or if you want to try to prove that statement wrong, buy a paperback copy of "A Good Man Is Hard to Find," a Signet Book published a few years ago by The New American Library for 50 cents. Probably a dollar now. But even if it's \$2 . . . but if you can't afford that, get it from your local library.

Turn off your TV or curl up in another room with the second story in this paperback collection. Its title is "The River." Mrs. Connin is tending to the five-year-old son of a mother who is sick (turns out with a hangover), and a father who is tending to her. Mrs. Connin takes the boy, Bevel, to her place a half-mile from the end of the car line. There he meets three older boys and "one tall girl who had her hair up in so many aluminum curlers that it glared like the roof." They manage to get Bevel into trouble when they talk him into pulling the bottom board out of the pig fence to get a better look. When he does, he meets a pig's wet snout, which pushes through the fence, tramples over him and disappears under the house.

Bevel runs to Mrs. Connin in whose arms he screams for five minutes. After she calms him down, Mrs. Connin explains that the pig which is now standing looking in the door, long-legged and hump-backed with part of one of his ears bitten off, favors Mr. Paradise who owns a gas station down the road.

"You'll meet him today at the healing," she tells Bevel. "He's got the cancer over his ear. He always comes to show he ain't been healed."

LATER Mrs. Connin takes Bevel down to the

river to hear the healer-preacher. He's baptizing there, attended on the bank by a small gathering of the faithful, and the not-so-faithful Mr. Paradise standing back. As the Sunday afternoon unfolds, Mrs. Connin asks the preacher to pray for Bevel's mother, which eventually leads to the preacher's baptizing Bevel. "Swang him over here," the preacher said and took a stride forward and caught him.

"Have you ever been baptized?" the preacher asked.

"What's that?" Bevel murmured.

"If I baptize you," the preacher said, "you'll be able to go to the Kingdom of Christ. You'll be washed in the river of suffering, son,

"For whatever unbaptized persons die confessing Christ, this confession is of the same efficacy for the remission of sins as if they were washed in the sacred font of baptism."

— St. Augustine.

and you'll go by the deep river of life. Do you want that?"

"Yes," the child said, and thought, I won't go back to the apartment then, I'll go under the river.

"You won't be the same again," the preacher said. "You'll count."

So the preacher baptized Bevel: "He held him under while he said the words of Baptism and then he jerked him up again and looked sternly at the gasping child. Bevel's eyes were

dark and dilated. 'You count now,' the preacher said. 'You didn't even count before.'"

The whole experience intrigued and mystified Bevel. At the same time, he felt cheated. He thought things would change, and later that evening, after Mrs. Connin took him back home, Bevel decided to try it again. "He intended not to fool with preachers any more but to Baptize himself and to keep on going this time until he found the Kingdom of Christ in the River."

ALONE, he returned to the river. "He put his head under the water at once and pushed forward. In a second he began to gasp and sputter and his head reappeared on the surface; he started under again and the same thing happened. The river wouldn't have him. He tried again and came up, choking. This was the way it had been when the preacher held him under — he had had to fight with something that pushed him back in the face. . . . He thought: It's another joke. . . . He thought how far he had come for nothing and he began to hit and splash and kick the filthy river. His feet were already treading on nothing. He gave one low cry of pain and indignation.

Then he heard a shout and turned his head and saw something like a giant pig bounding after him, shaking a red and white club and shouting. He plunged under once and this time, the waiting current caught him like a long gentle hand and pulled him swiftly forward and down. For an instant he was overcome with surprise; then since he was moving quickly and knew that he was getting somewhere, all his fury and his fear left him."

In other words, Bevel drowned. Or did he? Flannery O'Connor never uses the word. It's her incisive way of causing one to puzzle over what we really believe . . . not in formulations, but in the face of life.

How would you explain "rebirth in Baptism" to Bevel?

Catechetical Directory — What is it?

By MSGR. WILFRID H. PARADIS
And
SISTER MARIELLA FRYE,
M.H.S.H.

This is the first of a series on the National Catechetical Directory.

What is a national catechetical directory? It is the application of universal catechetical principles to a concrete situation in the United States. Consequently, the document will contain directives and guidelines for the teaching of religion to all Catholics in our country in our times. It will attempt to meet the religious education needs of all persons in every age group (cradle to grave) and in every circumstance of life (adult, youth, children, handicapped, etc.).

The purpose of these articles is twofold: (1) to keep Catholics well informed about the directions of religious education, and (2) to invite you to participate in the preparation of this Directory.

The decision to prepare a National Catechetical Directory was taken by the bishops of the United States Conference in April 1972. Its primary purpose is to implement the General Catechetical Directory, a document published by the Holy See, which contains universal catechetical principles applicable to Catholics throughout the world. The preparation of religious education principles for the United States is an historical project as it will be the first ever prepared for this country.

THIS is clearly a major enterprise in religious education. The work of preparing this Directory has been entrusted to three bodies by the Conference of U.S. bishops. Supervising the project is a committee of seven bishops whose task is to establish policy and to review all phases of the development of the

document. A committee of four bishops, two laywomen, one layman, two Sisters, one Brother, one religious priest and one diocesan priest, selected from more than 300 candidates, is the decision-making body for every aspect of the project. Administration has been entrusted to the project director, Msgr. Wilfrid H. Paradis, and the associate director, Sister Mariella Frye, M.H.S.H.

'In reality, the two 'worlds' now facing each other are based on different beliefs and assumptions... In America today transcendental religious belief is living side by side with a secularistic, humanistic world view'

As the Directory is an official document of the U.S. Church, all final decisions will be made by the bishops of the Conference.

One of the unique features in the preparation of the Directory is the use of consultation. There will be three in all with the Church at large and with scholars in religious education and related sacred and human sciences. The second consultation will extend from January 1 to April 30, 1975, and it will be on the first draft of the document. The third and final consultation will be on the revised draft and should occur in the fall of 1975.

The goal of the consultation is to involve the largest number of persons possible — laity, religious, priests — in the preparation of this Directory. In fact, these articles are an invitation to all readers to submit their views and recommendations on all aspects of religious education in the United States.

The first consultation began on December 1, 1973, and lasted for 4 months until March 31, 1974.

THE RESULTS of that consulta-

tion greatly exceeded the expectations of the planners. In fact it was the most massive in-depth consultation ever achieved by the Catholic Church in the United States and perhaps by any segment of the Church in the world. In all, 17,422 recommendations were received by the office of the National Catechetical Directory.

Each recommendation was

carefully analyzed and the results were used in the preparation of the first draft of the document.

The full document is now available throughout the country, in tabloid newspaper form, principally through the diocesan offices of religious education. You may wish to obtain a copy from that source.

This is the present division of the proposed text:

Chapter I The Catholic Church in the United States (a description of the strengths and weaknesses of the country and of the Catholic Church)

Chapter II The Mystery of Revelation (how God reveals himself particularly to members of the U.S. Church)

Chapter III The Catholic Church and the Invitation to Community (how Americans are called to community, particularly in the Church)

Chapter IV Catechesis and Catechists (goals of reli-

gious education, the selection and preparation of teachers)

Chapter V Catechetical Criteria and the Christian Message (norms and content)

Chapter VI The Christian Life of Service (the essential nature of service based on love and justice)

Chapter VII Growth in Faith (the phases of growth to religious maturity)

Chapter VIII Liturgy and Catechesis (Liturgy and sacraments as religious education)

Chapter IX Organization to Facilitate Religious Education (practical aspects of organizing religious education in varying circumstances).

Beginning below and in coming weeks consecutive articles adapted from the text of the first draft will appear in this column. They will concentrate on key issues in religious education in the United States.

At the end of the present consultation (April 30), the text will be revised and submitted for approval to the two committees of the Directory. Then, it will be presented for another general consultation, as mentioned. After that consultation, the text will be revised again and sent to all the bishops for amendments and for final approval. The present schedule calls for it to be ready in early 1976.

Everyone is invited to participate in this consultation and the next one to occur later this year.

Recommendations should be sent to: Fr. John Vereb, Diocesan Coordinator, 6301 N. Biscayne Blvd., Miami, 33138.

A look at American moral climate

(This is the second of several articles adapted from the text of the first draft of the National Catechetical Directory. You are encouraged to submit observations on every aspect of the proposed document.)

Chapter One of the Directory is entitled "The Catholic Church in the United States." Its purpose is to describe the conditions under which we live our faith both as citizens of the United States and members of the Catholic Church in this country.

After describing the roots of Catholicism in the United States and the positive and negative factors in current U.S. culture, the document

goes on to say: "The American moral climate is a case study in the conflict of two world views, the religious and the secular. On the one hand there is the religious world view with its creed, cult and moral code and a vision of the human person, articulated through a long and varied history. On the other hand there is the "world" of everyday affairs. This "world" has its own set of beliefs, rituals, standards, way of life and a vision of human persons that has little reference to the divine.

"ALTHOUGH most Christians are aware of this confrontation, and even speak of materialism, secularism and humanistic atheism,

many fail to comprehend the magnitude of the differences. One reason is that many Christians take their own moral vision for granted believing everyone has the same assumption. As a result the present confrontation is seen as a series of practical problems to be solved rather than a challenge to the basic tenets of their faith.

"In reality, the two 'worlds' now facing each other are based on different beliefs and assumptions. Each has developed different attitudes and programs of action. In America today, transcendental religious belief is living side by side with a secularistic, humanistic world view.

"Morality is the domain in which this confrontation is enacted most dramatically. In this conflict even many nominally religious persons have in fact opted for the value system of secular humanism.

"In coping with the American moral climate, the Church must recognize the strength of secular society in forming values. Clearly, the Church, and all religious faiths, have fared well in America under the conditions of separation of Church and state, government neutrality and democratic freedom. Such conditions offer much that is favorable to religion.

"THE CHURCH also notes that many positive values have emerged in contemporary America. There is a new sensitivity to the dignity and fundamental equality of all men and women; an increased concern for individual self realization, a broadened perception of the moral decisions which must be made concerning participating in warfare; new appreciation of the imperatives of social justice.

"On the other hand, some contemporary observers note that the major faiths to some degree have become so integrated with it that they uncritically serve its purposes and interests. This means that the ethical principles and moral values promoted by the faith are in danger of being derived not from religious beliefs, but from secular society itself.

Do you agree with these evaluations of the moral climate in the U.S. and the effects of secular society on the Catholic Church?

Please submit your reactions and recommendations to your Diocesan Coordinator.

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

JUDGES

Read the Book of Judges Chapters 1-16

1. The time of Judges extends from the death of _____ to the founding of the _____.
2. Two judges are not mentioned in the Book of Judges but are in the first Book of Samuel. They are _____ and _____.
3. The only woman judge was _____ whose general was named _____.
4. After the death of Joshua the Israelites abandoned the worship of _____ and served _____ and the _____.
5. There are _____ judges mentioned in the Book of Judges, each of them raised up by God to rescue _____.
6. Israel's judges were not magistrates but were _____.
7. The judge, _____, asked for a sign from God by placing a woolen _____ before Him.
8. Gideon refused to be made _____ but his son _____ sought to become king and was killed.
9. Perhaps the best known judge is _____ who was brought to his downfall by the Philistine woman _____.

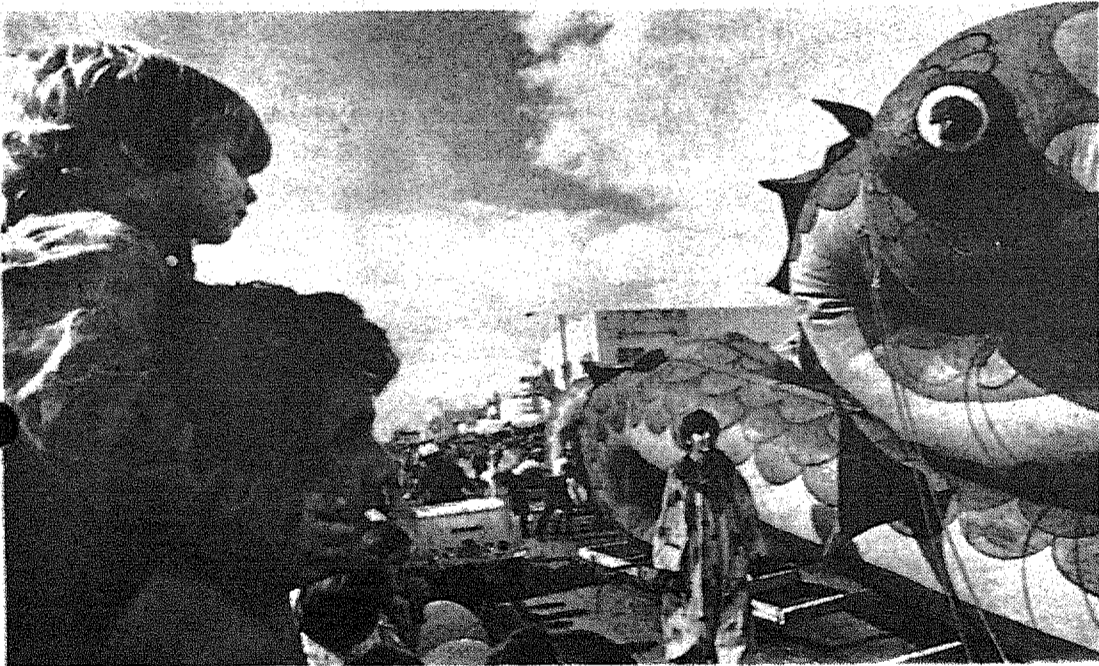
Answers on page 20



'The Voice' Goes To a Parade

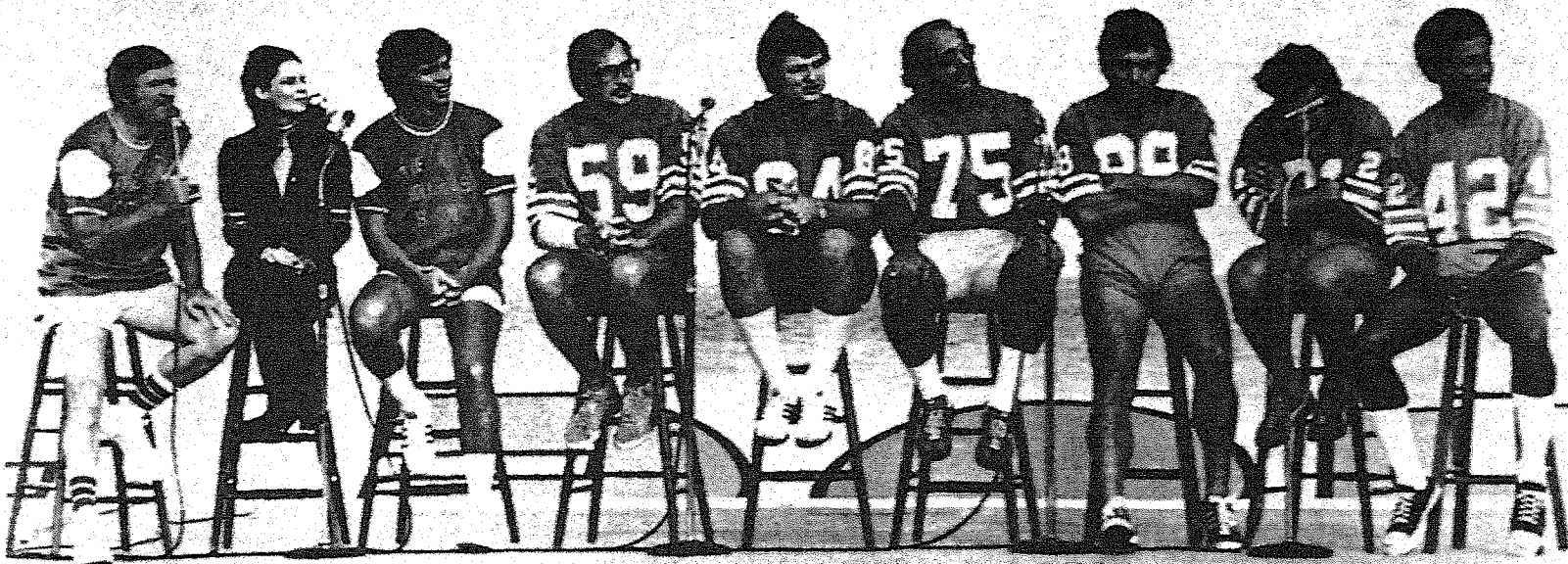
"El Dia de los Reyes Magos," the feast of the Three Kings commemorating the feast of Epiphany and the visit of the Magi to the Infant Jesus was observed by Miami's Latin Colony last Sunday amid music, giant balloon characters, floats, bands, the famous Clydesdale horses, and dancers in colorful costumes.

Although the parade was originally planned and initiated by members of Miami's Cuban colony three years ago after the Cuban government banned the traditional celebration on the island, some 100,000 spectators, both English and Spanish-speaking, lined the curbs of southwest section streets. Spanish-speaking of many nations overflowed into the parade route in Mardi Gras style as Miami's motorcycle officers tried to keep the way open.



Latins turn
 Out for
 3 Kings
 Day





SPORTSCASTER Jane Chastain joins Mike Douglas and his co-host John Davidson as Miami Dolphins members Doug Swift, Bill Stanfill, Manny Fernandez, Jim Manditch, Jim Kiick and Paul Warfield field questions from the audience at the 81st Street Beach on Wednesday, Jan. 15 at 9 a.m. on Channel 4.

Miami-based Douglas show to air

When "The Mike Douglas Show" comes to Miami Beach next week on the 81st Street Beach, John Davidson will be on hand to co-host with Mike during the first five shows and Robert Goulet will share the bill for five programs (taped in December).

Among the dozens of guests to be featured are several who have co-hosted the Douglas show during the past year: Martha Mitchell, the controversial, estranged wife of former Attorney General John Mitchell; Mason Reese, the eight-year old star of TV commercials; and Paul Williams, the actor-singer-composer.

Also booked are Juliet Prowse, Art Carney, James Franciscus and Richard Harris with his wife; comedians Gabe Kaplan, Dick Shawn, John Byner and Ron Carey; recording and concert stars, The Spinners; The Great Wallendas, featuring Karl Wallenda, with their high-wire

feats; singer-dancer Carol Lawrence; golfer Sam Snead; the Goldiggers; singer Frankie Avalon; the singing Lettermen; Larry Csonka, Jim Kiick, Manny Fernandez, Paul Warfield and

parachute jump; animal acts; numerous thrill acts — from unicycles and ladders to skypoles and trapezes; plus swimming, diving and other athletic exhibitions.

Free tickets have already been distributed to the public by WTVJ, Channel 4, which carries "The Mike Douglas Show" weekdays from 9 to 10:30 a.m. Special staging and seating areas for the shows are constructed on the 81st Street Beach site, and the grounds and pool area of the Miami Beach Hyatt Hotel will be used for the production of portions of the shows.

The City of Miami Beach and the Miami Beach Tourist Development Authority are cooperating in the presentation of the series from South Florida. The shows being taped locally will be telecast nationally the weeks of January 13 and 20.

television

Bill Stanfill of the Miami Dolphins; WTVJ-CBS sportscaster Jane Chastain; and many others to be announced prior to the taping days.

In addition, the Douglas show will present the Navy Blue Angels in an air show; a Navy Seals demonstration with frogmen; a Navy



MICHAEL LINK portrays a determined 11-year-old who becomes an uninvited fourth member of a space mission, in the family adventure special "Stowaway to the Moon" Friday, Jan. 10 (8-10 p.m.,) on WTVJ, Channel 4.

New public affairs show

WPLG-TV, Channel 10 has added "Weekend Watch," a new weekly half hour Public Affairs Show Saturday nights at 7:30 p.m. The program features a series of rotating contributing hosts, including Ron Hunter, Ann Bishop, Frank Lynn and Jim Malone.

The Ron Hunter Review Shows feature off-beat and human interest stories developed by Channel 10's "Newswatch" anchorman. Also included will be commentaries from Hunter.

The programs hosted by "Newswatch" anchor-person Ann Bishop will include mini-documentaries of top news stories of each month, with added analysis and follow-up. The series also

gives Ann an opportunity for wide ranging commentaries.

WPLG-TV's Broward County correspondent Jim Malone hosts the Broward Profile episodes of "Weekend Watch," which concentrates on bustling Broward County.

Frank Lynn hosts "Profile on . . ." segments, which will be a documentary on a single issue, community need, or problem. Frank's first program is scheduled for February 8, and concentrates on the plight of migrant workers in South Florida.

The fifth program in the "Weekend Watch" series is " . . . On The Line," where viewers may ask questions via telephone of prominent guests.

Swashbuckles

FRIDAY, JAN. 10

8 p.m. (NBC) — THE COUNT OF MONTE CRISTO — This is a splendid swashbuckling adventure adapted for TV from the durable Alexandre Dumas novel of intrigue and romance in the

court of Louis XIII. The basic plot outline has Monte Cristo (Richard Chamberlain) betrayed by a conspiracy that lands him in jail on the eve of his wedding to lovely lady Taryn Power (Tyronne Power's daughter). Lush costume drama and nice period touches.

the \$ 2 DAILY DOUBLE is back	the \$ 2 PERFECTA is back	the \$ 2 BIG Q is back
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OPENS FRIDAY NIGHT

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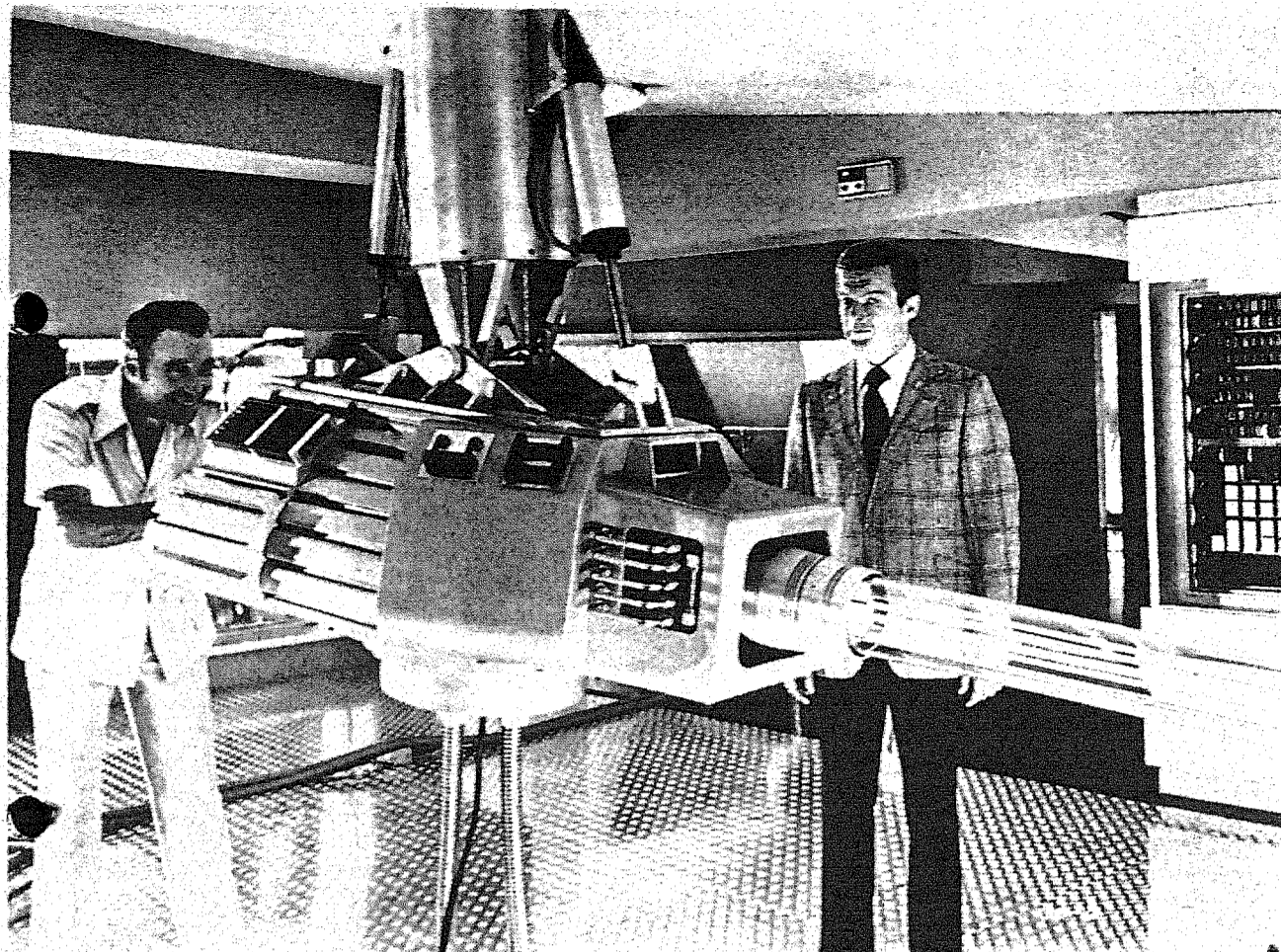
MIAMI BEACH

DOG RACING

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CHESTER A. CULBREATH	JOSEPH W. LACROIX	JAMES E. O'DONNELL, JR.	F. B. STUTZ
PAT DALTON	CHARLES M. LEAVY	DUANE RANDLE	JOSEPH VILLELLA
J. W. EWALT			WHITE SHADOWS KENNEL

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OBSERVING a deadly new laser beam weapon is James Bond. Secret Agent 007, known off screen as Roger Moore. Moore is starring for the second time

as Bond in "The Man with the Golden Gun," playing in area theaters and rated A-3 by the Division of Film and Broadcasting of the USCC.

Shroud of Turin—holy or hoax?

THE FIFTH GOSPEL: THE MIRACLE OF THE HOLY SHROUD, Thomas Humber, Pocket Books, New York, 175 pages, \$1.50 paperback.

In Turin, Italy, enclosed in a vault, is what may be the most remarkable photograph of all times — a 2,000-year-old image of Jesus Christ.

The linen cloth, known as the Shroud of Turin, is reputed to be the burial cloth of Christ by some, but repudiated by others as a hoax.

What is remarkable about the cloth is that appearing on it is the image of a man — a man who has been

books

pierced through the wrists and ankles with nails, hung on a cross, crowned with thorns, whipped and stabbed in the side.

But even more amazing — the image is in negative form, like the negative of a photograph. When the first man to photograph the relic viewed his negatives, he realized that the fuzzy image of a man on the shroud was something much more.

FOR the shroud, as Thomas Humber explains in his book, has been traceable since the 14th Century — 500 years before the concept of negativity was known.

So for the people who claim the shroud is a hoax perpetrated by a 14th Century artist, there is the inexplicable question of how this artist made a negative image of the body rather than a positive one, when the concept was not to be discovered for another 500 years.

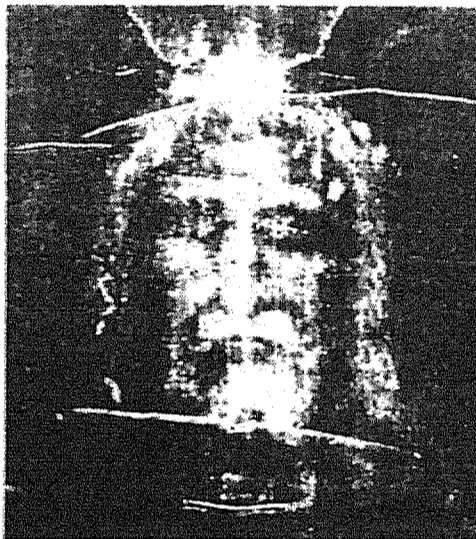
The evidence Humber uses to try to prove the authenticity of the shroud ranges from weak to absolutely convincing.

Historically, the case for authenticity leaves many questions unanswered. Why, if this is the true burial shroud of Christ, is there no mention of it in three of the four Gospels? Why does it appear in historical records with no mention of the mysterious image on it, and why do we have only very scattered mentions of the existence of such a relic until the 14th Century?

IN SPITE of the weakness of the historical evidence, when one reads Humber's account of the scientific evidence, it is hard not to believe the shroud is something very special.

The image, which scientists have never been able to duplicate through any method, closely follows what happened in the Gospel accounts of the crucifixion.

The catch is that there are anatomical details in the image that could not have been duplicated before the 20th Century because of lack of medical knowledge until that time. So, out goes the theory of a 14th Century hoax. No painter, doctor, scientist, or anyone else would have known to include certain details until



recently, and the shroud has contained these details for two thousand years.

The image, Humber explains, is not a painting — it is something within the weave of the linen fabric, which was not added in by any known means. Attempts to duplicate it using chemical changes which could have occurred between a man in a sweat of pain and an anointed cloth, have failed to produce more than a hazy and distorted image — nothing so perfect as the image of a bearded man who has been severely tortured, which appears on the shroud.

WHATEVER science finds in its further studies, there is no way of proving that this piece of cloth covered that specific man. The authenticity of the shroud is not essential to Christians — it is not even in the mainstream of Christian thought. But although scientific evidence proving its inauthenticity would hardly be a crushing blow to Christianity; scientific evidence leaning toward the shroud as genuine holds out great hope for Christians everywhere. For what could be more faith-inspiring than the existence today of the cloth that covered Jesus' body as he lay in the cave between that first Good Friday and Easter Sunday? (Reviewed by Glenda Walkinshaw, Voice features editor.)

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Capsule reviews

The Life, Loves and Operas of Giuseppe Verdi (Opera Presentations) Tito Gobbi and Mario Del Monaco appear in short excerpts from the major Verdi operas in this English-dubbed film, apparently made a few years ago. Though the acting, in general, is not first rate, and though Del Monaco rolls his eyes too much and slits his own throat with enthusiasm as Otello, the basic virtues of Verdi and his music come through with great charm and appeal. Told in flashback fashion, his "Life" appears to have been satisfying, his "Loves" seem dull and unconvincing, but his

movies

"Operas" survive to thrill music lovers. Some attention is given to Verdi as a patriotic figure both during the Austrian occupation and then the restoration of King Victor Emmanuel. But far too much of the film concerns his love life: his loving wife and baby boy die early on; then he pursues a soprano for decades as she becomes first his mistress and later his second wife. Half the film is over before we get to any of his popular operas, but these excerpts will please opera lovers — presumably the only ones who will want to see the film. There's something for everyone, though, as we meet Donizetti, Rossini (with a British accent, yet), Victor Hugo, and Alexandre Dumas, and listen to arias, duets, and choruses from "La Traviata," "Il Trovatore," "Rigoletto," "Otello," and others. The color and sound are excellent, and the costumes are lavish, though not even prima divas had zippers on their dresses in 1845. (A-I)

Young Frankenstein (Fox) The venerable gothic horror classic by Mary Wollstonecraft Shelley herein gets the Mel Brooks treatment, in as raunchy but coy a PG film as any sniggering post-adolescent might wish. Given the possibilities of the original, it is not surprising that Brooks has concocted (with the writing assistance of Gene Wilder, who also stars in the title role) a generally amusing, occasionally hilarious and very often quite vulgar movie. The film hangs on a single one-liner (as did Brook's previous effort Blazing Saddles). As the monster, Peter Boyle is definitely a late bloomer his arrival heralded by the slowly

Film ratings and reviews

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

Following is an explanation of the ratings as they are assigned by the DFB.

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

developing madness of Wilder, an American shrink who inherits the family's Transylvanian manse and subsequently becomes fascinated with his discredited ancestor's experiments. Ahy assisted by Marty Feldman, whose pop-eyes are upstaged only by his shifting hunchback, Wilder creates his mammoth man of parts, much to the dismay of the local citizenry, who can remember when. The gags come 10-to-the-minute, and they score at a rate of about 10 percent, which is perhaps passable given the Brooks record, but which is disappointing nonetheless. The film does sport some superb character turns by, among others, Cloris Leachman as a housekeeper and Madeline Kahn as Dr. F.'s fiancée. Because of its deleterious humor and its constant vulgarity, the film is for tolerant Mel Brooks fans, and adult ones at that. (A-IV)

BEST TV PROGRAMS THIS SUNDAY

9 A.M. — Ch. 7 "The Church and The World Today."
10:30 A.M. — Ch. 10 The TV Mass for Shut-Ins.

The Archdiocese of Miami's TV Programs in English



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The Dania Bank
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Marathon Florida 33050 743-2231

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youth

Magic carpet tour begins this week

(This is the first in a series of articles about the functions of the Archdiocese of Miami Youth Activities Office and the programs it coordinates. It was written by Youth Activities staff member Tom Filippelli, and will appear in the March-April issue of Youth Program Services, the magazine of the Division of Youth Activities of the United States Catholic Conference in Washington, D.C.)

As the visitor ascended the stairs, the warning came from behind her. "Watch out for the creeping clutter." As she stepped through the doorway, the melange of banners, posters, books, magazines, and papers covering the walls and desks immediately caught her eye. "Creeping clutter" perhaps, but it was indicative of the aliveness that thrived in the office. The black and white sign on the door to that office read "Department of Youth Activities."

"HELLO, come in." Our visitor was greeted and quickly made to feel at home. The surroundings were impressive, indeed, but she was anxious to learn the things she had come here to find out — what the Department of Youth Activities is all about.

"I WANT to know about all your programs and about all the ways you serve the youth of the Archdiocese of Miami." After thinking for a moment, her host responded.

"I could probably sit here and list and describe all the things we do with the youth here in South Florida. But it would be just words, without feeling or depth. The essence of ministering to youth is the young people themselves. Feelings and emotions of youth cannot be captured in words. They must be experienced. I'll tell you what. Let me take you on a tour of everything we do so you can experience them, too. It will be a veritable magic carpet ride in your mind. Just close your eyes and see and feel in your mind each moment and experience. Are you game?"

Our visitor hesitated for a moment, but responded with a resolute "let's go," and off we were.

While we're getting the carpet warmed up, let me give you a little recent history of the development of the Department itself.

THE CYO Office was first opened for operations in the Archdiocese 11 years ago. The office grew and expanded as CYO itself grew in numbers and spread geographically in South Florida. In the last two to three years, the department and its staff began reaching into other areas of service that went beyond just CYO. The main thrust began with religious experiential programs for youth. In the Fall of 1973, we officially became the Department of Youth Activities, a division of the Department of Education in the Archdiocese. The title fully reflects the efforts to serve the youth in South Florida in many ways and many facets.

ENOUGH now of laying the groundwork. Let's begin to put together the DYA picture.

As I mentioned before, the development of spiritual experiential programs was a key factor in expanding the scope of our office. Over 1,200 young people have experienced Search for Christian Maturity in the three years the program has been offered in the Archdiocese.

Seeing the need to continue community and continue to give the youth spiritual nourishment after the Search, we have developed a Follow Up — Follow Through program. This has been accomplished through the outstanding efforts of Sr. Jovanna Stein, O.P., our director of spiritual programs. These are sessions held monthly in locations throughout the Archdiocese to renew the goals of Search. A session could include Bible study, rap sessions, slide shows, liturgies or guest speakers. The Follow Through is two-fold: Scripture passages on particular themes are distributed for study to give the Searchers a chance to pray and think and act individually and corporately. Secondly, emphasis is placed on service. We focus on parish and community needs and zero in on these with the thrust being "We are our brother's keeper."

Follow Up to Search is taken a step further with the Renewal program. Renewal is a weekend experience for those who have participated in Search. We developed it to construct an environment in which one may renew and strengthen their spiritual life. It's designed to assist them in developing prayer life in realizing Christian community and in solidifying a commitment to Christ.

(Next week: other experience programs, leadership training, CYO and sports.)



PRIZE-WINNING artist Allen Lowe and teacher Mrs. William Burton display the poster and trophies that were the products of last year's art class.

Student won contest, school won teacher

Students at Christopher Columbus High School won an unexpected bonus last year when classmate Allen Lowe entered a high school poster competition. Lowe won first prize. The school gained an art class.

Last year Mrs. William Burton taught an after-school art class to a handful of interested students as an unpaid volunteer. This year Mrs. Burton is reimbursed for teaching the art class during school hours as part of the Christopher Columbus High curriculum.

ABOUT a half dozen boys attended Mrs. Burton's class voluntarily after school last year when she received information about the contest. The students were invited to submit to Donnelly Advertising posters scaled to billboard dimensions on a public service theme such as the environment or education.

Her students used commercial art techniques and tools to create their posters, developing miniature sketches of their posters then working and redrafting their compositions to simplify both illustrations and copy to enhance their effectiveness in billboard communication.

Lowe, then a sophomore, submitted the winning entry to the Donnelly contest with a poster displaying a panoramic view of American landscape (the colors were adapted from the song "America") and underscored by a bold and simple message: "Ecologize," a word coined by Allen himself.

Information for this year's contest is available from Donnelly. Contact Art Director John Sweet at 751-6641 or write him at 5220 Biscayne Boulevard, Miami, Florida.

Start planning now for Youth Fair

By JOAN BARTLETT

• Sports Shorts: The Catholic Athletic League annual girls' basketball tournament was held Jan. 2-3 at the St. Patrick parish gym. Nine schools participated in the double elimination tournament

students, six to twenty-one years of age, enrolled in Florida public or private schools. Participants will vie for more than \$30,000 in cash premiums, scholarships, ribbons, and trophies.

The various depart-

YOUR CORNER

that saw the team from Our Lady of Perpetual Help parish emerge as champion. To do that, they had to defeat the team from St. Theresa School 24-17, having beaten those from Assumption and St. James parishes. Third place was captured by the Immaculate Conception parish team with a 26-4 victory over the team from St. James parish. Nice dribbling, girls.

• Ninth and tenth graders, you have chance to participate in the Insight program next weekend at Pace High School. Or, if you can't make it then, there will be another, Jan. 25-26 at St. Helen School. Contact Youth Activities Office for more information: 757-6241, Ext. 260.

• You might want to begin working on a project for the Dade County Youth Fair, scheduled for Feb. 27-Mar. 9. This year's Fair, being the Silver Anniversary event, should be the biggest ever.

Twenty-nine individual departments are open to

ments of the Fair are itemized in the 1975 Youth Fair Official Handbook which is just off the press. It tells all about the Fair, names the departments, and lists rules and regulations for participation. Also includes entry forms. No entry fee is required, and the Handbook is free. Phone 226-8080 or drop in at the Youth Fair offices at Tamiami Park, 10901 Coral Way, Miami. Fair enough?



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It's a Date

FRIDAY, JAN. 10

MEMBERSHIP applications for Court Infant of Prague, Catholic Daughters of America, are being accepted. Those interested may call 989-0285 or 983-7490.

RESERVATIONS for the annual retreat of members of the Third Order of Carmelites scheduled to be held Jan. 17, 18, and 19 and the Dominican Retreat House, Kendall, may be made by calling 754-9887.

MEMORARE SOCIETY meets at 8 p.m. today at St. Louis parish center, 7270 SW 120 St. Widows and widowers are invited to attend.

ST. TIMOTHY Women's Guild meets at 8 p.m. in the church. All women of the parish are invited to attend.

SATURDAY, JAN. 11

DINNER DANCE to benefit Villa Maria Nursing and Rehabilitation Center begins at 8:30 p.m., Indian Creek Country Club, Miami Beach.

FREE GLAUCOMA screening at Palm Springs Mall, 555 W. 49 St., Hialeah, from 11 a.m. to 3 p.m.

SUNDAY, JAN. 12

RETREAT DAY for Spanish-speaking persons in preparation for the Holy Year begins at 9:30 a.m. and continues until 4 p.m. at the Dominican Retreat House, 7275 SW 124 St., Kendall. Father Armando Lorente, S.J. will be the retreat master. For information call 238-2711.

CORPORATE Communion will be observed by Catholic Daughters of America, Court Miami 262, during the 11:30 a.m. Mass in Gesu Church. Monthly meeting begins at 1 p.m. in St. Ignatius Hall.

MONDAY, JAN. 13

FREE GLAUCOMA eye screening from 10 a.m. to noon and from 1 to 3 p.m. at N. Miami Shuffle Board Club, 12220 Griffing Blvd.

ST. LAWRENCE Council of Catholic Women meets at 8 p.m. in the school cafeteria, 2300 NE 191 St.

HANDWRITING analyst, Father Michael Tabit of Hallandale, will be the guest speaker during a meeting of St. Rose of Lima Guild at 11 a.m. in the Miami Shores Community Center.

WINTER MEETING of St. James Parish Council begins at 7:30 p.m. in the parish hall.

TUESDAY, JAN. 14

ST. BERNARD WOMEN'S Guild meets at 8 p.m. in the parish center, Sunrise. A 30-minute slide presentation on food buying and good nutrition will be featured. Refreshments will be served.

ONE-DAY BUSINESS workshop under the auspices of SCORE and the Small Business Administration begins at 8:30 a.m. at 51 SW First Ave. Reservations necessary by calling 350-5833.

BASIC SEWING classes are conducted from 9 a.m. to noon on Tuesdays in Our Lady of the Lakes parish center, Miami Lakes.

SOCIAL SECURITY and Medicare will be discussed by a field representative of that office during a

And charity benefits

'O-o-h,' A-a-h' — what fashions!

M'lady's fashions by Oscar de la Renta against a background of the luxurious Martha's salon and the candlelit mall at Bal Harbor attracted a standing-room only crowd of men and women as well as some gate-crashers last Sunday evening.

While sipping champagne and nibbling on hors d'oeuvres, supporters of Miami's Catholic Spanish Center, Centro Hispano Catolico, in downtown Miami, "ooh'd" and "aah'd" the new Spring collection of the world renowned designer, a native of the Dominican Republic, who came to Miami for the showing at the invitation of Mrs. Jose Miguel Morales-Gomez, president of the Centro Auxiliary; and Mrs. Jorge de Ona, chairman of the benefit.

Presented to raise funds for the new and recently expanded medical clinic which provides free services to the needy Spanish-speaking in the downtown center, the fashion show attracted some 450 guests representative of the many Latin nations which comprise South Florida's Spanish-speaking colonies.

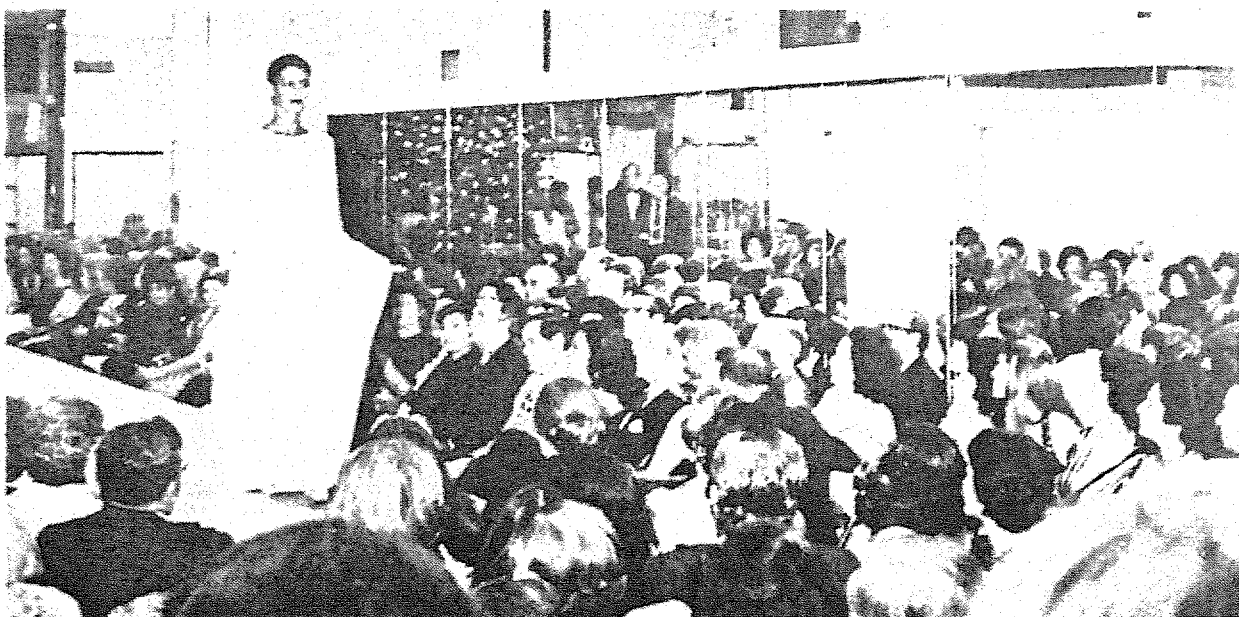
Organized in 1959 by Archbishop Coleman F.



Designer Oscar de la Renta Greets Guests

Carroll, the Centro Hispano Catolico for several years provided the only assistance to incoming refugees. Today it is still operating a day-care center, counseling and employment offices, medical clinic, dental clinic, food and clothing distribution facilities and services for senior citizens including a daily hot-lunch program.

The Ladies' Auxiliary, under the direction of Mrs. Morales-Gomez, provided modern scientific equipment for the new medical clinic, which opened a few weeks ago.



ORIGINAL creation for Spring by Oscar de la Renta holds the attention of more than 400 guests who attended the fashion showing at Bal Harbor

for the benefit of Centro Hispano Catolico last Sunday evening.

meeting of the Patrician Club beginning at noon with lunch in the clubrooms, Miami Beach. A question and answer period will follow.

NEW OFFICERS of St. Pius X Women's Club are Mrs. Francis McNicholas, president; Mrs. J.A. Mahla and Mrs. B.C. Snedeker, vice presidents; Mrs. William McMullen, secretary; and Mrs. Harry Horne, treasurer.

ST. JEROME WOMEN'S Club will participate in its monthly meeting at 8 p.m. in the parish hall, Fort Lauderdale.

FRIDAY, JAN. 17

GAMES PARTY under the auspices of St. Brendan Woman's Guild begins at 8 p.m. in the parish hall, 8725 SW 32 St.

Archdiocese TV joining network

The Archdiocese of Miami's instructional television station is among 10 in the nation to form a national Catholic Television Network as a division of the Interdiocesan Television Association.

Announcement of the new division was made this week by Charles Hinds, a member of the ITA board of directors and executive director of the Catholic Television Network of Chicago.

Also making up the newly formed network are the Archdioceses of Chicago, Boston, Detroit, Los Angeles, New York, Milwaukee, and San Francisco and the dioceses of Brooklyn and Rockville Centre, N.Y.

UNDER the direction of Msgr. Joseph O'Shea, director of the Archdiocese of Miami Radio and TV Commission, the Miami Archdiocese was the first in the nation to use the on-the-air closed circuit television late in 1965. All of the Church operated stations in CTN broadcast on a special high frequency that is higher than commercial UHF or VHF-called Instructional Television Fixed Service. The signal is picked up with special receiving equipment located at parishes and schools.

Msgr. O'Shea, who served as the first vice president of ITA when it was organized pointed out, "As a network we are in a good position to negotiate for programs with the distributors at a lower cost."

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Pope sends sympathy

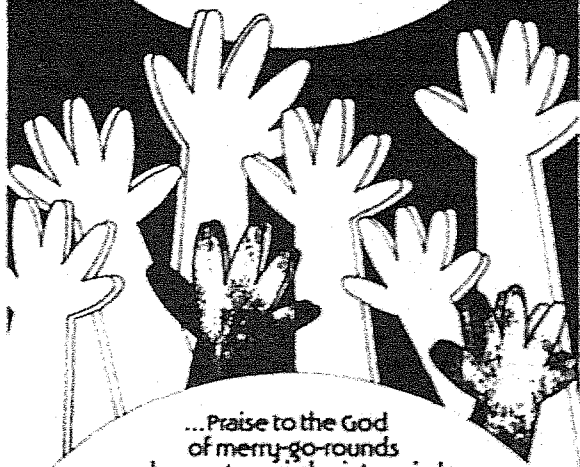
VATICAN CITY — (NC) — Pope Paul VI sent his deepest sympathy to the people of Pakistan on learning of the devastation wrought by the recent earthquake at Rawalpindi.

In a telegram addressed to Cardinal Joseph Cordero of Karachi on his behalf by his state secretary, Cardinal Jean Villot, the Pope also promised prayers for the dead, the homeless and the suffering victims of the earthquake.

The telegram stated:

"The Holy Father is profoundly grieved to learn of the earthquake near Rawalpindi and of the tragic loss of life and devastation it has caused. He extends heartfelt sympathy to all those suffering because of this disaster. Remembering especially in his prayers those who have lost their lives, their families who survive them, the injured and the homeless."

RECONCILED BY THE CHRIST WHO RENEWS FREES AND UNITES



...Praise to the God of merry-go-rounds who can turn circles into spirals.

1975 week of prayer for christian unity

THE ANNUAL Week of Prayer for Christian Unity Jan. 18-25, features this reconciliation theme as expressed on posters. Graymoor Fathers, who sponsor the Week, say, "In addition to its primary goal of bringing Christians of every denomination together in common prayer... the Week has made Christian unity an understandable goal to millions of people at the grass roots level."

Gables layman to attend advisory council meeting

Late next month when the Advisory Council to the U.S. Bishops and the Administrative Board of the United States Catholic Conference meets near Baltimore, a layman from the Archdiocese of Miami will be among those participating.

Coral Gables attorney, Robert Brake was elected last year as a delegate from the southeast region, which includes Florida, Delaware, Maryland, Virginia, W. Virginia, N. Carolina, S. Carolina, Georgia, Kentucky, Tennessee, Alabama, Mississippi and the District of Columbia.

SPEAKING at a recent meeting of the Miami Serra Club, Brake explained that members of the council receive in advance and read the upcoming agenda and supporting documentation for the semi-annual meeting of the Administrative Board of the USCC.

During the sessions, held at a retreat house, members of the Council will discuss items on the agenda and vote on proposals expressing their opinions on various topics. "These resolutions will then be given to the Administrative Committee of the NCCB and the Administrative Board of the USCC for their information," Brake explained.

"Topics in the past," the attorney said, "have included membership in the National Council of Churches, procedural norms for marriage tribunals, the First Communion decree, amnesty for draft dodgers and deserters, the plight of political prisoners in Chile and Brazil, financial aid to underprivileged countries by the U.S. govern-

ment, the concept of shared responsibility on the parish, diocesan and national levels and the National Catechetical Directory for teaching religion in the U.S."

Brake told members that when he first attended a meeting of the Advisory Council he admittedly wondered about whether the U.S. Bishops should make pronouncements on events in other countries — but quickly changed his mind.

"Christ's message, first of all, is a social message," he said. "It's to teach us how to live with ourselves and with our neighbors. So it's the duty as well as the right of the bishops to instruct the faithful on how these teachings apply to everyday living. In so doing they apply the teachings of Christ to our modern situation."

NOTING that many things that do, do not involve morality, Brake, who is joined by other laity from the 12 regions of the nation on the Advisory Council as well as bishops, priests, and Sisters, emphasized however, that "many things do involve morality such as abortion, euthanasia, fair wages, aid to the poor and how to distribute our food in this world. And this extends to international life as well," he said.

"The emergence of the third world in our lifetime has focused on something that has been happening since the American and French revolutions, and that is moral actions in world politics. Our revolution and the French revolution with their ideas of liberty and equality brought moral actions into international life," he declared.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

- FRIDAY, JAN. 10**
 1 p.m. (6) Career (Unobjectionable for adults)
 5 p.m. (5 & 7) Count of Monte Cristo (No classification)
 8 p.m. (6) Young Lovers (Unobjectionable for adults)
SATURDAY, JAN. 11
 2 p.m. (6) Dracula's Daughter (Unobjectionable for adults and adolescents)
 2 p.m. (12) Inside Detroit (Unobjectionable for adults and adolescents)
 9 p.m. (5) Chisum (No classification)
 9 p.m. (10 & 12) The Cowboys (No classification)
 11 p.m. (6) The Vulture (Family)
 11:30 p.m. (12) The Mole People (Family)
SUNDAY, JAN. 12
 11:30 a.m. (6) Hit The Ice (Family)

- 1 p.m. (6) Escape From Fort Bravo (Family)
 2 p.m. (10) Call Me Madam (Family)
 2 p.m. (12) The Brave Bulls (Unobjectionable for adults and adolescents)
 3 p.m. (14) Home From The Hill (Unobjectionable for adults and adolescents)
 3 p.m. (6) Land Of The Pharaohs (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and dancing
 4 p.m. (10) Anastasia (Family)
 4 p.m. (12) The Last Angry Man (Family)
 11:30 p.m. (14) Trial (Unobjectionable for adults and adolescents)
 11:30 p.m. (5) Mystery: Submarine (Family)
 11:30 p.m. (12) Two Rode Together (Unobjectionable for adults and adolescents)

- 1 p.m. (6) Evil Aspects of Society (This film resorts to inexcusable sadism in treatment as well as gross suggestiveness and vulgar dialogue)
 8:30 p.m. (10 & 12) The Hatfields And The McCays (No classification)
THURSDAY, JAN. 16
 1 p.m. (6) Mating Season (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce
 4 p.m. (6) Forty Pounds of Trouble, Part 1 (Unobjectionable for adults and adolescents)
 8 p.m. (6) Chuka (Unobjectionable for adults)
 9 p.m. (14) The Mephisto Waits (No classification)
 11:30 p.m. (4) How To Murder Your Wife (Unobjectionable for adults)

Vatican calls for closer relationship with Jews

Continued from page 1

"In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world. Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty..."

The Vatican's introductory explanation to the new document, calling for

more research and dialogue on theological questions, suggests that the Vatican did not think these areas are sufficiently resolved to make an official statement on them.

NEVERTHELESS the document marks a significant practical advance in Catholic-Jewish relations by giving official approval and impetus to developments that have been taking place at a lower level in various parts of the world.

RELIGIOUS PROGRAMS

- TV**
Saturday
 5 p.m.
THE TV MASS — (Spanish) — Ch. 23 WFTV
Sunday
 7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "ABCD." Fr. John Nevins.
 10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Fr. John Farrell.
 2 p.m.
INSIGHT — (Film) WINK Ch. 11.
RADIO
Sunday
 6:30 a.m.
CROSSROADS — WSHE-FM, 1035 kc., Miami.
 10 a.m.
CROSSROADS — WJNO, 1230 kc., W. Palm Beach.
MARIAN HOUR — WSB, 740 kc., Boca Raton.

- MONDAY, JAN. 13**
 1 p.m. (6) Hot Spell (Unobjectionable for adults)
 8 p.m. (6) Countdown (No classification)
 9 p.m. (5 & 7) Utzana's Raid (No classification)
 9 p.m. (10 & 12) The Sterile Cuckoo (Unobjectionable for adults, with reservations)
 11:30 p.m. (14) Westward The Women (Unobjectionable for adults and adolescents)
TUESDAY, JAN. 14
 1 p.m. (6) The Jayhawkers (Unobjectionable for adults)
 4 p.m. (5) Bus Riley's Back In Town (Unobjectionable for adults)
 8 p.m. (6) McConnell Story (Family)
 8:30 p.m. (5 & 7) The Dead Don't Die (No classification)
 8:30 p.m. (10 & 12) Satan's Triangle (No classification)
WEDNESDAY, JAN. 15
 1 p.m. (6) The Proud And The Profane (Unobjectionable for adults and adolescents)
 4 p.m. (5) Forty Pounds Of Trouble, Part 1 (Unobjectionable for adults and adolescents)
 8 p.m. (6) Lady In A Cage (Unobjectionable in part for all)
OBJECTION: Under the guise of a social-moral commentary upon inhuman and

- FRIDAY, JAN. 17**
 1 p.m. (6) Flight To Tangier (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and sequence
 8 p.m. (14) Battle For The Planet Of The Apes (No classification)
 8 p.m. (6) First To Fight (Unobjectionable for adults and adolescents)
 11:30 p.m. (14) Village Of The Damned (Unobjectionable for adults and adolescents)
SATURDAY, JAN. 18
 1 p.m. (6) Children's Film Festival
 2 p.m. (5) Doomsday Flight (No classification)
 2 p.m. (12) Last Of The Comanches (Family)
 9 p.m. (5 & 7) Scorpio (No classification)
 9 p.m. (10 & 12) W.U.S.A. (No classification)
 11 p.m. (6) The Crime Of Dr. Hallert (Family)
 11:30 p.m. (12) Tarantula (Family)

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F	J	O	S	H	U	A	Y	H	C	R	A	N	O	M	

SOLUTION TO JUDGES

1. Joshua, monarchy. 2. Eli, Samuel. 3. Deborah, Barak. 4. God, Baal, Asheroth. 5. Twelve, Israel. 6. Military, leaders. 7. Gideon, fleece. 8. King, Abimelech. 9. Samson, Delilah.

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UNA ESCUELA DE VIDA CRISTIANA EN MIAMI

Hace ya varios años que en Miami funciona esta ESCUELA DE VIDA CRISTIANA; en un principio comenzó para formar Dirigentes del Movimiento de Cursillos, pero actualmente está abierta a otros que no son cursillistas; en ella hay gran variedad de actividades, de cursos y de temas. Cientos de hombres y mujeres se han beneficiado de esta Escuela madurando en su fe y comprometiéndose más en su entrega cristiana. El Curso Regular 1974-75 comenzó en octubre y finalizará en junio. Actualmente registra una asistencia de más de 300 personas. Presentamos hoy una información esquemática de la misma, como muestra del esfuerzo y la experiencia de un Movimiento Apostólico que lleva trabajando en la Diócesis por 13 años: El Movimiento de Cursillos de Cristiandad.

LA ESCUELA DE VIDA CRISTIANA:

- **PRETENDE:** Ser Escuela "Vocacional" en la que cada cual descubra su puesto y responsabilidad en la Iglesia y en el mundo, conociendo sus talentos. Madurar y preparar cristianos adultos en su fe. Comprometer y proyectar la experiencia y el conocimiento cristiano hacia la vida real. Animarse mutuamente los que están comprometidos en la tarea común de ser cristianos. Conjuntar esfuerzos apostólicos, para que por distintos caminos logremos los mismos objetivos y avancemos en la misma dirección pastoral.
- **REQUIERE:** Puntualidad en el horario. Constancia en la asistencia. Paciencia en el crecer. Apertura en la convivencia. Entrega y sacrificio dado con amor.
- **ADMITE:** A todo cristiano que tenga el afán y sienta la necesidad de crecer en su fe, conocer más el Mensaje de Cristo y de comprometerse más en su responsabilidad cristiana.
- **SE EXTIENDE:** Tanto como la misma vida. La variedad e intensidad de sus Cursos, no permite que nadie se sienta "graduado" de esta Escuela. En el Conocer a Dios siempre hay cosas nuevas que aprender. Las vacaciones

de sus cursos se dan teniendo en cuenta la realidad social o laboral de sus componentes.

- **FUNCIONA:** Usando un método variado: Combina la lección de profesor o charlista con la elaboración personal del alumno. Las charlas, de corta duración, tratan de motivar y animar el trabajo posterior, de cada individuo o de los grupos. Combina lo psicológico con lo teológico, lo doctrinal con la vivencial. Hay tiempo para el diálogo, la convivencia y el intercambio. Recoge y presenta como en "radar diocesano" noticias, actividades o planes pastorales en los que cada cual puede colaborar. La Escuela de Vida Cristiana quiere ser un medio, para aprender la manera de hacer de la vida una escuela donde se enseñe y transmita el ser cristiano.

- **ESTA ORGANIZADA:** Por Secciones generales, a las que pueden asistir todos, como son:
 - Charla Orientadora: 8:30-9:00.
 - Diálogo por Grupos: 9:00-9:30.
 - Escuela de Teología:

9.30-10.15.

— Santa Misa: 10.25-10.45.

LA ESCUELA DE TEOLOGIA consiste en Cursos breves sobre temas variados. Cada tema se desarrolla en cuatro clases. El próximo tema, que comienza el día 8 de enero, será: "La Antropología y el Cristianismo." Este Curso será dirigido por el P. José M. Oraá, S.J.

Hay también secciones de grupos más reducidos con objetivos más específicos en los campos del apostolado y la Pastoral, como es la Escuela de Dirigentes del Movimiento de Cursillos. También, a

partir de este año, el Movimiento "Impacto" tendrá allí su Escuela.

DURACION AL DIA: Algo más de dos horas, cada miércoles, de 8.30 a 10.30.

COLABORAN: Un grupo numeroso y variado de cristianos, todos con un gran afán de dar y recibir, aportando el don que Dios ha dado a cada uno para bien de su Iglesia. La Escuela cuenta con la colaboración de varios sacerdotes, entre ellos: el P. José L. Vázquez, O.P. el P. José L. Hernando, el P. Florentino Azcoitia, S.J. el P. Agustín A. Román, el P. Luis M. Oraá, S.J. y otros

más que van ayudando según se lo permiten sus ocupaciones y las necesidades de la Escuela.

LUGAR: CASA DE CURSILLOS "EMAUS", Edificio No. 67 del Aeropuerto de Opa-locka, Fla.

DIRIGE: Secretariado Arquidiocesano de Cursillos de Cristiandad.

INSCRIPCION: Aún está abierta la matrícula, ya que los Cursos son variados. El día 8 se reanudan las clases, si estás decidido a asistir, puedes hacerlo inscribiéndote al llegar. El costo de la matrícula por todo el año es de \$5.00.

Comienzan preparativos para campaña anual del Arzobispo (ABCD)

Quien recibe los beneficios de la Campaña del Arzobispo?

Año tras año, mientras nuevos turistas y residentes continúan llegando a nuestras playas, muchos le hacen esa pregunta a los sacerdotes y laicos que conducen esta campaña en los ocho condados de la arquidiócesis.

La Campaña Anual del Arzobispo, conocida como ABCD, comenzó hace 16 años. El Arzobispo Coleman F. Carroll inició la campaña para ayudar a los necesitados de la diócesis.

Durante los primeros años de la campaña, entonces conocida como Campaña de Desarrollo Diocesano, los fondos recaudados se usaron para construir lugares donde alojar a niños sin familias, madres solteras, residencias de ancianos, y un centro para niños retrasados mentales.

Cuando se agudizó el problema de las drogas en el Sur de la Florida, la diócesis empezó un centro para drogadictos. También muchos exilados cubanos han recibido ayuda gracias a los fondos del ABCD. Los trabajadores migratorios que trabajan en los campos agrícolas se han beneficiado con estos fondos.

En 1972 proveyó \$2,608,000 en servicios sociales de ayuda a necesitados. La cifra llegó a \$2,960,000 en 1973, siendo sobrepasada por la suma de \$3,856,000 el año pasado.

El miércoles pasado el Arzobispo Carroll habló en el primero de los banquetes del ABCD que tuvo lugar en el Hotel Dupont Plaza. Estos banquetes se darán en diferentes lugares de la diócesis, y los invitados podrán ver una película que muestra los resultados de los fondos recibidos en años anteriores.

El jueves por la noche el banquete ABCD se celebró en Miami Spring Villas, siendo el maestro de ceremonias Alberto Alejandro, uno de los organizadores de la campaña este año.

Febrero 2 será el "Domingo de Quedarse en

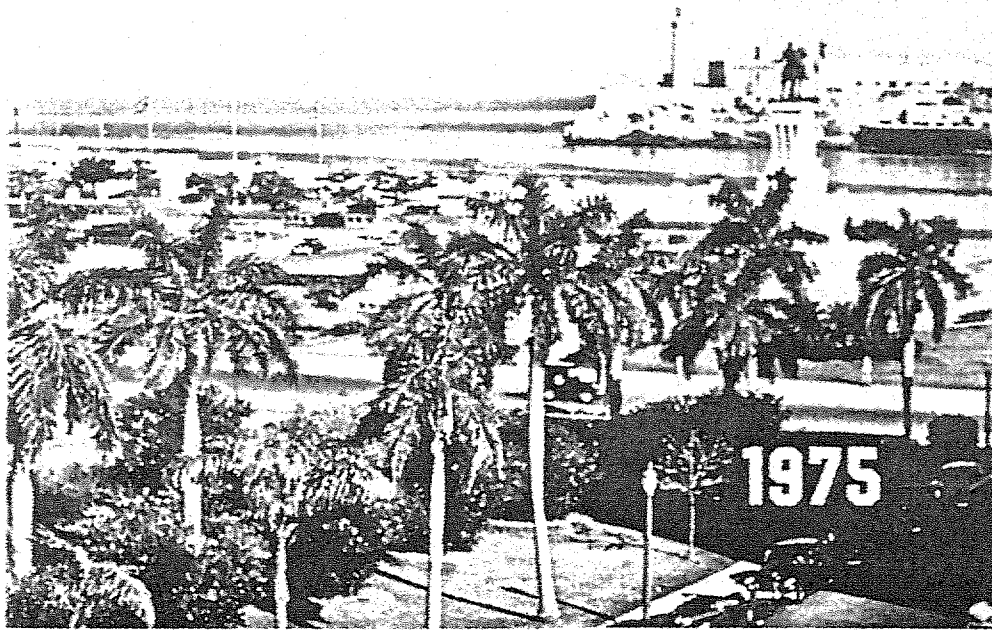


Armando A. Alejandro

Casa." Ese domingo los voluntarios de cada parroquia visitarán los hogares para que cada familia pueda hacer su contribución. El "Domingo de los Visitantes" será el día 16 de febrero. Ese día los que nos visitan durante el invierno tendrán su oportunidad de contribuir a las obras de caridad de la Arquidiócesis de Miami.

Todas las contribuciones se entregarán en la oficina central del ABCD en marzo. El reporte general de la Campaña de 1975 se dará en la Cena del Arzobispo el miércoles 12 de marzo.

CUBA DIÁSPORA



ANUARIO DE LA IGLESIA CATOLICA

"CUBA DIASPORA, Anuario de la Iglesia Católica", acaba de salir de la imprenta por segundo año consecutivo, editado en Miami con la orientación del Obispo Eduardo Boza Masvidal, dedicado a informar y orientar a los católicos cubanos en la diáspora que es el destierro que les ha tocado vivir. El Anuario de 1975 contiene un mensaje del Obispo Boza a los exiliados, el Mensaje del Papa al Episcopado Cubano, un artículo, Cuba, Faro de América, de Pablo Urquiaga, una breve biografía sobre el Padre Félix Varela, Precursor de la Libertad de Cuba; un reportaje sobre el Observatorio del Colegio de Belén de La Habana; un documentado estudio del periodista Manuel Fernández sobre las nuevas perspectivas que se presentan a la

Iglesia de Cuba; Datos eclesiásticos sobre Cuba hoy; Una nota sobre San Antonio María Claret, que fue obispo de Cuba, un artículo sobre los sacramentos; un panorama de las Artes Plásticas en Cuba, por Rosaura García-Tuduri; un ensayo del distinguido intelectual católico, José I. Lasaga, sobre 'La Caridad y la Justicia Social'; Opiniones sobre la revista Ideal, expresadas por los mismos que la confeccionan; un artículo sobre 'santos y santería'; un extenso estudio histórico sobre la Virgen de la Caridad, por la Dra. Delia Díaz de Villar; una relación del clero cubano en el exilio (en distintas partes del mundo) y el Santoral de la Iglesia Católica. El anuario puede adquirirse en distintas librerías así como enviando cheque o giro postal por \$2.30 al P.O. Box 450521, Miami, Fla., 33145.

"La dedicación"

Por el DR. MANOLO REYES

Las grandes obras de la humanidad se han conseguido con un elemento esencial: la dedicación.

Aquellos que han hecho historia para la libertad, la paz y el progreso de sus naciones lo han logrado con un común denominador en sus acciones: la dedicación.

El arma que siempre destruye a los enemigos de los hombres de buena fe es: la dedicación.

Claro está que la dedicación no se obtiene en forma fácil. Todo un camino de sacrificios, de fuertes emociones y de contrariedades separan a los caracteres de su posesión.

Pero debe alentar el hecho de que quien persevera, llega. Jamás la ola de mar dejó de horadar a la poderosa e inmovible roca. Y esta siempre sucumbió ante el flujo y reflujo constante de las aguas.

Quien quiera poseer la dedicación, debe hacer acopio de voluntad para resistir todos los contratiempos. Es fácil cumplir con la vida, en tiempos de bonanza. Los caracteres se fortalecen, se forjan fuertes y poderosos, cuando se entrenan a las dificultades.

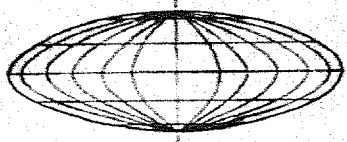
Y los que escogen el camino de la dedicación siempre tienen que afrontar duras pruebas que tratarán de desviarlos de su cauce bueno y honrado. Es la eterna lucha del bien contra el mal.

Pero en cada nueva victoria que se obtiene sobre las fuerzas del mal más se robustece la voluntad, el espíritu de lucha a fin de seguir con dedicación por el proceloso mar de la vida.

Nunca se supo la resistencia de una embarcación hasta que afrontó la primera tempestad.

Además que si hay dedicación en el bien, piénsese que hay muchos dedicados a hacer el mal y perjudicar a la humanidad.

Pero si se tienen ideales puros y nobles, si se tienen principios decentes y honrados, si se lucha porque los hijos de los pueblos tengan un destino mejor sin odios, sangre o ruina, entonces se está en posesión de las características esenciales para una buena dedicación. Y es mejor que se diga: "Ese ser está dedicado a hacer el bien," a que "allí yace enterrada una buena intención." Una voluntad constante — puesta al servicio de una buena causa — siempre triunfa en su empeño.



NUESTRO MUNDO

● JERUSALEN: UMBRAL DE PAZ

El Papa Paulo VI dijo a los cardenales que acudieron a saludarle en las Navidades, que su esperanza es que Jerusalén, ciudad santa, sea umbral de paz y no signo de conflicto como hasta ahora (entre árabes y judíos). Aunque habló también del Año Santo, el Papa dedicó sus pensamientos a los lugares azotados por conflictos: Vietnam, Irlanda del Norte, y Tierra Santa. "¿Cómo podríamos evitar referirnos con angustia a las dificultades que la paz encuentra en esos países?"

● CRECE LA GENEROSIDAD

Aumentan las contribuciones de los católicos para la causa de las misiones en todo el mundo, dice la Agencia Fides al dar cifras para años recientes. En 1970 se recogieron casi \$31 millones, al año siguiente \$35.7 millones y en 1972 más de \$40 millones. En 1973 se recogieron casi \$45 millones, distribuidos este año. Esta última colecta para el 75 no se ha tabulado aún.

● NUEVA BASILICA DE GUADALUPE

Aunque sin abandonar totalmente la vieja basílica de Nuestra Señora de Guadalupe, los católicos mexicanos construirán por contribución popular otro templo a su patrona en las inmediaciones del actual, que se ha agrietado considerablemente en sus paredes al ceder las bases por erosión del suelo. A la basílica terminada en 1709, acuden todos los años millones de fieles devotos de la Virgen Morena, como la llaman por la piel de la imagen que dejó ella milagrosamente impresa en la tilma del indio Juan Diego, cuando se le apareció en 1531.

● CONTRA LA EUTANASIA

Los obispos de Inglaterra y Gales advierten a sus compatriotas contra esfuerzos por legalizar la eutanasia (muerte provocada) de pacientes, a la que llaman "un crimen prohibido por la ley de Dios y de la patria." No critican que en casos de moribundos no se prolongue su vida artificialmente con medicinas, a no ser para aliviar sus dolores; pero advierten que la eutanasia puede extenderse peligrosamente a los inválidos y ancianos, pues "una vez que se desprecia al Autor de la vida, ésta se rebaja también para todos."

● "ARBITRARIEDAD" EN BOLIVIA

Obispos, sacerdotes, religiosos y seglares han acusado al gobierno del coronel Hugo Banzer de imponer un "régimen de arbitrariedad" sobre obreros, campesinos y mineros bolivianos, que pretende extender a la Iglesia también. La protesta se origina por el registro que las tropas efectuaron en la residencia de dos obispos en Santa Cruz y de una parroquia allí; y por la detención y orden de expulsión para el P. Eric de Wasseige, miembro de la Comisión de Justicia y Paz. Todo esto, dice una de las protestas, hace "inseguro el trabajo de la Iglesia, sobre todo de quienes se dedican a los más desamparados."

● EL PAPA Y LOS JESUITAS

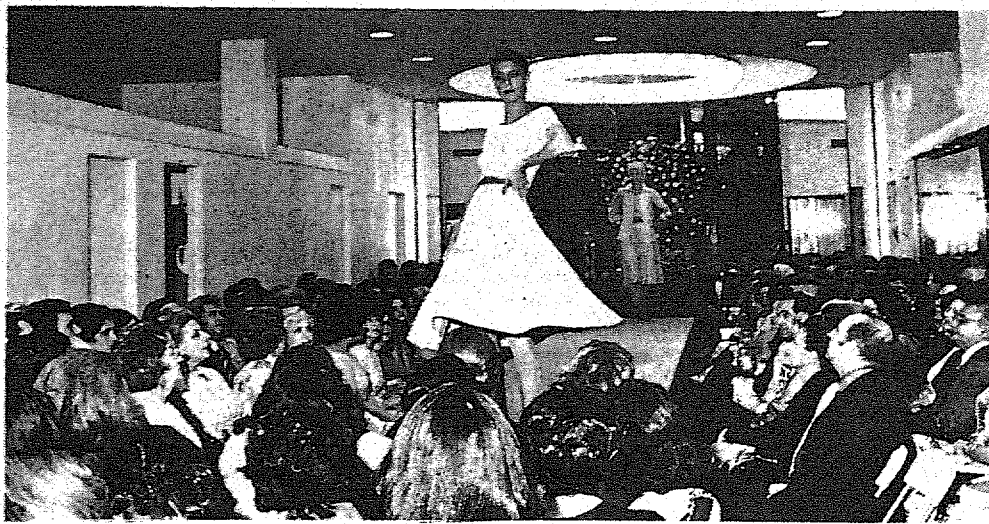
El Papa Paulo VI anunció a la congregación general de los Jesuitas que no piensa cambiar el "cuarto voto" de esta numerosa orden, el de obediencia especial al Pontífice. Los otros tres son pobreza, castidad y obediencia a los superiores.

● AYUDA E.U. A LAS MISIONES

Los católicos de Estados Unidos han venido contribuyendo con \$20 millones al año para las misiones en todo el mundo, dice el director en este país de la Sociedad para la Propagación de la Fe, S. Edward T. O'Meara. Es una ayuda, agrega, que un comité central en Roma distribuye con equidad entre todas las obras misioneras de la Iglesia. Aunque la cifra es impresionante, Mons. O'Meara desea que los católicos la dupliquen "para así llenar adecuadamente las necesidades crecientes" de las misiones, y multiplicar sus frutos. Tenemos 49,000 muchachos en los seminarios de Asia, África y Oceanía, y 7,000 novicias en las congregaciones de esos continentes, reveló el obispo.

● LEY QUE BENEFICIA A 'MIGRANTS'

El presidente Gerald Ford puso el ejecutarse a una ley que limita las funciones de los contratistas de trabajadores agrícolas migratorios, con lo cual se protegen los derechos de éstos contra la explotación. La ley es, según comentaristas autorizados, un triunfo para los United Farm Workers Union of America (UFWA) y su delegado ante el congreso P. James Vizzard. La ley obliga a todo contratista de más de 10 trabajadores a registrarse ante el Departamento de Trabajo, a ofrecer seguro adecuado si los transporta, y a firmar un contrato muy claro sobre derechos, obligaciones y condiciones de trabajo; además, la ley permite investigaciones del Departamento, y elevar quejas cuando un trabajador se sienta perjudicado.



Mientras una modelo de Oscar de la Renta exhibe una de sus últimas creaciones, se observa una parte de la nutrida concurrencia que asistió al evento organizado por el Comité de Damas del Centro Hispano Católico.

Culmina exitosamente evento benéfico social del Centro Hispano Católico de Miami

Dentro de los grandes acontecimientos benéfico-sociales puede conceptuarse el reciente Desfile de Modas organizado por el Comité de Damas del Centro Hispano

Católico, que preside la señora Gloria Garmendía de Morales Gómez.

Colmado de Público, principalmente de la comunidad hispanoamericana de Miami, la exclusiva tienda Martha, del lujoso centro comercial Bar Harbour, que prestó sus salones para que en ellos presentará el famoso modista Oscar de la Renta una serie de modelos exclusivos.

El diseñador dominicano, quien reside en la ciudad de Nueva York, arribó a Miami después de unas cortas vacaciones en su país natal.

Este evento fue parte del

programa que anualmente desarrolla el Comité de Damas del Centro Hispano Católico, con el fin de obtener fondos para el mantenimiento y desarrollo de las múltiples obras sociales que en el mismo se originan.

El Centro Hispano Católico, creado en el año 1959, con el patrocinio de la Arquidiócesis de Miami, básicamente, y de donaciones de particulares, actualmente opera una clínica de asesoramiento y empleo, distribución gratuita de comida y ropas, y atención a personas de avanzada edad.



La señora Gloria Garmendía de Morales Gómez, presidenta del Comité de Damas del Centro Hispano Católico, acompaña al famoso modista Oscar de la Renta, durante la exhibición de modas ofrecida recientemente por el Centro con fines benéficos. En la foto también, a la derecha, la señora Julia Costales de Benach.

Anuncian nuevos cursos

Una serie de cursos especiales serán ofrecidos a partir de este mes de enero, para directores, coordinadores, catequistas y auxiliares de habla hispana, según nos informa la madre Ada Sierra, del Departamento de Información de la Arquidiócesis.

El programa incluye los siguientes cursos: Liturgia, Sicipedagogía y Nuevo Testamento en Laboratorio. Los dos primeros serán dictados por miembros del Departamento, todos los lunes de 8 p.m. a 10 p.m., a partir del próximo día trece de enero, en la Escuela Parroquial de San Marcos. El de Nuevo Testamento estará a cargo del padre Leonardo Vázquez O.P., los miércoles de 8 p.m. a 10 p.m., en los locales de la propia Escuela Parroquial de San Marcos.

Todos los cursos son a nivel arquidiocesano, pero en relación con el de Nuevo Testamento, los interesados pueden tomarlo con o sin créditos.

Para mayor información sobre el curso de Liturgia, pueden llamar a la hermana Socorro, al 642-9544; en relación al curso de Sicipedagogía, a la hermana Ernestina o a la hermana Ada Sierra, al mismo teléfono; y para el de Nuevo Testamento, con la hermana Ada Sierra, llamando a los teléfonos 371-7122 o al 371-2950.

Un gesto de confianza y de valor salva la vida de funcionarios

El Arzobispo Miguel Obando de Managua fue uno de los mediadores principales durante los recientes secuestros políticos que sacudieron la capital de Nicaragua. Monseñor Obando declaró que tomó la iniciativa como mediador para salvar las vidas de los

rehenes y mantener la paz en Nicaragua.

Recordando los momentos de tensión de fin de año el arzobispo comentó: "Al principio, nuestro objetivo era evitar mas derramamientos de sangre. Mantener la paz entre los nicaraguenses."

El Arzobispo Obando recibió una llamada de madrugada del Presidente Anastasio Somoza a pocas horas de comenzar el incidente. El Presidente le informó que los sandinistas querían que él fuera el mediador. En declaraciones posteriores los guerrilleros dijeron que sólo confiaban en Monseñor Obando.

"Mi labor principal era comunicar lo que cada grupo pedía; llevar mensajes entre los guerrilleros y el gobierno. También aprovechaba la oportunidad para dar consejos humanitarios y prudentes como sacerdote del Señor," añadió el arzobispo.




El Arzobispo Ovando y Bravo de Managua sirvió de mediador entre un grupo de guerrilleros nicaraguenses y el Gobierno, en un exitoso intento de salvar la vida a destacadas personalidades nicaraguenses y extranjeras, cuando los primeros irrumpieron en una fiesta privada que se celebraba en honor del Embajador de los Estados Unidos e hicieron prisioneros a sus invitados. (NC Foto)

Saludo de Pablo VI a los "Puri Cantores"

Al terminar su homilía, Pablo VI dirigió un saludo especial a los 10,000 "Puri Cantores" que, procedentes de todo el mundo, asistían a la Misa de la paz. El Santo Padre dijo hablando sucesivamente en francés, inglés, español, alemán y portugués:

Este mensaje de amor, de fraternidad y de paz, os lo encomendamos de manera particular a vosotros, Puri Cantores: llevadlo por el mundo llevadlo a vuestras tierras, con nuestro afectuoso saludo en Cristo.

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COMENTARIOS EVANGELICOS

"Este es mi hijo amado"

Por este tiempo, vino Jesús, de Galilea al río Jordán, en busca de Juan para que lo bautizara. . . Al salir Jesús del agua, una vez bautizado, se abrió el cielo encima de él y vio al Espíritu de Dios que bajaba como paloma y venía sobre él. Y se oyó una voz celestial que decía: "Este es mi Hijo el Amado, al que miro con cariño."

Mt. 3:13-17

Por REV. JOSE P. NICKSE

Al finalizar la Primera Guerra Mundial, apareció en París un veterano francés que había perdido la memoria. La policía al no saber qué hacer con esta pobre víctima de amnesia, decidió llevarlo a un estadio donde se celebraba un gran evento deportivo a ver si alguien lo identificaba. Quizás alguien diría "Es Fulano!" Nadie lo reconoció. Dicen que al salir el infeliz gritaba "¿Nadie me puede decir quien soy?"

Hace varios años estaba de moda la crisis de identidad en la Iglesia. Algunos sacerdotes y religiosas abandonaron su ministerio porque en su vocación no encontraban su identidad. Pero es una verdadera pena cuando por amnesia espiritual olvidamos nuestra función en la Iglesia de Cristo. Cada cristiano tiene un papel especial en el drama de la salvación. Nuestra identidad nos la da nuestro bautismo.

San Mateo nos presenta el Bautismo de Jesús como el punto de partida de su Misión como Salvador. Después de su bautismo Jesús comienza su vida pública. Es el Hijo Amado del Señor que viene a enseñarnos el amor de nuestro Padre.

El bautismo es un paso muy serio. Es el sacramento que nos hace hijos de Dios, hermanos de Cristo. Es la llave que nos abre las puertas de la Iglesia. Cuando bautizamos a nuestros hijos nos comprometemos a educarlos en la fe. Le decimos a Dios que con nuestro ejemplo y nuestra palabra vamos a alimentar la semilla de la fe que reciben en el bautismo. Los padrinos se comprometen a ayudar a los padres en esta tarea.

Por eso la Iglesia nos pide una preparación para el bautismo. Por eso los padres y padrinos tienen que asistir a una serie de conferencias. El bautismo es un paso muy serio.

El bautismo es una llamada. Como cristianos estamos llamados a continuar la obra del Hijo Amado de Dios. Recuerda que la Iglesia es el cuerpo de Cristo, y por eso el Padre nos mira con amor y cariño. No podemos ser cristianos cómodos. El cristiano es hombre de fe y hombre de obras.

El bautismo es un compromiso. Es imposible pertenecer a la Iglesia y no sentirse comprometido a su misión. Las cosas que más nos cuestan y más nos comprometen son las que más valor tienen en nuestras vidas. Precisamente en este compromiso encontramos nuestra identidad de cristianos.

A través de los siglos, el evangelio de hoy ha servido de inspiración a muchos pintores. En el bautismo de Cristo la Trinidad se manifiesta a través de la voz del Padre, de la paloma que simboliza al Espíritu Santo, y la presencia de Jesús. La Trinidad también viene a nuestros corazones en nuestro bautismo. Vivamos como lo que somos: hijos de Dios.

ORACION DE LOS FIELES

Enero 12, 1975

Bautismo de Nuestro Señor

CELEBRANTE: Al celebrar el Bautismo de Cristo recordamos que a través de nuestro bautismo somos hijos de Dios. Por eso, con fe y esperanza presentemos nuestras peticiones al Padre:

LECTOR: La respuesta de hoy será "Padre, escúchanos."

1. Por la Santa Iglesia, para que siempre sea fiel a los mandatos de Cristo.

PUEBLO: Padre, escúchanos.

2. Para que la paz de Cristo reine en los corazones de los hombres.

PUEBLO: Padre, escúchanos.

3. Para que aumenten las vocaciones religiosas en el Pueblo de Dios.

PUEBLO: Padre, escúchanos.

4. Por aquellos que sufren persecución religiosa, para que puedan adorar a Dios con libertad.

PUEBLO: Padre, escúchanos.

CELEBRANTE: Padre Santo, hoy recordamos el compromiso de nuestro bautismo. Te damos gracias por el regalo de la fe. Te prometemos ser siempre fieles testigos de Cristo, que vive y reina por los siglos de los siglos.

PUEBLO: Amén.

iY al fin llegaron los Tres Reyes Magos...!

Por MERCEDES HERNANDEZ-AMARO

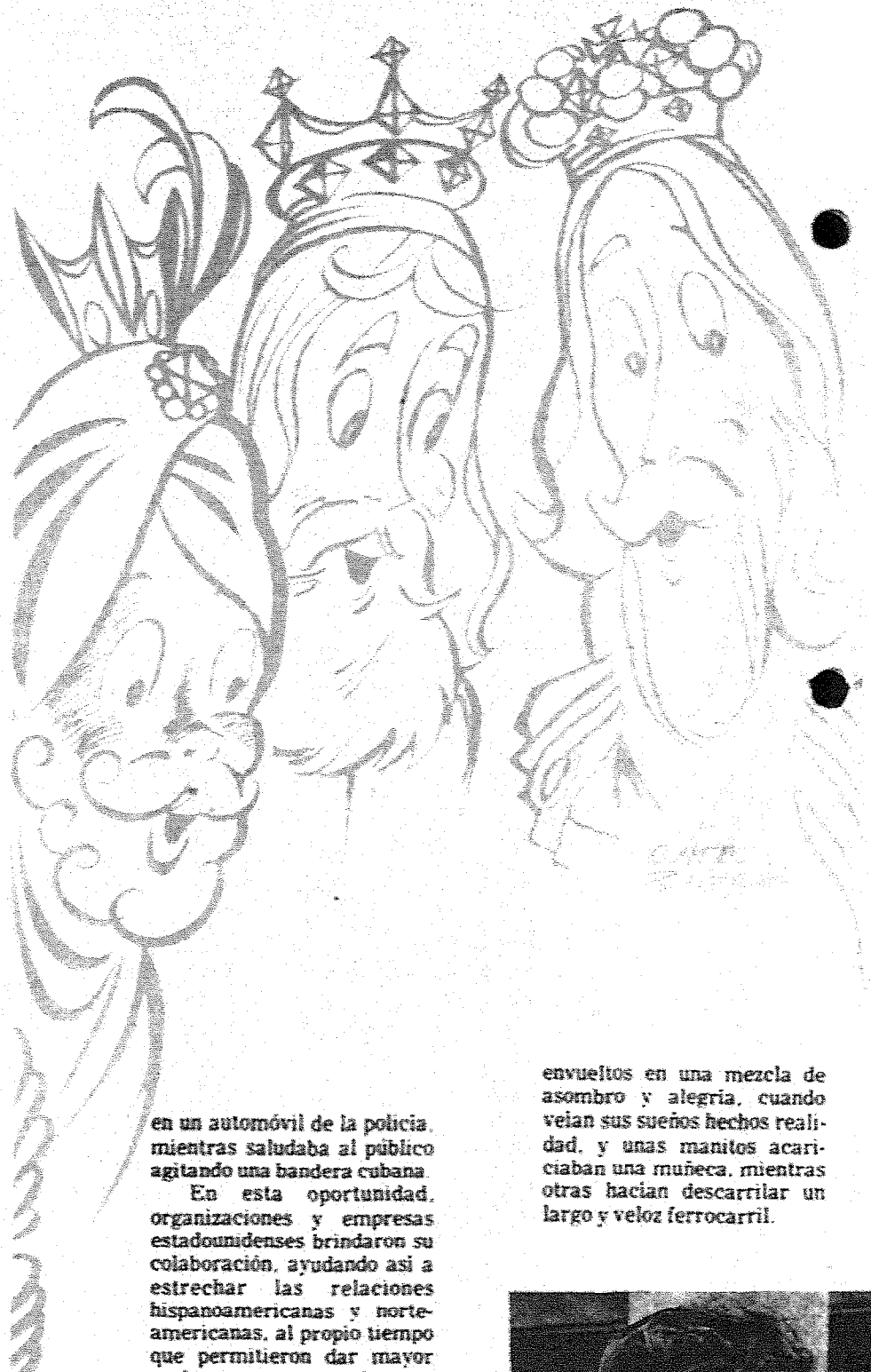
Por tercera vez la comunidad cubana exiliada en Miami revivió su tradicional y cristiana costumbre de conmemorar el pasaje bíblico de los Reyes Magos, llevando a efecto en la oportunidad, un desfile lleno de atracciones para los pequeños por las calles de mayor concentración de población cubana.

Organizado por la emisora radial W.Q.B.A., cuyo director de noticias es el señor Emilio Milian, y patrocinado por conocidas firmas comerciales, miles de personas presenciaron el pasado domingo 5, una larga caravana de carrozas, bandas musicales, muñecos, personas vistiendo vistosos disfraces, así como un numeroso grupo de populares figuras artísticas.

El desfile fue iniciado a las 12 m., partiendo de la intersección que forman la calle 8 y la avenida 19 del South West, tuvo como meta la calle primera y 12 Avenida del North West.

Las autoridades gubernamentales y eclesiásticas estuvieron representadas por el alcalde de la Ciudad, Maurice Ferré, Monseñor Orlando Fernández, Vicario Episcopal Hispano de la Arquidiócesis de Miami y el reverendo padre Jose Nickse, quienes participaron en el desfile en un automóvil convertible.

La Comisionada de la Ciudad, Rose Gordon, tomó también parte en el acto, viajando



en un automóvil de la policía, mientras saludaba al público agitando una bandera cubana.

En esta oportunidad, organizaciones y empresas estadounidenses brindaron su colaboración, ayudando así a estrechar las relaciones hispanoamericanas y norteamericanas, al propio tiempo que permitieron dar mayor realce a un evento pleno de significación cristiana.

En Cuba, hasta la fecha en que se implantó el régimen Castro-Comunista, se acostumbraba que los niños, la noche vispera de la llegada de los Reyes a Belén, les escribieran a éstos una carta, pidiéndoles en ella hicieran realidad alguno de sus anhelos infantiles; despertando a la mañana siguiente,

envueltos en una mezcla de asombro y alegría, cuando veían sus sueños hechos realidad, y unas manitas acariciaban una muñeca, mientras otras hacían descarrilar un largo y veloz ferrocarril.



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Absorto en la contemplación del espectáculo que ante su vista se ofrece, este pequeño participa, con su presencia, en el gran desfile de los Reyes Magos.

Comienzan las peregrinaciones de los municipios de Cuba

El pasado miércoles, día 8, por octavo año consecutivo, se reanudaron las peregrinaciones de los devotos de la Virgen de la Caridad del Cobre a su Ermita en el destierro, organizadas en forma de municipios.

Como es tradicional, los devotos de la Virgen procedentes del Municipio de El Cobre fueron los que abrieron la serie de

peregrinaciones; y como es también tradicional, los primeros en peregrinar son los municipios de la provincia de Oriente. "Teniendo en cuenta que El Cobre y Oriente son la cuna de la devoción a la Patrona de Cuba", dijo Monseñor Agustín Román,

director de la Ermita de la Caridad en Miami. Hoy viernes, día 10 peregrinará el municipio de Guantánamo. La semana

próxima, Baracoa el Lunes, día 13; Campechuela el miércoles, 15 y Alto Songo el Viernes, 17. Los municipios de Oriente, 22 en total, continuarán peregrinando durante los meses de enero y febrero, comenzando siempre a las 8 p.m.

El domingo 2 de febrero por la tarde se efectuará la Romería Oriental con la participación de vecinos de todos los

pueblos de esa provincia.

Otras peregrinaciones a efectuarse durante enero son: El Caney, día 20; Manzanillo, el 22; Gibara el 24; Antilla, el 27; Mavari, el 29 y Puerto Padre el 31.

Oportunamente ofreceremos más información sobre la Romería Oriental así como sobre las peregrinaciones a efectuarse en febrero.