

MOST JOYOUS BIRTH-MAY THE MEANING OF CHRISTMAS BE DEEPER AND ITS HOPES BRIGTER AS WE CELEBRATE THIS



Season stirs memories of past Christmases

By GLENDA WALKINSHAW

Voice Features Editor

The log entry read simply, "25 December 1960—no children."

For Msgr. Bryan O. Walsh, that Christmas Day 15 years ago was one of hope, waiting, anxiety, and finally disappointment.

As Diocesan Director of Catholic Charities, he had become deeply involved in the growing problem of Cuban refugees escaping to Miami from Fidel Castro's communist regime. Especially important in his mind was the problem of children whose parents wanted to get them out of Cuba but could not themselves leave.

PROGRESS was underway in establishing some sort of government assistance for programs dealing with refugee children, and contact had been made between Msgr. Walsh and agencies in Cuba which wanted to send children to Miami; but no one knew in December that they would be called upon to accept an influx of children on one day's notice.

"It was Christmas eve—a Saturday and the Catholic Service Bureau offices were closed—that I received a phone call from Havana telling me that 200 children would be arriving beginning Christmas day," Msgr. Walsh recalled.

SO THE process was begun to get as many children as possible out of Cuba before Jan. 1

"They asked if we could take the 200 children, and I said yes—even though I didn't know where we would put them," said Msgr. Walsh, who was subsequently appointed Director of the Cuban Children's Program by Archbishop Coleman F. Carroll.

He left the Catholic Service Bureau at noon that day and headed back to his residence at Mercy Hospital, wracking his brain for ideas on where to put the children. A small residence run by the Sisters of St. Joseph could house a few, but not nearly enough. There was not time to open up the vacant county home at Kendall and hire staff on such short notice.

"AS I drove by Assumption Academy, it struck me that their dorms would be empty until after New Year's and could serve as a temporary residence, so I stopped and went in to see Mother Elizabeth, the superior.

"I explained the problem and she said, 'Since it's Christmas, how can I say no?'"

The immediate problem was solved.

BUT THE next day was Christmas, children were expected to arrive, and people had to be rounded up to help. At about 11 a.m. Christmas Day, Msgr. Walsh recalled, he was able to locate Mrs. Louise Cooper, a CSB social worker, on her way home from Mass. She agreed to accompany him to the airport to await the children.

"By this time we ourselves

had become emotionally involved in the race against the Jan. 1 deadline. No longer were we simply a social agency concerned about a community problem. We were now sharing the worries of families we did not even know, hundreds of miles away in a life and death struggle in the Cold War. Our excitement rose as time drew near for the first of the flights to arrive."

But that Christmas Day, there were no children. The two scheduled flights came and went, and no unaccompanied children were on them. The first children, a boy and his sister, would arrive the next day.

"BUT IT was a Christmas I'll never forget," Msgr. Walsh said. "That was the point at which the whole thing came together."

Within the next week, children began arriving; and although the Cuban law did not change, the children kept coming. By 1962, more than 16,000 children would have come to the United States from Cuba; close to 6,500 would receive help from Msgr. Walsh's program, which would continue to the present day.

Christmas most years, except for time off to assist at Mass, is "just another work day" for Dr. Ben Sheppard, director of several centers which help those who are addicts, pregnant, homeless or sick. People in need of help do not take time off from their problems for a holiday, and neither can the people who devote their lives to helping.

"MY MOST memorable Christmas is the year I was able to stay home for a few hours," the physician, lawyer and school board member joked.

Seriously, he said, the Christmas that stands out most is 1972, which saw the recovery of one the youngsters from St. Luke Methadone Clinic, a treatment center for heroin addicts.

The boy was seriously ill with a heart valve infection stemming from dirty heroin. He had been sick for six weeks, "and for a long time we thought that he wasn't going to live," Dr. Sheppard said.

"But he began to recover, and on Christmas Day we were able to take him home; he was able to walk out cured. He has been fine ever since."

WORKING with migrant farmworkers has had its



Having just arrived alone from Cuba, a group of boys are made to feel comfortable by Msgr. Bryan O. Walsh at the height of the influx of unaccompanied Cuban children in the 1960's.

moments of great joy and of great hurt for Msgr. John McMahon, Archdiocesan Rural Life Director—and Christmases have been no exception.

"My first Christmas at the Pompano Labor Camp was remarkable for me," he said. "I had always been used to large crowds gathered in a building with Christmas decorations all over. But I celebrated this Christmas Mass on the porch of a condemned building with 50 people attending."

Like the shabby stable which provided a home for the Infant Jesus and His parents, that run-down porch served its purpose for the grateful people assembled there.

"WHAT STRUCK me was the simplicity of the whole event, and the whole personal approach instead of worry about the exterior matters and the techniques involved in planning," he said.

"After the Mass, everyone went to a centrally-located

home for a fiesta. The emphasis was on personal terms, and just trying to be happy."

But later migrant Christmases were not so happy for Msgr. McMahon. He recalled the Christmas of 1971, during which the people had celebrated the coming of Christ with great feasting. But soon after Christmas there was a severe freeze which put many farmworkers out of work.

"THERE WITHIN the Christmas season we had gone from feast to famine," he recalled.

Then there was the autumn when the labor camp was shut down for sanitary reasons. The residents were moved to a nearby day-care center, with Msgr. McMahon working closely with the people, living through the Christmas season with them in their uprooted state.

"Then, right after Christmas, I learned that I had

Continued on page 9



A heroin user is greeted by Dr. Ben Sheppard outside the St. Luke Center where the physician has for several years helped people overcome their addiction.



Discussing problems with a migrant worker at the Delray Beach migrant camp is Msgr. John McMahon, Archdiocesan director of the Rural Life Bureau.

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Archbishop to offer Midnight Mass

Archbishop Coleman F. Carroll will be the principal celebrant of Solemn Concelebrated Midnight Mass in St. Mary Cathedral, Mother Church of the Archdiocese, to mark the feast of the Nativity.

A special program of music will precede Midnight Mass in the Cathedral beginning at 11:15 p.m. on Wednesday, Dec. 24.

MUSICAL PROGRAM

Pastorale J.S. Bach
While By My Sheep
I Watched At Night ... 17th Century French Carol
The Savior of the
World Is Born Gustav Holst

Jesu, Joy of Man's Desiring J.S. Bach
Two Spanish Carols
for Organ Norberto Guinaldo
"Venid Niños"
"Que li Darem a N'el de la Mare?"
He Shall Feed His Flock
Like A Shepherd G.F. Handel
O Praise God William Billings
Jesu, Thou the
Virgin Born Gustav Holst
Improvisation on
"Puer Natus Est" E. Titcomb

MUSIC FOR THE MASS

Choral Fanfare M. Shaw

Processional Hymn:
"O Come All Ye Faithful" Traditional
Kyrie and Gloria W.A. Mozart
Offertory:
"Resonet in Laudibus" 14th Cent. German Carol
Sanctus and Agnus Dei J. Vermulst
Communion:
"Laudate Dominum" W.A. Mozart
Recessional: "Alleluia" J.S. Bach
"Joy to the World" Traditional
Organ Postlude:
"Joy to the World" W. Held

Music by St. Mary's Cathedral Choir, Soloists, and Robert Fulton, Organist and Director.

Masses set in Kreol and French

Midnight Mass will be celebrated for Haitians and other French-speaking people on Thursday, Dec. 25 in Corpus Christi parish hall, 3220 NW Seventh Ave.

"We hope that our brothers and sisters will join us in great numbers to welcome the child Jesus, and that they will receive Holy Communion," said Father Charles Jackson, who will celebrate the special Mass.

Confessions will be heard on Saturday and the vigil of Christmas between 4:30 and 5:30 p.m. and on Saturday evening from 7:30 to 8:30 p.m.

For the benefit of readers who read French or Kreol The Voice publishes the following announcements:

Française

Il y aura une messe pour tous les Haitiens et pour tous les catholiques de langues françaises durant la nuit de Noël le 24 décembre dans la Salle Paroissiale de Corpus Christi qui se trouve à la 32 Street NW 7e Avenue.

Nous espérons avoir une affluence tres nombreuse. Venez freres et soeurs vous joindre à nous pour feter la naissance de l'enfant Jésus.

Voici les heures de confession:
SAMEDI SOIR: 4h30 - 5h30 - 7h30 - 8h30
DIMANCHE SOIR APRES LA MESSE: 6h30.

Kreol

Pou Nouèl-la, ap gin mès minui pou tout Aisyin é pou lot Pép ki palé franse lan lasal



A man and woman in modern Israel re-enact the journey of Mary and Joseph to Bethlehem among green hills remarkably similar to what the Holy Family must have traversed on their way to Christ's birthplace.

parouasial "CORPUS CHRISTI" ki lan 32e St. NW 7e Ave.

Nou espere roué anpil moun. Vini frè ak sè-m yo pou nou kab résevoua Sovè nou Jezu-Kri.

Ginyin konfesion chak samedi soua.

4h30-5h30-7-30-8h30
Dimanch soua apre la mes 6h30.

Cantata at St. Michael

A Christmas Cantata featuring a combination of traditional carols in English and Spanish will be presented at 8 p.m., Sunday, Dec. 21 in St. Michael Church.

The parish choir will be heard in the program.



Calling seminarian Jose Fernandez to the ministry of Acolyte is Archbishop Coleman F. Carroll at ceremonies Monday at St. Vincent de Paul Major Seminary.

14 Become Acolytes at Major Sem

Fourteen seminarians were called to the ministry of the Acolyte in ceremonies by Archbishop Coleman F. Carroll at the Major Seminary of St. Vincent de Paul Monday.

The Ministry of the Acolyte is a major step on the way to becoming a priest. As acolytes the young men have the duty to aid deacons and minister to the priests, especially in liturgical celebrations, and this includes serving Holy Communion as extraordinary ministers, and exposing the Host for adoration, but not blessing the congregation.

The Seminary faculty concelebrated Mass, with Archbishop Carroll as principal celebrant and Father Urban Voll, O.P., the homilist.

Acolytes called for the Archdiocese of Miami are: John Barrow, Brent Bohan, Paul Edwards, Sergio Garcia-Miro, Paul Garcia de Quevedo, Roger Lund, Hector Perez, Richard Roach and Richard Velie.

Diocese of St. Augustine: Joseph Carpenella.

Archdiocese of Atlanta: Jose Fernandez-Solis.

Diocese of Savannah: Michael Lubinsky.

Diocese of Lafayette, Ind.: Matthew Paulistich.

Diocese of Arcibo: Jose Rodriguez-Reyes, Hector Rodriguez.

In ceremonies at the Major Seminary Tuesday, Bishop Charles B. McLaughlin of St. Petersburg called six men to the Ministry of Acolyte for his diocese.

The six were: James Michael Dyer, Francis H. Dionne, Leo Joseph Margineau, Jr., Gerard Murphy, Michael T. O'Brien, Robert D. Tabbert.

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Letters to the Editor

Lauds Voice

Dear Editor:

I just want you to know that I have been reading the Voice for the last five years and have enjoyed every issue.

However I have noticed that the type of articles has greatly improved in the last year. Keep up the good work. Keep those good articles coming.

God Bless you

E.M. Lewis
Lake Park

★★★

Christian life

EDITOR: I am a Catholic and my family and I became interested in the Charismatic movement approximately two years ago.

I would like to tell you what the movement has done for us, especially me. I have become closer to my Catholic Faith. I know now that I am a better Catholic, stronger in my Faith than I thought ever possible. I am able to receive the Blessed Sacrament with (I feel) true love of Jesus, and a realness of His Divine Presence. I seem to have more of an awareness of our brothers and sisters in Christ. I am more able and willing to see Christ in my neighbors. I seem to be able to walk thru life with more balance.

I have become more prayerful, wanting to pray in my daily living. I have become

less anxious and worrisome. I am able to show more kindness and joy to all I meet. The Virtues, proper for my state in life are becoming more alive.

I want to go to Mass, I want to receive the Sacraments more. I want to be with our Divine Lord in my daily living.

I want to recognize Christ in others. I feel like I want to take the love of Jesus to others. I have come to respect authority more, especially in the Church.

I realize more that our Archbishop, priests, Sisters and Brothers are trying to tend to our spiritual and if possible, physical needs, and we need to help and pray for them more.

A. Frank Ward
West Palm Beach

★★★

Enjoyed program

EDITOR: Thank you very much for the copies of The Voice which I requested. A most interesting newspaper.

As a former teacher at Temple Beth Am I enjoyed the "Still Small Voice." Liberal understanding is beautiful for all people.

Thank you very much.

B. Raskin

Planning of the Archbishop's Charities Drive in the Palm Beach area this week had its lighter moments as Archbishop Carroll (seated at right) and Msgr. John O'Dowd, ABCD coordinator, speak to the priests. In a planning session (below) are Father Anthony Chepanis, St. Lucy, Highland; Father Donald Ireland, Holy Spirit, Lantana; and Fr. Matthew Morgan, St. Joseph, Stuart.



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*With case, crown and crystal intact.

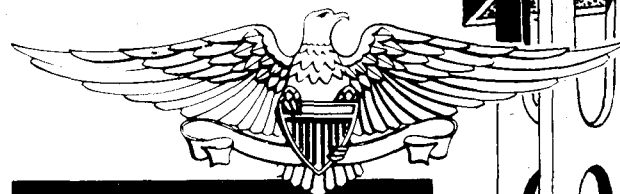
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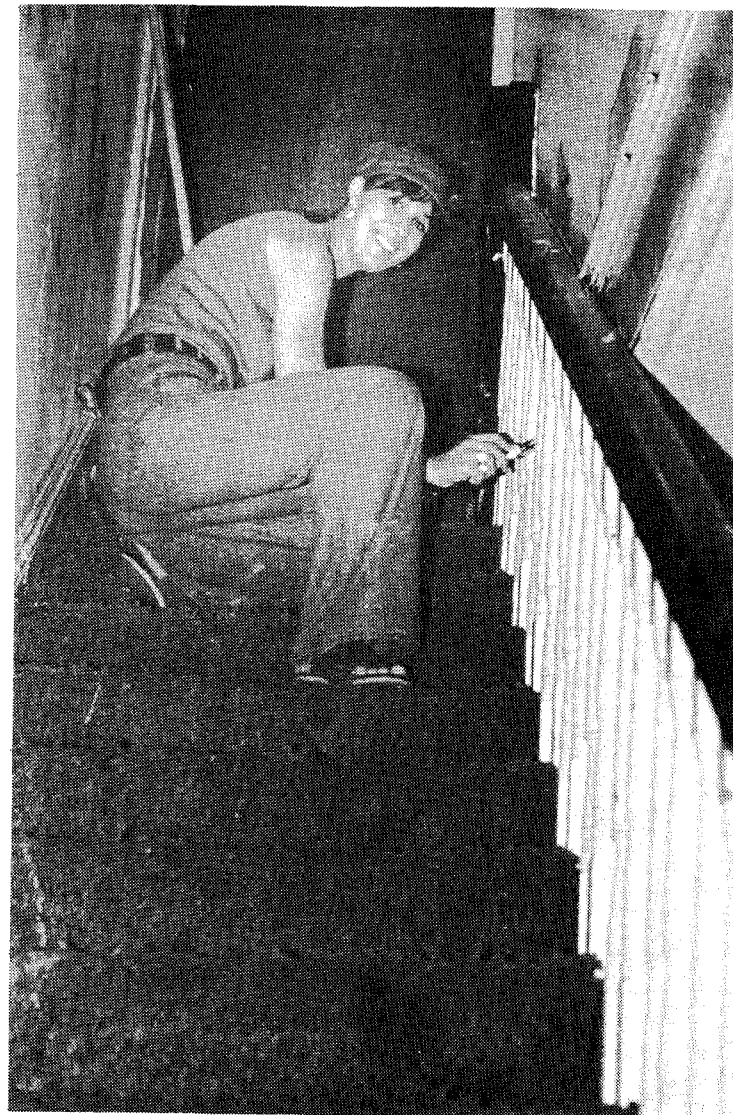


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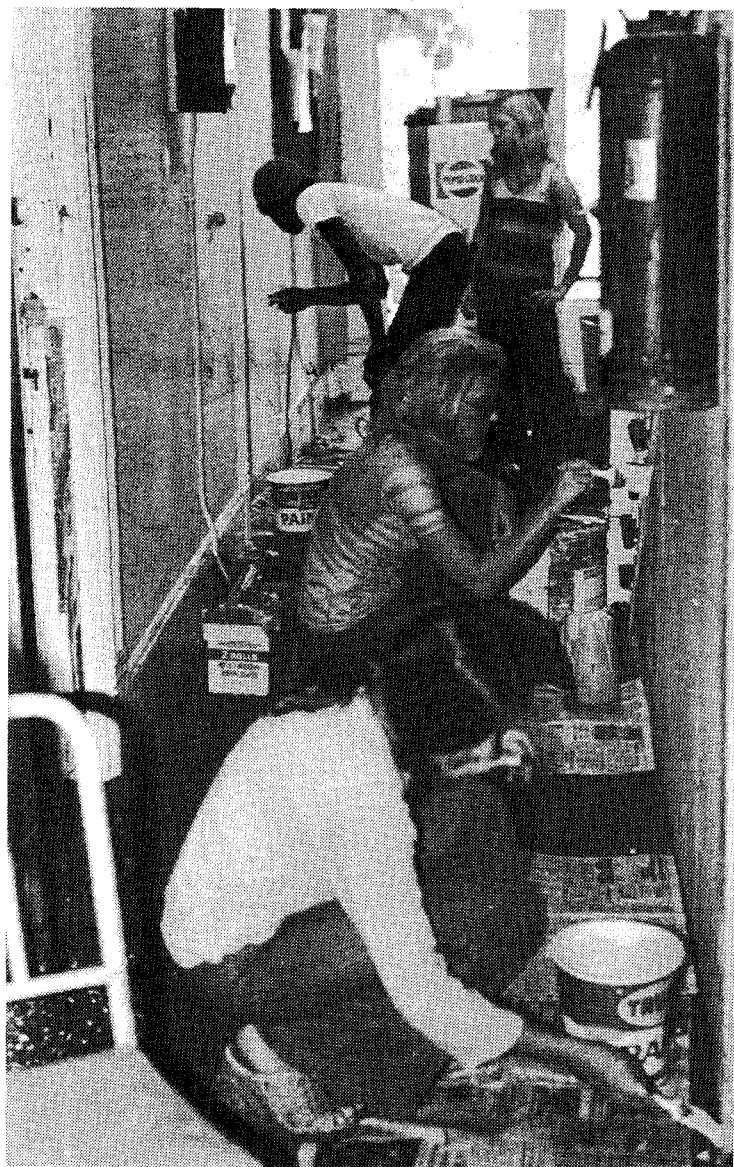
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The BRIDGE ...



Volunteers from the Xerox Corp. paint, hammer, glue and decorate with residents of the Miami Bridge, a run-to home for youths, as part of the firm's annual charity project for this year.



... gets helping hands

The world has always had its share of weary travelers, some with a destination in mind, others simply running. And the saddest are the young ones who are running from problems at home only to find other problems on the street where friends are few and home is just a dream.

But for such people in Miami, whether at Christmas or not, there is always room at the inn.

The inn is called the Miami Bridge, a "run to" house on Fifth Street downtown. It was a hotel years ago before being donated to the Archdiocese. Since opening up over a year ago, The Bridge has helped hundreds of young people with a bed, a meal, a kind word, and in most cases a reunion with family or a helping agency.

Though the hotel is "homey" it is old and in need of fixing up and brightening. But the funds are just enough to keep the operation going for the kids who come in to have a home for a few days.

That's when the modern day Good Samaritan comes in. A big red Santa called Xerox.

The Miami office has stepped in with \$2,000 in cash and a lot of volunteer goodwill and labor.

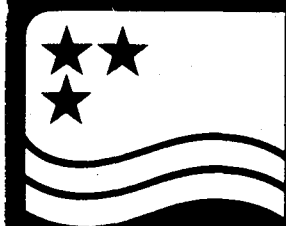
Each Xerox branch has a community involvement committee that finds and administers a charitable project every year, said company spokesman Tom Leonard, as he pushed a paint roller up a drab wall, making a trail of bright color.

"The company gave money but we also feel that the people who give their time are important. We have about 14 working here today right alongside the residents. Xerox donated an air conditioner, window fan, color TV, Christmas tree, lights, and a party next week where we expect to have some Dolphin football players also present.

"We get a lot of satisfaction out of this," he said as the paint flowed on.



Setting up the Christmas tree at the Bridge are Pat Bone (also painting on-steps, top photo) and Jimmy Cain.



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Miami, Florida / THE VOICE / Friday, December 19, 1975 / Page 5

Editorials

Think of the Chinese this Christmas

Christmas and China. Strange combination of thoughts brought on by President Ford's recent visit to that mysterious land beyond the bamboo curtain. Nearly a billion people shut off from the world almost as if living a thousand years ago. The television cameras gave us glimpses of a few in this faceless nation—fighting the earth for food, walking home wearily, reading carefully prepared news stories pasted to ugly walls, almost all dressed in dark, drab shapeless clothes, a few chosen for talent or intelligence living on a higher level.

Nearly a billion people created by God. Made to His image and likeness. Created for one purpose only—to be united with Him after death. And you wonder. Among the

hundreds of millions how many have heard of Christmas? Were the zealous, faithful Christians of a generation ago able to keep alive the wondrous message that God became man that we might return to God? Has it all been stamped out? Is there even one priest celebrating the Holy Sacrifice of the Mass in China?

Russia after more than 50 years of bitter persecution admits now that it has not succeeded in stamping out religion. They even admit that youth after a lifetime of atheistic training are showing signs of interest in God. Some orthodox churches still hold services although people know they may suffer if they worship God publicly.

But China is something else. What

difference will this Christmas make there? Will it give joy and courage to those who have nothing to look forward to except a stronger nation, more food, some machinery, a longer life for Mao?

St. Luke said that "all mankind shall see the salvation of God." Christ sent the apostles—and us—into all nations to bring the Good News. St. Paul harped on the eligibility of every man for the kingdom of heaven.

Perhaps in our comfort and our plenty and our blessings, we should make the Chinese people a matter of spiritual concern this Christmas. We can share our gifts of Christ's grace and power with them in our prayers for their spiritual salvation.

'The child born was God Himself'



By
Msgr.
James
J. Walsh

A few years ago in one of the innumerable polls we find ourselves blessed with the question was asked: "What has kept Christmas alive these many centuries?"

As usually happens in off-the-top-of-the-head answers, most of them were frothy and meaningless. Others had more substance.

SOME SAID the spirit of gift-giving answered a need in human nature and was responsible for the perennial celebration. Another felt that the beauty and charm of the Gospel story as penned by St. Luke had to live on and create interest, as all true classics do. And a third said Christmas had endured because in sending a great teacher to us God had proved His interest in the human race, and this could not be forgotten.

Finally, one person said simply: "Christmas will never end, because the child born was God Himself." This is the only answer deep enough to explain Christmas.

Gift giving indeed is one of the good effects of Christmas, (if we can manage to look beyond the bizarre commercial efforts to give us the "real spirit" of the day). But the gift-giving is really a minor, albeit pleasant, aspect of Christmas, unless the gift concept reminds us that God wants one gift from us—ourselves. "I want not

your gift, but yourself."

A CLASSIC in literature is a treasured possession worthy of careful preservation, but even the most beloved and brilliant of classics impress only a comparative few. And if Christ were only an unusually gifted teacher, which unfortunately is the weak, watered down belief of some Christians today, His birthday would be about as popular as that of Buddha around the world.

Just one fact makes the difference. Everyone has a birthday, but this one is like no other. Like every birth, this one had a mother present, but after the delivery of her Son, she remained a virgin. This Child could have no human father, because He had come from heaven as the Second Person of the Trinity. His mother gave Him a human nature, which God does not have. He came to the home of miserable, wretched men on planet earth in a most unlikely place and under most unlikely circumstances.

This truth was so deeply rooted in the first centuries of Christianity and propagated in later generations so enthusiastically that our sophisticated age cannot ignore it, even while misinterpreting to some extent its meaning.

Christmas, then, has this one enduring quality about it. It, therefore, can never become a bore or go out of existence.

BUT IN our amazing, and at the same time depressing, world, how full of contradictions all this is. God, the all powerful, the Creator of all living things, was actually on earth and was born in a hole in the wall in a hamlet few had then heard of!

What is all this?

Remember we've been to the moon and brought part of it back to earth. Next July 4th part of earth will be on Mars. We're just flexing our scientific muscles. Our power potential is so enormous it is frightening. Are we then still to believe in the Christmas message?

A baby is God? Why, a baby is the most helpless of all creatures. The calf when free of its mother, wobbles to its feet. The colt at once assumes a little independence. A kitten quickly recovers from its sleepiness and weakness and roams.

BUT AN infant seems the least intelligent, the most awkward and dependent of all creatures. God in the manger?

With this in mind, we can grasp something of the magnitude of the act of faith made by the Magi, after their long journey led them, not to the palace of a king, but to a makeshift shelter off the road.

We would guess that accepting His divinity, when He had reached adulthood, would have been somewhat easier. People saw Him do things no man had done. He spoke with wisdom no one had experienced before. He opened the eyes of the blind and the ears of the deaf and breathed life into the dead in His own name. But was it really easier to see God in the Man than in the Infant?

ON THE cross He was bound by the nails of prejudice, ignorance and blindness, a prisoner of reparation, but even though He looked like a criminal, grace broke through the hard shell of some close enough to hear His hoarse breathing and impelled them to confess: "Indeed this is the Son of God."

Robert Southwell ex-

pressed this truth uniquely:
O dying souls, behold your living spring.
O dazzled eyes! behold your Son of grace.
Dull ears attend what words this Word doth bring.
Up, heavy hearts, with joy your Joy embrace.
From death, from dark, from deafness, from despairs.

This Life, this Light, this Word, this Joy repairs.

This is why Christmas will last, even though its meaning may be splintered into unrecognizable fragments. It will endure even in heaven for eternity where the wondrous truth that God came to earth as a child will never be fully explored.

Is there more than one Catholic Church?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. I have been a Roman Catholic ever since my birth and it was most surprising to me when a man told me that there are 21 sects of Catholics and that the Roman Catholic Church is one of them. Is this true?

A. The word "catholic" means universal. This word has been used to designate the Church from the very first centuries of Christianity. We use the term Roman Catholic because we believe that the Bishop of Rome, the Pope, is the successor of Peter.

Within the Roman Catholic Church, that is, all churches in communion with Rome, there are different traditions. There are some Oriental churches that have different rites, but share with us the same doctrines and recognize the Pope as the

visible head of the Church.

There are other churches which call themselves "catholic" but which are not in communion with Rome. The Orthodox churches and the Anglican communion are the largest of these. They share many of our traditions but are not in union with Rome.

Other smaller groups, usually organized along

What is your question?

national lines, also call themselves "catholic" and have very interesting and picturesque histories. They have been formed by dissident groups of priests or lay people who once were part of the Roman Catholic Church. Some of these small churches are loosely associated with the Old Catholics here in this country.

When the term Catholic is used, it usually refers to the Roman Catholic Church, the largest Christian community. All other churches that call themselves "Catholic" have broken away from Rome at some point in history.



Mr. Mui admires rosary and statue of Our Lady of Fatima given to the family by one of the parishioners of St. Augustine Church.



Friendly parishioners introduce themselves to Mrs. Mui, who does not yet understand English but understood the welcoming attitude of the parish women.

They don't know English, but they get the message

It was an ocean of strange sounds that engulfed Nguyen Van Mui and his family, and the bewilderment showed on their faces.

But before long they were relaxed and smiling, comprehending the Christmas spirit if not the words of St. Augustine parishioners who were welcoming them Sunday to their new home in Miami.

EARLIER, parishioners had curiously watched the Vietnamese refugees make their way down the center aisle of the church to the first pew, where they sat during a folk Mass. When Msgr. Robert Schiefen introduced the family at the conclusion of the Mass, the congregation warmly and vigorously applauded them.

Now the Mui family were meeting their sponsors, the members of St. Augustine parish, at a reception in their honor. The younger children—boys ages 11 and eight, and a girl age six—stuck close to their mother; but the older boys, ages 20, 17 and 14, mingled with the crowd and tried out the bits of English they had picked up at the refugee camp in Indiantown Gap, Pa.

The family arrived in Miami three weeks ago from the camp, where they had lived since June. The parish has provided an apartment, furniture, clothing, food and other necessities while the Mui family is adjusting to their new life. A Christmas party for the family is in the planning stages.

EAGER parishioners surrounded the family at the reception, conveying their welcome with smiles, handshakes, hugs and gifts.

One woman learned a Vietnamese phrase from one of the boys and excitedly hurried over to Mrs. Mui to try it out.

Another presented each family member with a handmade rosary, which the younger children accepted gleefully.

EVEN Le Rang, a 25-year-old Buddhist whom the Mui family met in the refugee camp and who just arrived in Miami earlier in the week to join the family, seemed at home in the friendly atmosphere the St. Augustine parishioners created.

The Vietnamese family was quick in returning the warmth of the parish family. Mrs. Mui, a small, shy woman; and Mr. Mui, a fisherman in his

native country, were visiting with the parishioners and hugging the many babies present.

The younger children were shyly returning handshakes and munching on cupcakes. The older boys, looking well-adapted to western ways with their long hair and the stylish clothes donated by parishioners, sipped punch and chatted with other teenagers.

CHRISTMAS decorations hanging from the ceiling added to the festivities, especially when it was discovered that the oldest Mui boy had made them and donated them to the church.

Asked how they plan to celebrate Christmas in their new home, Mr. Mui had a ready answer.

"During this special occasion we have no way to celebrate with a party," he said through the interpreter. "We will go to church, and pray more during this time for Msgr. Schiefen and all the people of the church who have been so generous to us.

"THIS IS all we can do, to reciprocate the kindness of everyone here."



Looking a little bewildered but enjoying a cupcake is the only girl in the family, who is the youngest at age six.



No language barrier exists between Mr. Mui and the baby daughter of one of the parishioners, who seems to be enjoying the attention.



Having learned a little English at Indiantown Gap and Coral Gables High School, one of the older Mui sons enjoys a joke with another young parishioner.

Parish Pacesetters

Fixing up St. Martha's not all they do



JOE AND MARIE MAZANEK

By **MARJORIE L. FILLYAW**
Local News Editor

When Joe and Marie Mazanek participate in Masses in St. Martha Church next year they will have a special feeling of "giving and sharing" with other members of the parish community.

Under their supervision volunteers have just finished repainting the interior of the church including walls, ceiling, and woodwork. "We have it just about finished but we may have to work one or two Saturdays after the first of the year to do the finishing touches," Marie explained.

RESIDENTS of Miami since 1954 when they came here from Baltimore, Joe and Marie have been married for

35 years. They formerly were members of Corpus Christi Church where they were both active in parish projects between 1954 and 1971.

Joe is a past president of the northwest area parish's Ushers Club and was also a member of the Holy Name Society. Marie belonged to the Parent-Teachers Assn. and was active in the Altar Society. The couple has a daughter, Mrs. Joyce Carrico.

with whom they will spend Christmas holidays in Cambridge, Ohio. A second child, Richard, was killed a few years ago in an auto accident at the age of 25.

When they first came to Miami the Mazaneks owned and managed an apartment building. When Joe decided to retire he began doing odd jobs and property repairs two or three days a week. "Staying home all the time was really

not the right thing for him," Marie recalled. When St. Martha parish was established he volunteered his expertise in building repairs and painting to Msgr. Bryan O. Walsh, pastor.

MARIE organized a choir of four people who lead congregational singing every Sunday at the 10 a.m. Mass. "Please don't call me the choir director," she asked. "I just select the hymns to be sung and go over them with the congregation a few minutes before Mass begins," she said adding that she has "no

musical background whatsoever."

Joe serves as a lector at the same Mass. It was at one of these Masses that he made an appeal for volunteers to paint the church interior when he saw that it was needed.

This year Marie has taken on some outside parish activities and is serving on the Archdiocesan Committee for the Eucharistic Congress.

But as far as their parish community is concerned the Mazaneks say simply, "We do anything Monsignor wants us to do."



Lord, light our hearts
with Your love
this Christmas.

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'Religious ed essential'—Pope

VATICAN CITY—(NC)—Pope Paul VI strongly asserted that religious education in schools is essential to the "integral education of citizens."

The Pope told the Italian Association of Catholic Teachers that religious instruction "cannot be given up" in the schools.

"If the school presumes to be and has an obligation to be the privileged place for the integral education of citizens, we state publicly that the religious dimension is a constitutive and essential part of an adequate formation for the human personality," he declared.

"We must restate it, we must claim this freedom. We cannot refuse this duty. It is an integral part of our service to mankind."

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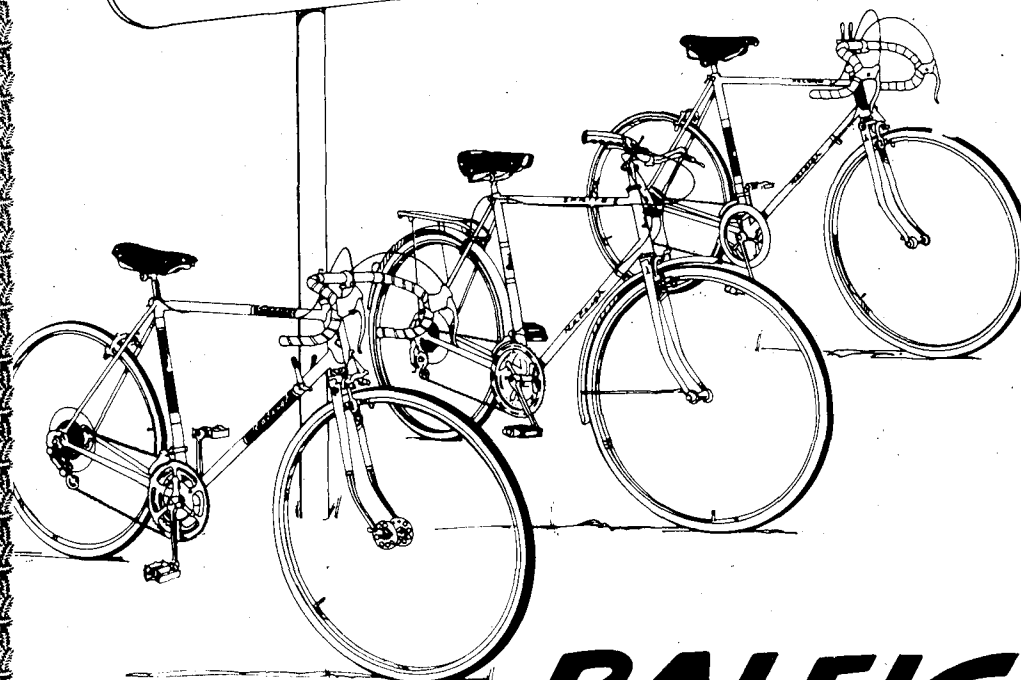
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Vatican's Midnight Mass On TV Christmas Eve

NEW YORK—(NC)—The U.S. Catholic Conference Office for Film and Broadcasting has completed arrangements with NBC for televising the end of the Holy Year on Christmas Eve and Pope Paul's celebration of the Mass of the Nativity.

The telecast, which will have been received by satellite earlier in the evening, will be aired from 11:30 p.m. (EST) Dec. 24 to about 1:15 a.m. Dec. 25, on Channel 7, Miami.

Franciscan Father Agnellus Andrew, president of Unda, the International Catholic Association for Radio and Television, and former director of religious programming for the BBC in London, will provide commentary. A grant by the Knights of Columbus to the Vatican will pay for the "up-leg" portion of the satellite

transmission. NBC is covering the costs for the "down-leg" portion in addition to providing airtime and related production costs.

The Vatican has announced that Pope Paul will celebrate the Christmas Midnight Liturgy in St. Peter's Square in order to accommodate the tens of thousands who will attend the event.

Season stirs memories


Continued from page 2
had hepatitis during the whole time," he said. Although it was impossible to trace the exact cause, it was felt that the same sanitary conditions that had caused the camp to close had initiated the disease.

"I couldn't help but worry about the health of the people living in the camp," he said.


Christmas Past holds different memories for different people—some good, some bad. No one knows what Christmas Future holds. But through all the experiences shines the example of the first Christmas, when a tiny Child was born in a manger in Bethlehem, bringing hope for the future to all mankind.

Gesu School Girls' Choir, under direction of Sister Mary Margaret, sang Christmas Carols Tuesday night at the lighting of the Bayfront Park Christmas Tree. At center are Miami City Commissioners Ruth Gordon and J.L. Plummer, who participated in the ceremonies.





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6 women to be honored at presentation ball

Six young women from South Florida will be presented to the Archbishop of Miami during the 12th annual Presentation Ball on Saturday, Dec. 27 at the Indian Creek Country Club.

Each of the young women will be the recipients of a distinguished medal during the ball which benefits the Marian Center for Exceptional Children staffed by the Sisters of St. Joseph Cottolengo in North Dade County. All are selected by the Presentation Ball Committee in recognition of their academic achievement and works of charity in the Archdiocese of Miami.

This year's presentees are Jean Marie Della Donna, daughter of Mr. and Mrs. Alphonse Della Donna, St. John the Baptist parish, Fort Lauderdale; Maridee Drury, daughter of Mr. and Mrs. George I. Drury, St. Augustine parish, Coral Gables; Kathy Gurdak, daughter of Det. Sgt. Alexander and Mrs. Gurdak, St. Gregory parish, Fort Lauderdale; Pamela Ann Renick, daughter of Mr. Ralph Renick and the late Mrs. Elizabeth Renick, St. James parish, North Miami; Susan Marie Simons, daughter of Mr. and Mrs. Charles J. Simons, Epiphany parish, South Miami; and Tama Helena Zaydon, daughter of Dr. and Mrs. Thomas Zaydon, also of Epiphany parish.

Mrs. Mary Louise Maytag serves as chairman of arrangements for the ball, one of the highlights of Miami's winter season, assisted by Mrs. B. Boyd Benjamin, Miami; Arthur Gallagher, Chicago and Miami Beach; Mrs. Philip D. Lewis, Palm Beach; and Mrs. Ralph F. Pelaia, Fort Lauderdale.

Jean Marie Della-Donna

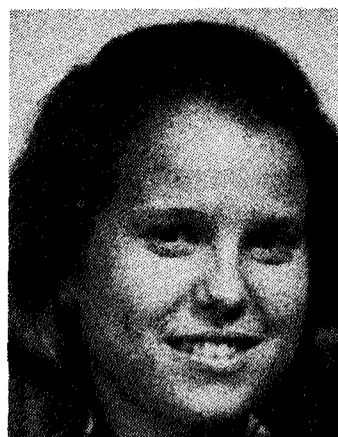
Miss Della-Donna is presently enrolled at the University of Richmond where she is a biology major.



JEAN DELLA-DONNA



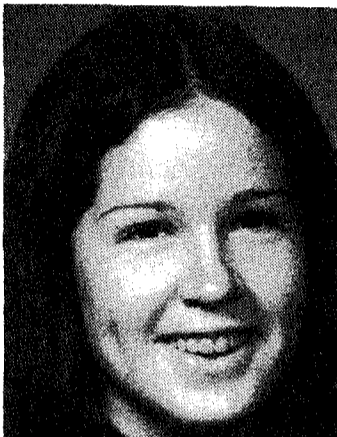
MARIDEE DRURY



KATHY GURDAK



PAMELA RENICK



SUSAN SIMONS



TAMA ZAYDON

A graduate of Cardinal Gibbons High School where she was a member of the National Honor Society, a Florida Regent Scholar and an honor student for four years, she has served as a volunteer for the March of Dimes and Muscular Dystrophy campaigns.

Maridee Drury

A graduate of Sacred Heart-Carrollton, Coconut Grove, Miss Drury served as a candystriper at South Miami hospital and was a volunteer as well at Mercy Hospital.

While in high school she received academic recognition in art in 1972 and a trophy as an Outstanding Ballerina. Now enrolled at the University of Miami she looks forward to a career as an X-Ray technician.

Pamela Ann Renick

Miss Renick was

graduated from Msgr. Edward Pace High School and will enter the University of Miami in January to major in business.

During the past summer she worked at a day care nursery as a substitute teacher.

Susan Marie Simons

Now attending the University of Miami where she is majoring in special education

and marketing, Miss Simons has served as a volunteer at the Dade Youth Assn. for the Retarded and as a volunteer at DARC Pre-School as well as Sunrise School.

She was graduated from Sacred Heart-Carrollton, Coconut Grove.

Kathy Gurdak

Miss Gurdak is a graduate

of Cooper City High School where she was an honor student.

She was a religious instruction teacher while a member of St. Mary Cathedral parish, visited nursing homes and assisted the elderly, and also was a volunteer on the March of Dimes and cancer campaigns.

She intends to begin science studies in January at Broward County Community College.

Tama Zaydon

Now enrolled in the School of Foreign Service, George Washington University, Washington, D.C., Miss Zaydon is a history major who graduated from Sacred Heart-Carrollton.

She was active in programs for agricultural farm workers in South Dade County participating primarily in fiestas. In high school she was the recipient of the Meritorious Citizenship Award of the Greater Miami Crime Commission and aspires to be a lawyer or college professor.

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Abraham (George C. Scott) lifts his son Isaac (Alberto Lucantoni) in preparation for his sacrifice, in the epic film "The Bible," Friday, Dec. 19 (8:00-11:00 p.m., ET) in color on CBS.



Cissy King, Mary Lou Metzger and Anacani join in a song of "Auld Lang Syne" during "The Lawrence Welk Show's" traditional New Year's party Thursday, December 25 at

7:00 p.m. on WTVJ, Channel 4. Special guests on the program will be the 1976 Queen of the Tournament of Roses Parade and her court of Princesses.

'Zeppelin' and 'Scrooge'



"Story of the First Christmas Snow," Friday, Dec. 19, 8-8:30 and "Scrooge," Monday Dec. 22, 8-10 p.m., Ch 7.



SATURDAY, DEC. 20
9:00 p.m. (NBC)—**ZEPPELIN** (1971)—Remember the punch line about the lead zeppelin?—well, here's the rest of the joke. While the Kaiser's dirigibles bomb London from heights out of range of early biplanes, British intelligence agents decide to slip a spy into the Zeppelin works. On a test flight of the latest model an agent learns it is to be used in a secret mission that will destroy British morale decisively. As the plot situation suggests, it is all derring-do of the most romantic sort with no pretensions at being anything but an entertainment. Michael York, Elke Sommer, Alexandra Stewart, and the rest of the cast are

pleasantly relaxed as they go through their paces. Director Etienne Perrier has paced his action with humor, suspense, and some quite good special effects work. (A-I)

MONDAY, DEC. 22
8:00 p.m. (NBC)—**SCROOGE** (1970)—Marvelous screen version of the Dickens classic tale, **A CHRISTMAS CAROL**, with Albert Finney in a crafty turn as the old miser Ebenezer Scrooge. Finney is a thoroughly craven humbug whose disagreeableness is never believable and is thereby all the more fun to watch.

His singing of "I Hate People" is very funny and, together with a spirited dance number, provides the movie's best moments. **SCROOGE** is a neat Christmas package—light, intelligent, very amusing, and with a nice little moral at the end. (A-I)

BEST TV 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.

RELIGIOUS PROGRAMS

SUNDAY
7 a.m.
THE CHRISTOPHERS—Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY—Ch. 7
WCKT "Christmas Show" with Sr. Joyce LaVoy.
10:30 a.m.
THE TV MASS—Ch. 10 WPLG Fr. William Allen.
2 p.m.
INSIGHT—Film WINK Ch. 11.
4:30 p.m.
THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
5:30 a.m.
CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
8:35 p.m.
GUIDELINES—WIOD, 610 k.c., Miami.

Mass for shut-ins

A Christmas Mass for shut-ins will be celebrated by Father James Reynolds, pastor, St. James Church, on Ch. 10 at 9 a.m. on Thursday, Dec. 25.

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Jack Nicholson in the process of getting some action going in *ONE FLEW OVER THE CUCKOO'S NEST*, a United Artists release.

Theme changes don't do justice to 'Cuckoo's Nest'

In *One Flew Over the Cuckoo's Nest*, Jack Nicholson stars in a disappointing film version of the Ken Kesey novel.

Randall Patrick McMurphy is a quick-witted, brawling drifter in his late 30s, who, convicted of a statutory rape charge, feigns mental illness in order to trade the hard lot of a prison farm for the supposedly easier life of an institution. Once committed, however, he soon risks everything by laying down a flamboyant challenge to the head nurse's regime of bland conformity. McMurphy fails eventually, but so inspiring is his example that Nurse Ratched's power will never again be quite so absolute and one of his fellow patients, Chief Bromden, an Indian, regains both his sense of dignity and his freedom.

Director Milos Forman has made a smooth, low-keyed film about life in a mental institution, a film filled with colorful, often amusing incidents, but the confrontation between McMurphy and Nurse Ratched, which is the essence of *One Flew Over the Cuckoo's Nest*, has been nearly washed out in the process.

Nicholson's McMurphy, to begin with, is more the shrewd operator with his eye on the main chance than an American version of the Wild Colonial Boy, a generous, good-natured Irish rogue, who acts spontaneously and whose appeal comes from the obvious lack of guile he radiates in his vigorous pursuit of a good time.

The problem with Louise Fletcher's Nurse Ratched, an unsatisfactory role at best, is more subtle and probably has less to do with her than with the way Forman and writers Hauben and Goldman interpret *Cuckoo's Nest*. Though the book was hailed as a "counter-culture" work in the 60s, the struggle between Nurse Ratched and McMurphy is not

so much a clash between individual and institution as between two individuals: a man and a woman. Miss Fletcher's Ratched is no longer the destroying monster of the play and book. She has been "humanized" into a cog in the bureaucracy, merely one factor in the repressive establishment.

Furthermore, while diluting the anti-woman aspect of the plot, Forman and the script writers have greatly weakened its positive side: Kesey's celebration of masculine fellowship. Thus the characters of the other patients, while not quite reduced to caricatures, nevertheless become far less important, especially William Redfield's Harding and Will Sampson's

Chief Bromden, a loss even more regrettable because the actors themselves do so well with what has been left to them.

One Flew Over the Cuckoo's Nest survives as a moderately entertaining film but not as one capable of evoking a strong emotional response. Finally, the potential viewer should be aware that the film's dialogue is very rough, that there is an incident that presents loveless sexual intercourse as therapeutic, and that, whatever alterations have been made in the main theme, there is still the strong implication that the only good woman is the complaisant one.

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Capsule reviews

Act of Aggression (Green) is a witless, tasteless French version of the American motorcycle movie, heavy on sex and brutality and so despicable that not even the charm of Jean-Louis Trintignant can redeem it in the least. (B)

Delusions of Grandeur (Green) is a zany, lavishly produced French comedy set in 17th century Spain. It has no right to be quite as funny as it actually is, and the man responsible is the hilarious Louis De Funes, an actor who looks like a furious turkey whose feeding dish has just been snatched away. Aglow with pride and avarice but hopelessly incompetent in his villainy, De Funes concocts, with the aid of his valet, Ives Montand, a plot to regain his lost favor with the king. A fairly successful and relatively innocent comedy, in French with English subtitles. (A-II)

Distant Thunder (Cinema 5) is a profoundly moving film, the most recent work of Indian director Satyajit Ray, about a young Brahmin couple caught in the terrible Bengali famine of 30 years ago. (A-II)

The Earth Is our Sinful Song (Seaberg) is a shocking, disturbing yet extraordinarily beautiful film about the harsh lives of poor villagers in Finnish Lapland. Director Rauni Mollberg makes us realize that these people, too, are our brothers and sisters. The graphic depictions of sex and brutality, though never gratuitous, make this a film only for the mature. (A-IV)

The Human Factor (Bryanston) Revenge and spectacular violence in the *Death Wish* tradition, showing the same desire to cash in by appealing to the public's worst

instincts. George Kennedy strives desperately but unsuccessfully to give some dimension to the role of a computer specialist whose family is murdered by international terrorists. (B)

The Magic Flute (Surrogate) Ingmar Bergman's film version, originally made for Swedish television, of Mozart's opera. A film with

movies

much charm, it is probably the most successful attempt to date to bring opera to the screen. (A-III)

The Night Caller (Columbia) is another French attempt to go Americans one better in one of our own genres, in this case the crime melodrama, with the detective-hero played by Jean-Paul Belmondo. It is an absurd mishmash of disconnected elements with a plot below even passing notice, and it is heavy on sex and violence. (B)

Special Section (Universal) is a very well-acted re-creation of an event in French history, the appointment of a special tribunal to try French patriots charged with working against the Nazi Occupation. Directed in heavily didactic, not especially imaginative style by Costa-Gavras, however, it falls short both as entertainment and as art. (A-II)

Xala (New Yorker) is an evocative and metaphoric African film written and directed by Ousmane Sembene about the malaise afflicting the new African nations. A middle-aged, thoroughly Europeanized African is beset by an actual but also symbolic case of impotence. (A-III)

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JESUS

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Newborn king in a painting by George Mower of London, England, which had been given to the Menominee Indian Mission in Keshna, Wis.

“Little Jesus, wast Thou shy
Once, and just so small as I?
And what did it feel like to be
Out of heaven, and just like
me?”

Francis Thompson,
“Ex Ore Infantium,”
19th century

By REV. PETER KEARNEY

When the Virgin Mary praised God for the great things He had done for her, she proclaimed “He has deposed the mighty from their thrones and raised the lowly to high places” (Lk 1:52). In spirit, she was uniting herself to the whole past experience of her people Israel, which had known that its lowliness throughout history had become a vehicle for the expression of God’s power: “He has upheld Israel his servant, ever mindful of his mercy” (vs. 54).

What was true of Israel in general was preeminently true of Israel’s king. The religious attitude of the king before God was that of a helpless little child; this royal expression of humility was an act of trust that God would once again show forth His power through the helplessness of human means. Thus, on the day of his coronation, the king heard the words of Psalm 110, “Yours is princely power in the day of your birth” (vs. 3) and Psalm 2, “You are my son; this day I have begotten you” (vs. 7) The newly-crowned king was like a new-born child before God. This image is preserved for us in the poetry of Isaiah, who proclaimed at the coronation of the Davidic king in his own time: “...a child is born to us, a son is given us; upon his shoulder dominion rests” (9:5).

FOR ISAIAH, this “second birth” of royal coronation includes the gift of the spirit of wisdom for governing well: “The spirit of the Lord shall rest upon him: a spirit of wisdom and understanding” (11:2). With such a gift, the king will be able to restore peace and allow the people an experience of paradise; he shall be like a little child at the center of a restored world: “The calf and the young lion shall browse together, with a little child to guide them” (vs. 6).

This hope for a share in paradise through the wise exercise of kingship is even reflected in the figure of Adam before his sin: He could name all the animals (Gen 2:19-20) and, like a child, was unashamed of his nakedness (vs. 25). But Adam sought more wisdom than was proper to man (3:5-6). In several psalms, the king himself renounces such a fault, proclaiming that he will not seek beyond his limits.

THUS, IN PSALM 139, the king applies to himself the imagery of Adam, who was fashioned from the earth: “nor was my frame unknown to you when I was made in secret, when I was fashioned in the depths of the earth” (vs. 15); but, unlike Adam, he rests humbly before the superior wisdom of God: “Behind me and before, you hem me in and

King of Israel

rest your hand upon me. Such knowledge is too wonderful for me; too lofty for me to attain” (vs. 5-6). And, again, bringing out the imagery of his “childhood” even more clearly, the king prays in Psalm 131: “O Lord, my heart is not proud, nor are my eyes haughty; I busy not myself with great things, nor with things too sublime for me. Nay rather, I have stilled and quieted my soul like a weaned child. Like a weaned child on its mother’s lap, so is my soul within me” (vs. 1-2).

THE IMAGERY of royalty would emerge in a new way once Jesus came. His baptism is like a coronation scene, accompanied by the voice of the Father announcing “You are my Beloved Son” (Mk 1:11 and by the gift of the descending Spirit (vs. 10). But Jesus would exercise His kingship by giving others a share in royalty. In the beatitudes He taught that those who were lowly in God’s presence would partake of His reign: “...they shall be called sons of God... the reign of God is theirs” (Mt 5:10-11). Thus, anyone who would want to enter God’s reign must be like a little child (Mk 10:14-15); those who receive the fullness of wisdom hidden from generations past are “the merest children” (Lk 10:21).

Applying such thought to Baptism, John’s Gospel teaches that the royal Baptism of Jesus in the synoptic Gospels must become to some degree our own experience: “No one can enter into God’s kingdom without being begotten of water and Spirit” (3:5). The Epistle to the Ephesians expresses this new existence of Christians in terms that evoke our share in royalty and even in the harmony of a renewed creation, as paradise restored: God showed power “in raising Christ from the dead and seating him at his right hand in heaven” (1:20). God so exalted Him that now Christ “fills the universe in all its parts (vs. 23)...both with and in Christ Jesus he raised us up and gave us a place in the heavens” (2:6).

SUCH THEMES of royal “childhood” and universal peace, as found in both the Old and New Testament, can illumine for us the meaning of the Gospel portrayals of Jesus as the King of Israel, even while a new-born infant. In Matthew’s Gospel, the astrologers pay Him homage as king and offer Him gifts (2:2, 11); there are indications that this king is the source of peace for all creation, for even a star from heaven has pointed the way to Him (2:9), leading the astrologers “from the East” (2:1), the place of Eden (Gen 2:8), as if to indicate that paradise has been restored in Bethlehem.

How to begin read

By REV. CARL J. PFEIFER, S.J.

"I've tried to read the Bible several times," Margie told me. "But I never get very far. The creation stories in Genesis are interesting. So is the story of how Adam and Eve sinned. But then everything gets so dull and complicated. I just lose interest and stop. I must have started the Bible four or five times, but hardly ever get past the first book, Genesis."

Several others shared similar experiences as we chatted after dinner at Margie and George's home. "The language is so strange," Harry added. "There are so many odd names of people and places. I just find it hard to keep interested."

THEY ASKED me what I thought about reading the Bible. I had to admit that I had had the same experience they had. Five or six times I started with the first book of the Bible, the Book of Genesis. I did so with real enthusiasm. But soon gave up with a rather lost feeling. It wasn't until I had an opportunity to study the Bible later on, and lead a discussion group of five couples who wanted to learn about the Bible, that I began to feel comfortable with it.

After sharing my own experience, I suggested that there was one book of the Bible that might be a better starting place than the book of Genesis. One book is a kind of whole Bible in miniature. It contains most of the major themes of the Bible, and does so in a way that is more obviously related to daily experience. This book has the further advantage because it is a book of prayers.

I suggested that they try looking at the Book of Psalms, which is usually found near the middle of

most Bibles. It contains 150 psalms. They are not arranged in any particular order. Most are shorter than a page in length. They all have: suffering, joy, anxiety

and failure, doubt, love, frustration. The Psalms, are about the things that we all share. The writers of the Psalms describe their day-to-day experiences in the light of their faith in God within their religious tradition. The Book of Psalms condenses much of the Bible and relates the biblical, to our daily living.

Millions of Jews and Christians have read the Psalms in the past and other millions will read them today. They are one of the best books in the Bible and a good starting point for reading of the Scriptures. They contain unfamiliar names, strange expressions and attitudes. There will be some things that will be strange to you. They were created 20 to 30 centuries ago in a world very different than our own.

But they touch sensitive corners of our hearts because they describe basic experiences and questions that we all have some time or other. They are about God. They constantly remind us of our need for God. In opening the Book of Psalms

Ann was born, family's hopes had to change

By SISTER MARY THERESE HARRINGTON, S.H.

Christmas is a time for hope and expectation. When Ann was born she was the first child in the family and her arrival into this world was surrounded by dreams and plans. And all was going smoothly in her happy world. She arrived safely and well. But after about a year a shadow fell over her. Ann developed a very high fever that would not break and by the time it did, there were many shattered hopes, dreams and expectations.

NOW ANN is 11 years old, the oldest of nine other children. Five of them are her natural brothers and sisters and four are adopted family members. Ann has learned to welcome all the children into the family, to play with them, amuse them, feed them and comfort them. And they have learned to trust her gentleness and concern.

There are times when she gets tired easily, and

needs to be able to do things at her own slower pace but no one makes a fuss over it. Each one in the family has a unique place. Each one belongs. Each one has something to share with the others.

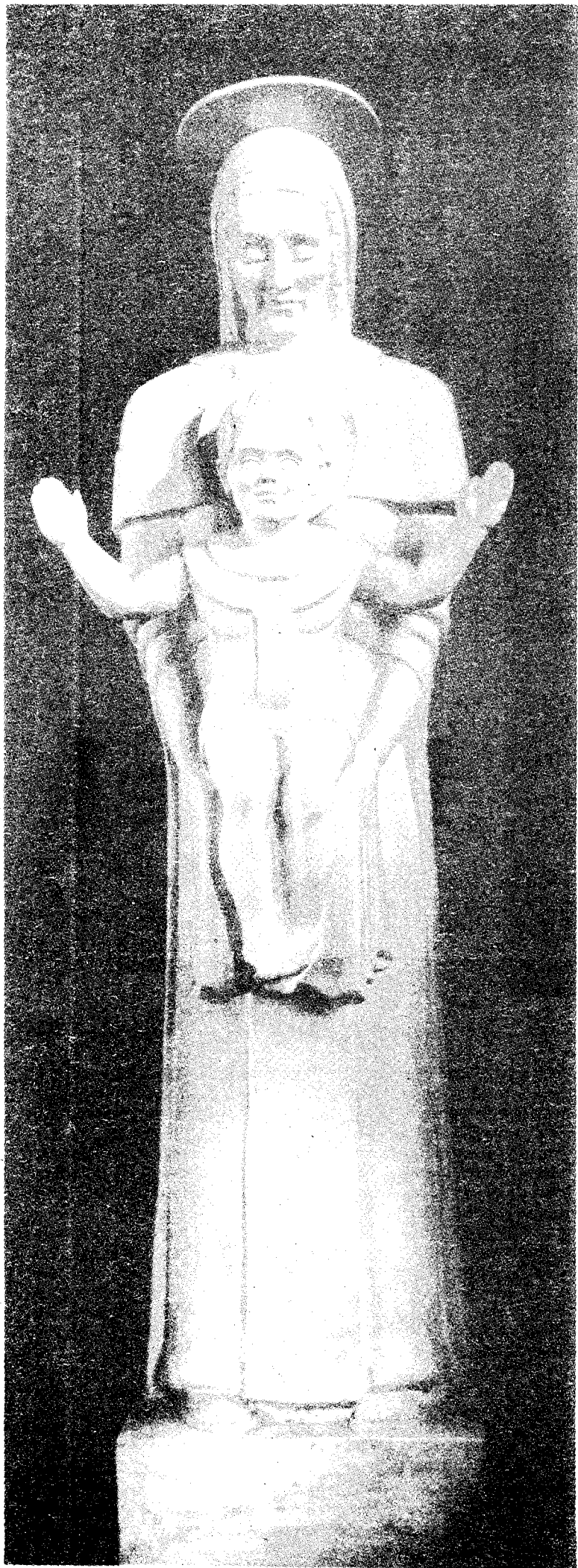
And what has happened to the hopes and expectations? They have been altered, and shifted, and adjusted to various diagnoses, learning disabled, educably mentally retarded, etc., etc. But hope is still alive and vibrant. Hope is alive because of this one child's amazing capacity to absorb love and reflect it in her quiet presence. Big brown eyes, alive with trust, and a radiant smile full of good humor, speak of the mystery of her courage and her will to live and love. Hope springs from her.

STRANGE THAT receiving love and reflecting it should be so hard sometimes and yet that it can be accomplished masterfully by a child like Ann. Strange that those who are

"helping" Ann end up being helped and affected by her.

Some people can focus on all the problems she has and could live to others, but other people can enjoy the mystery of her presence. Some of the people who enjoy her almost as much as her family does belong to her parish religious education group. And on Sunday mornings when the family walks to Church together, eight children in two's

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"Welcome, all wonders in one sight!
Eternity shut in a span. / Summer in
winter. Day in night. / Heaven in earth,
and God in Man. / Great little One!
whose all-embracing birth. / Lifts earth
to heaven, stoops heaven to earth."
Richard Crashaw, "The Holy Nativity
of Our Lord, a Hymn," 17th century.



"We can even be...
These sufferings bring

Reading the Bible

ns 150 psalms or prayers. They any particularly logical order. a page in length. But they touch t of the kinds of experiences we oy, anxiety, loneliness, success

read it like a novel. Read it slowly. The psalms are prayers. Don't read too many psalms at any one time. When one strikes you, stay with it. If a particular expression speaks meaningfully to you, learn it by heart. Don't try to go through a lot, but try to ap-

know your faith

ive, frustration. about the kinds of experience we s of the Psalms interpret these es in the light of their experience ligious tradition. As a result the lenses much of the rest of the : biblical, traditional themes to

and Christians have loved the d other millions continue to pray re one of the most accessible nd a good place to start one's ures. There will still be many range expressions, and puzzling will be some surprising ex- es. After all, these prayers were ies ago in a very different world

ensitive cords in the experience ge, because they are about the nd questions everyone has at They are about life. They are stantly relate life and God. ook of Psalms don't expect to

preciate what strikes a cord in your heart. Don't feel compelled to read them in any order. Pick and choose what appeals to you.

As a start here are a few of my favorites and the biblical names they grow out of:

Creation: Psalm 104; Psalm 65

God's love: Psalm 103; Psalm 107; Psalm 136

God's presence with us everywhere: Psalm 139

God's involvement in history: Psalm 105; Psalm 33.

The mystery of mankind: Psalm 8; Psalm 39

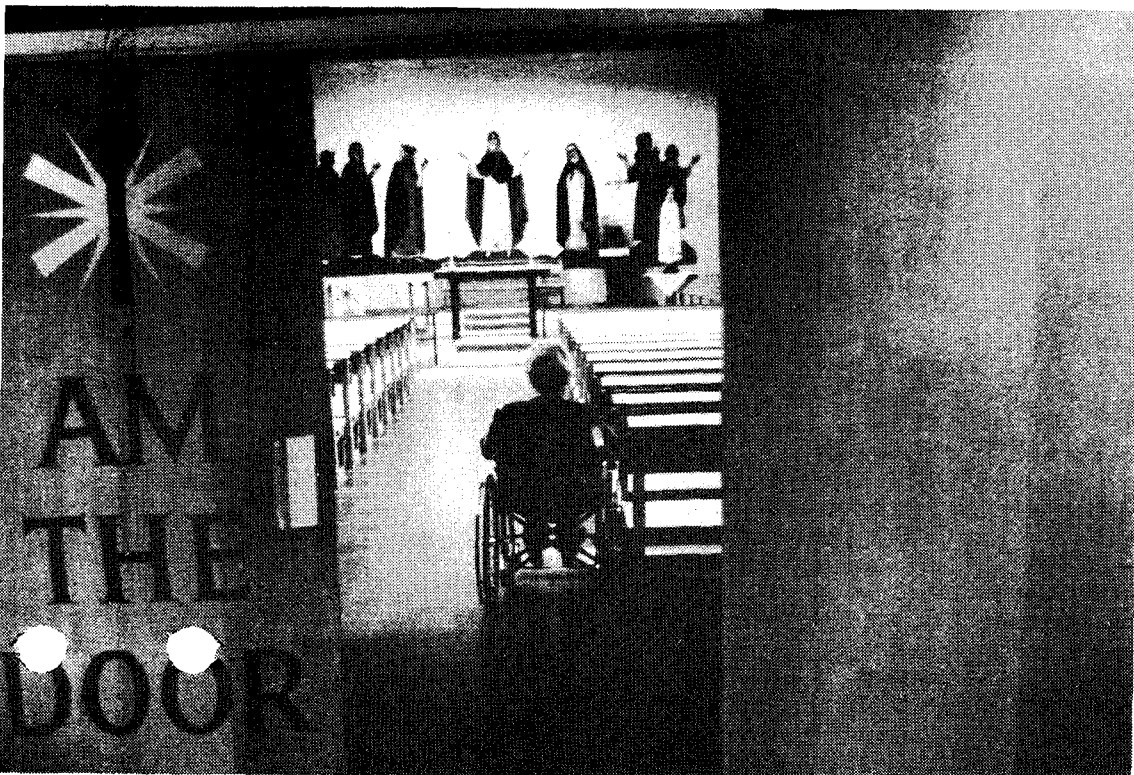
The mystery of sin: Psalm 106; Psalm 73; Psalm 51

Trust in God: Psalm 91; Psalm 62

Old age: Psalm 71

Desire for God: Psalm 42; Psalm 63

You may find these helpful. You may find others that are more meaningful to you. You may find the Book of Psalms an attractive way of getting into the Bible. Jesus went so far as to say that the Psalms were about Him (Luke 24: 44-45). He knew them and prayed them. In fact His last words on the cross were Psalm 22, a profound exploration of the mystery of suffering.



an even boast about our sufferings. arings bring patience as we know, and

patience brings perseverance, and perseverance brings hope."

ip ed holding hands, with parents in control, everyone is glad to greet the whole family. They make a fine entrance procession!

ALL THE CHILDREN get settled in the front pews while both parents take their place in the song. Now Ann is the one who is keeping an eye on the little group. All goes well. Then it is her turn to bring the bread to the priest at the time of the presentation of the gifts.

Alive with interest, joy and pride, she makes the long trip to the altar with dignity and a sense of the sacred.

Watching her we say, what a Christmas gift we have been given. What a gift we offer. What a gift we enjoy.

As there have been hard days and hard weeks in the past, there will be hard times in the future, but the real investment is being made in the now, in the love that is shared

among people who trust one another. This is the firm foundation for hope.

We can even "boast about our sufferings. These sufferings bring patience as we know, and patience brings perseverance, and perseverance brings hope, and this hope is not deceptive because the love of God has been poured into our hearts by the Holy Spirit which has been given us" (Romans 5:3-5).

LIFE IN MUSIC

Holiday Season an intense time

WHITE CHRISTMAS

I'm dreaming of a white Christmas
Just like the ones I used to know
Where the tree tops glisten
And children listen
To hear sleigh bells in the snow.

I'm dreaming of a white Christmas
With every Christmas card I write
May your days be merry
And bright
And may all your Christmases be white.

Irving Berlin
(c) 1940

By THE DAMEANS

There's an intensity to this time of year that is sweet and painful all at once. Everything seems to come together in such a short period of time. Christmas shopping is endless; the parties cannot all be attended; there are so many greeting cards, music programs, relatives to visit, and office gathering. And in the midst of it all comes the crush of football, school examinations, and multiple wedding commitments.

The intensity of the Christmas season arises because it is a time of ritual. It is the time when celebration becomes most important. It is the occasion for all of the past and the future to be crammed into a few short moments on the altar of gift-giving. And finally it provides a drama to surround the simple word of thanks for the birth of each other and God.

LIKE ALL good rituals, this season brings with it a razor's edge which cuts through the routine of daily life. On the one side it exposes the dreams, the relationships like those of Bing and Rosemary which are full of promise, the images of sugar plums and creation at peace where tree tops glisten and children listen, and the profound sign of God and man made one.

On the other side the ritual lays bare the painful reality that we are far from what we share on this altar. To the person who listens and watches, it is clear that the earth is not covered with placid snow. Gift-giving and words of thanks are not really enough a part of the pattern of our lives. We drink too much, are far too insecure and hesitant about speaking out our love, and we remain alienated from our neighbors.

AND SO it comes again this year. The ritual of birth sounds its clarion call for those who would gather. The lights begin to come up again on a scene where a God is born to be with simple people. And the songs once again invite voices to share the words of a dream.

This year we pray that the ritual season may be for you and your families an opportunity to pray and sing and dream together. May you come to know the Lord who was born to share what you are and to invite you to be so much more. This Christmas, the Dameans wish to you that the Son of God might be made more human in your life and that each of you may share in His divinity. Together with you we come to the poverty and greatness of the manger to honestly offer the ritual of our need and our hope.

May it be a holy season.
(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge Louisiana, 70821.)

THE GOSPEL TRUTH

4th Sunday of Advent

Sing the goodness of the Lord

DEC. 21, 1975
Reading I, II Sam. 7: 1-5, 8-12, 14, 16
Reading II, II Rom. 16: 25-27
Gospel Lk. 1: 26-38



By FR. DONALD IRELAND
Holy Spirit Church, Lantana

The majesty, wonder and mystery of the letter of Paul to the Romans contains a lifetime of meditation. For the Fourth Sunday of Advent we are given words that can clear our heads and warm our hearts with wonder at the goodness of the Lord.

Clarity of mind grows when we let our spirits rest in the mystery of God's working out the salvation of His creation. On this last Sunday of the Advent time of mystery we are invited to rest in the revelation of a secret kept for endless ages: the mystery of Jesus, the Christ...Savior, the anointed One. We are invited to warm our hearts by the fire of God's

love for us as He renews His presence among us with the coming of Christmas, a presence we sometimes take for granted.

Because the mystery hidden for many ages was manifested and made known to us in Jesus Christ we need no longer ever be afraid again. It is God Himself who strengthens us in the Good News which is proclaimed. And that Good News is this: A Son is born to us! Great is His dignity; he is the Son of the Most High God; his kingdom is forever and forever and we have been invited into this kingdom. We share His Sonship. We are sons and daughters of the living God! This is the great mystery, the secret now made clear. What can we say in return?

All we can say in answer to this revelation is "Thanks be to God." It is little wonder that the central celebration of the Christian community is called "Eucharist," which means "thank you."

God so loved the world that He gave His only Son to be our way back home and our light and life along that way. This Sunday when we come to the altar of the Lord we are given a beautiful song with which to say our "Thank you." The glorious words of Psalm 89 are given to us that we might sing out the praise of God in the very real inspiration of His Spirit: Forever I will sing the goodness of the Lord.

This song can be ours every day of our life. We are invited to renew the covenant God made with us at the time of our baptism. The time when he called us by name and told us He would be our God and we would be His child. Through the mystery of the birth of Jesus we have become the posterity of the House of David, a chosen people, a royal priesthood.

We say to God, "You are my Father, my God, the Rock, my Savior." The hearts of all Christians are renewed in joy this day, for our God Who is faithful has maintained His kindness toward us. His covenant with us stands firm forever. Forever I will sing the goodness of the Lord. Amen.

Prayer of the Faithful

FOURTH SUNDAY OF ADVENT December 21, 1975

Celebrant: Father, when joy brings warmth to our lives, or when tears bring us pain, You are there, You stand with us. Hear us now, as we speak to You about our joys, our sorrows and our needs.

LECTOR: The response for today will be: Lord, bring us peace.

LECTOR: That God will doubly bless all the good people around us, especially those who know how to love others, we pray:

People: Lord, bring us peace.

LECTOR: That more people will become sensitive to the sanctity of life, especially human life, we pray:

People: Lord, bring us peace.

LECTOR: That we, as a Christian people, may move beyond mere commercial values this Advent, and move into a deep sense of expectation, we pray:

People: Lord, bring us peace.

LECTOR: That no man may come and dine at the table of the Lord without first having peace with his brother, we pray:

People: Lord, bring us peace.

LECTOR: That all mankind will strive to make the world free from terrorism we pray:

People: Lord, bring us peace.

Celebrant: Father, as we draw to the close of Advent, we listen more closely for Your voice. You are calling us as You called Mary. Help us to be faithful to Your word and give us the courage to say: "yes." We ask these prayers in the name of Jesus, Your son.

People: Amen.

CHRISTMAS CELEBRATIONS Dec. 24-25, 1975

Celebrant: Father, the people who have dwelt in darkness have seen a great light. Jesus has come, bringing the light of Hope to all men. Hear us now, as we ask Him to touch our lives in a special way on this day.

LECTOR: The response will be: Lord Jesus, hear us.

LECTOR: Christmas is a time when families gather. For those who could not be home to celebrate Christmas this year we pray:

People: Lord Jesus, hear us.

LECTOR: The sleep of death is the entrance into God's kingdom. That those who have fallen asleep may soon know the joy promised by Christ so long ago, we pray:

People: Lord Jesus, hear us.

LECTOR: The coming of Christ has sanctified life. That we may always have a high regard for the value of human life and all living things, we pray:

People: Lord Jesus, hear us.

LECTOR: Jesus is the Prince of Peace. That world leaders may soon learn how to make that peace real and lasting on this earth, we pray.

People: Lord Jesus, hear us.

LECTOR: Our faith gives us our life in God. For those whose faith may have fallen asleep, we now pray:

People: Lord Jesus, hear us.

Celebrant: Father, Christmas is a story that is always new, a tale of when the hope of the world glimmered in the eyes of a Child. Teach us, Father, that hope still lives with us and His name is Jesus. This we pray through the same Jesus, your Son.

People: Amen.



Advent prayer

For families that made an Advent wreath (See The Voice, Nov. 28, page 22), the following prayer is said.

FOURTH WEEK

Father: O Lord, stir up Thy power, we pray Thee and come; and with great might help us, that with the help of Thy grace, Thy merciful forgiveness may hasten what our sins impede. Who livest and reignest forever.

All: Amen.

All four candles are lighted by the father and allowed to burn as before.

'Dear Bambino,' children write

By ARACELI CANTERO
Voice Staff Writer

In Rome, everybody loves the Bambino; but not only in Rome.

"Dear Bambino: My mother is awaiting a baby. So make him healthy, make him intelligent and make him obey me."

THE LETTER, written by a 7-year-old boy from Venice, was among the thousands mailed to the Bambino every year from children all over the world.

"The Bambino" is a two-foot-high bejeweled wooden statue of the Christ Child, perhaps the world's most famous Christmas doll, which is kept in a chapel of the Church of Santa Maria in Aracoeli, a historic site in Rome behind the Victor Emanuel II monument.

Reading the "Bambino's" letters, one enters the world of children. The letters go from the pathetic to the funny:

"DEAR JESUS," said one of them, "my dog died and I loved him so much...Can you fix it up so that my dog can sleep next to God who can pet him until it is my turn to go to heaven?"

A six-year-old Quebec lad wrote: "Dear Bambino: When I go to sleep at night, I have dreams. Sometimes my dreams are good but many times they frighten me. Please, can you send me better movies every night?"

And from a little girl in Boston: "Dear Bambino: My mother told me that when I was born, the stork brought me. Then when my brother was born, the stork also brought him. Dear Bambino, could you arrange for my mother to have a normal birth next time?"

THE LETTERS sometimes contain gifts, and before being placed by the Bambino, the letters are all checked for valuables. When the Christmas season is over they are taken away from the Christ Child and burned.

Everything about Italy's most famous doll is a mix of fact and fantasy. It was reportedly carved out from an olive tree in the Garden of Gethsemani in Jerusalem by a Franciscan monk.

In the latter half of the 15th century, the Bambino was supposed to have made his way by sea toward Rome, to join the rest of the Holy Family in the life sized manger scene being assembled at the Aracoeli Church. En route, the ship met severe weather and the Bambino was cast overboard in a handmade chest.

THE CHEST floated with the currents for a few weeks and reached Italy, supposedly just in time for the Christmas pageant at Aracoeli.

During a Christmas show once, so the stories go, a

childless widow is said to have kidnapped the Bambino. One version of the tale has it that the Bambino escaped under his own power, climbed the 124 steps to the Aracoeli church, rang the bell to get in and put himself back in his old spot.

The Church of the Aracoeli is located in the extreme west section of the Roman Forum, in the very square designed by Michelangelo and called "Piazza Campidoglio."

THE NAME Aracoeli comes from the Latin "ara-

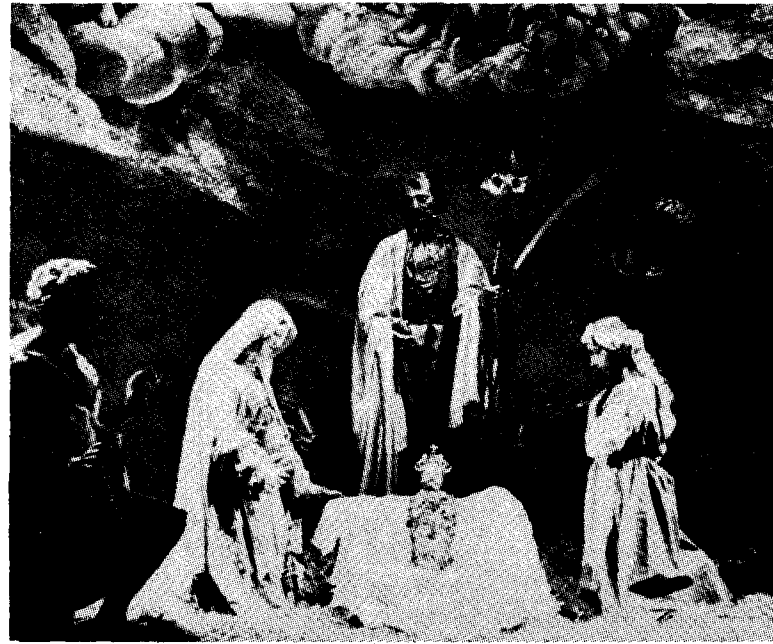
coeli," meaning altar of heaven. Tradition has it that, on the spot where the church stands, the Sybil of Tibur (a prophetess) announced to the Emperor Augustus the coming to the world of a Messiah. On that place, the Emperor himself ordered an altar to be erected.

In the fifth century, Christians built a temple on the same site, and dedicated it to the Mother of the Redeemer. Seven centuries later, the Franciscans rebuilt that same church on the rock of the Capitoline hill. To reach it one must climb 124 steps.

And many Italians do just that on Christmas afternoons. They go to watch the children mount a special pulpit and give a sermon to the Bambino.

The little children don't play it for laughs, but assorted relatives who attend these tributes enjoy hearty chuckles.

AN AVERAGE of 150 boys and girls ranging in age from two to seven climb the pulpit near the main entrance to sing a song to the Christ Child, to say a half-memorized poem, to converse with Jesus, or to tell how good they have been all year.



Manger scene at Rome church features the bejeweled wooden statue of the Christ Child.



Close-up of the two-foot high Bambino.

The church, which although it has a very plain brick facade, shows a grandiose romanico-gothic style three-nave interior, contains several works of art.

The main altar displays an icon of the Mother of God, painted on wood by an unknown artist. Tradition has it that it was painted by the evangelist Saint Luke.

'My free choice changed the world'

By ALMA ROBERTS
GIORDAN

My name is Mary. I am called by many other names: Blessed Virgin, Immaculate Conception, Mother of God, "our tainted nature's solitary boast." I am all of these and more. I am first and last Mary, daughter of Anna and Joachim, born almost impossibly late to their childless marriage, in a small town in Judea called Nazareth. "What good can come from Nazareth?" they would ask, some 30 years after I'd borne my child—called Jesus by an angel, sent to announce my privilege.

It was truly frightening. There I was, a maiden espoused to Joseph—a man old enough to be my father. A virgin, yes. Reared in the closeness of a family "of the house of David." A cherished daughter, well-guarded from the world and the world's evils, unacquainted with rebellion. I knew not disobedience, I was docile. And yet: I had this inalienable gift of free will, being human—the right to my own decisions.

SO THAT when at prayer I was suddenly visited by an angel—a rush of air, disturbing presence all at once invading my sanctuary—how do you think I felt? Inviolable—and now my privacy threatened. Alone, and now imposed on by this strange being, proclaiming himself to be one Gabriel, sent by the great Jehovah Himself to announce...! What was I hearing? "Hail, O favored one,

the Lord is with you!" What sort of greeting was that? I trembled and went cold. "Do not be afraid, Mary, for you have found favor with God. And behold," he continued: "you will conceive in your womb and bear a son, and you shall call his name Jesus."

How could this be? I had never known man. This must be some monstrous joke—the devil's temptation. (Fleet thought, but somehow steadying as I bowed before the awesome impact of this alien's words.) But when I challenged: "How can this be?" the angel patiently explained: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you;" and the child to be born would be the Son of God, he concluded.

I, singled out to be the mother of the redeemer? I, Mary of Nazareth, selected to bear Emmanuel—promised to Adam and Eve since their expulsion from Paradise? The covenant, the Dream clung to by Abraham, Isaac, Moses, by all the children of David down to this day? I, Mary, daughter of Anna and Joachim? I, Mary, a tender virgin—? The angel waited.

WHAT, THEN, had I refused? I had a right to. He didn't say I had to accept. He was able to tell me how it would come about: the grace of God impregnating me without a human touch—as no mortal before or since has been. Did I doubt? What could God not do?

The messenger mentioned no conditions or reprisals. I had the right to reject the whole terrifying proposition. I need not be the vessel of the world's salvation. The choice was mine alone to make. I could so easily have said no.

That's not true. I could no more have said no to this sweet heavenly importuning than I could have murdered my own parents. For I was the end of the long line, waiting centuries for redemption. Before the gates of Paradise swung shut

on my primal parents, the seed of me was reserved, so to speak, for this moment. The spheres poised in their swing through infinity, heaven held its breath for my commitment. I alone must accept or reject, I alone must bear the pain of all that would follow before God's justice be balanced, before those gates could once again swing free to admit sinful mankind to original Paradise.

Joseph: what would he say? Poor man, what would he think? Unless Gabriel also visited him, he would have grave and painful doubts. He would even consider putting me aside...the Law would allow him a divorce in such a case. It would be a tremendous test of his confidence in me—and in our God. Did I have faith great enough to supercede such doubts? Was I sufficiently strong to take on this burden? I was so young!

I HAD very little choice, really. How I felt that moment

was beyond my understanding, save that whatever was, was right. I looked the angel full in the eyes and said: "Behold, I am the handmaid of the Lord; let it be done to me according to your word." And Gabriel left me.

What if I had said no? Consider, all you generations since, what would have occurred. Jehovah would never have thrust His Will upon me, upon humanity whom I represented. He would have simply withdrawn—perhaps for thousands of years more. (For what is time to the Creator of time and space, to Him who is eternal, regardless of His creatures' limited interpretations?) He might never—by our yardsticks—have issued another such invitation, given humanity another opportunity to return to His embrace. How long had our people been chosen, showered with miracles? Rejected him, wandered in the desert of pride before my womb was readied?

The terrible burden of destiny was inescapable. And yet (as my Son pointed out) the burden was sweet, the yoke of love light. My soul magnified the Lord, my spirit rejoiced in my Savior. And generations have since called me blessed—whose low estate God regarded, for whom He did great things. Down 2,000 years, my children, you have had cause to celebrate Christmas because of my gift to you of Love Incarnate. Be glad and give thanks that I did not say no to your redemption.

Our Lady of Lakes presents musical

Their first musical drama titled, "It Came to Pass," will be presented by parishioners of Our Lady of the Lakes Church at 8 p.m., Sunday, Dec. 21 in an outdoor setting at 15801 NW 67 Ave.

Those attending the free performance are advised to bring their own chairs.

The historical journey to Bethlehem and the birth of Christ will be portrayed through liturgical dances. Live

animals will also be featured.

Students from Hialeah-Miami Lakes High School orchestra will provide accompaniment for the 30-voice choir. Choreography will be by Arlene Rutledge and Randy Cobbs of Barry College. Musical and stage direction is under the supervision of George Dyer.

Leading roles will be played by Chris Adams as Mary; Joseph Corcoran, Joseph; Ed Kearns, Joe Chada and Dale Loren, Wise Men.

Dinner dance to aid hospital

A golden anniversary dinner dance to benefit St. Francis Hospital, Miami Beach, will be an event of Saturday, Jan. 3 at the Doral Hotel.

Mrs. Blanche Swift Morris patroness of the ball and Fred B. Snite is patron emeritus.



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It's a Date

Dade County

Members of the **CATHOLIC ALUMNI CLUB** will have a Christmas party at 8:30 p.m., Saturday, Dec. 20, at 9340 SW 105 Ave.

★★★
MIAMI BEACH COUNCIL K. of C will sponsor its annual holiday party for members and their families at 8 p.m., Monday, Dec. 22 in St. Patrick parish clubrooms, Miami Beach.

★★★
THIRD ORDER of St. Francis meets at 2 p.m., Sunday, Dec. 21 at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

★★★
Children of **ST. FRANCIS XAVIER** school will present a

Christmas program at 3 p.m., Sunday, Dec. 21 at 4150 NW Seventh Ave.

★★★
ST. CATHERINE OF SIENA Women's Club will sponsor a Christmas party for all the children of the parish between 3 and 5 p.m. on Sunday, Dec. 21 in the parish hall.

★★★
Lay Carmelites will meet at 2:30 p.m., Sunday, Dec. 21 at **GESU** rectory in downtown Miami.

Broward County

Families in **ST. MAURICE** parish, Fort Lauderdale, will bring toys marked "Boy" or "Girl" to Mass on Dec. 21 for distribution in the Operation Santa Claus program of the CYO.

Palm Beach County

A birthday party for members of the Senior Citizen Program in **SACRED HEART** parish, Lake Worth, will be held on Dec. 26. Entertainment will be provided by Alida and James Henkel.

Remember!

The Voice will go to press early and all items must be in the editorial offices before noon, Mon., Dec. 22.



Dependent children in the Archdiocese of Miami were feted at a Christmas party sponsored last Saturday by the Catholic Service Bureau Auxiliary. "The Bird Man" from St. James parish welcomed many of the youngsters (above). Below the children enjoyed a festive lunch. At right, Sharon and Maureen Terheyden, twin daughters of Dr. and Mrs. William Terheyden, were among small guests.



Nativity Pageant at St. Maurice

FORT LAUDERDALE— Their annual "Living Nativity Pageant" will be presented by parishioners of St. Maurice parish at 8 p.m., Saturday and Sunday, Dec. 20 and 21.

The presentation will be staged on the church grounds at 2851 Stirling Rd., just west of I-95.

The general public is invited free of charge.



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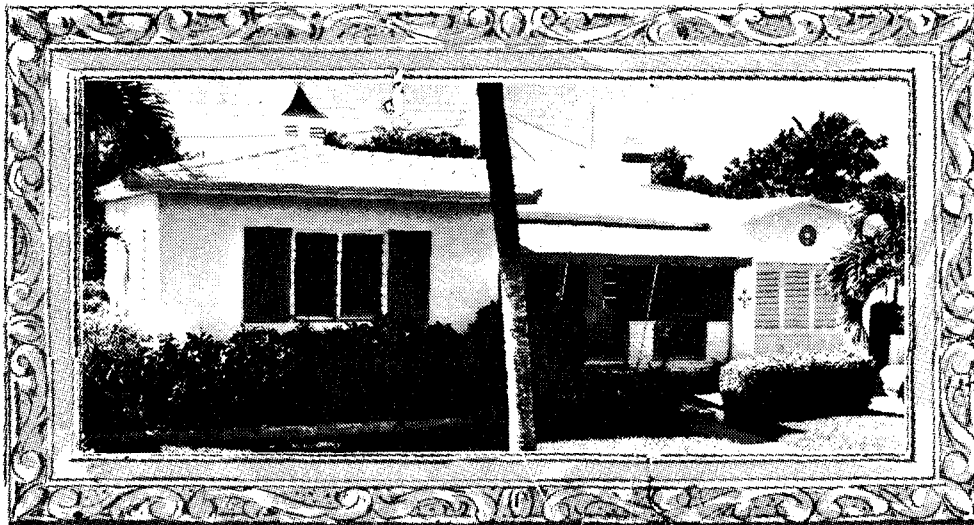
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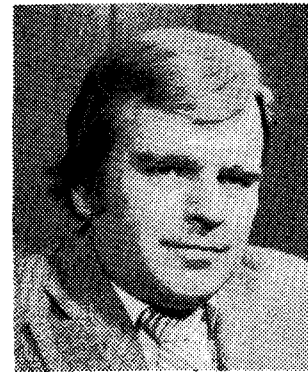


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MORE REPEAT BUSINESS from satisfied customers than any other roof cleaning, sealing, and coating firm is the claim of Kool-Tite, Inc. The tile roof on the home of C. R. Merrill, 870 N.E. 75 St., Miami was cleaned, sealed and coated by Kool-Tite six years ago. In May, 1972, C. R. Merrill contracted with Kool-Tite to clean, give a free brush seal and give one coat of paint to the tile. The exclusive coating Kool-Tite uses stays brilliantly white for years. In fact, the Kool-Tite coating is much whiter than the paper this photo is printed on "Not only is the roof still free of mold and fungus," states Jesse Scalzo, of Kool-Tite, "but the roof still is brilliantly white as you can see in this recent photo. The exclusive Kool-Tite process takes four days to complete. On the first day, the flat tile roof was cleaned; the second day we brush sealed the roof free of charge; on the third and fourth days, lasting Kool-Tite coatings are applied. The sealing and coating is applied only to a dry surface to insure a perfect bond. Our men are not just 'put to work,' they first are thoroughly trained in the application of the Kool-Tite process at our factory. We guarantee all work unconditionally for 18 mos. and give you a five year warranty. We also coat gravel, flat tile asbestos shingle and slate roofs. The white coating we use is formulated in our own plant exclusively for Kool-Tite's Dade County customers. Free estimates may be secured with no obligation by calling Kool-Tite at 754-5481 in Miami. Scalzo explained. "Do not accept a substitute! The material used by Kool-Tite, Inc., is exclusive with us . . . it is not available in any stores or from any other roof cleaning firm. Kool-Tite specializes only in the finest roof cleaning, sealing and coating."

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Youngsters at St. Hugh Church put toys the Department of Youth Activities in an effort donated by parishioners in Operation Santa to gather toys for unfortunate children for Claus under the parish tree. Last Sunday was Christmas. Operation Santa Claus Sunday, sponsored by

Holiday dances planned for vacation enjoyment

By ELAINE SCHENK

Attention, single young adults! (18-33 yrs.) The North Dade/Broward CYA invites you to meet new friends through spiritual, cultural/educational, service/civic, and social activities. For more

Your Corner

info, give a call to one of the following: (Broward) Rita at 922-6569, or Jim at 929-6529; (Dade) Joe at 887-2356, or Jo at 758-5074.

Boy Scouts, don't forget your retreat Jan. 16-18 at St. Vincent de Paul Major Seminary in Boynton Beach. If you still haven't made your reservation, give a call to the Youth Activities Office: 757-6241 (Miami); 525-5157 (Ft. Laud.); or 833-1951 (Palm Beach).

Hey, Searchers! How about a reunion? Mark your calendars for noon on Dec. 28. The Reunion begins at that

time with the celebration of the Eucharist at St. John/St. Brendan. Oh yeah, bring your favorite covered dish—with food in it, of course!—for a scrumptious meal.

Holiday dances coming up in three parishes should give everyone a chance to wear out some shoe leather. Nativity CYO presents the great "Hemlock" on Dec. 21 (Sunday) from 8-12 in the Parish Hall. That's semi-formal. Meanwhile, it's casual at St. Tim parish hall from 7:30-11:30 p.m. on the 21st. St. Rose of Lima CYO-ers invite all CYO's of the Archdiocese to their dance on Monday, Dec. 29 at 8 p.m. in the auditorium.

Teenagers dedicated to Mercy Hospital and its patients—that's Mercy Juniors. And they're in for an evening of fun at the Polar Palace, 3685 NW 36 St. in Miami, as they gather Dec. 20 for a Christmas ice skating party. Looks like there'll be

some tricky footwork for young Floridians!

Sixteen Barry College students have been named to Who's Who Among Students in American Universities and Colleges. For their contributions and service to community and school, the following young adults were chosen for this honor: Colleen Anne Berry, Carmen Maria Blanco, Karen Martha Camacho, Judith Anne Cannon, Rosemarie DeLeon, Donna Kathleen Dell, William Michael Fox, Ann Frearson, Susanne Marie Gatti, Edith Isabel Gutierrez, Barbara Jeanne Knopik, Susan Marie Kritek, Zoe Camille Allyson Maynard, Gail Ann MacFarlane, Janet Pedroso, and Nancy Ann Regis.

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Rosarian Academy, West Palm Beach, played to full houses this year when it produced its annual musical for five evenings and a matinee performance. This year's selection was Irving Berlin's great hit, "Annie Get Your Gun," based on the legend of Annie Oakley and Buffalo Bill. Shown here are (l. to r.) Darin de Peahul,

Cardinal Newman High School; Maureen Matthews, Rosarian, and Larry Buck, P.B.J.C.

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Youths urge pro-life amendment

ST. LOUIS—(NC)—The three-day National Youth Pro-Life Coalition (NYPLC) convention ended here with the unanimous adoption of a resolution calling for a constitutional amendment which would prohibit abortions anywhere in the United States.

More than 400 delegates, by passage of the resolution, voiced their support of a Human Life Amendment, an alternative to a states' rights amendment favored by some anti-abortion groups, Mrs. Sue Hilgers, outgoing NYPLC president, said.

A states' rights amendment, allowing each state to decide the issue of legalized abortion, would be a mistake on both moral and political grounds, she said.

"The Human Life Amendment would correct the grave error that the Supreme Court made when they stated that the unborn child really was not a person and had no equal protection rights under the law," she said. "If it were left to the states, we could have a battle in every state legislature every year. It really wouldn't solve the problem. It wouldn't stop the killing in states where abortion would be legal."

The Human Life Amendment, she said, would be "the ultimate cutting edge" in determining the position of legislators in Washington. Too often, she said, politicians try to appease both sides in an issue and avoid taking a stand. A states' right amendment would enable legislators to pass the decision to the states, she said.



One of the important members of the 1975 Heidelberg College of Ohio football program was offensive guard George Suarez, a 5-foot-10, 213 pound sophomore from Christopher Columbus High School. After earning a varsity letter in a part-time role in 1974, Suarez became a full-time performer this fall. Suarez earned three letters in football and three in track at Christopher Columbus. Born in Cuba, he is the son of Mr. and Mrs. Miguel A. Suarez.

Sports Scene

Gibbons, Aquinas netters victorious

By GEORGE FORNASH

The week in basketball saw Cardinal Gibbons and St. Thomas roll on to victories and Columbus fall from the ranks of the unbeaten. Gibbons, the number one ranked team in the state in Class AAA, won three times behind star center Tom Schmalzreid. They beat Belen, a strong AA team, 77-49, edged past Piper, 55-54 and downed Northeast, 59-49. Aquinas looked impressive in two easy victories: 100-39 over Mary Immaculate and 67-48 over Chaminade. Columbus, after rolling to their third straight win, 77-45 over Southwest, fell to undefeated Killian High in the closing seconds, 75-71.

Curley, LaSalle, Pace and Belen all gathered their first victories of the year. After slipping in the last three minutes to Edison, 64-61,

Curley used their height advantage in beating Pace, 58-45. Earlier in the week, Phil DeLaToree's clutch basket with one second left in the game gave Pace a 51-49 victory over Coral Gables. Pace dropped a 56-34 decision to South Miami in a third game last week.

LaSalle lost to Loyola, 66-58 and to Pine Crest, 61-38 before riding Charlie Ferguson's 17 points to a 50-38 win over Marathon. Belen bounced back from their disappointing loss to Gibbons with a 63-52 victory over Deerborne. Belen was led by John Gutierrez' 18 points. After running into Aquinas' buzzsaw, Mary Immaculate suffered their second defeat, 83-45 to Deerborne. In addition to losing to Aquinas, Chaminade was beaten by Plantation, 85-77.

Program enables students to visit Ireland 4 weeks

Available to only 28 youths and 28 girls "The Irish Way" is open to students in grades 10, 11, and 12 during the 1976-77 school year and graduates of the class of 1976.

Sponsor of the program is the Irish American Cultural Institute which has as one of its objectives the education of Irish-Americans to an awareness and appreciation of their Irish heritage.

Cost to each student is \$777 and includes round trip air

fare from the east coast and room and board for one month at the Franciscan college, Gormanston, County Meath, Ireland. Activities will include Irish-American history, Irish folk art, music, ballads and dances, myths and folk tales, tours of historic countryside, sports and games, indoor swimming pool and seaside swimming.

Those interested should contact Msgr. Bryan O. Walsh at 893-4361 for further information.



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Catholic women eye ways to back family by legislation

By JANE QUINN
Special to The Voice

ORLANDO—The Florida Council of Catholic Women was told ways to bring "woman power" to bear on pro-family and ecumenical matters at their winter meeting here last week. Women leaders from the archdiocesan and diocesan councils of Catholic women in five Florida dioceses met at Mercy Hospital, Orlando, Dec. 11 and 12, with priest moderators. They began planning for a second conference open to women in the councils, in Orlando on Sept. 29

and 30, 1976.

BISHOP Thomas J. Grady, concelebrating with Msgr. Irvine Nugent, Orlando, Father Laurence Conway, Miami, and Father Claude E. Brubaker, St. Petersburg, the diocesan moderators present, installed the following FCCW officers:

Mrs. Donald LeFils, Osteen, president; Mrs. Joel Sayers, Jr., Daytona Beach, first vice-president; Mrs. Robert Ulseth, West Palm Beach, second vice-president; Mrs. Leland Mosher, Clearwater, secretary; and Mrs.



Thomas A. Horkan, Jr., Tallahassee, congratulates newly installed officers of the Florida Council of Catholic Women. From left: Mrs. Leland Mosher, Clearwater; Mrs. Joel Sayers, Jr., Daytona Beach; Mrs. Donald LeFils, Orlando, president; Mrs. Robert Ulseth, West Palm Beach; and Mrs.

Lester Humphries, Starke. Mrs. Ulseth, president of the Miami Archdiocesan Council of Catholic Women, will succeed Mrs. LeFils at the end of her two-year term as Miami province director and FCCW president. They were installed Dec. 11, 1975, in Orlando.

FCC director appointed to pro-life panel

WASHINGTON—(NC)—State Catholic conference directors have chosen a committee, including Florida Catholic Conference Director Thomas Horkan, to work with the U.S. bishops in implementing the Pastoral Plan for Pro-Life Activities approved by the bishops at their general meeting in November. The committee will relate to the general secretary of the U.S. Catholic Conference, according to Charles Phillips, president of the National Association of State Catholic Conferences and executive director of the Wisconsin Catholic Conference.

Phillips said the conference directors would emphasize all three elements of the pastoral plan—education, pastoral care and legislative efforts.

He said the conference directors were concerned that the secular press had "over-emphasized" the legislative aspects of the plan and ignored the other elements.

The pastoral plan was the subject of lengthy discussions at the closed, three-day meeting here. Reliable sources indicated

many of the conference directors felt uncomfortable with some proposals for implementation of the legislative aspect of the plan, which calls in part for the encouragement of nonpartisan, nonsectarian "pro-life" committees at the congressional district level.

The conference committee members are Phillips; Horkan; Tom Bergeson of the Michigan Catholic Conference; Tim McCarthy of the Iowa Catholic Conference; and Vincent Decoursey of the Kansas Catholic Conference.

Lester Humphries, Starke, treasurer.

Thomas A. Horkan, Jr., of Tallahassee, executive director of the Florida Catholic Conference, told the women at the installation dinner at the Hilton West, Dec. 11, that the Bishops of Florida will be calling upon them soon to help in forming respect for life groups at the grassroots levels, for the nationwide fight to promote a Human Life Amendment.

MRS. THOMAS F. Palmer, Stop ERA chairman of the Florida Council told the group that "Women are like teabags. They don't know their own strength until they get in hot water. We have to keep working to defeat the Equal Rights Amendment," she said.

She promised to circulate to the diocesan presidents new material showing how to organize by legislative districts and how to ascertain views of individual lawmakers

within their own area. Mrs. Palmer also asked for more "feedback" on her program as state STOP ERA chairman for the women. While the opposition girds to eliminate those who voted against ERA in the state legislature, she said, her group of "viable, articulate women" needs to defeat their opponents in the ERA battle.

Members of the FCCW agreed during the meeting to urge members of their respective Councils to write to their U.S. senators and representatives in opposition to the child and family services act (HB 2966 and SB 626).

ACCORDING to Mrs. Sayers the so-called "child advocacy" legislation authorizes the state to take over the education of the child and transfers the authority of the home to the state advocate.

Mrs. Frank Filewicz, Largo, who completed her two-

year term as province director and FCCW president, at the Portland convention of the NCCW gave highlights of the convention to the FCCW board, emphasizing that Catholic women, nationally, favor:

- Renewed work for the church by women.
- Works of peace contributed to the poor overseas.
- Active support of passage of the Human Life amendment.
- Sponsorship of programs of natural family planning.
- Legislation that helps the elderly.
- Return to decency in the media, especially on the television networks.
- Care of women, legally, who are victims of rape.
- Identification and remedy of alcohol abuse.
- Meaningful amnesty in federal laws for "illegal aliens."

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'Secular Christmas' has a place

By **FATHER LEONEL L. MITCHELL**

Every year when Christians contemplate the celebration of Christmas we find ourselves caught in a double-bind. We look out at the secular celebration of the festival, with Christmas trees, and taped carols, and plastic creches displayed from mid-October in the department stores, and on Main Street, and we are unsure which way to turn. Should we embrace this secular recognition of the importance of the birth of Christ, and run the risk of having our Christmas celebration secularized? Or should we reject it all as pagan commercialism, and seek to celebrate the true Christmas in opposition to it?

It is fairly easy to see the dangers of the first course. Santa Claus is enthroned where the Christ-child should be. The office Christmas party, with its undertones of a Baccic orgy, becomes the central celebration of the festival. "What did you get for Christmas?" becomes our Holiday greeting. In this country, it will probably never come to the state reported in Japan, where Christians were seriously accused of borrowing the motifs from successful department store displays unfairly to promote their religion. It is certainly true, however, that for an increasing number of American families the opening of the gifts around the Christmas tree, and not the Christmas Eucharist, is the essence of the holiday.

IN THE FACE of this it is very tempting to follow the other road, to reject "secular Christmas" and concentrate on the religious celebration of the Festival of the Nativity of Christ. This is a particularly attractive option for those Eastern Orthodox Christians whose calendar places Christmas on Jan. 7. They can keep secular American Christmas on Dec. 25, reserving the "real" celebration of the religious festival for January. Even the rest of us tend to do this, although it does not work out quite so neatly. The dangers of separating religious and secular celebration are apt to escape us.

If we reject "secular American Christmas," or treat it as a merely secular holiday, we give in to the pressure the world has been exerting on

Christianity throughout the centuries—to mark off a distinct area clearly labeled "religion" in which the Church has its influence, leaving the rest of life to the secular society. This is a "cop out." It cuts religion off from "real life," and turns it into an optional exercise for those who "go in for those things." Christmas, particularly, is the festival of the Incarnation, of God becoming man, of His refusing to stay in a sanitized box labeled "religion," but insisting on overflowing into the whole of our lives. The Christmas of Main Street and the department stores and the Christmas of the midnight Mass are not two festivals, they are one. Because He whose birth we celebrate on Christmas is the Lord of all life, we do not confine our celebrations to the Church. Christmas, like all real festivals, begins at the altar and reaches out through all aspects of our lives: home, work, school, community. It is because Christ is born that there is a day off from work, an office party, and gifts under a Christmas tree.

It is frequently observed that modern society lacks festivity, that its holidays are dull, and that no one knows how to celebrate. In the birth of Christ we have something to celebrate, and we do the world a dis-service if we try and confine our celebration to religious services. Christmas is one of the gifts of Christianity to the world, and we should fight to preserve it as a real festival involving all of life.

WHEN OLIVER Cromwell tried to abolish the celebration of Christmas in 17th century England, the people rioted. It was a part of the fabric of their lives, and they were unwilling to have it torn out. Contemporary Americans are equally committed to keeping Christmas, and its Christian celebration is both a challenge and opportunity for the Church today. Perhaps one of the reasons its celebration has become so commercial is that we have left organizing the festivities to the commercial interests. It does not have to be this way.

One of the tragedies of Church history is the brokenness of Christian witness. We cannot at present unite with all Christians in celebrating the glorious Christ-



Because Christmas celebrates the birth of the Lord of all life, we cannot confine our celebrations to the Church, but must let it spread into all phases of life, including the Christmas of Main Street and department stores, says Father Leonel L. Mitchell in his article. The secular Christmas is part of the whole celebration, including Santa Claus and gift-giving.

Mass, but we can join with our Christian brothers and sisters in keeping the feast, and in reaching out in Christian love to those in need. The fact we so often do this across ecclesiastical barriers at Christmas gives us hope. We need more opportunities to sing carols together, to set up creches, and to pray together to the Babe of Bethlehem. Not only does this increase our love and understanding for each other, it witnesses to the world the true spirit of Christmas, which our disunity obscures.

Finally, we need to include all of life in our Christmas celebrations to avoid the dangerously false idea that God is only concerned about Church services, and the equally false idea that having a good time is not really a proper activity for a Christian. The celebration of Christmas is just that—a celebration. We celebrate the Eucharist in honor of the birth of Christ, but our celebration must not stop there. We need to take it out into the secular city of 20th-

century America, to rejoice that here too the King is born, and to remind ourselves that the message of salvation that blares out of so many loudspeakers is nonetheless true, and the best news that this world has ever received.

Christ is born; come, let us adore Him.

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DESDE CUBA Mensaje de Navidad

Los lazos de hermandad se estrechan durante la Navidad, y a pesar de la distancia los hermanos en Cuba, no olvidan a los que partieron al exilio.

Hace unos días se recibieron en la Ermita de Ntra. Sra. de la Caridad tres felicitaciones de Cuba.

Una de ellas contenía semillas de calabaza, limones y ajíes e iba acompañada de un verso. Las otras dos contenían relieves hechos con piedras, tierra y plantas naturales de El Cobre. Las plantas aún muestran su verdor.

En las fotografías mostramos a nuestros lectores el aspecto de las tarjetas, que permanecen en la Ermita como un continuo llamado a la oración por los que quedan en Cuba.

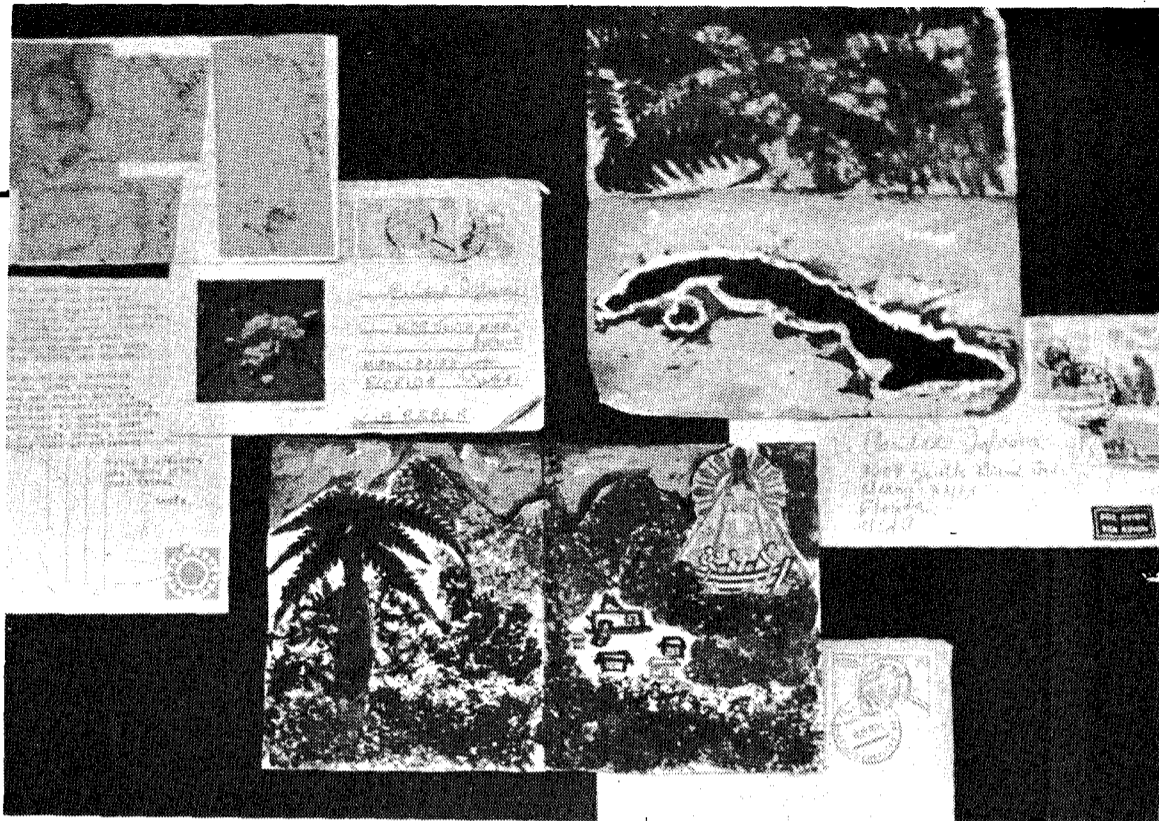
"El relieve está hecho a base de: piedras de El Cobre, tierra natural y algunas plantas naturales, todas de El Cobre y de nuestra patria que siempre les recuerda y les ruega que nunca se olviden de sus hermanos de aquí."

Hermanos cubanos del exilio:

Reciban este pequeño presente como un recuerdo de la tierra añorada. La tierra que los vio nacer está de luto; pero ella piensa también en Uds. para que por medio de vuestras oraciones, vuestra fe, vuestros anhelos de regresar algún día, sea cuando nuestra querida patria sea libre de este mal que nos azota.

Sepan que aquí, aunque hay cubanos traidores y mercenarios que han vendido al extranjero ruso su conciencia, todavía hay cubanos con dignidad, con valor y con patriotismo suficiente para hacerle frente a esta caterva de traidores.

Que tengan Uds. felices Pacuas y próspero año 1976 les desea su hermana, Lucía.



Somos semillas cubanas
en viaje de polizontes
venimos de aquellos montes
de tierras bellas y hermanas.
Si al destino hemos llegado
les pedimos un favor:
que nos planten con amor
y nos cuiden con agrado.

Que en el año venidero

puedan todos regresar
para que puedan sembrar
semillas en nuestro suelo.
Sembremos el amor cristiano
sembramos el divino amor
en un suelo libre y humano
¡libres como el ruiseñor!

Feliz y próspero Año
nuevo para todos, Lucía

LA NAVIDAD Tiempo de evocaciones

Para los latinoamericanos que viven en el área de Miami, es fácil revivir las tradiciones de sus pueblos de origen. Los cubanos tendrán a principios de año hasta su ya tradicional parada con los Tres Reyes Magos, los colombianos hacen la novena al Niño Dios en sus hogares y los mexicanos que viven en las áreas agrícolas rompen sus coloridas piñatas.

De todos modos, Navidad trae siempre añoranzas y evocaciones. Es la fiesta que más profundamente cala en la mente infantil y sus recuerdos se graban siempre.

Aunque las celebraciones externas de la Navidad tienen ya mucho en común en todas partes del mundo: el árbol, las cenas, las luces, los regalos... muchos pueblos tienen tradiciones peculiares y una manera local de celebrar el nacimiento del Hijo de Dios. Repasemos a continuación algunas de las tradiciones de nuestros países hispanoamericanos:

En muchas ciudades—Lima, por ejemplo—son frecuentes los grupos que salen llevando en procesión un belén, cantando villancicos. En Venezuela son los niños, vestidos de pastores, los que van de casa en casa cantando, en recuerdo de los pastores de Belén, que aprendieron de los ángeles el primer villancico: "Gloria a Dios en las alturas."

En pueblos como Querétaro, Celaya y San Miguel de Allende, en México, se organizan

espectaculares desfiles de carrozas con cuadros plásticos de escenas bíblicas.

En muchos sitios el clima festivo de Navidades da lugar a mascaradas al estilo de las "halloween parties" norteamericanas, ajenas al significado de la Nochebuena. De este tipo son los aguinaldos gritados de Colombia y las chirimías del valle del Cauca, en que no falta la figura del personaje vestido de rojo, con cuernos y careta—una réplica de la Frau Percht austriaca—, que baila y pide dinero, amenazando con su cola puntiaguda a los que se muestran poco generosos.



Biculturalismo

Una de las conmemoraciones más típicas en América son las posadas. La tradición es originaria de México, pero pronto se extendió a Honduras, Nicaragua y algunas ciudades del sudoeste de Estados Unidos, donde es practicada, con pequeñas variaciones, por católicos y protestantes.

Empiezan el 16 de diciembre, en recuerdo del recorrido de María y José en busca de refugio. Cada noche las posadas se celebran en una casa, o si tiene lugar dentro de una misma familia, cada noche en una habitación distinta de la casa.

Los "peregrinos" se acercan a la "posada" en procesión, llevando en pequeñas andas decoradas con flores y ramitas de pino las imágenes de la Virgen montada en un borrico, San José y un ángel. Al llegar, cantan: "En el nombre del cielo | por favor denos albergue, | pues mi esposa está cansada | y ya no puede andar más." Desde dentro, los "posaderos" contestan: "Esto no es una posada. Marchaos.

Vosotros bien podéis ser ladrones | y no podemos confiar." Algunas estrofas más y, por fin, la puerta se abre, dando entrada a un ambiente decorado con lirios blancos, flores de Navidad, linternitas de papel y luces. "Peregrinos" y "hospederos" se reúnen ante el Portal para hacer una oración en común. Después, la fiesta. Para los niños, el mejor momento es el de la piñata, llena de caramelos y regalos.

Expuesto el Santísimo en Gesu

Si hoy o mañana usted va al "downtown" de compras navideñas, también podrá asomarse a la iglesia de Gesu donde estará expuesto el Santísimo Sacramento como



Imagen de San Lázaro resucitado, obra del cubano Juan Calás, que recibió el homenaje de numerosos cubanos el pasado miércoles 17, día de su fiesta. La imagen responde a la descripción que hace la Biblia de este santo, amigo de Cristo y hermano de Marta y María. (Juan 11: 1-46).

preparación inmediata al Congreso Eucarístico Internacional que se efectuará en Filadelfia.

Cada hora del día se ofrecerá una breve liturgia de la palabra basada en los temas de hambre de Dios, hambre de pan y hambre de libertad, amor, justicia.

Así que recuerde, si trabaja en Downtown o va de compras o negocios, hoy viernes y mañana sábado, el Santísimo Sacramento está expuesto en la Iglesia de Gesu. Oportuno para una reflexión navideña y como preparación al Congreso Eucarístico.

Hace 15 años llegaron unos niños...

Este año, el Día de Navidad, marca el décimo quinto aniversario del nacimiento del Programa para Niños Refugiados Cubanos.

El día de Navidad de 1960 Monseñor Bryan O. Walsh fue por primera vez a buscar al aeropuerto de Miami a niños que llegarían de Cuba enviados por sus padres temerosos de que fueran sometidos al adoctrinamiento marxista.

Más de 16,000 niños cubanos llegaron a través de varios años a Estados Unidos bajo ese programa, recibiendo aquí amparo, techo, educación.

Vivir en confianza de Dios

Conoce tu fe

Por EL P. JUAN J. SOSA

Cada año celebramos esta fiesta alegre y espectacular que nos lleva de familia a familia, de tienda a tienda, de recuerdo a recuerdo. Y cada año necesitamos detener radicalmente nuestro bullicio navideño para reflexionar sobre el significado trascendental de la Navidad.

Si durante la temporada de Adviento esperamos la llegada del Mesías, preparándonos para construir el Reino de paz y justicia que su llegada nos trae, en la fiesta de la Navidad celebramos. Su presencia dinámica entre nosotros. La Iglesia celebra la Encarnación de Dios, es decir, la unión de lo Divino y lo humano en Jesús de Nazaret. Lo importante para nosotros es descubrir en este dogma de fe el significado que encierra tal misterio.

¿Qué significa ser "humano"?

Desgraciadamente muchas veces confundimos los términos que usamos en nuestro vocabulario hispano y damos diferentes sentidos a la misma palabra o expresión.

Muchos hablan del "humanismo" como un peligro patente en el mundo. Se refieren al mundo en que vivimos como un mundo en crisis donde se ha ido perdiendo el sentido de lo "espiritual". Estas personas identifican ser "humano" con convertirse en auto-suficientes; implican con dicha expresión, que el hombre no necesita de Dios y que se puede valer solo por sí mismo. Las reacciones ante este humanismo ha sido común en todos los hombres que viven de una fe

dinámica y auténtica en sus vidas. Esta descripción del "humanismo" no obstante es una entre otras.

En realidad, el humanismo así, visto, hace del hombre una máquina y obliga al hombre a buscar por otros medios la felicidad que anhela por su naturaleza. Muchos se contentan con encerrarse en el trabajo para olvidarse de su respuesta de fe; otros encuentran satisfacción en el materialismo y viven por el dinero y para el dinero; muchos escapan a la sensualidad, el alcohol, las drogas, o el sexo irresponsable para apagar el hambre y la sed que sus vidas llenas de ansiedad experimentan; otros no respetan a la persona humana y se dirigen con la violencia a destruir al hombre, causando el dolor y la muerte.

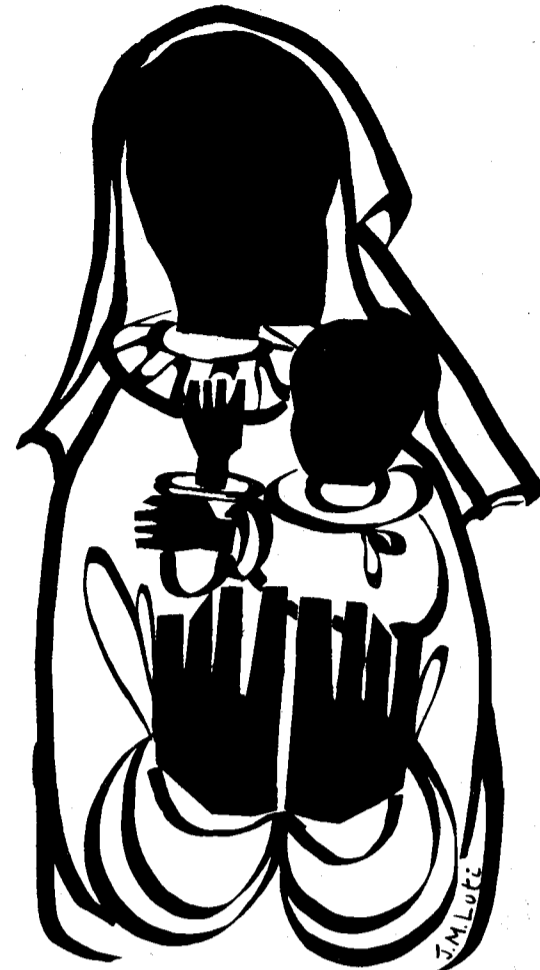
Ante esta visión crítica de nuestro mundo la Navidad surge como una respuesta distinta pero auténtica. Muchos pudieran considerar esta celebración como algo indiferente y sin sentido ya que el mundo de por sí carece de sentido. El cristiano la celebra por otra razón. La Navidad es un rechazo radical de la violencia, el materialismo, la sensualidad, y los muchos escapes que el hombre encuentra por sí solo en la sociedad. Al celebrar la Encarnación de Jesús, el cristiano celebra la dignidad de ser humano, el sagrado encuentro que Dios quiso tener con los hombres y que continúa en la actualidad. Con este sentido, ser "humano" significa algo más.

La Confianza de Dios

La Encarnación, por lo tanto, nos presenta la realidad de un Dios que ha dispuesto que el hombre fuera redimido a pesar de su deficiencia y su debilidad. Levanta al hombre al nivel de ser hijo adoptivo del Padre y le da la oportunidad de participar de su Vida y su Amistad Eterna.

La Navidad nos presenta la Confianza de un Dios que se quiere seguir comunicando con el hombre a pesar del rechazo perenne que sufrió en la historia del pueblo escogido. La Navidad, vista desde este punto de vista, presenta a la humanidad, no como una realidad negativa y marchita, sino más bien, como una situación liberada por la misericordia de Dios.

En Jesús no sólo se hizo carne la Palabra, sino que el hombre en su humanidad comenzó a compartir de la vida divina. Como resultado de la Encarnación, nosotros los humanos descubrimos que tenemos un propósito, un sentido, una razón de existir...un fin que nos invita a vivir una vida que nunca cesará. Dios se hizo hombre para que el hombre pudiera unirse a Dios en una comunión de amistad que nunca terminaría. Es esta relación de diálogo amoroso lo que lleva al cristiano de 1975 a compartir con sus hermanos en esta fiesta de alegría. La Navidad, por lo tanto, representa para todos los hombres de buena voluntad una respuesta al mal que les rodea y una ruptura con el pecado que esclaviza los corazones para impedir que el diálogo de amor que Dios ha establecido continúe en la familia humana llena de fe.



ORACION DE LOS FIELES

CUARTO DOMINGO DE ADVIENTO

Diciembre 21, 1975

CELEBRANTE: Padre, tú eres nuestro consuelo y fortaleza. Escucha nuestras peticiones.

LECTOR: La respuesta de hoy será: Señor danos tu paz.

LECTOR: Para que todos los hombres puedan vivir como hermanos en el amor de Dios oremos diciendo.

PUEBLO: Señor, danos tu paz.

LECTOR: Para que encontremos el valor divino de la vida humana, oremos diciendo.

PUEBLO: Señor, danos tu paz.

LECTOR: Para que los cristianos celebremos la Navidad como una fiesta espiritual y religiosa, oremos diciendo.

PUEBLO: Señor, danos tu paz.

LECTOR: Para que reine la paz entre los hermanos que compartimos el pan de vida, oremos diciendo.

PUEBLO: Señor, danos tu paz.

LECTOR: Para que el mundo se libre del terrorismo y la violencia, oremos diciendo.

PUEBLO: Señor, danos tu paz.

CELEBRANTE: Padre, llegamos al final del Adviento. Ayúdanos a escuchar tu voz y aceptar tu llamado como María, quien tuvo el valor de aceptar ser la Madre de Dios, te lo pedimos por Cristo Nuestro Señor.

PUEBLO: Amén.

NAVIDAD

Diciembre 25 de 1975

CELEBRANTE: Padre, tu Luz ha brillado en la oscuridad de nuestras vidas. Jesús nació trayendo la esperanza a nuestros corazones. Escúchanos en este día que celebramos su nacimiento.

LECTOR: Nuestra respuesta será: Escúchanos, Señor. En Navidad se reúne la familia. Por aquellos que están separados de sus familias oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: La muerte es el paso a la vida eterna. Por aquellos que descansan en la paz de Cristo, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: La venida de Cristo ha santificado la vida humana. Para que siempre respetemos el valioso regalo de la vida, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Jesús es el Príncipe de la Paz. Para que los dirigentes del mundo construyan un mundo de paz y justicia oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Nuestra fe nos une al Salvador. Por aquellos que viven apartados de la Iglesia, para que renazca en ellos la fe, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Padre, la Navidad renueva nuestras vidas. Nos llena de alegría y esperanza. Ayúdanos a vivir el mensaje que Cristo vino atraer al mundo. Te lo pedimos por Tu hijo Nuestro Señor.

PUEBLO: Amén.

Comentarios Evangélicos

Para Dios nada es imposible

POR EL REV. JOSE P. NICKSE

El angel le dijo: "No temas, María porque has encontrado el favor de Dios. Vas a quedar embarazada y darás a luz un hijo, al que pondrás por nombre Jesús. Será grande entre los hombres y con razón le llamarán Hijo del Altísimo." María entonces dijo: "¿Cómo podré ser madre si no tengo relación con ningún hombre?" Contestó el angel: "El Espíritu Santo descenderá sobre tí y el poder divino te cubrirá con su sombra; por eso tu hijo será Santo y con razón le llamarán Hijo de Dios; porque para Dios nada es imposible."

Lucas 1:26-38

Navidad es la celebración de la esperanza. Todos los imposibles de los hombres son posible para Dios.

La revelación de Navidad es que el amor todo lo puede. Puede inclusive llevar a Dios a hacerse hombre. En María los caminos de Dios y los hombres se entrecruzan para siempre.

Lo divino se hace humano para enseñarnos el camino de la felicidad.

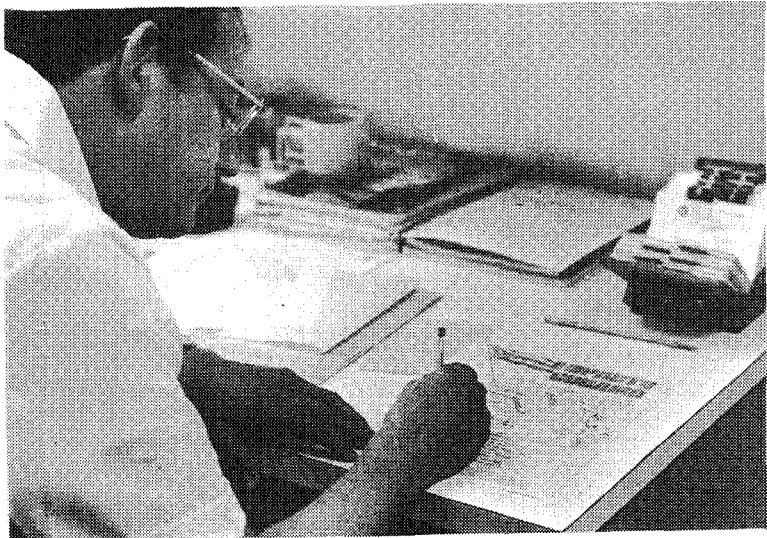
Hace varios años el Cardenal Suenens publicó esta oración a propósito de la Navidad:

Te suplicamos que nos des tus ojos para ver como Tú ves el mundo, a los hombres y su historia Y nuestra propia historia

Un corazón de carne y no un corazón de piedra, para amar a Dios y a los hombres. Danos tu propio corazón para amar verdaderamente en el olvido de nosotros mismos. Necesitamos que se nos trasplante tu Corazón en el lugar del nuestro, que late tan mal cuando se trata del prójimo.

Danos aliento; más bien tu aliento: aquel que Tú nos has enviado de parte del Padre, Tu Espíritu, el Espíritu que sopla donde quiere. En ráfagas o en borascas, o con una brisa suave cuando Tú invitas a seguir tus inspiraciones.

Señor, necesito tus ojos dame una fe viva. Necesito tu corazón! dame una caridad a toda prueba. Necesito tu aliento; dame tu esperanza.



Ultimando los detalles para el programa del curso Impacto Cubano, el padre Mario Vizcaíno Sch. P., profesor de teología de la universidad (FIU).

Ofrece FIU Curso sobre impacto cubano

El impacto de la comunidad cubana en los Estados Unidos será el tema de estudio y reflexión de un curso ofrecido por la Universidad Internacional de la Florida (FIU), que comenzará el próximo seis de Enero, 1976.

Ofrecido por el Departamento de Filosofía y Religión, este seminario interdisciplinar, reunirá a profesores expertos en materias de sociología, educación, sicología, ciencias políticas, economía, lenguas, filosofía, religión.

Según el padre Mario Vizcaíno, profesor de Teología en esa universidad y uno de los participantes, el curso se propone analizar científicamente el impacto de los cubanos en esta

sociedad que les ha acogido. Tratará también de enfocar su impacto en las estructuras políticas, en la economía etc...

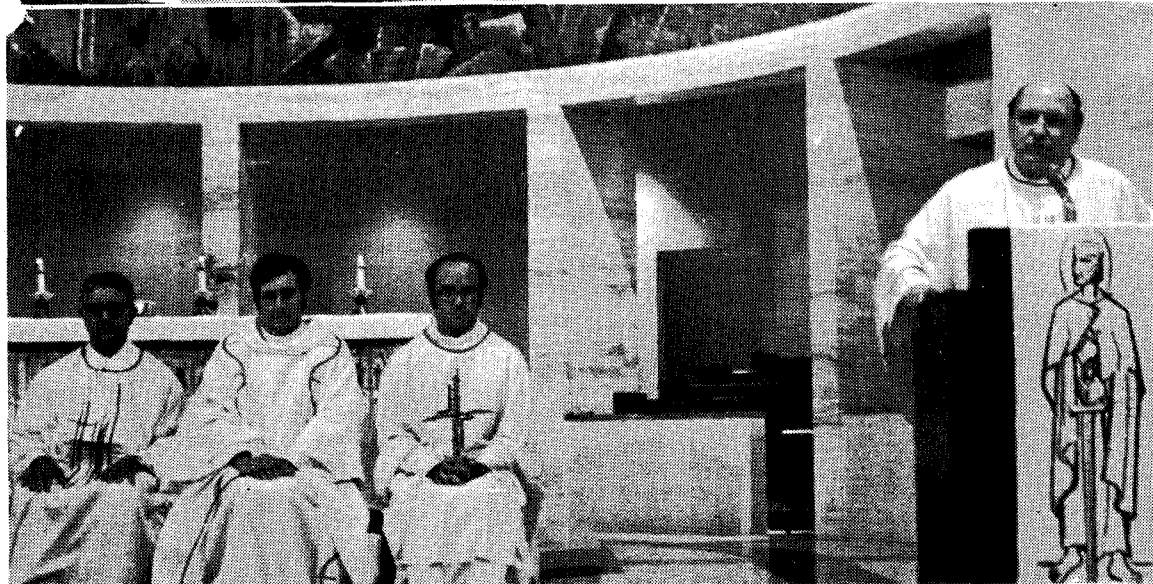
"Son muchos los que a distintos niveles tienen contacto con los cubanos, aunque conocen sus reacciones y su comportamiento en la vida práctica, carecen quizás de una visión más profunda de lo que son como pueblo," dijo el padre Vizcaíno.

El curso se ofrecerá en inglés los martes y jueves de 6:20 a 8:25 p.m., y durará desde el seis de enero al 18 de marzo.

Bajo la numeración PHR-495, (pass/fail), la matrícula puede efectuarse el dos de enero de 1:00 - 7:00 p.m.



Momentos después de la entrega de diplomas de agradecimiento por el Director Diocesano de programación religiosa en español, Padre José P. Nickse, de izquierda a derecha: Leopoldo Jústiz, WFAB; Joaquín Blaya y María Callaba, WLTV, Canal 23; Carlos Luis Brito, WCMQ; José Cabrera Riesgo, WQBA.



Concelebraron la Eucaristía los sacerdotes que regularmente dirigen programas en las emisoras hispanas. De izquierda a derecha: Mons. Agustín Román (Un domingo feliz, WFAB), padre José Pablo Nickse (Enfoque Miami, WCMQ y Misa en TV, Canal 23), Padre José Luis Hernando (Los Caminos de Dios, WQBA) y Padre Angel Villaronga (Un Domingo Feliz, WFAB) quien pronunció la homilía.

LA RELIGION EN CUBA

Nueva Constitución oficializa el ateísmo

Por GUSTAVO PENA MONTE

El Congreso del Partido Comunista en Cuba discute una nueva constitución que incluye estos artículos sobre la religión: "El estado socialista, que basa su acción lo mismo que la educación de su pueblo en la concepción científica y materialista del universo, reconoce y garantiza la libertad de conciencia, el derecho de cada persona a profesar sus propias convicciones religiosas y la practica dentro del respeto a la ley, del culto de su preferencia."

Enseguida prohíbe usar la fe contra la

Revolución, su educación o las metas del trabajo contra las fuerzas armadas o los símbolos nacionales, o contra otros deberes que la misma constitución demanda.

Hay en Cuba 4,6 millones de católicos (aproximadamente un millón practica), y unos 50,000 protestantes activos. Pueden asistir al culto y recibir instrucción religiosa como creyentes, pero no se les permite influir en cuestiones nacionales como la educación, la opinión pública o la política.

Desde 1961 el régimen comunista de Fidel Castro clausuró todas las escuelas católicas, expulsó a centenares

de sacerdotes y religiosas, persiguió a líderes del apostolado seglar y ocupó los locales de la Acción Católica, la Agrupación Católica Universitaria, los Trabajadores Cristianos y otras organizaciones apostólicas.

En septiembre de 1962 reprimió violentamente una procesión en la Parroquia de la Caridad, arrestó a decenas de sacerdotes y expulsó al Obispo Eduardo Boza Masvidal. Varios dirigentes de la Acción Católica todavía guardan prisión. Otros líderes seculares, católicos y de otras religiones han sido fusilados o sometidos a torturas. Casi todas las demás religiones han sufrido similares ataques y especialmente los Testigos de Jeová y los Acventistas del Séptimo Día han sido sometidos a campañas de burlas públicas por sus creencias. Recientemente la delegación de Cuba en la ONU tomó el liderazgo de una campaña antisemita acusando al sionismo de racista.

A los jóvenes que demuestran creencias religiosas o inquietudes ante los valores espirituales del hombre se les prohíbe cursar carreras universitarias u ocupar posiciones de relevancia, basándose precisamente en "la concepción científica y materialista del universo" que ahora proclama oficialmente la nueva Constitución.

Aunque en un párrafo dice que garantiza libertad de creencias, en el otro advierte que usar la fe contra la revolución o lo que ella enseña está totalmente prohibido.

Esto deja abierta la puerta para perseguir oficialmente a los que expresen su fe en los valores espirituales del hombre, ya que eso contradice la educación materialista que es ahora dogma del estado comunista.



Nuestro mundo

Helder Cámara y los Derechos Humanos

Durante una conferencia en Londres, Mons. Helder Cámara, arzobispo de Olinda y Recife en Brasil lamentó que 27 años después de la declaración de las Naciones Unidas sobre derechos del hombre, estos sigan violándose. Hace falta que todos los obispos y sacerdotes se muestren unidos en defensa de los derechos de los pobres y oprimidos del mundo, y se olviden de la etiqueta de "marxista" que los opresores endilgan a los pocos profetas que hoy luchan por la justicia social. "En América Latina, ellos deben decir que la posición llamada subversiva de muchos sacerdotes y religiosos no es sino su respuesta al Concilio Vaticano y a las conclusiones de Medellín." El y otros obispos de América Latina firmaron en 1968 dichas conclusiones.

Santa Isabel: Inquietud social

Mons. Peter L. Gerety, arzobispo de Newark, declaró que los católicos deben seguir el ejemplo de Santa Isabel Seton, la primera norteamericana canonizada en Roma, y embarcarse en obras de justicia social. "¿Porqué no hacemos algo para que tantos de nuestros compatriotas no tengan que vivir en tugurios infestados de ratas, o impedidos de curarse porque no tienen con qué?" En su tiempo, recordó el prelado, Santa Isabel se desvivió por los pobres.

Honran a Radio y TV hispanas

Representantes de las emisoras hispanas de radio y televisión en Miami, recibieron la pasada semana el homenaje de agradecimiento de la Arquidiócesis Católica de Miami, por los servicios prestados en la transmisión del mensaje evangélico durante el pasado año.

El acto comenzó con una Eucaristía en la Catedral de San Mary, concelebrada por los cuatro sacerdotes que regularmente dirigen los diferentes programas de Radio y Televisión, padres José Luis Hernando, José Pablo Nickse, Agustín Román y Angel Villaronga, O.F.M., quien pronunció la homilía resaltando la cooperación de las emisoras hispanas al servicio del Evangelio.

"Gracias a ustedes, cada domingo la palabra de Dios entra en miles de hogares, repartiendo gozo y alegría," dijo el padre Villaronga pidiéndoles a los allí presentes que sus emisoras sean siempre canales de verdad

justicia y caridad, "en función del bien," y alabándoles por su labor de "oscuros y eficaces cirineos de la Iglesia."

El acto terminó con una sencilla recepción (cocktail) y la entrega de diplomas a cada uno de los representantes.

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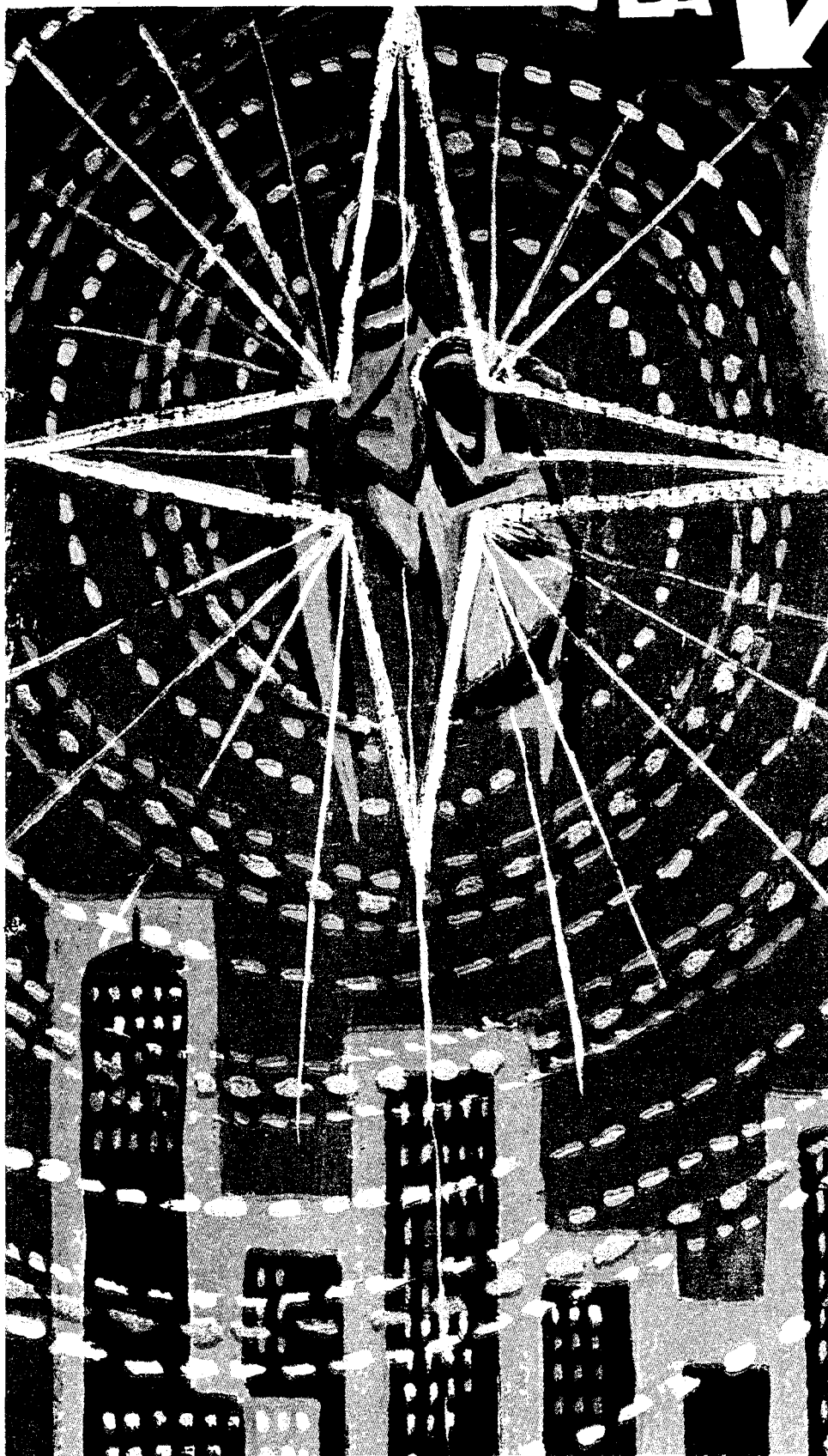
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E Por el REV. JOSE P. NICKSE
 En la región había pastores que vivían en el campo y que por la noche se turnaban para cuidar sus rebaños. El ángel del Señor se les apareció y los rodeó de claridad la gloria de Dios, y todo esto les produjo un miedo enorme. Pero el ángel les dijo: "No teman, porque yo voy a anunciarles una buena nueva y que será motivo de mucha alegría para todo el pueblo. Hoy nació para ustedes en la ciudad de David un Salvador que es Cristo Señor."

Lucas 2:8-14

NAVIDAD ¡Cuántos recuerdos de nuestra juventud e infancia renacen en nuestra memoria! Tal parece que el mundo se transforma y de nuevo brilla la esperanza.

Los quehaceres que nos embargan día a día parecen esfumarse. La familia se reúne. Se renuevan amistades. La humanidad vuelve a sonreír.

Un nacimiento es siempre ocasión de alegría. Es una promesa del futuro. Es la vida y el amor de los padres reflejada en los hijos.

La Navidad de Jesús es más que un nacimiento. Es el cumplimiento de promesas centenarias. Navidad es el regalo más bello que Dios ha hecho a la humanidad. Nos ha nacido un Salvador.

Dios se hace carne porque quería estrechar las manos de los hombres en las suyas. Dios quería tener brazos para abrazarnos. Pies para caminar siempre con nosotros. Tanto ama Dios a los hombres que se identificó con ellos. En todo menos en el pecado, el egoísmo.

Mirar un nacimiento es sentirse parte de la familia de Dios. Cristo es nuestra alegría. Su nacimiento es nuestro re-nacer espiritual. El Niño de Belén encarna toda la belleza de la humanidad.

Celebrar la Navidad es comprometerse en hacer que Cristo nazca en nuestros hermanos. Es hacer realidad la buena nueva que nos anuncia el ángel del Señor. Vivir la Navidad es vivir la gracia de Dios.

Cristo es el "Dios-con-nosotros."

En medio de las tristezas y desengaños de la vida nos consuela la presencia de nuestro Dios. Dios se hizo hombre para estar con nosotros, para quedarse con nosotros.

Navidad feliz, que llenó la oscuridad de nuestras vidas con la luz del amor de Dios.

Miami espera la Navidad

La Navidad en Miami es también "bilingüe y bicultural". Junto al "fruit cake" aparece el turrón de jijona y junto al "egg nog" la sidra asturiana. Bajo el arbolito de navidad, el nacimiento de coloridas figuritas. Junto al pavo, el lechón asado con su mojito criollo.

Y el moffetudo Santa Claus, abriéndoles el paso y aligerándole la carga de juguetes a los Reyes Magos.

Las familias de origen mexicano tendrán sus "posadas de navidad" y las de origen colombiano la novena al Niño Jesús.

En San Juan Bosco el Padre Galofré está ya decorando el tradicional nacimiento de esa iglesia, todo un alarde de artesanía y técnica, con corrientes de agua, figuritas que avanzan

por días hacia el pesebre, y combinaciones de luces que producen efectos de día y noche, amaneceres y penumbras.

Habrán cantatas y misas de gallo en casi todas las parroquias de la Arquidiócesis, en muchas de ellas en idioma español. Los fieles deben consultar a sus respectivas parroquias.

El espíritu de Navidad estará presente en instituciones de servicio social como el Centro Hispano Católico, el Centro Mater, el Centro Católico San Juan de Puerto Rico.

En el Centro Hispano Católico este domingo la Liga de Damas ofrecerá una fiesta navideña a los ancianos que gozan del programa que dirige Sor Victoria. Una merienda a las 2 p.m., con regalos navideños, villancicos, música y la oportu-

nidad de recordar aquellas navidades del pasado en la tierra lejana.

Ayer, jueves, tuvieron su fiesta, con la visita de Santa Claus, los niños de la guardería infantil del Centro Hispano. Esta tarde es la fiesta para los niños del Centro Mater.

En St. Michael

Este domingo, día 21, a las 8 p.m., la Coral de St. Michael ofrecerá un Concierto de Navidad en la iglesia de Flagler y 29 Ave. El programa de villancicos incluye: Campanitas cubanas, Un Niño nos ha nacido, The Song of Christmas, Navidad sin Pandeteras, Alleluia.

El 24 de diciembre, a las 11 p.m., se ofrecerá otro concierto de Navidad como preludeo a la Misa de Gallo, que se ofrecerá en inglés y español.

San Juan Bosco

La Coral de San Juan Bosco tendrá también en su iglesia de Flagler y 13 Ave. una Cantata a las 11 p.m. del miércoles, 24, y la Misa de Gallo a las 12 de la noche.

Hialeah

La Parroquia de la Inmaculada anuncia que su Misa de Gallo en español el 24 de Diciembre será en el Milander Auditorium, 4700 Palm Ave. Hialeah. Se iniciará con un concierto de villancicos por la Coral de La Inmaculada que dirige Estela M. Fernández, a las 11:30 p.m., con una escena viviente del nacimiento del Niño Jesús.

Fiesta Puertorriqueña

Hoy viernes, a las 7 p.m. en el

Centro Católico San Juan de Puerto Rico se ofrecerá una Estampa Navideña de contenido socio religioso, con música y canciones de la navidad en la tradición puertorriqueña. Será el debut de "La Tuna Puertorriqueña" organizada por las religiosas marianitas que dirigen el Centro.

Misa del Papa en TV

Será transmitida por el canal de televisión NCB, la Misa de Navidad del Santo Padre, el próximo 24 de diciembre. Patrocinada por los Caballeros de Colón y la misma compañía de televisión, NCB, la transmisión via satélite en inglés, comenzará alrededor de las 11:30 p.m., el día 24 de diciembre.