

## Study shows parents key to youths' faith

WASHINGTON—(NC)—Young people in the United States challenge religious beliefs at an earlier age than in the past, according to a study on religion and American youth.

The study published here by the U.S. Catholic Conference (USCC) also concluded that parental religious belief and practice is the dominant influence on the religious belief and practice of adolescents and young adults.

Entitled "Religion and American Youth: With Emphasis on Catholic Adolescents and Young Adults," the study

was commissioned by the USCC Education Department's office of research, policy and program development. It was made by Father Raymond H. Potvin, Dr. Dean R. Hoge and Dr. Hart M. Nelsen, all sociologists at the Boys Town Center for the Study of Youth Development at the Catholic University of America. The center assumed the cost of the study.

"THE MAIN impacts of secular intellectualism and experience with different beliefs occur in high school more often today than several decades

ago," the study said. "Some research has documented that the reported age of first religious doubt has dropped an average of two years since 1948."

The study also noted a greater desire among adolescents and young adults for freedom and self-fulfillment, together with less willingness to accept either civil or religious authority.

The study focuses on two age groups: adolescents between the ages of 13 and 18, mainly junior and senior high school youth; and young adults between the ages of 18 and 29. It attempts to describe the religious attitudes and behavior of those two groups, to explain changes in them and to make projections for the future.

Describing the religious belief and behavior of adolescents, the study reported a decline from 83 percent in 1951 to 70 percent in 1975 of those who believe in a personal God. The drop was greatest among Catholics, from 88 percent to 68 percent. Among Protestants, the percentage dropped from 84 to 75 and among Jews from 38 to 21.

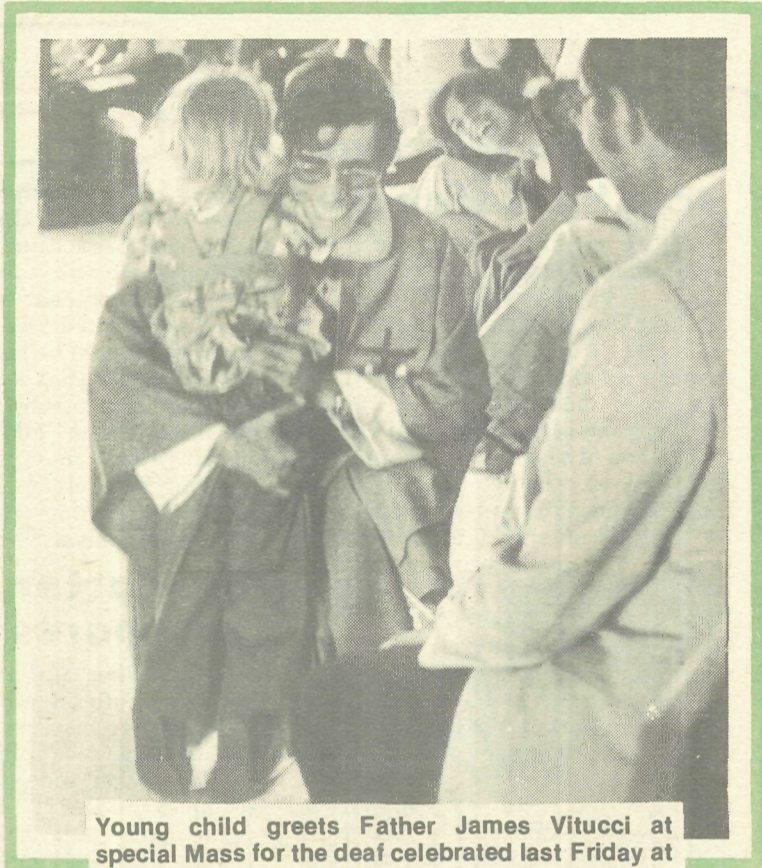
The decline in weekly attendance at religious services was also greatest among Catholics, from 81 to 55 percent. Among Protestants, the percentage dropped from 68 to 43 and among Jews from 35 to 10.

THE STUDY also reported declines in recent years in the percentage of adolescents who believe in life after death, regard the Bible as God's word and pray daily.

In various areas of moral judgment and behavior, the study noted significant increases in the percentages of adolescents who consider sexual relations before marriage to be all right in some (Continued on page 2)



Catholics throughout the world will observe the feast of Our Lady of the Immaculate Conception, patroness of the Archdiocese of Miami and the United States, on Wednesday, Dec. 8. Contrary to frequent misunderstanding the doctrine of the Immaculate Conception does not refer to Mary's conception of Jesus but to her conception free of sin in the womb of her mother, St. Anne.



Young child greets Father James Vitucci at special Mass for the deaf celebrated last Friday at Our Lady of Charity Shrine. Children from a school for the deaf in St. Augustine were participants in the liturgy.

## Mass brings deaf together

By FRANK HALL  
Voice Features Editor

Young Albert Gonzalez was like many other youngsters who attend school away from home during the Thanksgiving weekend. He was home for the holidays and enjoying it. One special aspect of the weekend was Albert's chance to be an altar boy, to respond to the prayers, to join in the singing, and to talk to a priest. It was special because Albert is deaf.

Over 100 deaf children and adults participated in a Mass of Thanksgiving at the Shrine of Our Lady of Charity of Cobre last Friday. The Mass was offered in sign language and the students who attend the Florida School for the Deaf in St. Augustine formed a choir for the Liturgy. Sister Rita Baum, S.S.J., director of religious education for Catholic students at the school for the deaf, travelled to Miami for the day to lead the choir and to participate in the Mass and picnic which followed.

"THIS is a special day for all of us here," said Father James Vitucci, director of the Archdiocesan Apostolate for the Deaf.

"For the first time, the deaf of South Florida, deaf of all ages, with their families

have come together to become a family. We are a family not because we are deaf but because we call God 'Our Father'."

Sign language is a method of communication used by the deaf which utilizes symbols formed by hands. The sign for Father Jim which the deaf have given him as a name is to trace the letter J over the heart. It is very symbolic for the deaf because they know they are loved in a special way by Father Jim.

That love became evident at the Mass because Father Jim had drawn upon almost every friend he had to take care of all the little details. Both the liturgy and the picnic went smoothly and without any problems because of this care.

IN ADDITION to sign language, the Mass was enhanced by many other visual and symbolic moments. The Offertory Procession included a sign language book which represented the way deaf children and adults share with each other, a basket of wheat to indicate how each person grows, and two bouquets of flowers to visualize the beauty

(Continued on page 3)

### OFFICIAL Archdiocese of Miami

The Catholic Archdiocese of Miami announces that it has absolutely no connection with any plans, projects or fund-raising efforts for the construction in Miami of a church in the Little Havana area dedicated to St. Barbara and no Roman Catholic priest is involved in any manner in such efforts.

Furthermore, the proposed church referred to as St. Barbara's is not affiliated in any manner with the Roman Catholic and Apostolic Church whose chief shepherd in the Archdiocese of Miami is Archbishop Coleman F. Carroll.

**Español** **Pa** **gs. 25-28**

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## News briefs

### Pope Paul writes to Abp. Lefebvre

In a candid private letter to Archbishop Marcel Lefebvre Pope Paul VI has accused the traditionalist prelate of adopting a "warped ecclesiology" and of starting a "rebellion" in the Church. The Pope has also called for a sweeping retraction from the French archbishop of accusations against the Pope and an explicit affirmation of his acceptance of the new liturgy and all decrees of the Second Vatican Council. Yet nowhere in the 15-page Latin letter; made public by the Vatican Nov. 30, did the Pope threaten excommunication of the suspended archbishop. The letter was written exactly one month after the archbishop met with Pope Paul at the papal Summer residence in Castelgandolfo Sept. 11. Public release of private correspondence between the Pope and a bishop is done by the Vatican only on the rarest of occasions and was interpreted in this case as a last-ditch attempt to bring the rebel prelate and his followers to reconciliation with Rome. In the letter, which is both stern and fatherly, the Pope told the archbishop that he would not permit him and his traditionalist followers to keep using the Mass rite of the 16th-century Council of Trent, which was replaced in the recent reforms, because "in your case the old rite is in fact an expression of a warped ecclesiology and a ground for dispute with the council and its reforms." Citing the archbishop's claim that the true sacrifice of the Mass and the

true priesthood are preserved only in the old Mass rite, the Pope warned: "We cannot accept this erroneous judgment, this unjustified accusation, now can we tolerate that the Lord's Eucharist, the sacrament of unity, should be the object of such divisions and that it should even be used as an instrument and sign of rebellion." The Pope accused the prelate three times in the letter of starting a rebellion, but he stopped short of terming the archbishop's actions a schism.

### Carter aide prepares pardon

Following up on a campaign promise to offer a pardon to Vietnam war resisters his first week in office, President-elect Jimmy Carter has appointed an aide to prepare the document. David Berg, 34, an American Civil Liberties Union lawyer, will prepare the pardon, which will apparently cover those indicted and convicted for resisting the draft, a total of about 13,000 people. Carter has said that deserters would be reviewed for a pardon on a case-by-case basis. There are about 8,000 deserters still at large. But it is not yet clear how Carter will deal with two other large blocks of war resisters—the 790,000 people with less-than-honorable discharges and the 500,000 people who never registered for the draft. The ACLU and church groups involved in the amnesty effort believe these people should be included. Throughout his campaign, Carter drew a distinction

between "amnesty," which he says implies that the act forgiven was morally right and "pardon," which he says means that the act is forgiven whether right or wrong.

### Pope on Advent: utilize time well

Before leading a crowd in the Sunday noon Angelus at the Vatican, Pope Paul VI told them that the start of a new liturgical year should emphasize the great value of time in their daily lives, and that it should be used for prayer and good works. "For us of the faith," the Pope said, "this is the first day of the cycle that regulates our prayer in the Church and (it is) the timepiece of our lives... that governs the fleeting hours allotted to us to do good works that we might be saved." It is through time, the Pope said, that eternal reality is communicated to human beings. "This," he said, is the inestimable value of our present lives. Each hour is unique and we are accountable for every one. Every day is a precious gift for acquiring eternal life."

### Marble statue pins down thief

Paul Bubb was pinned by a statue of Our Lady of Grace, and the chances are good he will not seek a "best two falls out of three" series with the life-size white marble statue. Bubb spent 45 minutes pinned under the 800 pound statue after it fell on

him while he allegedly tried to steal it from its place in front of the Sisters of St. Chretienne convent here. The statue suffered minor damage on the fingers of one hand, according to one of the nuns residing at the convent. Bubb, 18, was treated for bruises at a nearby hospital and released. According to Marlboro police, Bubb has been charged with "wanton and malicious destruction of property and attempted larceny."

### Rite for divorce held 'unjustified'

A "rite for divorce" published by an American Methodist publishing house as part of a collection of updated religious ceremonies, has no Gospel basis and is "anything but holy," the Vatican daily newspaper, L'Osservatore Romano said editorially Nov. 30. The rite was drafted by Jeanne Audrey Powers, a Methodist pastor, and was included as a chapter in "Ritual in a New Day," compiled by the Rev. Hoyt Hickman and published by Abingdon Press, Nashville, Tenn., in October. The new ceremony would constitute a public marking of a new phase in the lives of the just-divorced couple. The community is asked to aid the couple in adjusting to their new stage of life and in healing any bitterness between them. "There is nothing sacred about such a rite," Franciscan Father Gino Concetti said in the editorial. "In fact it is anything but sacred because it goes against the plan of God the creator and the will of Christ who has stressed the indissolubility of marriage."

# Study shows parents are key to youths' faith

(Continued from page 1)

circumstances and increase in the use of marijuana or other drugs, in suicide, truancy, running away from home, fraud and theft. The percentage of assaults, however, dropped by half.

The study reported the relationship of various factors to religious and moral belief and practice. It found that belief and practice declines among adolescents as they grow older.

The researchers recommended adapting programs to the adolescent, who feels the need to question previously accepted beliefs. "If such personal confrontation with religious truth is encouraged, the decline in religiousness as the adolescent grows older may be arrested to some extent," they said.

The study also found that being enrolled in religion

classes makes a significant difference in the degree of religious belief and practice.

"A MAJOR factor which influences the religiousness of youth is their parents' orientation to religion," the study said. It noted the finding that parent-child relationships and parental images are important in the formation of concepts of God. "Parents influence their children's religion overtly by socialization and indirectly by the way they relate to their children, it said.

In the section on young adults, the study reported findings that among all college students, the percentages of those who believe that extramarital sexual relations, having an abortion, homosexual relations, and premarital relations are wrong declined between 1969 and 1973. The percentages of those who welcome more emphasis on

self-expression and sexual freedom increased, while the percentage of those wanting more respect for authority decreased.

The study reported on a survey of students at a Catholic college which found increases between 1961 and 1971 from 17 to 82 percent who said it was all right to date non-Catholics with marriage intentions from 17 to 70 percent who said it was all right usually not to say evening prayers, and from 6 to 75 percent who approved heavy necking with a steady date. The study found increases in approval of having some serious doubts about religion, reading an obscene magazine and drinking heavily so as to become high.

THE CHANGES were attributed in increased emphasis on personal conscience and greater questioning of Church authority after the

Second Vatican Council.

Data indicate, the study said, that in terms of Church attendance, self-reported religiosity or religious knowledge and understanding, Catholic college graduates score higher than graduates of non-Catholic colleges.

Among young adults too, the study said, research indicates that parental religious belief and practice and parental relations with their children are major factors in influencing the religious belief and practice of the children.

The Boys Town Center researchers attributed changes among Young Catholic adults to increased assimilation to modern American culture. "Efforts to define Christian principles of behavior in new social situations are sorely needed," they said.

Noting an increase in both religious and political

independence in U.S. society, the study suggested that this development set the stage for large-scale rejection by Catholics of the reaffirmation of Church opposition to artificial birth control in the encyclical Humanae Vitae.

AMONG THE study's projections for the future are:

- The Changes in U.S. society over the past five decades are not likely to be reversed. These include greater stress on personal freedom and less adherence to detailed codes of moral behavior.

- The rapid decline in religious belief and practice among Catholics since the Second Vatican Council is probably over, but its effects are now being felt among younger children and religious instruction will have to adapt to a greater degree of questioning among them.

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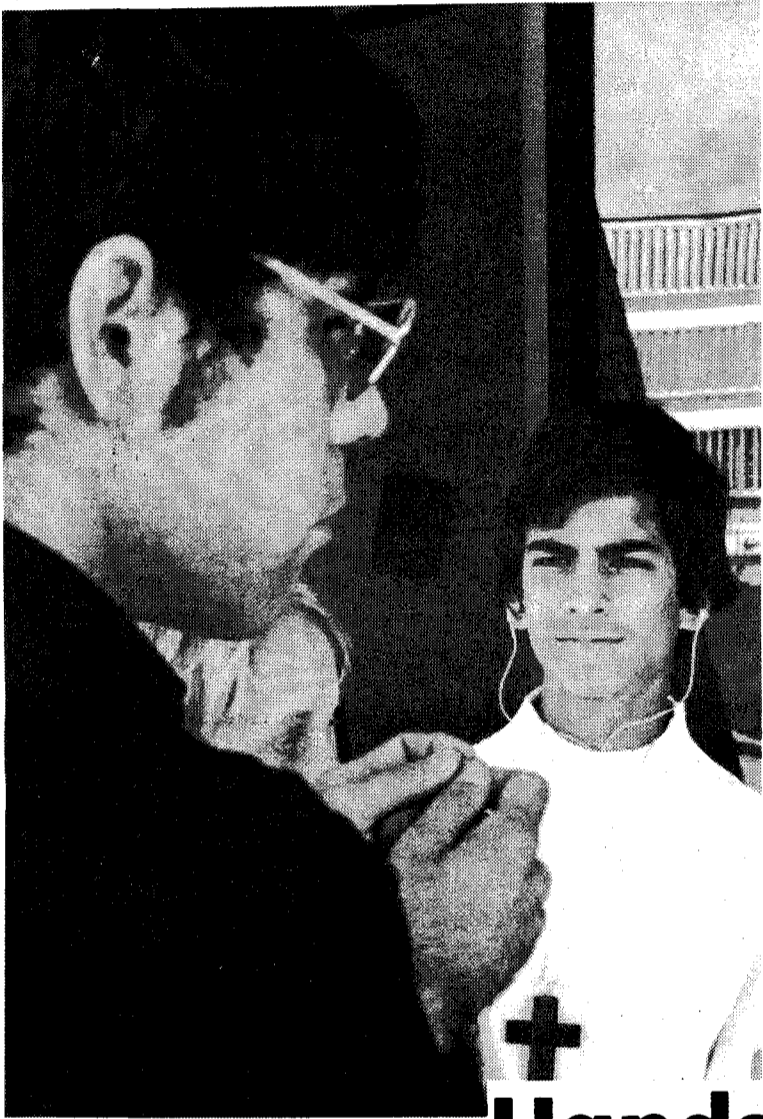
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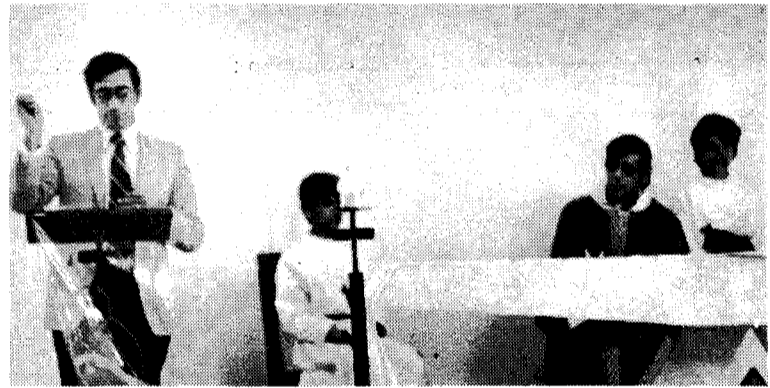
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Sr. Rita Baum, S.S.J., (top left), leads the choir of deaf students from Florida School of the Deaf, St. Augustine, during a Mass of Thanksgiving at the Shrine of Our Lady of Charity of Cobre, Miami. Father James Vitucci (left), gives last minute instruction to altar boy Albert Gonzalez. The first reading of the Mass is interpreted into sign language by volunteer Frank Hall (right).



## Hands of thanksgiving

(Continued from page 1)  
in the world.

Father Jim reminded the group of many things to be thankful about.

"Many times we get mad because we are deaf and we blame God but forget that we can run and play football while many children can't. We forget that we can watch television but many other children can't see. Being deaf isn't any fun

but dying on the cross isn't fun either. If Jesus could die for us, we can try to live for him."

Many parents of the deaf children attended the day and expressed the common concern that society must be educated towards the needs of the deaf. Frequently, the deaf are neglected and ignored because their handicap is invisible.

Often, if consideration and understanding is provided it is

based on misinformation and the deaf child or adult is treated as being mentally retarded. The parents are currently involved in promoting deaf awareness throughout South Florida and are attempting to sensitize citizens and politicians.

Senator D. Robert Graham will give an overview on past and forthcoming legislation concerning education for the deaf and hearing impaired at

the Dec. 15th meeting of the South Florida Association of Parents of the Deaf. The meeting will be held at the Downtown YWCA, 100 SE 4th St. at 8 p.m. Interpreters for the deaf and Spanish-speaking will be provided. The meeting is open to all interested.

A large banner proclaiming, "We talk with our hands and speak with our

hearts" perhaps best summed up the day's activities.

There was no difficulty communicating the sense of community and joy which developed at the Shrine. Even someone without knowledge of sign language could understand a community of people who obviously recognized many blessings to be thankful for and to celebrate Thanksgiving Day.

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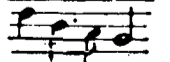
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Second pro-life billboard sponsored by the Right to Life Council of Collier County is located in N. Naples on US No. 41. New Council officers shown above are Mario LaMendola, treasurer; Linda Carr, president; Judy Hagaman, recording secretary; Phil Erickson, vice president; and Jo O'Reilly, corresponding secretary.

### Broadcasters to hear Bishop speak

FORT LAUDERDALE—Communicators which opens at Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops, will be the keynote speaker during the fifth annual General Assembly of the National Catholic Association for Broadcasters and Allied

chairman of the board of Westinghouse Broadcasting Corp., New York; Father Anthony Scannell, OFM. Cap., president of UNDA—USA, Los Angeles; and Vincent T. Wasilewski, president, National Association of Broadcasters, Washington,

### Divorced and Separated ministry is expanded

Plans for expanding the Ministry for Divorced and Separated Women sponsored by the Archdiocesan Family Life Bureau were announced this week by Father James Reynolds, director. A Dade County club for divorced and separated women has already been organized and has had two meetings which attracted 35 women. On Sunday, Dec. 5 the group will have a picnic in TY Park, Hollywood, from 2 to 5 p.m. Meanwhile, Father Reynolds has invited priests throughout South Florida to attend a meeting at 11 a.m., Monday, Dec. 6 in St. James parish hall. In addition to the Ministry for Divorced and Separated Women other topics which will be discussed include Pre-Cana Conferences, Engage Encounter, Natural Family Planning, Marriage Encounter, Parish Family Enrichment Program, Parish Family Life Coordinator, Camino, Encuentros Familiares, El Movimiento Familiar Cristiano CFM and Parish Wedding Anniversary Celebrations. Luncheon will be served following the meeting.

### Alcoholism seminar set

A seminar on alcoholism will be held at St. Joseph parish center, 8670 Byron Ave., Surfside, at 7:30 p.m. Thursday, Dec. 9. Father Ross Garnsey, director of Bethesda Residence for Alcoholics, an Archdiocesan facility, will conduct the program which will also include the showing of a film made under the direction of Father Joseph Martin, Washington, D.C., nationally known authority on the rehabilitation of alcoholics; and discussion by a panel of experts. The general public is invited to attend free of charge.



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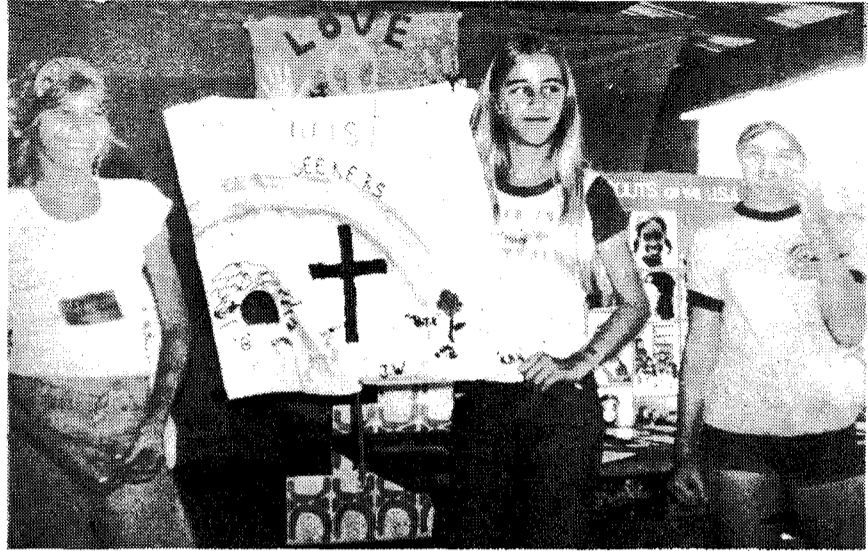
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# Boy Scout — E — Girl Scout

# Encampments



All Boy Scout troops from the Archdiocese went on a retreat encampment recently on the grounds of the Major Seminary of St. Vincent de Paul in Boynton Beach. Msgr. William Dever, Scout chaplain, (above) celebrates Mass in the open.



Girl Scouts of the Archdiocese display posters while on retreat at Camp Seminole in Fort Lauderdale.



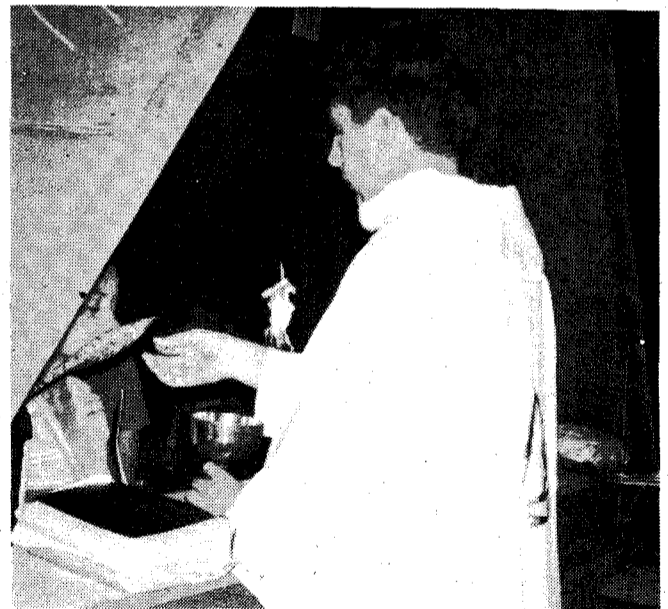
Several Scouts fill a water container in the dark.



The girls rehearse motions with song before Mass in chapel begins.



One of the younger Scout groups march into a field for a project.



Msgr. William Dever, chaplain, distributes Communion.



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# Hard line on crime

# Editorials

The pendulum is swinging back toward the hard line view on crime and punishment.

During the 60s when protests were being staged massively over various social injustices an increasingly aware public saw the need for more understanding of the causes of crime and the negative effects of simply locking up offenders.

But now as crime has continued to plague the United States there has been a turning back toward the harder line, the ultimate of which is capital punishment, with many states pressing toward reinstatement of it.

Yet, a U.S. Census Bureau report released this week continues to cast doubt on the rightness of the death penalty.

The report, "Capital Punishment 1975," shows a great increase in the number of death sentences handed down in that year, 285 compared to 151 in 1974.

Two things give immediate rise to doubts about the wisdom of the increased push for

execution of the nearly 400 prisoners waiting on Death Row, including 80 in Florida. That is the fact that 53 per cent of those to be executed are black, and the concomitant fact that the majority are also high school dropouts.

Once again, this underscores the fact that has always accompanied the history of capital punishment, that minorities, the uneducated and the poor are the ones who pay the ultimate price. While we agree that some premeditated, willfully committed crimes may deserve the death penalty, we find it difficult to support the execution of 400 people who are mostly black and poor.

And when we look at the fact that other similar nations such as England or other European countries from which most Americans derive have a vastly smaller crime rate it is an inescapable fact that the roots of our high crime rate are nurtured by our culture and our society and are not solely the choice of the individual.

We are not suggesting that offenders simply be turned loose. Especially those determined to be

likely repeaters of violent crime should never be turned loose until professional criminologists and psychologists feel the offender has been rehabilitated. And merely sticking these people in cells for x-amount of years does not do that but actually makes it more likely that they will be repeaters.

What is needed is a realistic program of rehabilitating those offenders who can be helped, including follow up programs to help the individual in the critical period when he is released and is readjusting to the "outside." Those who are determined by thorough competent screening to be high risk should not be released or only gradually on short term work-release programs.

And hard core capital offenders should be kept out of society for their lifetimes.

But reverting to massive executions does nothing to cure the real sickness that spawns violent crime and only makes each of us more callous toward our brother which could well lead to increased criminal responses.

## Anglican women priests hurt ecumenism?



By Fr.  
**John  
Dietzen**

**Q.** A couple of weeks ago the Anglican Church Board approved the ordination of women to the priesthood. This surprised me. I have been interested for a long time in the ecumenical movement and this should set it back a hundred

years. Why did they decide to allow this now? Do you think it ends hope for the reunion of the Anglican and Roman Catholic churches?

**A.** No. I certainly do not think it ends the hope of reunion between our two churches but there are a couple of assumptions behind your question that are, perhaps, more important than the questions themselves.

First, while the reunion of Christians should be a fervent prayer and goal of us all, our first responsibility, in whatever church we are, is to be as faith-

ful as we can be to the traditions and inspirations of the Holy Spirit as we find them in our own particular community. Christian unity, in whatever form it gradually comes about, will be the work of the Spirit, not of our human ingenuity and compromise.

Those most deeply involved and experienced in ecumenical labors have long since learned this truth. Fidelity to what we believe, along with an open charity and humility toward what other Christians have to say to us and with us—these are the

tools the Spirit uses to do his work of bringing us together.

Thus, if our Anglican brothers and sisters honestly feel this is the way for them to go, all things considered, then decide they must—regardless of possible ecumenical repercussions.

As for ending hopes for a reunion of our two churches, this would presume that we know what a "united" Christianity will look like. But do we?

Judging from recent papal statements, it appears quite unlikely that the Roman Catholic Church will allow the ordination of women, at least in the near future. But even the statements of our bishops indicate that the strongest argument against such ordinations is our tradition of ordaining only men. From past experience we know that, while tradition is a significant theological argument, it is not always a final argument. Traditions can be changed by the Church.

Might not the Roman Catholic Church, for instance, preserve its present policy, and still be able to live with a united Christendom in which one branch allows women priests—much as it has for centuries lived with other branches which allow married priests, while it continues to require that its own priests be celibate?

Unthinkable? I'm not so sure. The Holy Spirit has already brought us far along the way to healing the shameful division in the family of Christ, a long way that 20 years ago would have been called ridiculous and impossible.

So lets keep moving, and give him the benefit of a doubt. He just might have something big going that will astound us even more.

**Q.** I married a non-Catholic several years ago, and we both had to sign a promise to raise our children Catholic. A friend

of mine, a Baptist, married a Catholic just a short time ago, and she says she did not have to sign any such promise, and wouldn't have. Has the rule of the Church changed. If so, Why?

**A.** Yes, the policy of the Church has changed. It is no longer required that the non-Catholic partner promise or sign anything.

According to present regulations (spelled out, incidentally, in Pope Paul's apostolic letter of January 1970, on mixed marriages), before inter-faith marriage, the Catholic faith, and to declare that all will be done within his power to have the children of that marriage baptized and raised as Catholics.

The non-Catholic must then be made aware of these signed convictions of the Catholic, in some manner determined by the bishops of each country. In the United States, this is usually done through a statement by the priest arranging the marriage that he has informed the non-Catholic of the signed promise and obligation on the part of the Catholic.

Obviously, this "promise" adds nothing new to what honest, informed Catholics already believe and intend in his marriage. The Church presumes that the non-Catholic partner also has some convictions about God and religion, which, it is hoped, are compatible with the Catholic beliefs and intentions.

The present policy, therefore, intends simply to remind the Catholic of the implications of his faith, and to encourage the couple to discuss and work out any differences in their religious beliefs which might otherwise later become the source of a serious problem in their marriage.

(Questions for this column should be sent to Father Dietzen, 1113 West Bradley, Peoria, Ill. 61606.)

## Life on other earths? Not on Mars

By JOSEPH BRIEG

As was to be expected, the newspapers and the other communications media downplayed—or ignored—the news that the Viking 2 space vehicle found no trace of any sort of life, even the most elementary, on the planet Mars.

The New York Times buried the information on page 18, in a 5-paragraph item headlined, "Scientists' Hopes Fading for Finding Life on Mars."

Admittedly, that was better than not reporting the fact at all, as was the case with some publications. At least, the Times did inform readers (those who go through the paper from front to back) that Viking's laboratory instruments "did not find even a trace of organic compounds (which) are necessary for all forms of life found on earth."

All this was in striking contrast to earlier media treatments of Viking's long voyage to Mars. For weeks, the newspapers published articles emphasizing that Viking would be looking for life on Mars—and neglecting, for the most part, to mention that the most the scientists could possibly hope for would be some trace of elementary, microscopic beginnings of life.

In a column some weeks ago, I suggested several possible reasons for the attitude of the journalists. And now—why did they downplay or ignore the real news—the non-speculative news, the actual fact—that Mars shows no signs of any form of life whatever?

Good question. I don't know the answer. Meanwhile, in this connection, I received a letter from a woman reader who asked, "As great as God is, why couldn't he have created different earths... Why should we be the only

fortunate ones to have a chance to share his Heaven?"

The first answer is, God can create trillions of earths if such is his will, and fill them with intelligent beings who, like ourselves, are destined for endless happiness with him in Heaven. We have no way of knowing whether or not he has done so.

My own guess—and of course it is only a guess although it is based on my understanding of God's ways as shown forth in divine Revelation—is that he did not create other earths and other beings like us.

My reason for so thinking is the fact that God made himself a member of our human family in his Incarnation.

We do not come within light—years of appreciating the tremendousness of the Incarnation. In St. Paul's words, God "emptied himself" becoming a human being while remaining God, and sacrificing everything that goes with divinity except his divine goodness. He did this in order that he might embrace humiliation, suffering, sorrow and death to rescue us from the powers of evil, and to show forth his boundless and glorious holiness.

This is something so measurelessly great that it totally explains the creation of the cosmos and of the human race. There is nothing conceivable that could in any way compare with it. It is as great as God is great; as wonderful as God is wonderful; as holy as God is holy. His Incarnation is the central reason for his worship by angels and men and woman. I cannot see any other creation of beings combining, as humanity does, all material things with spiritual souls and with divinity.



By Msgr. James  
J. Walsh

# Death — Christian faith makes it easier

(Part 3)

Dr. Elizabeth Kubler-Ross in an interview reprinted in *Thanatos* said: "Truly religious people with an abiding relationship with God have found it much easier to face death with equanimity" than have others with little or no faith. Those involved in the pastoral care of the dying realize that truth very well.

In his book, "The Denial of Death," Ernest Becker asks this curious question: "Is something like Christianity essential if man is to find the courage he needs to be more truly human? Is Christianity then at the very least an essential illusion for the human animal?"

Becker apparently is not a believer, but has come to the point of seeing that even the "illusion" of Christian hope renders a service to man in living and dying.

THE CHRISTIAN, however, is not content with an illusion. He lives on the gift of hope and trusts in the Second Coming of Christ. We say in the Eucharistic prayer, "As we wait in joyful hope for the coming of our Saviour, Jesus Christ." We know we have not here "a lasting city." This expectation of life beyond the grave changes the present. It influences all our thinking, willing, feeling. It makes it easier to deal with the problems and difficulties of life because the future gives meaning to the now.

This conviction is a powerful instrument in the care of the dying. Dr. Kubler-Ross in her book, "On Death and Dying" identified five stages a dying person may go through. They are: denial, anger, bargaining, depression and acceptance. Not all patients go through each of the stages. Some may linger at one level or another, depending on temperament and circumstances, or upon the grace they are receiving.

Dr. Kubler-Ross' experience has been that

most patients are angry and depressed and do not want to die and, therefore, never reach a point of acceptance. She stresses that families with a loved one slowly dying must realize that every normal person goes through an anger period. This can be directed, and often is, to the very ones who are trying to take care of him, complaining that they do not understand, they don't realize his pain. Very likely he is trying to voice problems which he himself does not understand.

THE DOCTOR also says that people are wrong in not realizing the terminally ill patient wants to discuss his situation with someone. They clearly sense there is a "conspiracy" on to keep a secret about him. They hear the whispers, they notice the sentences cut short, the forced, sudden smiles of encouragement. She advocates strongly "gradual revelation," giving the patient time to get used to the idea and, thereby, to go through at his own pace, the various stages of dying.

A Catholic who is dying has many spiritual benefits to aid him. If he is indeed past the stage of recovery, the Sacrament of the anointing of the sick, which is filled with petitions for restoration of health, still can direct its healing power in various ways to his soul. Notice again what St. James said: "Is there anyone sick among you? Let him call for the elders of the Church, and let them pray over him and anoint him in the name of the Lord. This prayer, made in faith, will save the sick man. The Lord will restore his health, and if he has committed any sins, they will be forgiven."

The words of the anointing are: "Through this holy anointing, may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up."

IN THIS sacrament the Church recognizes that the "man who is seriously ill (and especially those in terminal illness) needs the special help of

God's grace in this time of anxiety, lest he be broken in spirit and subject to temptations and weakening of faith."

The New Rite of Anointing adds, "Christ, therefore, strengthens the faithful who are afflicted by illness with the sacrament of anointing, providing them with the strongest means of support."

Every priest who has had much hospital experience can testify that the patient is indeed spiritually strengthened. And with regard to lingering anger spoken of by Dr. Kubler-Ross, the Sacrament seems as a rule to counteract this by giving an abiding peace. It is so designed. Moreover it increases their resistance to despair, seems to prevent them from discouragement as they remember sins of their past life and helps them to trust in God's mercy.

FAMILIES do a great disservice to their dying when in the "conspiracy of silence" they wait until a coma sets in and then call the priest.

In the earlier stages, patients needed to be reassured again and again, like little children, that they need not fear. Many patients constantly speak their regret that they are "a terrible burden" to everyone, that they are being punished for the past, that God is getting even with them.

If they had constant spiritual help, especially of anointing and receiving Viaticum, the graces of reassurance could have come to them.

The family then could share in giving continued spiritual comfort by little prayers, such as the last half of the Hail, Mary. All our lives we have begged Our Lady to pray for us now and at the hour of our death. What a consolation to hear this just when we are ready to make that last journey. Now its meaning is about to be realized.

Yes it's true as Dr. Kubler-Ross says. The faith makes it easier to face death.

By Dale Francis



## 'Action' meet to give advice not laws

Since I've been urging consultation with the people in the Church for a couple of decades, I wouldn't want anything I've written about the Detroit assembly, "A Call to Action," to be interpreted as criticism of the idea that leadership of the Church should try to determine what the people think and want.

I believe that consulting, properly understood and limited to areas where it has relevancy, is good for the Church. By properly understood I mean that consultation must be understood as consultation, not a sharing of authority, not an invitation to participate in a legislative process, but simply a way in which those who have the ultimate responsibility for authority listen to the opinions of others.

When I say consultation has validity only when limited to areas where it has relevancy, I mean it does not extend to areas of doctrinal or moral theology. To give you an area where I believe consultation would have been valuable and was

notably absent, it would have been good if those devising liturgical renewal had been given a better understanding of the people and their needs.

THERE WAS much criticism of the assembly in Detroit that charged it was not representative. Bishop James Rausch, general secretary for the U.S. Bishops, said he regretted having said it was not representative because he had no hard information to prove that. And that's right. We don't know. We can guess it might not have been representative because even in areas proper to consultation the resolutions expressed views that, I, for one, believe not to be representative of the Catholic people.

Then the manner in which delegations were chosen would indicate a likelihood it would not be a representative body. The strongest effort was to get delegates who reflected the broad range of views within the Church. The stress was on giving a voice to all areas of opinion and especially to

giving a voice to those who experienced in their own lives a lack of liberty and justice.

The very nature of the assembly was one not designed to produce representative thinking. Nor do I believe this is necessarily wrong, consultation would not necessarily have to be representative to be of value. It became necessary to question whether the Detroit assembly was representative only because the secular news media reported the delegates in Detroit spoke for 50 million Catholics and, more importantly, because statements out of the assembly suggested the delegates were sometimes claiming to be representative.

WHEN SOME made statements there would be a real crisis in the Church if the U.S. Bishops failed to ratify the resolutions of the assembly it was clear there was a misunderstanding of consultation and a misapprehension of the representative nature of the assembly.

But if it is important to

have consultation with the whole people the question is how this can be achieved. Were parish councils formed everywhere, it might be possible to proceed organically through parish councils to deanery units, diocesan units, regional units, to a choice of representatives chosen directly by the people. This could give us a more representative assembly but it would not necessarily make certain the views of the Catholic people were reflected.

How do you find out what the Catholic people really think—for example, on the question of the Equal Rights Amendment where Detroit delegates spoke in strong support of the amendment? This question was raised at the meeting of the bishops by Bishop Stephen Leven. Bishop Mark Hurley proposed that since scientific methods for determining opinion exist these must be used.

THERE ARE problems involved in this—not the least being the problem of financing such scientific

studies. There is also the problem of who is to be surveyed. Are nominal Catholics who do not actively practice their faith to be given the same weight as those who attend Mass and who participate in the life of the Church?

But even though there are many problems to be solved, it does seem that if there is a real wish to know what the Catholic people are thinking then the only way to do it is to use scientific methods to determine what they think. It would be expensive but hardly more expensive than the bicentennial program that culminated in the assembly at Detroit.

Yet even if scientific methods of determining what the people think on issues relevant to consultation are used, it must still be understood it is only consultation—authority can be helped by consultation but the decisions must be its own.



By Fr. John Reedy, CSC

# The statistics of tribal suicide

Statistics, as a rule, do not elicit much of an emotional response. While they often generate news stories, every journalist knows that readers are more likely to be caught up in a human interest report of one person's experience than in a story based on the bloodless abstraction of statistics.

Occasionally, though, the figures translate so forcefully into a human reality that they generate the kind of response we usually reserve for the struggle or suffering of an individual person.

**THE RECENT** report on the birth patterns in the District of Columbia struck me this way.

The actual figures aren't critical. The shocking facts are that in our nation's capital, more children are being aborted than are being delivered.

And, of those babies that are delivered, more are born to women who are not married than to those who are.

When I look at these reports, there's no way I can sit in judgment on the particular decisions which lay behind them. I know that I can't comprehend the personal experiences and pressures which produced these conditions in particular lives.

**BUT IT** doesn't take much compassion to recognize that most people would not freely choose an unstable sexual relationship

as something good and desirable, that even fewer would see an abortion as anything other than an escape from frightening consequences.

Maybe attitudes toward marriage and family are undergoing a change, but human nature seems consistent enough to tell us that most people, given a choice, would prefer to live in a permanent, constructive union...that most men and women still have a deep, instinctive yearning to transmit their life and values to their own children.

**WHEN YOU** have a pattern such as this, a pattern which is probably reflected in varying degrees in other metropolitan centers, it is saying more about the society than it is about the morality of the individuals involved.

I don't know exactly what pressures lie behind these decisions. Some of them are certainly economic; some probably relate to the isolation and loneliness which deprive many of these people of personal support; some undoubtedly have to do with family experiences and formal education.

But one thing is very obvious to anyone who respects the person and treasures life: There's no reason on God's earth why the pressures revealed in these reports must be endured in this nation, at this time.

**WE HAVE** the science

to discover the human realities which push people to life decisions of this kind. We have the resources to make some progress in relieving some of these pressures.

The evidence always cited for our capability is obvious and tiresome. When our nation decided there was reason to do all that was necessary to put men on the moon, we did it. When our leaders decided to mount the massive, destructive effort in Vietnam, we did it, without ever going on a war status.

For the past year we have been drenched with political rhetoric telling us about those needs of our nation which demand priority attention. But no one can convince me that the needs of a military machine call for a higher priority than do the fundamental choices of life for the people who are to be protected by it.

Our environment surely deserves respect and reverence, but not more than the people who feel they are unable to give life to a succeeding generation which might enjoy this environment.

**THERE WAS** another shocking news story which appeared recently. It told of a tribe in the Amazon which had lost its will to survive. Because it despaired of preserving its culture it is systematically committing tribal suicide—by killing off all its babies.

It's not easy for most of

us to comprehend this reality, but maybe the life choices in the paved jungle of our nation's capital are not that far removed from

those of the Amazon.

But we have the capability of doing something about it.

## Sisters' workshop slated at Cenacle

LANTANA—"What Does It Mean to Celebrate Eucharist in 1976?" will be the theme of a workshop for Sisters in South Florida on Dec. 10 and 11 at the Cenacle Retreat House.

Sister Dorothy Donnelly, C.S.J., a full-time member of the Jesuit School of Theology at the Graduate Theological Union, Berkeley, Calif.; who has published in the New Catholic Encyclopedia; The National Catholic Reporter, Commonweal and Sisters Today; is the author of three books on leadership training, human communications, and group dynamics.

She is currently involved in continuing education as a consultant to various educational and pastoral systems in the area of program design and systems evaluation,

along with a growing application of these skills to the field of theology and prison reform, particularly the use of communications medical for public conscious-raising and education and in programs for spiritual renewal. Her current writing deals with Prison Reform and Contemporary Spirituality.

Sister Dorothy has an M.A. degree and a Ph.D. from Catholic University of America and a Doctorate in Theology earned at the Pacific School of Religion at GTU.

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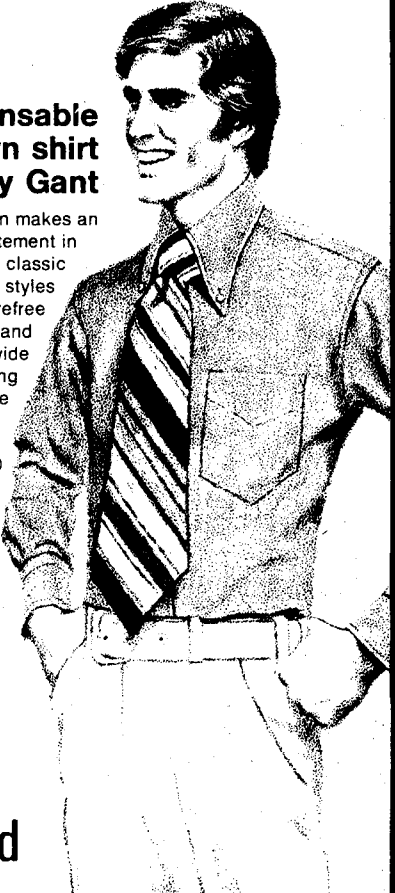
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# On Advent

## And the New Rite of Penance

By FATHER JOHN DIETZEN

(The following is one in a series of Advent features, viewing the sacrament of Penance in the spirit of the pre-Christmas season. Traditionally, Advent is a special time for many Catholics to receive that sacrament. This year, Confession takes on added significance in light of the revised Rite of Penance, which becomes mandatory for the whole Church by next Lent.)

The introduction to the new Rite of Penance contains a paragraph that is literally stuffed with profound implication. It reads:

"By the hidden and loving mystery of God's design, men are joined together in the bonds of supernatural solidarity, so much so that the sin of one harms the others, just as the holiness of one benefits the others.

"Penance always entails reconciliation with our brothers and sisters who are always harmed by our sins. In fact, men frequently join together to commit injustice. It is thus only fitting that they should help each other in doing penance so that, freed from sin by the grace of Christ, they may work with all men of good will for justice and peace in the world."

THAT'S A sobering thought: Penance ALWAYS includes being with our brothers and sisters, who are ALWAYS harmed by our sins. A little reflection convinces us that's true. Even our most so-called personal sins, the ones that "don't hurt anybody but me," affect the faith, hope, and love of my fellow Christians. It affects, as St. Paul would say, the entire Body of Christ.

Not only is that a sobering thought; it is a frightening one. How in heaven's name do I go about the gigantic task of making up with my brothers and sisters whenever I go to confession? I couldn't track down the ones I have directly and perhaps purposely damaged by my sinfulness, let alone all those I've hurt indirectly.

Even if I participate in a communal Penance service with 50 or 100 fellow Catholics—a ceremony which so effectively dramatizes the groups aspects of sin and forgiveness—I reach only some of those to whom I should want to say I'm sorry.

Fortunately for us, this is where the Church comes in. Theology likes to refer to the Church—the people of Jesus—as the Great Sacrament. Along with Jesus, its life

and its Head, this group of believers, this assembly of God of which we are members, is the great sign and instrument of God's loving care for each of us.

WHEN WE are baptized, it is not only the individual priest but the entire Christian people, united in Jesus, that welcomes and transforms us as new members. In the sacrament of marriage, it is Jesus, in and with his entire people, who seals that union to make it a living sign and channel of God's love for his family, and their love for him in return.

**'By the hidden and loving mystery of God's design, men are joined together in the bonds of supernatural solidarity...'**

And wonder of wonders, in the sacrament of Penance, it is the whole Church, all my brothers and sisters we talked about a moment ago, united with the Lord Jesus, who says to us, "We forgive you."

This is the ultimate response to the classic protest against the sacrament of Penance: "Why do I have to go to confession to a priest? Can't God hear me and forgive me just as well if I stand under the stars and confess to him all by myself?" Whatever else may be said about that attitude, it totally ignores the fact that doing penance, real penance, for my sins ALWAYS entails reconciliation with my brothers and sisters, because they are ALWAYS harmed by my sins.

THAT'S NOT just poetry. We Christians really believe that. It is not only God whom we have offended. Therefore it is not only God who must forgive us. Jesus, as Leader of his people and Head of his Body, reminds us. "You have offended someone, some-Body other than God. Until you have received the pardon of that Body, until you are reconciled to that Body, you have not yet completed the process of penance."



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Meeting with Archbishop Edward A. McCarthy last week were all the Catholic Service Bureau department heads and other key personnel to discuss their work and to hold a budget meeting. The Arch-

bishop celebrated Mass in the CSB chapel prior to the luncheon meeting. At far left is Msgr. Bryan Walsh, CSB director.

## Byzantine auxiliary ordained in Penn

SCRANTON, Pa.— Bishop Thomas V. Dolinay was ordained to the episcopacy as auxiliary bishop to Bishop Michael J. Dudick of the Byzantine Diocese of Passaic, N.J. which includes four churches in the State of Florida.

Archbishop Jean Jadot, Apostolic Delegate in the U.S. presided during the rites of ordination when Archbishop Stephen J. Kociski of the Munhall Archdiocese was the principal celebrant and consecrator.

Florida parishes included in the Byzantine Diocese of Passaic include St. Basil Church, Miami which has a mission at the Cenacle Chapel, Lantana; the Byzantine Catholic Mission, Orlando; and St. Theresa Church, St. Petersburg.

A native of Uniontown,

Pa. whose father was the late Rev. Julius Dolinay, pastor of St. John Byzantine Church there; the new prelate was ordained to the priesthood in 1948. He is former editor of the "Eastern Catholic Life," newspaper of the Diocese of Passaic.

Marriage for Byzantine Rite Catholic priests was discontinued for the United States in 1929.

## MD to popes dies

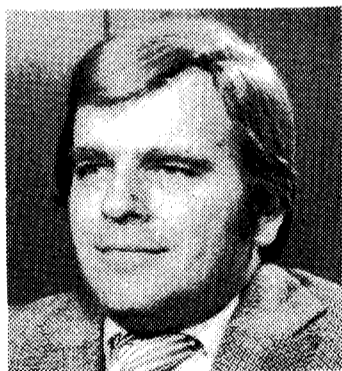
ROME—(NC)—Dr. Pietro Valdoni, a famous Italian surgeon who counted Pope John XXIII and Pope Paul VI among his patients, died here at 76 Nov. 23.

Dr. Valdoni is considered the father of modern surgery in Italy. He developed new techniques for abdominal, chest and heart surgery as well as for post-operative care of surgical patients.

In 1948 he received wide publicity for saving the life of Palmiro Togliatti, then head of the Italian Communist party; after he had been seriously wounded in an assassination attempt.

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## Workshops set on religious ed

Workshops to prepare teachers of religion in Archdiocesan schools for a full understanding of the New Rite of Reconciliation will be conducted at South Florida's seminaries.

Members of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul will conduct the first session from 10:30 a.m. to 4:30 p.m. on Dec. 9 at the seminary in Boynton Beach. Reser-

vations must be made with the Dept. of Education no later than Dec. 7. Luncheon will be provided.

On Dec. 11 faculty members at St. John Vianney Seminary will conduct sessions for teacher at the seminary chapel, 2900 SW 87 Ave., Miami. Lunch will not be provided for the one-day programs from 10:30 a.m. to 4:30 p.m.



## CHRISTMAS YOU'RE IN BETHLEHEM

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This Christmas you'll be remembered in the Midnight Mass in Bethlehem. The celebrant, Archbishop James Beltritti, Latin Patriarch of Jerusalem, will offer the Mass for the members and benefactors of this Association. . . . How better can we say thank you? In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column. Blind boys in the Gaza Strip (not one of them a Christian) are learning rug making, basketwork, the ABCs, at the Pontifical Mission Center for the Blind. Lepers in India are cared for by native priests and Sisters. The poor have the Gospel preached to them in Egypt, Iraq, Iran and Ethiopia. . . . This season especially, won't you remember the missions in your prayers? Our priests and Sisters depend on you. They ask the Christ Child to bless you always!

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# Celebrating Advent at FIU



A student greets Abp. McCarthy (above) during his lunch at Florida International University Tuesday. Moments earlier the archbishop celebrated an Advent Mass on the Campus for Catholic students (right). With him is Father Luis Casabon, chaplain at FIU.



By ARACELI CANTERO  
Voice Spanish Editor

The band was playing so loudly on the patio of University House at Florida International University that it was almost impossible to hear one's own voice.

The brassy jazz still blared through closed doors of the small Campus Ministry room in the third floor.

There, a different type of celebration was taking place.

In an atmosphere like that of the first Christians, some 30 Catholic students had gathered to prepare for the coming of the Lord with a special Mass marking the liturgical season of Advent.

Today, Abp. Edward A. McCarthy was celebrating with them.

"Yes, why not be called cogitators..." the Archbishop smiled as he referred to the mispronunciation often given his title of coadjutor archbishop.

"As Christians we are called to turn things around, to be prophets and challengers as we bring about the true spirit of

the Gospel," he said, commenting on the readings and on the season of Advent.

He recounted the calling of the first apostles and the witness of St. Andrew, whose feastday it was, encouraging all present to be apostles on the University campus.

"I love to have these small celebrations on campus," said

Evelyn Dopico after the Mass. "They help create unity as we become a small community of believers."

"I enjoyed meeting Abp. McCarthy," said enthusiastically Teresita Dominguez. Now it seems I've known him all my life, he seems so friendly..."

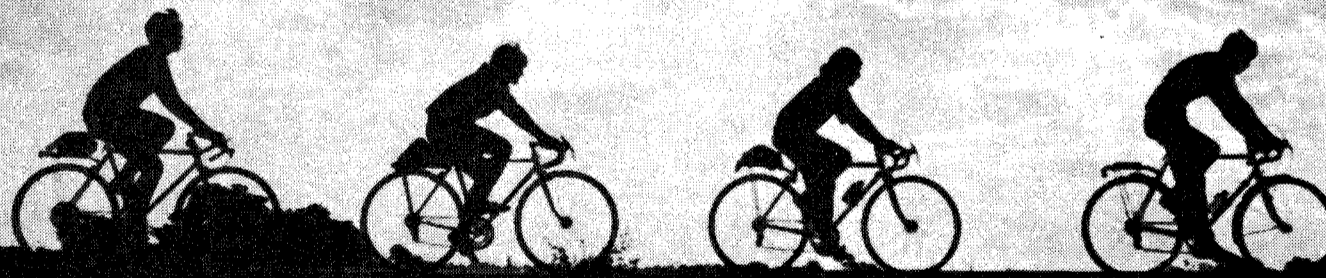
Accompanying Abp. McCarthy was Father Luis Casabon, the university chaplain who had organized the Advent Masses.

"I believe in the ministry of presence, that's why I visit groups and establish frequent contact with the people," the Archbishop commented.

Later as he shared lunch with students in the cafeteria many came over just to greet the archbishop, while others sat at the table chatting with him before going back to class.

Others smilingly watched the bishop who was so warm and friendly with the students, laughing and joking with them as he finished his hamburger.

## The Christmas Gift that Lasts and Lasts and Lasts



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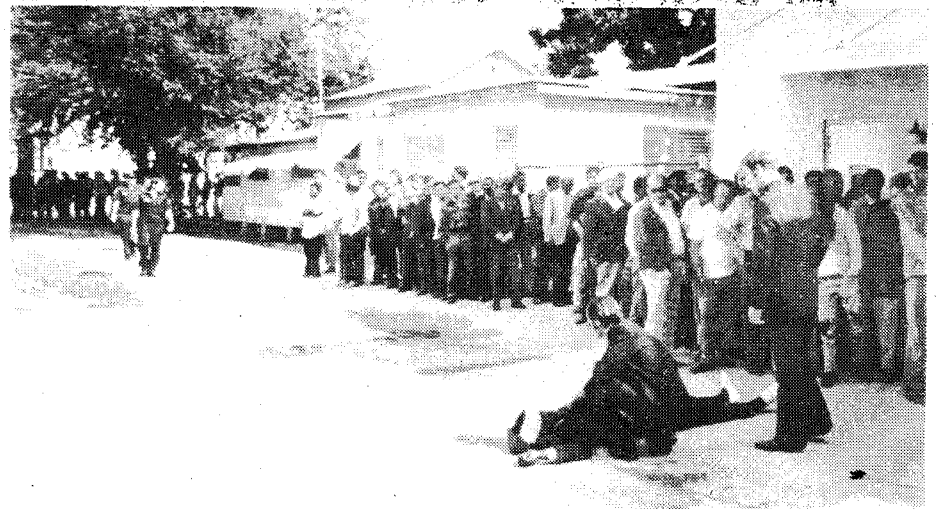
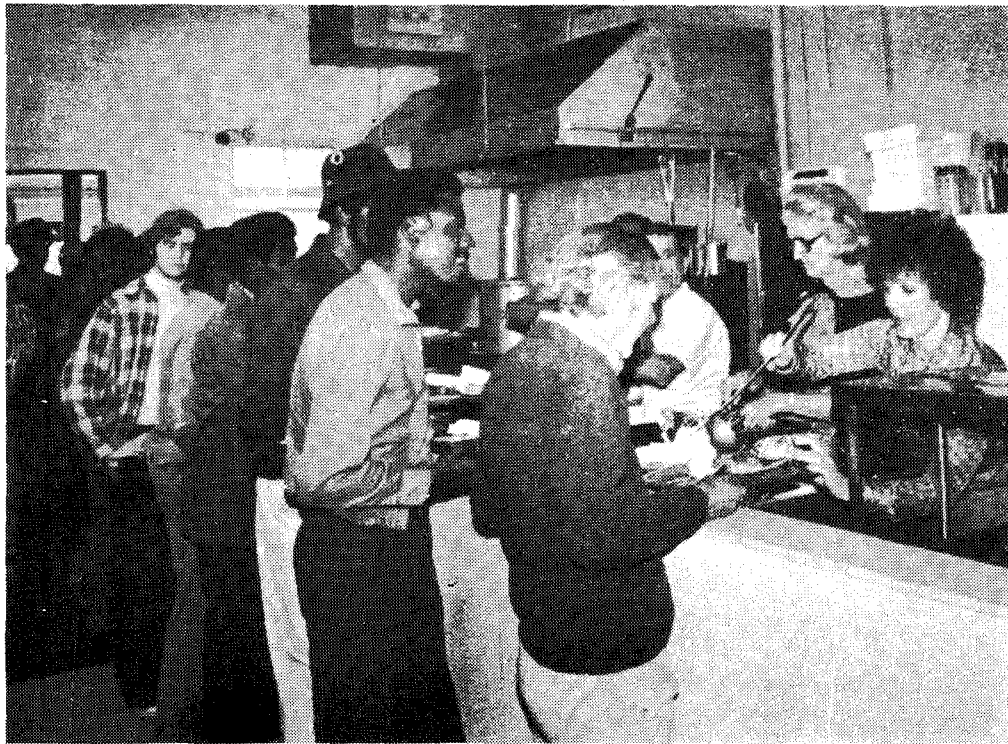
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Thanksgiving dinners were served to hundreds of needy by the Brothers of the Good Shepherd and volunteers at Miami's Camillus House, left. Above, long lines waited for dinner as one of the needy was seized with a mild epilepsy attack and waited an ambulance to take him to a hospital.

## Day of Reflection slated by Sisters

"Advenio! Religious Women in Community" will be the theme of a Day of Reflection which will be conducted in English and Spanish for Sisters of South Florida, Sunday, Dec. 5 at Assumption Academy, 1517 Brickell Ave. One in a series of programs

to nourish the religious life of nuns, the conferences are sponsored by the Archdiocese of Miami Sisters Council.

Father Jose Esquivel, S.J., a member of the faculty at Belen School, will conduct the conferences which begin at 1 p.m. and continue until 5 p.m.

In addition to conferences time will be provided for private meditation and Mass will be celebrated. Opportunities for confession will be included.

All nuns in South Florida are invited to participate.

### MASS for Disneyworld Area Holy Family Catholic Church

From route 192 take I-4 East to SR 535 North. 3 minutes to Mass. Sat 6 p.m., Sun 8 a.m. Hotel Royal Plaza, Lake Buena Vista.

Also at Sheraton Towers Hotel SR 435 North and I-4. Sun 9:15 a.m. and 11:30 a.m.

All Masses convenient to Disneyworld  
Fr. F. Joseph Harte, Pastor

# MASS TIMETABLE

The Voice does not assume responsibility for the accuracy of times of Masses listed in the timetable published the last Friday of each month. Times of Masses and corrections are provided by parish rectories.

The Sunday Mass schedule for the Cathedral of St. Mary, 7506 NW Second Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday, 7:30 p.m.

**BELLE GLADE**  
St. Philip Benizi: 7, 8:15, 9:30, 10:30 and 12 noon (Spanish) Saturday 8:30 p.m.

**BOCATON**  
St. Joan of Arc: 7, 8:15, 9:30, 10:45 and 12:15, 6 p.m. Sat., 5:30 p.m.

**BOYNTON BEACH**  
St. Mark: 8, 9:30, 11 a.m., 12:15, 6 p.m. Saturday 5:15 p.m. 6:30 p.m.

**CLEWISTON**  
St. Thomas More (St. Vincent De Paul Seminary): 8, 9:30, 11 a.m., 12:15 p.m. Saturday, 5 p.m.

**COCONUT GROVE**  
St. Margaret: 8 and 12 (Spanish), Saturday 7 p.m.

**CORAL GABLES**  
Little Flower: 7, 8, 9:15, 10:30, 11:45 a.m., 1 p.m. (Spanish) and 6 p.m. Saturday 7 p.m.

**DANIA**  
Melkite Mission: 340 Palermo Ave., 10:30 a.m.

**DAVIE**  
St. Augustine: 7:30, 9, 10:30 a.m., 12, 5, 6 p.m. Saturday 5:30 p.m.

**DEERFIELD BEACH**  
St. Raymond: 8:15 a.m. (Spanish) 9:30, 11 a.m. (Spanish), 12:30 p.m. 6 (Spanish), 7:30 p.m. (Spanish), Saturday, 6, 7:30 (Spanish).

**DELRAY BEACH**  
St. Andrew: 8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m.

**FORT LAUDERDALE**  
St. Vincent: 8, 9:30, 11 a.m., 12:15, 5:30, Saturday 5, 6:15 Queen of Peace: 8, 11 a.m. Saturday, 8 p.m.

**JUNO BEACH**  
St. Anthony: 7, 8, 9:15, 10:30 a.m., 12 and 5:30 p.m., Saturday, 7 p.m.

**KEY BISCAYNE**  
Blessed Sacrament: 8, 9:30, 11 a.m., 12:30, 7 p.m. Saturday, 7 p.m.

**LAKE WORTH**  
St. Clement: 7:30, 9, 10:30, 12 and 5:30 p.m. Saturday, 5:30 p.m.

**LAKE WORTH**  
Queen of Heaven: 8, 9:30, 11 a.m. Sat. 6 p.m. N. Laud. Elem. School.

**LAKE WORTH**  
St. George: 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 7 p.m.

**LAKE WORTH**  
St. Helen: 7:30, 9, 10, 11:15 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

**LANTANA**  
Holy Spirit: 7:30, 9, 10:30 a.m., 12 noon 6 p.m. Saturday 5:30, 7 p.m.

**LIGHTHOUSE POINT**  
St. Paul the Apostle: 7:30, 9, 10:30 a.m., 12 noon, Saturday, 5 p.m.

**MARCO**  
San Marco: 8, 9:30, 11 a.m., Sat. 5:30 p.m., (Everglades Women's Club 5 p.m. Sun.)

**MARGATE**  
St. Vincent: 8, 9, 10:30 a.m., Saturday, 6 p.m.

**MIAMI**  
St. Agatha: 8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High Sat. 6 p.m. (English) 7 p.m. (Spanish) Tamiami Mall, 8768 S.W. 8 St.

**MIAMI**  
St. Brendan: 6:30, 8, 9:15, 10:30, 11:45 a.m., (Spanish) 1, 5:30, 6:45, (Spanish) and 8 p.m. Saturday 5:30 6:45 p.m. (Spanish).

**MIAMI**  
Assumption of the Blessed Virgin, (Ukrainian): 8:30 and 10 a.m.

**MIAMI**  
Corpus Christi: 7:30, 9, 10:30 a.m. (Spanish) 12, 1:30 (Spanish) 5:30 (French) 7 p.m. (Spanish) Sat. 6 p.m.

**MIAMI**  
Gesu: 6:30 a.m. 8:30, 10 (Latin), 11:30, 1 and 5 p.m. (Spanish), Saturday, 5 p.m.

**MIAMI**  
Holy Redeemer: 7, 10 a.m.

**MIAMI**  
Our Lady of Divine Providence (9130 Fontainebleau Blvd.): Sat. 6 p.m., 7 p.m. (Spanish); Sunday, 9:30, 11 a.m., 12 noon (Spanish).

**MIAMI**  
St. Catherine: 8, 9, 10:30 a.m. 12 noon, Sat. 5 p.m.

**MIAMI**  
St. Francis Xavier: 7 and 10 a.m., Sat. 6 p.m.

**MIAMI**  
St. Dominic: 7, 8:30, 10 (Spanish) 11:30 a.m., 1 p.m. (Spanish) 6 and 7:30 p.m. (Spanish), Saturday, 6, 7:30 p.m. (Spanish).

**MIAMI**  
St. Joachim, 11990 SW 200 St.: 10, 11 a.m. and 12 noon (Spanish).

**MIAMI**  
St. John Bosco Mission, 1301 W. Flagler St.: 8:30, 11:30 a.m. (English) 7, 10, 1, 6, 7:30 p.m. (Spanish) Saturday 6 p.m. (English); 7 p.m. (Spanish).

**MIAMI**  
St. Kevin: 9, 10:30, 12 (Spanish) 7:30 p.m. (Spanish), Saturday 7 p.m.

**MIAMI**  
St. Kieran (Assumption Academy): 7:30, 9:30, 10:45 a.m., 12 (Spanish) 5, 7 p.m. (Spanish) Sat. 5, 7 p.m.

**MIAMI**  
St. Martha, 11450 Biscayne Blvd.: 8:30, 10, 11:30 a.m., 12:30 p.m. (Spanish) 5 p.m. Sat. 8:30 p.m. (Spanish).

**MIAMI**  
St. Mary Cathedral: 7, 8, 9:30, 11 a.m., 12:30 (Spanish) 5:30 and 7 p.m. (Spanish) Saturday 7:30 p.m.

**MIAMI**  
St. Michael: 8, 9, (Polish) 10, 11:15 a.m., (Spanish) 12:30, 6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish).

**MIAMI**  
Sts. Peter and Paul: 7:30, 9:30, 11:30, 5:30 p.m. (English), 8:30, 10:30, 12:30, 6:30, 7:30 p.m. (Spanish) Saturday, 5:30, 6:30 p.m. (Spanish).

**MIAMI**  
St. Robert Bellarmine, 3405 NW 27th Ave.: 8 a.m. (English) 11 a.m., 1 and 7 p.m., (Spanish) Sat. 6, 7 p.m. (Spanish).

**MIAMI**  
St. Timothy: 7, 8, 9, 10:30 a.m., 12 noon (Spanish) 6:30 p.m. Saturday 5 p.m. 6:30 (Spanish).

**MIAMI**  
St. Thomas the Apostle: 7:30, 9, 10, 11 a.m., 12:15 and 6 p.m. Saturday 5:30 p.m.

**MIAMI**  
St. Vincent de Paul, 2100 NW 103 St.: 7:30, 9, 10:30, 12, 6 p.m. (Spanish), Sat. 6:30

**MIAMI BEACH**  
St. Francis de Sales: 7:30, 9, 10:30, 11:45 a.m., 6 p.m. (Spanish) Saturday, 6, 7 p.m. (Spanish).

**MIAMI BEACH**  
St. Joseph: 7, 8, 9:30, 11 a.m., 12:30, 5:30 p.m. Saturday 5:30 p.m.

**MIAMI BEACH**  
St. Mary Magdalen: 8:30, 10, 11:15 a.m., 12:20, and 6 p.m. Saturday, 6 p.m.

**MIAMI BEACH**  
St. Patrick: 8, 9, 10:30, 12, 6, 7 p.m. (Spanish) Saturday, 5:30, 7 p.m.

**MIAMI LAKES**  
Our Lady of the Lakes: 7, 9, 10:30 a.m., 12 noon, 6 and 7:15 p.m. (Spanish) Saturday 5 p.m.

**MIAMI SHORES**  
St. Rose of Lima: 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish) 6 p.m. Saturday, 7 p.m.

**MIAMI SPRINGS**  
Blessed Trinity: 8, 9:15, 10:30 a.m., 12 noon, 5:30 and 7 p.m. (Spanish), Saturday 7 p.m.

**MIRAMAR**  
St. Bartholomew: 7, 8:30, 9:45, 11, 12:15, 7 p.m. Saturday 5:30 p.m.

**MOOREHAVEN**  
St. Joseph: 10 a.m.

**NAPLES**  
St. Ann: 6:30, 8, 9:30, 11 a.m. 12:30 and 6 p.m. Saturday 5 p.m.

**NAPLES**  
St. Elizabeth Seton: 11 a.m. (Golden Gate School)

**NAPLES**  
St. Peter: 9:30, 11 a.m. (Avalon Elem. School) Sat. 5 p.m. (Lely Presbyterian Church).

**NAPLES**  
St. William, (Seagate School): 8, 9:30, 11 a.m. Sat. 5:30 p.m.

**NARANJA**  
St. Ann: 11 a.m., 1 p.m., (Spanish) 10 a.m. (English) Sat. 7 p.m. (Spanish).

**NORTH MIAMI**  
Holy Family: 7:30, 9, 10:30, 12 noon, 6:30 p.m. Saturday, 6:30 p.m.

**NORTH MIAMI**  
St. James: 6:30, 7:30, 9, 10:30, 12, 1 p.m. (Spanish) 5:30, 7 p.m. (Spanish) Saturday 5:30, 7 p.m.

**NORTH MIAMI**  
Visitation: 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday, 6 p.m.

**NORTH MIAMI BEACH**  
St. Lawrence: 9, 11, 12:30, 6:30 p.m., Saturday 5:30 p.m.

**NORTH MIAMI BEACH**  
St. Basil (Byzantine): 9, 10:30 a.m.

**NORTH PALM BEACH**  
St. Clare: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m. Saturday, 5:30 p.m.

**OPA LOCKA**  
Our Lady of Perpetual Help: 7, 8, 9:30, 11, 12:15 (Spanish) 6 p.m., Saturday 6 p.m., 7 p.m. (Spanish).

**OPA LOCKA**  
St. Philip (Bunche Park): 7, 9:30 a.m.

**OPA LOCKA**  
St. Monica: 8:30, 10:15, 11:30, 12:30 (Spanish) 6 p.m. Saturday, 6 p.m.

**PAHOKEE**  
St. Mary: 11 a.m.

**PALM BEACH**  
St. Edward: 7, 9, 10:30, 12, Saturday, 5:30.

**PALM BEACH GARDENS**  
St. Ignatius: 8, 9, 10:15, 11:45 a.m. 5:30 p.m. Saturday 5:30 p.m.

**PEMBROKE PINES**  
St. Boniface: 8, 9 a.m., 12 Noon, Sat. 7 p.m.

**PERRINE**  
Christ the King: 8, 9:15, 10:30 a.m., noon, Saturday 5 p.m.

**PERRINE**  
Holy Rosary: 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. Saturday 7 p.m.

**PERRINE**  
St. Richard, SW 144 St. and Old Cutler Rd.: 8:30 a.m., 12:30 and Saturday 6 p.m.

**PLANTATION**  
St. Gregory: 8, 9:15, 10:30, 12 noon, Saturday 5, 7 p.m.

**POMPANNO BEACH**  
Assumption: 7, 8, 9:30, 12:15, 5:30 p.m., Saturday 5:30 p.m.

**POMPANNO BEACH**  
St. Coleman: 6:30, 8, 9:30, 11 a.m., and 12:30 and 6 p.m. Sat. 6 p.m.

**POMPANNO BEACH**  
St. Elizabeth: 7:30, 9:30, 11 a.m. and 12:30 and 5:30 p.m. Saturday, 7:30 p.m.

**POMPANNO BEACH**  
St. Gabriel: 8, 9:30, 11 a.m., and 12:30 p.m., Saturday 5:30 p.m.

**POMPANNO BEACH**  
St. Henry: 8, 9:30, 11 a.m., Sat. 5 p.m.

**POMPANNO BEACH**  
San Isidro: 9:30, 11 a.m., Sat. 7 p.m.

**RIVIERA BEACH**  
St. Francis of Assisi: 8, 9:15, 10:30 a.m., 12 noon and 6:30 p.m., Saturday 5 and 7:30 p.m.

**SOUTH MIAMI**  
Epiphany: 8, 9:30, 11 a.m., 12:15 and 6 p.m. Saturday, 6 p.m.

**SOUTH MIAMI**  
St. Louis: 8, 9:30, 11 a.m., 12:30 and 6 p.m., 7:15 p.m. (Spanish) Saturday, 5:30 p.m.

**STUART**  
St. Joseph: 7:30, 9, 10:30 a.m., 12 noon, 5:30 p.m., Saturday 5:30 p.m.

**SUNRISE**  
St. Bernard: 7:30, 9, 10:30 a.m., 12 noon, 6:30 p.m., Sat. 5 p.m.

**TAMARAC**  
St. Malachy: 7, 8, 9:15, 10:30, 11:45 a.m., 5:30 p.m., Sat. 5:30 p.m.

**WEST HOLLYWOOD**  
St. Stephen: 7, 8, 9, 10, 11 a.m., 12, 1 p.m. (Spanish) and 7 p.m., Sat. 5 and 7 p.m.

**WEST PALM BEACH**  
St. John Fisher: 8, 10, 12 noon Saturday, 5:30 p.m.

**WEST PALM BEACH**  
Mary Immaculate: 8:30, 10, noon, Sat. 5:30 p.m.

**WEST PALM BEACH**  
St. Juliana: 6:30, 8:30, 9:45, 11 a.m., 12:15, 6, 7, p.m. (Spanish) Saturday 6:30 p.m.

**WEST PALM BEACH**  
Holy Name of Jesus: 8, 9, 10:30 a.m., 12 noon and 6 p.m., Saturday 7 p.m.

**WEST PALM BEACH**  
St. Ann: 7, 8:15, 9:30, 10:45 a.m., 12 noon and 5:30 p.m., Saturday, 5:30 p.m.

**ON THE KEYS**  
BIG PINE KEY  
St. Peter Church: 10 a.m., 12 noon, Saturday, 7 p.m., 8 a.m. Sugarloaf Key, Fire Dept.

**KEY LARGO**  
St. Justin Martyr: 8, 10 a.m., Sat. 5 p.m.

**KEY WEST**  
St. Mary: 7, 8:30, 10, 11:15 a.m., 5:30 and 6:30 p.m. (Spanish) Saturday 7:30 p.m.

**KEY WEST**  
St. Bede: 9:30, 11 a.m. and 7 p.m., Saturday, 7 p.m.

**MARATHON SHORES**  
San Pablo: 8 and 11 a.m., Saturday, 5:30 p.m.

**PLANTATION KEY**  
San Pedro: 9 and 11 a.m., Saturday, 7 p.m.

# CHILDREN'S MASS

## And how to make it good

By FATHER  
JOSEPH M. CHAMPLIN

In any parish with several priests we normally find the younger clergy relate best to the children and teenagers. They are closer to them in age, share more of their interests and possess that joy, enthusiasm and interest which attracts youth.

Jesuit Father Richard P. English is an exception to the rule or perhaps proof that one can be young in heart and spirit, even if older in years.

For the first two decades of his priesthood, Father English conducted retreats for individuals in their teens, initially at Gonzaga Retreat House in Monroe, N.Y. and then at St. Ignatius outside of Buffalo.

**HIS SUPERIORS**, after those 20 years, gave him a sabbatical, an opportunity for several months of study and research. He put the time to good use, updating his theology and getting a clear picture of the best in post Vatican II thought.

When that renewal period had been completed, Father English accepted an assignment as associate pastor at a parish in Florida. Almost immediately he began a weekly liturgy for children on Sunday. With careful and creative planning the Jesuit found he could by means of these special Masses, communicate today's theology to the children and through them to the adults.

Many adaptations were necessary. In making these changes, Father English followed principles contained in the Roman "Directory for Masses with Children."

For example, he normally employs only one scriptural reading, the Gospel. Article 42 supports that approach: "If three or even two readings on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the reading of the Gospel should never be omitted."

Article 48 states: "The homily in which the Word of God is unfolded should be given great prominence in all Masses with children. Sometimes the homily intended for children should become a dialogue with them, unless it is preferred that they should listen in silence."

**FATHER ENGLISH** has taken those words to heart. His homilies, based on Ignatian principles for reflective meditation and prayer, seek to involve the youngsters actively in them and frequently include a dialogue between the celebrant and the children.

In the sermon he first tells a story from that day's Gospel. Next, he creates for them a picture of the scene. Then he urges his little listeners to make of this a moving, talking picture employing all of their senses to do so. Finally, Father English helps them to get the idea behind his human incident in the life of Jesus. Thus he gives his hearers a story, picture, movie and idea.



The Gospels and homilies were planned specifically for young minds. The Mass contains many visual elements and often the children are allowed to participate. In a similar Mass at St. Pius X School in Rochester, N.Y., Father John O'Connor holds a microphone for Patty Doran as she does a reading.

In this process the Jesuit priest turns to a variety of visuals for assistance. Once again, the "Directory" encourages such innovations:

"The liturgy of the Mass contains many visual elements, and these should be given great prominence with children. This is especially true of the particular visual elements in the course of the liturgical year, for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord, and the variety of colors and liturgical ornaments." (Article 35)

"FOR THE SAME reason the

use of pictures prepared by the children themselves may be useful, for example, to illustrate a homily, to give a visual dimension to the intentions of the general intercessions, or to inspire reflection." (Article 36)

Does all of this bear spiritual fruit? Large crowds at the liturgies sustained over several years says something about the drawing power of his approach.

Comments from adults are likewise quite convincing:

"We used to drag the kids to church. Now they drag us."

"They used to sing pop songs from the radio, now they sing songs from Mass."

KNOW  
YOUR  
FAITH

# Jesus, the man...



By FATHER

ALFRED McBRIDE, O.PRAEM

"Jesus Christ is like to us in all things, except sin."

That Jesus Christ was human in the blunt sense of being born as a human baby, growing up as an adolescent and developing into mature manhood is self evident from the New Testament testimony. The question of his humanness assumes this fact. He hungered and ate. He grew tired and slept. He wept at funerals, laughed at celebrations, drank wine at weddings, and sang at Passover feasts. He shivered in winter, sweat in summer and ached with life's numerous and petty afflictions.

Discussions about being human today, of course, rarely dwell on these simple observations. It is not physical traits of humanity that claim our attention so much as the psychological ones. Did Christ get in touch with his feelings? Look at him weeping by the tomb of Lazarus, one of his best friends. Did he bother with people's

illnesses? Listen to the blind, the lame and the deaf whose afflictions he healed.

DID HE permit his defenses to be breached? Could people get through to him when he appeared to resist? Go over the story of the Syro-Phoenician woman pleading to have him cure her daughter. Jesus seemed determined to reserve his healing powers for Jews only, "the sheep of the house of Israel." Yet the engaging "typescript of that case study" shows how the woman uses persistence and the clever byplay about food for dogs and crumbs for puppies to affect Jesus and cause him to change his mind. The other side of that story is that Jesus did not have a closed mind. He was open to persuasion and change. Humanly speaking, he could be touched—and he was.

Was he above being an advocate for his case? Did he refuse to enter into persuasion and argument himself? Review the story of Jesus and his encounter with the woman at the well. No modern trained guidance

counselor could be more in touch with the subtleties of human relationships as Jesus was in that memorable vignette. She brought him a problem that included five failures at marriage and a sense of emptiness in her faith.

Far from responding to her as a crass answer man, Jesus created a situation of acceptance with all possibility of threat removed. He made her feel at ease and gently urged her to talk through her problem. He clearly possessed the quality of "sensitivity" so much prized today.

THE FOUR phases of that scene, (1) small talk about water (2) the spiritual meaning of water (3) the moment of truth—"Go get your husband" (4) the welling up of acceptance and forgiveness—"I am the One you seek," constitute one of the greatest testimonies to Christ's capacity to show us how to be human in the fullest sense of the world. The poet Coleridge once wrote that when joy leaves one's life, then nothing can be achieved any more. The Samaritan

woman I  
Christ b  
contemp  
achieve  
would d  
evoked  
frustrate

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humane  
pray, B  
and true  
is an eve  
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seldom v  
occurred  
DO Y

## Yes, He walked on the earth

By FATHER

JOHN A. GEIGER

Sisters evidently hadn't heard about retirement yet when I was in grade school at St. John's in Logan, Ohio.

In many ways, though, you couldn't tell, Wimples, veils and all that covered some of the signs of old age, like grey hair. They couldn't all have been old, however. A few of them are still living and I'm not exactly a kid anymore.

But Sister Helen Marie, my first and second grade teacher, had to be one day older than God.

The little wisp of a woman hadn't forgotten the tricks of the trade, though. She taught us our numbers and letters and had us endlessly tracing circles so that we'd stave off writers' cramp. I learned the first two, but the writing vaccination never took.

THE SMALL nun's really special gift, however, was her tender love. We learned the closeness of our God and the earthiness of our faith from her and our aged pastor, Father James Nevin. I can still remember how they showed us the inside of the confessional. I even remember the exact spot where I knelt to receive First Communion.

I recall, too, how Father Nevin showed us that water for Baptism is ordinary water. He told a story about a man who was in a bad accident and was in danger of death. Someone came along, he said, and asked him if he had been baptized. He hadn't and indeed he wanted it. But when the stranger came back from the near-by creek with muddy water in a rusty can, the injured man reacted. So did we.



Jesus, the carpenter, is depicted in this sketch by Eric Smith.

Then the kind old pastor told us how Jesus was baptized in the muddy water of the Jordan and the class never forgot that water for Baptism really is ordinary water.

Father Nevin died when I was in the third grade and Father Bobby Brown came to care for the parish for a while. Wow! What a difference! He was young, plump, jolly man, who was always on the move, and often took some of the older boys with him when he went. We really thought they were lucky.

BUT FATHER Brown didn't stay long. Father John Eyerman came to be our pastor. He was a resourceful man who liked to kid people. And even though he rambled in his sermons, we liked him.

Many years later when I was assistant pastor under Father Eyerman at St. Aloysius parish in Columbus, he told me how much discipline trouble old Sister Helen Marie had with the first and second graders.

So he said he went into the class one day and asked the children if they knew why Sister's ears were covered. They didn't, of course.

"Because she has big ears," he said. "And when you talk when you're not supposed to, they grow. You don't want Sister's ears to grow, do you?"

Yes, Jesus walked the earth in my young life. The hyperbole, the parables, the temper and the loving care and sacrifice were all there in the people whom he sent.

"He had to learn how to walk and talk and pray and eventually how to saw a board and drive a nail."

## KNOW YOUR FAITH

woman left that well and the presence of Christ brimming with joy and song. If contemporary thought likes to stress achievement as a way to self fulfillment, it would do well to draw upon how Jesus evoked that experience in a lonely and frustrated woman so many years ago.

Why is the question of Christ's humanness brought up at all? Do we not all pray, "Blessed be Jesus Christ, true God and true man!" Of course we do. But there is an ever ending struggle to preserve both elements of Christ's existence—the divine and the human. How often we say that the divine appears through the human. How seldom we reflect how magnificently this occurred in the existence of Jesus.

DO YOU want to know what God is like?

Look at Christ and see how splendidly human he is in the way he responds to people. People could get through to him, love him, experience his peace, be swept up by unimaginable visions and hopes. Never has history seen a more human—and humane—person. And what was it all for? So we need never again go wrong in wondering what God is like.

Not only did Jesus communicate his pleasure and creativity but he also remained vulnerable to people. They could get at him. They could betray and deny him. They could leave him alone when he needed them most. What greater sign of humanity do we need? Yet he persistently loved, forgave and called people back to him. In this, what better way could we come to know of God?



British actor Robert Powell, who has the title role for an upcoming television film, "The Life of Jesus," relaxes with a puppy on the Tunisian set.

"He hungered and ate. He grew tired and slept. He wept at funerals, laughed at celebrations, drank wine at weddings, and sang at Passover feasts."

# He did become a human being

By FATHER JOHN J. CASTELOT

Did Jesus experience life as we do? A believing Christian and especially a Catholic can give only one answer: Of course! It is a formally defined doctrine of the Church, based on the data of the New Testament, that when the Son of God became man, he did not cease to be divine, but he did become a man, with all the limitations and weaknesses to which any real man is subject.

Recalling the New Testament teaching on Jesus' humanity is no simple task. If the Gospels were biographies of Jesus in the modern sense, it would be relatively easy. There would be a straightforward record of his words, deeds, and sentiments. But such is not the case. As the bishops of the world put it, in Vatican II's "Constitution on Divine Revelation," par. 19, the apostles handed on to their hearers what Jesus had said and done but they did so "with that clearer understanding which they enjoyed after they had been instructed by the events of Christ's risen life and taught by the Spirit of truth."

BY THE TIME the Gospels were given their present form, the Christian communities had reflected in faith on the mystery of Christ for several decades. The Gospels give us the fruit of this reflection and apply it in varying ways to the actual life-situations of the communities for which they were written. The Gospels are inspired interpretations of the historical Christ-event in the light of post-Resurrection, post-Pentecost faith—and the important word here is "interpretation." (See the Franciscan Herald Biblical Booklets: "The Gospels: God's Word—in Human Words" and "Following Jesus: A Guide to the Gospels." 1434 West 51st St., Chicago, Ill. 60609.)

Like all of us, he began this life as a helpless, dependent baby. He had to grow in awareness of the world about him. His growth in knowledge, like ours, depended on the physical development of brain capacity. He had to learn how to walk, talk, pray and eventually how to saw a board and drive a nail. More importantly, he had to develop self-awareness, ego-identity, in the usual way, by a variety of interpersonal relationships. "Jesus, for his part, progressed steadily in wisdom and age and grace before God and men." (Lk. 2,52)

A devout son in a devout family, he became increasingly conscious of experiencing a special, indeed a unique relationship with his heavenly Father. This relationship eventually involved a mission which we now call messianic.

DID THIS mission crystallize for him on the occasion of his Baptism in the Jordan? Possibly. The Evangelists interpret this event by using Old Testament allusions and imagery which would suggest that it was something like the so-called inaugural visions of the great prophets. At any rate, Jesus went directly to the desert to struggle with the implications of his mission. Should he attempt to meet the razzle-dazzle expectations of his contemporaries or follow the path of humble, suffering service charted by the Servant of Yahweh in Second Isaiah? This seems to have been the choice which confronted him in the temptation experience—and we know what his decision was.

Yes, Jesus shared fully in our humanity.

## Prayer of the Faithful

2nd SUNDAY OF ADVENT  
December 5, 1976

**Celebrant:** Jesus taught us that we can exercise freedom responsibly in only one way — doing the will of God, which charts our happiness. Now we beg our Father in Advent for the grace to prize this kind of freedom above all others.

**People:** Father, liberate us.

**LECTOR:** From the slavery of pride and vanity which prevents our growth as Christians, we pray:

**People:** Father, liberate us.

**LECTOR:** From the prison of our own evil thoughts and vindictive attitudes towards others, we pray:

**People:** Father, hear us.

**LECTOR:** From the bondage of lust, its imaginations and vain desires, we pray:

**People:** Father, hear us.

**LECTOR:** From the servitude of self-indulgence in so many areas of daily life, we pray:

**People:** Father, hear us.

**LECTOR:** From weariness in doing good and remaining faithful, we pray:

**People:** Father, hear us.

**Celebrant:** Our Father, the freedom Paul boasted of as a Roman citizen and the freedom we possess as Americans are as nothing compared to the freedom of your children in the kingdom of Jesus. Grant that we may be willing to lose anything rather than this. We ask this in the name of Jesus, your Son, our Lord. Amen.

Prayer of the Faithful  
IMMACULATE CONCEPTION  
December 8, 1976

**Celebrant:** One of the more encouraging signs of a renewal of the spirit in our day is the increasing attention of Christians to the role of Mary, the Mother of Jesus. With this in mind, we pray confidently to God our Father, who sent his Son Jesus to us, through Mary.

**People:** Lord, graciously hear us.

**LECTOR:** That we may realize our devotion to Mary must be consistent with our dependence on her according to the divine plan, we pray:

**People:** Lord, graciously hear us.

**LECTOR:** That we may be convinced that Mary, although Mother of God, is still a human being like us and understands all our human weaknesses and problems, we pray:

**People:** Lord, graciously hear us.

**LECTOR:** That we may learn a fundamental truth in Christianity—that Mary's greatness came about, not because of her family connections, but because of her fidelity to the will of God, we pray:

**People:** Lord graciously hear us.

**LECTOR:** That we may have the consolation and joy of the children of God in realizing more fully what it means that Mary is our spiritual Mother, we pray:

**People:** Lord, graciously hear us.

**LECTOR:** That all who feel lonely, abandoned, homeless, may be given the grace to regard Mary as their Mother, the refuge of sinners, the star of the sea, we pray:

**People:** Lord, graciously hear us.

**Celebrant:** Our Father, you designed Mary of Nazareth as your unique creation to be the Mother of your Son, Jesus. Grant us the grace to know and love her to the degree which represents your will for us. We ask this in the name of your Son and hers, Jesus, our Lord. Amen

## Discussion

1. Did Christ get in touch with his feelings? Discuss.
2. Read The Samaritan Woman in the Gospel according to John, Chapter 4, verses 1 through 39. Discuss.
3. Discuss this statement: "...there is a never ending struggle to preserve both elements of Christ's existence—the divine and the human.
4. Why do you think that God chose to share in our humanity?
5. How have we come to know of God? Discuss.
6. Did Jesus experience life as we do?
7. How do the Gospels present Jesus' life? Why?
8. What are the Gospels?
9. Discuss this statement: "...it is not always easy to distinguish historical fact from faith-interpretation."
10. Define the messianic mission.
11. Read the Gospel according to Mark. Reflect upon this Gospel.
12. Read Paul's Epistle to the Hebrews, Chapter 4, verses 14 through 16. Continue with Chapter 5, verses 1 through 7.
13. In what ways is Jesus with us today?

## Life in Music



## ('A piece of trash')

### TONIGHT'S THE NIGHT

Stay away from my window,  
stay away from my back door, too,  
Disconnect the telephone line, relax, baby,  
and draw the blind.  
Kick off your shoes and sit right down.  
Loosen up that pretty French gown.  
Let me pour you a good long drink, oo,  
baby, don't hesitate, 'cause  
Tonight's the night, it's gonna be alright,  
'cause I love you girl,  
Ain't nobody gonna stop us now.  
Come on, angel, my heart's on fire.  
Don't deny your man's desire.

You'd be a fool to stop this time.  
Spread your wings and let me come inside  
'cause  
Tonight's the night, it's gonna be alright,  
'cause I love you girl,  
Ain't nobody gonna stop us now.  
Don't say a word, my virgin child;  
just let your inhibitions run wild.  
The secret is about to unfold,  
upstairs before the night's too old, 'cause  
Tonight's the night, it's gonna be alright,  
'cause I love you girl,  
Ain't nobody gonna stop us now.  
Written and sung by Rod Stewart  
(p) 1976 Warner Bros. Records, Inc.

### By THE DAMEANS

It has always been the policy of this column to comment on the values or lack of values contained in today's popular music. Rod Stewart's, "Tonight's the Night," is one of the fastest movers on Billboard magazine's Hot 100. Unlike other songs which deal in suggestive lyrics and double meanings, "Tonight" is directly to the point. Beneath the pleasant music and Rod Stewart's raspy voice is a song about seduction. In short, the song is trash and an example of irresponsibility on the part of Warner Brothers for distributing the record.

Some people will get upset because we have printed these lyrics as they have been concerned because we printed others somewhat like them.

But we want to re-emphasize, we do not write these songs, nor do we agree with what they say. We simply want concerned people to know about songs which you hear and buy. These songs convey certain values, some good and some bad.

We print the lyrics for those who cannot figure them out because of the loud music and to help many others reflect on the music they hear a lot but never stop to think about. We feel that we have a responsibility to challenge those songs which contradict Christian values.

Someone must stand up for the values and principles we, as Christians, believe in. We cannot afford to be silent when so many

poor attitudes are not only offered to our young people but promoted as the secret of success or the way to a good life. We must write and talk about these things because we are dealing with people's minds and attitudes, lives and goals.

If we remain silent in the face of so many poor-value songs, movies, TV shows, etc., people might get the impression that in some way we agree with the values they portray simply because we say or do nothing to the contrary. This is not to say that we have to make a scene every time we disagree with something. It does mean that we will not buy certain records, see certain movies, read certain books or watch certain TV shows, nor will we allow our children to do so, because we hold certain values and beliefs to be sacred in our lives.

It would have been much easier this week to comment on a nice song. We chose, "Tonight's the Night" to show that sometimes it is necessary to challenge certain values which people try to pressure us with.

To choose values and stick with them is not always easy because it means we have to make some definite decisions about the things we prize in life. To choose Christian values in today's world is all the more difficult because it means that sometimes we have to stand almost alone.

(All correspondence should be directed to: The Dameans, P.O. Box 2108, Baton Rouge, La. 70821.)



# It's a Date

## Broward County

**ST. ELIZABETH** parish and school auxiliary, Pompano Beach, will sponsor a holiday bazaar on Dec. 4 and 5 in the parish hall, 901 NE 33 St.

**BLESSED SACRAMENT** Women's Club, Oakland Park, is sponsoring a Christmas bazaar on Dec. 4 from 10 a.m. to 8 p.m. and on Dec. 5 from 10 a.m. to 6 p.m. in the parish hall, 1701 E. Oakland Park Blvd.

**ST. BERNARD** Women's Guild, Sunrise, to meet Tuesday, Dec. 7 following 7:30 p.m. Mass. Members will bring gifts for the patients of Florida State Hospital.

**ST. JEROME** Women's Club, Fort Lauderdale, will have a holiday card party at 12:30 p.m., Tuesday, Dec. 7 in the parish hall, 2533 SW Ninth Ave.

**ST. BARTHOLOMEW** Young at Heart Club, Miramar, meets at 1:30 p.m. on Tuesday, Dec. 7. Plans will be finalized for a trip to the Hotel Americana for dinner and a show on Dec. 11. For information call 987-7517.

**CATHOLIC WIDOWS and WIDOWERS** meet at 8 p.m., Monday, Dec. 6 in Blessed Sacrament parish hall, Fort Lauderdale. Plans for a Christmas party on Dec. 15 at the Sea Ranch will be discussed for reservations call 772-3079.

**ST. BONIFACE** Women's Club, Pembroke Pines, will sponsor a holiday bazaar Dec. 4 and 5 at the Pembroke Pines Recreation Center, 7600 Pines Blvd.

**OUR LADY QUEEN OF HEAVEN** parish, North Lauderdale, will sponsor a Christmas dinner and dance at 8:30 p.m., Saturday, Dec. 11 at the parish hall. Reservations may be made by calling 971-5400.

**ST. GREGORY** Women's Guild, Plantation, will sponsor a fashion show and luncheon, Saturday, Dec. 11 at Pier 66. Sue Owens will present latest designs in women's apparel by Haber's. For reservations call 581-1559 or 581-2520.

**YOUNG AT HEART** Club of St. Elizabeth Gardens will sponsor a dessert and card party at noon, Saturday, Dec. 4.

**ST. PAUL the APOSTLE** parish, Lighthouse Point will present the Taschler Troupe in Dickens' "Christmas Carol" at 7:30 p.m. on Dec. 10, 11, and 12 in the parish hall, Sample Rd. and NE 28 Ave. A card party under the auspices of the Women's Club begins at 1 p.m., Thursday, Dec. 9. in the hall.

## Dade County

**ST. AGATHA** parish will sponsor a plant and gift bazaar on Sunday, Dec. 5 from 8:30 a.m. to 1 p.m. at Coral Park High School Auditorium.

**MERCY HOSPITAL** Auxiliary will have a rummage and plant sale

on Dec. 10 and 11 from 10 a.m. to 4 p.m. on the hospital grounds at 3663 S. Miami Ave. Those wishing to donate items for a White Elephant booth may bring them to suite 502 of the Mercy Professional Bldg. on Tuesday, Dec. 7.

**ST. ROSE OF LIMA** Altar Guild will sponsor a luncheon and card party at 11:30 a.m. on Saturday, Nov. 11 at the Miami Shores Country Club. Entertainment will be provided. For reservations call 754-8850.

**ST. HUGH** Women's Guild, Coconut Grove, will conduct a Christmas boutique sale at the parish house, 3455 Royal Rd. after the



Among 600 guests at the recent annual Mercy Hospital Ball was Coadjutor Archbishop Edward A. McCarthy, shown as he was welcomed by Sister Mary Emmanuel, S.S.J., hospital executive vice president; and Dr. and Mrs. Louis Lemberg, chairman of the charity event.

Masses on Sunday, Dec. 5. A variety of items and home baked delicacies will be available.

**ST. JUDE** Melkite parish will have a pre-Christmas bazaar today (Friday), Saturday, and Sunday in the Syrian-Lebanon American Club, 2626 SW Third Ave. from 11 a.m. to 9 p.m. daily.

**ST. MARY MAGDALEN** parish will sponsor a square dance at 8 p.m., Saturday, Dec. 4 in the parish center at Sunny Isles.

**IMMACULATE CONCEPTION** parish, Hialeah, is sponsoring a "Christmas Fiesta" today (Friday), Saturday, and Sunday on the grounds at 68 W. 45 Pl. Booths rides, games, and refreshments will be available.

**ST. JOSEPH** Women's Club will observe a Corporate Communion during the 9:30 a.m. Mass on Sunday, Dec. 5. The Club will have a Christmas party on Monday, Dec. 6 which will include luncheon and a gift exchange.

**HOLY FAMILY** Woman's Club will have a Christmas party following the monthly meeting at 8 p.m. Tuesday, Dec. 7 in the parish hall. Infant items for a layette to be donated to Catholic Charities will be collected.

**ST. LAWRENCE** Council of Women and the Senior Club will co-sponsor a Christmas party at 7:30 p.m., Monday, Dec. 13 in the parish hall, NE 22nd Ave. and 191 St. A program will be followed by dinner. Reservations close on Dec. 6 and may be obtained by calling 947-0708.

**LOURDES ACADEMY** will present, "You're A Good Man, Charley Brown" at 8 p.m. on Dec. 8,

10, and 11 and a matinee at 3 p.m. Dec. 12 at the school, 5525 SW 84 St. Tickets will be available at the door.

**ST. ROSE OF LIMA** Catholic Young Adult Club will sponsor a hayride, dinner and square dance on Saturday, Dec. 11 at 15500 Quail Roost Dr.

**LAY CARMELITES** in Corpus Christi community meet Saturday, Dec. 4 at Villa Maria Nursing and Rehabilitation Center. Mass at 2 p.m. will precede the business meeting. Visitors are welcome.

**ST. JOHN THE APOSTLE** parish, Hialeah, will feature a showing of the full-length movie,

"Brother Sun, Sister Moon," a story of St. Francis of Assisi and St. Clare, at 5:30 p.m. and 8:30 p.m. on Sunday, Dec. 5. For information on tickets call 649-1827. Proceeds will benefit charities.

**ST. JAMES** Forever Young Club meets at 2:30 p.m., Wednesday, Dec. 8 in the parish hall. Mass will be celebrated by Father James Reynolds, pastor, in observance of the Feast of the Immaculate Conception. A Christmas party will follow the meeting.

## Palm Beach County

**ST. JUDE CHRISTIAN MOTHERS and WOMEN** Tequesta, will receive new members on Monday, Dec. 6 during the 10:30 a.m.

Mass. A 15th anniversary luncheon celebration will follow at the Sand Dollar Restaurant, Jupiter. Gifts will be collected for residents at area nursing homes.

**ST. THOMAS MORE** parish's Madonna Guild will sponsor a Christmas party after the 8:30 a.m. Mass today (Friday) at the K. of C. Hall in Boynton Beach. A continental breakfast and lunch will be served. Entertainment will be provided.

**ST. LUCY** Women's Guild, Highland Beach will be hostesses at a holiday luncheon on Tuesday, Dec. 7 at 11:30 a.m. in the Delray Beach Club, 2001 S. Ocean Blvd. A program of Christmas music will feature the Boca Raton High Choral Ensemble. For reservations call 278-8252.

**ST. JOHN FISHER AND MARY IMMACULATE** parishes, West Palm Beach, will benefit from a family breakfast at Manero's Restaurant, 2200 Palm Beach Lakes Blvd. from 9 a.m. to 1:30 p.m. on Dec. 5. For tickets call 844-2993.

**ST. VINCENT FERRER** Rosary-Altar Society will sponsor a Christmas tea from 2 to 5 p.m., Thursday, Dec. 9 at the home of Mrs. Firmin Renuart, 710 SE Eighth St., Delray Beach.

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# S. Florida Scene

## Advent lectures

FORT LAUDERDALE—A series of Advent lectures on the new Rite of Reconciliation begin on Dec. 5 in St. Clement Church, 2975 N. Andrews Ave.

Zoila L. Diaz, parish director of Religious Education will speak on the topic "How Did We Come to Where We Are" during the first session which begins at 7:30 p.m. In following sessions "Sin and Guilt—Penance and Forgiveness" will be discussed by Father Patrick S. McDonnell, pastor, on Dec. 12; and "The New Rite in a New Box" will be the subject of Father Robert Magee, assistant pastor, on Dec. 19.

All one-hour sessions begin at 7:30 p.m.

## Library workshop

A Fall workshop under the auspices of the Florida Unit of the Catholic Library Association begins at 9:30 a.m., Saturday, Dec. 4 at Notre Dame Academy, 130 NE 62 St.

Principals and librarians of Archdiocesan schools are invited to participate in the sessions which will include library programming, A.V. cataloging, an open forum for library problems and evaluation of reference materials.

The Liturgy will be celebrated at 11:30 a.m.

## Divorced retreat

KENDALL—"He will Renew You By His Love" will be the theme of a weekend retreat for separated and divorced women which begins

## Holy Cross Health Lecture

FORT LAUDERDALE—"What Kind of a Joint is This?" is the topic for the next free health lecture slated at 7:30 p.m., Wednesday, Dec. 8 in Holy Cross Hospital auditorium.

Dr. Michael J. Gordon, specialist in rheumatology will be the speaker and will answer questions after the lecture.

Seating is limited and reservations must be made by calling 771-7423 weekdays between 9 a.m. and 5 p.m.

Friday, Dec. 10 and concludes Sunday, Dec. 12 at the Dominican Retreat House, 7275 SW 124 St.

Coadjutor Archbishop Edward A. McCarthy will address one of the sessions which will begin at 7:30 p.m. on Friday and conclude during Mass at 2:30 p.m. Sunday.

Other sessions will be conducted by Father Todd Hevia, Archdiocese of Miami Matrimonial Tribunal; Father James Fetscher, assistant pastor, St. Louis parish; and Sister Elizabeth Ann, O.P.

Reservations may be made by calling 238-2711.

## Legionaries fiesta

OPA LOCKA—A fiesta sponsored by the Legion of Mary begins at 9 a.m. and continues until 5 p.m., Sunday, Dec. 5 at Our Lady of Perpetual Help parish hall, 13400 NW 28 ave.

## 'Messiah' sung

PLANTATION—"The Messiah" will be performed by the Plantation Community Chorus

at 8 p.m. Friday, Dec. 10 at St. Bernard Church, University Dr. and Sunset Strip, Sunrise and again at 8 p.m., Sunday, Dec. 12 at First United Methodist Church, 100 SE Second Ave., Fort Lauderdale. Soloists from the Greater Broward area will be featured as well as a 16-piece orchestra, harpsichord and organ.

## 'Jesus Joy' concert


LANTANA—Jeanne Zuidema and the New Life Singers of Holy Spirit parish will present a "Jesus Joy" concert at 7:30 p.m., Sunday, Dec. 5 in the church. The program by the contemporary singers and instrumentalists will include songs from their two LP albums, "Jesus Joy" and "Time to Build."

## Entrance exams

Catholic High Schools in Dade County will conduct entrance examinations for students planning to enroll for the 1977-78 academic year on Saturday, Dec. 11.

Eighth grade students should contact the high school of their choice for an application form and further details on the test.

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# Squires athletic meet

Swimmer Joe Kelly of New Smyrna Squires wins one of the butterfly heats in the fifth annual State Athletic Meet of the Florida State Circle of Columbian Squires. The event was hosted this year by Marian Circle 1364 of North Miami. In the relay race (below) the North Miami team (nearest the camera) took first place, as well as taking first place in basketball competition and second place in best overall performance which included track and field.



## DYA code of ethics for sports activities

The following Code of Ethics issued by the Department of Youth Activities will apply to all basketball games and other team sports sponsored by the Department.

Some form of prayer, recited by all participants, should open each game. Team captains may lead this prayer.

**CONDUCT:** For all participants, coaches, players and team representatives:

Profanity and/or indecent or improper gestures will result in first offense, technical foul; second offense, technical foul and expulsion from game and suspension from next two games; third offense, technical foul and expulsion from the league or tournament.

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discretion of the official, those involved will be expelled from the game and will be suspended for the next two games.

All incidents of profanity and/or fighting will be reported by the game officials to the DYA director immediately upon completion of the game. The DYA director will be responsible for notifying the parish moderator.

## Nativity and St. Stephen's crowned sports champions

By TOM FILIPPELLI

Archdiocesan youth group champions were crowned last Sunday in football and volleyball and the title matches were two of the most exciting contests seen in the Archdiocese.

Nativity, Hollywood, defeated St. Rose, North Miami, 18-12 in four overtimes for the football title and St. Stephen, West Hollywood, rallied to beat Nativity in a three game heartstopper, 7-15, 15-11, 16-14 for the volleyball championship.

The football foes were no strangers as Nativity and St. Rose had faced each other twice previously this season. This game had all the excitement and determination of the other two combined. St. Rose used a halfback pass maneuver twice in the second and third quarters to score touchdowns and take a 12-0 lead. Nativity came right back after St. Rose's second TD to march down the field on five pass completions—the last completion coming at the end of

a double reverse and producing a touchdown. The score remained 12-6 until the waning moments of the game.

Nativity came up with a key interception to gain possession on the St. Rose 32 yard line with less than two minutes to play. They moved down to the seven yard line where they scored on a third down pass just as time expired in regulation time. The teams were now in sudden death where one score would end the game, but three extra quarters came and went with the score still 12-12.

Finally on the second play of the fourth overtime, following a crucial fourth down pass completion, Mike Benson connected with Steve Talerico on a 15 yard scoring pass to give Nativity the championship.

Both teams played a good, hard fought game all the way. St. Rose, coached by John Hefernan, reached the final game by defeating St. Louis, South Miami, 12-2, the first time the

St. Louis defense had been scored upon all year. The winning coach for champions Nativity is Harry Kienzle.

For St. Stephen, it marked the end of being perennial bridesmaids. For years they have had one of the three or four best teams in all girls' sports but have never won an Archdiocesan championship.

Nativity used their experience and height advantage in reaching the final. They overcame an early deficit in the first game of their semifinal match with O.L.P.H., Opa Locka, and went on to win the match 15-8, 15-9. An indication of what was to come in the finals was given in the semifinal match between St. Stephen and Holy Redeemer, Miami, on Saturday. Holy Redeemer won the first game, 15-6 and was on the verge of wrapping up the match at 13-9 in the second game, when St. Stephen fought back to win it, 15-13. St. Stephen then captured a see saw battle in the third game, 15-12.



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# Mother is alcoholic, 'I feel I hate her'

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

Dear Father,

My problem is my mother. She has a drinking problem which at times is real bad. I have been embarrassed by her many times and sometimes I feel that I really hate her. I know this is wrong but what am I suppose to do.

Joyce

Dear Joyce,

First of all I know how difficult it is for someone in your position. An alcoholic in the family can be devastating. For your own welfare I think it is important that you understand your feelings. Feelings of dislike or even hate can come over us. That is really understandable when we have been hurt and embarrassed. But since feelings are things we don't have much control over we shouldn't become too concerned over them. What is much more important is what you think and what you do.

It is important that you recognize that your mother has a problem. An alcoholic is a person who is trying to cope but is using the wrong thing. It is important to remember that although you are suffering in this situation she is suffering much more. I don't think that you should show pity to her (that will make the problem

## Entrance exams for 9th grade

The Catholic High Schools of Dade County will conduct ninth grade entrance examinations for all students planning to attend for the 1977-78 school year on Saturday, December 11, 1976. Please contact the school of your choice for an application form and information on the test.

## Search for athletes by K. of C. for awards

Catholic high school coaches have been requested to forward information on perspective award winners for the seventh annual sports award night sponsored by Florida Chapter One, Dade County, Knights of Columbus, to Sal DiFede, 10515 SW 43rd Terr., Miami,

## Straight Talk

only worse). What you should show is care and love. Since this is a problem that is probably over your head, suggest that she see someone professionally. Tell her that you are suggesting such a hard thing because you love her so much. A person with a drinking problem needs others who care. An alcoholic needs to know that he or she is worth saving.

And please don't forget the power of prayer. I wouldn't advise you to just pray and do nothing else. But I don't advise doing everything under the sun and not praying.



Teenagers and young men exploring the possibility of a vocation to the priesthood spent a weekend of recollection at St. John Vianney Seminary. In addition to meeting seminarians and getting a first hand view of seminary life, the weekend also included opportunities to talk to priest faculty

members. Father Michael McNally, dean, and Msgr. John J. Nevins, Archdiocesan director of vocations, meet with (from left) David Thomson, William Artigas, Thomas P. Thomas, Bob Tywoniak, Christ Rapp, David Silver and Scott Roach.

# Operation Santa Claus Sunday

Operation Santa Claus Sunday is only two weeks, Dec. 12, away and the Department of Youth Activities requests that all youth groups are sure they have somewhere to give away all the toys collected. There are many places in need of toys and groups may contact the DYA for possibilities.

In case there are youth groups not sure their participation is really needed in Operation Santa Claus, Father William Dever says a letter he received from the Catholic Service Bureau notes,

"Every year we receive a large number of requests for Christmas baskets and toys for families in need. Some of these families are unemployed on the poverty

level, or just struggling to survive and they are lacking the financial means to properly celebrate Christmas. We would appreciate it if some of your groups could organize a drive to collect some Christmas baskets for families of different sizes, from four family members to ten family members.... We have a large demand for new toys for different ages and we will welcome any donation you could offer to us."

If your youth group is not involved yet, why not call DYA today. If they are already participating, why not ask them to work twice as hard because the need is twice as large.

# Leadership training for peer ministry

With the increasing number and variety of spiritual programs being offered on the parish and archdiocesan levels, the need is also increasing for peer ministers to work on and facilitate these programs.

A leadership training program for spiritual programs will be held Saturday, Dec. 11, from 9:30 a.m. to 6 p.m. at the Knights of Columbus Hall, 13300 Memorial Hwy., North Miami. Participants are asked to bring \$2, lunch, and a bible. Teens must be in tenth grade or

## Your Corner

older and have made some kind of retreat experience such as Search or Twi-Lite.

Contact the DYA office for applications or more information.

The Archdiocesan Youth Dance will be Sunday, Dec. 5 from 8 to 12 p.m., at St. Bartholomew Hall, 2801 Utopia Dr. (NW corner of University Dr. and Miramar Pkwy.), Miramar. The dance features "The Heroes of Cranberry Farm." Admission is \$2 and teens must have an Archdiocesan membership card or be accompanied by a member.

The movie "Brother Son, Sister Moon," based on the lives of St. Francis of Assisi and St. Clare can be seen in two special showings at St. John the Apostle Church, 451 E. 4th Ave., Hialeah. The showings are Sunday, Dec. 5, at 5:30 p.m. and 8:30 p.m., in the parish hall. Donation is \$2.

Nancy Cafiero and Adriana Campano were elected to the Madonna Academy National Honor Society. Both students are graduates of Holy Family School.

Lourdes Academy students will observe "Honor the Sisters Day" on Tuesday, Dec. 7th, to commemorate the

Feast of the Immaculate Conception, patron feast of the Sister Servants of the Immaculate Heart of Mary who staff the school.

St. Catherine youth group will conduct a car wash on Monday Dec. 6th.

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An Evening of Music was presented Sunday at St. Mary's Cathedral. Robert Fulton, conductor, leads the cathedral choir in the evening performance of Mozart's

"Coronation Mass," after other selections at the organ featuring works of Mozart and Bach.

## Concert-goers enjoy evening of sacred music

By SR. MARY TINDEL, O.P

A lively crowd gathered on the steps of St. Mary's Cathedral Sunday evening waiting for the Spanish Mass to end. In no time at all hundreds of concert-goers replaced the congregation as they eagerly anticipated an evening of fine music. They were not be disappointed.

From the opening fugue, based on "America," to the sensitive and reverent performance of the Mozart "Coronation" Mass the evening was a delight. This excellent program was presented under the auspices of Archbishop Coleman F. Carroll and the Archdiocese of Miami and was hosted by Msgr. John J. Donnelly, rector of St. Mary's Cathedral.

The organ soloist, principle conductor and motivating force behind this fine performance was Robert Fulton, organist and choir director at the Cathedral.

During the first half of the program. Fulton played two charming contemporary compositions based on Spanish Christmas carols. But, the big crowd-pleaser of the evening was the Bach "Toccat and Fugue in D minor."

Listening to the rhapsodic toccata echo through the

cathedral it is easy to understand why the organ has been called "the king of instruments." As the final sequence of the fugue thundered from the organ the audience was gripped by its power and passion. Fulton's performance proved again the compelling strength of great works masterfully played.

The Church Sonatas of Mozart were skillfully performed by the chamber orchestra under the capable direction of Eugene Cuellar, and the smaller organ of the cathedral, played by Fulton. The orchestra, composed of strings, assorted brass, oboe and tympani provided an intimate but rich sound. This was enhanced by the natural acoustics of the building, so that even the softest pizzicato resounded through the church. Mozart wrote lovely, gracious works to be performed in just such a setting.


The second half of the evening was devoted to a performance of the Mozart "Coronation" Mass. The Cathedral choir and the

chamber orchestra joined forces in an admirable performance. The soprano soloist, Virginia Alonso, sang especially well. The choir should be commended for the disciplined work that had to precede such a well-rehearsed, nuanced rendition. The result was a sensitive, subtle performance that held the attention of the audience from the lively "Gloria" to the tender phrases of the "Agnus Dei."

Fulton's many gifts and skills were amply demonstrated during the evening. He is in every respect, a fine musician. The crowd responded to the work of soloists, choir and orchestra with rounds of applause and a standing ovation.

It was a pleasure to see church filled with young and old enjoying an evening of sacred music. This commendable concert and its enthusiastic reception point to a growing awareness and appreciation or our musical heritage. We look forward to more performances of this quality.

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# 'Slipper and Rose' succeeds against considerable odds

"The Slipper and the Rose" (Universal is a lavish and witty musical version of the Cinderella story.

If familiarity does not breed contempt, it at least tends to give rise to a bland indifference. And so it comes as a pleasant surprise that this musical version of the Cinderella story succeeds against considerable odds in being a very entertaining film, thanks to its fine acting, splendid

photography, and the lavish beauty of its costumes and settings.

**THE STORY**, written by director Bryan Forbes together with lyricists Robert B. Sherman and Richard M. Sherman, attempts to give a gloss of modern sophistication to the old tale (the Prince, for example, finds the whole idea of a wife contest demeaning and yields only because of political considerations), and while this

device does not always come off as well as it might, the film has a civilized quality that is uncommon in movies today and has, furthermore, some welcome touches of wit.

Michael Hordern dithers like a virtuoso as the King and is always a delight, even when some of the musical numbers he is in run far too long. Kenneth More, as the pompous yet humane Chamberlain, is also very good, as are the marvelous Edith Evans (who died soon after) as the Dowager Queen, and Lally Bowers as the Queen.

Margaret Lockwood does the difficult role of the cruel stepmother with wit and a pleasing restraint that are almost but not quite tongue-in-cheek. Annette Crosbie, as the busy Fairy Godmother, scores very well, giving just the right touch of brisk piquancy to her interpretation, especially when she admonishes Cinderella not to ask her how she got into the business.

As the two lovers, Richard Chamberlain and Gemma Craven are everything one could want, neither his handsomeness nor her fresh wholesome beauty being such as to overwhelm all other considerations. Thus the two emerge as believable as well as attractive people, with whom



Richard Chamberlain and Gemma Craven, in "The Slipper And The Rose," a Universal Release.

## PBS plans 'specials' for membership drive

WPBT Channel 2 will have an on-air membership drive from Dec. 5 through Dec. 14—with some special programs. Brief descriptions follow:

On Sunday, Dec. 5, at 5:30 p.m. a Rudolph Valentino film is scheduled: "Blood and Sand." In this 1922 classic, Valentino portrays Juan Gallardo, the awkward small-town boy of the Ibanez novel who became Spain's most celebrated matador. Featured with Valentino are Nita Naldi as Dona Sol, who draws him into a tempestuous affair, and Lila Lee as childhood sweetheart, who becomes his wife.

Also on Dec. 5, at 10:30 p.m. "Secretariat: Big Red's Last Race." This is the chronicle of the Canadian International Championship at Woodbine, Canada, where "the horse of the century" ran his last race in October 1973.

On Monday, Dec. 6, at 9 p.m. "Leonard Bernstein Conducts" the New York Philharmonic in Tchaikovsky's Sixth Symphony ("Pathétique"). The performance at the Sydney (Australia) Opera House led one critic to comment: "A dazzling demonstration of orchestral virtuosity..."

Immediately following Bernstein, on Monday at 10 p.m., Mikhail Baryshnikov makes his television debut on "In Performance at Wolf Trap." The ballet superstar—who in June 1974 left the Soviet Union, where he was leading dancer with the Kirov Ballet—is joined in this performance by three ballerinas from the

American Ballet Theatre, including Gelsey Kirkland. Selections include the Pas de Deux from "Coppelia" and "Don Quixote," "Le Spectre de la Rose," and "Vestris" (a solo created for Baryshnikov in Russia).

On Tuesday, Dec. 7, at 8 p.m. there will be a "National Geographic Special: Treasure!" Treasure-hunter Mel Fisher may have found the treasure that was lost when a Spanish galleon sank off the Florida Keys three centuries ago. (Note: the program airs again Saturday, December 11, at 6 p.m.)

older and younger viewers alike should have no difficulty identifying.

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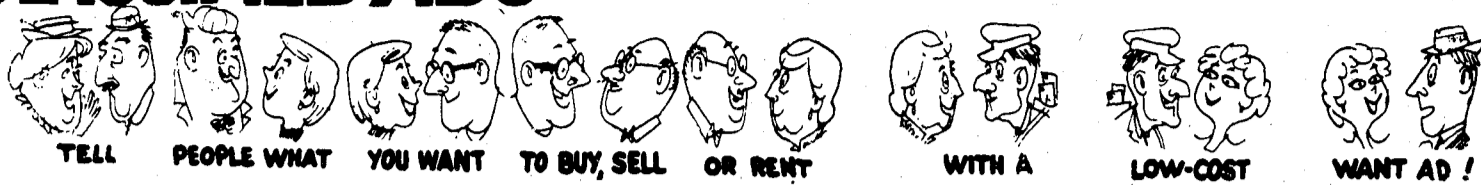
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# Adviento en la universidad

Por ARACELI CANTERO

La banda de música no paraba de tocar, y resultaba imposible hasta oír la propia voz.

Era la hora del almuerzo y muchos estudiantes de la Universidad Internacional de la Florida estaban ahora en el patio de la University House, escuchando a la banda de jazz mientras esperaban para reincorporarse a las clases. El ruido era ensordecedor y hasta se oía a través de las puertas cerradas de una pequeña habitación en el tercer piso.

Allí estaba teniendo lugar una celebración de otro tipo. En ambiente de primeros cristianos unos 30 estudiantes católicos se habían reunido para vivir de modo especial el Adviento. Con ellos estaba el arzobispo Edward A. McCarthy celebrando una Eucaristía.

"Como cristianos, estamos llamados a producir cambios, a ser profetas y fermento de la sociedad, penetrándola con el verdadero espíritu evangélico," les dijo durante su homilía.

Recordó con ellos la figura de San Andrés, cuya fiesta celebraba la liturgia del día y evocó la memoria de su viaje a Tierra Santa, hace años, y el contacto con los lugares del evangelio, con entusiasmo les animó a ser verdaderos apóstoles de la Universidad.

"Me encantan estas



Evelyn Dopico y Teresita Martínez contemplan los posters anunciando la misa de Adviento que celebró el martes el Arz. McCarthy (izq.). Arriba junto al arzobispo, Mary Lleras conversa con el padre Casabón.

celebraciones," dijo Evelyn Dopico al terminar la Misa." Nos sentimos más unidos, como una comunidad de fe."

Teresita Domínguez se sentía orgullosa de haber saludado al Arzobispo, "ahora parece que le conozco de toda la vida. Resulta muy asequible y amistoso", dijo.

La misa había sido organizada por el capellán padre Luis Casabón quien invitó a todos a acompañar al Arzobispo durante el almuerzo en la cafetería.

"Considero muy importante el ministerio de la presencia, por eso me gusta visitar y tener

contactos directos con gente." Bandeja en mano, iba seleccionando la comida mientras saludaba a los estudiantes en la cola de la cafetería.

Mientras comía muchos estudiantes se acercaban a saludarle, también alguna de las

camareras. Otros se sentaron a la mesa para entablar conversación y no faltaron quienes desde las mesas vecinas miraban complacidos a este Obispo tan amigable que bromeaba con todos mientras terminaba su sopa y su hamburguesa.

## Biblia 'subversiva'

(Viene de la Pág.28)

están en contra de esta versión. El obispo de la provincia argentina de Neuquen, monseñor Jaime Nevares, al referirse al discutido texto bíblico exclamó durante la celebración de una homilía dominical: ¡Ojala la tuvieran todos! Mientras el Papa no diga lo contrario, la recomiendo calurosamente."

La Conferencia Episcopal Chilena hizo una declaración el pasado 14 de octubre, por la cual se recomienda a "todos los cristianos", "leer y meditar la palabra de Dios" en la controvertida traducción, ya "que no tiene interpretaciones contra la fe moral"

El resultado del plenario de

## Francisco de Asís, Miami

La Vida de San Francisco de Asís..., será el tema de la película que proyectará el grupo Amor en Acción, en el salón de la parroquia de St. John the Apostle, 451 East 4th Avenue en Hialeah, el próximo 5 de diciembre a las 5:30 y 8:30 de la tarde.

la Conferencia Episcopal Argentina (CEA) celebrado entre el pasado 25 y 30 de octubre, puso en evidencia que, más allá de la discusión religiosa el debate se había librado entre dos corrientes clericales bien definidas: una que se adhiere estrechamente a las posturas de la Junta Militar y la otra que decide enfrentar al Gobierno y defender su propia autoridad.

La decisión final, seguramente fue gestada por un tercer sector, conciliador, que —temerosos de un posible cisma— logró que la CEA se pronunciará en favor de la Biblia Latinoamericana, ordenando que se imprimiera con urgencia un suplemento explicatorio, que es "obligatorio" en Argentina.

★★★

"ADVENIO; Comunidad de religiosas", es el tema para un día de reflexión que será dirigido en español y en inglés para las religiosas de la Archidiócesis el domingo 5 de diciembre.

La jornada estará al frente del padre José Antonio Esquivel, S.J., y tendrá lugar en la Academia de la Asunción, 1517 Brickel Ave., a partir de la 1 p.m., hasta las 5 p.m.

El programa ha sido organizado por el Consejo Archidiocesano de Religiosas.

## Parroquias celebrarán a Sta. Bárbara

En Santa Cecilia, 1040 W. 29 St. Hialeah, tendrá lugar una Misa solemne el sábado día 4 a las 7 p.m. seguida de una procesión por las calles.

En San Juan Bosco, 1301 W. Flagler St., Misa solemne el sábado 4, a las 8 p.m. seguida de procesión por las calles.

En St. John the Apostle, 451 E. 4 Ave. Hialeah, el sábado 4, Misa solemne en honor de Santa Bárbara a las 12 del mediodía.

En la Inmaculada, 68 W. 45 Place, la Misa dominical del sábado 4, a las 7:30 p.m., honrará la memoria de Santa Bárbara, virgen y martir.

En Corpus Christi, 3220 N. W. 7 Ave., Misa solemne el domingo día 5 a las 8 p.m. en honor de Santa Bárbara. La homilía estará a cargo del padre Angel Villaronga, O.F.M. y al finalizar la Misa tendrá lugar una procesión por los atrios de la iglesia que lucirá la nueva iluminación.

## C. Colón celebran Bodas de Plata

El Consejo No. 3457 de la Vibora de la Orden de los Caballeros de Colón de San Juan Bosco celebra esta semana sus 25 años de vida.

Con ocasión de estas Bodas de Plata del Consejo, tendrán lugar esta semana una serie de actividades:

O Hoy día 3 de diciembre, Exhibición de Memorias, en el salón parroquial de San Juan Bosco.

O Mañana sábado 4, Misa concelebrada en la parroquia de San Juan Bosco a las 10 a.m., seguida de una ofrenda floral a las 11 a.m., ante el monumento a los 'mártires de Girón' en la calle 8 del S.W..

## Podrán votar españoles en Miami

Españoles residentes fuera de su país podrán votar en las próximas elecciones españolas. Para ello deberán presentarse en el consulado español, 8555 Ponce de Leon Rd., con su pasaporte, de 9 a 5 de la tarde, antes del día 7 de diciembre.

O Por la noche del mismo sábado, en el Holyday Inn de Miami Springs, (1111 South Royal Poinciana Blvd. y Le Jeune Rd.),

banquete de gala con entrega de premios y menciones de honor. El acto dará comienzo a las 8 p.m.

## en la ciudad.....

● ¡ESPERANDO! es el tema de un día de estudio litúrgico que será presentado por la oficina de Educación Religiosa de la Archidiócesis, el próximo día 11 de diciembre, sábado. La jornada ofrece un día de reflexión y trabajo en equipo, para orientar a toda persona involucrada en la liturgia: director de coros, cantantes, guitarristas u organistas....

Se espera la participación del Arz. McCarthy, el padre Vuturo, el padre Estévez.

La jornada dará comienzo a las 9:30 a.m. hasta las 4:00 pm. y tendrá lugar en el auditorio de la Catedral de St. Mary, 7525 N.W. 2da. Ave. Donación \$5.00

● La parroquia de Corpus Christi celebrará su festival anual los días 10-11-12 de diciembre. Todo Miami está invitado a participar en estos días de alegría. Habrá comida, refrescos, juegos y multitud de premios. Corpus Christi está situado en 3220 N.W. y la 7

Avenida. ● La parroquia de la Inmaculada, 68 W. 45 Place, en Hialeah, celebra este fin de semana su anual "Fiesta de Navidad". La fiesta comienza hoy viernes 3 de diciembre y ofrece una oportunidad para divertirse con la familia y apoyar los programas parroquiales.

● Antiguos alumnos de Belén, celebran bodas de oro al cumplirse los 50 años del edificio del colegio de Belén en Mariana, de 1926. Alumnos de Dolores, Belén, Sagira y Monserrat tendrán una comida reunión en el Everglades Hotel hoy viernes de 3 de diciembre a las 7:30 p.m. que será homenaje al P. Barbeito. Para reservaciones llamar al padre Dorta Duque, 642-0433 - 649-5948.

● Ordenan a dos jesuitas en Cuba: Nelson C. Santana Aguilar, S.J. en la Iglesia de la Reina de La Habana hoy día 3 y Juan de Dios Hernández Ruiz, en la Catedral de Santiago de Cuba el próximo 27 de diciembre.

Por fin encontré los que buscaba para Navidad.

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**Protestan 'abuso' de autoridad**

CARACAS, Venezuela—(NC)—Miembros de la Guardia Nacional apalearon y arrestaron al P. Daniel Driscoll, misionero norteamericano de Maryknoll, y a cuatro feligreses de Tacagua, cuando protestaban públicamente por las condiciones paupérrimas de abandono de los tugurios en que viven 3.327 habitantes, sin clínicas, escuelas, calles adecuadas, transporte y otros servicios.

Fue puesto en libertad 12 horas después gracias a la intervención del obispo auxiliar, Mons. Alfredo Rodríguez Figueroa, quien protestó también por los maltratos. El Vicariato de Propatria, donde queda Tacagua, condenó "el abuso de autoridad" y defendió el derecho de los habitantes a protestar por el abandono en que viven.

**Prisioneros en libertad**

SANTIAGO, Chile—(NC)—La junta militar que preside el Gen. Augusto Pinochet ha puesto en libertad 288 prisioneros políticos a mediados de noviembre, pero mantuvo en la cárcel los que considera "peligros," entre ellos el secretario del Partido Comunista, Luis Corvalán y el senador marxista Jorge Montes.

Entre los libertados está Hernán Montealegre, abogado del Vicariato de Solidaridad que viene ayudando legal y económicamente a los prisioneros políticos, refugiados y sus familias.

En octubre el vicariato repitió su petición a la Corte Suprema de que investigue a fondo la desaparición de varias personas, y presentó documentos probatorios de 388 casos. Por pequeña mayoría la Corte había rechazado la primera petición hecha en agosto, diciendo que la información era abultada.

**Obispos de Brasil piden reforma agraria**

RIO DE JANEIRO, Brasil—(NC)—El comité permanente de la Conferencia de Obispos del Brasil acusó al gobierno militar de sacrificar los derechos humanos del pueblo en aras de la llamada "seguridad del estado." Comentaron las muertes recientes de los misioneros P. Rodolfo Lunkenbein y el P.

Bosco Penido Burnier, de dos indígenas y otros seglares, y el secuestro y apaleo de Mons. Adriano Hipólito, obispo de Nova Iguazú, un suburbio de esta capital.

Los obispos dijeron: "En años recientes hubo muchas detenciones arbitrarias por sospechas políticas, secuestros, maltratos, tortura y muertes, y hay muchos casos de personas desaparecidas." Pidieron además una "profunda reforma"

de la sociedad en Brasil, porque son las injusticias sociales y económicas las responsables últimas de esta cadena de violaciones a los derechos humanos.

**Campaña "pro-derecho del niño"**

MADRID—(NC)—La Asociación de La Santa Infancia ha lanzado en España una campaña para celebrar mundialmente el Día del Niño y hacer de esta jornada ocasión para insistir

sobre los derechos del niño, tanto a la vida, la educación y la familia, como contra el abuso creciente en hogares anormales. Los patrocinadores desean además que se hable del impacto que tiene en los niños, la televisión, el cine y la prensa con sus muestras de violencia y sexo.

**Arrestan a campesinos**

QUITO, Ecuador—(NC)—La policía arrestó a 286 campesinos que asistían a una reunión sobre

reforma agraria—incluso a Jorge Cuisana, presidente de la Confederación de Obreros Católicos de Ecuador que patrocinaba la asamblea.

Fueron puestos en libertad gracias a la intercesión de organizaciones laborales y de la Confederación Latinoamericana de Trabajadores (CLAT).

La policía maltrató a los campesinos y los acusó de subversivos, como sucedió en agosto a 55 personas, incluyendo 17 obispos latino-americanos y de Estados Unidos.

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La hna. Rita Baum S.S.J. (izq.) dirige los cantos que ejecutan por signos los niños sordos (dcha.).



## Hablamos con el corazón...

(Viene de la Pág. 28)  
viernes en la Ermita de la Caridad.

Participaron unas 300 personas, niños, y adultos un gran número de ellos de origen hispano.

La mayoría son estudiantes de la Escuela para Sordos de la Florida en la ciudad de St. Agustín y se encontraban pasando las vacaciones de Acción de Gracias con sus familiares de Miami.

Celebramos un día muy especial" les dijo el padre Jim Vitucci gesticulando con las manos. Durante el ofertorio, los niños hicieron sus ofrendas.

lo demuestran con el signo que utilizan cuando pronuncian su nombre.

Lo hacen trazando la letra J (Jim) sobre el corazón. "Es la primera vez que los sordos del sur de la Florida se reúnen como una gran familia, y todos podemos llamar a Dios nuestro Padre."

El padre Vitucci es el director de la escuela para sordos. Un coro de niños cantó, por signos, durante la Misa bajo la dirección de la Hna. Rita Baum, S.S.J., que es la directora de educación religiosa de los niños católicos de la escuela para sordos.

Durante el ofertorio, los niños hicieron sus ofrendas.

Entre ellas un libro de lenguaje en signos, un cesto de trigo, y ramos de flores que expresaban la belleza del mundo...

"Es mucho lo que tenemos que agradecer", les dijo el Padre durante la homilía. "Quizás nos cuesta aceptar que somos sordos, y le echamos la culpa a Dios. Pero nos olvidamos de que podemos jugar al football, y podemos ver tantas cosas bonitas... muchos otros niños no pueden hacer eso."

"No es fácil vivir como sordos... continuó diciendoles el Padre pero tampoco fue fácil para Jesús morir en una cruz. Y si Jesús supo morir por nosotros, nosotros hemos de tratar vivir para El."

Con los niños estaban sus familiares, y muchos expresaron su preocupación porque la sociedad se dé cuenta de las necesidades de los sordos.

La sordera es un defecto invisible y poca gente es cons-

ciente de la atención que requiere. Desgraciadamente muchos niños sordos reciben trato de retrasados mentales... todo porque los padres no han sido preparados para atenderlos debidamente.

Después de la Misa niños y familiares participaron de un picnic en los terrenos de la Ermita. La comunicación se palpaba y las palabras, aunque no se oían, llegaban al corazón.  
A. CANTERO

### Oración de los Fieles

Segundo domingo de Adviento  
5 de diciembre de 1976

**Celebrante:** Jesús nos enseñó a vivir en libertad y responsabilidad, siendo él mismo obediente a la voluntad del Padre. Durante este tiempo de Adviento, le pedimos al Padre que nos conceda la gracia de vivir como libres, según el modelo de Jesús.

**LECTOR:** La respuesta de hoy será, Padre, libéranos

**LECTOR:** De la esclavitud del orgullo y la vanidad que nos impiden crecer como cristianos,

**Pueblo:** Padre, libéranos.

**LECTOR:** De la cárcel de nuestros malos juicios y actitudes vengativas,

**Pueblo:** Padre, libéranos.

**LECTOR:** De la servidumbre del confort y vida fácil...

**Pueblo:** Padre, libéranos.

**LECTOR:** Del cansancio en hacer el bien y permanecer fieles,

**Pueblo:** Padre, libéranos.

**Celebrante:** Padre nuestro: Pablo se gloriaba de su libertad de ciudadano romano como nosotros de vivir en un país libre... pero sabemos que nuestra gran libertad nos viene por ser hijos tuyos. Haz que siempre valoremos esta libertad más que nada en el mundo... Te lo pedimos por tu hijo Jesús, nuestro Redentor y Liberador, Amén.

Día de la Inmaculada  
8 de diciembre de 1976

**Celebrante:** Proclamemos las grandezas de Dios Padre que quiso que todas las generaciones felicitaran a Su Madre María como la llena de gracia, y santifiquémosle diciendo:

**Mira a la llena de gracia y escúchanos**

**LECTOR:** Haz Señor que tu Iglesia tenga un solo corazón y una sola alma por el amor, y que todos los fieles perseveren unánimes en la oración, con María,

**Pueblo:** Mira a la llena de gracia y escúchanos.

**LECTOR:** Tú que hiciste de María la madre de misericordia, haz que los que viven en peligro sientan su protección maternal,

**Pueblo:** Mira a la llena de gracia y escúchanos.

**LECTOR:** Tú que hiciste que María meditara tus palabras en su corazón y fuera tu esclava fiel, por su intercesión, haz de nosotros siervos fieles y discípulos dóciles de tu hijo.

**Pueblo:** Mira a la llena de gracia y escúchanos.

**LECTOR:** Tú que nos diste a María por madre, concede por su mediación salud a los enfermos, consuelo a los tristes, perdón a los pecadores.

**Pueblo:** Mira a la llena de gracia y escúchanos.

**Celebrante:** Padre Nuestro, que quisiste que la inmaculada Virgen María participara en alma y cuerpo de la gloria de Jesucristo, cencédenos imitar su fidelidad y amarla siempre como a la Madre que vela por nosotros. Te lo pedimos por Jesucristo tu Hijo y Señor nuestro, Amén.



## YA SALIÓ LA NUEVA EDICIÓN del Nuevo Testamento ORDÉNELA

- Escrito para el Hispano de los Estados Unidos.
- Bajo la dirección del Padre Virgilio Elizondo por los Profesores, Rdo. P. Juan Mateos (del Instituto Oriental de Roma) y Alonso Schökel (del Instituto Bíblico de Roma).
- Responde a la sensibilidad del Pueblo Hispano en los Estados Unidos.
- Escrito hoy para entenderlo ahora. Las Cartas de San Pablo le parecerán dirigidas a Usted personalmente.
- Los Hechos de los Apóstoles parecen narraciones de nuestras Comunidades Cristianas.
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# res humanos — Vivir en Cristo Jesús (I)

## Carta pastoral de obispos U.S.A. sobre valores

Queridos hermanos y hermanas en Cristo:  
Queremos compartir nuestra fe con vosotros. Queremos hablaros de su fuerza, de la gran esperanza que nos invade, del Espíritu que ha sido derramado en nuestros corazones. Queremos hablaros de algunas de las cuestiones morales de nuestros días que afectan a la dignidad de la persona humana y queremos darles respuestas que estén de acuerdo con lo que nosotros hemos visto y oído acerca de la Palabra de Vida...

Con toda caridad y respeto, también dirigimos estas palabras a nuestros hermanos cristianos y a todos aquellos que no compartiendo nuestra fe puedan tener deseos de conocer cuál es nuestra visión de la vida moral y nuestra apreciación de las muchas cuestiones críticas de nuestros días.

### Jesús da sentido a nuestro vivir

Creemos que el sentido y destino de nuestras vidas se nos revela plenamente en Jesús de Nazaret, a quien reconocemos como hijo de Dios hecho hombre, Salvador y Señor de la creación. En El se nos revelan dos grandes verdades: quien es Dios y quienes somos nosotros.

El nos dice que Dios, a quien debemos amar y servir sobre todas las cosas, nos ama más de lo que podemos entender y nos ofrece su amor irrevocablemente...

Cristo también nos revela la respuesta que hemos de dar a la llamada del Padre y nos da al mismo tiempo la fuerza para responder a través de la fuerza del mismo Espíritu de Dios...

Como Hijo de Dios hecho hombre Jesús ama no sólo a su Padre sino también a cada ser humano y nos enseña que el amor de Dios y el del prójimo brotan del mismo Espíritu y son inseparables.

Hemos de amar a todo ser humano, incluso nuestros enemigos, como a nosotros mismos; más aún hemos de cumplir el nuevo mandamiento de Cristo de amar a todos como El nos ha amado.

Con este mandamiento Cristo nos dice algo nuevo sobre Dios, sobre el amor y sobre nosotros mismos. Su mandamiento de amor no es nuevo simplemente por su alcance y el amor desinteresado que exige, sino porque nos invita a amar con un amor divino, llamado caridad. Amor como el que se tienen el Padre, Hijo y Espíritu Santo...

La vida de Cristo es una de total obediencia al Padre en el Espíritu. Su obediencia le exigió pasar hambre y sed, cansancio, oscuridad, rechazo, sufrimiento y muerte. Pero al aceptar el sufrimiento que le acarrea su vivir obediente al Padre, Jesús no rechazaba su humanidad, sino que la realizaba perfectamente. El Padre manifestó su complacencia con la obediencia de su Hijo al darle la gloriosa victoria sobre la muerte.

La vida de Jesús es como un desafío a nuestras propias vidas. El comenzó su ministerio llamándonos a un total cambio de vida. Sus primeras palabras nos invitan a rechazar el pecado y convertirnos a Dios y a recibir el don de su Espíritu.

### El pecado: realidad patente

Hemos de reconocer la cruel realidad del pecado. Es una realidad diferente de la inevitable experiencia de la propia limitación o fracaso. Muchas veces caemos sin querer y experimentamos las flaquezas humanas entre las cuales se cuenta la última limitación que es la muerte. Ser capaces de aceptar nuestras limitaciones y el sentido de nuestros fracasos es un signo de madurez.

Pero el pecado es algo diferente. Es un espíritu de egoísmo arraigado en nuestro corazón y voluntad que combate el plan que Dios tiene para nuestra plena realización. Es el rechazo parcial o total de nuestra misión como hijos de Dios y miembros de su pueblo. Es el rechazo de su filiación, de su amor, y de su vida. Pecamos primero con el corazón, aunque muchas veces nuestro pecado se expresa con actos externos...

Es mucha la bondad que existe en el mundo, pero los efectos del pecado también se hacen visibles por doquier: en relaciones abusivas, familias faltas de amor, en medidas y estructuras sociales injustas, en crímenes contra los individuos y contra la misma creación de Dios. Por todos lados encontramos sufrimiento y destrucción ocasionados por el egoísmo y la falta de comunidad, por la opresión de los débiles y la manipulación de los vulnerables; experimentamos tensiones explosivas entre naciones, clases sociales o

grupos ideológica, racial o religiosamente distintos. Contemplamos la escandalosa separación entre aquellos que desperdician bienes y recursos económicos, y los que viven y mueren en la privación y el subdesarrollo. Y todo esto crea una atmósfera de

guerra y constante preparación para ella. Nuestro mundo es un mundo de pecado.

### El triunfo de la gracia con Jesús

"Pero donde abundó el pecado, sobreabundó la gracia". Dios permaneció fiel a su amor hacia nosotros enviándonos a su propio Hijo...

Debido al pecado, no podemos nada por nosotros mismos... pero Dios que nos ama y que es fiel a su promesa, nos salva del pecado a través de Jesús. Por el bautismo entramos en la muerte salvadora de Jesús y somos sepultados con El. Por el bautismo entramos también en su salvífica resurrección. Por el bautismo nos unimos a su cuerpo y compartimos de su mismo Espíritu. Los que hemos sido bautizados en Cristo hemos de considerarnos "muertos al pecado pero vivos para Dios en Cristo Jesús." "Y ya que vivimos por el Espíritu, dejémonos conducir por El."

### Jesús nos llama a la conversión

...Como discípulos de Jesús que le aceptamos como camino y que deseamos amar a Dios y a los hermanos como hemos sido amados, hemos de reconocer nuestro pecado. Hemos de convertirnos... "hasta llegar a amor y la paz, la justicia y la amistad son trama de lo verdaderamente humano. La moralidad, por tanto, no

Juzgamos importante que los católicos hispanos de la archidiócesis conozcan el contenido de la carta pastoral sobre valores humanos emanada por los obispos de esta nación. En espera de la versión oficial en español, La Voz ofrece a sus lectores esta traducción incompleta de la primera parte de la pastoral que por razón de espacio hemos tenido que extractar. En semanas sucesivas iremos ofreciendo el resto de la Pastoral.

ordenar juzgar y considerar según la santidad y el amor de Dios". De un modo especial emprendemos este continuo proceso de conversión a través del sacramento de la penitencia, por el que se perdonan nuestros pecados y nos reconciliamos con Dios y con la comunidad de fe. Hemos de vivir el misterio pascual que proclamamos en la Misa... y que es el centro de la vida de Cristo y de nuestra misión como discípulos suyos...

### Cristo, nuestra felicidad y realización personal

#### Cristo nuestro camino

En Jesús, Dios nos revela lo que somos y como hemos de vivir. Pero nos ha hecho libres, capaces de decidir cómo responder a nuestra llamada. Nosotros hemos de concretizar en las circunstancias particulares de nuestra vida, las exigencias de la llamada a la santidad y del mandamiento del amor.

Esto no es siempre fácil. También sabemos que nuestras decisiones no pueden ser arbitrarias, ya que el "mal" o el "bien" lo "recto" o lo "injusto" no es algo meramente subjetivo...

El corazón humano está lleno del deseo por los bienes materiales. Detrás de ese deseo está el deseo de Dios. Nuestro deseo por los bienes materiales y el deseo por el bien increado que es Dios no han de crearse contradictorios ya que Cristo vino para perfeccionar nuestra naturaleza y no para destruirla...

Nos alegramos de nuestros amigos, de gozar de la vida, de ser tratados como personas humanas y no

Todos buscamos la felicidad: vida, paz, gozo, integridad. La felicidad que buscamos y para la que fuimos creados, se nos da en Jesús—supremo regalo del amor de Dios. El viene en nombre del Padre a traernos la realización de la promesa hecha a los hebreos, y a través de ellos, a los hombres de todo el mundo. El es nuestra felicidad y nuestra paz, nuestra alegría y bienaventuranza. Antiguamente, el modelo divino para la existencia humana fue hecho patente en el decálogo. Jesús mismo dijo "Si me amáis, guardad mis mandamientos."

En las bienaventuranzas, nuestro hermano Jesús, nos promete la dignidad de una vida como hijos e hijas de Dios, y el gozo del eterno destino que ahora sólo percibimos imperfectamente... En ellas Jesús también nos enseña los valores y cualidades que hemos de cultivar si queremos seguirle...

como cosas, de conocer la verdad. Por todo esto nos alegramos de ser quien somos, imagen de Dios, llamados a ser hijos suyos. La verdad y la vida, el

es simplemente algo impuesto desde fuera sino algo que impregna nuestro ser. Es el modo de aceptar nuestra humanidad, según se nos restauró en Cristo.

Al darnos todos estos bienes y el deseo de ellos, Dios quiere que nos abramos a ellos y que estemos ansiosos por promoverlos en nosotros y en los demás. Todos estos bienes son el punto de partida para una reflexión sobre el sentido de nuestras vidas... En la vida de cada persona humana se reflejan muchos elementos de la "ley divina—eterna, objetiva, y universal— por medio de la que Dios ordena, dirige y gobierna toda la comunidad."

Todos estos bienes dan testimonio de la existencia de la frecuentemente llamada ley moral natural. Ningún discípulo de Cristo descuidará estos bienes y mostraría no estar en posesión del Espíritu de Dios si los despreciase, si se aferrase a ellos egoístamente, negándose a otros o si, olvidando a quien se los da, hace de estos dones el fin y meta de su vida.

### Una conciencia bien formada es un deber

Aunque hayamos tomado conciencia de estos fundamentales dones y hayamos cultivado una actitud de aprecio de ellos tanto para nosotros como para los demás, aún queda más que hacer de nuestra parte.

Hemos de decidir como realizarnos y concretarlos en las circunstancias de nuestra vida. Tales decisiones son las que se llaman "decisiones de conciencia. A fin de cuentas, éstas se realizan" en el lugar más secreto de la persona, donde ésta se enfrenta a solas con Dios."

Vivimos de buena fe cuando actuamos de acuerdo con nuestra conciencia. Sin embargo, nuestras decisiones morales requieren un gran esfuerzo. Hemos de tomar decisiones de conciencia después de oración, estudio, consulta y comprensión de la doctrina de la Iglesia. Hemos de tener una conciencia bien formada y hemos de seguirla. Pero nuestros juicios son humanos y como tales pueden estar equivocados. Quizás hayamos sido cegados por el poder del pecado en nuestras vidas, o hayamos sido desencaminados por el poder de nuestros deseos...

Hemos de poner todos lo que esté en nuestra mano para lograr que nuestros juicios de conciencia sean ilustrados y sigan las pautas del orden moral de Dios.

### Escuchar a la Iglesia es escuchar a Cristo

Pero ¿dónde encontraremos las enseñanzas de Jesús, oiremos su voz y descubriremos su voluntad?

En la Escritura, que contiene los libros escritos bajo la inspiración del Espíritu Santo. En la oración, por la que crecemos en el conocimiento, en amor de Cristo y en el compromiso de su servicio. En los acontecimientos de la historia y de la vida humana, donde Cristo y su Espíritu operan. En la Iglesia donde todos éstos convergen. Por ello dijo el Concilio Vaticano II: "Para la formación de su conciencia, los fieles cristianos deberían estar atentos a la sagrada y segura doctrina de la iglesia."

Hay muchos agentes e instrumentos de enseñanza en la Iglesia...

El Santo Padre y los obispos en comunión con él han sido ungidos por el Espíritu Santo para ser maestros oficiales y auténticos de vida cristiana... Es su oficio y deber expresar las enseñanzas de Cristo sobre cuestiones morales y sobre verdades de la fe... Como el mismo Cristo dijo "Quien a vosotros escucha a mí me escucha." La autorizada enseñanza moral de la iglesia ilumina la conciencia personal y ha de ser considerada como norma cierta de moralidad...

# "Biblia subversiva" o absuelta por obispos

"El creyente participa en la vida política y busca bajo cualquier régimen la sociedad que dignifique a todos".

Este comentario al pie de la fotografía de una numerosa manifestación popular en la plaza de La Habana, Cuba, es una de las muchas que aparecen en la traducción de las Sagradas Escrituras conocida como Biblia Latinoamericana.

Esta Biblia se halla en circulación hace cuatro años y ha sido sujeto de una encendida polémica entre el clero argentino durante el pasado mes de agosto.

Varios obispos argentinos criticaron duramente la traducción, pero el plenario de la Conferencia Episcopal Argentina ha dado su aprobación señalando que "en su texto y traducción es esencialmente fiel a la Biblia. Los obispos han ordenado que se imprima un "suplemento" aclaratorio que es obligatorio en Argentina.

El debate sobre esta traducción comenzó al prohibirla en el ámbito de su diócesis el obispo Idelfonso Sansierra, de San Juan. También adoptó esta medida el obispo Adolfo Tortolo de Paraná y provicario castrense, acusándola de "izquierdizante y subversiva", pero estas acusaciones llegaban después de cuatro años de uso en todo el país.

El texto había sido traducido y preparado por un equipo que dirigió el sacerdote Ramón Ricciardi y que se publicó en 1972 con el imprimatur, (autorización eclesiástica) de Monseñor Manuel Sánchez, arzobispo de Concepción, Chile. Hasta el momento se han realizado diez ediciones con un total de 800,000 ejemplares. La impresión del volumen estuvo a cargo de Ediciones Paulinas, de Madrid.

La versión está dedicada especialmente a la comunidad

católica latinoamericana e ilustra el texto original con testimonios y fotos tomados de la realidad circundante.

Es precisamente esta actualización del texto bíblico lo que ha causado la actual controversia.

La clara referencia a la revolución cubana no es el único ejemplo que ha provocado desagrado entre alguno de los obispos, también se mostraron

irritados por la inclusión de otras fotografías pero es posible que, además hayan tenido repercusiones extrarreligiosas algunas referencias a problemas que son de estricta actualidad en la Argentina.

Es probable que para los sostenedores de un gobierno como el de Argentina, que no da explicaciones por la desaparición y muerte de miles de personas, resulta absolutamente

censurable la nota que figura en el libro de Lucas, en momentos en que Jesús envía a los primeros misioneros. La nota dice: "Algunos militantes cristianos van a la cárcel, se les tilda de comunistas, de revoltosos, de traidores. Pero tal vez son testigos auténticos de Cristo, puestos con él, en el rango de malhechores."

Pero no todos los obispos  
(Pasa a la Pág. 24)

Estamos en la segunda semana de Adviento, y gritamos con todos los hombres, y con la Iglesia, Ven Señor... A la fotografía le hemos puesto el título nosotros, y es una de las que acompañan la edición de la controversial Biblia Latinoamericana que algunos creen subversiva.



"No importa que estén sin plata, vengan no más... Para que van a gastar su dinero en lo que no es pan y su salario en cosas que no alimentan; ... Acérquense a mí..."

## La VOZ Hablamos con el corazón

"Nos expresamos con las manos y hablamos con el corazón" decía el estandarte colocado junto al altar.

En él lucían un montón de manos de colores, expresión del lenguaje que utilizan los sordos.

Junto al estandarte estaban Alberto González, alegre y contento de poder ser uno de los monaguillos y poder cantar y

hablar con el sacerdote.

Otras veces había ido a Misa, sin poder seguir nada de lo que se decía y celebraba, porque Alberto es sordo.

Pero hoy era distinto pues él y sus compañeros podían cantar y hablar por signos y ser parte activa de una Eucaristía para sordos celebrada el pasado

(Pasa a la Pág. 24)



El padre Jim Vitucci intercambia la paz con una niña sorda durante la Eucaristía.

## cancelan 'pontifical' en estadio Después de investigaciones

Quedó cancelada el pasado martes la celebración de una 'misa' pontifical en honor de Santa Bárbara, que patrocinaba la 'Diócesis de la Iglesia Ortodoxa Católica' y su "obispo" Rolando Demetrius o Roberto Walker.

La 'misa' quedó suspendida después de haber denegado la policía de Miami el permiso para tal celebración, por haber encontrado discrepancias en la solicitud de celebración de tal acto.

El periódico Miami Herald, publicó el miércoles los resultados de una investigación que muestran "una larga estela de cheques sin fondo y cuentas sin pagar, tanto en Minersville, Pensylvania como en Miami."

Aparentemente el obispo Demetrio marchó hacia Grecia o Yugoslavia el domingo dejando en Miami una deuda que asciende a unos \$3,00.

Durante su estancia en Miami, el citado obispo residió en un lujoso apartamento de North

(Pasa a la Pág. 26)

Bayshore que dejó sin pagar, así como tampoco pagó los anuncios publicados en el Herald sobre la citada misa pontifical en los que trató de mostrar su conexión con la Iglesia Ortodoxa Griega, mostrando fotografías de una supuesta procesión en honor de Santa Bárbara en Grecia en la que involucraba al actual Rey de España, a prelados ortodoxos y griegos y a un delegado del Santo Padre.

La semana pasada, La Voz

publicó un artículo enfatizando que la Iglesia Católica Romana no tenía nada que ver con la citada misa en honor de Santa Bárbara, o la construcción de una iglesia a su nombre.

El pastor de la Iglesia Ortodoxa Griega de Santa Sofía en Coral Way, también ha negado que el obispo Dimitrius esté bajo la jurisdicción de la Archidiócesis Griega Ortodoxa de América del Norte, con base en Nueva York.

## OFICIAL Archidiócesis de Miami

La Arquidiócesis Católica de Miami anuncia que no tiene absolutamente ninguna conexión con planes, proyectos o recaudación de fondos para la construcción de una iglesia en el área de la Pequeña Habana dedicada a Santa Bárbara, y ningún sacerdote Católico Romano está involucrado en forma alguna con tales planes o proyectos.

Asimismo anuncia que la proyectada iglesia de Santa Bárbara no está en ninguna forma afiliada a la Iglesia Católica, Apostólica y Romana, cuyo Pastor en la Arquidiócesis de Miami es el Arzobispo Coleman F. Carroll.