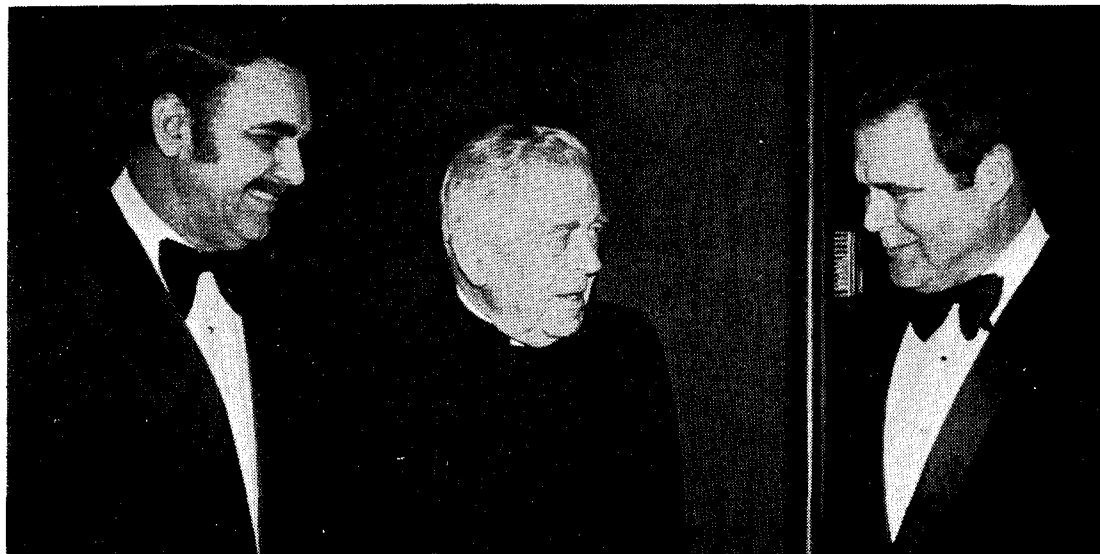


ABCD '76 launched

Abp. praises givers,



Abp. Carroll talks with ABCD chairmen Alberto Alejandro (l) and Robert Brake.

Tentative plans for the building of a home for the aged in southern part of the Archdiocese of Miami were announced Tuesday by Archbishop Coleman F. Carroll who also told hundreds of guests at the kick-off dinner for the 1976 Archbishop's Charities Drive that without the continued generosity of South Floridians the various charitable agencies now operated here by the Church would cease to exist.

SPEAKING TO Dade County parishioners at the Miami Springs Villas, the Archbishop, who inaugurated the charities campaign 18 years ago, praised the help and assistance afforded to various agencies through donations of the faithful to the ABCD.

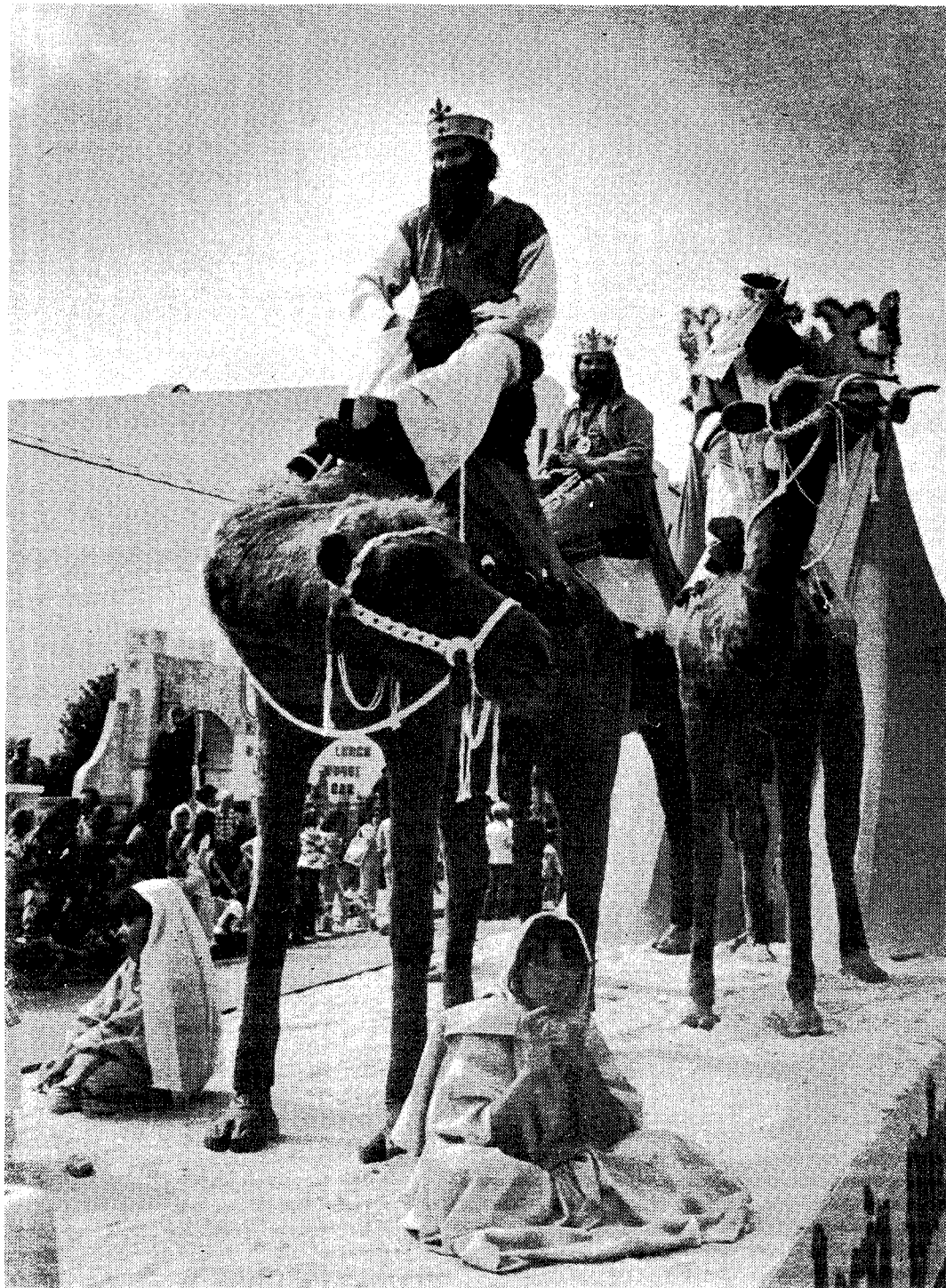
"There are something like 40 Catholic institutions at the present time, all built and paid for by the people of this diocese," Archbishop Carroll reminded guests.

"The difficulty was and is that when we built them we didn't realize that they were going to be so prosperous and we didn't provide sufficiently for their operation," he continued, emphasizing that the original goal of the ABCD to provide capital funds for new buildings had, of necessity, been changed to provide funds for the daily, weekly and yearly operation of the institutions.

URGING THAT the faithful double their contributions made last

year in order to provide funds for the building of a home for the aged in this area, the Archbishop also reflected on the history of the Church in Florida. He noted that what has been accomplished in the past would not have been accomplished without good priests. He stressed that due to the migration of people from the North and others from the Latin American countries, particularly Cuba, that the need for priests is

(Continued on page 5)



The original Wise Men rode camels to see the Christ child, while these three are actually riding a float in the Three Kings parade, the Spanish community's way of marking the Feast of the Epiphany which

Fidel Castro banned in Cuba a few years ago. The parade is growing into a larger event every year. For more pictures see page 4.

The VOICE

JANUARY 9, 1976

25c

VOL. XVII No. 44

HEW faces suit over fetus issue

NEW YORK—(NC)—A pro-life organization is suing the secretary of the U.S. Department of Health, Education and Welfare for violating the constitutional rights of premature children.

The suit will be filed on Jan. 22, the third anniversary of the Supreme Court decision which struck down most state restrictions on abortion. It charges that HEW guidelines concerning fetal experimentation deprive a class of human beings—premature children—of constitutional protections guaranteed them under several amendments.

According to John Short, a spokesman for the Pro-life Legal Defense Fund, the regulations "deny the medical aid necessary to sustain life," and put newly born or aborted children "at the mercy of the whims of doctors."

Gerald E. Bodell, of the New York law firm of Bodell and Magovern, who is filing the suit in the U.S. District Court for the Southern District of New York, said the guidelines promulgated by HEW fail to accomplish what Congress intended when it passed legislation calling for curbs on fetal experimentation.

The regulations in question were issued by HEW last August in response to the

National Research Act which was signed into law in July, 1974. That act created a National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, charged with recommending to HEW regulations concerning research on living human fetuses, pregnant women and in vitro fertilization (test tube babies).

But according to Short, "there are in effect no restrictions whatsoever on in vitro fertilization." In addition, the terminology throughout the regulations is "deliberately clouded," Short charged, to allow doctors a free hand in experimenting on aborted children.

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News briefs

Cuba promises but restricts religion

The first congress of the Communist party in Cuba has enacted a new constitution which restricts the exercise of religion although it guarantees freedom of conscience.

The new constitution says Cuba is a socialist state "which shapes its activity as well as the education of the people on the scientific, materialistic concept of the universe." But it "guarantees freedom of conscience, the right of each person to profess his own religious belief and the right to practice, within respect for the law, the worship of his or her preference."

But the constitution declares it "illegal and punishable to use faith or religious belief" against the education and goals of Cuba's revolution, its armed forces or its symbols.

The congress also provided a forum for Premier Fidel Castro to defend Cuban intervention in Angola on the Soviet side, and to urge full independence for Puerto Rico, now a commonwealth of the United States.

Abortion laws 'immoral,' Bishops say

Current laws governing abortion in the United States are "unjust and immoral," says a draft pastoral letter on abortion that has been sent to all the Catholic bishops of the country.

The Church must speak out on behalf of human life and encourage a system of justice that protects basic human rights, the draft pastoral says. It adds:

"Governments must also protect human rights. Laws that permit the arbitrary destruction of human life—before as well as after birth—are unjust and immoral."

The model pastoral letter was prepared by the Bishops' Committee for Population and Pro-Life Activities, headed by Cardinal Terence Cooke of New York.

It was sent to the nation's bishops as a model for writing their own pastoral letters in connection with the third anniversary of the U.S. Supreme Court's abortion decisions (Jan. 22, 1973) that brought an end to most state restrictions on abortion.

Stresses womanhood of Mother Seton

Archbishop Jean Jadot, apostolic delegate in the United States, said it is "very important" that the first saint born in what is now the United States is a woman, Elizabeth Ann Seton.

"It shows that American women are influential in American life," said Archbishop Jadot, one of eight bishops who, along with 800 other people, came to Emmitsburg, Md. Jan. 4 to celebrate the last of the official services held in honor of the saint's canonization.

Priest's father's funeral in Orlando

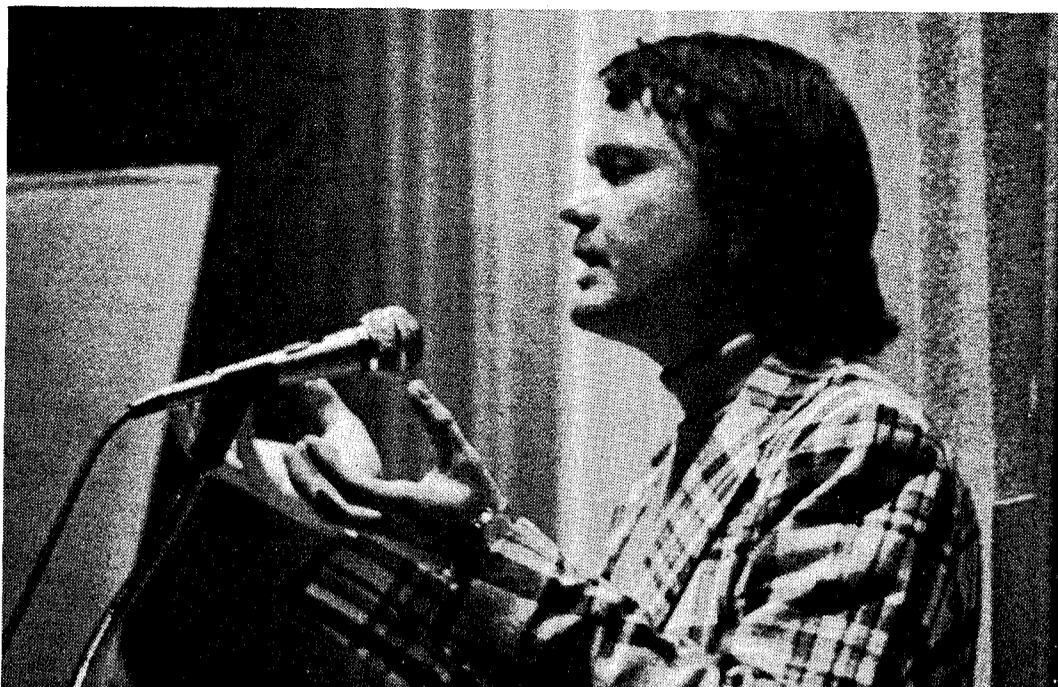
The Funeral Liturgy was concelebrated Tuesday in St. James Church, Orlando, for James L. Magee whose son is a priest of the Archdiocese of Miami, and whose daughter is a Sister of St. Joseph of St. Augustine.

Father Robert Magee, assistant pastor at St. Clement Church, Fort Lauderdale, was the principal celebrant of the Mass for his father who died after an illness of several months at the age of 70.

A native of Boston, Mass., Mr. Magee came with his

family to Orlando in 1937 where he was in the automotive supply business before his retirement.

He is also survived by his wife, Geraldine; four other sons including Edward, James, Jr.; Dennis and David, all of Orlando; and four daughters; Sister Mary David, S.S.J., St. Theresa School, Coral Gables; Mrs. Robert E. Miller, District Heights, Md.; Mrs. L.B. Michael, Orlando; and Mrs. Shirley Johnson, Winter Park. Burial was in Orlando.



Theologian John Meagher discusses Incarnation in keynote talk.

Catholic campus ministers convene, exchange ideas

More than 300 priests, Religious and lay people working in campus ministry in the Eastern United States convened in Miami this week to share new ideas and hear talks by nationally known church thinkers and authors.

The Catholic Campus Ministry Association, meeting at Barry College, held workshops on a broad spectrum of areas such as Campus Ministers View the Third World, Leaders in the Face of Change, Sexuality and Communication, Simple Celebrations of Liturgy, Peace and Justice and others.

NOTED SPEAKERS included Father Bryan Hehir, director of the Division of Justice and Peace of the U.S. Catholic Conference; Father Gregory Baum, professor of theology at St. Michael's

College, Toronto, and editor of The Ecumenist; Father Henri Nouwen, associate Professor of Theology at Yale; and John Meagher, director of the Institute of Christian Thought at St. Michael's College.

Meagher, in his keynote address on the Incarnation, said he felt that transformation of people was inhibited by the view of the Incarnation as a fixed event in history so unique that its effect was fixed in time. He said the ministry of Jesus has continuing pastoral implications today that should be considered in light of the need for continuing change and new ideas.

Applying theology to practical pastoral work, Meagher said later, "The way people think theologically has tremendous impact on the way they do their work."

For instance, one of the practical aspects of the campus ministry, he said, was the constantly changing student population with constantly changing needs at a time in their lives when they are

susceptible to influence. "If the campus minister doesn't pull back and reflect on his thinking from time to time, it can be harmful to his work and to the people he is helping," said Meagher.

HE GAVE the example of a campus minister confronted with a homosexual who comes to him for help. What does the campus minister do?

"At a caucus last night, ministry to the 'gay' was discussed. People had thoughts on the subject, there was a lot of talk," he said, but there was not much supporting theology. "There is much confusion on the whole subject of sexuality," necessitating more reflection on the whole subject.

On the question of abortion, Meagher said, "My own sympathies are with the Church's position, but I differ with how some people are going about pushing it." He said he feels many anti-abortion people are not sensitive enough to the real problems of those wanting abortions and thinks there

(Continued on page 17)

4 Parishes help needy in Collier

NAPLES—Monthly food collections to assist needy people on South Florida's west coast are now in progress in four parishes.

Parishioners of St. Ann and St. William Churches here are joined in the project by St. Peter parish, Sugar Loaf Key; and San Marco parish, Marco Island.

Distribution of the foodstuffs is conducted by the Collier County Catholic Service Bureau.

OFFICIAL

Archdiocese of Miami

The Chancery announces that upon nomination by the Reverend Teodoro Tamayo, O.P., Vicar Provincial of the Dominican Fathers in Dominican Republic, Archbishop Carroll has made the following appointment:

THE REVEREND EMILIANO DEL ALAMO, O.P. - to Assistant Pastor, St. Dominic Church, Miami, effective as of December 30, 1975.

Singles to hear pro-life talk

PLANTATION—Mrs. Barbara Kronk, past president of the Broward Right to Life Committee will be the guest speaker during a meeting of the Lauderdale Catholic Singles Club at 8 p.m., Sunday, Jan. 11, at St. Gregory parish hall.

The public is invited to attend the pro-life lecture.

THE VOICE

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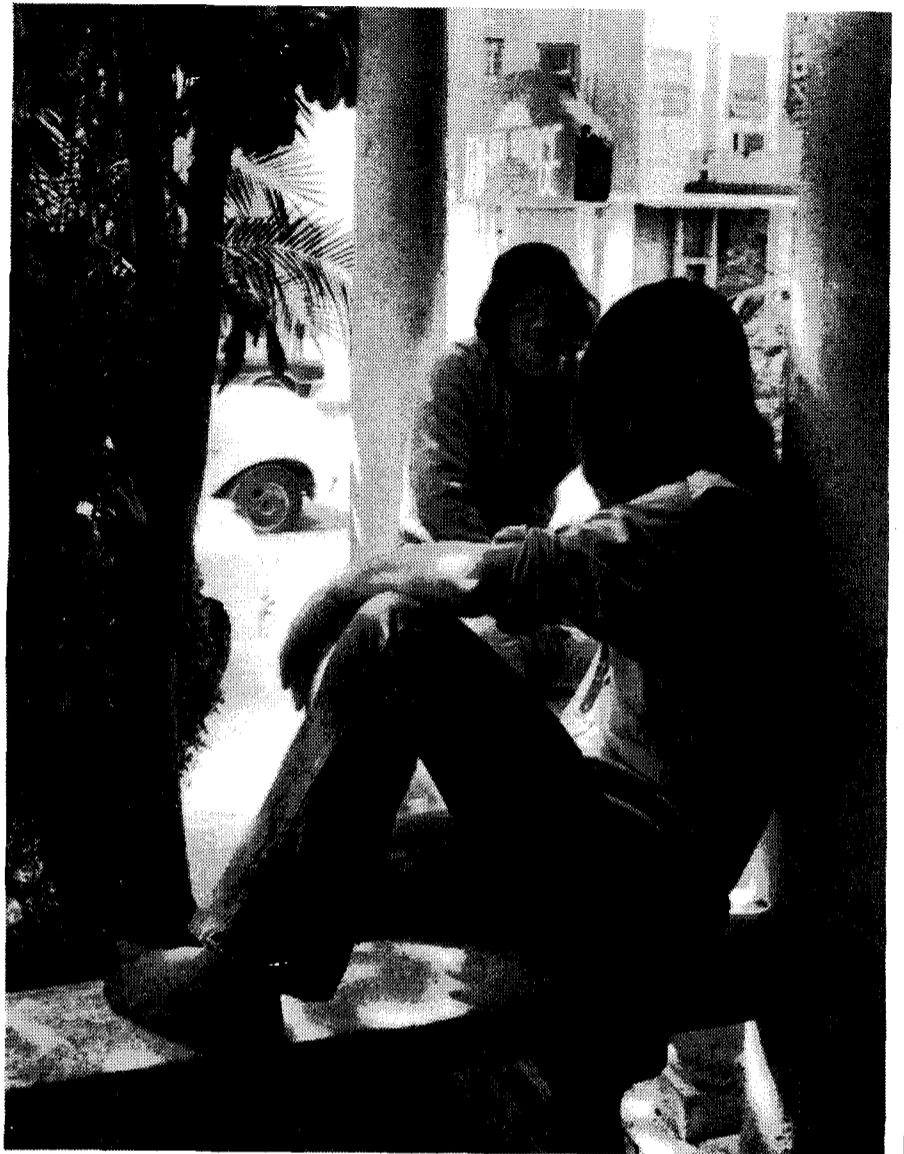
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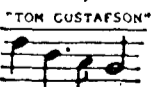
ArchBishop's Charities Drive

Channel 7's "Church and the World Today" this Sunday at 9 a.m. will deal with the work done at The Miami Bridge.

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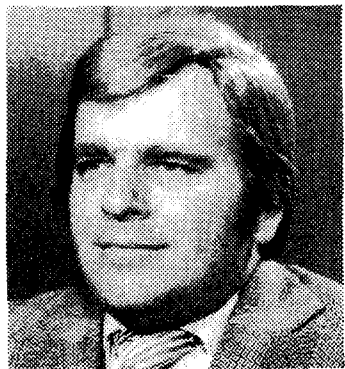
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Parade of Three Kings



Followed by giant-sized Three Wise Men (left), parade marshal U.S. Sen. Richard Stone and Archbishop Coleman F. Carroll's representative Father Jose Nickse led off the fourth annual Epiphany Parade down SW Eighth St. last Sunday. The parade, which celebrates the feast day on which children in Spanish-speaking countries receive gifts from the Three Wise Men, drew an estimated 300,000 Cubans, other Latins and Americans. Below, the joining of Cuban and American cultures is symbolized by two children dressed in clothing reminiscent of Cuban and American flags.



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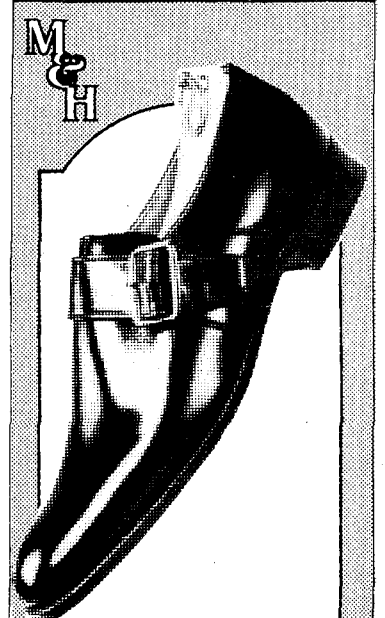
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Kick-off dinner for the 1976 ABCD attracted hundreds of Dade Countians to the Miami Springs Villas Tuesday evening where they heard Archbishop Coleman F. Carroll speak on the needs of the Archdiocese.

ABCD '76 under way

(Continued from page 5)

great.

"Only half the priests we have belong to this diocese and very few of the priests, up to this time are native Floridians," he said. "When I came here in 1958, I believe, there were only five priests who were native to the State of Florida. So we all have a lot to be thankful for especially for the priests who came to this country from Spain and from other countries—as a result of persecution—from Cuba and also from Ireland, in great numbers. They have taken care as best they possibly could, the influx of peoples into this southern part of the United States. That is why we have Catholics in such great numbers here today."

THE ARCHBISHOP also paid tribute to the Society of Jesus whose priests administered Florida's earliest parishes, emphasizing that they started from scratch and drawing a parallel between the need for priests in those early days and the need which exists today.

Terming the operation of the Archdiocesan seminaries in Miami and Boynton Beach as a "considerable expense which we are determined to continue," the Archbishop reminded his listeners that St. Vincent de Paul Major Seminary is the only major seminary between Key West and Baltimore.

"Thank God they have more students as of this date than they've had since the beginning," he said. "We've over 80 boys in the major seminary who will be returning to various parts of the diocese to do apostolic work and to teach. So we have every reason to be most grateful and most thankful."

THE DEDICATION of guest speakers at the dinner was also praised by the Archbishop. He referred to the continuing devotion of Dr. Ben Sheppard, Associate Director of the Archdiocesan Catholic Service Bureau, whom the Archbishop said "gave up his practice to work among the homeless, the unfortunate, the drug addicts, the alcoholics, the disadvantaged and the down and out man."

Other speakers to whom he referred were Msgr. John Nevins, rector, St. John Vianney Minor Seminary; Robert M. Brake, Miami attorney and pro-life leader, and Alberto Alejandre, local contractor; who serve as general chairmen of this year's ABCD; Msgr. John O'Dowd, V.F., and Cuban-born Father Jose P. Nickse, Archdiocesan Coordinators.

A film prepared especially for showing at the ABCD dinners was introduced by Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities.



Regional coordinator, Msgr. David Bushey, welcomed Mr. and Mrs. Frank Fitzsimmons.



Father Cyril Hudak, pastor, St. Catherine of Siena parish, talks with Mr. and Mrs. James Weigand.



Region I coordinator, Father Thomas Rynne welcomes Mrs. Mary Snyder.



Just a few of the many guests who attended the first of nine dinners for the ABCD throughout the South Florida area.



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Miami, Florida / THE VOICE / Friday, January 9, 1976 / Page 5

Of course you're different, you're Catholic

Because of the abortion issue, theologian John Meagher observed at a campus ministers conference in Miami this week, Catholics are identifiable as a minority again for the first time in many years.

That is probably a healthy thing because it reminds us that we are a particular group with a particular point of view. It is not good to be different simply for the sake of being different. But the Scriptures tell us that if we are Christian we will always be at odds with some forces in society because that's the way the world is—a battleground for positive and destructive forces.

Anti-life forces are one of the basic moral forces at play in today's world and are thriving in an atmosphere of easy living, personal gratification and in-

dividualism. All this leads to an actual value system which, in this scientific age, attempts to measure human values as though society were some large-scale agribusiness operation feeding and breeding hogs and cattle, aborting the imperfect and eliminating the aged and undesirables. If you can have a farm of well-bred, eugenically correct farm stock, why not society the same way? (This point of view is usually expounded by those who assume they fit that category.)

It sounds very logical and even compassionate.

The trouble with this attitude is that it demeans the whole human race by denying the inherent value of humanness that makes all of us, unlike hogs,

something special regardless of our age, mental ability or health. And when humans lose their sense of specialness, decay sets in, society collapses and later a new one with a fresh view rises.

Another example of the well-meaning logic of the times is the modern practice of many couples who live together before marriage in the belief that this will uncover problems and ensure a good marriage later. This sounds logical too, but unfortunately, even trying out a used car seldom heads off later problems.

The moment the couple take up the live-in residence they unwittingly are already saying "I'm not sure enough of you to make the total commitment;" they are reducing their relationship to one of practical

convenience and throwing out the structure of values inherent in institutionalized marriage that gives marriage its meaning and strengths that hold it together and make each partner special in the eyes of the other.

Other current trends could be pointed to, but the fact is the Catholic Church, more than any other institution, has maintained its set of human values in the face of secular trends that have swayed much of society's leaders and followers.

That is why it is a good thing that one's Catholicism sets him apart from the rest of society, in at least some areas.

Considering where society seems headed, if our faith didn't set us apart, the Faith would really be in trouble.



By Msgr. James J. Walsh

Holiness is alive and well in the world

make sacrifices before I could say 'yes' to God."

We find that same theme threaded in the lives of many others of various religions mentioned in the article. Activism seems to be the chief external characteristic of their lives. That is, a positive concern for the dying, the needy, the oppressed, the diseased, in all parts of the world.

But this is not a story of do-gooders who have all work and no prayer. In all the examples quoted, whether concerning Mother Teresa or other "living saints" who are Catholics, Protestants or Jews, the emphasis in their lives is on prayer and forgetfulness of self for the good of others.

MOTHER TERESA is well known, of course. But one of the more interesting aspects of this article was the stress on Protestant and Jewish saintly people who are dedicating their lives to the needy in the tradition of all the saints of history. Again this may surprise many, especially some of us Catholics who in the past narrowly believed we had "a corner on the Holy Spirit" and holiness was found only in the Catholic Church.

In Vatican II's decree on Ecumenism, this strong point was made: "...Catholics must joyfully acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives

of others who are bearing witness to Christ...Nor should we forget that whatever is wrought by the grace of the Holy Spirit in the lives of our separated brethren can contribute to our own edification."

Another telling point in this treatment of "living saints" is the paradox Christianity has always taught—in giving happiness to others you become happy. Religion founded on faith nurtured by prayer and self-denial leads to joy, not to gloom. The heroic men and women, whose back-breaking work is described, are joyful people. Their sacrifices of comfort, their familiarity with the stench of death, their meagre diet, their threadbare clothing lead not to depression, but to joy.

THE AUTHOR summed up these intangibles by quoting the great Bengali poet of Calcutta, Rabindranath Tagore, who wrote:

"I slept and dreamt
That life was joy.
I awoke and saw
That life was duty.
I acted and beheld
Duty was joy."

We need so much the inspiration and strength these saintly men and women give us. We need to see beyond our prosperity and comfort to the value of prayer and renunciation. As in every generation of history, we need the saints to lead us and to give us courage.

Perhaps the most im- pected message of the presence
pressive homily of the New and necessity of holiness in our
Year has been Time's unex- world today.

Does Bible say Jesus had any brothers?

(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. Some of my non-Catholic friends tell me that Jesus had brothers and sisters. They say that the New Testament mentions them a few times. Is this true, Father?

A. There are various places in the New Testament where reference is made to the relatives of Our Lord. "Is not this the carpenter, the son of Mary, the brother of James, Joseph, Jude and Simon? And are not also his sisters here with us?" (Mk 6:3).

In all languages the words **brother** and **sister** are used in

What is your question ?

the strict sense of blood relatives as well as in the broader sense of some one or ones united in a religious or common bond. The same is true of Sacred Scriptures.

Our Lord himself used the terms in reference to those who are united to Him through the fulfillment of the will of God (Mt 12:46-50). Paul and his group greeted "the brethren," that is, the Christians, at Ptolemais (Acts 21:7).

From the cross Jesus charged John, the beloved apostle, with the care of His Mother, which would have been a strange action if she had other sons.

The Church from its earliest days taught that Mary was always a virgin. In view of this, then, there can be no doubt that Mary did not have any other children. Therefore, the "brothers and sisters" mentioned in the New Testament cannot be blood brothers and sisters of Christ.

Actually, the good news that Our Lord brings is that in Him all men are called to share in the fraternal love of the family of man. We are his brothers and sisters.

Remember, "when you did it to the least of my brethren..."

Every now and then the Catholic press has to cross swords with Time Magazine over an issue. That is to be expected when viewpoints differ radically on vital matters. However, at the moment Time deserves an accolade for its reverent and scholarly treatment of Mother Teresa of Calcutta in its Dec. 29 issue. And while Mother Teresa was featured on Time's cover, a unique marvel in itself, holy men and women in other religions were brought into the light, so that the over-all impression was that a great deal of holiness is abroad in this sad, confused world.

This has to come as a surprise to most. We are fed a heavy diet of violence in cities and towns, of corruption in the highest places, of hatred among nations, of vengeance among groups of people who should be brothers. We become so saturated with this overwhelming reality of evil we may fail to see the enormous good resulting from the direction and strength of the Holy Spirit.

TIME'S in-depth study of this phenomenon concentrates on the transforming power flowing from prayer and self-denial. Mother Teresa is quoted as saying: "To keep a lamp burning, we have to keep putting oil in it...I had to struggle, I had to pray, I had to

Parish Pacesetters

He's a 40-hour a week man in his parish

Our Lady of Perpetual Help



Theodore Ellinghaus

By MARJORIE L.
FILLYAW
Local News Editor

A background in mathematics and a devotion to God and His church have made Theodore Ellinghaus an indispensable volunteer in Our Lady of Perpetual Help parish, Opa Locka.

A native of Brooklyn, N.Y., who retired to South

Florida and Miami with his wife Elizabeth in 1966, Ellinghaus taught mathematics for 35 years in Catholic schools of Brooklyn, Philadelphia, and Cincinnati. While at St. Francis Preparatory School in Brooklyn for a period of 28 years, he edited eight books on Math which were used for teaching in both Catholic and

public schools.

A Bachelor of Science degree in Math earned at the University of Dayton; and an M.S. Degree in Education awarded him at Columbia University N.Y. make him well qualified to serve today in a volunteer capacity as finance officer of Our Lady of Perpetual Help School.

WITH MOST Church-related schools experiencing financial difficulties, Ellinghaus agrees that the job "is no picnic" but adds that "We don't have to be subsidized by the parish."

He also finds time, in addition to helping with office work in the parish rectory, to serve as secretary of the parish St. Vicent de Paul Conference bringing to the position more than 20 years of experience gleaned while president of the conference in his Brooklyn parish. He also serves as a commentator

during the 8 a.m. Masses on weekdays and at the 7 a.m. Mass on Sunday and each morning prepares the church altar for the celebration of Mass.

ALL IN ALL Ellinghaus estimates that he devotes about 40 hours of volunteer time every week to the Opa Locka parish administered by the Redemptorist Fathers of which his brother is a member. Father Gerald Ellinghaus, C.S.S.R. is the superintendent of Mission High School in Boston. Another member of the family in religion is Ellinghaus' sister, Sister M. Dorinda, S.S.N.D., who is registrar at Notre Dame Institute in Maryland.

Since he first became active in the parish, Ellinghaus has been a member of the Parish Council and in addition for six years was parish chairman for the Arch-

Bishop's Charities Drive. He also was a member of the parish fund-raising committee for three years and served on the committee for the parish festival, now discontinued, for five years. Some of the work that he does, which he considers very important, is as a member of the parish maintenance and improvement board.

MARRIED 42 YEARS, Elizabeth and Theodore Ellinghaus are the parents of two sons and a daughter, all of whom reside in Richmond Hill, Long Island, N.Y. He also has three step-children.

For the past 60 days, Mrs. Ellinghaus has been hospitalized for pulmonary edema and a heart condition. However since she shares her husband's devotion to their faith her illness has not interfered in any way with his volunteer duties.

P-T Diocese officials named by Bp. Gracida

PENSACOLA — Several top administrative appointments and establishment of a clergy council have been announced for the new Pensacola-Tallahassee Diocese by Bishop Rene H. Gracida, former auxiliary bishop of Miami.

Msgr. James Gallagher of Pensacola and Msgr. Terrell Solana of Tallahassee have been named Vicars General effective Jan. 1. Father George Sindik of Pensacola has been named chancellor, and Father William Kerr of Tallahassee has been named co-chancellor. All will also retain their present assignments.

Msgr. Gallagher, a native of Ireland, has served in the diocese since 1945. He is pastor of St. John the Evangelist parish in Warrington, a suburb of Pensacola.

A NATIVE of St. Augustine, Msgr. Solana, pastor of Blessed Sacrament parish in Tallahassee, has served in the diocese since his ordination in 1959.

Father Sindik, pastor of St. Paul parish, Pensacola, was ordained in his home town of Mobile in 1959. He has served in the area now included in the Diocese of Pensacola-Tallahassee since 1968.

Rector of St. Thomas More Co-Cathedral in Tallahassee, Father Kerr was ordained in 1966 in Missouri, where he served until coming to Florida in 1971.

BISHOP GRACIDA announced a meeting of all

priests in the diocese on Dec. 17 in Panama City. This was the first of a series of monthly meetings to be known as the Council of the Clergy of the Diocese of Pensacola-Tallahassee. In establishing the council, he pointed to the request by the Holy See that each diocese establish a viable, closer collaboration between the clergy and Church as a means to achieve greater shared responsibility.

"Most dioceses, which have a greater number of priests, form a senate of elected representatives, he said. "In view of the fact that our priests total 73 in the diocese, it seemed desirable to establish a structure which would enable collaboration between the Bishop and all the priests. We are in the process of setting up standing committees on the council," he said.

Included among other appointments announced earlier by Bishop Gracida were two people with whom he worked closely in the Archdiocese of Miami. Mary Mooney, his secretary in Miami, was named diocesan promoter of the Legion of Mary; and Sister Arlene Jekielek, I.H.M., a member of the Miami CCD staff and of the typing pool which aided him in Miami, was named secretary to the Bishop.

It was also announced that the chancery of the new diocese is located at 1804 N. Davis St., Pensacola, formerly the rectory for St. Anthony parish.



Ready for the influx

The National Shrine of the Immaculate Conception stands ready for the expected flood of visitors who will visit and worship there during the bicentennial year of 1976. About 750,000 people passed through the massive structure's doors during the Holy Year just ended, and even more are expected during the coming year. The shrine is the largest Catholic church in America, and the seventh largest in the world.

Religious sociologist to speak

One of the nation's leading religious sociologists, will conduct two seminars and lecture next week at Florida International University, SW Eighth St. and 107 Ave.

Peter L. Berger, professor of sociology at Rutgers University and author of 12 books, will conduct a seminar

on "Religion and Modern Consciousness" at 2 p.m., Tuesday, Jan. 13 at Room 213 at University House on the FIU campus. Later that day he will lecture at 8:30 p.m. in Room 140 on the "Modernization of Time."

On Wednesday, Jan. 14, another seminar is slated to

begin at 2 p.m. in Room 213 of University House. The topic will be "Sociology of Knowledge and Modernization."

One of the founding editors of World View magazine, Berger is a past president of the Society for Scientific Study of Religions.



Conferring the Sacrament of Holy Orders on Father Pedro Manuel Lleo during ceremonies at St. Timothy Church is Bishop Rene H. Gracida of Pensacola-Tallahassee.

Father Lleo ordained by Bp. Gracida in Miami

Father Pedro Manuel Lleo was ordained to the priesthood for the Piarist Fathers during rites of ordination last Saturday in St. Timothy Church.

Bishop Rene H. Gracida of Pensacola-Tallahassee conferred the Sacrament of Holy Orders on the Cuban born youth whose religious order staffs the boys division of Cardinal Gibbons High School, Fort Lauderdale.

Concelebrating the Mass with Bishop Gracida and the newly ordained were Father Michael Gigante, O.M.I., pastor, St. Timothy; and Father Modesto Galofre, Sch.P., assistant pastor, St. John Bosco

Church.

Prior to coming to Miami in 1962 Father Lleo studied in schools staffed in Cuba by his order and was graduated from Immaculata-LaSalle High School, Miami, in 1963. He entered the novitiate of the Piarist Fathers in Buffalo, N.Y. in 1965 and later studied at the center of the order in Washington, D.C. He was awarded a Bachelor of Arts degree at Catholic University, Washington, D.C. where he majored in French.

Father Lleo has been assigned to the faculty of St. Bernard High School, Playa del Rey.

Father Maguire, served in S. Fla. 15 years, dies

After serving for 15 years in South Florida at Our Lady of Florida Retreat House, Father Theophane Maguire, C.P., died of heart failure in Brighton, Mass., on Dec. 23.

The 77-year-old Passionist priest, who was the first of his community to arrive in Florida in 1960 to plan the North Palm Beach retreat house, had been transferred to the infirmary for sick and elderly Passionists in Massachusetts at the beginning of December because of increasingly poor health.

Ordained in 1923, Father Maguire was one of the first Passionist volunteers to go to China in 1924. He lived in primitive Hunan Province and wrote a book, "Hunan Harvest," about his experiences there.

Upon his return from

China, he became editor of "Sign" Magazine, the national publication of the Passionist order. Later he was appointed retreat director of St. Paul's Retreat House in Pittsburgh; and when the decision was made to establish a retreat house in Florida, Father Maguire was the first Passionist priest to arrive in Lake Park, where the community lived until Our Lady of Florida Retreat House was completed in 1962.

Father Maguire celebrated his Golden Jubilee as a priest in 1973, a few days after which he suffered a heart attack from which he never fully recovered.

The Mass of the Resurrection was celebrated for Father Maguire in St. Michael's Monastery, Union City, N.J., Dec. 27. Principal

Celebrant was Very Rev. Flavian Dougherty, C.P., Provincial of the Eastern Province of the Passionists. Father Maguire was buried in the monastic cemetery in Union City.

Reds assume power

JERUSALEM—(NC)—A new municipal government controlled by communists takes office in Nazareth in January after elections in which Tawfik Zayyad, the communist mayor-elect, won 65 percent of the vote. The sweeping victory of the Democratic Front Party—as the communists-controlled ticket was designated—has raised eyebrows in Israel, but Zayyad is taking a moderate stance toward the Israeli government.

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"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

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IN THE FOOTSTEPS OF JEREMIAH

know
your
faith

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

The exiles in Babylon were in a most unhappy situation, obviously, and their expressions of contrition, their pleas for forgiveness and restoration took the form of psalms which were incorporated into the Old Testament.

BUT WHAT of the handful of unfortunates who had been left behind in Jerusalem? In many ways, their position was even more pathetic. Poor, disorganized, lacking effective leadership, they had to take out a scanty existence under the watchful eye of a Babylonian military governor. Day after day they awoke to gaze dismally at their devastated capital. Where the gleaming temple had once stood there was now a heap of dirty gray ashes. The stout walls of the city, which had proudly withstood so many hostile attacks, had been battered into formless piles of stone. At least their compatriots in Babylon were spared this ugly sight. It was enough to break a man's heart.

They, like the Jews in exile, could not keep their heartbreak locked in their breasts. Many a tear fell on the ashes of the city, and many a cry broke from their constricted throats. Not all these cries were inarticulate. They were given form and expression in a book called the Lamentations. Just five short chapters, it is one of the smallest books of the Bible. But its touching beauty makes it one of the most poignant expressions of human sorrow ever to be penned.

The general tone, the vocabulary, the imagery of these poems all are strongly reminiscent of the sermons of Jeremiah, and he did remain in Jerusalem for a while after its sack by the Babylonians. It was probably such considerations which led to the popular attribution of Lamentations to the great prophet. But there are other factors which make such an attribution quite unlikely. There is no need to go into them here. Suffice it to say that, in the opinion of most scholars today, the poems were composed in Jerusalem after Jeremiah's departure. They were unquestionably spontaneous, sincere expressions of grief and sorrow, but there is an artistry about them which indicates that they were written with a definite and serious purpose.

PRIMARILY, they were intended for use on the sad anniversaries of the fall of the city. The ceremonies were probably not unlike the practice of those Jews who, in



"Primarily they were intended for use on the sad anniversaries of the fall of the city. The ceremonies were probably not unlike the practices of those Jews, who in modern times, visited the Wailing Wall of Jerusalem to bemoan the fate of their ancient capital." From article by Father John Castelot. The Passover attracts a large number of pilgrims to the Western Wall (Wailing Wall) of what was the temple in the Old City of Jerusalem.

modern times, visited the Wailing Wall of Jerusalem to bemoan the fate of their ancient capital. But their use was not restricted to the official anniversaries. They were intended for constant, personal use. They were so beautifully adapted to keeping alive in the hearts of the Jews a realization of what their infidelity to Yahweh had brought upon their own heads! One could hardly read them without examining his conscience as to his own personal responsibility for the catastrophe. Such examination and the resultant contrition were very necessary under the circumstances.

In the meanwhile and in succeeding years God's scattered people had a hard time keeping faithful to His will. Their remarkable fidelity to the Law under often trying circumstances was admirable. But the temptation to grow lax, to compromise, was ever present, and many succumbed to it.

Much of the literature of this period was written to counteract the attractions of the pagan civilizations in which they lived, to extol the glories of their national heritage, to remind fellow Jews of the vast superiority of the true religion over the idolatrous worship of the heathens. One such work was the Book of Baruch. Baruch had been the secretary of Jeremiah, the great prophet who played such a vital role in the life of the people just before and for a little while after the fall of Jerusalem.

The unknown writer of this

strange little book attributed it to him—and, in a way, to Jeremiah—to invest it with greater authority. This was a common literary procedure during this period. In fact, the book is quite Jeremian in tone and teaching: Its author must have studied the sermons of the prophet very devoutly. Because of this literary attribution and because of its tone and teaching, the book is generally attached to the prophecy of Jeremiah in our editions of the Bible.

I CALLED BARUCH a strange little book, and it is strange in many ways. While purporting to be the work of Jeremiah's secretary, who very likely perished with his master in Egypt shortly after the fall of Jerusalem, its general background is Babylonia, and it makes references to people and situations of a much later era, as late as the third or second century. It is strange, too, because, short as it is, it contains an amazing variety of literary forms: narrative, letters, prayers of contrition and of hope, wisdom writing, prophecy, and a dissertation attacking idolatry.

Strange though it may be, it is a beautiful little book. The "act of contrition" (1:15-3:8) and the polemic against idolatry (ch. 6), often called the letter of Jeremiah, are especially worth reading. Not the least contribution of this book is the valuable picture it gives of the lives, the attitudes, the hopes, the dreams of non-Palestinian Jews, about whom the Bible has otherwise very little to say.

And its clear echo of the spirit and teaching of Jeremiah gives touching testimony to the far-reaching influence of that noble and tragic man of God.

DISCUSSION POINTS AND QUESTIONS

1. Read and reflect upon the Book of Lamentations.
2. Read and reflect upon the Book of Baruch.
3. What can we learn from the Book of Lamentations?
4. Discuss the temptations present in today's world that encourage us to become lax with regard to practicing our religion.
5. Select some five or six pages from the Book of Psalms to read.
6. What can we learn from David about how to pray? Discuss.
7. Why is joy an integral part of religion? Discuss.
8. Discuss despair versus hope.
9. Do you believe that hope and faith can result in something positive when only adversity is evident? Discuss.
10. Do you feel that you have meaningful liturgies in your parish? If not, discuss with your parish liturgy committee the possibility of finding an issue of high sensitivity with a view to planning a liturgy.

"All true and permanent reform has in the last resort originated in sanctity, from men who were inflamed with the love of God and their neighbor, who by their great generosity in answering every appeal from God...have enlightened and renewed the times in which they lived."—Pope Pius XI, "Mit Brennender Sorge," March 1937.

★★★

"Justice—Truth is its handmaid, freedom is its child, peace is its companion, safety walks in its steps, victory follows in its train; it is the brightest emanation from the gospel; it is the attribute of God."—Sydney Smith, "Lady Holland: Memoir," 1855.

King David and King Solomon
 Led merry, merry lives
 With many, many lady friends
 And many, many wives
 But when old age crept over them
 With many, many qualms
 King Solomon wrote the Proverbs
 And King David wrote the Psalms.

James B. Taylor

Poet Laureate

By REV. ALFRED
 MCBRIDE, O. PRAEM

Normally we don't think of a soldier writing Church poetry but that is exactly what the warrior, King David, did so well. His book of psalms remains to this day the world's most treasured collection of religious poetry and prayer.

DAVID WAS that magic leader who seemed to succeed at everything he tried. He fought wars with the cleverness of Napoleon, tended sheep with the patience of a Basque, gave love with the passion of a Romeo, and ruled with the shrewdness of a Caesar. No leader in Israel's history could awaken a greater sentimental flame in the heart than he.

When he received his call to leadership, he faced three critical problems. First, he needed to ease out his potential rival for the throne from the family of Saul, the previous monarch. Second, he saw the necessity of establishing a new capital city for Israel. Thirdly, he understood that Israel must have a central shrine to symbolize their religious fervor.

David's problem with his potential rival was conveniently solved by a political assassination. Though he benefitted from the plot, he has no part in its execution, and in fact, sentenced the assassins to death for sacrilegiously slaying an anointed member of a royal family.

David determined that Jerusalem should be the capital city of Israel. The city was situated on a mountain and practically impossible to capture. It was occupied and fortified by a tribe of Jebusites. They were so confident that no one could touch them that they claimed they used the blind and the lame to guard the walls.

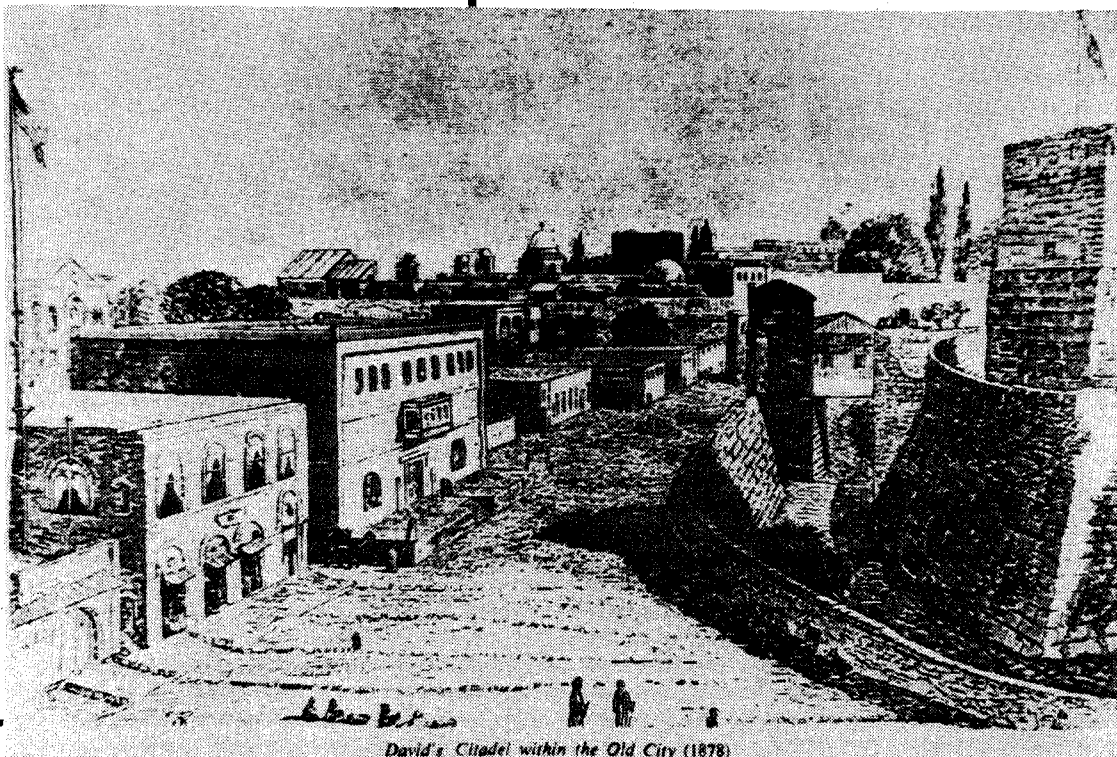
David's intelligence agents discovered that the city's water supply came from a tunnel deep within the mountain. David calculated that this was the fatal weakness of the defenders. He dispatched his soldiers into the tunnel and up the water shaft and thus captured the city from "the blind and the lame." Thus David made Jerusalem one of the central holy cities of history.

His third problem was to create a religious center. When the Jews were a nomadic tribe they carried the Ark with them as a portable shrine. Now they were a

settled people and David felt they should have a temple to house the Ark. His first step was to bring the Ark to Jerusalem and place it in a temporary shrine. The biblical story of the procession of the Ark to the Holy City is best remembered by David's ecstatic dancing, almost like Zorba, the Greek. Zorba celebrated human love but David celebrated the divine love for his people. We are not accustomed to religious dancing but for biblical people this was an accepted form of religious expression. Thus David achieved his goals. He wore the crown. He founded a capital city and established a religious center for the people. His son, Solomon, would build the temple.

OUT OF ALL these experiences David composed the magnificent book of Psalms to praise the Lord. In those glorious words he gives us mountains that dance, seas that howl like whales, clouds that pull God's chariot, lighting as candles for God's altar, and hearts that swell with boundless gratitude for the Lord. This poet laureate learned how to pray and remains to this day a supreme teacher of prayer for all believers.

"Thus David achieved his goals. He wore the crown. He founded a capital city and established a religious center for the people." From article by Father Alfred McBride. David's tower in the Old City of Jerusalem, shown in this 19th century sketch, is a symbol of his authority and achievement.



David's Citadel within the Old City (1878)

By ANGELA M. SCHREIBER

Moving to a new city a year after my marriage was an exciting happening for me. We were, I thought, a real family with our six-week-old baby boy. What kinds of people, I wondered, would we meet?

WE HAD RENTED a small apartment located on the outskirts of town. It was summer, an ideal time to take the baby out in his carriage, a time for getting acquainted with neighbors. The second day while hanging out my wash, I met my downstairs neighbor. She had a new baby boy too. Craig was a month younger to the day than Tommy. Marilyn immediately suggested that I bring Tommy down and join her.

Craig was adorable with his brown ringlets and delicate features. My little Tommy was blond and chubby. As we admired our babies, a shadow crossed Marilyn's face. She said, "I have a doctor's appointment for Craig this evening. The pediatrician at the hospital said we could wait until he is a month old for a checkup, but I have a feeling it should be done now."

"He looks fine to me, Marilyn," I replied. "But that brings up something else. Tommy seems to have a slight cold and I have no idea where to take him. Perhaps we could make an appointment with your doctor."

She called her doctor and he suggested that we both come that evening.

Dr. Reeves had a small, informal office. Since we were the first to arrive, we went in together. He weighed the babies and went through the regular examination procedure. Tommy did have a slight cold so he gave me a prescription. Then he lifted Craig up again and listened to his heart. His face was grave. Marilyn interrupted "There's something wrong, isn't there, Dr. Reeves?"

"It could be nothing. But I want to see him in a couple of weeks. In the meantime, keep his head elevated. There is a valve in the heart that sometimes takes a while to close."

Marilyn sat there, quite still. Involuntary tears streamed down her face, and she said quietly, "He's a blue baby, isn't he?"

"Marilyn, I know you're a fine nurse, but don't jump to conclusions. It's too soon to tell. The valve still has time to close."

"No. I knew it when they brought him to me the first time in the hospital. But they insisted he was alright."

MARILYN'S FEARS were confirmed two weeks later at Johns Hopkins Hospital. Added to the heart problem was a congenital liver condition. It seemed that the son this young couple has wanted so much was not destined to live. But as Dr. Reeves had said, Marilyn was a fine nurse. Nevertheless, even after three major operations, it was not possible to correct the heart malformation.

During the seven years that we were

neighbors, we shared fears. But most of a acceptance of life as it we love. We saw this yo and learn to laugh ag were born in the follow children.

Their youngest so when a telephone call s Baltimore hospital. He had had an accident. concrete pit. He hung for several months. M:

By REV. JOSEPH CHAMPLIN

Persons who live Fall River area these scan the daily newspa watch the late night ne special interest an siderable anxiety. Th for the latest info about life in Portugal: more violence. H government stabilized the country become munistic?

SUCH CONCERN from the fact that t tion—southeastern chusetts—contains highest proportion c tuguese people in the States. Naturally th dividuals wonder abo ancestral homes and when they hear acco armed conflict, ec hardships and over certainty.

Whoever organiz Fall River diocese's O celebration commen

DAVID

Why me, Lord?

heavier and one that she had to carry alone. John's recovery was painfully slow. He had suffered a cerebral hemorrhage. The question of the possibility of brain damage was not answered for many months. Fortunately, John recovered to the point where he could walk with a cane, his thought processes were intact, but his vision was affected. It was several years before he could work again. He could never go back to carpentry so this meant that he had to learn something new.

During this long period, somebody had to earn money. Marilyn went to work in a factory. She had enough nursing to do at home. She knew that a hospital atmosphere would do her morale no good.

Naturally, Marilyn had periods when she thought she could not go on. John had a perpetual headache and subsequent periods of depression. Little Craig's medical problems resulted in periodic heart attacks. But she knew that life could not cease for any of them. She prayed and others prayed for them. They learned to laugh a second time. Craig is 25 years old now. He is frail but determined to live his life to its fullest. John, with Marilyn's help, learned to accept his headache as a part of his life. He has become a successful businessman with a zest for living.

But more than a few times, John and Marilyn felt that God surely had abandoned them. One cannot help but ask: "Why me, Lord? I know of nothing terrible that I have done." In words little different, a prophet of long ago cried out, "Why...should you forget us, abandon us so long a time?...give us anew such days as we had of old. For now you have indeed rejected us...(Lam 5:19, 22).

AN ANSWER is never completely clear. Why some people breeze through life with minimal problems and others, through no fault of their own, are plagued with trials is still a mystery. But as I remember Marilyn and John, their predominant quality was hope and faith.

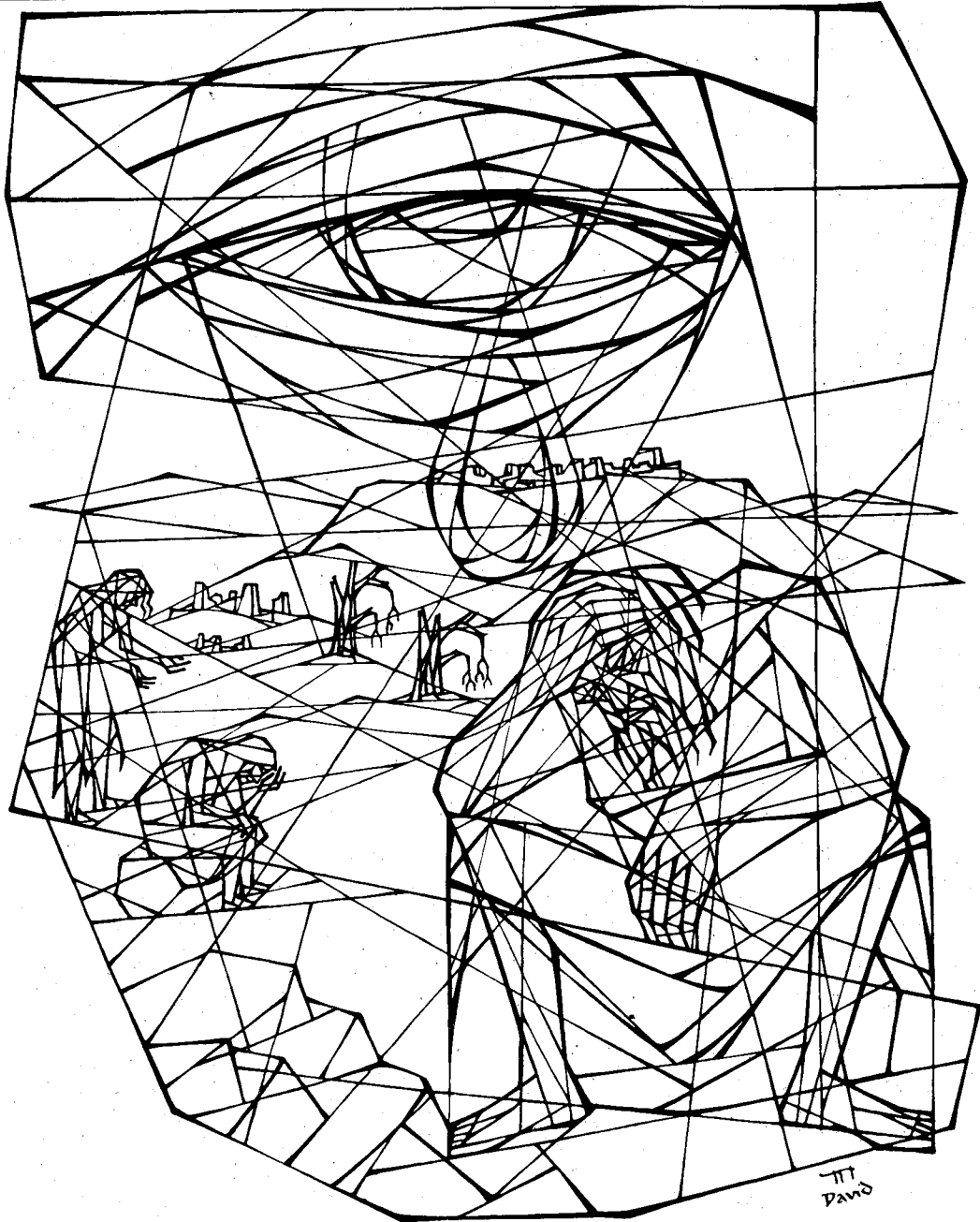
Their living witness has given me strength in times of stress. Their lives argue against despair. From them, I learned there is always hope when all seems to be lost. That's such a simple statement, yet the pages of Scripture are permeated with it from beginning to end.

"The favors of the Lord are not exhausted, his mercies are not spent; They are renewed each morning, so great is his faithfulness. My portion is the Lord, says my soul; therefore will I hope in him."

(Lam 3:22, 24)

ured their hopes and their of all, we witnessed their is it comes to us and those is young couple embrace life again. Two more children following four years—healthy t son was four months old all summoned Marilyn to a . Her husband, a carpenter, nt. John had fallen into a ung between life and death . Marilyn's cross was even

know your faith



"The books of Baruch and Lamentations mourned the destruction of Jerusalem and the sad condition of God's chosen; but they also summoned the Jews to have courage, to hope for a better future, to pray for the downtrodden, and to work for a kingdom of peace and justice." From article by Father Joseph Champlin. A dizzying sadness seems to befall the chosen people as they mourn outside their holy city in this sketch by Ismar David.

A rally for peace and justice

EPH M. LIN live in the these days vspaper and at news with and con- They look information gal: Is there ilized? Will come com- ERN stems at this sec- Mass- gains the n of Por- the United those in- about their and worry accounts of economic overall un- ganized the 's Oct. 13th memorating

the 58th anniversary of Our Lady's final appearance to the little children at Fatima, Portugal, must have astutely sensed the local populace's strong inner feelings. Some 30,000 do not turn out for a procession, public rosary and concelebrated Mass unless those events uniquely relate to their present experiences. That is how many participated in the Fall River rally for peace and justice. They came in nearly 100 buses from near and distant parishes of the diocese, assembled (20,000 of them) around the Cathedral, then marched through the streets with candle in one hand, rosary in the other, to Kennedy park where half that number awaited them. Volunteers from Espiritu Santo parish had constructed an altar near home plate with the huge crowd gathering around the basepaths and overflowing into the outfield

of this public recreation area. A hundred-voice choir inspired and encouraged early arrivals as they listened to and sang Marian hymns. One local pastor led that throng in a recitation of the rosary when the processing worshipers started to file into the park. At 7:30 Bishop Daniel Cronin, supported by 60 priests, began the concelebrated Mass. He preached the homily and sounded in some way like those who spoke after the spirit of Jeremiah to the similarly anxious Jewish people of Old Testament times. The books of Baruch and Lamentations mourned the destruction of Jerusalem and the sad condition of God's chosen; but they also summoned the Jews to have courage, to hope for a better future, to pray for the downtrodden, and to work for a Kingdom of justice and peace.

Bishop Cronin in parallel fashion told the congregation: "Our thoughts this evening go quickly to those of our brothers throughout the world who do not enjoy peace, to those whose hearts are not tranquil because of anxiety about their needs, to those whose countries are in political, civil or military disorder. "We, here in this diocese, where so many of our community have ties of blood and faith with our brothers and sisters in Portugal, look with fear and anxiety on the political events in that beloved nation. We know how the Portuguese people want to be free and want to elect by themselves the form of free government that will allow them to live their lives in security and liberty, free to follow their religious convictions according to the age-old religion of their ancestors in the land where the tradition

of their Roman Catholic Faith is so strong. "They see a threat from Communism and they do not want a communistic form of government. We support them in their moment of fear and in their legitimate desires by our prayerful gathering this evening and we raise our voices in unison to beg the intercession of Our Lady of Fatima, that she will obtain special protection from her Divine Son for that beloved land of Portugal which she herself blessed at Fatima." Parish priests walked in procession beside their people and carried ciboria with unconsecrated hosts for the Eucharist. Each vessel was properly marked for easy identification at Communion time and persons from a given parish stood in the same section. This procedure provided ample hosts for the mammoth community and enabled priests to com-

municate their own parishioners. Dr. William G. McGready of the National Opinion Research Center in Chicago, reporting recently on a survey which investigated the reasons behind a great decline in Mass attendance throughout the U.S. from 1963 to 1974, suggested that to attract people the liturgy must closely relate to vital experiences of Catholics. It needs, in his view, to touch sensitive areas, to offer guidance and support in matters which are of great concern for many persons. THE OVER-WHELMING response to this peace pilgrimage in Fall River indicates that liturgy did zero in on an issue of high sensitivity; did supply light and strength for thousands of troubled Portuguese-Americans, their concerned friends and fellow Christians.

THE GOSPEL TRUTH

One Faith, One Lord, One Baptism

BAPTISM OF THE LORD
Sunday Jan. 11, 1976
Reading I, Is. 42:1-4, 6-7
Reading II, Acts 10: 34-38
Gospel, Mk. 1: 6-11



Father
Kreitner

By FATHER JAMES KREITNER
St. Mary Cathedral

"Here is My servant. I uphold my chosen One with whom I am pleased."

In this verse from the Book of Isaia, the prophet appears to anticipate the mind of God revealing Himself at the Baptism of Jesus: "This is My beloved Son on whom my favor rests." Such an important moment in the life of Christ becomes also an important moment in our own lives when we receive the "favor of God" at our Baptism into the Christian Community. However that moment in our lives achieves importance not only because of a gift bestowed on us at an early time in our life; like in Christ, that moment symbolizes the beginning of a lifetime as Servants of God and Ministers of the community. And so we are baptized into a mission of servanthood through which we seek to become worthy of God's favor.

In the Second Reading today, St. Peter bears witness to the mission of Jesus who "brings good news, doing good works, and healing the evils of His time." It was of special significance to Peter that this ministry of Christ was occurring all over Judea, Nazareth, and Galilee. Thus the

dimensions of Christ's mission were not limited to one place, to one Temple, or to one community; rather, His was a mission of goodness, justice and healing for all peoples. The Kingdom of God is everywhere, for all time and for all nations. Peter emphasizes that there can be no limits to the good works of the Kingdom.

Today we continue to face all the same painful difficulties of the world, the suffering, the hunger, the injustice, the prejudice, the cruelties which mankind still inflicts upon itself. We must face up to them to the point of being upset and disturbed. But we are not finally discouraged, for Isaia assures us that justice will come through the goodness of God. However, justice must come also from our hands, just as good works and healing must come through our ministry. For were we not baptized into one faith and one Lord? Do we not then share the same ministry? Are we not, as Isaia proclaims, the Chosen Servants of God who are to bring forth justice to the world, who are to be a light to the nations?

"Receive the Light of Christ. This light is entrusted to you to be kept burning brightly...walk always as a child of the Light." (The Rite of Baptism). The Baptism of Jesus marked the commencement of His mission in the world; involved in the problems and evils of His time He was to bring the healing Light of His Father's love. And what of us? Do we not more often seek to escape the world and avoid all of its disturbing problems? There is nothing further from the truth than for a Christian to say: "That is not my problem; I can't afford to get involved; I haven't the time; or, I'm of no use for anything." These attitudes betray our Baptismal promises and contradict the spirit of God's Kingdom. They are attitudes which should be unknown to the real Christian.

Are we truly a "light to the nations" or are we simply adding to the world's darkness? On this Feast of the Baptism of Jesus, we can readily observe that there is still much healing and justice to be accomplished, and we are the Chosen Ones for this task. Today the Gospel invites us to make a new beginning, to renew our Baptismal promises, to rededicate ourselves to our mission, and to rekindle the true Light of the world. For we are God's beloved on whom His favor rests.

Prayer of the Faithful

THE BAPTISM OF THE LORD January 11, 1976

Celebrant: Father, the waters of Baptism have given us a right to be called Your sons and daughters. We pray that we might live in a manner that is worthy of that calling.

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

LECTOR: For courage, that we may always strive to place the word of God at the very heart of our lives, we pray:

People: Lord, hear us.

LECTOR: For wisdom, that we may be good leaders and good parents by helping others to come closer to their God, we pray:

People: Lord, hear us.

LECTOR: For peace, that world leaders may soon resolve the conflicts that beset Northern Ireland, Angola and Lebanon, we pray:

People: Lord, hear us.

LECTOR: For kindness, that we might make the effort to reach out and touch the lives of others and bring them our love, we pray:

People: Lord, hear us.

LECTOR: For truth, that we may always seek to build relationships on integrity and trust, we pray:

People: Lord, hear us.

LECTOR: For calmness, that we may learn to take things in stride and not get upset over small, petty things, we pray:

People: Lord, hear us.

Celebrant: Father, we thank You for making us part of Your family in Baptism. Help us to be strong, and always to announce the good news of salvation by word and deed. This is our prayer in the name of Jesus.

People: Amen.

We must walk that extra mile

By JOE BREIG

The United States must leave no stone unturned in the search for peace. We must be willing to walk the extra mile. But this does not mean that we should become a nation of pollyannas or ostriches.

We were right, I think, to sign the Helsinki pact. But we would be fools if we were to imagine that such documents mean the determination to destroy all religion, to wrest the world from its Creator, and to rule humankind by usurping God's place.

THE SOVIET bosses change tactics according to circumstances, but to date they have not changed their ultimate goal and their grand strategy. They still suffer from the messianic complex of supposing that they should dominate the earth and all its people, and that anyone who stands in their way must sooner or later be liquidated.

Not long ago, there was smuggled out of the enslaved world behind the iron curtain an underground periodical titled "Chronicle of the Catholic Church in Lithuania."

For producing and distributing that publication, five Lithuanians were sentenced to prison terms; but their places were taken by others who are striving to remind the world what goes on in their country.

THE "TRIALS" of the five took the familiar form of so-called court proceedings in the Soviet empire. Like most things Soviet, the trials were a mirror-perversion and mockery of such proceedings in the Western world.

The "defense attorney" was actually an agent of the prosecution. Each defendant was led into the "Supreme Court" room in

Vilnius under escort of half a dozen soldiers, and was forbidden to look right or left.

One of the prisoners, Petras Plumpa-Pluiras—"a Lithuanian without citizenship"—told the Soviet agents sitting in judgment on him:

"UNTIL 1961, I was doubtful of my religion. I did not attend church, and I had no idea of God.

"Then (one day) I asked myself, why if there is no God, why is so much effort exerted to fight Him—to fight what does not exist. Since then, my faith has not let me down."

Another captive, Virgilijus Jaugelis, a Lithuanian citizen, lifted his head and said: "THE VERY fact that I am on trial here is proof enough that believers do not enjoy freedom of speech or of the press. As a matter of fact, the prosecutors in this room should be sitting in the prisoner's dock."

The Soviet constitution, in one of the countless Soviet cynicisms, says that "Citizens are by law guaranteed freedom of speech and freedom of the press." But the Lithuanians went to prison for no crime other than producing a publication which told about the situation of religion in Lithuania, a nation brutally annexed to the Soviet Union years ago, in 1939.

At that time, Lithuania was a Catholic nation of 3,200,000 people. Since then, the Soviets have sent in hundreds of thousands of Russians and Mongolians to live there.

The Helsinki pact pledges that force will not be used to change national boundaries or to subjugate peoples. The Soviet Union is on record as a signer. It may do some good. But let us keep our powder dry.

television

Mike Douglas and singer Carol Lawrence meet WTVJ-CBS sportscaster Jane Chastain's five-month-old son on "The Mike Douglas Show" Tuesday, Jan. 13 at 9:00 a.m. on Channel 4. Jane then announces a lively volleyball game pitting the Mike Douglas All Stars (Mike, Carol, co-host Jerry Lewis, Mel Tillis and Steve Garver) against the National Women's Volleyball Team—all under the sun on Miami Beach.



Networks, religions team on programs

NEW YORK—(NC)—A group of hour-long television specials related to the U.S. bicentennial will be presented by four religious organizations in 1976 on the NBC-TV network.

The eight specials, which have been given the collective title "Under God," were produced by NBC in cooperation with the National Council of Churches (NCC), the Southern Baptist Convention, the Jewish

Theological Seminary of America, and the United States Catholic Conference (USCC). They will be spaced throughout the year with three scheduled for January and February, two in the spring, two in early summer, and one in the fall.

EACH OF the four religious groups took responsibility for two of the eight programs and worked independently with NBC in their production. But they

have joined forces in publicizing the specials and distributing related educational materials. Assisted by a grant for this purpose from the Lilly Endowment, the groups have begun a large-scale promotion campaign to draw attention to the programs throughout their respective communities.

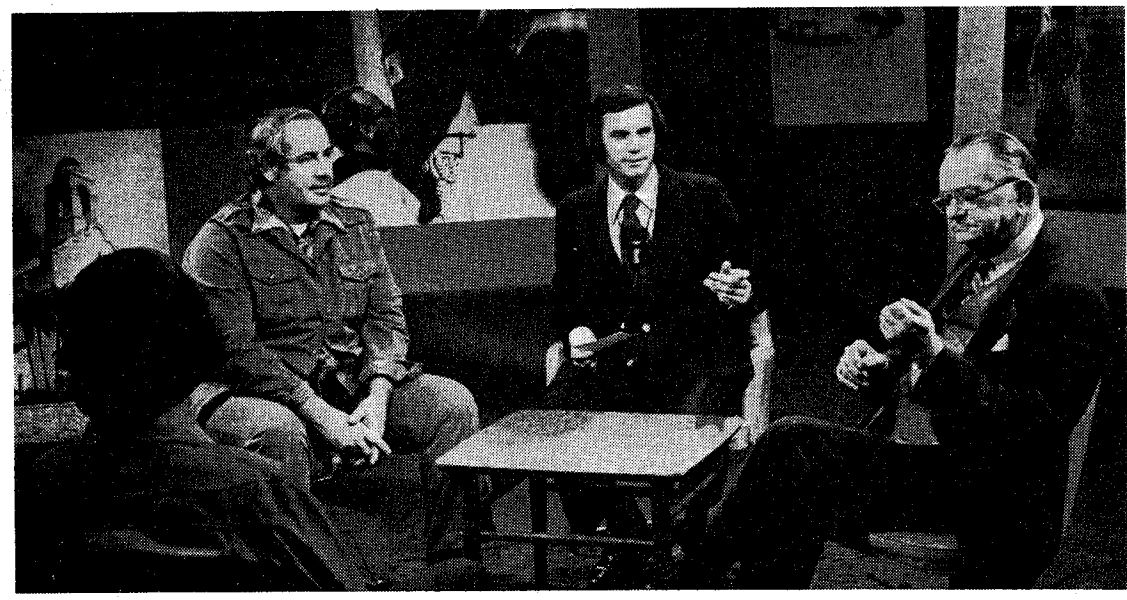
The USCC will present its first "Under God" program, "Mexican...and American" Feb. 15. The documentary

describes the richness of the Mexican-American culture and society, with emphasis on the Spanish colonial experience and the contributions made by Mexican-Americans to the pluralistic society.

The second USCC presentation will depict the role of land in shaping the American experience, from its appeal to early pioneers seeking space and freedom to America's present crises of urbanization and land use. Tentatively entitled "The Land," the program will be broadcast in the fall of 1976 at a date to be announced.

Bishop Rausch said, "Our two parts of this project treat this ideal as it applies to our fellow Americans of Hispanic origin, and to the use and abuse of our beloved land."

NBC will broadcast the first program Jan. 18. Entitled "Where We Came From," produced in cooperation with the Jewish Theological Seminary of America, it features prominent American Jews and illuminates the connections between their traditional backgrounds and the values, actions and goals of present day American Jewish life.



The Miami Bridge, run-to home for youths, is discussed by Dick Bergen (center) and guests, a Bridge client (L), Dick Moran, Bridge director and Dr. Ben Sheppard, associate director of the Catholic Service Bureau, on Church and the World Today, Channel 7 at 9 a.m. Sunday.

RELIGIOUS PROGRAMS

SUNDAY
 7 a.m.
 THE CHRISTOPHERS—Ch. 11 WINK.
 9 a.m.
 CHURCH AND THE WORLD TODAY—Ch. 7 WCKT "The Miami Bridge," John Shields and guests.
 10:30 a.m.
 THE TV MASS—Ch. 10 WPLG (Pre-empted).
 2 p.m.
 INSIGHT—Film WINK Ch. 11.
 4:30 p.m.
 THE TV MASS—(Spanish)—Ch. 23 WLTV.
RADIO
 MARIAN HOUR—WSBR, 740 k.c., Boca Raton.

5:30 a.m.
 CROSSROADS—WJNO 1230 k.c., W. Palm Beach.
 8:35 p.m.
 GUIDELINES—WIOD, 610 k.c., Miami.

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.

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Capsule reviews

Aaron Loves Angela (Columbia) is the story of a love affair between two young teenagers in Harlem. The boy is black, the girl is white, the plot is thin, and a much needed moral perspective is nowhere evident. An absurdly melodramatic conclusion ignores such serious matters as sexual relations between the two young people, Aaron's repeated lying to his father, and the boy's intention to keep a large sum of money that does not belong to him. (B)

movies

The Black Bird (Columbia) is a comic sequel to **The Maltese Falcon** that runs out of gas half way through. The humor is often offensive (with more than a touch of religious parody) and the language is frequently blasphemous, aspects that cannot be condoned in a light comedy. (B)

Killer Elite (United Artists) shows Director Sam Peckinpah, old cinematic Blood and Guts himself, in a more playful mood, but the results are mediocre. It has a promising beginning whereby James Caan, as an employee of a private firm to whom the CIA supposedly sub-contracts some of its nastier assignments, is unexpectedly double-crossed. But Peckinpah does not build towards any suspenseful conclusion, and the film lapses into the kind of unmotivated, comic relief-sodden melodrama whose natural home is television. (A-III)

Old Dracula (AIP) is a limp, tedious attempted spoof, which plays around with nudity. A word of caution: one might think that the presence of David Niven would give it at least a bit of class. One would be wrong. (B)

No Way Out (Cinema Shares) is a Mafia melodrama featuring sterile modernistic interiors and views of Paris, Copenhagen, Milan, Palermo and points between. Alain Delon, despite his looking only slightly more Sicilian than Oskar Werner, stars as a decent, self-respecting, hard-working family man who perturbs his employers by trying to retire from his job as a mob hit-man. They retaliate by trying to retire him from

everything, using the old car-bomb ploy, but catch his wife and child instead. Any red-blooded, TV-jaded, not-too-bright American boy could tell you what happens from then on and, most likely, improve it in the telling. Aside from the standard violence of the genre, there are two scenes of women being brutally beaten and an altogether gratuitous lesbian sequence. It is a pity that the late Richard Conte, never a great actor but one who always conveyed a likable authenticity, had to conclude his career with such a dreary, mediocre film. (C)

Torso (Brenner) is yet another of these international efforts that make one almost despair of significant cooperation among the nations. It is a heavy-breathing, sex-and-brutality melodrama done on the cheap, its polyglot performances by a crew of European and American third and fourth-stringers dubbed in a language at rare intervals reminiscent of idiomatic English. (B)

If You Don't Stop It... (Topar) is a "party" record trying to pass itself off as a movie, a montage of ancient dirty jokes acted out. Often enough, it is cynical in its exploitation of female nudity, a tactic painfully degrading for the actresses involved. (C)

Cry Rape (Brenner) is a cheap German film dubbed in English and re-titled to cash in on the publicity generated by the recent American TV movie. With its three characters and single setting, it has the look of a turgid one-act play written by a disillusioned sophomore philosophy major, sensationalized (sex and brutality) for screen purposes. (B)

The Specialist (Crown) is an overwrought soap opera about rival lawyers in a small town whose plot has to do with entrapment and blackmail. It has a great deal of nudity, probably meant to take one's mind off both the talky, determinedly simple-minded script and the stunningly hammy performances of Adam West and John Anderson as the antagonists. (B)



David McCallum, as the Detective Sergeant, asks Leon Shaw (Major Metcalf) where he was when the murder took place. Scene is

Agatha Christie's "The Mousetrap," at the Parker Playhouse, Fort Lauderdale, through Jan. 17.

'Mousetrap' has Christie excitement, worth seeing

By J. HERBERT BLAIS

Zev Bufman has brought into Fort Lauderdale's Parker Playhouse this week a lively, well-knit, mystery melodrama by beloved crime-writer Agatha Christie called, "The Mousetrap."

It's the sort of neighborly, familiar, formula whodunit that Londoners love. A crazy assortment of people get snowbound together at "Monkswell Manor Guest House" in the English countryside, and discover that one of them is a murderer who is about to strike again.

GO SEE it. You haven't been as excited about this kind of thing since the high days of radio. London's West End playgoers love it so much it's been running there for twenty-three years.

Scenic Designer Don Padgett earns applause at first sight of the dark beams and huge fireplace in his Great Hall of the manor, but the set needs aging; the doors are too obviously newly painted canvas.

This need for aging could be said of the whole show. David McCallum and Katharine Houghton lead a cast of professionals whose director, the famous Tony Tanner, has them moving along

but not machinery-smoothly yet.

Most memorable for his vibrant stage presence and a voice that gives the production strength, is Kurt Kasznar as Mr. Paravicini.

SOME OF the others talk too fast, as if afraid viewers will get bored if they slow down, but Kasznar ambles, etching his character deep, looking like a veteran of 60 movies, 20 plays, and numberless TV shots.

Equally established and blazing with color is 39-year veteran Nancy Cushman as the super critical, pseudo-noble Mrs. Boyle. But Dennis

McGovern's Christopher Wren is splashily attention-getting but swishily shallow until toward the end.

McCallum's Detective Sergeant and Houghton's young guest house owner are energetically varied in turns of temperament, but not ripe cheese. Their backgrounds are substantial; they need maturity in their roles, the most demanding in the story.

"The Mousetrap" runs through Saturday, Jan. 17. It will be followed at the Parker by the musical, "Mack and Mabel," starring Lucie Arnaz, Tommy Tune, and David Cryer.

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It's a Date

Dade County

Their annual infant shower will be sponsored by **ST. LAWRENCE** Council of Catholic Women, N. Miami Beach, at 8 p.m., Monday, Jan. 12, in the school cafeteria, NE 2nd Ave. and 191 St.

★★★

Singer Gordon Mac Crae will be featured in the new parish center of **ST. JOSEPH CHURCH**, Surfside at 7:30 p.m., Sunday, Jan. 18. Dancing will follow the performance. Tickets available now at the rectory.

★★★

First in a series of Scripture lectures begins at 7:30 p.m., Monday, Jan. 12, in **ST. ROSE OF LIMA** parish, Miami Shores. Dominican Father Daniel Madden of Barry College will speak on "Fundamentals and Fundamentalists."

★★★

A "Refresher Day" begins at the **DOMINICAN RETREAT HOUSE**, 7275 SW 124 St., Kendall, at 9:15 a.m., Thursday, Jan. 15. Sessions will be conducted by Father Juan Sosa. Provisions may be made for child care for pre-schoolers. For further information call Sister Patricia Lyn at 238-2711.

★★★

Jerry Shaw, will be featured in "Chalk Talks" during a meeting of **ST. JAMES** Forever Young Club at 2 p.m., Wednesday, Jan. 14, in the parish hall, NW Sixth Ave. and 131 St., North Miami.

★★★

"The Relation Between Religion and Science" will be discussed by Gerald Horban, Florida Power and Light Co.

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engineer during the monthly meeting of the **LITTLE FLOWER** parish Holy Name Society on Sunday, Jan. 11, in the school cafeteria, Coral Gables. Corporate Communion will be observed by members during the 8 a.m. in the parish church. Breakfast will follow.

Palm Beach County

Pro-life leader, Thomas Endter, president of Dade's Right to Life Crusade, will be the guest speaker at **ST. ANDREW CHURCH**, Coral Springs, at 8 p.m. on Thursday, Jan. 15. Everyone welcome to attend.

★★★

A "Total Look" fashion show will be sponsored by the Women's Auxiliary of the **CATHOLIC SERVICE BUREAU**, West Palm Beach, at 3:30 p.m., Saturday, Jan. 24 at Burdine's, West Palm Beach. Coffee and dessert will be served. For reservations and further information call 686-6890.

★★★

Friendship club of **HOLY SPIRIT** parish, Lantana, will sponsor a luncheon aboard the "Paddlewheel Queen" on Wednesday, Jan. 21. Transportation to the boat will be provided from the church parking lot. For information call 588-5042.

★★★

A Marriage Encounter Renewal begins at 8 p.m., Saturday, Jan. 10 at the home

of Jud and Nana Holmes, 1710-37 St., West Palm Beach and also at the home of Dean and Peggy Vegosen, 306 SW Atlantic Drive, Hypoloxo Island. For additional details call 842-4306 or 585-3881.

★★★

A brief Day of Recollection will be conducted by Father Meloche during a meeting of the Madonna Guild, **ST. THOMAS MORE** parish, Boynton Beach, on Friday, Jan. 16. Mass at 8:30 a.m. will be followed by a continental breakfast at the K. of C. Hall, 3314 Old Dixie Hwy. The spiritual program will conclude at noon. All women of the parish are invited to attend.

Broward County

"Ask Your Pastor" featuring Father Gary Steibel, pastor of **ST. BARTHOLOMEW** parish will highlight the meeting of the parish Women's Club on Thursday, Jan. 15, following 7:15 p.m. Mass.

★★★

Court Infant of Prague, **CATHOLIC DAUGHTERS** of America, meet at 8 p.m., Wednesday, Jan. 14, at Nativity parish hall, 700 W. Chaminade Dr., Hollywood. Plans will be discussed for a February card party.

★★★

The **YOUNG AT HEART** Club meets at noon, Saturday, Jan. 10, at St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach. Cards will follow.

A pancake breakfast will be served by members of **ST. MAURICE** Men's Club following the 8:30 a.m. and 10 a.m. Masses on Sunday, Jan. 11, in the parish hall, 2851 Stirling Rd., Fort Lauderdale.

★★★

HOLY CROSS Hospital Auxiliary members will sponsor a luncheon and fashion show at Pier 66, Fort Lauderdale, Wednesday, Jan. 21. Fashions by Martha of Fort Lauderdale will be featured. Reservations may be made by calling 563-7990.

N. Bro. Deanery

Day of Prayer

LIGHTHOUSE POINT — A Day of Prayer and Recollection under the auspices of the North Broward Deanery of the Miami Archdiocesan Council of Catholic Women will be observed Thursday, Jan. 15, at St. Paul the Apostle Church, 2830 NE 34 Court.

Coffee will be served at 9:30 a.m. in the education center and the program will begin at 10 a.m. featuring Sister Celestine and Father Arthur L. Meloche.

Following the celebration of Mass participants will break for lunch where dessert and beverages will be served by St. Paul's Women's Club. Those attending are expected to bring their lunch. Conclusion of the day is scheduled at 2 p.m.

Further information may be obtained by contacting Elsie Vail at 943-6808.

Their annual calendar luncheon and card party will be sponsored by **ST. CHARLES BORROMEO** Catholic Women's Club on Tuesday, Jan. 20, in the parish center, W. Hallandale Beach Blvd. and NW Sixth Ave. Reservations must be made no later than Jan. 17, by calling 922-3835 or 923-5844.

★★★

A program on growing indoor and outdoor plants will be featured during a meeting of **OUR LADY QUEEN OF MARTYRS** Women's Club. Fort Lauderdale at 8 p.m., Monday, Jan. 12, in the school cafeteria, 2731 SW 11 Ct.

Voters speak out

WASHINGTON—(NC)—By a margin of 61 to 23 percent, voters in New Hampshire—a key early primary state—say none of the presidential candidates is talking about the real economic problems facing the country, according to a poll sponsored by the Washington-based People's Bicentennial Commission.

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Winter meet finishes this weekend

By GEORGE FORNASH

St. Patrick Parish was the host of the first winter basketball tourney for boys' C.Y.O. teams and girls' C.A.L. teams. The gym was as busy as Grand Central Station at its seasonal peak with teams coming and going from all over the Archdiocese.

The tourney started Dec. 26 and will be finalized this coming Saturday and Sunday with the following teams remaining in final round competition: C.Y.O. boys' Nativity, St. Vincent of Delray Beach, St. Joseph, St. Rose and Holy Redeemer.

In the girls' C.A.L. 8th grade finals we have St. Luke of West Palm Beach, St. Patrick and St. James. Fourth Place in this Division was won by Holy Name of West Palm Beach.

Also instituted in this tourney is the coaches All-Star team. Now if all you High School coaches are ready with pen in hand the following girls represent the first team All Stars: Miss Giuliano of St. Luke, Madge Kruger of St. Patrick, Ana Mamone of Our Lady of Perpetual Help, Rochelle Fornash of St. James, J. Booz of St. Stephen.

Second Team All Stars as voted by the coaches are: Leslie Aymonin of St. Patrick, C. Giuliano of St. Luke, K. Sullivan of Our Lady of Perpetual Help, Gilda Sada of St. James and Miss Warger of Epiphany. (We couldn't get full names on all the girls.)

Next week we will follow up with the boys' All Stars and also the finishing positions of both divisions.

Five more holiday basketball tournaments involved Catholic high schools during Christmas and New Year weeks, and Belen and St. Thomas came out with the best success.

Belen joined host LaSalle and two other schools in the LaSalle Christmas tournament. Belen rallied in the second half behind the scoring of Austin and Juan de la Vega to defeat

Sports Scene

Deerborne, 62-60 in the first round. They swept to the championship the next night by beating Loyola, 59-52. LaSalle lost two games in the tourney, the first to taller Loyola, 63-55, and the second, 80-68 to Deerborne.

St. Thomas Aquinas played host to seven other teams in the St. Thomas Invitational the weekend after Christmas. The Raiders advanced to the finals with two big victories. They beat Clewiston, 72-61 and then downed Boca Raton High, 67-63. However, they ran into some tough defense by South Plantation in the championship game and fell to the Paladins, 53-43. Also in the St. Thomas Invitational, Boca Raton defeated Chaminade, 70-60 and Piper rallied to overtake Curley in overtime, 69-66, despite Charlie Walker's 28 points for the Knights.

The Spartans of Pace High pulled off one of the big upsets in high school basketball this year in the North Miami Holiday Tournament. Pace used a disciplined offense and a stingy defense to knock off previously unbeaten North Miami Beach High, 40-38. Pete Janigan was high man with 13 points in Pace's big win. They could not duplicate their effort the next night, however, as they lost the title game to North Miami High, 64-51. Pete DeLatorre's 15 points was tops

for Pace. The Spartans also took part in the Nova Classic last weekend. They lost two tough games against Class AAAA schools, 77-51 to Nova and 59-43 to Norland.

Columbus captured third place in the Southwest Holiday Tournament. The Explorers succumbed in the final moments of the tourney opener in a battle of two once-beaten teams. South Miami High prevailed, 72-67. Marty Schuette led Columbus with 24 points. The Explorers rebounded the following night by rolling over Southwest High, 78-66. Derwin Williams had 17 points as four Explorers scored in double figures.

Scout retreat next weekend

Attention all Boy Scouts and Explorers: You are urged to attend the Scout retreat scheduled for Jan. 16-18 at St. Vincent de Paul Major Seminary in Boynton Beach. Those Scouts who will be candidates for the Ad Altare Dei and Pope Pius XII emblems must attend the retreat in order to qualify for them.

For further information, call either the Youth Activities Office, or Fred Priebis at 754-2652 (9-4:30) or 681-8131 (after 6 p.m.).


youth

Search leadership training set at Aquinas High School

Searchers! A Training Program for teens who would like to become Search leaders will be held Jan. 31-Feb. 1 at St. Thomas Aquinas H.S. in Ft. Lauderdale. The schedule is 10 a.m.-6 p.m. Friday and Saturday, but no overnight facilities are provided. Call the Youth Activities Office for an application: 757-6241 (Miami); 525-5157 (Ft. Laud.); or 833-1951 (Palm Beach).

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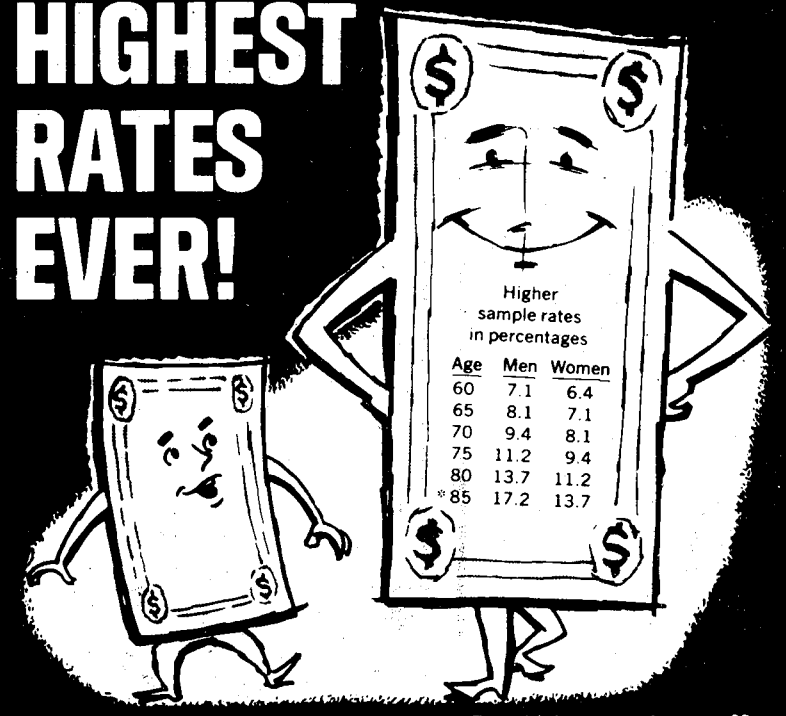
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Prayer, compassion needed—Father Nouwen

By **GLEND
WALKINSHAW**

Voice Features Editor

Relaxed on a couch, eager to expound on any subject at the slightest suggestion, Father Henri Nouwen didn't look as though he had just flown across the Atlantic the night before.

He had looked slightly harried as he came in from the rain, but he shrugged the bad weather off with the suggestion that it allowed participants in the national meeting of Catholic campus ministers, being held at Barry College, better opportunity to concentrate on the subject matter.

HE READILY plunged into the topic of his talk to the campus ministers, with an enthusiasm which must endear him to his students of pastoral theology at Yale Divinity School.



Father Nouwen

His subject would be "Compassion," he said in his fluent English tinged with a Dutch accent. But it would not be a dry speech loaded with heavy thoughts drawn from theologians; rather, he would make his points and illustrate them with examples from real life. Those examples would be drawn from the letters of fellow Dutchman Vincent van Gogh

to his brother. It would be an experimental approach, but Father Nouwen expressed hope that it would be successful.

"Compassion, literally meaning 'to suffer with,' has three elements," he explained.

"FIRST IS solidarity. A Christian minister must live in solidarity with the people for whom he cares.

"Second is consolation, meaning 'with the lonely one.' It means not avoiding pain, but entering into it in such a way as to share it with another person. You may not have the same problem or be able to understand it on one level, but all pain comes forth from the human condition we share. There is a level on which that pain can be shared, and we must reach for it.

"And third is comfort, meaning 'with strength.' In the depths of the sharing of pain we find strength."

His thoughts on the subject come not only from his priestly training, but from psychological studies both in Holland and at the Menninger Clinic in Kansas. The value of psychology in Christian ministry is important to Father Nouwen, who nevertheless warns against letting the psychological aspect overshadow the spiritual.

"Since 1930, psychology has played an important role in ministry," he explained. "Psychology and psychiatry have in many ways helped the minister a lot. But it is my expectation that people will start being a little more critical

of that.

"I HOPE so—I don't want to replace the spiritual with the psychological. Priests are supposed to be spiritual guides, not counselors."

Today's society does not offer much spiritual support, so people must draw on their own inner resources, he said. For a minister especially, who does not always see tangible results from his work, there is a challenge to strengthen these resources.

"In order to live a life in which happiness does not depend on the success of your work, you must have strong inner resources," he said.

THE WAY to add interior strength is through prayer and contemplation, Father Nouwen believes. He has written several books on the subject, including "With Open Hands," in which he asks people to rediscover authentic moments of prayer in everyday life, using silence and contemplation to find them. In "Out of Solitude," he points out that in solitude Jesus found the courage to follow God's word, and in solitude our caring grows.

He pointed out that for

many people, systems such as Transcendental Meditation have become a popular means of learning contemplation.

"It is a very healthy form that offers a lot of support to people, and it does not compete with religion," he said. He added that although in itself it is not Christian contemplation, it often supports Christian life, and that quite a few of his students at Yale Divinity School had found meditation helpful.

WHATEVER the way to the deeper religious questions, people today are searching them out, Father Nouwen said.

"After the '60s, after Watergate, after Vietnam, people began asking some very deep questions and were forced to strengthen their inner resources. In the Catholic Church, I am optimistic about the future. Although there is not as much interest in the institutional Church as there could be, people are asking questions like 'who is God, who am I, where am I going?'"

"People will respond if you speak in language which is contemporary, which comes forth out of daily experience."

Campus ministers meet

(Continued from page 2)

should be more inner reflection to go along with the political mobilization. "Just to identify a problem is not to dispense with it.

"But," he added, "Catholics for the first time in memory are at odds with the general civil view. Now we know what it's like to be a minority again like the Menonites," which he believes is healthy.

CONCERNING the recent criticism that many priests and Religious wear civilian clothes almost exclusively to "relate" better to the people, Meagher

said, "My impression is that the pendulum is swinging back now.

"A few years ago there was a certain amount of hostility to the institutional church, so the church kept a low profile.

"But student hostility is way down now and some who had taken off the garb are now putting it on deliberately and are not hesitant to have Mass rather than a bull session to disguise the Church presence," said Meagher.

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'Tu Eres Mi Hijo'

Por el REV. JOSE P. NICKSE

En esos días, Jesús vino de Nazaret, pueblo de Galilea, y fue bautizado por Juan en el río Jordán. Al salir del agua, Jesús vio que el cielo se abría y que el Espíritu Santo bajaba sobre él como paloma. Se oyó una voz del cielo que decía: "Tú eres mi Hijo el Amado, al que miro con cariño."

Marcos 1:6-11

El evento central de la fe de Israel es el Exodo. A través de las aguas del Mar Rojo el pueblo judío pasó de la esclavitud de Egipto a la liberación de Yavé.

Cristo, al ser bautizado por Juan, confirma su misión divina entre los hombres. El paso de Cristo por el Jordán nos recuerda que a través de El los hombres podrán pasar de la esclavitud del pecado a la liberación de la gracia de Dios.

Nuestro bautismo es la puerta por la cual participamos en las acciones salvíficas del Señor. Re-vivimos la experiencia judía del Mar Rojo y también participamos en la muerte y resurrección de Cristo.

Bautismo es liberación y conversión. Liberación del pecado y conversión a los caminos de Dios.

Bautismo implica compromiso. Cristo acepta su misión en las aguas del Jordán. Da el SI total al Padre. Una respuesta que lo va a llevar al calvario. Pero Cristo es fiel a su misión.

Una pregunta que debemos hacernos antes de bautizar a nuestros hijos. ¿Me voy a comprometer a darle una educación cristiana? ¿Van nuestros hijos a ver un ejemplo de vida cristiana en nuestros hogares? Bautismo es compromiso de fe. No es simplemente una actividad social o una tradición familiar.

¿Cuál es el precio de nuestro bautismo? Algunos dirán: "un donativo a la Iglesia." NO! El precio de nuestro bautismo es la sangre de Cristo Nuestro Señor. El compromiso del Río Jordán llevó a Cristo a regar con un río de sangre la colina del Calvario.

Hay una sola manera de pagar por nuestro bautismo: con nuestra vida. Viviendo una vida de fe. Viviendo la vida de la Iglesia, que es el Cuerpo de Cristo. Recibiendo los sacramentos a menudo. Vida se paga con vida.

Dios nos ha enviado a su Hijo, a su Hijo Amado, en quien ha depositado todo su cariño. En Cristo todos somos hermanos e hijos de Dios. Cristo vino a invitarnos a participar en la familia de Dios.

Exodo-Cristo-Iglesia. A través de la historia Dios llama a los hombres a ser libres. A vivir sin odio ni rencor. Cristo es el nuevo exodo de la Iglesia. Cristo es Camino.

Que en 1976 vivamos plenamente nuestro compromiso cristiano.

ORACION DE LOS FIELES

EL BAUTISMO DE NUESTRO SEÑOR

Enero 11 de 1976

CELEBRANTE: Padre, por las aguas del bautismo nos conviertes en tus hijos. Ayúdanos a recordar siempre nuestro compromiso cristiano.

LECTOR: La respuesta de hoy será: "Señor, escúchanos." Para que tengamos el valor de vivir el evangelio y escuchar la Palabra de Dios que nos llama a la constante renovación, oremos al Señor.

PUEBLO: Señor, escúchanos.

LECTOR: Para que los dirigentes y gobernantes del mundo nos lleven por caminos de hermandad con sabiduría y entrega, oremos al Señor.

PUEBLO: Señor, escúchanos.

LECTOR: Por la paz, para que los hombres puedan vivir como hermanos donde hoy existen guerras fratricidas, oremos al Señor.

PUEBLO: Señor, escúchanos.

LECTOR: Para que el amor conquiste al odio y así vivamos como hijos de Dios, oremos al Señor.

PUEBLO: Señor, escúchanos.

LECTOR: Para que nunca temamos buscar, encontrar y vivir la verdad, oremos al Señor.

PUEBLO: Señor, escúchanos.

LECTOR: Por un aumento en las vocaciones religiosas en nuestra comunidad hispana, oremos al Señor.

PUEBLO: Señor, escúchanos.

CELEBRANTE: Padre santo, ayúdanos con tu gracia a vivir en paz y amor, te lo pedimos por Cristo nuestro Señor.

PUEBLO: Amén.

LA VOZ

Los autores del exilio (I)

Conoce tu fe

VERSION: Padre JUAN SOSA

La Biblia, esta colección de libros sagrados que expresa la oración perenne de un pueblo en busca de Dios está compuesta de una serie de características singulares. Inspirados por Dios, muchos escritores sagrados han contribuido a esta reflexión comunitaria que hace de la Biblia un libro único en toda la historia del hombre.

Esta serie de vocabularios, estilos literarios y perspectivas teológicas son comúnmente llamadas 'tradiciones'. Cada tradición es indiscutiblemente producto de una época histórica en el desarrollo del pueblo de fe.

LAS ENSEÑANZAS de Moisés y las circunstancias que compusieron tales enseñanzas, en especial el gran acontecimiento del Exodo, se convirtieron en la base de la fe del Israelita. Esta tradición, no obstante, se mantuvo así por la contribución de estos autores sagrados, y no por la reflexión de una sola fuente doctrinal o autoritaria. A la raíz de estas cuatro tradiciones yace los mismos eventos históricos y las mismas enseñanzas fundamentales del pueblo de Israel. Ellas son: las Tradiciones Yavista, Elohista, Deuteronomica y Sacerdotal. En este artículo reflexionaremos sobre las dos últimas.

La Tradición Deuteronomica

Esta tradición ve el pasado en una forma de relación: al amor de Dios y la respuesta del hombre. Igualmente concibe esta relación como algo dinámico que debe expresarse en el templo. Su

punto de vista es profético e histórico.

Después de la destrucción de Samaria en 722 B.C. los datos necesarios para la primera parte de esta historia Deuteronomica fueron recogidos y compilados en Jerusalén. Básicamente, consistía esta compilación en las historias de David y Salomón, de Elías y Eliseo, los archivos de Samaria y Jerusalén, los relatos del Exodo, la conquista de la tierra de Caná y los trabajos que describían la participación de Josué, los Jueces y Samuel en la historia del pueblo. Durante el reino de Josías, pues, (640-609), los editores Deuteronomicos pudieron no sólo compilar este material tan esencial, sino que lo pudieron redactar en un marco de interpretación teológica - sumamente importante: desde el punto de vista de Dios. De esta forma nacieron los libros de Josué, Jueces, Samuel y Reyes.

La historia Deuteronomica se editó finalmente durante el Exilio. Se convirtió para muchos en una especie de examen de conciencia: "¿Por qué vivir en el exilio? ¿Por qué hemos sido oprimidos? ¿Por qué se destruyó el Templo?" La respuesta a estas preguntas surgió de la historia de un pueblo infiel en busca de la felicidad terrena y temporal y no la eterna.

La Tradición Sacerdotal

La última de las cuatro tradiciones lleva este nombre porque fue finalmente editada por un grupo de sacerdotes Israelitas en el exilio. A ellos le debe la Biblia el orden de los libros del Pentateuco, la Ley, los cinco primeros libros de este libro sagrado. De ellos proviene la reflexión encontrada en el libro del Levítico, la mitad del libro del Exodo, las dos terceras partes del libro de los Números, y alrededor de una quinta parte del libro del Génesis incluyendo el primer capítulo.

En especial en este libro del Génesis los teólogos cristianos han descubierto a través de la historia de la Iglesia una fuente de inspiración teológica y no científica. Desgraciadamente hubo una época en que se veía la descripción de la Creación del mundo y del hombre desde el punto de vista histórico y científico. Dicha interpretación ha cambiado. El hombre de fe no encuentra en la Biblia la ciencia que el mundo ofrece. Lo que sí encuentra es la interpretación de un pueblo que hace de Dios un jardinero, un escultor, un artista impercedero que crea al mundo en el amor y que recibe el pecado como recompensa. En esta descripción poética, pero profundamente real, encuentra el creyente la fuente de su existencia.

TANTO la contribución histórica de la tradición Deuteronomica como la contribución legalista, jurídica, y poética que la tradición Sacerdotal ofreció, dieron un signo de fortaleza al pueblo que vivía en el Exilio. El pueblo tenía que recordar de dónde había surgido para poder proyectar su futuro como nación renovada por el Espíritu de Dios. El pueblo tenía que saber que su Dios había existido desde el principio de la eternidad para poder ser fiel a El y no a los dioses paganos que encontraron en Babilonia. El pueblo tenía que acordarse que el hombre y la mujer habían sido creados iguales para re-descubrir el papel de la mujer en el hogar y no someterla al hombre como un objeto. El pueblo tenía que saber que había que adorar a Dios y dedicarle un día al descanso para poder sentir su presencia en la familia y en la comunidad.

Un libro de oración

Por el Padre JUAN J. SOSA

La Iglesia celebra este domingo el Bautismo del Señor, Jesús en el Jordán. En realidad, Jesús no necesitaba someterse a este rito que Juan ofrecía al que quisiera cambiar su estilo de vida. Tampoco se habla en este Evangelio del mismo Bautismo que recibimos nosotros al ser pequeños y convertirnos en miembros de la comunidad de fe. Sin embargo, dicho Bautismo tiene un sentido teológico y pastoral para todos nosotros: ha comenzado el Reino de Dios.

Durante la temporada de Adviento la Iglesia anunció por sus profetas la llegada del Reino. En la Navidad experimentamos al Rey que nos brinda de su mano para seguir peregrinando en el mundo. De ahora en adelante es necesario que cada cristiano ponga en práctica las exigencias de este Reino. Para ello es necesario la oración.

¿Qué significa orar?

En muchos países o regiones la oración ha tomado diferentes formas. Para muchos orar ha consistido ofrecer sacrificios de animales que apacigüen a los dioses o para que les conceda algún favor en sus vidas. Para otros la oración se ha convertido en un rito mecánico en el cual la repetición de palabras es más importante que el contenido de cada oración.

La oración, que puede ser privada o comunitaria, tiene que reflejar una relación íntima con el Dios que se revela en nuestras vidas y que nos habla si nosotros le escuchamos.

A veces crecemos y nos avejentamos y descubrimos que no sabemos cómo orar. No obstante, si dirigimos nuestra búsqueda a la Palabra de Dios, a la Sagrada Biblia, también ahí descubrimos la gran fuente de oración que anhelamos.

Toda la Biblia es una oración al Padre por el regalo de Su vida manifestado en la historia de un pueblo de Fe que continúa proclamándole y alabándole. En especial, en la Biblia existe un libro de oración: lo componen, para ser exacto, 150 oraciones. Son los Salmos. Ellos recogen las inquietudes y las necesidades, las angustias y los momentos felices del pueblo cuando vive íntimamente unido a Yavé. Aprovechamos estas oraciones para reflexionar ahora y siempre sobre nuestra relación íntima con el mismo Dios.

Los siguientes Salmos expresan temas diferentes, pero forman un marco de oración básico para todo hombre de fe:

Sobre la Creación: Salmos 104; 65

Amor de Dios: Salmos 103, 23, 107 y 136

La presencia de Dios con nosotros siempre: Salmo 139

Dios en la Historia: Salmos 105 y 33

El misterio de la humanidad: Salmos 8 y 39

El misterio del pecado: Salmos 106, 73 y 51

Confianza en Dios: Salmos 91 y 62

Para los ancianos: Salmo 71

Deseo de Dios: Salmos 42 y 63

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"Ahora más que nunca debemos mantener el vínculo de nuestras provincias y municipios"

Hoy, viernes, a las 8 p.m. se inician en la Ermita de la Caridad, por noveno año consecutivo, las peregrinaciones de los municipios de Cuba, por provincias, en honor de la Patrona de la Isla.

La primera peregrinación será el Municipio de El Cobre. Los demás municipios de la Provincia de Oriente peregrinarán durante el mes de enero con el siguiente orden:

Día 12, Guantánamo; 14, Baracoa; 16, Campechuela; 19, Alto Songo; 21, Caney; 23, Manzanillo; 26, Jibara; 30, Antilla;

El domingo, primero de febrero, será la tradicional Romería Oriental, y durante todo el mes de febrero continuarán peregrinando los municipios de Oriente en una relación que publicaremos oportunamente.

Como el régimen comunista de Cuba acaba de dictar una nueva división de provincias y

municipios, desapareciendo la provincia de Oriente para convertirla en cuatro provincias, el Director de la Ermita, Monseñor Agustín Román declaró que las peregrinaciones y romerías continuarán de acuerdo a las estructuras geográficas tradicionales. "Estas peregrinaciones a la Ermita de la Caridad mantienen viva en el exilio la verdadera geografía de Cuba. Como me decía un oriental de buena cepa, José Ros, 'los orientales seguiremos siendo orientales aunque a la provincia le hayan quitado el nombre, a estas peregrinaciones y a nuestra Romería vendremos los orientales todos, unidos en la fe y las tradiciones de nuestro pueblo.'"

Monseñor Román destacó que estas peregrinaciones y romerías serán más importantes todavía ahora, ya que servirán para mantener vivos los vínculos de nuestros municipios y provincias.

Nuevo sacerdote escolapio cubano



El Padre Pedro Manuel Lleó fue ordenado sacerdote para la Orden de Padres Escolapios durante ceremonia el pasado sábado en la Iglesia de St. Timothy, oficiada por el Obispo René H. Gracida, de Pensacola-Tallahassee, que vino a Miami especialmente para la ordenación. El padre Lleó estudió en las Escuelas Pías de Guanabacoa, Cuba, desde el primer grado hasta el cuarto año de bachillerato. En 1961 vino a Miami y se graduó en La Salle High School en 1963. En 1965 ingresó en el noviciado de los Padres Escolapios en Buffalo, N.Y. Después pasó a la Universidad Católica de Washington, D.C. donde obtuvo su título de 'Bachelor in Arts.' En la Universidad de Berkeley,

California, obtuvo el título de 'Master in Divinity'. Después de su ordenación volverá a California donde ha sido asignado a la facultad del St. Bernard High School, Playa del Rey. En la foto un momento de la concelebración eucarística de su ordenación. Desde la izquierda el Padre Miguel Gigante, O.M.I., párroco de St. Timothy; el nuevo sacerdote, Padre Lleó; el Obispo Gracida y el Padre Modesto Galofré, Sch. P., quien conoció al nuevo sacerdote desde que ingresó en el plantel de Guanabacoa y que durante el sermón de la primera misa expresó su júbilo por haber contribuido a encanalarle en la vocación sacerdotal, "Ministro de Cristo y esclavo de Dios."



CINE GUIA

Por ALBERTO CARDELLE

HINDENBURG: Dirigida por Robert Wise, realizador de "The Sound of Music", este film presenta la historia del famoso dirigible alemán, que en su séptimo viaje a Estados Unidos, se desbarató cuando estaba a punto de aterrizar en la base de Lakehurst, en New Jersey.

Corriendo el año de 1937 y estando el nazismo en pleno apogeo en Alemania, mucho se especuló sobre "que fue lo que motivó" el desastre. Aunque técnicamente se le achacó a la estática en el aire, lo cierto es que se pensó mucho en el sabotaje. El film contempla esta posibilidad ya que en Alemania los fabricantes o creadores del famoso dirigible no eran nazistas y siempre estuvieron en contra de la idea de pintar la swastika nazi en la parte de atrás del aparato. Con motivo de esto fueron eliminados por el entonces ministro de propaganda nazi, el siniestro Goebbels, y de los tripulantes del dirigible, que eran leales a los fabricantes, es posible que salió la decisión de volar el "Hindenburg".

Todo lo anterior está muy bien en el film y Robert Wise, con su técnica, mantiene el interés del espectador a todo lo largo del mismo. Es cierto también que la actuación, buena en conjunto, ayuda bastante al éxito del film. Liderean estas actuaciones George C. Scott y Anne Bancroft. Uno de los puntos más notables de la película es su parte final. Cuando sobreviene el desastre, las escenas han sido filmadas en blanco y negro para poder incluir las "tomas" de los noticieros que estaban en la base naval esperando el dirigible. Esta mezcla le da a la parte final del film un tremendo impacto al igual que la inclusión de la narración que un reporter estaba haciendo por radio al público de New York de lo que estaba viendo. Con lágrimas en los ojos

repetía "que era uno de los peores desastres de la historia". ¿Se equivocó? No.

El "Hindenburg" fue el prelude del gran cataclismo que vendría después. Unos meses más tarde Hitler invadía Polonia, se la repartía impunemente con los rusos; Roosevelt pedía que se respetase la integridad de Finlandia, mientras los rusos se la anexaban para "protegerla". Ya en Europa existía un estado de guerra. El mapa cambiaba gradualmente y poco tiempo después los Estados Unidos se veían en la necesidad de entrar en el conflicto armado con las consecuencias conocidas. Prácticamente "Hindenburg" es un film para todos, sin incluir a los muy pequeños.



Durante la reunión inicial de la Campaña de Caridad ABCD el párroco de St. Kevin, Padre Ignacio Morrás charla con el banquero Frank Rivero y señora sobre los planes para la labor de recaudación en la comunidad de habla hispana de esa parroquia. Durante la reunión inicial, Armando A. Alejandro, presidente general de la Campaña, planteó que los cubanos en particular y la colonia hispana de Miami en general tienen que redoblar este año su generosidad para alcanzar y pasar la meta de 2.5 millones de dólares para el sostenimiento de más de cuarenta instituciones de servicio social, entre las que figuran la Ciudad de Los Niños de La Florida, el Hogar para Niños Retrasados Centro Mater, las clínicas y programas para rehabilitación de drogadictos y alcohólicos el Hogar Infantil de Perrine, etc.

Exilio y Vida Familiar en Escuela de Vida

La reciente exhortación apostólica del Papa Paulo VI, la vida conyugal y familiar y el ideario del Obispo cubano expulsado, Monseñor Eduardo Boza Masvidal, serán los temas del nuevo ciclo de la Escuela de Vida Cristiana que comenzará el miércoles, día 14, en la Casa Emaús.

El ciclo se extenderá hasta 4 de febrero, todos los miércoles, comenzando a las 8:30 p.m. con el siguiente programa:

Enero 14.—Exhortación Apostólica del Papa Paulo VI, por Yolanda Cabrera, la persona de Monseñor Boza, por Mons. Agustín Román.

Enero 21.—Reflexiones sobre el Ideario del Obispo Boza, por



Miguel Cabrera; Matrimonio, Sacramento, por el Padre Angel Villaronga, director del Movimiento Familiar Cristiano.

Enero 28.— Reflexiones sobre Martí, por Leonel Sorondo; Matrimonio, institución de Dios, por el P. Villaronga.

Febrero 4.— Santidad Conyugal, P. Villaronga; El exilio, por Lorenzo de Toro.

Aunque auspiciada por el Movimiento de Cursos de Cristiandad la Escuela de Vida Cristiana está abierta al público en general y no sólo a los militantes de ese movimiento.

(Casa Emaús está en el Aeropuerto de Opa-Locka, al final de N.W. Le Jeune Rd.)

Habla el Papa ante el nuevo Año

El Papa Paulo VI declaró en su audiencia general de fin de año que la amenaza creciente a la vida misma, y la descomposición social, obligan al cristiano a reconstruir la sociedad con el amor, no sólo como ideal sino más bien como deber urgente. Entre las señales de descomposición citó el crimen, el aborto legalizado, el hambre en medio de la abundancia, y la carrera de armamentos. Se refirió en particular al crimen organizado "para extorsionar sumas fabulosas bajo la amenaza de matar a inocentes secuestradores, lo cual se ha vuelto una epidemia de maldad, crueldad y avaricia." Condenó también "al mercado lucrativo de armamentos, y el estallido de conflictos civiles, síntoma de peores guerras."

Portugal necesita valores morales

En una pastoral de fin de año, los obispos de Portugal pasan revista a la Revolución de Abril de 1974 para decir que necesita más que nunca de los valores morales y cívicos de la ciudadanía, y de la austeridad ante una economía casi arruinada. Dicen que la revolución ha propiciado "un proceso de demostración que reemplazó el régimen autócrata, fomenta la participación del pueblo y propicia un nuevo examen de todos los aspectos de la sociedad." Pero como todo cambio abrupto, mezcla además la justicia con la injusticia, la razón con el salvajismo, la emoción con la verdad. Agregan que el pueblo ha demostrado su rechazo a intentos de imponerle cierta ideología (la marxista). Rinden también tributo a los misioneros en Angola y otras antiguas posesiones de Portugal en Africa.

Vuelve al cine el Padre Almazán

El actor mexicano Humberto Almazán, quien abrazó el sacerdocio en 1966, desempeña el papel del Padre Damían de Veuster, célebre apóstol de los leprosos de Molokai en Hawaii, en una película producida por los Padres de los Santos Apóstoles para beneficio de sus obras en Estados Unidos y en América del Sur. El P. Almazán tiene a su haber su propio trabajo con leprosos en Indonesia.