

Weapons of Peace

is World Day theme

VATICAN CITY—(NC)—“Judicious disarming” and the updating and observance of treaties are prime “weapons of peace” against mounting symptoms of conflict, Pope Paul VI has declared in his 1976 message for the Day of Peace (Jan. 1).

In his message, released here recently, the Pope asserted that “progress is being made by the idea of peace.”

He put “idea” in italics.

“But unfortunately at the same time we see the manifestation of phenomena contrary to the content and purpose of peace.”

He added: “These phenomena, too, are making progress, even though they are often restricted to a latent state, yet with unmistakable symptoms of incipient or future conflagrations.”

THE POPE lauded last summer’s conference on the peace and security of Europe in Helsinki as “an event which gives reason for hope.”

In calling “judicious disarming” a prime “weapon of peace,” Pope Paul wrote: “Arms and wars are, in a word, to be excluded from civilization’s programs.” At the same time, he pointed out that it will take time to achieve this state.

In the meantime, the

message observed, weapons are still needed for legitimate defense.

“Military disarmament, if it is not to constitute an unforgivable error of impossible optimism...should be common and general,” the message said.

“Disarmament is either for everyone, or it is a crime of neglecting to defend oneself.”

The Pope continued: “Does not the sword, in the concert of historical and concrete life in society, have its own *raison D’etre*, for justice and peace? Yes, we must admit it.”

(THE VATICAN distributed an explanatory

note to the section of disarmament. The note said that Pope Paul’s message expresses “two duties: the duty of help to individuals or peoples in danger (legitimate defense) and the duty of renouncing arms (principle of nonviolence).”

The Pope’s message is addressed to world leaders, international experts and to the “citizens of the world.”

He condemned a “rebirth of nationalism that exaggerates national expression to the point of collective egoism and exclusivist antagonism.”

The arms race, he noted, Continued on page 3

Continued on page 3



Joseph the carpenter greets his wife Mary and the infant Jesus in this drawing symbolizing the Feast of the Holy Family, observed Sunday, Dec. 28.

Pope cites Palestinians, Holy Year in message

VATICAN CITY—(NC)—Israelis were asked by Pope Paul VI, in his annual “state of the Church address,” to “recognize the rights and legitimate aspirations” of the Palestinians.

In the Dec. 22 discourse to cardinals who traditionally present Christmas greetings to the Pope several days before Christmas, the Pope also said that the Holy Year has proven that the Church is “more than ever alive.”

SPEAKING of the “still serious and unresolved” Middle East problems, the Pope said: “Even if we are well aware of the tragedies not long past which have compelled the Jewish people to seek a secure and protected fortress in a sovereign and independent state of their own—and in fact, precisely because we are aware of this—we would like to ask

the children of this people to recognize the rights and legitimate aspirations of another people who themselves have suffered for a long time, the Palestinian people.”

Other highlights of the 5,000 word speech were:

- The need to pursue negotiations for the freedom of the Church around the world, especially in Czechoslovakia, Romania, the Soviet Union and Vietnam.

- Ecumenism as a force continuing “calmly and without interruption.”

- The “cold rejection” of the Church by many in the media and in the cultural and scientific world.

THE POPE held in his speech that the Church is “more than ever alive because we have actually seen it so.” He was referring to the Holy Year

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The VOICE

DECEMBER 26, 1975 25c VOL. XVII No. 42



Young Puerto Rican members of peace that Pope Paul VI called for in Corpus Christi parish join in a both his World Day of Peace message Christmas dance symbolizing the and his State of the Church address.

Four priests are named by Abp. to new posts

Three priests of the Archdiocese have been appointed to head parishes in Dade and Broward Counties while a fourth was named chaplain at Lourdes and Pennsylvania Residences in West Palm Beach.

Announcement of the appointments, effective Jan. 8, was made this week by Archbishop Coleman F. Carroll.

Father John W. Schlinkmann will serve as chaplain at Lourdes Residence and the Pennsylvania Residence, and has in addition been named a member of the Archdiocesan Board of Consultors.

Father Patrick C. Slevin is the new pastor of St. Jerome Church, Fort Lauderdale.

Father John D. McGrath,

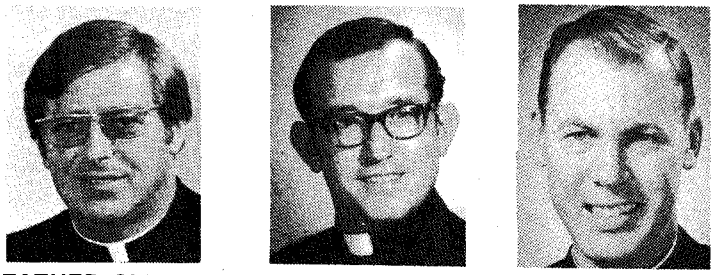
Archdiocesan Director of Vocations, has been appointed pastor, Visitation Church, Miami, while retaining other assignments.

Father Frederick J. Brice is Vicar Econome of St. Paul the Apostle Church, Lighthouse Point, while retaining other assignment.

Pastor of St. Paul the Apostle parish for the past 18 months, Father Schlinkmann is a native of Germany who was ordained in 1931 in Washington, D.C.

CHAPLAIN at Holy Cross Hospital, Fort Lauderdale, from 1956 to 1957 and at Mercy Hospital, Miami, from 1957 to 1959, he served as an assistant pastor of St. Clare parish, N. Palm Beach, for

more than 10 years. From 1972 to 1974 he was pastor of St. Continued on page 21



FATHER SLEVIN FATHER MCGRATH FATHER BRICE

Official Appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of Jan. 8, 1976:

THE REVEREND JOHN W. SCHLINKMANN—to Chaplain, Lourdes Residence and Pennsylvania Residence, West Palm Beach, and member of the Archdiocesan Board of Consultors.

THE REVEREND PATRICK C. SLEVIN—to Pastor, St. Jerome Church, Fort Lauderdale.

THE REVEREND JOHN D. MCGRATH—to Pastor, Visitation Church, Miami, while retaining other assignments.

THE REVEREND FREDERICK J. BRICE—to Vicar Econome, St. Paul the Apostle Church, Lighthouse Point, while retaining other assignment.

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Enjoying two generations of descendants is Doña Amelia Cortez, shown with nine-year-old grandchildren Danny Alvarez and Chris Ybarra, and great-great-grandchild Rene Gonzalez, 10 months old.

'Doña Amelia' honored by her parish and her family

By GEOFFREY BIRT

Palm Beach County Correspondent

DELRAY BEACH—Doña Amelia was the V.I.P. last Sunday at the blessing of the new Claretian convent adjacent to Our Lady Queen of Peace church, in this rural area.

Her full name is Mrs. Amelia Cortez, and she has been in Palm Beach County for 24 of her 85 years; she has 113 descendants across five generations—half of them still in Palm Beach County; she still speaks only Spanish, and she is the beloved matriarch of the Cortez family.

NOBODY calls her Mrs. Cortez or even señora. As a mark of respect, she is always Doña Amelia.

Ninety members of her family were seated among the overflowing congregation in the well-known missionary church for migrants, Sunday, when its pastor, Father John Handrahan, S.J., presented her with a plaque and said, "Doña Amelia is better than any symbol we could have among Palm Beach County's Spanish 'colony' to inspire others."

Doña Amelia is a Mexican-American who was born in Harlingen, Texas, near the Mexican border. She was nine years old before she met her first English-speaking American.

THE FUTURE matriarch of the Cortez family had nine children, of which eight are still alive. When one of her daughters and son-in-law died, Dona Amelia took under her wing and brought up the four young orphans until all were married.

She came to Florida from



Father Handrahan

Texas as a member of a small—mostly family—group of migrant farm laborers looking for work. Her son, Julian, was the crew leader, and the group followed him first to Pompano Beach, later to rural South Palm Beach County, near the then struggling little mission of Our Lady Queen of Peace. They were the first Mexican-Americans to reside in the county.

Today, Doña Amelia lives with a daughter in West Palm Beach, some 20 miles to the north, but always comes to Sunday Mass at Our Lady Queen of Peace because Spanish is spoken there. Her son Julian, the former crew leader, is now a farmer, successfully operating his own land on Southern Boulevard in West Palm Beach.

HER OTHER son, Eduardo, is a graduate engineer, employed by the nationally-known Martin Marietta Corp. at Denver, Colo. He and the Colorado branch of the Cortez family flew in for the ceremony, to play host with brother Julian and other

members of the family at the activities. These included a barbecue held to honor Doña Amelia, following the blessing of the convent; presentation of the plaque to his mother, at Mass; and the reception Doña Amelia held after the service in a room next to the church.

One of her many grandchildren, Minnie, a secretary in West Palm Beach, acted as interpreter.

As her sons and daughters stood nearby as senior members of the family, dozens of grandchildren and great grandchildren came to pay their respects to Doña Amelia—and a great, great grandchild was brought for her to hold. The Voice asked through her interpreter, what advice she could give all her descendants, after such a fruitful life.

Doña Amelia did not hesitate in making her reply. With animation she replied.

"I will tell them to remain faithful to their Church—faithful to their religion. I will tell them they must not swing away if they talk with people who contradict the Church. They must stay with their own beliefs—they must keep the Faith."

Grandchild Minnie displayed the quilt her grandmother had sewn for her, when she had been born. Doña Amelia sewed quilts for every child in the family.

The Cortez family which had gathered from four states—Florida, Texas, Colorado and Illinois, and from many of the professions, different types of business, or from the land—filed into the church grounds for the barbecue held within the shadow of the little church of Our Lady Queen of Peace.

Claretian Convent dedicated in Delray

DELRAY BEACH—The new Claretian convent, adjacent to Our Lady Queen of Peace Church which primarily serves migrants living west of here, was blessed Sunday.

Designed to house a community of four Sisters, the convent was built and furnished primarily with ABCD funds of the Archdiocese of Miami, plus gifts from Carl Koch, of Fort Lauderdale; Walter Loughran, an area benefactor, and Mrs. Marion Hallman, a Boca Raton resident who is an Episcopalian.

Sister Margarita Ramirez and the three Sisters assigned to the Mission, have already occupied the new structure. Until now, they have resided in a small Boynton Beach house and commuted the 15-mile distance each day to their work among the migrants.

In addition to living quarters for the Religious, the new convent includes Koch

Hall, which is expected to provide a badly needed facility for parish meetings.

The structure was blessed Sunday, by the pastor, Father John B. Handrahan, S.J., as the official representative of Archbishop Coleman F. Carroll, following the 11 a.m. Mass. Special honoree at the Mass was the parish's most famous member, Mrs. Amelia Cortez, 85, a parishioner for almost a quarter of a century, who has 113 descendants across five generations.

At the Mass, Father Handrahan thanked Archbishop Carroll, all donors to the ABCD fund, and other donors, for their generosity and interest. He also praised the work of the Sisters who provide numerous services in the fields of social welfare; are in charge of religious doctrine instruction, and are responsible for receiving and distributing the gifts of clothing and canned food items sent to the mission.



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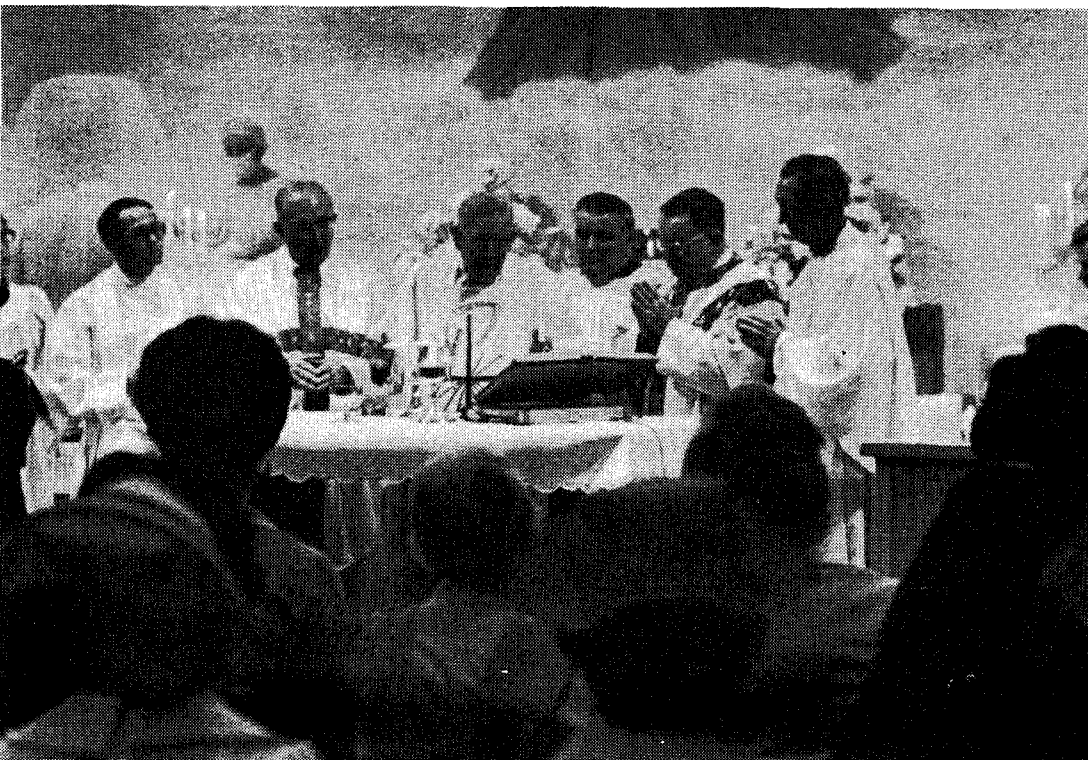
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New convent for the Claretian Sisters on the grounds of Our Lady Queen of Peace Church, Delray Beach, was dedicated last week. The convent can house four Sisters, and contains an oratory for reservation of the Blessed Sacrament and a meeting hall.



Hospital marks 25th

Principal celebrant at Mass commemorating the 25th anniversary of Mercy Hospital was Archbishop Coleman F. Carroll. Also celebrating were, left to right: Father Candido Garcia, chaplain; Msgr. John O'Dowd; Msgr. John Donnelly, master of ceremonies; Msgr. Peter Reilly; and Msgr. James Enright. After the Mass, the Archbishop and Sister Thomas Joseph, superior of the Sisters of St. Joseph of St. Augustine who administer the hospital, cut a cake in observance of the event.

'Weapons of Peace' is World Day theme

Continued from page 1

causes "shivers of fear." He called the nuclear bombing of Hiroshima 30 years ago "butchery of untold magnitude," and maintained that "civilization walks in the footsteps of peace, armed only with an olive branch."

THE MESSAGE asked whether, once men understand they are brothers, then "they will need to arm themselves to the point of becoming blind and fanatic killers of their brethren who themselves are innocent, and of perpetrating, as a contribution to peace, butchery of untold magnitude, as at Hiroshima on Aug. 6, 1945?"

The Pope called for "moral weapons" to maintain peace, especially the "weapon" of "the observance of pacts."

"Pacta sunt servanda" (pacts must be kept) is the still valid axiom for the consistency of effective relations between states, for the stability of justice between nations, for the upright conscience of peoples. Peace makes this axiom its shield," the Pope asserted.

New international institutions must make sure that treaties reflect justice, the Pope counseled.

The Pope rejected as unreliable guarantors of peace the fear of nuclear conflict, "preventive and secret weapons," "resignation to a certain state of endured

oppression, such as colonialism, imperialism or revolution," and "a capitalist—that is, egoistical "organization of the economic world."

REFERRING to the threats to peace, the Pope questioned: "Can we give the name 'peaceful' to a world that is radically divided by irreconcilable ideologies—ideologies that are powerfully and fiercely organized, that divide peoples from one another, and, when they are allowed free rein, subdivide those peoples within themselves, into factions and parties that find their reason for existence and activity in poisoning their ranks with irreconcilable hatred and systematic struggle within the very fabric of society itself?"

"The apparent normality of such situations does not conceal the tension of a corresponding iron hand, ready to crush the adversary as soon as he should betray a sign of fatal weakness."

The Pope asserted: "Peace is a work of continual therapy. Its health is by its very nature frail."

IN A PRESS conference at which the message was released, Bishop Ramon Torrella Cascante, vice president of the Pontifical Justice and Peace Commission, said that the World Day of Peace was established by Pope Paul VI as "a personal initiative."

Pope cites Palestinians, Holy Year in message

Continued from page 1. experience which he said was a popular, religious and orderly event.

The "special intuition" of the people of God, he said, stripped away the exteriorappings of the Holy Year down to "its essentials."

He praised the orderliness of the Holy Year at a time when "violence reaps innocent victims."

BUT IN Rome, he observed, no such violence disturbed the orderliness of Holy Year events.

He then spoke of Catholics blocked from coming to Rome for Holy Year by the

"hostility—sometimes absolute and at other times less direct but no less effective," of governments.

These people, he said, are "vividly and sadly present."

"ONLY PEOPLE who do not know with what feeling we participate in their trials and with what spirit we exert ourselves to go to their aid...can attribute our careful and prudent silence...to forgetting, or worse, to a lack of care or indifference," he said.

Vatican diplomatic efforts, the Pope said, are geared toward assuring the Church's rights. "If in some cases, the results appear to be slim, in-

sufficient or late in coming, we consider it our grave duty to proceed with enlightened persistence."

The Pope was replying to criticism, especially strong in Rome, that he does not take a hard enough line with communists and that his negotiations with Eastern European governments have produced too little.

THE POPE said that last summer's Helsinki conference on European security would help the situation if nations respected their pledge to allow freedom of conscience.

The Pope said that the Vatican had tried to start talks

with Vietnam, implying that the Vietnamese had not responded. He singled out Czechoslovakia, Rumania, and the Soviet Union as places where freedom of conscience is not respected.

The Pope praised the decolonization of Africa and expressed the hope that the development process in Africa would continue "undisturbed in particular by foreign interference which is trying to substitute new forms of domination through power or ideological influence for the old colonization."

HE THEN called for peace in Angola.

For Lebanon he repeated his calls that a "tradition of...good collaboration" be spared destruction.

ECUMENISM, the Pope maintained, is proceeding "calmly and without interruption, without dramatic gestures, but with steps which are perhaps more constructive and to the point."

He lashed out against a "willful, categorical, unworthy and cold rejection of the mission of the Church" by the "manipulators of public opinion through the media, by men of science and education and art."

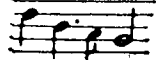
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He fills dark world with music

By ARACELI CANTERO
Voice Staff Writer

"No, I had never thought this could ever happen to me. But I hold no bitterness or resentment," Fifo Lliraldi says as he slowly removes the plastic cover on the electronic mixer in front of him.

He speaks softly, leaving long pauses between sentences. It would almost seem as if he listens to his own silence in an effort, perhaps, to avoid the conversation about himself. Since 1968, his has been a world of total darkness.

"I have never paid too much attention to my own physical adjustment," he says, "philosophy has never been my bag."

"I HAVE always tried to look reality in the face... now I just take things simply as they come."

He has now finished the meticulous folding of the "mixer" cover, but refuses any help in putting it away and he says courteously, "I'd rather know where I put things myself, so I may find them later."

His room is quite small and poorly lit—it really makes no difference to him. There are no windows and it's sound proof. All around the wall lay a number of musical instruments.

THE SON of a Cuban heart surgeon, Fifo was born in Cuba 30 years ago. A diabetic since he was two, at age 15 he came to the United States with his older brother, and they lived on their own for almost two years, until the arrival of their parents.

New York, Puerto Rico and Miami were where Fifo grew into a young man full of hope and expectations for the future. He was in his second year of college and looking into Engineering as a career, when he lost his sight. Plans about getting married were also abandoned and he started a whole reorientation of his life through music.

What he is now, is a product of his own training and perseverance. Many thought he could not be able to make it, but the fact is that he has a small recording studio in his room, and by himself, he operates the "mixer" with its over 100 switches. He makes his own recordings which include, sometimes, four to five instruments.

"I play and record each instrument separately," he explains, "Then I put all the

instruments together through the "mixer."

"I control the pitch and volume gauges by ear because I can't see the needles."

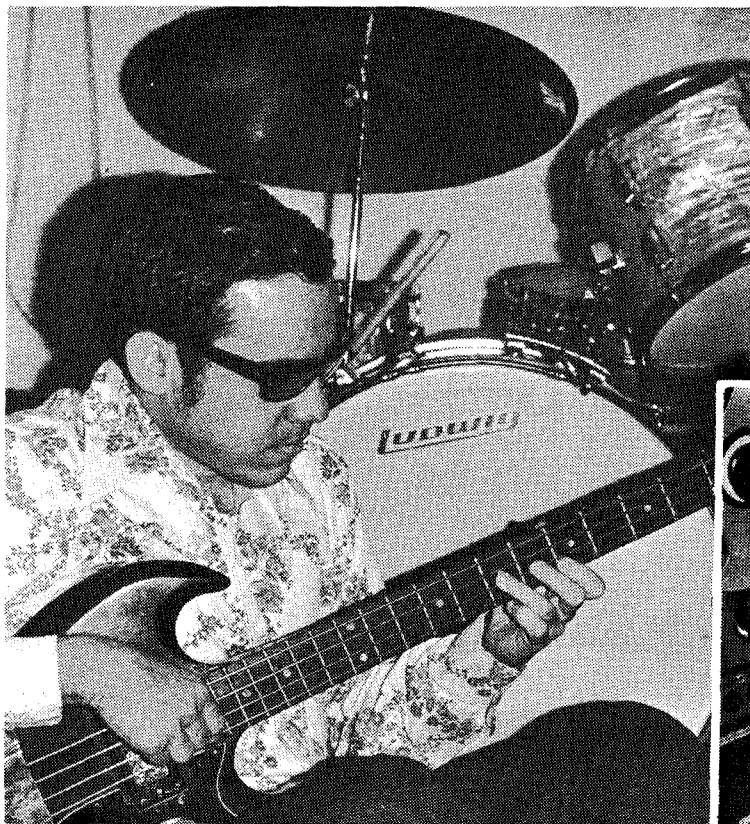
"WHEN a vocalist comes in, I have everything ready for him, he only has to do the singing," he says.

Fifo is also a composer. "I just play the instruments and listen to their message," he explains. "Then, I think words for the melody." He has several copyrighted songs.

They all have a romantic touch and often are an invitation to look at life as it is, with its happy moments its tears...and its suffering.

"It isn't always easy to keep going," he says, while admitting that his parents have been of great help to him. But he in turn has been of a great help and encouragement to his friends.

"MORE than once I have gone to visit him discouraged and downhearted and he has



In his studio at home, Fifo Lliraldi plays one of his favorites in the guitar. In the background are his drums (left). He himself operates the electronic mixer in his room, and records the music (below).



Every Sunday, Fifo plays the organ for the Spanish Mass of St. Hugh parish, where he directs a small choir.

lifted me up," an acquaintance says.

"He always strikes me with his quiet optimism," Prudencio Nodarte commented.

Having known Fifo as a young boy, before blindness struck him, Nodarte still recalls him when he was a high school student in Cuba.

"He was always a quiet boy, but had a big following and influence among his classmates. It's the same now," he adds, "his house is always full of young men who come to practice with him and stay until late hours at night," Nodarte explains.

Fifo is now part of an orchestra, a professional group of rock musicians called "The Sevilla Biltmore." They play

mainly at private house parties, and Fifo is the bass-guitarist. But he can also play organ, drums, and Spanish guitar. The group has already some records in the market.

AT HOME, Fifo does musical arrangements for professional singers, and he also dedicates many hours to creating music and sound effects for the plays presented by some of the Catholic youth groups in several Miami parishes.

He works in collaboration with Prudencio Nodarte who has written some of these. Now, together and with the backing of Monsignor Agustin Roman, they are preparing a series of radio programs on Catholic historical figures from the

different Cuban provinces. These will be aired on Spanish radio stations as public service time, connected with the Shrine of Our Lady of Charity.

"They are supposed to be inspirational and educational, and Fifo will do all the recording," Nodarte explained.

ON SUNDAYS, Fifo plays the organ at the noon Mass at St. Hugh Parish. He doesn't consider himself a good singer, but he has managed to lead a small choir that sings at the Spanish Mass.

Fifo leads a very normal life, and he always has friends to drive him around. Those who know him always describe him as "a most pleasant company."

Asked about his plans for the new year Fifo pauses a while before answering. His real concern is living the present, he says and he adds: "I like music, I always did, although I never thought I'd make a career of it. I would like to open a small recording business. Something similar to what I have at home, but on a commercial set up."

Until his dream comes true, Fifo continues happy with his music and his service. He knows that happiness is something to be conquered day by day, something, that in spite of difficulties, can be carried within and shared with others.

At least that's what is perceived after spending sometime in his company.



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Miami, Florida / THE VOICE / Friday, December 26, 1975 / Page 5

Nineteen-Seventy-five. It was the best of times; it was the worst of times in America.

Science and the arts flourished, and in spite of economic recession Americans in general had one of the highest standards of living in history. Spiritually it was the Holy Year and there were signs of a new awareness of the need for renewal and the healing powers of reconciliation.

Yet, many of the worst of times which have plagued mankind throughout all his history were reflected on several fronts this year. Wars and terrorism, displaced persons, hunger, killing of the unborn, religious uncertainty were everywhere.

Much of the best and the worst were depicted in the year's headlines of the major news stories as cited by the nation's Catholic editors.

The canonization of Mother Seton set for Americans a new ideal, an inspiration at a time when Americans are groping for models of behavior to imitate when the only models left are corrupt government leaders, greedy athletic stars, immoral entertainers, divisive parents, profit-only business leaders, some feminists who exalt business careers above motherhood and television and movie heroes who place

violence and sex above justice and love.

The Quinlan case raised the issue of life and death itself, and while Karen Ann's parents have suffered greatly, they can take consolation in the fact that their daughter's condition has illuminated the whole problem for millions of average people and has brought the Church's compassionate and enlightened opinion before the entire nation. Karen's life—and death—will have meant a lot. Hopefully, when the case is resolved it will also chart a new course for the nation in its handling of the ill and dying.

Resettlement of the Vietnamese refugees was by no means universally accepted by Americans, but the fact remains, they were brought in by the thousands, given temporary quarters and then absorbed into the communities, with Catholic agencies and sponsoring parishes playing a leading role. The country still has its share of Good Samaritans.

The issue of women's ordination, while apparently answered in the negative in the Catholic Church for now, had the positive effect of bringing forth the need for greater understanding of the dignity of women and

increased use of their skills.

The struggle over abortion continued with the U.S. Senate turning away from action on a prolife amendment. But the Bishops responded by setting up a pastoral plan of prolife activities as evidence that they are not giving up just because the trend of the day is against them.

And the names of Lebanon, Ireland, Portugal, Cambodia, Israel, Palestine, still conjure up visions of guns, men running in streets, refugees, ruined buildings and hatred.

And it is all the clearer as this year ends, that the solution to mankind's problems is not in science or politics or "new morality" or a balance of bombs.

It is for each human being to see himself as a small but dignified part of a great family of mankind, existing under one Creator for the purpose of loving one another.

And in the midst of today's chaos and confusion about how to live and what to believe in, never before was it so important that there be a rock standing fast in the swirling waters for those who are wise enough or lucky enough to climb on to.



By Msgr James J. Walsh

Church is becoming 'Mother' again

Time was—and not light-years ago—when all of us felt merit and wisdom in the fact that the Church treated us as little children. In those days, we were not thinking of the Church as the People of God so much as the community of believers supported and guided by the Holy Spirit.

We knew the Church was human since we were members, and we had faults and weaknesses that scandalized non-Catholics and helped pave the way for some atheists to embrace their chilling belief. We didn't like that, but it was true.

However, it was more than made up for, we reasoned, because the Church was also divine. Christ founded it, promised nothing would destroy it, and, on the positive and consoling side, assured us He and His Spirit, would be with us always. We might fail the Church, but He would not fail us. Most of us, it seems likely, believed rather firmly in that.

THEREFORE, "Mother" Church was not a term to be ashamed of or to rebel against. But times do change. In the freedom explosion of the sixties, some found that title, Mother, demeaning, maternalistic in the bad sense, symbolic of "momism" in our social structure. We are free, mature, responsible, creative, community-minded. We don't need to be tied to the Church's

apron string. We don't need a life threaded with legalism, because we are a decision-making people. We don't need scaffolding, such as structures would give a child in order to climb. And so on.

Well, that's interesting now, but also rather sad, when we see that some of those who, like Thomas Paine, were "reasoning" out their freedom, as Paine did so well, also reasoned themselves out of the church or into a state of total confusion.

Why these thoughts right now? A new year is coming up. I don't know why it puts some people in a pensive, reflective mood, but it does. Anyhow it's good for a family, including the family of the Church, to regroup and reestablish relationships. A great many who went through the faith-crisis of the sixties and the early seventies are no longer embarrassed to think of the Church as serving in a maternal role. Christ's words still make good sense: "Unless you become as little children, you will not enter the kingdom of heaven."

THE CHURCH, viewed now as God's instrument, still deals with Pope and child, octogenarian and simple first communicant, as if all were children on pilgrimage to the Father.

And if there is anything at the beginning of the new year which needs to be reviewed and reflected upon with all seriousness, it is the Church telling us, as if we

were little children who need to learn a lesson over and over again, that we were not created for these few years on earth. There is much more to our destiny. And how we live now will shape that destiny.

Truth is if you notice the liturgy after Christmas you can see the Church is getting anxious about her children. The great celebration of the birth of the Christ-Child is over. But the very next day we are brought to attention by the martyrdom of Stephen—the follower of Christ who finds this life of no value when he can go to the Father in the other world of God.

Stephen reminds us there is a tomorrow—an endless one. A tomorrow without hatred and fear and prejudice and uncertainty. A tomorrow with our Father, a day without end of rejoicing that we are safe, we are saved, we need no longer worry. The goal has been reached; the victory won: true success achieved.

SO IN THESE post-Nativity days, the Church sounds like a concerned Mother. It's as if she is gathering her family around her with a firm arm and saying: "Don't lose sight of the purpose of all this. Don't forget the most important line in the Christmas Scriptures: There is born to you a Saviour."

"So...think of salvation often...live with the thought of salvation. Take it to work with you. Let its reality in-

fluence your home life. Let it shape your views and attitudes among friends and strangers...

"Make salvation your first and last concern. Put away the toys now and settle down, as a man does with a serious problem which affects

his future..."

Who is so big—in this illusory world of Nietzsche's supermen—that he cannot stand to hear again from Mother Church exactly why he is spending the briefest of moments on this tiny planet earth?

Should I stay away from Confession?

(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. This question has bothered me for some time. If a person commits a certain sin over and over, should that person stay away from the Sacrament of Penance, or should he confess the same sin over and over?

A. Confession is the sacrament of healing. Everyone in our Christian community needs the loving forgiveness of Christ.

You mention the case of a person who repeats a certain sin over and over. So much depends upon the exact condition and intentions of the person. If someone, recognizing their sinfulness and the need of God's help, keeps coming to Confession lest they despair and give into sin completely, then they are not misusing the sacrament.

If someone takes the attitude that they can sin at will because Confession is always available, then they are misusing the sacrament and would be less sinful for them to be honest and stay away from the sacraments.

Usually, pastoral or

What is your question?

professional counseling can help those who have problems in some area of their Christian life. A person who finds himself confessing the same sin over and over should make an appointment with a priest to discuss his problem in depth. The sacrament of Confession assures us of the unconditional forgiveness of God. But we also have to live up to our Christian vocation.

With God's help, it is possible to overcome any sin. And one who sincerely keeps going to Confession will eventually win out.



By Dale Francis

Which were most important '75 stories?

Every year editors go through a ritual of choosing the ten most important stories of the year. NC News Service asks this of Catholic newspapermen each year. Often I just ignore requests—an editor friend of mine says it is an exercise in futility—but this year I chose the ten stories I thought most significant to the Catholic Press in the United States. Here they are:

(1) The question of life and death. This includes the drive for euthanasia, the Karen Quinlan case, the right to die without intervention of extraordinary measures. It is important because there really is a campaign to define worthwhile life by whether it has a particular necessary quality. Just as abortion was only a preliminary step in a battle against the importance of all human life so euthanasia is just another step in a developing plan to diminish the importance of life. Eventually the lives of the mentally and physically handicapped, the chronically or terminally ill and ultimately the lives of the aged are threatened by this

movement. We began a recognition of this danger in 1975 and that was an important event.

(2) Recognition of the need for development of the role of women in the Church. The campaign for the ordination of women is an aberration in what is a valid call for the development of the role of women in the Church. If the vocal effort to get ordination of women is shallowly conceived, we cannot avoid the truth that women have not been utilized in the Church according to their talents and their dedication. This was the year that emphasized the necessity for bringing women into roles of leadership and decision-making in the Church.

(3) The Hartford Statement. A group of Protestant and Catholic theologians met in Hartford, Connecticut, and issued a decisive statement. They were theologians known as liberals and they questioned the direction of liberal churchmen. It was the first challenge to a social gospel that had developed to a place where the Gospel was being forgotten. It had a significant impact throughout Christianity and in the Catholic Church.

(4) The Pro-Life movement. If Senator Birch Bayh's senate committee refused to bring out any of the versions of pro-life constitutional amendments, it was still a year in which the movement against legalized abortion strengthened itself. There was a new solidarity. There was significant participation by Protestants and those of other religious faiths. Finally, there was a plan for citizen action organized by the U.S. Bishops. The Pro-Life movement will play a significant role in the 1976 national elections.

(5) Canonization of Mother Seton. The canonization of the first American-born saint was of historical importance. Mother Seton is a model for not only women but for all the laity. Her life was one of action. By the strength of her own dedication, she did what she thought should be done. It was a historically important event.

(6) Growth of Church-state conflict in Latin America. Where once in Latin America the Church was supportive of the status quo, the Church today is solidly placed in opposition to undemocratic governments and

on the side of the poor and disenfranchised. This makes conflict inevitable. The situation is confused to some extent by the fact that there are Marxists among the clergy, but the real fact about the Church's position is that it is democratic and in support of the people. The conflict between the Church and the state in almost all Latin American countries is certain to come.

(7) Unrest on the Iberian peninsula. Portugal and Spain are in situations of unrest. The Church in both countries is in the very center of the coming conflict. In Spain particularly but in both countries, the Church will support the rights of the poor and working people. The rise of communism is possible in both countries and the Church must of necessity oppose it. It is a critical situation that becomes a real test for the Church in those countries.

(8) World hunger. What is especially significant about this is the way the Catholic people have joined to meet this need, not only in the United States but in many countries.

(9) Resettlement of Vietnamese refugees. Again

this is a significant news event because of the response of the people. In less than a year, hundreds of thousands of homeless refugees were given homes. As in the case of world hunger, the Catholic people responded well.

(10) The situation in Italy. There is a very real possibility that the Communists may come to power by election in Italy, that they may control Rome. At the same time, there is a growing campaign for legalization of abortion and a growth of pornography. This challenges the Pope. As a necessity, the Vatican has become increasingly anti-communist, more so than at any time since immediately after World War II. The potential danger of Red rule surrounding the Vatican is a matter of critical importance for all of the Church.

Those are the ten events that seemed to me most important in 1975. I considered adding the conflict involving Catholic colleges and universities and the Vatican's insistence they must be Catholic—but then that is just a developing issue that will probably be one of the most important news events of 1976.

By Michael Novak



Busing - instrument of liberal racism

By MICHAEL NOVAK

Doesn't it make you happy to learn that George McGovern is once more concerned to "save America's soul" by insisting on busing in urban centers?

Actually, no greater misuse of moral language is imaginable than the language making busing a moral crusade. The American soul does not depend on busing. Busing is one instrument, among many, of racial integration. It is an exceedingly poor instrument.

MOREOVER, busing is often being used as an immoral instrument. It is being used (a) to perpetuate liberal racism; (b) to defraud blacks; and (c) to divide working-class blacks from working-class whites.

Busing is an instrument of liberal racism when the principle on which it is based is that blacks cannot learn unless they are with whites; when it suggests that blacks are inferior and perpetually dependent; and when it moves children from one inadequate school to another inadequate school solely for reasons of race.

Busing defrauds blacks when it suggests that "white magic" is available in schools, that mixing with whites means higher quality education, that school is more significant than family in educational success, and when it diverts political



power from black community involvement in a local school.

BUSING divides whites from blacks by invoking

massive social coercion aimed at children; by taking away the dignity of choice; and by in other ways avoiding far more

basic issues of jobs, housing, and employment. Given a weak economic structure, neither whites nor blacks are likely to benefit by schooling. Schools cannot make up for family weakness.

Only three percent of all busing in the U.S. at present is for racial integration. (In many areas, integration means less busing). But this is a highly inflammatory three percent. For so little benefit, how much political loss should be accepted?

True political wisdom requires an alternative. Mr. Shriver recently proposed an alternative in New York. Instead of spending money on buses, school districts would (a) develop "magnet schools" of special quality in different areas of specialization; (b) encourage freedom of choice for parents in choosing schools for their children; and—most significant of all—(c) offer travel subsidies of say, \$200 per year to families who send their children to integrated schools not in their immediate neighborhood.

THE FINANCIAL incentive, set at a level of practical effectiveness, is an important new idea. Left to themselves, many parents are loathe to use "freedom of

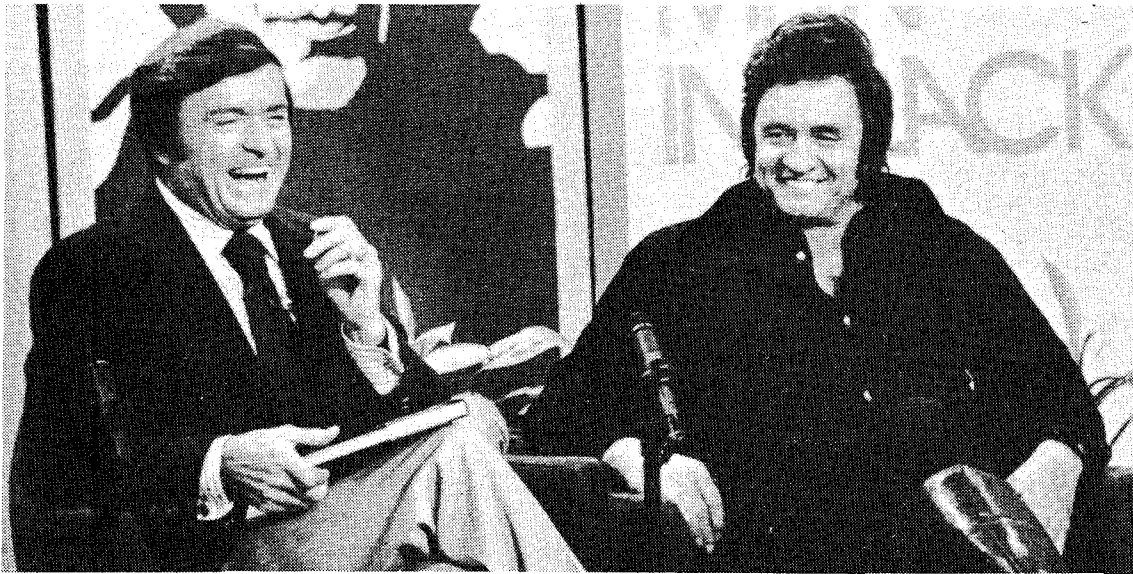
choice" to send a child to a distant school. A financial incentive would help defray costs and might give just the proper push. Such an incentive would be cheaper than present busing plans (with their high police costs, etc.).

In addition, each school district should be required to have a 10-year plan for redrawing district lines, placing new buildings, and other devices to maximize integration. The classic devices of gerrymandering and geographical placement are the techniques used for unfair segregation. They can be guided toward greater integration.

The nation is committed to integration. Many methods offer greater promise than busing. Busing sometimes works. Its ill effects, however, often outweigh any promised or achieved good. The most important thing here is integration. Not busing.

The high moralists may feel pure, clean, and self-satisfied in fighting to the death to bus other peoples' kids. They may also be cheap and despicable frauds, in thrall to their own ambitions.

television



Mike Douglas will salute Johnny Cash and his 20 years in show business from Opryland, U.S.A. in Nashville, Thursday, Jan. 1 in a week that also includes shows from Mexico, Pennsylvania and New Jersey, and featuring Kirk Douglas, Gene Hackman, Burt Reynolds and Liza Minnelli.

Special on elderly

Confronted with a myriad of major problems that threaten their very existence, many of South Florida's elderly find themselves caught up in a frustrating bind of red tape when they seek swift, corrective help. Those problems and what, if anything, is being done to correct or alleviate them will be the subject of a special program, "You Should Live So Long," on Channel 4 Saturday, Dec. 27 at 8:30 p.m.

Hosted by Jim Brosemer, the half-hour program will point out problems like health care and medicare, housing, food costs, transportation and the psychological effects of growing older, and will look, too, at the kind of help that is available. Some candid interviews with local elderly citizens will be included, as well as interviews with authorities involved in all phases of elderly life.

Among those authorities to be interviewed are U.S. Representatives Dante Fascell and Claude Pepper on the government's role in funding federal elderly projects; Alyce Veiser from Services for the Blind; Ralph Carey, director of Dade County's Housing Division.

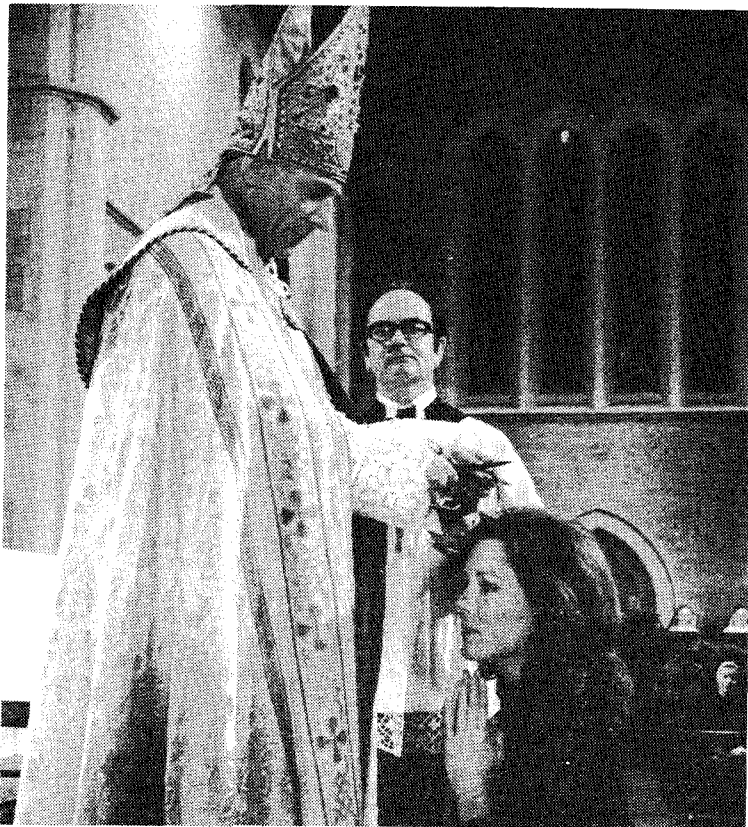


Walter Matthau and Dinah Shore talk about "Sunshine Boys," his new movie, on the Dinah show Tuesday, Dec. 30, from 4:30 to 6 on Channel 7.

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.



Diana Rigg, as a widowed London career woman who renounces her success and a man's love to become a cloistered Benedictine nun, is received into the religious community in a ceremony presided over by the Archbishop (played by Brian Hawkesley), in "This House of Brede," to be rebroadcast Friday, Dec. 26 (9:00-11:00 p.m., ET) on CBS.

RELIGIOUS PROGRAMS

<p>SUNDAY 7 a.m. THE CHRISTOPHERS—Ch. 11 WINK.</p> <p>9 a.m. CHURCH AND THE WORLD TODAY—Ch. 7 WCKT "Our Father's Business," Fr. John McGrath.</p> <p>10:30 a.m. THE TV MASS—Ch. 10 WPLG Fr. Robert Palmer.</p>	<p>2 p.m. INSIGHT—Film WINK Ch. 11. 4:30 p.m. THE TV MASS—(Spanish)—Ch. 23 WLTV.</p> <p>RADIO</p> <p>MARIAN HOUR—WSBR, 740 k.c., Boca Raton.</p> <p>5:30 a.m. CROSSROADS—WJNO 1230 k.c., W. Palm Beach.</p> <p>8:35 p.m. GUIDELINES—WIOD, 610 k.c., Miami.</p>
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V AMUSEMENTS MOVIES-TV-RADIO

Film Ratings:

National Catholic Office
for Motion Pictures

Animals Are Beautiful People (A-1)
Aloha, Bobby and Rose (A-3)
And Now My Love (A-3)
Andy Warhol's Dracula (C)
Apple Dumpling Gang (A-1)
At Long Last Love (A-3)

Brannigan (A-3)
Beyond the Door (C)
Breakout (A-3)
Birds Do It, Bees Do It (A-3)
Brother of the Wind (A-1)
Boss Nigger (A-3)
Brother, Can You Spare a Dime? (A-2)
Brief Vacation (A-3)
Bug (B)
Bite the Bullet (A-3)
Bucktown (C)
Best Friends (B)
Black Christmas (B)
Black Moon (B)

Children of Rage (A-3)
Coonskin (B)
Cornbread, Earl and Me (A-3)
Creeping Flesh (A-3)
Cry Uncle! (C)
Candy Tangerine Man (C)
Conduct Unbecoming (A-3)
Cleopatra Jones and the Casino of Gold (B)
Cooley High (B)
Cry Rape (B)

Day of the Locust (A-4)
Dog Pound Shuffle (A-2)
Down the Ancient Stairs (B)
Don't Cry with Your Mouth Full (A-4)
Death Race 2000 (C)
Devil's Rain (A-3)
Dolemite (C)
Drowning Pool (B)
Devil is a Woman (B)
Diamonds (A-3)
Dog Day Afternoon (A-4)
Dragon Flies (B)
Distant Thunder (A-2)

Enfants Terribles, Les (A-4)
Escape to Witch Mountain (A-1)
Emmanuelle (C)
Eiger Sanction (C)

French Connection II (A-4)
Four Musketeers (A-3)
Four Deuces (B)
Framed (C)
Funny Lady (A-3)
Fortune, The (A-3)
Farewell My Lovely (A-3)

Galileo (A-3)
Great McGonagall (B)
Great Waldo Pepper (A-3)

Hiding Place (A-3)
Hearts and Minds (A-4)
Hell (B)
Hennessy (A-3)
Happy Hooker (B)
Huckleberry Finn (A-1)
Hard Times (A-3)
Hester Street (A-3)
Hound of the Baskervilles (A-2)
Hearts of the West (A-3)
Hollywood Horror House (B)

If You Don't Stop It... (C)
In Celebration (A-3)
Invitation (A-3)

Jacques Brel is Alive and Well and Living in Paris (A-3)
Jacqueline Susann's Once is Not Enough (B)
Jaws (A-3)
Janis (A-3)
Just Before Nightfall (A-4)

King, Queen, Knave (B)
Kamouraska (A-4)
Ladies and Gentlemen, the Rolling Stones (A-3)
Lancelot of the Lake (A-3)
Land that Time Forgot (A-2)

Lulu the Tool (A-4)
Live a Little, Steal a Lot (B)
Love at the Top (A-4)

Let's Do It Again (A-3)
Love and Death (A-3)
Lies My Father Told Me (A-3)
Lisztomania (B)
Lepke (B)
Le Chat (A-3)

Mahogany (A-3)
Mr. Ricco (A-3)
McCullochs, The (A-3)
Monty Python and the Holy Grail (A-3)
Maids, The (A-4)
Middle of the World (B)
Mixed Company (A-3)
Master Gunfighter (A-3)
Mitchell (B)
Man in the Glass Booth (A-3)
Mystery of Kaspar Hauser (A-3)
Milestones (A-1)
Mr. Quilp (A-1)
Night of Counting the Years (A-2)
92 in the Shade (B)
No Way Out (C)
Nothing By Chance (A-1)
Nashville (A-4)
Nickel Ride (A-3)
Night Moves (C)

Other Side of the Mountain (A-2)
One of Our Dinosaurs is Missing (A-1)

Posse (B)
Passenger, The (A-3)
Pain in the A-- (A-3)
Pink Floyd (A-2)
Photographer (C)
Prisoner of Second Avenue (A-3)

Rafferty and the Gold Dust Twins (B)
Reincarnation of Peter Proud (C)
Report to the Commissioner (A-3)
Rancho Deluxe (C)
Race with the Devil (A-3)
Rollerball (B)
Return of the Pink Panther (A-2)
Rosebud (A-3)
Rupture, La (A-3)
Rooster Cogburn (A-2)
Royal Flash (A-3)

Stavisky (A-3)
Seizure (A-3)
Sheila Levine is Dead and Living in New York (A-3)
Sleeper (A-3)
Shampoo (C)
Stepford Wives (A-3)
Streetsfighter, The (C)
Savage Sisters (C)
Swept Away (by an Unusual Destiny in the Blue Sea of August) (B)
Secret (A-3)
Story of a Teenager (A-3)
Stardust (A-3)
Strongest Man in the World (A-1)
Story of a Love Affair (A-3)
Sharks' Treasure (A-3)
Summertime (A-3)
Six Pack Annie (C)
Sheba, Baby (A-3)
Saturday Night at the Baths (C)
Sidecar Racers (A-3)
Seven Alone (A-1)
Specialist, The (B)
Special Section (A-2)
Sunshine Boys (A-3)

That'll Be the Day (A-3)
Ten Little Indians (A-2)
Tommy (A-4)
Touch and Go (A-3)
This Time I'll Make You Rich (A-3)
Terrorists (A-3)
They Call Her One-Eye (C)
Together Brothers (A-3)
Torso (B)
TNT Jackson (B)
Three Days of the Condor (A-3)
Tidal Wave (A-3)

Unholy Rollers (C)
Up The Sandbox (A-4)
Undercovers Hero (B)

Whiffs (B)
Wild Party (C)
Wind and the Lion (A-3)
White Line Fever (A-3)
Walking Tall, Pt. II (A-3)
Wilby Conspiracy (B)
WW and the Dixie Dancekings (A-3)

Xala (A-3)

Yazuka, The (A-3)

KEY TO RATINGS
A1—Morally Unobjectionable for General Patronage
A2—Morally Unobjectionable for Adults and Adolescents
A3—Morally Unobjectionable for Adults
A4—Morally Unobjectionable for Adults With Reservations
B—Morally Objectionable in Part for All
C—Condemned

THE HINDENBURG

Visual effects spectacular
in a mediocre presentation

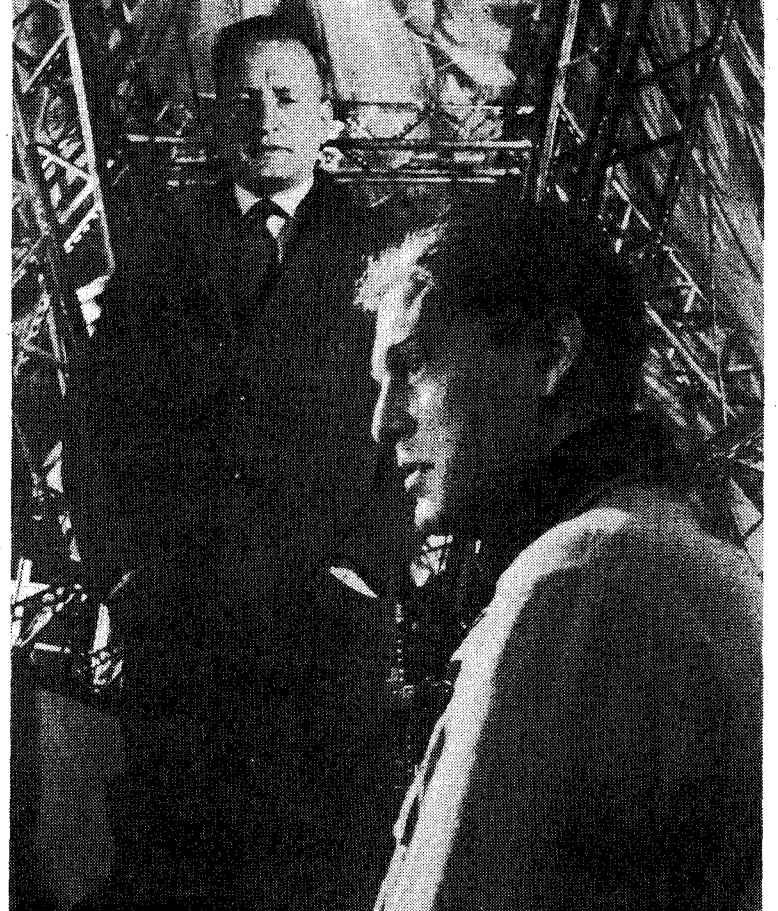
The most recent of the disaster films, *The Hindenburg* is based upon the ill-fated last voyage of the famous German Zeppelin, which ended in a spectacular and terrible inferno at the naval station at Lakehurst, New Jersey, in May of 1937. The investigations that followed never uncovered the cause of the disaster. One theory was sabotage, and the movie takes this as its point of departure for a fictional re-creation.

George C. Scott plays a German intelligence officer assigned to the Hindenburg as security officer, and his antagonist (William Atherton) is a young crewman, an active anti-Nazi who is determined to destroy the giant zeppelin with her garish swastika emblem in order to prove to the world that there is opposition to Hitler within Germany.

THE MOVIE has much going for it. Its real star is a 25-foot scale model of the airship. (A circumstance that immediately recalls the 30-foot star of *Jaws*, and anyone who wishes to speculate as to what this tells us about the role of intelligence in present-day American films is free to do so.)

Furthermore, however debased Academy Awards may be as testimony to achievement, Albert Whitlock surely deserves one for his awesome and impressive visual effects. Such sights as that of the giant zeppelin lifting off from Frankfurt at night, cruising over the iceberg-filled ocean beneath, and above Manhattan are breath-taking. It is probably no coincidence, therefore, that the most impressive acting is done by those cast members whose roles are closely allied with the zeppelin herself and remote from the plot: Charles Durning, as the captain, who despite the dwarfed human scale of the drama, manages to convey something of the hubris of Greek tragedy; Richard A. Dysart as the Hindenburg's former captain; and the other actors who play the rest of the crew. As long as Director Robert Wise keeps his camera on the airship herself or on the officers and crew, he holds our interest consistently.

Once he strays back into the Grand Hotel atmosphere of the passenger's quarters, however, or becomes involved with the unconvincing plot, he comes to grief, this despite the presence of Scott and Bancroft, two of the greatest natural resources that Hollywood has in its clutches. There is an attempt to create a bit of suspense as to whom the potential saboteur might be,



George C. Scott confronts a defiant William Atherton in *THE HINDENBURG*, a Universal release.

but this has to be abandoned quite early because of plot considerations, which makes all the energy expended on it a foolish waste.

ONCE THE suspense angle is junked, the passengers have absolutely nothing to do but engage in small talk until the climax when they either get away or do not. Miss Bancroft, even though she is given next to nothing to do, comes very close to triumphing over the banality of her role as an anti-Nazi countess and the inanity of her dialog, but this remarkable lady's moral vic-

tory does not help the viewer much. Scott has much more to do, but most of it so downright pointless that it is more of a handicap than an advantage. William Atherton does moderately well in the thankless role of the saboteur, and his failure to win the audience's sympathy is probably more due as much to the absurdity of his position as to his grim manner. (With his cold fanatical anti-Nazi zeal, he in fact evokes the image of the Nazi spy in World War II movies, an unfortunate association. (A-II))

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know
your
faith

Prophets during Babylonian exile

OLD TESTAMENT

By STEVE LANDREGAN

God responds to the needs of His people. In the days of the kingdoms of Israel and Judah when prosperity and political expediency caused the Israelites to abandon their covenant promises to Yahweh, He sent them prophets to exhort them to faithfulness, to warn them of the consequences their apathy toward the covenant could bring upon them.

When Jerusalem fell to the might of Nebuchadnezzar and most of the citizens of Judah were exiled to Babylon, the dangers facing the remnant of God's people were entirely different from those they had faced as an independent nation.

JERUSALEM, God's Holy City, had been conquered and destroyed. The Temple had been leveled and the Ark of the Covenant destroyed or hidden never to be found. Those who had interpreted their "chosenness" to mean national invincibility had their dream shattered by reality.

Exiles who survived the fall of Jerusalem and the 600-mile death march to Babylon were grief stricken and confused. The Land, promised them by Yahweh, had been wrenched from them. The city where His name was to dwell forever was in ruins. It was as if the Word of Yahweh had been blotted out by pagan victories.

With their religious roots brutally yanked from the sacred soil of Israel they were faced with the same despair that had caused their brothers

from the Northern Kingdom to disappear completely when exiled to Assyria a century and a half earlier.

The feelings of desolation are expressed in Psalm 137. "By the streams of Babylon we sat and wept when we remembered Zion..."

But God responded to the new need of his people and raised up among them great prophets to speak to them of Yahweh's love for them and exhort them to hope in His promise that a Holy Remnant would return to the land.

The two great prophets of the Exile were Ezekiel and he who is known to us only as Second Isaiah.

Ezekiel was among those taken hostage and deported to Babylon in 597 by Nebuchadnezzar. He received his prophetic call in 592 (Ezk 1-3) and spoke the Word of God among his fellow Exiles until 570.

His first prophecies predate the fall of Jerusalem and like Jeremiah's warn the people of the coming disaster. Many of his prophecies were dramatically acted out by the prophet who most scholars would agree was the most eccentric of a breed of unusual men.

He acts out the fall of Jerusalem by digging a hole in the wall of his house through which he escapes and flees into the darkness (12:1ff). All this while his fellow hostages look on. Another such comination prophecy is his "Song of the Sword" (21:13ff).

EZEKIEL'S visions of God on the Cherubim (1:1ff),

the dry bones (37:1ff) and the New Temple (40-42) are God's consolation of His people and His assurance that He is present among them even in exile, and that they will indeed be restored as a people to the Land of the Promise.

His allegory of the two sisters (23) reminds the Israelites of their history of infidelity to Yahweh and the hardness of heart that resulted in their conquest and fall.

After the fall of Jerusalem (587) Ezekiel's prophecies change to messages of hope. In his Par-

able of the Shepherd (34) He contrasts their bad kings (shepherds) with the Good Shepherd, God, and the messiah whom He will send to gather them together.

The promise of a cleansing of His people and the gift of new hearts, of flesh, not stone (36:24-28) speaks of the gift of God's Spirit to enable men to live by God's statutes.

Second Isaiah (Is 40-55) is raised up among the exiles toward the end of their captivity and is charged with the message of hope and consolation. Indeed his first oracle prophesies an end to the exile. "Comfort, give comfort to my people, says your God. Speak tenderly to Jerusalem, and proclaim to her that her service is at an end, her guilt is expiated...A voice cries out: In the desert prepare the way of the Lord!" (Is 40:1-3).

He contrasts the power of Yahweh to the lifeless idols of Babylon (40:12-31). Cyrus, the conqueror of Babylon, is pictured as the chosen instrument of God to free His people (45:24ff) and the fall of Babylon as God's punishment the Babylonian's treatment of

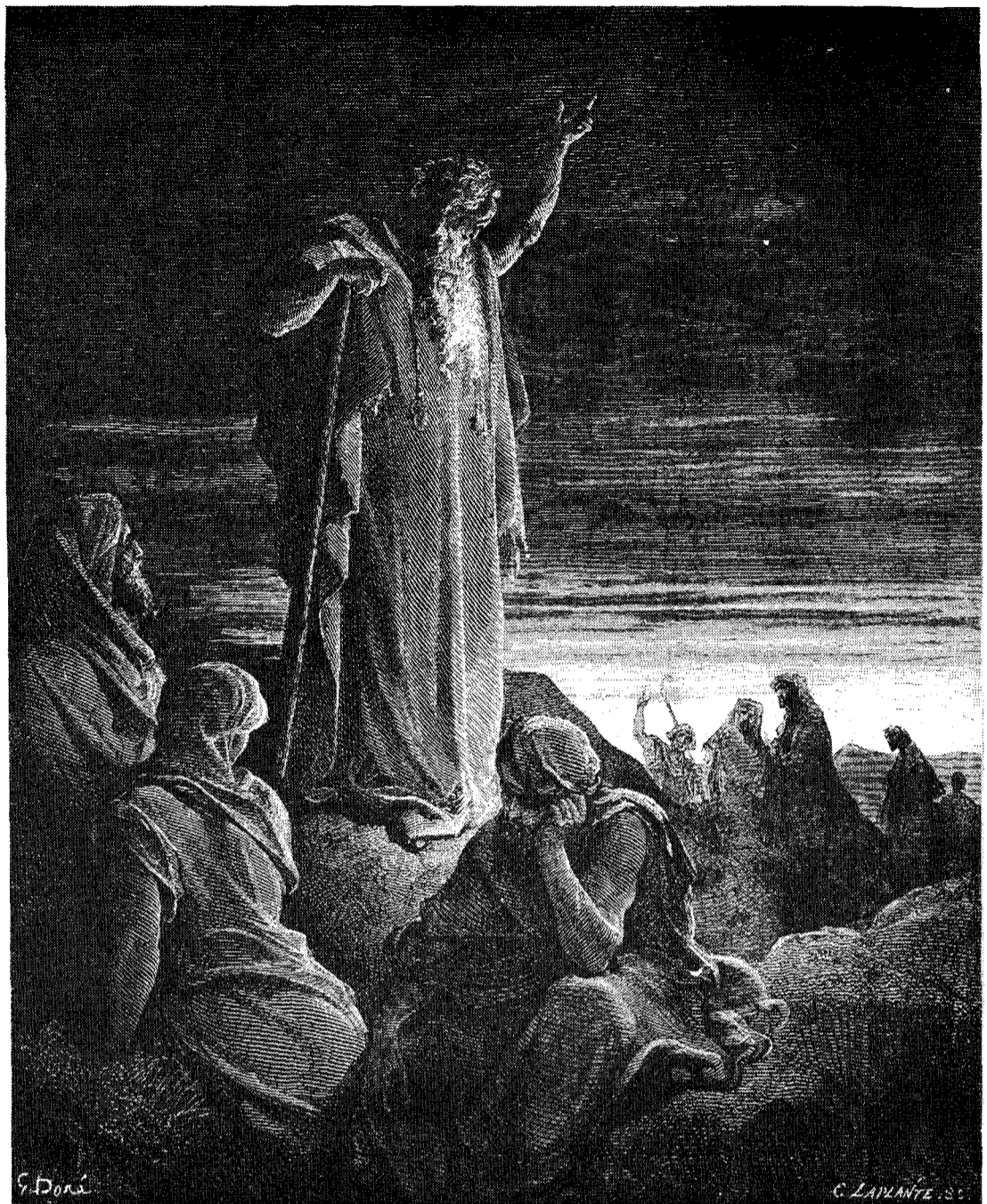
Israel (45:1-7).

Yahweh's forgiveness and restoration of Israel is movingly described in Second Isaiah's canticle on "The New Zion" (54), where the barren and rejected wife (Israel) is taken back by God to be the mother of the New Israel.

It is in Second Isaiah that we find the beautiful and mysterious Servant Songs (42:1-4, 49:1-6, 50:4-11 and 52:13ff) that portray the ideal servant of God, unselfish, self-sacrificing and responding perfectly to the covenant call of Yahweh. Jesus clearly identified himself as this Servant, the Man of Sorrows.

SECOND ISAIAH, like his predecessor whose name he bears emphasizes the holiness of God and particularly the power of His Word (55:10) that is able to recreate and renew (43:19ff).

God responds to the needs of His people as part of His hesed, his covenant love. Through Ezekiel and Second Isaiah he responds to a broken, dejected and despairing people with consolation and hope based upon His promise of restoration.



"Many of his (Ezekiel's) prophecies were dramatically acted out by the prophet who most scholars would agree was the most eccentric of a breed of unusual men." From article by Steve Landregan.

Ezekiel strikes a prophetic posture in this drawing by artist Paul Gustave Dore who allowed his artisan engravers to sign the plates also.

"Now conscience suggests to us many things about that Master. Whom by means of it we perceive, but its most prominent teaching, and its cardinal and distinguishing truth, is that He is our Judge. In consequence, the special attribute under which it brings Him before us, to which it subordinates all other attributes, is that of justice—retributive justice."—Cardinal Newman, "Grammar of Assent," 10, 19th century.



"The prophet's voice tells of the Lord's discovery of His beloved as an abandoned child, unwashed, uncared for, doomed to die." From article by Father Augustine Hennessey.

Living with waywardness

By REV. AUGUSTINE
PAUL HENNESSY, C.P.

Singleminded commitment to any great love is a rare human achievement. To know one's way to personal fulfillment and to follow that way without deviation seems to be too hard an assignment for the ordinary man or woman. Waywardness of some kind seems to be built right into the human heart.

EVEN MARITAL LOVE which is two people's commitment to an enduring complacency in each other rarely escapes period's of disillusionment. Husband and wife can normally mature together only a series of disappointments and rediscoveries. And before each rediscovery, there is a strong likelihood that one or the other may have a painful feeling of having lost his or her way. "I don't know where we are going" is a very understandable complaint at times, even in the best of loves.

The prophet Ezechiel uttered prophecies of doom and prophecies of restoration. For me, one of the most beautiful is in the form of an allegory about a marriage. In it, God speaks to Jerusalem and its people, with all the grief, indignation, poignancy, and ultimate forgiveness of a hurt lover. He is a husband who has been betrayed by a fickle and wanton wife. And like any hurt lover, He seems unable to refrain from chastising the beloved by reminding her of all the things He has done for her.

In vivid and earthy language, the prophet's voice tells of the Lord's discovery of His beloved as an abandoned child, unwashed, uncared for, doomed to die. He made her live and watched her grow into young maidenhood but found her still naked and untamed.

Then the Lord says tenderly, "Again I passed by you and saw that you were now old enough for love. So I spread the corner of my cloak over you to cover your nakedness; I swore an oath to you and entered into a covenant with you. You became mine." (Ezechiel 16:8)

LOVING solicitude was heaped upon the Lord's bride. All this solicitude is drummed into her consciousness with an overtone of hurt feelings until the Lord's words to her culminate

in a rebuke for ruined beauty.

"You were renewed among the nations for your beauty, perfect as it was because of my splendor which I had bestowed on you. But you were captivated by your own beauty. You used your renown to make yourself a harlot and you lavished your harlotry on every passerby whose own you became." (Ezechiel 16:15)

There is a timelessness to this rebuke to Jerusalem and its people. It is the story of mankind's response to God in every age. The Lord enriches us and beautifies us by the outpouring of gratuitous love. And we forget who we are, where we came from, and where we are going. Waywardness is an old story. And we throw ourselves away whenever we leave the way where love is calling us to follow Him.

It would be calamitous if Ezechiel's allegory stopped here. Even in the romance of God and the human race, there is rediscovery after disillusionment.

The hurt Lord says "Yet I will remember the covenant I made with you when you were a girl, and I will set up an everlasting covenant with you, that you may remember and be covered with confusion, and that you may be utterly silenced for shame when I pardon you all you have done." (Ezechiel 16:60)

Saint Augustine has a somewhat shocking remark about our Lord's love for the Church. He says, "He found her a harlot and made her a virgin."

VIRGINITY is identified with singlemindedness. Achieving singleminded love of the Lord is the vocation of the whole redeemed people of God. Christ, the Bridegroom, is ultimately the adorable center of all that undeviating complacency which human hearts are capable of when looking upon the beloved.

While waiting to achieve this enviable fidelity amidst all the indecision, restlessness, and incongruity of our human bungling, we must accept ourselves as we are. We must learn to accept the struggle between our call to total commitment and our flirtations with waywardness. The virgin and the harlot live in the same house. They live in your heart and mine.

Something old... something new...

By REV. JOSEPH
M. CHAMPLIN

A recent news item out of Los Angeles reported the proposed establishment in that area of four centers for the study of Gregorian chant. The founder, Msgr. Robert E. Brennan, believes there is "a growing movement to bring back Latin and Gregorian chant as a normal part of liturgical prayer."

I concur in his observation about the trend toward restoration of chant and Latin in our liturgies, but with some qualification. My experiences indicate the return of these musical elements is only a partial reintroduction and those melodies tend in a given celebration to be combined with other contemporary vernacular songs.

TWO illustrations should clarify the point.

St. Charles Borromeo Seminary at Overbrook in Philadelphia possesses the reputation among peer institutions as a conservative, old style, formidable Eastern

school for future priests. The massive buildings and vast campus, the students in cassock (and surplice for Mass), the seminarians' very deferential attitude toward visiting priests, the ancient paintings in every hallway tend to confirm this impression.

However, after directing a three-day retreat for the theological students at Overbrook, I found the label inaccurate. These young men are not ashamed of the past or of the Philadelphia tradition, but they seem very open to the Church's needs for today and tomorrow.

The liturgies for that opening retreat reflected this pride of the past, but in tune with the present attitude.

We worshiped from the Prayer of Christians, celebrated a communal Penance service and concluded on Friday with benediction of the Blessed Sacrament.

The music included "Deus in adiutorium intende" (a famous Gregorian chant

introduction to the divine office) and the Bossa Nova "Holy, holy, holy." We chanted the Agnus Dei (Mode VIII) and joined in songs by Deiss and the Dameans. We sang "Down in adoration falling" (a vernacularized Latin benediction hymn) and listened to a melody by the monks of Weston Priory.

Something old, something new indeed.

The priests of our Syracuse diocese gathered this September at a local motel for their second "live in" clergy workshop. Despite the presence of two excellent lecturers, feedback stressed that the highlight of the conference was not the good academic presentations, but the daily eucharistic liturgies.

Carefully planned to feature a variety of options provided by the revised liturgical texts, the two Masses contained musically, as in Philadelphia, something old and something new.

We changed a familiar Kyrie Eleison to begin one Eucharist and concluded that

service with the popular "Let there be peace on earth." Contemporary composer Carey Landry's "I'll Never Forget You" was a Communion meditation piece for Mass and the Salve Regina in Gregorian chant ended Compline or Night Prayer. The priests united both in Lucien Deiss' antiphonal "Hosanna, hosanna, hosanna in the highest" and an Agnus Dei, again in plain chant. They also listened to a vocal solo with strong Charismatic overtones and a violin rendition of "Jesu, Joy of Man's Desiring."

This is the type of old and new liturgies I see developing across the nation. It represents a restoration of Gregorian chant, true but a modified reintroduction.

Msgr. Brennan's centers may stir more than local interest. In too many seminaries the Church's rich musical tradition has all but been abandoned for contemporary compositions. Future priests certainly need an awareness of today's best

in music, but they also should acquire an appreciation for yesterday's finest works.

know your faith

DISCUSSION
AND Q

1. Read The Book of Ezeiel
2. Read in The Book of Isai
3. Reflect upon the power of
He offers in today's Sc
4. Does modern history pa
any way? Discuss.
5. Discuss the folly of Solk
mistakes?
6. How are we faced today
Are you making any pe
you feel that you shou
Discuss these questions
7. Discuss the statement:
whenever we leave the w
Him."
8. Define love. Discuss thi
people; with relation to
9. Examine the complexit
which strives for perfect
10. Discuss the value of th
the value of the new li

SOLOMON

By REV. ALFRED
MCBRIDE, O. PRAEM

Solomon combined human wisdom and divine guidance to turn a nomadic peasant tribe into a luminous earthly kingdom. He built a temple to insure that genuine religion would unify the spirit and hopes of the nation. World leaders sought his counseling talents. The queen of Sheba graded him as the world's wisest man.

Into this eden of wisdom crept the ancient snare, to use wisdom for self-serving purposes and not as a stairway to the stars. Solomon found out that kingdoms cost money. In the beginning the foreign trade helped pay the bills. Soon, however, Solomon realized what all kings and politicians come to know, that he must levy taxes, and heavy ones at that, to sustain the new style of government living.

WORSE YET, he resorted to what amounted to slave labor. He forced the fiercely free-spirited nomads of the northern tribes, especially Israel, into contributed services. This was basically forced labor camps,



"Eventually Moses married Jethro's daughter, Ziporah, and adapted to the quiet life of a shepherd. It was in this period that God called Moses to liberate the Hebrews." From article by Father Alfred McBride.

a wise man turned foolish

or more plainly, slavery. He set up tax districts in the north in such a way that they dissolved the old tribal lines, in an effort to attach everyone firmly to the throne. The combination of heavy taxes and slavery policies set in motion the political discontent which would lead to civil war after his death, and permanently divide Israel in the north from Judah in the south.

His second great error was idolatry. Divine wisdom aided him to build a kingdom. His new fascination with false gods led to the quick destruction of that kingdom. "Solomon had seven hundred

wives of princely rank, and three hundred concubines. His wives turned his heart." (I Kings 11:3)

The number is doubtless an exaggeration, but the corrupting result was not. His marriages to foreign wives led to a support for their strange religions.

"When Solomon was old his wives had turned his heart to strange gods. By adoring Astarte, the goddess of the Sidonians and Milcom, the idol of the Ammonites, Solomon did evil in the sight of the Lord. He built a high place (i.e. shrine) to Chemosh, the idol of Moab and to Molech, the idol of the Ammonites." (I Kings 11:4-9)

THE BIBLE does not hide this seamy side of the sun king. Clearly he was too fond of ostentation and the display of wealth. His enormous harem witnesses both to his monumental lust for self indulgence as well as a senile pampering of his wives; idolatrous pieties. His autocratic spirit which served him well in establishing a sound administration for his kingdom turned sour when he became churlishly insensitive to the demands of human dignity and the griefs caused by unbearable taxation.

Thus idolatry, unfair taxation and a humiliating slave policy marked the final days of Solomon. The glory of Solomon, which could have been that of the integrated genius of a religious leader and a political monarch, turned merely into the flatulent wheezings of a typical oriental despot,

surrounded as all such people have ever been, by a corps of sycophants.

Other troubles plagued his final years. The Egyptian pharaoh hired Hadad, the prince of Edom, to conduct border raids against Solomon's kingdom. The desert chieftan, Rezon, created an independent nation at Damascus, which eventually became a serious military threat to the northern territories.

Appalled by the slave policies, a group of prophets persuaded Jeroboam to initiate a rebellion against Solomon. The attempt failed and Jeroboam was exiled to Egypt. But the spirit of armed rebellion was sown and would mature at the king's death.

Speaking of his death, the Bible simply notes: "Solomon rested with his ancestors. He was buried in his father's City of David, and his son Rehoboam succeeded him as king." (I Kings 11:49)

HE WHO could have left a legacy of peace and hope and divine witness to the world, instead bequeathed a political and religious situation that resulted in civil war. Israel in the north broke away from Judah in the south. The northerners set up a center of worship in Gerizim to rival the temple in Jerusalem. The north became known as Samaria. Their religious and political quarrels turned them in upon themselves.

However, dreams don't die. The initial vision and wisdom of Solomon lives on, even as his later foolishness serves as a cautionary tale.

LIFE IN MUSIC

Theme from MAHOGANY

Do you know where you're going to

By THE DAMEANS

*Do you know where you're going to?
Do you like the things that life is showing you?
Where are you going to, do you know?*

*Do you get what you're hoping for,
When you look behind you, there's no open doors
What are you hoping for, do you know?*

*Once we were standing still in time,
Chasing the fantasies that filled our minds.
You knew how I loved you, but my spirit was free
Laughing at the questions that you once asked of me.*

*Do you know where you're going to?
Do you like the things that life is showing you?
Where are you going to, do you know?*

*Now looking back at all the past,
We let so many dreams just slip through our hands.
Why must we wait so long before we see,
How sad the answers to those questions can be?*

*Do you know where you're going to?
Do you like the things that life is showing you?
Where are you going to, do you know?*

*Do you get what you're hoping for,
When you look behind you there's no open doors
What are you hoping for, do you know?*

1975 Motown Record Corporation
Written by: M. Masser-G. Goffin
Performed by: Diana Ross

"Do you know where you're going to?" This question no doubt will receive as many different approaches as there are people being asked the question. Not only will there be varying answers, there will also be different degrees of emotion accompanying the question.

THE PERSON who is a senior in high school will have a different feeling in dealing with the question than the sophomore who is not pressured with having to make any immediate decisions. The individual who has just finished college, or the person who is trying to decide on a life work, or a marriage partner, will approach the question with grave seriousness. The man or woman in the 40s and entering what psychologists term the "crisis of the limits" will stare the question in the eye with a sobering look. It is this person who looks back over his life, views all the possibilities that have been present, wonders why certain goals and ideals were not met, and realizes that these will never be fulfilled. He or she questions why life, with its money, fame, and power, still lacks peace and fulfillment. "Do you know where you're going to?" is threatening, challenging question.

This song is the theme for the movie "Mahogany." Diana Ross plays the leading role. She portrays a person who has worked her way from poverty to becoming a famous model and fashion designer. As she is working her way to fame, the question of where is she going is easily handled. In fact, she "laughs at the questions you once asked of me." She has to compromise much on her way to the top, but she doesn't mind since it helps her become the success that she has always dreamed of becoming.

Granting some weak points in the movie, there are a number of basic experiences of life to reflect on. There is the story of seeking happiness and thinking that fame will bring that happiness. There is the story of living through that time of life where our "free spirit" takes us down many roads, playing out many options in life. There is the story of letting dreams "slip away" and watching "doors close" as the person looks behind the journey of life. It is the story of being amused and "laughing" at the serious questions of life as long as the person is in good health, attractive, has a sharp mind, a free spirit, and people are friends because we are successful. The real shock of this type of life story is the day we wake up and realize that many of these experiences are empty and fade with the passing of time. It is then that we wonder why we didn't make the sacrifices and struggles necessary for more lasting happiness.

I went to the movie expecting a sad ending with the final scene focusing on her either ruining herself or either still asking the question, "Do you know where you're going to?" However, it ends with her returning to the love in her life, putting aside her own selfishness and self-seeking motives, and having someone to share real success with. There is no doubt that this took a lot of humility and personal forgiveness.

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MISSION POINTS D QUESTIONS

of Ezekiel.
of Isaiah Chapters 40 through 55.
power of God and also upon the hope that
lay's Scripture selections.
story parallel Ezekiel and Second Isaiah in
155.
y of Solomon. What can we learn from his

ed today with the fight for human dignity?
any personal contribution for justice? Do
ou should make a personal contribution?
questions in a group.

atement: "And we throw ourselves away
ve the way where love is calling us to follow

Discuss this word with relation to God for His
lation to love between people.
mplexity of the two natures of man—that
r perfection and that which is evil.
ue of the traditional Latin music. Discuss
e new liturgical music.

THE GOSPEL TRUTH

A Jewish Family honored today

FEAST OF THE HOLY FAMILY
Dec. 28, 1975
Reading I, Sir.3: 3-7, 14-17
Reading II, Col. 3: 12-21
Gospel Lk. 2:22-40



By FR. JAMES REYNOLDS
St. James Church

I like Jewish people.

Maybe it's because as a boy I fell on a picket fence in Brooklyn trying to climb an apartment wall after a rubber ball. People passed by. The only one who took me off the fence and carried me home was the Jewish delicatessen owner, Mr. Selig Lesnoy. The doctor said he saved my life. From that day on the Lesnoy and Reynolds families were very close.

Today we honor a Jewish family. You may think how easy it was for Jesus to grow up as a perfect young man. After all, He was raised by two saints: Mary and Joseph. No problems. Except there were the poor living conditions at Bethlehem. And the time Jesus was "lost" in the temple—certainly a lack of communication there. Or Mary "forcing" her son into action at Cana, simply because He was unwilling to "show off." Or the biting shame of having her Son arrested as a criminal and the tragic loss when her Son was executed. Every family has problems, even the best family.

But the "Joseph of Nazareth Family" is special; it's a Jewish family. Of all the ethnic groups in the United States,

Jewish families have the smallest number of juvenile delinquents. The style of Jewish family life may present a clue. Jewish children grow up experiencing their father as the representative of God in the family.

Many Jewish feasts are times of family celebration and the father presides over the prayers. He blesses the children as God's representative. Then growing up, the children can accuse their father of not being a Robert Redford because he's getting bald, or not being another Joe Namath because he is getting fat, but they can never deny that for them he represents God.

How many Catholic fathers lead their families in prayer, or bless them before they go to bed? More fathers should recognize their God-given authority to be a teacher and a leader of prayer in their family. Most fathers try year after year to provide the best of everything for their family. And they become "unknown" heroes since they are gone from the family for most of the day. But how impressive it would be for any family to have the father's presence be a joyful reminder of God, as Joseph reminded his family of the Father. All fathers aren't perfect, but each one reflects the loving care, the protection of our Father in heaven. Each father has a special patron in heaven. God the Father, and should make demands on the Father. And if more families could rely on the blessings flowing from the head of the family, perhaps less disunity and mistrust would be present.

The Christmas season is very much a time for family celebration. The sign of our familyhood is that we gather around our Christmas banquet. This Mass is also a family celebration as we gather around our Father's table. As one family, we sign from our hearts in psalms, hymns and other inspired songs. And the Father nourishes us with life-giving Food: His own Son.

Mass by Mass our own sonship grows. Let us pray during this Mass for our own families, but especially for each other—that we may long for the day when all of us will finally be home with the Father.

Prayer of the Faithful

FEAST OF THE HOLY FAMILY
Dec. 28, 1975

Celebrant: Father, our families make Your love for us visible on earth. Please listen to us, as we pray now, Your people gathered before you as a family.

LECTOR: The response for today will be: Lord, hear Your people.

LECTOR: For all parents, that they may always seek to make their homes havens for love, we pray:

People: Lord, hear Your people.

LECTOR: For children, that they might always find their homes filled with happiness and understanding, we pray:

People: Lord, hear Your people.

LECTOR: For those families who may be suffering hardships and anxieties, that they may turn to Christ who can give us courage, we pray:

People: Lord, hear Your people.

LECTOR: For grandparents and all those who are rich with age, that we may always respect their years and keep them close to our love and care, we pray:

People: Lord, hear Your people.

LECTOR: For all mankind, that we may learn to make the world a global village where peace shall endure, we pray:

People: Lord, hear Your people.

Celebrant: Father, for generations, families have given You thanks at the evening meal. Today we gather around another kind of table to thank You for Your Son's banquet of Love. Stay near us, Father, and help us to live in love. We make this prayer in the name of Your Son Jesus, our Lord.

People: Amen.

SOLEMNITY OF MARY THE MOTHER OF GOD

Jan. 1, 1976

Celebrant: Father, this day we begin another year. A year that is filled with much promise and hope, filled with many challenges and trials. We pray now, that we can make this New Year a prosperous year and a happy one.

LECTOR: The response for today will be: Lord, listen to Your people.

LECTOR: 1976 is our Bicentennial Celebration. That our government officials will seek after the same spirit of integrity that marked the early days of our Republic, we pray:

People: Lord, listen to Your people.

LECTOR: Energy is a precious commodity. That, as a nation, we may soon find a solution to our pressing fuel shortage, we pray:

People: Lord, listen to Your people.

LECTOR: The people of God need good ministers of the Gospel. That we might gain more vocations to the priesthood and religious life this year, we pray:

People: Lord, listen to Your people.

LECTOR: The holiday season is a time for travel. That all those who have journeyed far from home may have a safe return trip, we pray:

People: Lord, listen to Your people.

LECTOR: Finding work is not an easy task. That those who are in search of employment will find a livelihood in the coming year, we pray:

People: Lord, listen to Your people.

Celebrant: Father, yesterday is only a dream and tomorrow is only a vision. On this New Years Day, help us to savor the present, for, each day, well lived, makes every yesterday a dream of happiness and each tomorrow a vision of Hope. We ask these things in the name of Jesus, Your Son.

People: Amen.

Letters to the Editor

Keep clergy visible

EDITOR: Your editorial, "Catholic Institutions Should Be Catholic," raised some interesting points—namely, the advantages and disadvantages of priests and nuns wearing their Roman collars or nun's habits.

It seems that many priests and nuns today feel that people relate better to them when they are dressed in civilian clothes, that the collar or habit puts people off and makes them feel uncomfortable. But I think the reason a person needing help turns to a priest or nun instead of a lay counselor is precisely what the collar or habit symbolizes—here is a person devoted to serving God and man and the Catholic Church. He might feel uncomfortable talking to "just another guy," but the collar or habit makes the person wearing it stand apart as someone special.

Likewise, a person chooses a Catholic school or hospital specifically because it is Catholic. What a disappointment for someone to discover that the only evidence of its Catholicism is a Sister's name on the letterhead stationery—no nuns in evidence as teachers or nurses, because either they aren't there or they are dressed in civilian clothing. Of course they shouldn't push the Catholicism on non-Catholics using the institution, but they should not try to hide the fact, either.

Mrs. Rosemary Glover
West Palm Beach

See all issues

EDITOR: As primary time draws nearer, politicians are swamping the area with propaganda about themselves and their opponents. But not only is it the politicians themselves, but outside groups who try to push their views on the public.

The main example is the Right to Life movement, which prints lists of possible presidential contenders and their views on abortion and the Human Life Amendment. This is fine; it is useful to know how the politicians stand on this vital issue.

The problem is that these groups seem to imply that any candidate who is pro-abortion is to be scorned regardless of his other views, which might favor such desirable goals as racial equality, housing for all, improved education, sane foreign policy, etc.

Likewise, they seem to say that a candidate's anti-abortion stand makes him the best—or indeed the only candidate, ignoring the fact that he may also hold racist views or have other undesirable qualities.

The Right to Life groups serve a useful purpose, but they should stay out of politics if they are going to be so single-minded in their zeal that no other issues mean a thing to them. Let the citizens vote on the whole person, not one issue.

Roy Sanders
Dania



Sharing a moment of friendship are Msgr. Service Bureau, and guests at the CSB Bryan O. Walsh, director of the Catholic Christmas party for the elderly.

FORGET ABOUT THE TOYS SANTA!

WE KNOW THAT YOU WANT CHILDREN ALL OVER TO BE HAPPY THIS CHRISTMAS. WE WANT TO BE HAPPY TOO. SO INSTEAD OF TOYS, COULD YOU BRING US SOME FOOD AND LOVE?



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It's a Date

Broward County

A luncheon and card party under the auspices of **ST. JEROME** Women's Club will begin at 12:30 p.m., Tuesday, Jan. 6, in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

Members of **ST. SEBASTIAN** Council of Catholic Women will observe a Corporate Communion during the 8 a.m. Mass in the parish church, Fort Lauderdale, on Friday, Jan. 2. Monthly meeting will follow in the hall where Mrs. Louis McCauley will show slides and discuss the Holy Year pilgrimage.

A New Year's Eve party begins at 9 p.m. Wednesday, in **NATIVITY** parish hall, 5327 Johnson St., Hollywood. Music will be provided by Smith & Co. and a buffet supper will be served.

A slide talk by Thomas Endter, president, Right to Life Crusade, will be given at 8 p.m., Thursday, Jan. 15 at **ST. ANDREW CHURCH**, Coral Springs. Parishioners and interested persons are invited to attend.

Mrs. Francis McNicholas will be installed as president of **ST. PIUS X** Woman's Club during the 8 a.m. Mass on Monday, Jan. 5 in the parish church, Fort Lauderdale. A breakfast will follow at 9 a.m. in Patricia Murphy's Restaurant. Other officers who will also be installed are Mrs. Albert M. Friedman and Mrs. John M. Flanagan, vice presidents; Mrs. J.J. Latour, secretary; and Mrs. Harry Horne, treasurer. Tickets may be obtained by calling 566-1156.

OUR LADY QUEEN OF MARTYRS Women's Club will sponsor a New Year's Eve party beginning at 9 p.m. in the school cafeteria, 2731 SW 11

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Dade County

A New Year's Eve party begins at 9 p.m., Wednesday, Dec. 31, in **ST. LAWRENCE CHURCH** annex, NE 22 Ave. and 191 St. a Buffet supper will be served and live music will be provided for dancing. For reservations call 932-3580 or 932-6587.

HOLY FAMILY Women's Club will sponsor a New Year's Eve party at 9 p.m., Wednesday, Dec. 31 in the parish hall. Buffet supper will be served. Reservations may be made by calling 945-1919 or 949-4443.

Members of the **MIAMI CATHOLIC ALUMNI CLUB** will celebrate New Year's Eve at 9 p.m., Wednesday at the home of Bob and Sue McNally, 7402 SW 127 Place.

The social committee of **ST. VINCENT DE PAUL** parish council will sponsor a New Year's Eve dance from 9 p.m. to 1 a.m. in the parish hall. Buffet supper will be served. For further information call 696-1428.

A canned goods collection to benefit Camillus House in downtown Miami will be conducted by the Cursillo group in **ST. JAMES** parish, North Miami, following all the Masses on Sunday, Dec. 28.

Men's Club of **ST. JAMES**

parish will sponsor a New Year's Eve party where music for dancing will be provided by the King's Men. For tickets call 688-2420, 681-2525 or 685-1852.

Palm Beach County

The Friendship Club of **HOLY SPIRIT** parish, Lantana, will sponsor a "Day at the Races" on Monday, Jan. 5. Buses will leave the parish parking lot at 10 a.m. Reservations should be made by calling 588-5042.

ST. EDWARD parish Palm Beach will sponsor a dinner dance on Saturday, Jan. 3. Tickets may be obtained by calling 588-8432.

A Continental breakfast will highlight the next meeting of **ST. JOAN OF ARC** Guild beginning at 9 a.m., Wednesday, Jan. 7 at Boca Del Mar Country Club, Boca Raton. Guest speaker will be Vera White, expert antique appraiser. Reservations must be made before Jan. 5 with Mrs. Fred LaChance, 7 Royal Palm Way, Boca Raton, Fla. 33432.

West Palm Beach Council of the K. of C. will host a New Year's Eve party at the Knights Center, 1166 E. Marine Dr. The public is invited and complete information is available by calling 683-1711.

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Biscayne sets engineering series

Scores of engineers from various parts of the country will be arriving at the Biscayne College campus between now and February to participate in

courses presented by George Washington University's School of Engineering and Applied Science.

Part of GWU's Continuing Engineering Education program, the courses will be conducted at the North Dade college's Center for Continuing Education.

According to J.E. Mansfield, director of the GWU program, the curriculum consists of "a series of non-credit courses, varying in duration, and are designed to enhance the competence of practicing engineers, rather than for the attainment of further academic degrees."

Courses will be taught by "top-level instructors from industry, government, and universities, who are recognized as being in the forefront of their respective fields."

Engineers from California, Texas, Massachusetts, Connecticut, Indiana, New Jersey, New York, Maryland and Virginia are already enrolled in the first course which began Dec. 10.

Epiphany marked by play, parade

The feast of Epiphany when Spanish-speaking families commemorate the visit of the Three Kings to Bethlehem will be observed in Miami next weekend with a variety of activities.

A Christmas street play begins at 10 a.m. at SW Eighth St. and 16 Ave. on Saturday, Jan. 3. Presents will be distributed to the children attending. At 5:30 p.m. on the same day the play will be repeated at 11th Ave. and W. 29th St., Hialeah.

The now traditional Wise Men parade begins at noon, Sunday, Jan. 4 on SW Eighth St.

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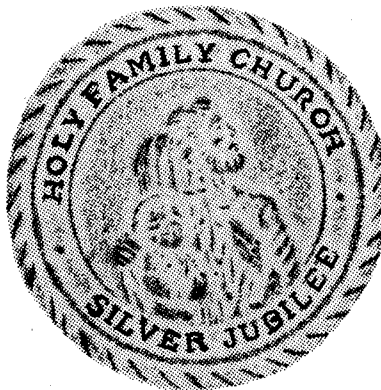
HOLY FAMILY parish marks its 25th year

Parish of the Week

Looking up into the air with outstretched arms as candy was being thrown to them, the children of Holy Family Church were obviously enjoying the 25th anniversary celebration of their parish.

And so were the adults. After all, the all-day picnic on the parish grounds had been their idea.

"This is something everyone can afford," the pastor, Msgr. John Delaney explained. "If we had decided on a formal dinner-dance at a hotel, assistance would have been limited to just a few. With the picnic, even the children can join in the celebration," he said.



And he was right. In front of him the children were crawling in their knees looking for candy hidden in the grass and they were having a ball.

Not far from them, some of the adults were trying their luck at the egg-throwing contest, others were trying to win a race while struggling with the sacks around their legs, and a good number of football fans had managed not to miss their Sunday appointment with the Dolphins, by bringing a TV set to the picnic.

According to the pastor, the picnic like all other activities during the silver anniversary, contributed to

deepening the family spirit in the parish.

"It's amazing how parishioners respond to any common project," one of the priests commented. "We've also had a tremendous response to the observance of the Forty Hours."

"This place is bursting with activities these days," Msgr. William Dever, who is stationed at the parish, said.

Loaded with a film projector, extension cords and film reel, he was heading for the church, to get things ready for the concelebrated Eucharist that would take place in the evening. The Mass would officially conclude the Forty Hours devotion held at Holy Family in connection with the coming Eucharistic Congress.

For three days, the Blessed Sacrament had remained exposed for adoration by the faithful, who also had the opportunity of listening to taped meditations on the Eucharist by Bishop Fulton J. Sheen.

"The time went so quick," a sixth grader commented, "I could have stayed there for hours." Like the rest of the children, he had taken his turn visiting the Blessed Sacrament.

With them was Father James Vitucci who had used his own recordings of "A half hour of prayer with Jesus," a combination of songs and scripture readings geared to different age levels, which he has made available for use by any interested parish or school.

Holy Family Silver Anniversary celebrations will officially conclude this coming Sunday with a Thanksgiving Mass. All former pastors and assistants have been invited to attend, "and if they come, we will have over 50 priests celebrating with us," the pastor



During the Parish Silver Anniversary Picnic kids enjoyed the candy shower (above),



and Msgr. John Delaney went around the parish grounds, talking to parishioners.



said.

He has not been in the parish very long but he already knows his priorities and finds quite a challenge in managing the operational aspects there. Among his prime interests are reducing the building's debt and trying to make the school self sufficient. "This is a big parish, and we would like to give a fair coverage to all aspects of parish life," he says. For him, home visitation is important. He has just concluded the first parish Stewardship program, and he believes that it is through personal contact with parishioners that one can get their cooperation, financial as well as otherwise.

"Through our visits, we keep up the parish census, we find out about problems we were not aware of, and we also discover who the people are who are most cooperative."

As a whole, he believes his parish is made up of a majority of older people, from Italian and Polish descent, with very

few Latins. "They are all very good church goers and good church supporters. Many have been active in the parish for years, and still are."

Established in 1950 in what was then the Diocese of St. Augustine, Holy Family was originally a mission of St. Rose of Lima parish in Miami Shores. Msgr. Rowan T. Rastatter was its founding pastor.

Its original structure—built through voluntary labor—was replaced in 1967 by the present circular building.

The growth of the parish has continued since. Originally having 1,200 parishioners, Holy Family has given birth to other five parishes and has now an enrollment of some 4,000 persons.

Its school is the first all lay school in the diocese and is headed by Mrs. Ruth Barbick, who emphasizes that "we try to educate the whole child." Some 450 students are enrolled grades 1-8. All grades have self-contained classes, with the exception of 7th and 8th, which are departmentalized.

The Religious Education of both school and parish is

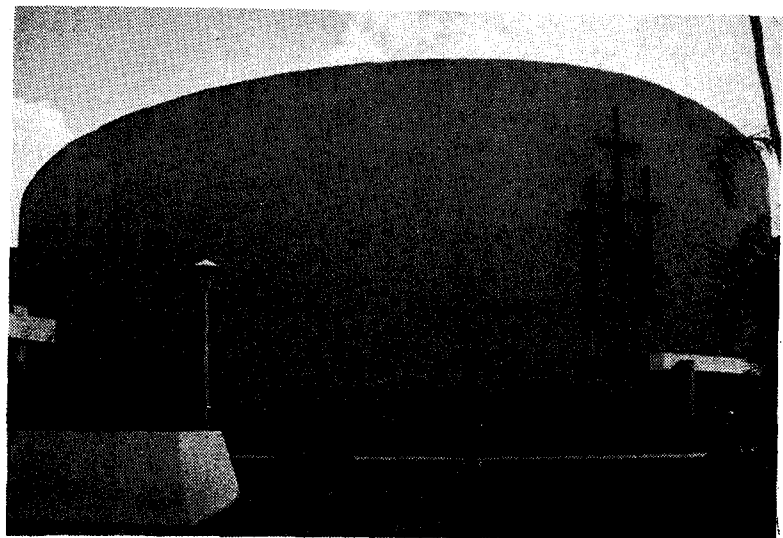
headed by Sister Mary Grace, S.M., a full time Director of Religious Education who works under Father Anthony O'Shea, in charge of all parish and school Religious education as well as pre-Canas conferences and adult education.

Groups active in the parish are the Woman's Club, Senior Citizens, St. Vincent de Paul Society and Legion of Mary.

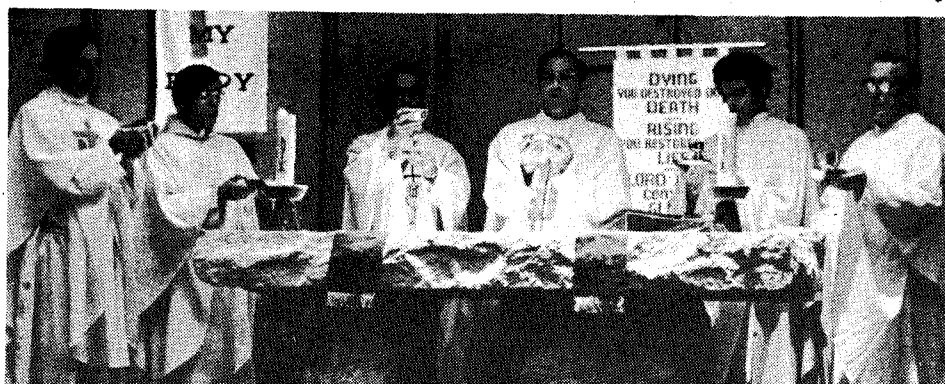
There is a vigorous C.Y.O., and according to the pastor, "we are very lucky to have the boss himself in the parish," He was referring to Msgr. William Dever, Archdiocesan Director of Youth Activities who is an assistant in the parish.

Asked about the spirit in the parish, one of the priests said "I find this parish very much like my home. There is much team work among the priests, and parishioners are always ready to help."

"I hope the name of the parish is more than just a name. To me is a whole creed, a way of life. If we are of service to one another, everyone will serve without being asked, and the parish will really be a family."



All the priests in the parish concelebrated the Eucharist that concluded the Forty Hours. From left to right, Msgr. Dever, Fr. Vitucci, Fr. Ratte, Msgr. Delaney, Fr. O'Shea and Fr. Fagan.



Sports Scene

St. Rose is tops in CYO football

By GEORGE FORNASH

In a see-saw battle, St. Rose C.Y.O. football team won the Archdiocesan football championship recently. Two excellent teams played on even for almost three quarters and then like a bolt of lightning St. Rose struck with a 60 yard bomb. Lefty Jay Stevenson hit speedster Joe Yao with a perfectly thrown pass to put St. Rose in front 20-6. Coach John Heffernan's sigh of relief was short lived as Nativity immediately pinned St. Rose back and nailed them with a safety. After an exchange of drives Nativity had the ball on St. Rose's 20 yard line, first and 20 with two minutes remaining in the game. Nativity looking for a quick score sent their eligible receivers deep and then out of nowhere came Scott Stancyk intercepting the ball on the five yard line, thus deciding this years C.Y.O. Super Bowl.

Members of the St. Rose team with a record of 9-0-0 are as follows: Art Heffernan, Matt Heffernan, John Field, Mark

McHugh, Nick Meola, John Manera, Mike Coyle, Jim St. Thomas, Mike Blanco, Terry Smith, Ray Zomerfeld, John Yao, David Smith and Mitch Fraska. Recognition is due also for a very fine Nativity team but unfortunately we due not have the names of all their players, so congratulations guys, you did an excellent job.

St. Patrick parish is holding its Winter Invitational Basketball Tournament today (Friday) through Wednesday. Any CYO boys' team that is interested can call me at the Youth Activities Office or at 688-0817.

The second part of the tournament will be the Catholic Athletic League eighth grade girls' open invitational, Jan. 3-4 at St. Pat's. Call me about that one, too, if you have a girls' team that wants to compete.

There will be trophies awarded to first, second, third and fourth place winners in boys' and girls' competition.



Christmas trees decorated in styles reflecting the varied traditions of different countries adorn the mall of Dadeland Shopping Center during the holidays. The trees were decorated by public elementary school students from Miami. Shown is a tree decorated in the traditions of Italy.

Straight Talk

Priests human, too

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P. O. Box 381059, Miami, Fla. 33138

Dear Father,

When I go to Mass at my Church I really like it when one priest says the Mass. He gives really interesting sermons. But when the other priest says Mass I hate it because he isn't interesting at all. Why is it that one can be good and the other bad?

Chuck

Dear Chuck,

It is very difficult for us at times to remember that God calls men to be priests. Priests are not some special kind of person. They aren't better or more talented than others. They are simply the ones that God has called for His reasons. We say that we know that priests are men like everyone else and yet we expect them to be perfect in all areas. Preaching, for example, is a difficult thing to do and some priests are more talented in this area than others. It is really unfair to expect one priest to measure up to the ability of

another. What might be helpful for you is to look at the total person. Perhaps the priest you don't like to hear has other talents which you have been missing. If you can see these talents hopefully you will appreciate him more.

Here is another suggestion. If there is something you think would make this priest more interesting, why don't you tell him? You might give him an idea which would be helpful to you and others in this Church. We all need others to help us to improve and priests are no exception.



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Search, dance or help over holiday weekend

● About that Reunion, Searchers: it's also for Encuentro people. That's this Sunday, Dec. 28 at noon, at St. John / St. Brendan in Miami. Remember to bring your favorite food for a covered dish meal.

Your Corner

● Attention, all CYO's of the Archdiocese! St. Rose of Lima CYO-ers invite you to their holiday dance on Monday evening, Dec. 29, beginning at 8

o'clock. That's in the St. Rose auditorium, 10690 N.E. Fifth Ave.

● How about giving a hand during Christmas vacation to help G.O.A.L.? Get Out And Live needs a couple of volunteers to help out with some typing at their office. Call the DYA office for more info (757-6241 in Miami; 525-5157 in Ft. Lauderdale; 833-1951 in Palm Beach). By the way, this organization is dedicated to helping handicapped individuals live and function capably in our society. The

office is two years behind in work and would appreciate any help you can give.



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1975: Year of wars, Seton, Holy Year

By **JERRY FILTEAU**
(NC News Service)

In the world of religion in 1975—the Holy Year of reconciliation that drew millions of Catholic pilgrims to Rome—reconciliation was far from evident as a number of countries were wracked by political-Religious turmoil and worldwide economic troubles intensified human injustices.

In the United States, the great questions of public morality that Watergate raised in 1974 began to fade, and religious leaders turned more attention to unemployment, housing shortages and other economic justice issues.

For U.S. Catholics, the religious highlight of the year was the canonization Sept. 14 of Elizabeth Ann Seton, the first U.S. native to be declared a saint.

And for more than a month the issue of the right to die drew international attention to a small courtroom in Morristown, N.J., where the life or death of Karen Quinlan hung on a judge's decision whether to let her parents halt life-maintenance treatment for the comatose girl.

Nineteen seventy-five also was:

- The United Nations International Women's Year, with women's rights in the Church and ordination of women taking many religious headlines;

- A year of continuing religious controversy over legalized abortion;

- A year of reflection by the U.S. Church on almost every social justice issue as part of the Catholic bicentennial observance, and action by the bishops on some issues, notably the economy and housing;

- A year marked by increased interreligious understanding on many issues, coupled, ironically, with internal divisions and threats of schism within some denominations.

Most of the political-religious conflicts in other nations did not affect the United States directly. But one, the fall of South Vietnam to the North in April, brought to the United States tens of thousands of South Vietnamese refugees, 40 per cent of them Catholic and many fleeing for religious as well as political reasons. Of the many religious organizations that entered into the emergency resettlement project, the largest agency was Migration and Refugee Services department of the U.S. Catholic Conference.

- In Lebanon, exchanges of terrorism between Christian and Moslem factions through the year gradually escalated into full-scale civil war, which was only partially stopped by a cease-fire as the year was drawing to a close.

- In Portugal, Catholics and communists faced off innumerable times in 1975 as the military junta that staged a coup in April 1974, tried unsuccessfully to restore the country to some semblance of representative government.

- On a lesser scale, Catholic Spain faced the death of Generalissimo Francisco Franco and the accession to power of King Juan Carlos; regional elections in Italy brought significant communist victories that shook up the power structure of the ruling Christian Democrats; and sporadic acts of terrorism marked the continuing Catholic-Protestant conflict in Northern Ireland.

- The United Nations condemnation of Zionism as a form of racism was motivated chiefly by political and economic factors, but it drew strong denunciations from many Christian religious leaders, particularly from Catholic bishops in this country.

For Catholics throughout the world the 1975 Holy Year was a matter of continuing interest. Despite soaring fuel costs and worldwide economic problems that curtailed many traveling plans, millions of pilgrims visited Rome.

Throughout the year Pope Paul VI tirelessly preached his Holy Year message of reconciliation. Among the many events that marked the year, it was the canonization of Mother Seton

that caught the attention of the United States. But the Pope also canonized or beatified nearly 20 other persons, most of them missionaries or, like Mother Seton, founder of religious orders.

The other major international religious event of the year was the World Council of Churches' general assembly in Nairobi, Kenya, Nov. 23-Dec. 10. Many of the resolutions at that meeting were aimed at continuing the WCC's policy of standing strongly on the side of human rights, and the assembly continued its direction of cooperation and collaboration with the Roman Catholic Church, the largest Christian denomination outside the 286-member organization.

A wide range of other issues also captured religious headlines in the United States during the year. Among them:

- A group of Menominee Indian activists in Gresham, Wis., opened the new year by seizing a former novitiate of the Alexian Brothers there Jan. 1 and holding it for more than a month, until the Alexians agreed to give the property to the Menominees.

- On Jan. 3, the Vatican issued new guidelines for Catholic-Jewish relations that generally received praise but also provoked some criticism for their failure to mention the importance of the land of Israel in Jewish religious thought. In November the

U.S. hierarchy issued a major statement on the same topic, hailing a decade of progress in Catholic-Jewish relations since the close of the Second Vatican Council.

- Also in January, Dr. Kenneth Edelin of Boston went on trial and was eventually convicted of manslaughter for the death of a fetus in an abortion he performed.

- Jan. 23 saw a March for Life rally in Washington on the second anniversary of the Supreme Court's abortion rulings. Later in the year the pro-life movement suffered a serious blow when a Senate subcommittee considering anti-abortion amendments to the U.S. Constitution defeated all of the proposed amendments before it. In a pastoral plan issued at the end of the year the U.S. bishops urged a legislative and social action plan to fight abortion and other anti-life trends in this country.

- A group of prominent Catholic, Protestant and Orthodox theologians met in Hartford, Conn. at the end of January and issued a widely publicized appeal to their fellow Christians for a renewed sense of the transcendent in Christian teaching, preaching and living.

- In February the U.S. bishops began the first of six hearings on Liberty and Justice for All, the year-long first phase of a project

designed to observe the nation's bicentennial with a new Catholic social action program.

- In March the U.S. Catholic Conference, in testimony before Congress, urged universal amnesty for illegal aliens in this country. The testimony marked the beginning of a strong USCC campaign for amnesty for the estimated eight million illegals in the United States.

- In April Bishop Leo T. Maher of San Diego, Calif., provoked a confrontation with the National Organization for Women (NOW) when he cited NOW's pro-abortion stance in a letter saying that Catholic women who publicly favor abortion are to be excluded from reception of the Eucharist.

- April also marked approval by Pope Paul of "The Eucharist and the Hungers of the Human Family" as the theme for the 41st International Eucharistic Congress, to be held next year in Philadelphia. Preparations for the event moved forward during 1975, and in November the U.S. bishops issued a pastoral letter urging Catholics to make the congress an occasion for spiritual renewal.

- A new farm labor law was passed in California in May, guaranteeing secret ballot elections for union representation to the state's farmworkers. It was widely

Continued on page 20

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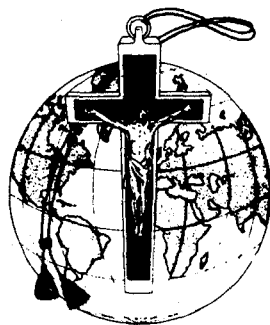
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THE OBLATE CROSS COVERS THE WORLD

A look back at the year that was

Continued from page 19

hailed as a model law that would provide the framework to end seven years of farm labor strife in California. Many of the nation's religious leaders, including the Catholic bishops, had been pushing for such a law for years.

● Catholic charismatics held an international meeting in Rome in May, but they also faced the first major challenge to the movement in this country, publication of a plea by a former charismatic asking the U.S. bishops to investigate the movement.

● In June, Catholic and Episcopalian theologians meeting in Cincinnati said the issue of ordination of women is a new issue demanding a new self-understanding by the Church. The meeting was one of many events surrounding women's ordination in the two churches. Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, issued a major statement reaffirming the Catholic position that women are not to be ordained, and he urged that theological discussion of the issue be responsible.

● In August at a bicentennial hearing in Atlanta the president of the Cannon Law Society of America, Father John Finnegan, urged the nation's bishops to "give justice" to divorced-and-remarried Catholics through legal procedures and pastoral practice. His testimony highlighted a growing concern for divorced-remarried Catholics throughout the country.

● A conference in Detroit Aug. 17-23, "Theology in the Americas: 1975," drew new attention in the United States to Latin American liberation theology, but a number of critics in the media argued that attempts to import liberation theology to this country are unrealistic, and the conference did not arouse the kind of enthusiasm that many participants had apparently hoped for.

● In October the court case on Karen Quinlan began in Morristown, N.J. Her parents argued that she would not want to be kept alive on a respirator with no hope of recovery, while her doctors and state-appointed interest

in the issues involved, the case was reported around the world. The judge ruled in favor of the doctors and legal guardian.

In November, the U.S. bishops met in Washington, D.C. Among their major actions were a pastoral plan for pro-life activities, and statements on housing, the economy, and Catholic-Jewish relations.

Thanksgiving Day in many Catholic homes was an occasion for new attention to the continuing problem of world hunger. Although the major news coverage of the previous year died down considerably, it was a year-long concern for most religious groups.

In December Pope Paul VI and Orthodox Ecumenical Patriarch Dimitrios I of Constantinople announced the formation of a pan-Orthodox commission that will prepare for dialogue with the Catholic Church.

The move was the most significant step toward Orthodox-Catholic reconciliation since the mutual lifting of excommunications 10 years ago by Pope Paul and the late Orthodox Ecumenical Patriarch Athenagoras of Constantinople (Istanbul).

Among the major religious leaders who died during 1975 were Cardinal Jozsef Mindszenty, exiled former primate of Hungary; Cardinal Luigi Raimondi, former apostolic delegate in the United States; and Cardinal John Heenan of Westminster, England.



Dr. Kenneth Edelin was convicted in Boston for killing a baby in a hysterotomy. The case gained worldwide attention. Cardinal Jozsef Mindszenty, symbol of anti-Communism, died in May. Generalissimo Francisco Franco and his eventual successor, then Prince Juan Carlos, attend a rally. Franco's death in November put Juan Carlos on the Spanish throne as king. Mother Elizabeth Ann Bailey Seton was canonized as the first saint from what is now the U.S. Mother Teresa of Calcutta, famous for her work among the poor,

prays at Mother Seton's shrine in Emmitsburg, Md. At left, Archbishop Joseph L. Bernardin of Cincinnati is president of the National Conference of Catholic Bishops and a spokesman for the Church on many issues. At right are Mr. and Mrs. Joseph Quinlan of Patterson, N.J., with an inset photo of their daughter, Karen, who has been in a coma since spring of 1975. The case drew international interest because the issue of preserving life by extraordinary means was raised.

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Parish Pacesetters

St. Clement Parish

They're 2 generations, 1 purpose

FORT LAUDERDALE—They're a generation apart in age yet two zealous members of St. Clement parish are responsible for caring for and beautifying the altar in the parish church.

Working together in perfect harmony Mrs. Mary Ripberger and Mrs. Joyce Lyons are responsible for arranging the flowers, the laundering of altar cloths, etc.

"They do the things the average person wouldn't think of doing," Father David Punch, St. Clement pastor, says of the two volunteers.

MRS. LYONS and her husband, Richard, an engineer at the Florida Power & Light Co., came to Florida some 25 years ago from Portland, Me., but lived for 15 years in Sarasota where they were members of St. Martha parish.

Ten years ago Joyce Lyons undertook the care of the altar linens at St. Clement after she became active in the Women's Club where she serves as altar chairman. "It's like a mini-retreat each week and offers a short period of quiet and meditation for me when I go over to the church." Although she began her service as altar chairman doing all of the linens she now has two other volunteers to help her do the amices and finger towels. "I've got it made now," she laughs. "In the beginning we even



MARY RIPBERGER AND JOYCE LYONS

had to do the cleaning, now they have hired someone to do that!"

MRS. RIPBERGER'S long association with the Broward County parish began in 1954 when she and her late husband came here from Detroit. Two months later, after his death, she became engrossed in parish activities serving as first housekeeper at St. Clement rectory and arranging the altar flowers.

"We never had any children," she explains. "So I have given all my free time to the Church. I don't know what I would have done without my faith. I was alone in a strange city and my faith really kept me going."

A daily communicant, who at 80 years of age walks almost one mile to the parish church, Mary took complete care of the altar linens including

laundering and mending in addition to doing the floral arrangements for quite a few years.

For the most part she arranges or rearranges the flowers once a week on Friday after Mass. On special feasts such as Christmas and Easter, she and Mrs. Lyons, whom Mrs. Ripberger describes as "a darling" work together to beautify the altar and sanctuary.

When Mrs. Ripberger says simply, "I have really enjoyed the work all these years," it seems apparent that she speaks for both herself and Mrs. Lyons.

Four priests named to new assignments

Continued from page 1

Gregory Church, Plantation. Ordained in 1957 in Ireland, Father Slevin was formerly pastor of St. Michael the Archangel Church, Holy Family parish, North Miami; and St. Lucy parish, Highland Beach.

He has served as an assistant in St. Anthony parish, Fort Lauderdale; and St. Francis Xavier parish, Fort Myers. Formerly the Archbishop's Representative to Catholic Hospitals in South Florida, he has also been a member of the faculty and president of St. Thomas Aquinas High School, Fort Lauderdale. For the past 18 months he has been chaplain at Lourdes Residence and Pennsylvania Residence.

Father McGrath, who served as administrator of the parish to which he has been named pastor between 1971 and 1973, was ordained in 1959 and served as an assistant in the parishes of St. Mary Cathedral, St. Bartholomew, Miramar; St. Francis Xavier, Fort Myers;

and St. Ambrose, Deerfield Beach. While at St. Ambrose he was spiritual director at Cardinal Gibbons High School, Fort Lauderdale.

APPOINTED Archdiocesan Director of Vocations in 1972, he was Coordinator of the Holy Year Pilgrimages in the Archdiocese last year.

Ordained in 1969, Father Brice was formerly assistant pastor in St. Rose of Lima parish, Miami Shores; and St. Joseph Church, Surfside.

He was appointed assistant chancellor early in 1971 and later that year was named secretary to Archbishop Coleman F. Carroll.

A member of the Archdiocesan Building Commission, he was appointed secretary of the Archdiocesan Real Estate Board in 1972. In June, 1974 he was appointed Vicar Econome of St. Bartholomew parish, Miramar, and since September of that year has been Vicar Econome in St. Maurice parish, Fort Lauderdale.

"Where the beauty and wisdom of the Divine working are most manifested, there also are manifested most clearly the terror

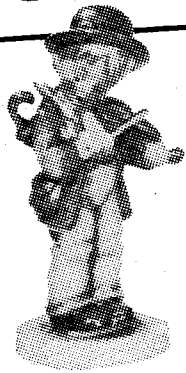
of God's wrath, and inevitableness of His power."—John Ruskin, "Modern Painters," IV, 1856.

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¿Una familia sin problemas?

Se acerca la fiesta de la Sagrada Familia. En la mente de muchos celebrar una fiesta tan señalada por la Iglesia donde se honra el concepto de la familia parece ser absurdo. En realidad, ¿cómo podemos celebrar la unión y el amor de la familia cuando nuestra sociedad indica una situación diferente?

Los padres se quejan de que sus hijos les desobedecen. Los hijos proclaman que sus padres no les entienden. Los esposos se separan sin comprender los factores que les llevan a tal separación, incluyendo sus propios problemas emocionales. Y el mundo que está llamado a vivir en armonía, parece que crece en el caos porque la familia, la fuente de la soledad, se va desintegrando.

Sin embargo, es precisamente una celebración como ésta la que nos llama a examinar nuestras vidas, a buscar y rebuscar en nuestro ambiente las raíces que hacen de la familia cristiana una familia feliz.

Decididamente el Evangelio nos indica los valores que hacen del cristiano y de su familia una fuente de inspiración y de amor a los demás. Solamente cuando los cristianos nos dispongamos a alimentarnos de esta Palabra de libertad podremos vivir en libertad, sin prejuicios, compartiendo del amor que nace en el corazón y que se extiende en la familia.

Que las enseñanzas siguientes sirvan de reflexión para aquellos que buscan en el hogar una fuente de paz. Los padres de

P. Juan J. Sosa

1975 van a recoger en la vida de sus hijos lo que han sembrado desde que nacieron:

“El niño que convive con el ridículo aprende a ser tímido...”

El niño que convive con la crítica aprende a condenar...

El niño que convive con el recelo aprende a ser falso...

El niño que convive con el antagonismo aprende a ser hostil...

El niño que convive con el afecto aprende a amar...

El niño que convive con el estímulo aprende a confiar...

El niño que convive con la veracidad aprende a ser justo...

El niño que convive con el elogio aprende a estimar...

El niño que convive con quienes comparten aprende a ser considerado...

El niño que convive con la paciencia aprende a ser tolerante...

El niño que convive con la felicidad encontrará amor y belleza...”



Conoce tu fe

Profetas del exilio

Dios siempre atiende el clamor de su pueblo en sus necesidades. Durante el período monárquico de Israel, cuando el Rey y el pueblo conjuntamente habían abandonado la Alianza, Dios les envió profetas para anunciarles la necesidad de cambiar y de retornar a El.

Cuando Jerusalén cayó en manos invasoras, muchos de sus habitantes fueron lanzados al exilio en tierras extrañas. El Templo había sido destruido. El Arca de la Alianza cayó en manos sacrílegas y posiblemente sufrió también la destrucción. El pueblo confuso se marchó a Babilonia llevando consigo el amargo recuerdo de las ruinas de la Ciudad Santa.

Verdaderamente, el Reino del Sur sufrió el mismo fin que el Reino del Norte había sufrido hacía doscientos años. El Salmista expresa el sentir del pueblo admirablemente. Su canto es un canto de dolor y de añoranza:

“Junto a los ríos de Babilonia Nos sentamos llorando, al recordar a Sión; En los álamos vecinos habíamos colgado nuestras arpas. Allí, los que nos deportaron nos pedían cánticos, nuestros opresores, alegría . . . Pero ¿cómo cantar cánticos del Señor en tierras extranjeras? . . .”

Salmo 137

Sin embargo, a pesar de todo, el Señor escuchó el clamor y el llanto de un pueblo destruido y, como siempre, les brindó Su infinita misericordia. La Palabra

del Señor, pues, llegó al pueblo exiliado por boca de dos profetas importantes: Ezequiel y el Segundo Isaías.

El Profeta de la Esperanza

Ezequiel sufrió la suerte de la clase alta de Israel. Fue llevado al exilio después de la caída de Jerusalén, alrededor de 597 B.C. Recibió la llamada del Señor en el año 592 y proclamó el mensaje de esperanza que el Señor quería hasta el año 570. Su misión profética se desarrolló, por lo tanto, en el Exilio. (Capítulos 1 al 3).

El estilo profético de Ezequiel está lleno de un sinnúmero de símbolos que expresan no solamente la destrucción de una nación, sino también su futura ‘resurrección’. Entre otras famosas imágenes descubiertas en su libro, la imagen de los huesos secos manifiesta este canto de esperanza: Israel parece haber muerto, pero sus huesos tomarán forma de nuevo; el Señor le soplará su espíritu y “pondré nervios, y haré crecer carne y los cubriré con piel” (Capítulo 37). A pesar de todo, Yavé continúa acompañando a Su pueblo hasta en el exilio. Más aún, los traerá de nuevo a la Tierra Prometida.

En el estilo profético de Jeremías, el profeta del Exilio habla por Dios Quién sigue cumpliendo Su promesa. Es en este diálogo amoroso (hesed) donde se vuelve a establecer la Alianza:

“Los recogeré de todos los países, los reuniré y los conduciré

a su tierra. Derramaré sobre ustedes agua purificadora y quedarán purificados. Los purificaré de toda mancha y de todos sus ídolos. Les daré un corazón nuevo, y pondré dentro de ustedes un espíritu nuevo. Les quitaré del cuerpo el corazón de piedra y les pondré un corazón de carne. Infundiré mi espíritu en ustedes para que vivan . . .”

Capítulo 36:24-27)

EL PROFETA del Consuelo

Los capítulos 40 al 55 del libro de Isaías componen una segunda parte de este gran libro profético. En realidad, su autor es posiblemente un discípulo de Isaías; por esta razón se le llama Segundo Isaías. Su mensaje es un mensaje de esperanza y de consuelo:

“Consuelen, dice Yavé, tu Dios, consuelen a mi pueblo.

Hablen a Jerusalén, hablen a su corazón, y díganle que su jornada ha terminado, que ha sido pagada su culpa, pues ha recibido de manos de Yavé, doble castigo por todos sus pecados . . .”

(Isaías 40:1-2)

Entre otros temas de importancia, el profeta contrasta el poder de Yavé con la ineficacia de los ídolos babilónicos (40:12-31); a su vez, presenta a Ciro, el conquistador de Babilonia, y Emperador de los Persas, como un instrumento de Yavé para liberar a su pueblo (45:24); la restauración del pueblo vuelve a tomar vida en el cántico de la Nueva Sión (capítulo 54).

Comentarios Evangélicos

Sagrada Familia

Por el Rev. JOSE P. NICKSE

Cuando llegó el día en que de acuerdo a la Ley de Moisés debían cumplir el rito de purificación de la madre, llevaron al niño a Jerusalén. Una vez que cumplieron todo lo que ordenaba la Ley del Señor, volvieron a Galilea, a su ciudad de Nazaret. Y el niño crecía, se desarrollaba y se hacía cada día más sabio. Y la gracia de Dios estaba en él.

Lucas 2:22-40

No hay mejor termómetro de nuestra sociedad que la situación actual de la familia. La integridad de la sociedad depende de la integridad familiar.

Hoy celebramos la fiesta de la Sagrada Familia. Cada familia cristiana tiene mucho que aprender de la familia de Nazaret. Cada familia cristiana también es “sagrada.”

Todos necesitamos pertenecer a alguna familia. Sea nuestra familia inmediata, sea la familia de la Iglesia. El ambiente familiar es lo que humaniza al hombre. Necesitamos vivir entrelazados como las cuentas de un rosario.

Una vez le preguntaron a un estudiante de catecismo si había algún mandamiento que nos indicara como tratar a nuestros hermanos y hermanas. Después de pensar un poco, el niño contestó: “¡Sí, no matar!” Si cada uno mira su pasado no es difícil encontrar ocasiones de nuestra niñez en que hubiéramos estado de acuerdo con este joven estudiante de catecismo.

Pero a pesar de todos los pormenores e inconvenientes que nuestra vida familiar presentara, había algo que nos unía: el ser parte de la familia.

Este “sentirse parte” es esencial en nuestro desarrollo humano. Sentirse parte de una misma familia conquista cualquier división o resentimiento entre hermanos.

La Sagrada Familia de Nazaret era una familia unida. En este ambiente familiar Jesús “crecía, se desarrollaba, y se hacía cada día más sabio.”

Todos sabemos que una de las instituciones que más sufre en los regímenes comunistas es la familia. Pero ¿acaso no sufre violencia la familia también en este país?

El materialismo, el individualismo, la falta de tiempo, la poca educación religiosa de nuestros hijos. Todo esto va minando nuestras familias. Peligra la salud familiar mientras los valores espirituales sean secundarios a los valores materiales. Si una casa más lujosa es más importante que pasar los fines de semana con nuestros hijos es posible que cuando nos dispongamos a disfrutar nuestro bienestar material no tengamos una familia con quien compartirlo.

Jesús, María y José son nuestro modelo de vida familiar. Que el amor que reinaba en el hogar de Nazaret sea también una realidad en nuestras familias cristianas en nuestros tiempos.

Joven ciego irradia luz con su música

Por ARACELI CANTERO

"No, nunca pensé que me pasaría esto a mí, pero no guardo ninguna amargura o resentimiento," nos dice Fifo Lliraldi mientras con cuidado destapa el sincronizador de música delante de él.

Su voz es suave y habla pausadamente. Se diría que escucha a su propio silencio, tratando de evitar quizás la conversación sobre el mismo. Fifo tiene 30 años y desde 1968, es totalmente ciego.

"Nunca presté demasiada atención a mi adaptación, ni me gusta pararme en esas cosas. La filosofía no es lo mío . . .," dice.

"Procuro enfrentar las cosas como vienen y trato de mirar la realidad de frente."

El vocabulario de Fifo es el de un vidente. Nadie diría que su mundo está rodeado de oscuridad. Y es que en realidad no lo está. Vive rodeado del cariño de sus padres y de multitud de amigos que le visitan y a los que él mismo infunde optimismo.

Le entrevistamos en su pequeño estudio, —una habitación, más bien oscura, sin ventanas y a prueba de sonidos. Allí tiene Fifo varios instrumentos musicales: órgano, batería, guitarra española, guitarra eléctrica... todos los toca a oído y son sus compañeros inseparables.

Nacido en Cuba hace 30 años, Fifo Lliraldi padeció diabetes desde pequeño, y recibió múltiples

cuidados de su padre que es médico. A los 15 años, y debido a la situación en Cuba, Fifo llegó a los Estados Unidos con su hermano mayor. Por dos años permanecieron solos hasta la salida de Cuba de sus padres.

Nueva York y Puerto Rico acogieron a la familia Lliraldi en años sucesivos, hasta su llegada a Miami. Fifo se encontraba en el segundo año de universidad, y con planes de llegar a ser ingeniero, cuando perdió la vista. Para él fue un nuevo comienzo. Inició un camino totalmente distinto donde la música sustituyó a la ingeniería.

Lo que Fifo es hoy, es un producto de autoformación y perseverancia. Muchos pensaban que no lo lograría, pero el caso es que ha ido reuniendo en su casa toda una serie de instrumentos musicales y tiene ya un sincronizador electrónico o "mixer" que él mismo opera a pesar de sus más de 100 controles. El mismo hace grabaciones musicales que incluyen tres o cuatro instrumentos.

"Primero grabó cada uno de los instrumentos por separado," nos explica. "Después los sincronizó electrónicamente con el "mixer."

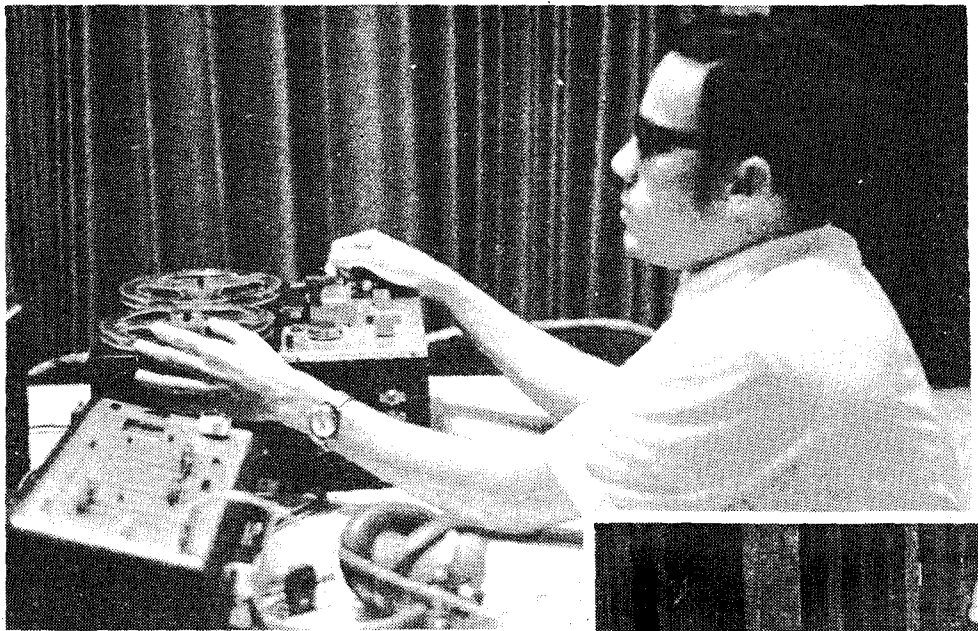
"Como no veo los indicadores del volumen y tono, manipulo los controles a oído. Cuando viene un vocalista, generalmente ya tengo toda la parte instrumental lista, él sólo tiene que cantar encima mientras hago la grabación."

Además de hacer arreglos musicales, Fifo también compone: "Me gusta tocar los instrumentos hasta ver qué me dicen con su melodía. Después busco las palabras."

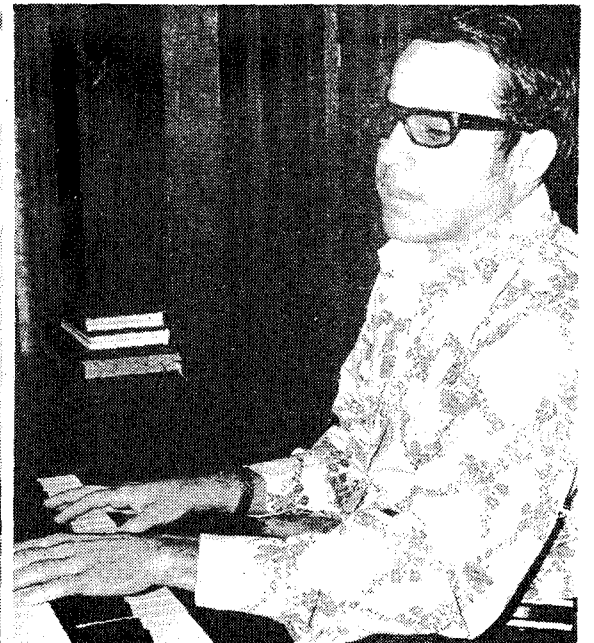
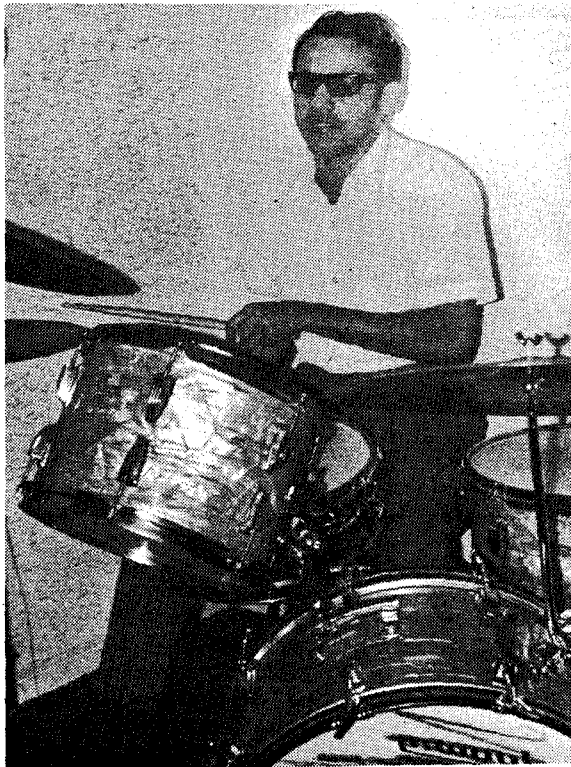
"No siempre es fácil mantener el entusiasmo," nos confiesa al admitir todo lo que ha sido para él, el apoyo de sus padres. Los que le conocen a Fifo no dudan en admitir lo que él ha sido para ellos:

"Más de una vez he ido a visitarle cuando me encontraba pesimista y triste, y ha sido él quien me ha animado," comentaba uno de sus amigos.

"Siempre me llama la atención su suave optimismo," dice Prudencio Nodarte que le conoce desde niño. Nodarte llevaba la administración en el colegio donde



Al frente de los efectos de sonido de las representaciones juveniles, (izq.), su ceguera no le impide manipular el mismo todos los aparatos.



Todos los domingos Fifo toca el órgano en la Misa hispana de la parroquia de San Hugo. Diariamente pasa algún rato practicando a la batería (izq.)

Orientaciones de Año Nuevo

El primer sábado de 1976 (3 de enero) en el Centro Hispano Católico, y comenzando a las 8:45 a.m. y terminando a la 1 p.m., se efectuará el tradicional retiro bajo la dirección del Padre Angel Villaronga con "Orientaciones ante el Nuevo Año". Para más información sobre este día de reflexión llamar al 371-5657.



Nuestro mundo

¿QUE FUE EL AÑO SANTO?

En una de las últimas audiencias del Año Santo, el Papa Paulo VI exhortó a los peregrinos a que "conozcan mejor y con todo amor a Cristo y su evangelio, para alcanzar la espiritualidad de los santos... y amen al prójimo, en espíritu de servicio." El Año Santo, resumió el pontífice, no fue turismo ni evento folklórico o social teñido de ganancias o ideologías, "sino celebración estrictamente religiosa... para la renovación y la reconciliación" de los hombres

AYUDA CATOLICA AL LIBANO

Varias agencias católicas de socorro, incluyendo Cáritas Internacional y Catholic Relief Services, han enviado un total de \$250,000 en auxilios de emergencia a las víctimas de la guerra civil en Líbano (entre

izquierdistas árabes y conservadores cristianos). Los auxilios consisten en dinero efectivo, ropas, medicinas, alimentos y equipo. Un llamado de Radio Vaticana para que se aumente la ayuda describió la situación como "la más infeliz Navidad en la historia del Líbano."

RENACIMIENTO RELIGIOSO EN RUSIA

En una entrevista a Le Monde, el cardenal Franz Moenig, arzobispo de Viena y presidente del Secretario Vaticano para los Incredulos, declara que abundan señales de un renacimiento espiritual en la Unión Soviética, pese a la guerra declarada hace 58 años contra la religión. El renacimiento toca a líderes intelectuales como a

Fifo hizo su escuela secundaria.

"Era un muchacho muy callado pero de gran influencia entre sus compañeros. Como entonces aún ahora, su casa está siempre llena de amigos que van a ensayar

música con él hasta altas horas de la noche," dice Nodarte.

Fifo es también parte de una orquesta un grupo profesional rock "La Sevilla Biltmore". El grupo toca principalmente en fiestas de casas particulares y tiene ya varios discos en el mercado.

En casa, Fifo hace arreglos musicales para cantantes profesionales. También dedica muchas horas a la creación de música y efectos de sonido para obras teatrales de grupos juveniles en las parroquias.

Coopera con Nodarte, que ha escrito varias de estas obras y juntos están ahora preparando una serie radial sobre personajes de la historia de Cuba, que serán presentados en los programas de servicio público conectados con las peregrinaciones de las distintas provincias de Cuba a la Ermita de la Caridad.

"Son estampas socio-religiosas de nuestra historia, que servirán de inspiración para muchos . . . Fifo realizará las grabaciones en su casa," explicó Nodarte.

Los domingos, Fifo toca el órgano y dirige un pequeño coro durante la misa hispana en la parroquia de San Hugo. Por lo demás, su vida se desarrolla

normalmente entre el cariño de sus padres y la amistad de quienes llegan a conocerle. Su compañía es muy agradable, según afirman todos. "Con una gran sensibilidad para detectar todo lo que ocurre a su alrededor, durante los ensayos siempre interviene acertadamente animando o corrigiendo a los actores," dicen.

"Nunca se desanima. Al contrario más de una vez ha sabido romper un momento tenso, con un par de chistes," comentó otro amigo.

Al preguntarle sobre el futuro y sobre sus planes para el nuevo año, Fifo reflexiona. Realmente a él le basta con el presente . . . pero añade: "Me gusta la música, aunque nunca pensé hacer de ella una profesión. Me gustaría poder establecer un pequeño negocio de grabación . . . algo como lo que hago en casa, pero con carácter más comercial."

Y mientras ese momento llega, Fifo sigue contento con su música y su servicio desinteresado. Sabe que la felicidad es algo que se conquista día a día y que a pesar de las dificultades es algo que se puede llevar dentro y compartir con los demás.

Al menos eso es lo que se percibe después de pasar un rato en su compañía.

Cerrando el año

SABADO 28 LOS SANTOS INOCENTES

Con esta fiesta, la Iglesia nos recuerda que el Nacimiento de Belén es antesala de la Cruz. Los Inocentes dieron lo poco que fueron por causa de Jesús—no hablando sino muriendo—, y por ello han recibido el premio de la gloria eterna, de la felicísima unión y visión directa de Dios en el cielo. ¡Cuántos inocentes sufren! Es el dolor aparentemente inútil de los escogidos por Dios misericordioso para que rediman con Cristo a otros. Ahora se gozan en el cielo por la fecundidad de su sacrificio.

DOMINGO 29 LA SAGRADA FAMILIA

Jesús, José y María, os doy el corazón y el alma mía, nos enseñaron de pequeños. Y pensamos en aquella Sagrada Familia, donde todos vivían, en Dios, para los demás. Si hacemos como Ellos nuestras familias serán alegres y tendrán el vigor de una familia cristiana. Las familias pueden salvar a un país. Y, en cambio, todo, absolutamente todo, se vendrá abajo si dejamos que algo o alguien destruya a las familias. En nuestra mano está hacer este gran servicio a la sociedad.

MARTES 31 AÑO VIEJO

Adiós a 1975. Se fue y ya no sabe volverse atrás. Nos arrepentimos de lo mal hecho y de lo que se nos quedó sin hacer. Mañana volveremos a empezar, con más experiencia. De sabios es rectificar.

Misa de la Familia

El Movimiento Familiar Cristiano de la Arquidiócesis de Miami, celebrará el próximo día 28 de Diciembre a las 3 de la tarde en la Iglesia St. John the Apostle de Hialeah, como en años anteriores la fiesta de la Sagrada Familia, comenzando con una misa oficiada por el Reverendo Padre Angel Villaronga.

ORACION DE LOS FIELES

FESTIVIDAD DE LA SAGRADA FAMILIA Diciembre 28 de 1975

CELEBRANTE: Padre, nuestras familias viven tu amor en este mundo. Escucha a tus hijos que se reúnen para celebrar la Eucaristía.
LECTOR: La respuesta de hoy será: "Escúchanos, Señor." Por los padres cristianos, para que en sus hogares sean la imagen de nuestro Padre celestial, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por nuestros hijos, para que crezcan en hogares llenos de amor y unidad, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Por las familias con problemas, para que encuentren a Cristo y vivan en su amor, oremos al Señor,

PUEBLO: Escúchanos, Señor.

LECTOR: Para que sepamos respetar a los ancianos y sepamos compartir su amor, oremos al Señor.

PUEBLO: Escúchanos, Señor.

LECTOR: Para que los hombres vivan en paz y amor como la Sagrada Familia, oremos al Señor.

PUEBLO: Escúchanos, Señor.

CELEBRANTE: Padre bueno, gracias por llamarnos a ser parte de tu familia santa. Ahora compartimos la cena del amor. Ayúdanos a permanecer día a día en el amor de Tu Hijo Jesús, que vive y reina por los siglos de los siglos.

PUEBLO: Amén.

SOLEMNIDAD DE MARIA, MADRE DE DIOS (Primer de enero)

CELEBRANTE: Padre, hoy comenzamos otro año. Un año lleno de promesas y esperanzas, pruebas y retos. Elevamos nuestras oraciones para que este sea un año próspero y feliz.

LECTOR: La respuesta de hoy será: Señor, escucha a tu pueblo.

1.—Que esta nación encuentre pronto una solución a nuestros problemas energéticos y a la crisis de combustibles, oremos al Señor.

2.—El pueblo de Dios necesita buenos ministros del Evangelio. Que este año aumenten las vocaciones sacerdotales y religiosas, oremos al Señor.

3.—Las fiestas navideñas son época de muchos viajes. Que los que han viajado en estas fiestas regresen sin percances a sus hogares, oremos al Señor.

4.—Encontrar empleo no es fácil, especialmente en estos tiempos. Que los que buscan trabajo lo encuentren en este año que comienza, oremos al Señor.

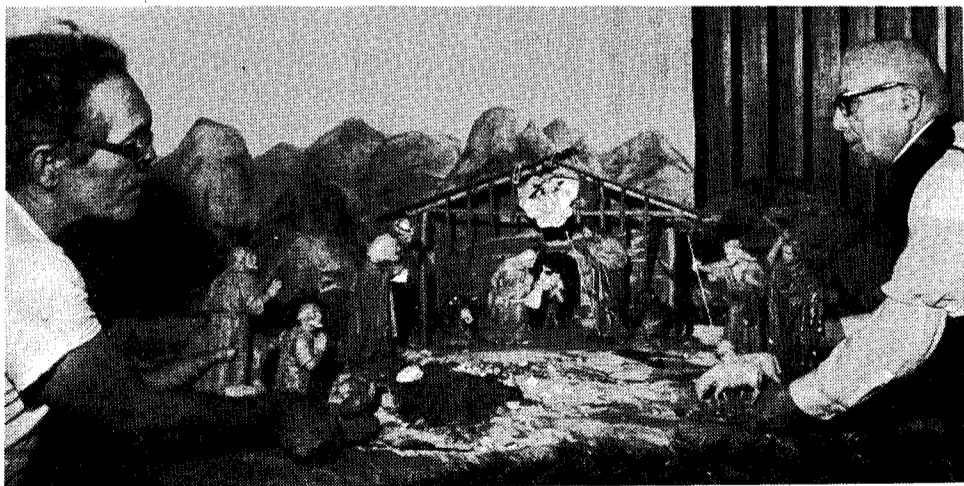
CELEBRANTE: Padre, ayer es sólo un recuerdo y mañana es sólo una visión. En este Día de Año Nuevo ayúdanos a vivir el presente, porque cada día bien vivido hace cada ayer un recuerdo de alegría y cada mañana una visión de esperanza. Te pedimos estas cosas en el nombre de Jesús, Tu Hijo.

PUEBLO: Amén.

LA VOZ

Vamos, pastores...

Espíritu de NAVIDAD



El espíritu de Navidad está presente hoy en las calles y en los hogares de Miami y del mundo. Los niños en el Centro Católico San Juan de Puerto Rico (1 y 2) lo celebraron con representaciones escénicas y villancicos siguiendo la tradición boricua. En el Centro Hispano Católico (3) la Liga de Damas hizo que decenas de "abuelitos y abuelitas" añoraran aquellas navidades de "los buenos tiempos" en la Cuba de ayer, mientras disfrutaban de un apetitoso almuerzo animado por artistas. También en una nota de nostalgia, el Padre Modesto Galofré, (4) que cada año en las Escuelas Pías de Guanabacoa,

Cuba, creaba un artístico nacimiento que millares de personas acudían a admirar, mantuvo su tradición en la iglesia de San Juan Bosco. Y como ayer en Cuba, millares de grandes y chicos acudirán a admirar esa estampa de Navidad en figurillas de porcelana. Es tiempo de cantatas, de villancicos, de cena en el calor del hogar, de misa del gallo, de alegre compartir entre hermanos, celebrando que Dios se hizo hombre. Es fiesta del espíritu que se desborda en expresiones externas de alegría y bullicio.