

# Charities Drive leaders named

## Family enrichment center announced

Dolphin owner and attorney Joseph Robbie, Realtor-Mayor Frank J. McDonough and Cuban contractor Alberto A. Alejandro were named co-chairmen this week for the annual Archbishop's Charities Drive which will be launched next month.

Archbishop Edward A. McCarthy and all three co-chairmen expressed optimism after a meeting chaired by Archbishop Coleman F. Carroll, that the \$2.5 million goal would be met and even surpassed, enabling the Archdiocese to establish for the first time a Family Life Enrichment Center.

"I HAVE HAD a feeling of admiration and gratitude," said Coadjutor-Archbishop McCarthy, "for the good works and projects around the Arch-

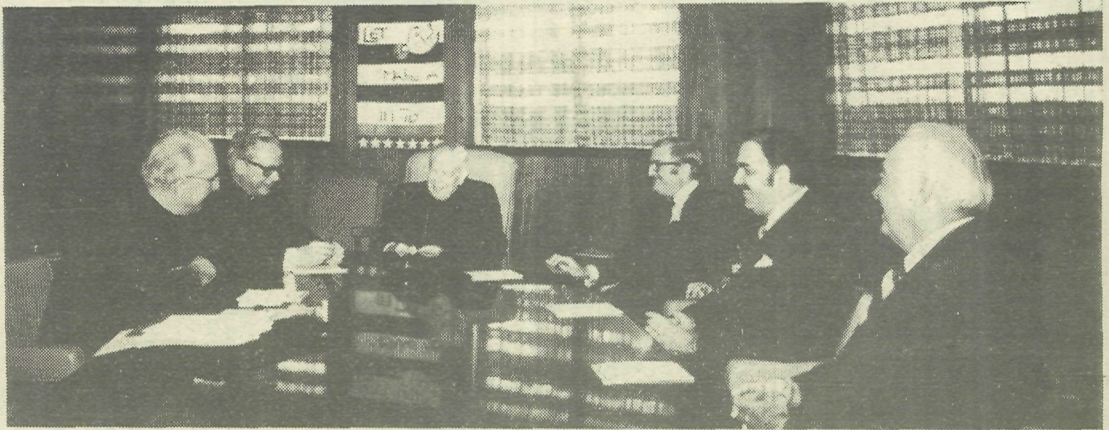
diocese, made possible by the ABCD in the past under Archbishop Carroll.

"I am enthusiastic about associating myself with it and helping to continue the good work already being done," he said.

"This year we are expecting a successful response to the appeal and hope to start offering a new service in the Archdiocese—a Family Life Enrichment Center," said Archbishop McCarthy.

"There has been a rising concern among all our people over the state of family life," he said, "and we hope to be able to strengthen these relationships.

The Archbishop said the project is still in the planning stage but that the purpose of the center will not be to repair (continued on page 10)



Planning the coming ABCD effort are Archbishop Coleman F. Carroll (center) and L-R: Msgr. John O'Dowd, coordinator, Coadjutor Archbishop Edward A. McCarthy, and co-chairmen Joseph Robbie, Alberto Alejandro and Frank McDonough.

# The VOICE

DECEMBER 17, 1976

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VOL. XVII No. 41

## Our future priests need your support

To the Priests, Religious and Faithful of the Archdiocese.

In the month of December we celebrate the birthday of Jesus Christ, who at his Incarnation and through his subsequent years of growth and training prepared himself for his duty as High Priest, offering himself to the Father as Victim for mankind.

It is also fitting that in this month of December I appeal to the generosity of our Catholic people to pray for Vocations to the priestly ministry that the Lord of the Harvest will send many men who will dedicate their lives in serving the needs of the people of this Archdiocese.

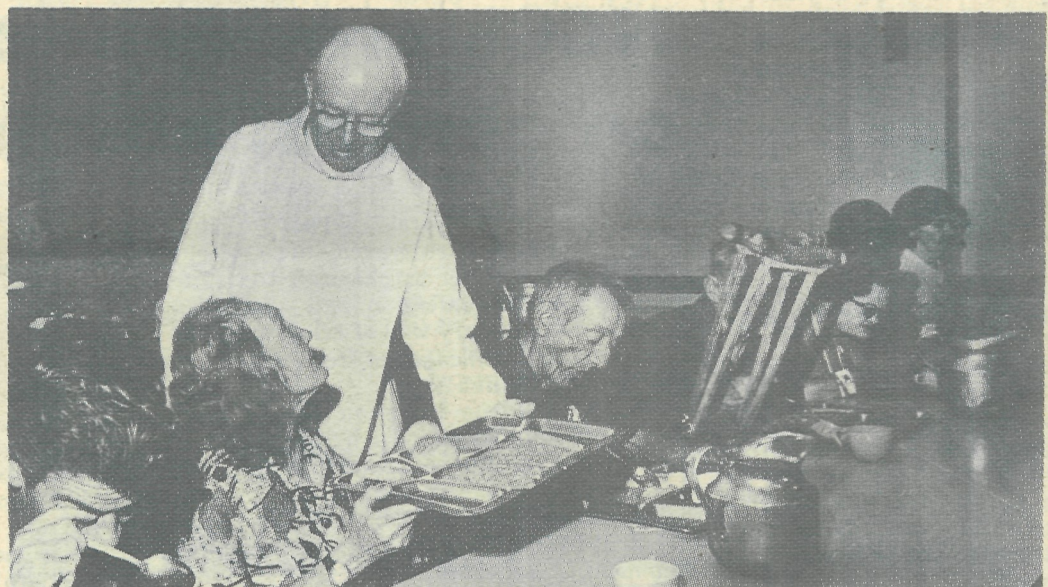
A Vocation is a gift from God and this gift comes through many channels. One way is through the example of a priest, dedicated to prayer, the preaching of the Gospel message, his reverence and devotion as he offers the Sacrifice of the Mass, and his willingness to serve God's people. It can also come through the Christian home where parents teach their children the Christian virtues of love, peace and justice and an openness to be of service to others. This Christian upbringing can mature into a vocation to the Priesthood.

We have many young men now studying at St. John Vianney Minor Seminary and St. Vincent de Paul Major Seminary. These are years of growth and training for them as they prepare themselves to be future priests of Jesus Christ. The expense involved in educating these young men has tremendously increased with the rising cost of living. For that reason I ask you to be most generous in your response to my plea. The Seminary is the "life blood" of the Diocese for from it will come the priests who will bring you and your children the teaching of Christ and the graces of his Sacraments.

With my paternal blessing and praying that Jesus Christ, the Eternal High Priest whose ministry I share, send you and your families his peace and joy, I am

Very sincerely yours in Christ,

*Coleman F. Carroll*  
Archbishop of Miami



Serving meals to the poor at Camillus House is Brother Lawrence, BGS, regional superior of the Brothers of the Good Shepherd.

## Camillus addition planned to serve more of area poor

Construction on a new addition to Camillus House, a refuge for destitute men in downtown Miami, will begin soon, according to Brother Lawrence, East Coast regional director of the Brothers of the Good Shepherd, who operate the facility which feeds more than 5,600 destitute persons a week.

Permission to build the 20,000 square-foot extension to the existing building was granted by Archbishop Coleman F. Carroll. The expansion will increase sleeping facilities from 15 beds to 50 and will provide for a large recreation room, according to Brother Lawrence, BGS.

"We are very pleased with the decision of the good Brothers in responding to the needs of the poor in the South

Florida area," Abp. Carroll said.

"As the Archdiocese is preparing for its annual fund drive to assist those who cannot help themselves, we must also remember the work of the Brothers of the Good Shepherd.

"We must be reminded of the serious obligation to care for those less fortunate individuals," the archbishop continued.

"Many of them are without shelter, others barely have enough food on which to subsist each day. Then they find someone to whom they can turn for help—the good Brothers—who have for so many years accomplished this great work, which indeed, is Christ's work. They minister to the poorest of the poor, to the

homeless and downtrodden," Abp. Carroll said.

The Brothers are presently preparing to feed Christmas dinner to nearly 2,000 persons. "We have most of the (continued on page 17)

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The St. Vincent de Paul Schola, composed of seminarians from the Major Seminary in Boynton Beach prepare for a musical show on the Church in the World Today at Channel 7 studios in Miami. This Sunday is Seminary Sunday, and the seminarians' musical show will be aired next week, Dec. 26 at 9 a.m. on WCKT, Channel 7. At right is group facilitator Dan Kroger and host, Bob O'Steen. At left, front: Terry Hogan, Bob Sherman and Jorge Sardinias. Back row, Bob Tabbert, Kevin Murray, Eric Peters and Tom Madden.

## Memphis not alone in general absolution

Reactions from around the country to the use of general absolution in the Memphis; Tenn., diocese show that that form of the sacrament of Penance has been used in other dioceses in the United States.

Bishop Walter F. Sullivan of Richmond, Va., disclosed that he had given 15 parishes in his diocese permission to use general confession and absolution in the past year. He said he has given permission to southern Virginia parishes, on request and because of ex-

among Catholics in his sparsely populated diocese.

Cardinal Humberto Medeiros of Boston, however, has said that the conditions laid

down by the Vatican for the use of general absolution are not present in the Boston Archdiocese.

In a letter to the clergy at

the beginning of November on the introduction of the new rite of Penance, Cardinal Medeiros said that the bishops of New England had reached his

conclusion regarding their region after prayer and consultation. The number of penitents is not so great that they will be deprived of sacramental grace of Holy Communion for a long time because sufficient confessors are not available, the bishops concluded.

On Dec. 5 and Dec. 12, Bishop Carroll T. Dozier of Memphis presided at two reconciliation liturgies during which general absolution was given to thousands of Catholics. The two services were part of a diocesan reconciliation effort to bring inactive Catholics back into full communion with their Church and to strengthen the faith and brotherhood of regular churchgoers.

**PROGRAMS** distributed at the services said that anyone with a grave sin is required to confess it to a priest within a reasonable time after receiving general absolution.

In San Diego last February, Father Dennis Krouse, diocesan director of liturgy and worship, gave general absolution to about 500 persons at a workshop during the CCD congress. A message from Bishop Maher reminded those at the rite that those with serious sin were obliged to make an individual confession subsequent to the general absolution. All were asked to bow their heads to indicate sorrow as Father Krouse gave general absolution.

## NCCB president comments on general absolution rite

WASHINGTON—(NC)—The president of the National Conference of Catholic Bishops (NCCB) has emphasized that "individual private confession and absolution represent the ordinary way of celebrating the Sacrament of Reconciliation," or Penance, in the Catholic Church.

"It is not the intention that general confession and absolution be the common form for this sacrament, but rather that they be reserved for exceptional cases involving real necessity," said NCCB president, Archbishop Joseph L. Bernardin of Cincinnati in a statement issued here.

The statement answered inquiries made after a Dec. 5 reconciliation rite in Memphis, Tenn., during which Bishop Carroll T. Dozier of Memphis and 60 priests administered general absolution to a crowd of about 11,000. The archbishop said it was up to Bishop Dozier to decide whether to use that form of the sacrament under those circumstances.

**IN ANOTHER** statement, Archbishop Jean Jadot, apostolic delegate in the United States, said that, contrary to the impression given in some news reports, he had not given approval or disapproval to the use of general confession and absolution as part of the Memphis ceremony.

"In fact I made no judgment on the matter," Archbishop Jadot said. "It would have been beyond my competence to do so." He said he had merely encouraged Bishop

Dozier, in efforts, in accord with Church teaching and discipline, to reconcile alienated Catholics with the Church.

Bishop Dozier told NC News: "I strongly agree with Archbishop Jadot's assessment."

Bishop Dozier said also that "three months of total indoctrination" using the diocesan newspaper, sermons and other means of communication had explained the need for interior sorrow to receive general absolution worthily and the obligation to make an individual confession within a year.

Archbishop Bernardin noted that Church law permits general confession and absolution under certain conditions and it is up to the local bishop to decide whether circumstances in his diocese meet the conditions. "Thus," he said, "the decision in the case of the Memphis ceremony was Bishop Dozier's responsibility. It was not a decision about which he either consulted the conference of bishops as a whole or was obliged to do so."

Archbishop Bernardin also noted that for divorced and remarried Catholics to participate in a rite of general confession and absolution "by itself does not regularize their marital status in the eyes of the Church."

"WHERE such regularization is or may be possible, it must come through the Church's established procedures for marriage causes," he said.

### News Roundup

traordinary circumstances, before Easter and during Advent since last year.

Bishop Leo T. Maher of San Diego, Calif., gave permission for the use of general absolution at the diocesan Confraternity of Christian Doctrine (CCD) congress last February, which was also a bicentennial celebration.

**IN AN** Advent experiment, Bishop James D. Niedergesess of Nashville, Tenn., has given pastors permission to use general absolution when individual confessions cannot be heard within "a reasonable length of time" during communal services. He said the time span considered reasonable would be one to one-and-a-half hours.

In 1972, Bishop Francis T. Hurley of Juneau, Alaska, now archbishop of Anchorage, introduced general absolution to encouraged confessions

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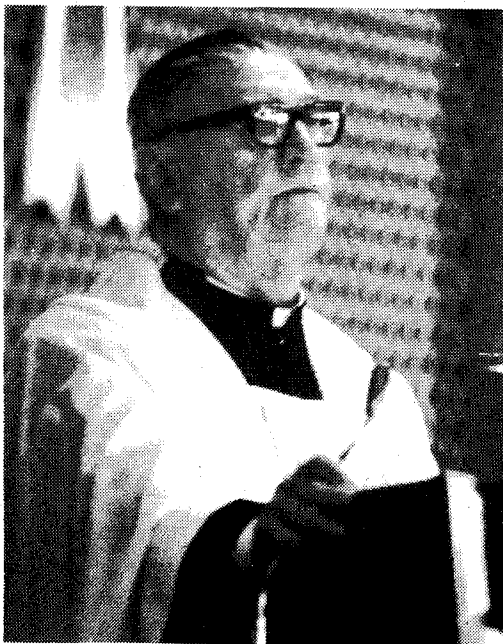
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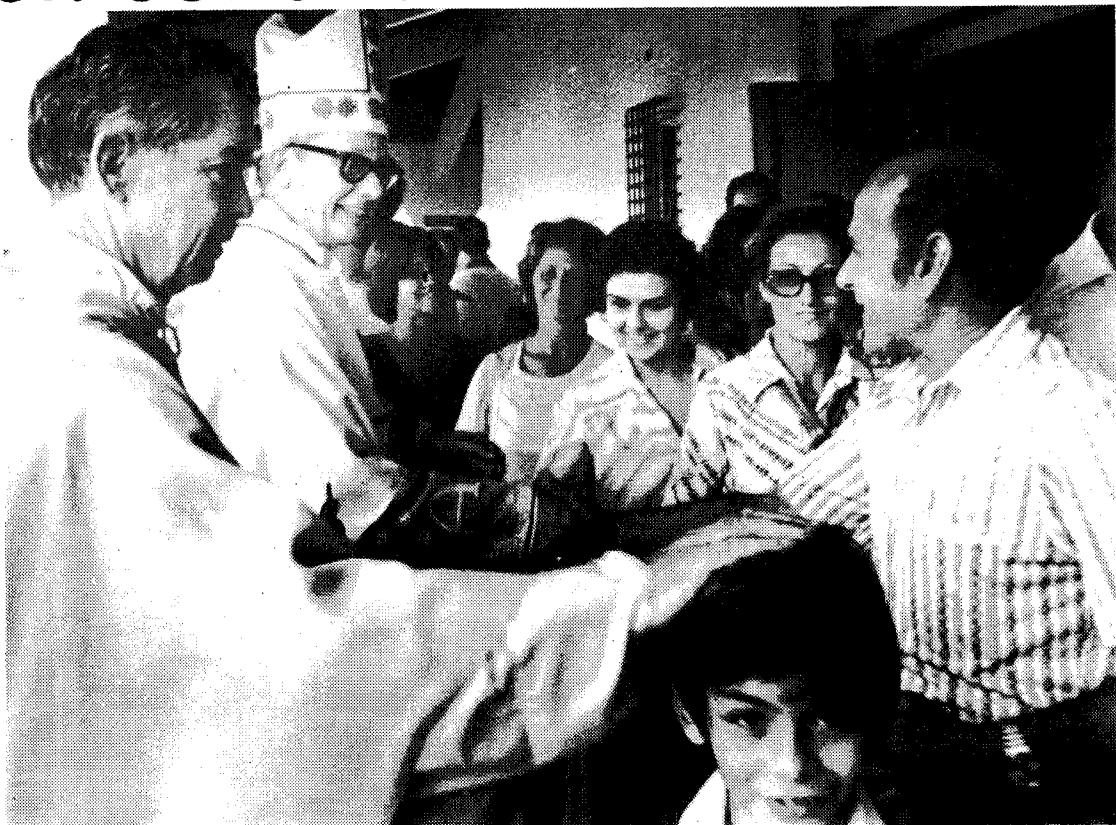
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25th anniversary of St. Juliana Church and school, West Palm Beach, where Coadjutor Archbishop Edward A. McCarthy was the principal celebrant of a Mass of Thanksgiving. The homily was preached by former pastor. Father

Francis McKeown, left. At right, an overflow congregation was present in the church for the Mass at which present and former priests of the parish con-celebrated.

## St. Juliana Church School Observe 25th Year



Greeting parishioners after Mass were Archbishop McCarthy, right; and Msgr. William F. McKeever, pastor of St. Juliana Church. A parish picnic followed on the grounds of the school.

By GEOFFREY BIRT  
Palm Beach County  
Correspondent

WEST PALM BEACH—A Mass of Thanksgiving celebrated by Coadjutor Archbishop Edward A. McCarthy highlighted the silver jubilee of the building of St. Juliana Church and school last Sunday.

Concelebrating with the Archbishop were Msgr. William F. McKeever, pastor, and former assistant pastors as well as priests from neighboring parishes.

Speaking both in English and Spanish, the archbishop prayed that the blessings of God which had been bestowed on the parish during the past 25 years, would continue "in abundance on all its priests, Sisters and parishioners."

Then he urged them all to pray that during the next 25 years, St. Juliana parish would produce "vocations for the priesthood, the Sisterhoods and the Brotherhoods so that future generations may enjoy the spiritual benefits which they had been able to enjoy." Subsequently, at a reception in the parish hall, when responding to welcomes extended by Mrs. Margaret Hanbury and Rome Hartman, in behalf of the women and men of the parish, Archbishop McCarthy returned to this theme:

"You didn't stop building 25 years ago," he told a representative gathering of the parish's some 2,200 members.

"You must continue building the Faith," he said.

St. Juliana's former pastor, Fr. John Francis McKeown—presently pastor at St. Pius X parish, Ft. Lauderdale—delivered the homily.

He recalled how he had been called from his former parish of St. Mary of the Lakes at Eustis, near Orlando, when the late Fr. Patrick D. O'Brien, who had been assigned the responsibility of starting the new parish, was taken ill in 1950. After touching briefly on the 1950 fund raising campaign, and the church's construction accomplished between April 22 and Dec. 8, 1951, Father McKeown told the crowded congregation he had asked the architect to be influenced in his design, by the "great basilica of St. John in the Lateran, at Rome."

The name St. Juliana, he said, was most appropriate because "great emphasis had been placed on the school" when the new parish was planned, "and St. Juliana was a teenager, a virgin and martyr of the early Church."

Sister Thomas Joseph, superior of the Sisters of St. Joseph of St. Augustine, who have staffed St. Juliana school since it opened in 1951, participated in the Mass.

Music was sung by the school choir and the Spanish youth choir. The Knights of Columbus formed a guard of honor.

### New school blessed

CORAL SPRINGS—St. Andrew School, newest elementary school in the Archdiocese of Miami, was blessed by Coadjutor Archbishop Edward A. McCarthy during an evening ceremony on Dec. 8.

The Archbishop was the principal celebrant of a Mass which following in St. Andrew Church. Concelebrating with him were Father Patrick Farrell, pastor; and Father Patrick Organ, assistant pastor.

The school opened last September with 200 pupils enrolled in grades one through six. Lay teachers comprise the teaching staff.

Students from the fourth, fifth, and sixth grades welcomed Archbishop McCarthy and an overflow congregation participated in the Mass.

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## Christmas Mass set for Haitians

Midnight Mass will be celebrated Christmas Eve for Haitians in Miami at the chapel of Notre Dame Academy, 130 NE 62 St.

Concelebrating the Mass, which will be preceded by procession and the placing of a statue of the Infant Jesus in the crib, will be Father Boniface Fils-Aime, Provincial of the Montfort Fathers in Haiti, Father Sansaricq Guy of New York; and Father Charles Jackson, who ministers to the spiritual needs of Miami's Haitian community.

The Mass will be celebrated in Creole and confessions will be heard beginning at 11 p.m.

## Messe de Minuit de la Veille de Noel

Ap ganyin youn kokinn granmès konsélébré lan chapèl lékol "Notre Dame Academy" nan kouin 62yèm ri ak 2yèm Avni (N.E.) Nòdis. Sé pè Boniface Fils-Aimé k'ap sòti Ayiti ak pè Guy Sansaricq k'ap sòti Nouyòk ak pè Charles L. Jackson, omonyé Ayisyin nan (Miami) Mayami ki pralé chanté Lanmès-la.

Sérémoni yo apé louvri avèk youn prosésion pou alé mété Ti-Jézi nan Krèch, Lanmès-la apé Koumansé a minuit présiz. Moun ki vlé konfésé doué la dépi onzè.

Nou mandé tout frè ak tout sè pou yo ranjé kè yo tankou youn bèl ti krèch pou Ti-Jézi. Jan nou préparé kay nou pou résévoua zanmi nou pou fèt-la, préparé nanm nou tou pou résévoua Bon Dié.

## Mesminouit Lavey Nouel

Il y aura une messe concélébrée à minuit de la veille de Noël. La messe se fera dans la chapelle de l'Académie de Notre-Dame, à l'angle de la 62e. Rue et la 2e. Avenue Nord-Est. Elle sera concélébrée par les Révérends Pères:

Boniface Fils-Aime, provincial des pères Monfortains d'Haiti.

Sansaricq Guy, actuellement à New York. Charles L. Jackson, aumônier des haitiens qui sont en résidence ici.

Cette messe, qui sera précédée d'une procession et mise en crèche de l'enfant Jesus, commencera à minuit juste. Tous les fidèles pourront se confesser à partir de onze heures (11 h.).

Bien sûr, les autres personnes de langue française sont également invitées.



## Rosary March

Almost 200 people participated in the first annual Rosary March held simultaneously throughout the United States last Sunday at 3 p.m. The local march was held at Biscayne College. Theme of the day was thanksgiving for the American Bicentennial and petition for the next 200 years.

Coordinating the celebration was Jeff Coffin (above with microphone) of Our Lady of Perpetual Help parish. With him (above) are Father Philip Bardeck, CSSR, of OLP, Father Francis M. Hoffmann of St. John the Apostle, Hialeah, and Father Thomas Macho, S.J., teacher in the bilingual institute at Biscayne.

Fifteen decades of the Rosary were recited culminating in Benediction of the Blessed Sacrament by Father Bardeck.

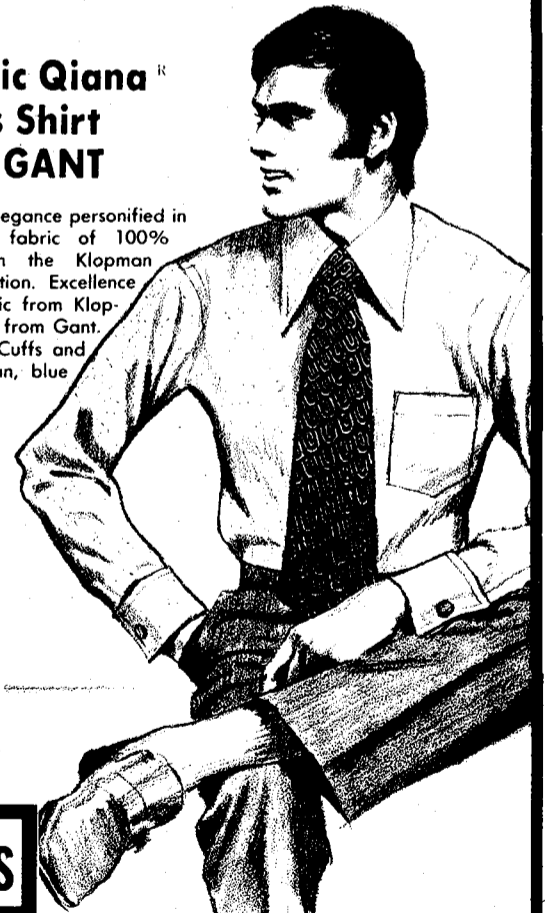


A moment of meditation is enjoyed by a participant at the first annual Rosary March.



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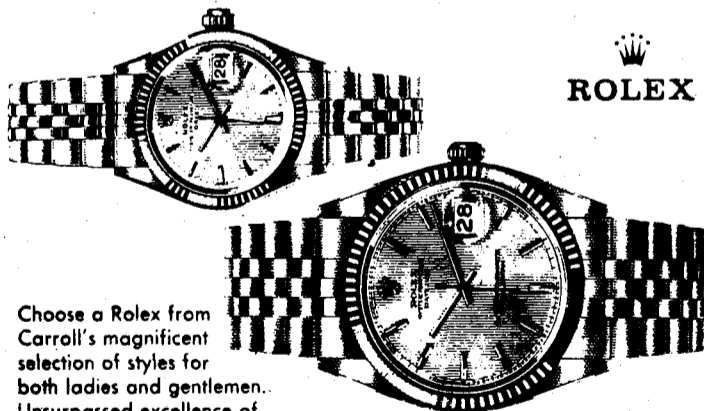


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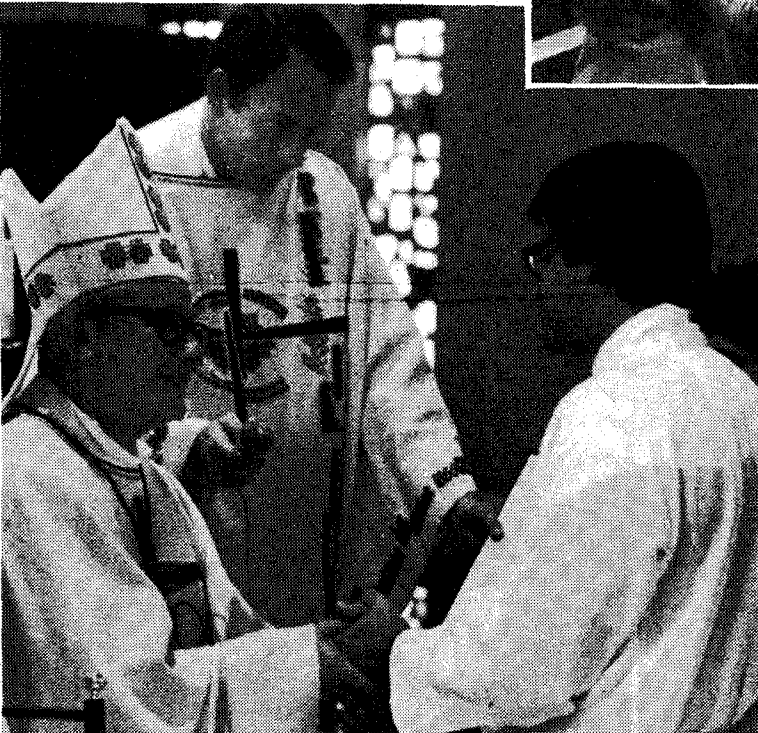
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# St. Vincent Seminary

Sixteen men were called to the ministry of the Acolyte at St. Vincent de Paul Seminary, Boynton Beach, by Archbishop Edward A. McCarthy. Rev. Mr. James Blachura was ordained a deacon at the same ceremony.

The Ministry of the Acolyte is a major step on the way to becoming a priest. As acolytes, the men have the duty to aid deacons and minister to the priests, especially in liturgical celebrations.



Archbishop McCarthy ordains Rev. Mr. James Blachura a deacon at St. Vincent's Seminary while Father David Russell assists as chaplain to the Archbishop.

## Acolytes

Acolytes called for the Archdiocese of Miami are: Pablo Navarro, David Anderson, John McGraw, Michael McManus, Ronald Wohler.

Diocese of St. Augustine: Guy Fregeau.

Diocese of Pensacola-Tallahassee: David Foster.

Diocese of San Juan: Joaquin Rivera Pagan.

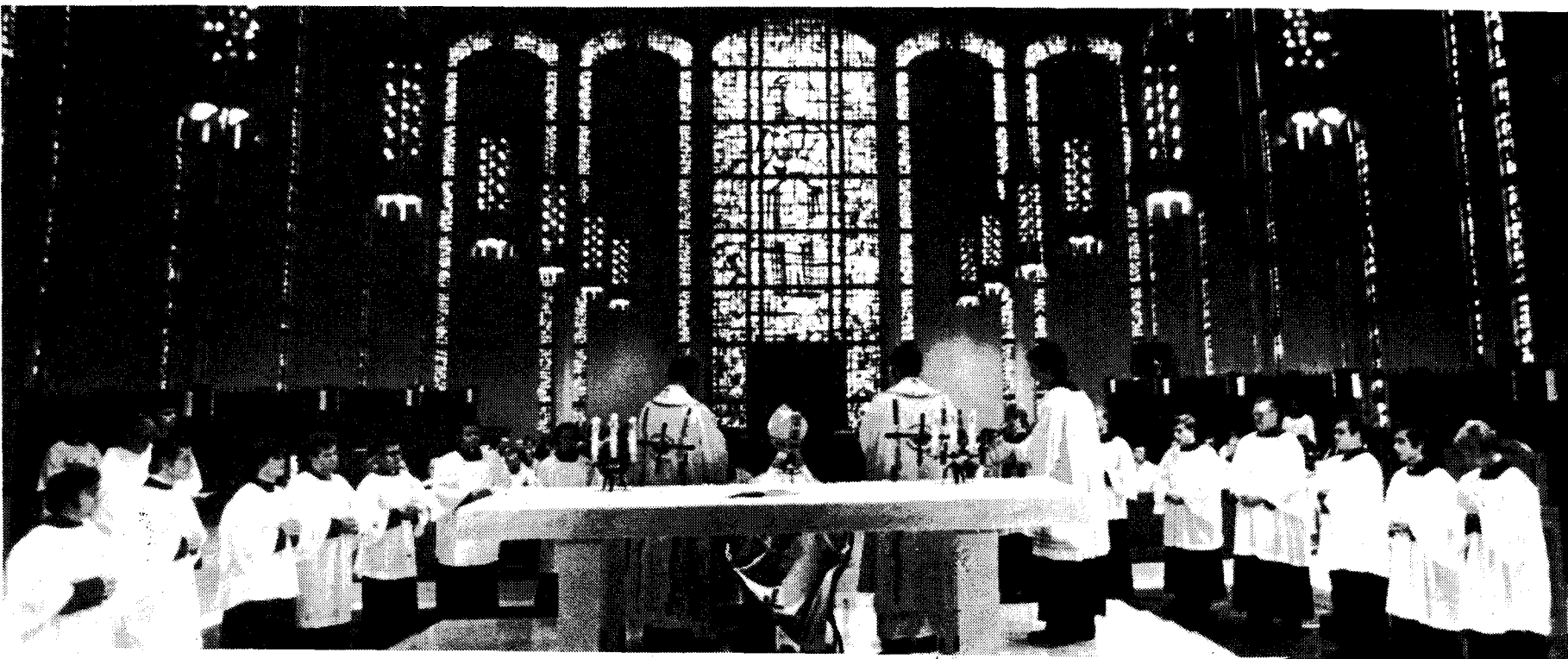
Diocese of Gallup: Adalberto DeGante, Jose Ascencio, Arturo Palomino, Antonio Ascencio.

Diocese of Arecibo: Jesus Crespo-Perez, Ramon Rosario Vega, Jaime Hernandez Martinez.

Diocese of Mayaguez: Jesus Lopez Lopez.



Deacon James Blachura distributes Communion to his sister, Judy, and his mother, Mrs. Eugene Blachura.



The faculty of St. Vincent de Paul Seminary, Boynton Beach, joined Archbishop McCarthy in a concelebrated Mass with Abp. McCarthy as the principal celebrant. Msgr. John

McMahon and Father David Russell served as chaplains to Abp. McCarthy and Father Urban Voll, O.P., seminary rector, presented the candidates to the Archbishop.



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## On Jeremiah, Advent and uncertainty

"The days are coming, says the Lord, when I will fulfill the promise I made to the house of Israel and Judah!"

Like a trumpet of hope sounding through the mountains and valleys of the centuries, these were the first words we heard from God in the Gospel on the first Sunday of Advent. Jeremiah lived, as we do, through days and decades of uncertainty, frustration, and a series of what sometimes seemed to be blind alleys. Through him, the Lord set the Advent theme for his people.

For us, who now hear that message in the light of the coming of Jesus, the theme is far more heartening and certain than when it was first uttered: Have roots in the past, live generously in the present, but anticipate the future with hopeful hearts. The Lord says, "I will fulfill my promise to unite

you, to heal you, to make you holy."

If the truth were admitted, that tells us a great deal about the difference between ourselves and God. We tend to live in, and look to, the past, God (to use our fumbling human language and time-frame) looks to the future, which is what spiritual writers are trying to say when they speak of God as "always young." And that, in turn, tells us a lot about our problems with Confession.

If this great sacrament of forgiveness doesn't mean as much to most of us as it should, one of the main reasons unquestionably is the name we've given it: Confession. Names mean much when it comes to our religion. "The Last Rites" creates a wholly different tone for that sacrament than our presently common "Anointing of the Sick."

So too with the forgiveness of sins. One doesn't find "times for Confessions" much any more in parish bulletins. Now it's the sacrament of Penance, or Reconciliation—or even the celebration of the sacrament of Penance. (How many of us ever thought of going to confession as a celebration?)

The reasons for this shift of labels are numerous but they all partially involve one fact about our sins: They are past!

"Confession," meaning, of course, confessing or telling our sins to the priest, zeroes our attention and our concern on what is probably the least important of all the actions and events that make up that awesome encounter between man's sinfulness and God's unlimited power of forgiveness.



By Fr. John Dietzen

## Is there a need for women counselors in Church?

**Q.** Don't you think we need women counselors in the Church? No matter how hard a priest may try to listen to a woman's problem, especially a marital one, he will ultimately dismiss it as trivial because he cannot understand the importance of it to her.

**A.** The first important requisite for effective counseling is at least some degree of competence—that is, the ability to identify a problem when someone presents it, and to have some clear ideas on how to treat the problem, or help the client to handle it. It also includes an awareness of one's limitations in providing

assistance or therapy, and how and when to guide a client to appropriate further assistance.

Most priests today are very much aware, perhaps far more than most lay people are, that ordination of itself does not carry with it this kind of competence, especially for more complicated personal or family pathologies—which is why a large number of priests continue their studies to increase their ability in this phase of their work.

Much depends on the individual you consult—his kindness and understanding, and your confidence in him. Perhaps your first mistake, therefore, was in failing to search around for a priest who you would have reason to believe had some kind of experience, competence, and

wisdom you could trust.

While a qualified counselor of either sex, (and whether married or unmarried) ought to have sufficient basic insights to help an individual of the other sex, it can easily be that for some individuals the most help will come from a counselor of the same sex, if for no other reason that the client feels more comfortable with the arrangement. At any rate, most counselling services, including the Catholic social agencies, generally try to have both men and women on their staffs, who are available if you ask.

**Q.** I saw in the paper recently a reference to what was called "passive euthanasia." The article seemed to say that this kind of euthanasia is

morally permissible. If it's mercy killing, it's still wrong, isn't it?

**A.** Passive euthanasia is a phrase used occasionally today in medical and moral literature to describe a situation in which a person is allowed to die, rather than be provided with treatment or medication that would keep him alive. Thus, it is opposed to active euthanasia (euthanasia, or mercy killing, in the traditional sense), in which death is brought about by some positive, deliberate action of a physician or other person.

Using the word euthanasia of this double sense can be very confusing, because there is a huge difference morally between the two. For example, to administer a fatal drug to a suffering person (active euthanasia) may be called

"merciful release" or any number of other pleasant sounding names. But it is plain intentional killing of another human being. It has almost always been recognized as seriously wrong by the human race in general, by moral theologians, and—until recently at least—by the medical profession, almost without exception.

On the other hand, it is not always morally necessary to use every conceivable means to keep a sick person going a while longer. Treatment which would be extraordinary under the circumstances, because of immense cost, extreme pain, little hope for success, or other reason, need not always be used.

A very old person might know, for example, that his life could be prolonged by several months only by a very expensive and exhausting operation. He would not be obliged to submit to that operation, nor would his doctor be obliged to perform it against the patient's desires.

Dozens of additional examples, concerning other types of cases, could be suggested.

Obviously, such a decision can be very complicated and difficult to make. What might be extraordinary, and therefore not required, for an aged grandmother, could be quite different for a younger father who still has a wife and family depending on him for support. All aspects of charity—to oneself, to others, and to God—must be carefully weighed in each instance to make the decision prudently.

To answer your question, then, passive euthanasia is not always mercy killing in the immoral sense. Whether it is right or wrong depends on the circumstances.

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

## Columnist confuses deacon, laity roles

Dear Sir: Dale Francis, in his column on deacons and the laity (Dec. 10), seems to have some rather strange and misinformed opinions.

Mr. Francis refers to lay deacons, three times in one paragraph. That's confusing because the Church does not, to my knowledge, have lay deacons.

The Second Vatican Council and the Bishops of the United States have reinstated the role of the Permanent Deacon.

After a candidate has completed an educational and spiritual training program (the number of years varies with dioceses), he is then ordained to the permanent diaconate. The ordination and role of the permanent deacon, obviously needs a strong catechesis since it is even misunderstood by syndicated columnists which leads to even wider misunderstanding and confusion.

### Letters to editor

The Archdiocese of Miami has carefully been studying and evaluating programs throughout the country for permanent deacons for several years and I can hardly agree with Mr. Francis when he says "We've rushed into the lay diaconate."

The permanent deacon is not a substitute for a priest. The role and function of the deacon is distinct and Gospel structured. He is primarily a witness within the community of his commitment as a Christian to serve. His vocation in the Church is to call the community to a prayerful experience with God through his own public example and through liturgical and paraliturgical functions.

The permanent deacon is not a bandaid remedy for the

Church's problems. It is a returning to tradition and original structure of the Church and is a reinstatement of a valid vocation within the Church.

As for extraordinary ministers, I certainly agree with Mr. Francis when he says he doubts if they are a way of helping meet the shortage of priests. I don't think we can find any substitute for the role of the priesthood. But there are many valid areas where extraordinary ministers can function and fulfill a community need and we shouldn't judge an entire apostolate on "My own observation..." as Mr. Francis does.

In Mr. Francis' column of Dec. 10, he states he believes in the involvement of the laity. Then he cites two specific areas: bookkeepers and housekeepers. As a layman, I do not regard this attitude as very healthy or mature for the role of the layman.

I agree that priests should

be less of parish handymen but I disagree with the thinking that the laity are incompetent in being involved in the parish or diocese on any kind of a spiritual or pastoral basis.

If we reflect a moment on the Mystical Body we will not fall into the trap of trying to have the eye hear or the mouth walk. But we must also be wary of thinking of the Mystical Body as being only the heart or only the eye. The mistake Mr. Francis makes is in thinking that the laity can only be the feet to do the walking.

We, as the members of the Mystical Body, must make a concerted effort to understand not only the Apostolic Delegate, Archbishop Jean Jadot, but also our own Ordinaries, the magisterium of the Church, and tradition and not rush in with our own prejudice and instant expertise in all areas of the Church.

Frank Hall  
Hollywood





# Can God care about one person?

By Msgr. James J. Walsh

Their beds were side by side in the small hospital room. Two patients, suddenly in an intimate mood because of their surroundings, were discussing God and prayer. The heavy-set man, leaning on his elbow, drummed his fingers on the cast covering his leg.

"The way I look at it," he droned, "people act like weaklings with God. They have to run to him for everything. They don't have the courage to do for themselves. What do you get out of life, if you don't produce it for yourself?" He slapped the cast reassuringly and added, "I'll whip this thing and get myself back in the swing."

The other man was lying flat, his strained face turned to the speaker. "I wish I could feel that way," he said, in a flat voice. "But tell me, how do you whip cancer? How do you go on taking care of your family when you can't stand up? I pray to God. I've nowhere else to go. But this bugs me—what is it going to get me? Who am I to expect anything when millions of people are after him for something?"

Two men baring their convictions. One convinced he had no real use for God. The other almost convinced God had no use for him. They didn't realize it but they were voicing the sentiments of a great many people.

There are many who at certain periods of their lives speak of God as if he is a matter of choice. One can take him or leave him. It makes

little difference either way, they say, because man has to make his own way without handouts from above.

So they let the years slide by without prayer or worship of God, pulling hard on their own resources. As long as the crises are no more serious than a broken leg, they continue to boast of their ability to take care of themselves.

By contrast, there are the others who fearfully place themselves in the category of born losers. They suspect they cannot win at anything. They are overwhelmed with the awareness of their weakness. In this frame of mind, they attempt to judge God by themselves. They believe he can only do so much. He deals with the great issue. The rest has to go by the board. The world is vast, and man is like a solitary ant. God can have no time for specks in the universe.

The full, rich theme of Advent seeks to convince us once and for all that we need God and he has time for us always. The birth of the God-man represents God's greatest effort to tell us how things really are between us. The year round in all the liturgies and feasts, this basic theme is repeated constantly. The title Jesus gave himself, the good shepherd, gives vast information to both these patients and the millions who regard God as they do.

Some people have always needed some of the hard knocks of life to learn they could not get along without God. Jesus has proved to them that no matter how proud or self-reliant they may feel, they are going to wander through life like helpless, mindless sheep.

Other needed assurance they were of value to God, that their problems, even the insignificant ones, were of concern to him. So he pursues them

relentlessly as the patient good shepherd seeking his sheep in trouble. Time for each. Time for all.

Jesus told his followers, "Your Father knows what you need before you ask him." But because he wanted them to pray with confidence, even though their needs were known, he went on to teach them the Our Father so that they would understand how to ask.

In these times of personalism, and exaggerated personal freedom, many have not learned they are completely dependent on God. What Jesus told the apostles he tells us, "Without me, you can do nothing."

We cannot even know the purpose of life on earth unless we look to the Lord for the answer. Man never looks more pathetic nor ends up more frustrated than when he tries to discover the way to peace without consulting him who made the road. He has already given the "secrets"... "I am the Good Shepherd... I am the Way, the Truth and the Life... Come to me all you who labor and are burdened, and I will refresh you... Whatever you ask for in my name, I will do, so that the Father may be glorified in the Son. If you ask for anything in my name, I will do it... I tell you solemnly once again, if two of you agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them."

All of this tells us in words which have the authority of God behind them that each of us, at every stage of our lives, has constant need of God's loving help, and, moreover, that the concern he has for all people is no greater than the persistent concern he has for even the lowliest among us. The Christmas event, if we look at it rightly, should convince of these great truths.

## The danger in general absolution

The desire to bring Catholics fallen from the practice of their faith back into the life of the Church is so admirable—and even a necessary obligation for all within the Church—that it will surely seem to some like quibbling for me to raise objections to the Day of Reconciliation in Memphis which had that admirable purpose.

The Day of Reconciliation liturgy in Memphis was "open to all Catholics, in every situation." General absolution was given to more than 11,500 persons and they then received the Eucharist.

**THE MOTIVATION** was so praiseworthy that the natural inclination is to share the joy obviously felt by those who brought about the unprecedented event but it is necessary to raise some basic questions concerning it.

The first and perhaps most important question concerns the use of general absolution. The New Rite of Reconciliation provides for general absolution. But the rules concerning its use are limited to the most unique of

circumstances. This is for good reason. The use of general absolution in a large variety of circumstances presents a real danger to individual confession, which as the decree for the Rite of Reconciliation states, remains the only ordinary way for the faithful to reconcile themselves with God and the Church.

If general absolution is available at various times within the year, if it becomes frequent enough that it is provided to the people with some regularity, then individual confession will almost certainly fade into almost total discard.

**I AM WELL** aware that those who receive general absolution are told they must go to individual confession within a stated period of time—in Memphis it was only recommended they do so within a year. I am aware, too, that those who receive general absolution are required to go to individual confession before receiving general absolution again.

But surely we understand human nature well enough to know that while

general absolution will be accepted, the admonitions to then seek individual confession and to do so before receiving general absolution again, will not likely be universally adhered to.

It should be a matter of concern, too, that the decision to allow general amnesty in Memphis was not a collegial decision. The discipline of general absolution in the document on the Rite of Reconciliation says the decision concerning the lawfulness of giving general sacramental absolution is reserved to the bishop of the diocese. But it adds, most significantly, that he "is to consult with the other members of the episcopal conference."

That a collegial decision is prudent seems obvious. When one bishop adopts this practice it becomes a matter of national knowledge and Catholics all over the country are given the expectation the same privilege should be granted to them. This then places pressures on all bishops to accept something in which they had no decision. In a day in

which collegiality is emphasized—and the word often misused—it is unfortunate that on such an important issue there was no collegial action in the one place the use of the term is justified, within the College of Bishops.

The easy practice of general absolution poses a real threat to individual confession. Front page stories in the New York Times and the Washington Post recognized the impact this one event will have on Church practice. As a matter of fact, general absolution has been used by individual priests in many parts of the nation. There has already been speculation it will become common practice at such liturgical seasons as Advent and Lent, near such feast days as Christmas and Easter.

Again the discipline for general absolution in the Rite of Reconciliation states "General absolution is not lawful, when confessors are available, for the sole reason of the large number of



By Dale Francis

penitents, as may be on the occasion of some major feast or pilgrimage."

What we need to understand is that what is involved here is a real threat to individual confession. If general absolution is available at several times within the year then penitents will wait for it and individual confession will become no longer the ordinary way for reconciliation.

There's another problem involved. I'll discuss it next week.





By Fr. Richard McBrien

# Dark side of Christmas: loneliness

Christmas is the most difficult time of the year for some people.

Not because they are poor, although poverty sharpens the pain of frustration.

Not because they are victims of discrimination, although discrimination renders life cruel and harsh.

Not because they are without religious faith, although its absence dulls the season's gleaming finish.

Christmas is hardest on those who are (or who feel that they are) without family and friends.

LONELINESS is the dark underside of Christmas merriment. To be, or to feel, totally alone on Christmas is perhaps the closest some of us will ever come to the experience of Hell.

The sickly sensation in the pit of one's stomach. The welling up of self-pity. The anger and bitterness. The quiet drinking.

Loneliness and bitterness grow like weeds overnight in the Christmas patch because Christmas is, at root, all about relationships, communities, and homecomings.

Jesus' message of love is neither abstract nor individualistic. It has to do with our relating to one another, with our loving of neighbor as we love ourselves, with our turning the other cheek, our going the extra mile, our healing of the sick, our feeding of the hungry, our forgiving of offenses, our basking in the fatherly (and motherly) love of God.

Jesus summons us to break down the barriers that separate us one from another.

HE RELEASES the power, his Risen Spirit,



which makes reconciliation and fellowship possible.

He calls us ahead to the final Kingdom, where "he will wipe every tear from (our) eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things (will) have passed away" (Apocalypse 21:4).

It is no marginal point of theology that the Church perceives herself as a community before all else, the People of God.

Nor is it of little significance that the family has often been called "the Church in miniature."

The mystery of Christ, and therefore the mystery of the Church, has to do essentially with bringing people together in a close and loving

relationship among themselves and with God, who is Love itself.

"BELOVED," St. John exhorted the early Christians, "let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him... Beloved, if God so loved us, we also ought to love one another" (First John 4:7-9, 11).

The theology of Christmas is encapsulated in those few lines. And so, too, the substance of Christian faith itself.

It is this possibility and prospect, this proclamation and promise, that excite our sense of wonder each Christmastide.

This is the good news, the Gospel, which Jesus Christ heralded among us: ugly appearances notwithstanding, love will win out over hatred and apathy, caring over cruelty, compassion over callousness, and mercy over meanness.

THE HOMECOMINGS that mark the Christmas season reinforce that fundamental, although often muted, conviction most of us have that the Gospel of Jesus Christ is true, that our destiny is indeed eternal life in communion with those we love and who love us because it is life in communion with the One who is Love itself and who makes all love possible.

No time is more opportune than this for Christians to get that word across to their fellow men and women. They can do it in many ways but none more appropriate or more poignant than by reaching out to those for whom Christmas is a burden, not a joy.

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# ABCD leaders named; new center announced

(continued from page 1)

broken homes (the Catholic Service Bureau already has counselors for that) but is to enrich the thousands of average families and provide family resources for parishes as well. More details will be finalized later, he said.

"THE CHARITABLE agencies already in existence are important," Archbishop McCarthy said, "but without strong healthy families throughout the Archdiocese you don't have a healthy society or a strong foundation to base the other charitable works on."

Robbie, managing general partner of the Miami Dolphins professional football team, has long record of high-caliber administrative and management accomplishments.

"We know that there has been an economic recession in South Florida in recent years, particularly in the construction industry," said Robbie, "but we are confident that the Catholic people here will make the necessary sacrifices to raise the goals set by Archbishop Carroll and Archbishop McCarthy, to fund the charitable agencies sponsored by the Archdiocese.

"WE EVEN hope to overreach the goal by at least 10 per cent to take care of inflated costs of operating Catholic institutions," he said.

Asked about the possibility of reaching non-Catholic sources of funds since the agencies serve everyone in the community, he said, "I think there are a number of Protestant and Jewish sources which would be able to help these agencies which serve all

races and creeds. I think we will certainly give everyone an opportunity to contribute," he said.

Robbie began his precocious career as a 14-year-old sports editor in Sisseton, S.D., later was a national debating champion at the University of South Dakota, was a Democratic legislator in that state and a lawyer and municipal planner in Minneapolis.

**HIS CIVIC PRIDE** and personal generosity to charities make him a natural leader of the ABCD appeal his having given more than \$1 million to various charities and civic agencies, including the ABCD during the first decade of the Dolphin franchise. Robbie has received many awards from athletic and civic organizations and has been involved in several successful fund raising activities. He is a member of St. Martha's parish.

Broward co-chairman Frank McDonough has been mayor of the 13,000 member town of Lighthouse Point for eight years, president of the City Commission from 1963-68.

He is president and general manager of Frank J. McDonough and Associates, a real estate firm.

"I think giving to charitable activities will be more acceptable now than in the last couple of years," said McDonough, "The economy seems to be changing gradually for the better.

"We in Florida will be the last to feel it, but I think there is more confidence in the economy now and I believe that the people will be able to be more generous," he said.

**A NATIVE OF** Chicago, Ill., McDonough has spent 22 years in Florida real estate sales, service, marketing, appraising and counseling. He is a graduate of the University of Notre Dame and did graduate studies at Northwestern University and the Chicago School of Graphic Arts.

A charter member of the Broward Serra Club, a 4th Degree Knight of the Knights of Columbus, he is a member of St. Paul's parish. McDonough is a member of the Florida Association of Realtors, having

served all offices in the Pompano Beach-Deerfield Beach area currently chairs the ethics and arbitration hearings and is a member of the Farm and Land Brokers Institute.

Alejandro, who will cover the Latin community, expressed optimism similar to his fellow co-chairmen.

"I think we did very well in the worst part of the recession in the past two or three years and I think the people will see that this is the best money anyone can invest. Over 90 cents of each dollar gets to the people who need it," he said.

"MY BELIEF is that we can get close to \$3 million.

"I am going to go out two days a week in different areas, and reach out to the Keys and

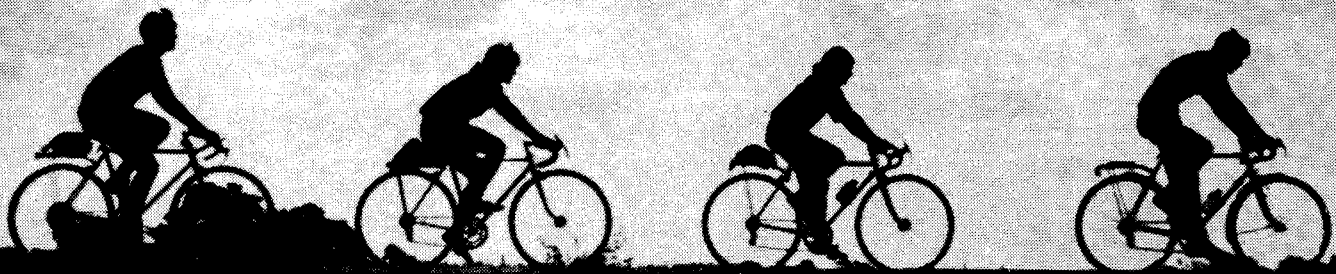
Naples and places like that. I also plan to have a committee of 15 Spanish-speaking to help," he said.

President of Alejandro Construction, Alejandro and Alejandro Investment and Developers Corp. and Vale Construction, he had to develop his firms after coming to Miami from his native Cuba in 1960.

Alejandro is a graduate in civic contracting from Havana's School of Arts and Crafts. He worked for his father in one of Cuba's largest construction firms which built all of Standard Oil's installations in the country.

**HE ENTERED** politics at the age of 22 when he was elected commissioner of Marianao, a suburb of Havana and the country's second largest city. He was reelected three times. In 1950 he was appointed minister without portfolio in the administration of President Carlos Prío. Alejandro is a member of St. Thomas the Apostle parish. He has been active in the Spanish Lay Apostolate of the Cursillo Movement and in the Christian Family Movement. He is also active in various civic organizations, and was recently appointed to a panel with Dr. George Simpson, a black physician, and UM President Dr. Henry King Stanford to screen and make recommendations for a new general superintendent of the Dade County school system.

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# Plan to cut rules on lavatory facilities, hit by FCC

TALLAHASSEE— A proposal to eliminate requirements for separate bathroom and sanitary facilities for men and women in migrant labor camps, as well as in recreational and educational camps such as those conducted by Scouts, YMCA, YWCA, etc. in Florida has drawn sharp criticism from the Florida Catholic Conference.

In a written protest to the State Dept. of Health and Rehabilitative Services, Thomas A. Horkan, FCC executive director, noted that this change would affect "the most vulnerable persons—migrants and youth."

He pointed out that no notice had been given to the public of the proposals by the Department, which in reissuing its rules pursuant to law has kept all of the rules completely intact except for provisions for separate sanitary and bathroom facilities, which has been eliminated completely.

PRESENTING similar objections at a departmental hearing in Jacksonville was Father Vincent J. Haut, Diocese of St. Augustine executive director of Catholic Charities.

"The provision of separate bathroom and bathing facilities for men and women has long been regarded as very important to public morality, personal privacy, public health, and public decency," Horkan declared.

I know there are some in our society who would abolish these distinctions, but they should not be permitted to accomplish this surreptitiously, if at all." He urged that a hearing on the proposed rules be renoticed and that full public notice be given to Florida residents.

HORKAN also objected strongly to "visiting these

social changes on migrant laborers, and on the youth of this state, for whom most of the recreational and educational camps are designed.

"Migrant laborers and youth are among the more vulnerable in our society," Horkan pointed out emphasizing that if these kind of

experiments are going to be done at all, they "ought to be done on people who are not so vulnerable."

A representative of the

Department stated at the Jacksonville hearing that there did not seem to be any health reason why separate bathrooms should be provided.

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Deadline for all copy to be published on any Friday is at noon on Monday of the same week.

# Trust and God's healing power 'Spirit' of Advent and Penance

By FATHER  
JOHN DIETZEN

(The following is the last in a series of Advent features on the sacrament of Penance. 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 Church throughout the world next Lent.)

This is Confession week for a large chunk of the U.S. Catholic population. Confronted with long lines and extra hours in the penance room or confessional, many priests are tempted to believe that fully half the 45 million American Catholics receive the sacrament of Penance during

the last 10 days of Advent.

Not that this makes us unhappy. It's something we welcome. If there is anything in that picture we do regret, it isn't so much that some Catholics do not receive this sacrament even at such an appropriate time. It is rather the realization that so many who do go to Confession do not derive the peace, comfort, and certainty of forgiveness that Jesus and His Church mean them to have.

Why should this be?

Perhaps it goes back again to the unfortunate name we have attached to this sacrament: Confession. One problem with that label is that it puts the emphasis on the past, on the sins which, however unfortunately, are now part of our history.

In addition to focusing in a frustrating and wrong way on the past, however, the emphasis on "confessing" our sins as the main part of the sacrament carries with it a far more serious error. It tends to focus our attention and energy on ourselves rather than God—on OUR sins rather than HIS merciful, forgiving love.

For all its semblance of humility, there's a subtle sort of pride here. Even in our sins and our sorrow, we find it nearly impossible to really forget ourselves, to lay it all out before God, to put ourselves totally at his feet, at his mercy.

Even in our sins we like to feel there's really something superior about us. Something even God might find surprising, possibly too hot or too big for even him to handle.

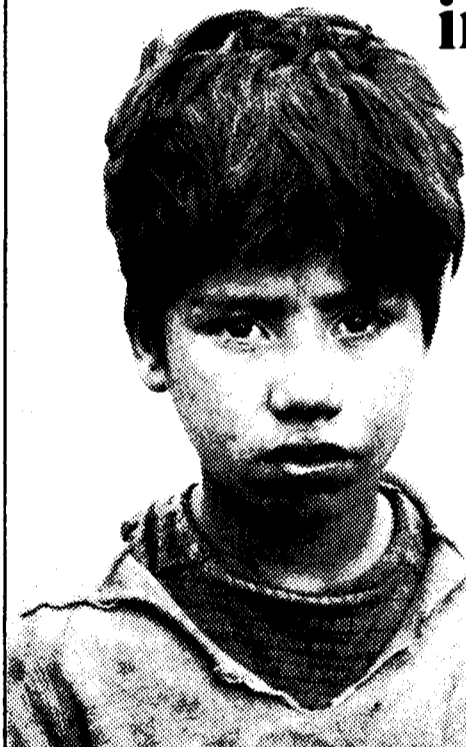
We are tempted to feel that our sins are so unique, so special, that even God finds it difficult to understand and forgive. Furthermore, this insidious kind of pride can strangely show its head when our sins, at least the ones we confess, are mighty piddly and insignificant, perhaps not even sins at all.

The tragedy of all this is not only that it many dishearten us by keeping us distracted from God, who is, after all, the key Person in the sacrament of Penance. It also excuses us from attacking the real problem: Not our sins, but our sinfulness—the selfishness, pride, laziness, greed and discouragement which cause all our sinful actions, and which, therefore, are the real problems.

When we can ignore the healing power of God by remaining fascinated with our own sins, we are likely to ignore what that healing power is intended to accomplish—the conversion of our hearts—and a willingness to replace selfishness with generosity, pride with humility, laziness with mental and physical alertness, and envy and greed with a spirit of joy and thanksgiving.

The spirit of Advent and the spirit of Penance both come down to just one virtue—trust. We're not afraid to put ourselves, sins, sinfulness and whatever other orneriness flesh is heir to, with total abandon into the hands of the God who loves us. We have his Word, and our experience, for that.

## CHRISTMAS IS DIFFERENT in mission homes



The homes of many mission countries are different from ours. They are often huts, hovels or sheltered corners.

Juan's home, for example, is a shack of cardboard, metal cans and newspapers. Juan's father died at 32 and the boy has fallen victim to the disease and squalor besetting so many families in the deprived countries.

Christmas for Juan is different too, as a missionary visits his hut to minister to his many needs. Juan is among the lucky ones; many others live beyond the reach of a missionary, and Christmas for *them* is really bleak!

**Help bring the love of Christ to more Mission-poor. Send a Christmas gift for them today.**

V-12-17-76

Yes, I want to bring Christ's love to the Mission-poor. Enclosed is my gift of  
 \$1,000  \$500  \$200  \$100  \$50  \$20  \$10  \$5  Other \$ \_\_\_\_\_

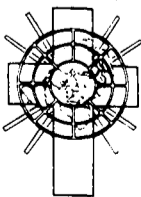
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OF THE FAITH**



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National Director  
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New York, New York 10001

OR:

Msgr. John J. Donnelly  
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6301 Biscayne Boulevard  
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12/76

### SEND

## Grandma's Fruit Cake

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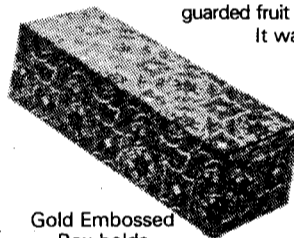
It all started back in 1917 with a carefully-guarded fruit cake recipe from Germany. It was given to two St. Louis bakers by their immigrant father. This famous old-world recipe and master baking techniques achieved widespread acclaim. Grandma's Fruit Cake is without peer, baked to please the eye and thrill the most discriminating gourmet's palate.

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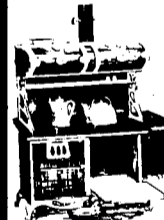
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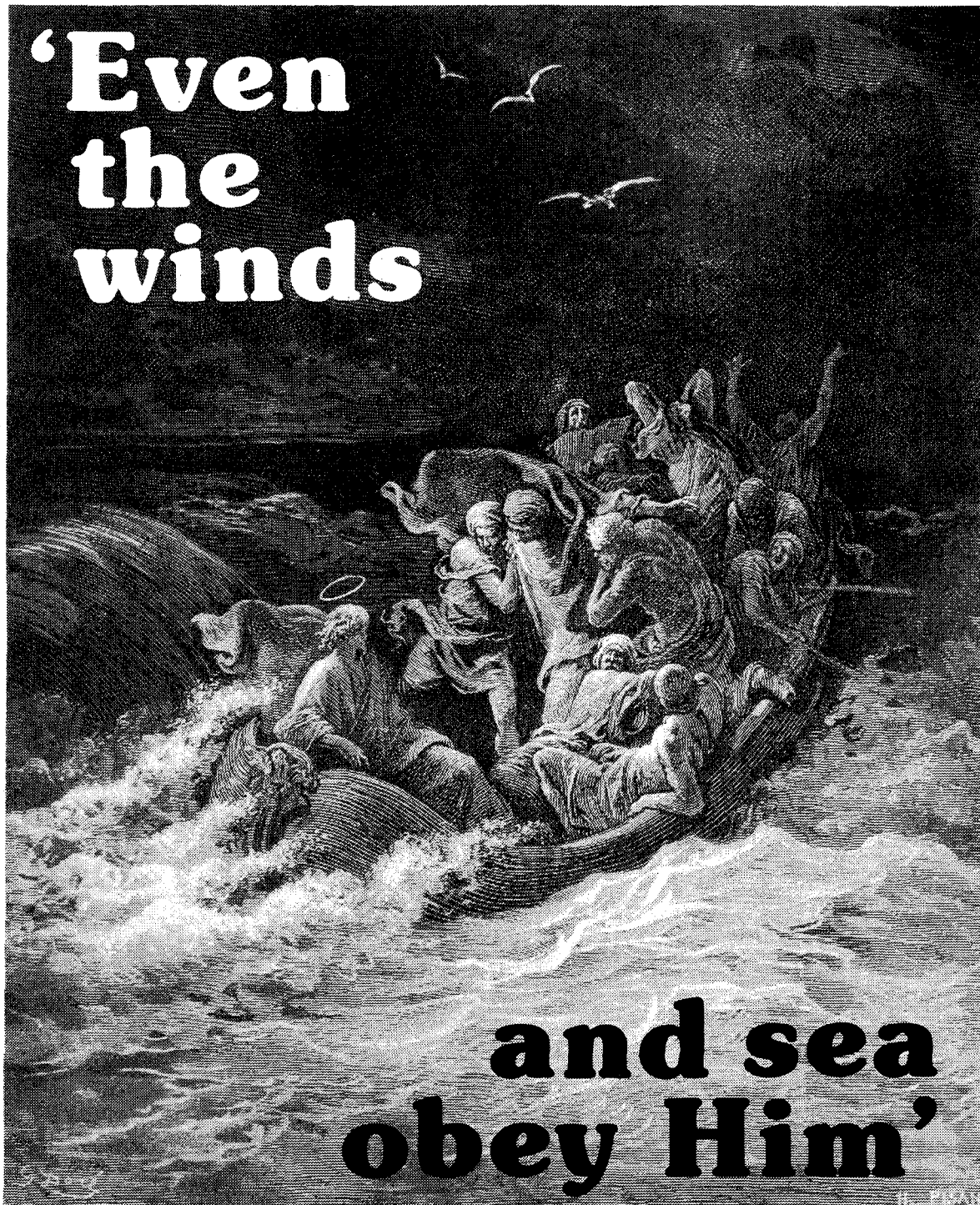
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**'Even  
the  
winds**



**and sea  
obey Him'**

By FATHER JOHN J. CASTELOT

"The Word became flesh and made his dwelling among us." (Jn 1,14) Thus simply does John the Theologian state the stupendous mystery of the Incarnation, the enfleshment of the second Person of the trinity, as later theologians would put it. Such penetration into a truly unique reality, one which completely transcends human experience, did not come overnight, in one blinding flash of understanding. It was the result of years, decades of Spirit-guided reflection.

The humanity of Jesus was, of course, transparently clear to his contemporaries. The reaction of the synagogue congregation at Nazareth was typical: "Where did he get all this? What kind of wisdom is he endowed with? How is it that such miraculous deeds are accomplished by his hands? Is this not the carpenter, the son of Mary, ...?" (Mk. 6,2-3) Even after he stilled the storm on the lake, the dumbfounded disciples expressed their amazement: "What sort of man is this, that even the winds and the sea obey him?" (Mt. 8,27)

IF SOMEONE had answered: "This is the Word made flesh, the Son of God incarnate," he would have been greeted with uncomprehending stares. The disciples were pious Jews; for them there was one God, Yahweh, and that he should have a son was unthinkable. In many ways they could see, hear and experience Jesus' humanity. Faith was needed for them to discern his divinity, and it was the Resurrection which ushered in the era of faith, the age not of seeing but of believing.

We are so used to the reality of the divinity of

Christ that it may have lost for us its wonder, its impact, its inexhaustible implications. That a real man, with all our human weaknesses, should be at the same time not just a son of God, but the Son of God in the fullest sense of the term—this is actually mind-boggling! But our familiarity with the idea may prevent us from appreciating what a bombshell it was when it first burst upon the minds of the disciples. And even after they had accepted it in faith, there still remained the task of realizing it, then putting it into words.

It seems they balked at saying simply: "Jesus is God." For them Yahweh was God and Jesus was not Yahweh. But as time went on they found many equivalent terms to express their belief in his divinity. Perhaps the most impressive was the one which became the central confession of Christian faith: "Jesus Christ is Lord!" word Adonai (Lord), and this in turn was used as a substitute for the sacred divine name, Yahweh. Could they have proclaimed their faith in the divinity of Christ any more clearly?

ALTHOUGH the Gospels are ostensibly records of Jesus' earthly career, they are not simply that. They were written by men steeped in the faith of the Christian Church. Even Mark, who portrays a very human Jesus, opens his Gospel with a profession of faith: "Here begins the gospel of Jesus Christ, the Son of God." (Mk. 1,1)

And when Mark brings his account of Jesus' life to a close on Calvary, he has the Roman centurion proclaim the faith of the (Roman?) community for which he was writing: "The centurion who stood guard over him, on seeing the manner of his death, declared, 'Clearly this

man was the son of God!'" (Mk. 15, 39)

At the other end of the Gospel spectrum, John's Gospel gives incontrovertible evidence of the Church's faith in Christ's divinity; "The Word became flesh...and we have seen his glory: the glory of an only Son coming from the Father, filled with enduring love." (Jn. 1,14) This Gospel has Jesus making statements which clearly reflect the faith of the Church: "I solemnly declare it: before Abraham came to be, I AM" (Jn. 8,57. "I AM" is, of course, the divine name). "The Father and I are one." (Jn. 10,30) "Philip," Jesus replied, "after I have been with you all this time, you still do not know me? Whoever has seen me has seen the Father." (Jn. 14,9)

BUT AT LEAST a decade before the first Gospel was written, Paul was writing "to the church of the Thessalonians who belong to God the Father and the Lord Jesus Christ." (1 Thes. 1,1) "May God himself, who is our Father, and our Lord Jesus Christ make our path to you a straight one." (3,9) At the beginning of Romans, he introduces himself as an apostle "set apart to proclaim the gospel of God...concerning his Son, who was descended from David according to the flesh but was made Son-of-God-in-power according to the spirit of holiness, by his resurrection from the dead: Jesus Christ our Lord." (Rom. 1, 1-4)

Especially reassuring are these warm, personal words of the Beloved Disciple: "We have seen for ourselves, and can testify, that the Father has sent the Son as savior of the world. When anyone acknowledges that Jesus is the Son of God, God dwells in him and he in God." (1 Jn. 4,14-15)

# Was God as Jesus le

"The Bible is full of stories of people scorning and abusing the love of God, "Small wonder that the most pathetic moment of the passion is the scene when Judas kisses Christ, using a most intimate gesture of love as a curse."

By FATHER ALFRED McBRIDE, O.PRAEM.

Any discussion of Jesus and his divinity-humanity could benefit from noting the contrast between the god of philosophy and the God of the Bible. The god of philosophy is immutable, while the God of the Bible is empathizing with people's needs. The philosopher's god doesn't worry about people and is not affected by their needs. Such a god is like a watchmaker. He winds up humanity and lets it go on its own. He can forget the "human clocks" because he wound them up so well. That god is "up there and far away," well out of the range of human suffering and anxiety. Not so the empathizing God of the Bible.

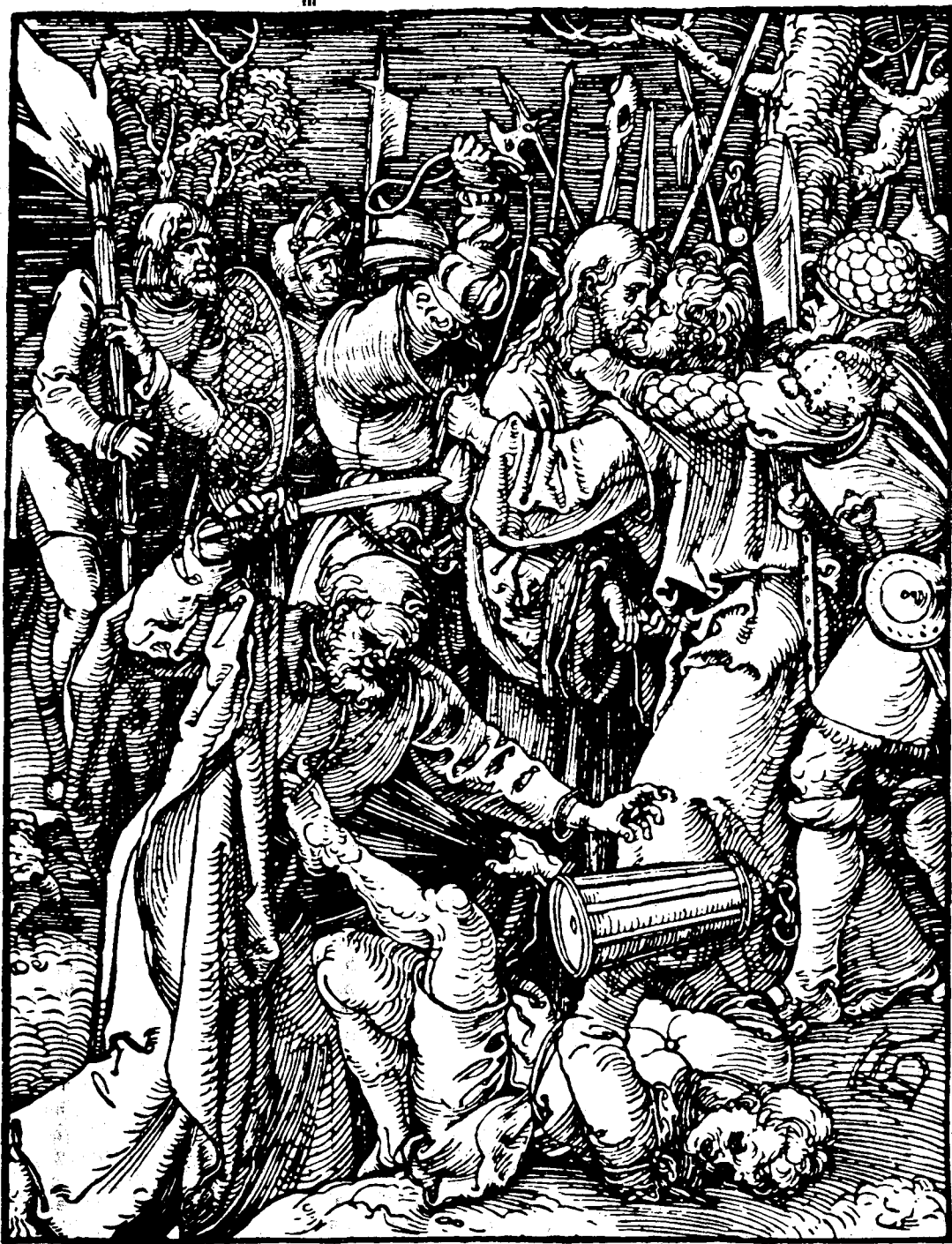
SECONDLY, the god of the philosopher is all knowing, but the God of the Bible is involved. The idea of the all-knowing God makes him seem like an eye in the sky, a cosmic watchdog, a puppet master holding power over people because he knows their every move. This kind of god knows all about people, but is not involved in their struggles and yearnings. Knowing "about" someone is not enough. Lovers do more than simply know about each other. Yes, the God of the Bible penetrates the secrets of the human heart, but not like a scientist looking curiously and dispassionately into a microscope. God's knowledge is not for the purpose of ruling us so much as for the goal of loving us and involving himself in our future.

Thirdly, the god of the philosophers is all powerful, a heavenly official sending bulletins to

an unruly flock. Such a god unapproachable throne roared posed to feel like ants before God of the Bible is so p vulnerable—woundable. He l that he joins their struggle dignity and yet he expose betrayals. They can wound h of stories of people scorning a of God. Small der t moment of the passion who kisses Christ, using a most love as a curse.

THE LIFE of the prop this image of the vulnerabi marries a prostitute, thus be night on a most precarious good sense he pledges love to to prove unfaithful to hin relative and friend would not They were right. His wife s promiscuous ways. Out she w with other lovers. But Hosea opened himself to her endless Hosea never fails in his love again he goes out to her and c love.

"So I will allure her;  
I will lead her into the dese  
and speak to her heart...  
I will espouse her forever



In this 16th century woodcut by Albrecht Durer, Judas kisses Jesus as the soldiers prepare for the arrest.

## Offering syn

By FATHER JOSEPH M. CHAMPLIN

The rest of these columns throughout the 1976-77 academic year will be originating in Rome, Italy. This writer is serving here for 10 months as pastor-in-residence at the North American College, a seminary for theological students in their last years of preparation for the priesthood.

This morning, for example, I am an hour's drive from the Eternal City, up in the hills of the Frascati wine region near our Holy Father's summer residence. My home for three days is a Jesuit retreat house, "Ville Cavalletti," which overlooks a small Italian town or city named Grottaferrata. During World War II, Field Marshal Kesserling, commander of the German troops in Italy, established his headquarters and residence in this lovely home, surrounded by its grape vines, fruit orchards and neatly clipped hedges.

Two dozen seminarians, some from the North American College and others from the American College in Louvain, Belgium, have gathered here for a week-long spiritual institute. Each day's schedule includes a presentation or two by an outside speaker like myself, group discussions, abundant

time for reading and reflection, Mass, morning and evening prayers.

Last night, prior to watching a magnificent fireworks display emanating from the festival celebration below us in Grottaferrata, we gathered in the main conference room for informal evening prayer.

Several brought candles for the center table so that all participants might sit in semi-darkness around the flickering tapers. Following the reading of a Scripture passage, some of the students, as requested earlier, placed objects on the table symbolizing major experiences of the day.

Each presenter spoke a spontaneous prayer to the Father explaining the significance of the gift being offered. Some of the symbols were to be expected, O's were quite unusual:

"A pair of glasses which helped me see the beauty of your creation in this gorgeous spot."

"An apple which symbolizes all the good things of nature you have given to me."

"A prayer book which has been my constant aid and companion in talking with you today."

"A pillow representing the great sleep I had today made possible because of the deep peace and contentment



# less human?

uch a god is an emperor in an throne room. People are supnants before this God. But the e is so powerful that he is dable. He loves people so much ir struggles for freedom and he exposes himself to their n wound him. The Bible is full scorning and abusing the love der t the most pathetic ion - the scene when Judas ng a most intimate gesture of

f the prophet Hosea acts out vulnerability of God. Hosea e, thus beginning his wedding precarious perch. Against all ges love to a woman very likely ful to him. What neighbor, would not have warned him? His wife soon reverts to her Out she went time after time But Hosea really loved her and her endless repudiations. Still in his love for her. Again and o her and calls her home to his

ier;  
o the desert  
heart...  
forever

in love and mercy." Hosea 2,16-21

Hosea is an image of the vulnerable God of the Bible. The greatest manifestation of God is Christ. "He is the image of the invisible God, the first born of all creatures." (Col. 1,15) The greatest antidote to the god of the philosophers is the God of the Bible, and the best of all places to find him is in Jesus. People in their foolish pride are always trying to be gods. God in his inexpressible humility is content to become a human being.

The qualities of the God of the Bible—empathy, involvement, vulnerability—are found preeminently in Christ. The unbelievers who raise their fists to the heavens against the presumed unsympathetic, uninvolved and coercively powerful god are venting their rage against an idol—the god of the philosophers. The day they find Christ, the incarnation of the living God, they will know unimaginable love.

THE BIBLE finally says that God is love. Because of Christ we can know what that statement means, namely, a way of living in the world that never takes a refusal of love and acceptance for an answer. To God, "no" is not an answer, it is a renewed challenge to his creative love. To Christ, "no" is a call to pour out even more love and forgiveness to create the possibility of hope for the other. And then one day, as in millions of cases, a free, responsible and grateful "yes" is heard.

## KNOW YOUR FAITH

### Symbolic gifts at rites

I found here."

Bringing forward similar symbolic objects during the presentation of gifts at a eucharistic liturgy can fulfill a similar purpose for the congregation.

The Roman Missal's General Instruction encourages such an offertory procession. Article 49 notes:

"The offerings are then brought forward: it is desirable for the faithful to present the bread and wine which are accepted by the priest or deacon at a suitable place. These are placed on

the altar with the accompanying prayers. The rite of carrying up the gifts continues the spiritual value and meaning of the ancient custom when the people brought bread and wine for the liturgy from their homes."

In addition to the bread and wine, this also may be the occasion for bringing up other needed items for the Church or poor (the Sunday collection of money or Thanksgiving food for the hungry).

Similarly, for special

celebrations certain symbolic gifts like the seminarians' night prayer offerings might be presented. For example:

At a funeral, several objects which represent the major events or interests of the deceased.

At a wedding, a few items expressing the couple's love for each other and their hopes for the future.

At Christmas, toys from the children for the child Jesus which will later be distributed to needy youngsters.



At a Eucharistic Congress Mass in thanksgiving and intercession for family life, several families wait to make their symbolic offerings.

## The man we are meant to become

By WILLIAM E. MAY

Each Sunday we confess our belief in "Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God." We likewise profess our belief that this true God, "for us men and for our salvation," "came down from heaven," and that "by the power of the Holy Spirit he was born of the Virgin Mary, and became man."

Yes, Jesus is truly God. And truly man. We cannot comprehend fully this great truth, but we must take care not to misunderstand it. Perhaps the most difficult thing for us is to accept the reality of Jesus' humanity. One of the oldest heresies in the Church, one that troubled the apostolic Church and was vigorously rejected by the New Testament, in particular by John's Epistles, was docetism. According to this heresy, whose name is derived from a Greek word meaning "to appear," Jesus looked like a man, talked like a man, acted like a man, but deep down he was not really a man precisely because he was God! Docetism, unfortunately, is a subtle heresy and is, in a sense, the perennial temptation of the Christian.

THE DOCETIC view really takes the core out of our belief and makes it impossible for us to identify ourselves with Jesus. And we must identify with him because this is one of the major reasons why God became truly one of us. In becoming man, Jesus reveals to us the deepest truths about ourselves. And docetism makes it impossible for us to recognize these truths.

A docetic mentality makes it as difficult for us to identify with Jesus as a "Mighty Mouse" view would make it difficult for ordinary mice to identify with Mighty Mouse. The reason is simply that Mighty Mouse is a radically different kind of mouse from other mice; he doesn't really share their experiences and it is impossible for them to share his. And for the docetist, Jesus is a different kind of man from other men; in fact, he really isn't a man at all. So how could he share our experiences? How could we share his?

The truth is that Jesus is perfectly human; he is the kind of man each of us is called to be, meant to be, and can be precisely because he came to show us how perfect humanity. Jesus was like us in every way except sin.

But what does this mean? It means that we can identify ourselves with Jesus by accepting, as he did, our common humanity—by receiving it as a precious, priceless gift from God. And this humanity is not something abstract. Rather it is something concrete and tangible, something we can see, smell and touch, something we can love and cherish, something for which we can even sacrifice our lives. And it is something we can spit upon despise, destroy and crush. For the humanity we share with Jesus is the same humanity we discover in the persons with whom we live each day.

EACH PERSON is, as it were, a new epiphany of the humanity that we bear within ourselves and that Jesus, true God, bears within himself. Jesus tells us that our vocation as human beings, as his brothers and sisters, is to reach out and embrace with love everyone who bears the image of man—for every human being bears the image of God. We are to love those who share our humanity with the same love with which Jesus loves us. Only by doing this can we realize to the fullest the meaning of our humanity: we become the kind of men that Jesus is.

One thing more. We must remember our faith holds that Jesus is still a man. When he rose gloriously from the dead and ascended into heaven, to "sit" in glory with his Father, he did not cease being a man. It isn't as though, his earthly life over, Jesus "went back to being God full time," as it were. This would be a docetic way of considering things. Jesus was "full-time God and full-time man" during his life on earth. And he is still "full-time God and full-time man." He is the man that each of us is meant to become, that each of us will be, if we seek to unite our lives with his and to live in him.

## Prayer of the Faithful

3RD SUNDAY OF ADVENT  
December 19, 1976

**Celebrant:** We have been privileged to receive the Good News of Jesus and to know God's loving concern for us. Therefore, as we pray together now, we can fully trust in his promise to help us.

**People:** Jesus, listen to us. ♯

**LECTOR:** For all who are sincerely seeking in this Advent a change of heart, a true conversion of life, we pray:

**People:** Jesus listen to us.

**LECTOR:** For those who are estranged from the Church and who wish to return to full communion, we pray:

**People:** Jesus listen to us.

**LECTOR:** For the millions who do not know the name of the Lord, much less the purpose of his coming, we pray:

**People:** Jesus listen to us.

**LECTOR:** For ourselves, that we may take seriously the Church's call to prayer and penance, we pray:

**People:** Jesus listen to us.

**LECTOR:** For the sick and aged, the handicapped and the unemployed, that God will have lasting gifts reserved for them this Christmas, we pray:

**People:** Jesus listen to us.

**Celebrant:** Our Father, we praise and bless your name. Deepen in us the spirit of gratitude as we become more aware of the mystery of your Son's birth on earth. Grant us the gift of generosity that we may respond wholeheartedly to your will. We ask this in the name of Jesus, the Lord. Amen.

## Oración de los Fieles

TERCER DOMINGO DE ADVIENTO  
19 de diciembre de 1976

**Celebrante:** Hemos tenido la suerte de recibir la Buena Noticia de Jesús y sabemos que Dios nuestro Padre nos ama y se preocupa por nosotros. Por eso confiamos en su ayuda y nos atrevemos a pedirle por las necesidades de nuestra comunidad.

**LECTOR:** La respuesta de hoy será: **Escúchanos, Jesús.**

**LECTOR:** Por la Iglesia y por todos los que en este Adviento buscan un cambio de corazón y la reconciliación con los hermanos, oremos al Señor.

**Pueblo:** Escúchanos, Jesús

**LECTOR:** Por todos los que se sienten alejados de la Iglesia y buscan la hermandad y la fraternidad de la comunión.

**Pueblo:** Escúchanos, Jesús

**LECTOR:** Por tantos como no conocen el nombre de Jesús e ignoran el sentido de su venida en la navidad,

**Pueblo:** Escúchanos, Jesús

**LECTOR:** Por todos nosotros, para que tomemos en serio la llamada de la Iglesia a la oración y la reconciliación.

**Pueblo:** Escúchanos, Jesús.

**LECTOR:** Por los enfermos, los inválidos y los que carecen de empleo, para que encuentren consuelo en la venida del Señor y sientan la alegría de su compañía.

**Pueblo:** Escúchanos, Jesús.

**Celebrante:** Padre, alabamos y bendecimos tu Nombre. Concédenos espíritu de gratitud para apreciar el misterio del nacimiento de tu Hijo. Haz que sepamos responder con generosidad a tú llamada. Te lo pedimos en el nombre de Jesús, el Señor, Amén.

## Discussion

1. What is the contrast between the god of philosophy and the God of the Bible?
2. Discuss this statement: "God's knowledge is not for the purpose of rulings us so much as for the goal of loving us and involving himself in our future."
3. How is the God of the Bible vulnerable—woundable? Discuss.
4. How do we really know that God is love?
5. In the Book of Hosea, read Chapter 2.
6. Discuss these statements: "In many ways they (the Apostles) could see, hear and experience Jesus' humanity. Faith was needed for them to discern his divinity, and it was the Resurrection which ushered in the era of faith, the age not of seeing but of believing."
7. How did the Apostles express their belief in Jesus' divinity?
8. What are the Gospels? Discuss.
9. Read the Gospel according to John; read the Gospel according to Luke.
10. In the Epistle of Paul to the Colossians, read Chapter 1, verses 15 through 23; Chapter 2, verses 9 through 23.
11. What was docetism?
12. How did God reveal to us the deepest truths about ourselves? Discuss.
13. How was Jesus like us? How can we identify ourselves with Jesus? Discuss.

## Life in Music

### Oh Holy Night



O Holy Night  
The stars are brightly shining  
It is the night  
Of the dear Saviour's birth.

Long may the world  
In sin and error pining  
Til He appeared  
And the soul felt his worth.

A thrill of hope  
The weary world rejoices  
For yonder breaks  
A new and glorious morn.

Fall on your knees.  
O hear the angel voices  
O night divine  
O night when Christ was born  
O night divine  
O night divine.

By THE DAMEANS

With the stillness gently disturbed by the strains of carols and the darkness dressed in sparkling decoration, it's easy to tell that the night is special. It's Christmas. Somehow the blackness has its own kind of light; the chilly air has a special warmth; and the simplest gestures of friendship are done with renewed reverence. It's Christmas night and the world is hushed in worship, knowing that the night is holy.

On other nights the darkness is frightening with imaginings of things that lurk in the shadows. On other days the blackness is a sign of our despair, our loneliness, our inability to perceive. But on this night, this Christmas night, the softness of evening fills us with an unexplainable awe and we sigh a word of praise. This is a holy night.

Actually, this night simply calls our attention to what is there all along, mainly Emmanuel, "God is with us." The first Christmas, in an obscure town, at a humble shelter, God broke into our world, even into our flesh. Until then the darkness was overpowering.

People created their own blackness by making themselves the center of the universe and thus displacing the sun. We were left to wallow in the dark of our own isolation.

Within that long night, the persistent chant was one of despair because even when we realized what we had created, we were helpless to change it, helpless to move outside of ourselves and conquer the isolation. We were not the source of light and so we stumbled in the darkness.

With the sun displaced, God himself would restore light through his own Son. He entered our world, he took our flesh, he brought light. Now our world has God at its core. We are no longer isolated because God is here. He is with us. With God here, the night is holy. Actually, every night is holy. Every night is God-filled. In a sense, every night is Christmas. God again takes flesh in our life.

With this Christmas season, we the Dameans, celebrate our fifth year of sharing this column with you. We hope that, in some small way, we have helped you to recognize the God who has taken flesh in our world. We pray that you learned to see him beyond just this holy night. May you see him as part of each day and night and know that all your days and nights are holy.

Better still, may you see yourself as part of God and capable of being holy. This is the focus of Christmas and the intent of our articles. So we wish you a Merry Christmas and many, many holy days and nights.



# New addition stated for Camillus House

(continued from page 1)

ingredients for the meal but we still lack enough pies for dessert," said Brother Seamus, director of Camillus House, who is assisted by Brothers Noel and Peter.

Brother Lawrence pointed out that the planned recreation room will give the men a place to go "instead of having to wander the streets."

"Since economic problems have increased the work of the Brothers has increased 100 per cent, both this year and last year.

"Camillus house has been serving some 5,600 meals a week recently, and from

## JMH elects Msgr. Walsh

Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities and pastor, St. Martha parish, has been elected vice-chairman of the Public Health Trust which oversees the operation of Jackson Memorial Hospital.

Other officers named are William Frates, an original member of the board and head of its executive committee, president; William Ruben, treasurer; and Catherine Fahringer, secretary.

# Palm Beach students singing-in Christmas

WEST PALM BEACH—Choiristers from Palm Beach County's two-Catholic high schools—Rosarian Academy and Cardinal Newman—are active this Christmas season singing the tidings of joy to many groups throughout the area.

During the past 10 days, Rosarian girls sang carols to the membership of the Norton Art Gallery, West Palm Beach, and teamed with the Cardinal Newman mixed choir to present two consecutive programs on the main concourse of the Palm Beach Mall. Following the Mall program, the girls repeated their performance in the Royal Poinciana Plaza while the Newman choir sang at the Twin Cities Mall, North Palm Beach.

Tonight (Dec. 17), Cardinal Newman "Magical

January through November 169,153 have been served.

"An increasing number of transients are coming into Greater Miami. This is true especially during the Winter months and it is amazing the number of young men who are coming into the area since the

economic problem has increased throughout the country," the Brother said.

The Brothers of the Good Shepherd literally beg for the food they serve.

"We must rely entirely upon the generosity of people of all races and creeds, in order to support Camillus House. We are grateful to the many volunteers who have donated their funds and time to assist us. We are especially appreciative to the many merchants in the Dade County area who have faithfully come to our assistance.

"The new addition is a sign of progress, reflected in the people's generosity which will enable us to add this third extension to our facilities," Brother Lawrence concluded.

Camillus house opened in 1960 and additions were made to the facilities in 1961 and 1975.



DISCUSSING plans for an addition to Camillus House are Abp. Coleman F. Carroll, (right) with Brother Lawrence, BGS, as they are being interviewed by Voice Editor George H. Monahan.

"For all power is from the Lord God, and has been with Him always, and is from everlasting. The power which the prince has is therefore from God, for the power of God is never lost, not severed from Him."—John of Salisbury, "Policraticus," 1159.

CLIP AND SAVE

## MASS in the DISNEY WORLD area

Holy Family Catholic Church  
Fr. F. Joseph Harte, Pastor

### HOTEL ROYAL PLAZA

Friday, December 24  
6 p.m. 8 p.m. Midnight

Saturday December 25  
8 a.m. 10 a.m. 6 p.m.

Sunday December 26  
8 a.m. and 10 a.m.

Friday December 31  
6 p.m.

Saturday January 1  
8 a.m. and 6 p.m.

Sunday January 2  
8 a.m.

### SHERATON TOWERS

Friday December 24  
6 p.m. and 7:30 p.m.

Saturday December 25  
8 a.m. 9:15 11:30 7:30 p.m.

Sunday December 26  
8 - 9:15 - 11:30 a.m.

Friday December 31  
7:30 p.m.

Saturday January 1  
9:15 a.m. 11:30 a.m.

Sunday January 2  
9:15 a.m. 11:30 a.m.

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# Symbols decorate parish 'Chrismon Tree'

For the second year a Chrismon Tree decorates the sanctuary of Epiphany Church featuring early symbols of the Faith and contributing to the spirit of worship during the holy Christmas season.

The idea of the tree decorated with Chrismons, made by members of the parish women's organization, had its beginnings in 1940 in Danville, Va. A combination of the words "Christ" and "monogram," Chrismons were designed and carved or drawn by early Christians and have been discovered in a variety of places—on jewelry and utensils, on doors or buildings and on the walls of the Catacombs.

It is believed that early Christians, fleeing persecution, used the Chrismons to identify themselves to one another, to designate meeting places and even to show unbelievers that they were followers of Christ.

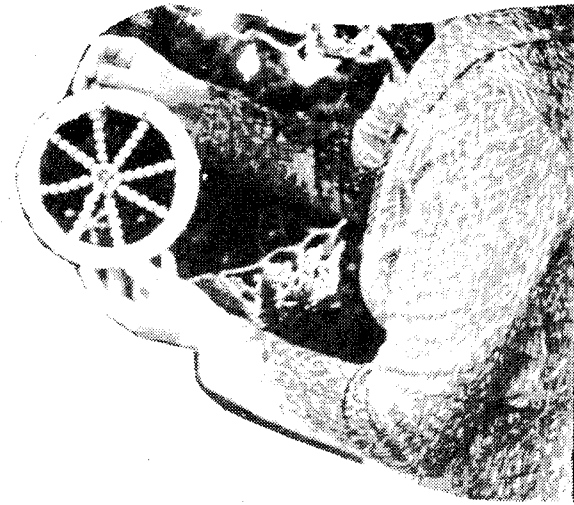
All Chrismons are made in combinations of white and gold—white for our Lord's purity and perfection and gold to symbolize his majesty and glory.

Some of the decorations used on the tree are the Epiphany Star and Rose to portray the two natures of Christ, God and man; a Triangle and Trefoil, one of the oldest symbols of the Triune God; a Jerusalem Cross, the cross used on the shields of the crusader kings of Jerusalem. Also a crown to symbolize the Kingship of Christ; a Shepherd's Crook with alpha and omega, referring to the Good Shepherd; a Cross atop an orb, representing Christ's dominion over the earth; a fish bearing a basket of bread, a Eucharistic symbol and a reminder of Christ's presence in Holy Communion and of his gift of himself for us.

Also included are a Greek Cross crowned with Nika, the Greek word for conquer,



symbolizing Christ's glorious victory over sin and death; three entwined circles, representing the Holy Trinity; the Seven Sacraments; and a circle with monogram symbolizing eternity and eternal life with God.



Chrismon Tree is trimmed by Mrs. Betty Eber, Mrs. Mary Lou McDevitt, and Mrs. Vi O'Bannon, women's club president in Epiphany parish, left. At right is a close view of the Circle with Monogram symbolizing eternity and eternal life with God.

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# It's a Date

## Broward County

**THIRD ORDER** of St. Francis, St. Joseph Fraternity, meets Sunday, Dec. 19 beginning with 2 p.m. Mass at which three candidates for profession will be received at St. Sebastian Church, 1958 SE 25th Ave., Fort Lauderdale.

**LAUDERDALE** Catholic Singles Club will take 20 needy children on a shopping day at Lauderhill Mall. Lunch and a visit with "Santa" will be included. On Tuesday, Dec. 21 the club will sing carols at the Broward Convalescent Home.

**CATHOLIC WIDOWS & WIDOWERS** of Broward County will meet at Blessed Sacrament parish, Fort

Lauderdale at 8 p.m., Monday, Dec. 20.

**ST. BARTHOLOMEW** Young at Heart Club members welcomed new officers during a dinner last Monday. Frank Mauro is president; Orrin Maybury, vice president; Dick Vitale, treasurer; Ethel Weaving, secretary; and Edna Groskopf, membership and blood bank secretary.

**NATIVITY MEN'S CLUB** meets at 8 p.m. today (Friday) in the parish hall, Hollywood. Refreshments will be served.

**ST. MATTHEW** parish "Magic Music Makers" will be

heard at 7:30 p.m., Sunday, Dec. 19 in concert at the parish church, Hallandale. Choir, organist, and musicians will be under the direction of Father Ronald Brohamer, pastor.

## Dade County

**CATHOLIC ALUMNI** Club will have a holiday party for friends and members at 9 p.m., Saturday, Dec. 18. For details call Frank Palermo at 226-2480.

**ST. MARY CATHEDRAL** Women's Guild will have a candle and bake sale after all the Masses on Sunday, Dec. 19. Proceeds will benefit Camillus House in downtown

Miami.

**MIAMI BEACH COUNCIL KC** will have an "Egg Nog Christmas Party" for members and their wives at 7 p.m. in St. Patrick Club rooms, on Monday, Dec. 20.

**THIRD ORDER FRANCISCANS** meet at 2 p.m. Sunday, Dec. 19 at St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

**CATHOLIC SERVICE BUREAU** of Miami will sponsor a Christmas party for elderly clients at 4949 NE Second Ave. between noon and 3 p.m. on Wednesday, Dec. 22.

**HOLY FAMILY** Church combined choirs will present a carol concert at 7:30 p.m., Saturday, Dec. 18 in the church.

**GESU CHURCH** will observe Family Mass Sunday during the 11:30 a.m. Mass on Sunday, Dec. 19. Families are invited to participate as a group.

**ST. ROSE OF LIMA** parish will present a Christmas pageant at 8 p.m., Monday and Tuesday, Dec. 20 and 21 at the church, 418 NE 105 St. Everyone is welcome.

**ST. AGATHA** parish will sponsor a triduum of prayer in preparation for Christmas on Dec. 20, 21, and 22 at 7:30 p.m. in the parish center, 8768 SW Eighth St. Redemptorist Father Ruskin Piedra will conduct the devotions.

## Palm Beach County

**HOLY SPIRIT** rectory, Lantana, will be the scene of a Christmas open house from 3 p.m. to 8 p.m. on Sunday, Dec. 19. Priests of the parish will be hosts.

## Teachers guild head honored

The president of the Archdiocesan Catholic Teachers Guild was recently honored by the Florida Personnel and Guidance Association in recognition of her creativity and leadership in promoting a state-wide Student Services Week.

Sandra Southmayd, a member of St. Rose of Lima parish, initiated the first Student Services Week in Dade County and recently was present in Tallahassee when Gov. Reubin Askew signed the proclamation for statewide Student Services Week to be observed March 21-25 next year.

During the meeting of the Florida Personnel and Guidance Association, she was the recipient of the Bicentennial Counselor Award for 1976 presented in recognition of her meritorious work. The citation was in keeping with a resolution passed by the American Personnel



Sandra Southmayd

and Guidance Association requested each state affiliate to select two counselors for this special recognition. She was also named Florida Personnel and Guidance Counselor of the Year.

The immediate past president of the Dade County Personnel and Guidance Association and former president of the National Alumni Association of Barry College where she was awarded a Bachelor of Science Degree in 1963.

She also has a Master of Arts degree earned at Fairfield University, Fairfield, Conn.

## Sister dies: once served at Holy Cross Hospital

Funeral services for Sister M. Sebastian Phelan, R.S.M., a member of the original staff of the Sisters of Mercy at Holy Cross Hospital, Fort Lauderdale, were held today in Pittsburgh.

Sister Sebastian died in the 65th year of her profession at the Motherhouse of the Sisters of Mercy. Burial was in St. Xavier Cemetery, Latrobe, Pa.

A musician and one of the co-founders of the Musart Club,

and honors program for outstanding art and music students in Pittsburgh Catholic schools, Sister Sebastian was a charter member of the International Federation of Catholic Alumnae and the first president of the Pittsburgh Catholic Music Teachers Association.

While stationed at Holy Cross Hospital, she was choir director, organist, sacristan, archivist and a patient visitor.

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## S. Florida Scene

### Nativity pageant

"And it Came to Pass" will be the theme of a live Nativity pageant which will be staged at 8 p.m. Sunday, Dec. 19 on the grounds of Our Lady of the Lake Church, 15801 NW 67 Ave.

Actors, singers, dancers, musicians, and live animals will be featured during the presentation to which the public is invited.

Those attending are urged to bring their own chairs.

### Migrant kids' toys

New toys that will be distributed as Christmas presents to the children of migrant workers in Dade County are being collected each day from 4 p.m. to 9 p.m. at St. John Bosco Church, 1301 W. Flagler St.

The toys are being gathered by the Spanish-speaking Youth Encounter groups, (Encuentros Jovenes), which are under the direction of Father Gustavo Miyares.

### Barry grads set

More than 100 Bachelor's and Master's degrees will be conferred at Barry College during winter graduation ceremonies at 8 p.m., today (Friday) in the college auditorium.

Senator Robert Graham, who served as chairman of the Educational Committee of the Florida State Senate, will give the commencement address.

## Freedom Train seeks local talent in Florida

If you have talent, the American Freedom Train needs you. Representatives are searching for local performers to entertain the thousands of people expected to visit the Train. The Train will be open from 8 a.m. to 10 p.m. On Dec. 31, the Train will officially close at 7 p.m., to make way for the Orange Bowl Parade.

The Train will be located at the Amtrak Station on NW 7th Avenue. Spoon bands, barber shop quartets, country western bands, rock groups, pianists; all are invited to participate. For those interested in performing, contact Scott Butnick at 579-6331.

What does it take to be a Little Brother of the Good Shepherd? We have operated Camillus House, Miami, Florida for the past 15 Years, Feeding, Clothing and sheltering Thousands of poor men.

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P.O. BOX 389  
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who has been caring for Christ's poor and needy for Sixty Years.

## Send a Card To Help a Child!

A Special Christmas program by the Marian Center Auxiliary has arranged that you may have a card sent to a friend for the Holidays announcing that you have made a contribution to the Marian Center for Retarded Children IN THE NAME OF a certain person. A beautiful gesture in which you are twice blessed.

Write to: Mrs. Edward W. Bradley  
9332 Bay Drive  
Surfside, Fl. 33154  
or CALL Mrs. Bradley at 866-3957  
or Mrs. George Mettler, 865-6445



## Snow, Santa, Boychoir in Dade

Saturday, Dec. 18, at Kennedy Park, 2300 Bayshore Drive, P.A.C.E. will be presenting the Miami Boychoir at 3 p.m., under the direction of its founder-director Paul Eisenhart.

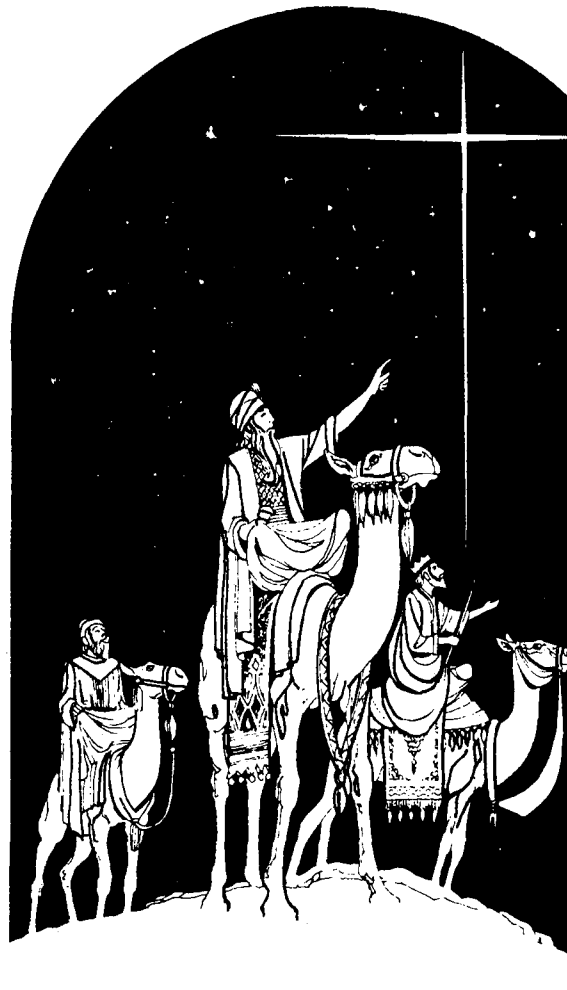
The program, free and open to the public, will also include a brass quintet, and is part of Miami's Christmas celebration which begins at 10

a.m., Dec. 18, with Santa's arrival. Truckloads of snow, provided by Burger King will follow Santa and precede the P.A.C.E. concert.

The Miami Boychoir, was founded in 1968 to encourage the musical training of exceptionally talented young boys. The choir has performed at international youth music festivals abroad, and has appeared locally on television,

radio, and for civic, church and convention audiences.

P.A.C.E. (Performing Arts for Community & Education, Inc.) is a non-profit organization which encourages the growth of the arts in South Florida through free programs monthly throughout Dade and Broward counties. For more information about P.A.C.E. call 856-8836, or write Box 55-7822, Miami, Florida 33155.



## O Come Let Us Adore Him...

Let us celebrate in harmony  
the birth of the prince of peace.

We pray that all people  
throughout the world will find  
peace and contentment for all times to come.

Greetings from the Management  
and Staff of Pantry Pride.







Frosty, that happy-go-lucky character, again will delight viewers in "Frosty the Snowman," animated musical special narrated by Jimmy Durante, to be broadcast Friday, Dec. 17, 8-8:30 p.m., on WTVJ Channel 4.

## 'The Last Tycoon'

"The Last Tycoon (Paramount) is a moderately entertaining but rather listless film version of F. Scott Fitzgerald's last novel. It is a handsome, well intentioned but fundamentally uncreative film version of the novel left unfinished by F. Scott Fitzgerald when he died in 1940.

The model of Fitzgerald's hero, Monroe Stahr, was Irvin Thalberg, the "boy wonder" who was head of MGM in his mid-thirties and died at the height of his fame.

Whatever his admiration for Thalberg, Fitzgerald was, after all, not only a writer, and therefore keenly aware of the intensely personal and private nature of the writer's craft, but a writer who had suffered much at the hands of Hollywood. So, he must have had grave reservations about this autocrat, this man who bought and sold writers and considered talent a mere commodity. Nothing of the sort, however, is hinted at in the flat, one-dimensional Stahr of the film version.

Robert De Niro interprets the Stahr role about as well as anyone could do, but we keep wanting something more from him if only because there is so little going on in the film.

WHOEVER is to blame—Writer Harold Pinter, Director Elia Kazan, or De Niro himself—De Niro does not deliver, and we feel no need to care about what happens to him.

Ingrid Boulting, as the Irish girl, is simply not up to

the demands of the role. She comes across not so much a woman of mystery as a pain in the neck.

Jeanne Moreau and Tony Curtis appear to best advantage as aging film stars, helped rather than hindered by having little to do with the rest of the film. Robert Mitchum struggles vainly with the undefined role of a rival studio executive, and Theresa Russell shows some warmth as his daughter, who is in love with Stahr. Jack Nicholson does as well as he can as a leftist union organizer, but the shapeless underwritten scenes between him and De Niro fall flat.

The language is occasionally rough—Jeanne Moreau being privileged to give the single rendition of the word in her charming accent—and Kazan overdoes the nudity to some extent in a glossily romantic love scene. A-IV (PG)

### TV Masses for Christmas

Midnight Mass from the Vatican and celebrated by Pope Paul VI will be aired Christmas Eve at midnight on WCKT Channel 7.

On Christmas day, a Mass for shut-ins in the Archdiocese of Miami at 8:30 a.m., and a network Mass at 12:30 p.m., on WPLG, Channel 10.

**BEST TV THIS SUNDAY**


9 A.M. — Ch. 7  
"The Church and The World Today."


10:30 A.M. — Ch. 10  
The TV Mass for Shut-Ins.

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# Christmas specials cover Medieval play, ballet, music

WPBT Channel 2 has scheduled the largest assortment of special programs in the station's history for the Christmas season.

Specials include a Medieval Christmas play, Latin holiday customs in Miami, classic ballets, performances of traditional holiday music from Salt Lake City to New York City, films for nostalgia fans, puppets retelling a favorite fairy tale, and more.

The American Ballet Theatre presents a one-hour production on Sunday, Dec. 19, at 10 p.m., of Eugene Loring's "Billy the Kid" and Frederick Ashton's "Les Patineurs."

The holiday week's programming begins on Monday, Dec. 20, at 8 p.m. with "A Christmas Celebration." Richard Kiley is host at a half-hour musical look at Christmas through the ages.

At 8:30 p.m., the Mormon Youth Symphony and Chorus present traditional "Music of Christmas" from the Mormon Tabernacle in Salt Lake City. And at 9 p.m., Andre Kostelanetz leads the National Symphony Orchestra, with actress Rohan McCullough, "In Performance at Wolf Trap" in a special one-hour encore of Tchaikovsky's music for "The Nutcracker."

A Medieval dramatization of the story of Christmas—Chester Mystery Play "Christmas"—is scheduled for Wednesday, Dec. 22, at 9 p.m. This hour-long stylistic rendition of a 14th-century play dramatizes the Biblical story of Christmas, from the fall of Lucifer to the birth of Christ.

A unique half-hour version of the timeless fable of "Beauty and the Beast" will be aired on Thursday, Dec. 23, at 6:30 p.m. Medieval costumes and the original music and sets are included in this Slovak version done with puppets.

A half-hour re-creation of ancient Christmas customs—the wassail bowl, songs and games, the Yule log ceremony—are part of "A Touch of the Renaissance at Christmas," to be presented Friday, Dec. 24, at 6:30 p.m. by the Camerata Singers of the University of West Virginia. Later that evening, at 9, Latin holiday music and customs are the focus of an original Channel 2 production, "Christmas Is...Navidad Es," a sentimental bilingual celebration.

Christmas Day treats begin at 3:30 p.m. with a 90-minute Piccadilly Circus Special, "Alice Through The Looking Glass." At 5 p.m., Sergei Prokofiev's magical ballet, "Cinderella," is presented in a one-hour version by the Columbia (South Carolina) City Ballet.

host of "Holidays, Hollow Days," an hour-long original drama about life in prison.

Noel Streatfield's classic children's story, "Ballet Shoes," will be presented in two 90-minute parts, Monday and Tuesday, Dec. 27 and 28, beginning each evening at 8.

Olympic Gold Medalists and Pacific Coast champions are featured in a dazzling one-hour "Skating Spectacular" on New Year's Eve at 10 p.m.

At 6 p.m., Robert Hooks, founder of Washington's New Black Repertory Theatre, is



"Miracle on 34th Street" (1947), starring Edmund Gwenn and Maureen O'Hara, will air on WPBT Channel 2 Friday, Dec. 24, at 11 p.m., and repeat on Christmas Day at 2 p.m.

Franco Zeffirelli's  
**"Brother Sun, Sister Moon"**

The colorful, inspiring story of St. Francis of Assisi, founder of the Franciscan Order

**STARTS WEDNESDAY, DECEMBER 22**

Wednesday and Thursday: 5:15, 8:00, 10:10  
Saturday: 3:40, 5:50, 8:00, 10:10, Midnight  
Sunday: 1:30, 3:40, 5:50, 8:00, 10:10

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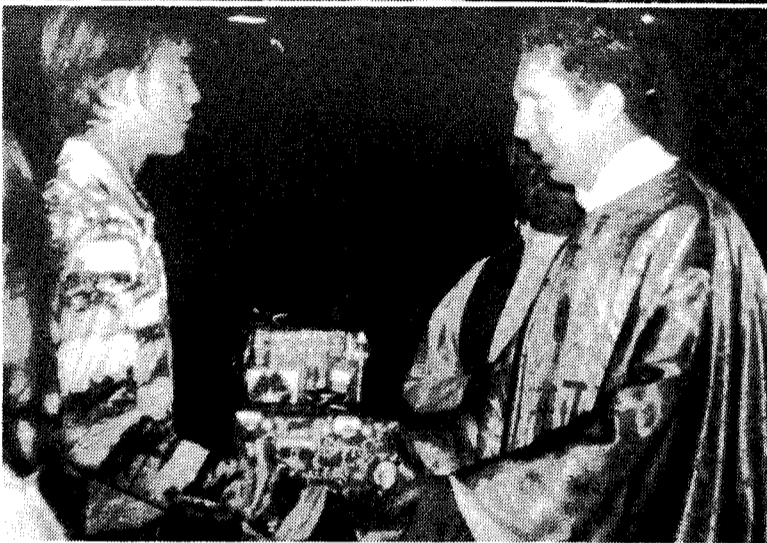
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Operation Santa Claus was celebrated in the North Dade cluster at St. Rose of Lima Church, with a Liturgy and Christmas party for children from the Catholic Home, Perrine. Msgr. William Dever (right), director of the Department of Youth Activities, accepts gifts to be distributed among the poor, during the Offertory Procession. Parishes participating included St. James, Holy Family, St. Lawrence, St. Vincent de Paul, and Our Lady of Perpetual Help.



# 'What steps do you take to be an active Catholic?'

## Straight Talk

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

**Dear Father:** My boy friend was baptized Catholic but does not practice any religion. What steps should he take to become an active Catholic and how long will it take? Kim

## KC basketball free-throw set

On Saturday, Dec. 18, from 2 to 4 p.m., Marian Council 3757 Knights of Columbus, will sponsor a basketball free-throw contest at North Miami High School gym.

Competition is free and is open to boys and girls 11 thru 14 years of age. The Knights will be assisted by members of Squires Circle 1364.

Dear Kim: The answer to your question is really determined by exactly what situation your boy friend is in. If he was baptized and practiced his faith for a while but for the last few years has dropped it, all he needs to do is to see a priest and, through the sacrament of reconciliation, be brought back into the Church. It would be good for him at the same time to clear up in his own mind any difficulties which might have kept him away.

If, however, your boy friend never got past Baptism, then I would have him see a priest who could help him to get things straight and to prepare him for the other sacraments which are central to the Catholic life. The sacraments, our very special way of touching the person of Jesus, are too important to be received

with little or no knowledge.

As far as the length of time needed, that would depend very much on your boy friend and on his understanding. It would not take a great deal of time, but it is so important that rushing would be harmful.

Above all, tell your friend not to be afraid. Many times people worry about what the priest is going to say or how he will react. We are just thrilled to see someone come back to the Church. That is what our life is all about.

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## Abp. McCarthy to read Nativity Story to Children

The story of the first Christmas and the Birth of Jesus as recorded in the Gospel of St. Luke will be narrated for a group of children by Coadjutor Archbishop Edward A. McCarthy during "The Skipper Chuck Show" at 7 a.m., Tuesday, Dec. 21, on WTVJ-Ch. 4.

The occasion will recall that St. Nicholas, traditionally regarded as the patron saint of children, was a Catholic Archbishop in ancient Myra, Asia Minor. He was known for his extraordinary piety, zeal, and charity.



## CHRISTMAS... A TIME FOR GIVING

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

**OUR GIFT TO YOU**  
The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas thank you gift to you. Please pray for all of us, especially our priests and Sisters overseas. And have a happy Christmas!

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Store window displays and newspaper advertisements remind us that Christmas is not too far off... Is Christmas shopping a problem for you? What to give at Christmas to your relatives and friends need not be a puzzle any longer... Use our attractive Christmas Gift Cards... Complete your Christmas gift list now. It's simple. Select a gift below, send us the person's name and address with your donation—and we do all the rest. We'll send that person or persons a Gift Card before Christmas, saying what you have done... At the same time your meaningful gift will give millions of people the Hope of the Christ Child.

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# Scouts to remember poor at Christmas

All Scouts are reminded by the Department of Youth Activities that troops which made a commitment to give a certain number of food baskets to the poor at Christmas the delivery day is Monday, Dec. 20, from 2 to 7 p.m.

Scouts should wear their uniforms when they bring their food baskets and toys to the Catholic Service Bureau, 4949 NE 2 Ave., Miami (located on

the grounds of Archbishop Curley High School).

Lists of contents should be attached to baskets and toys should be wrapped and marked boy or girl and the appropriate age level.

The contact person for the Catholic Service Bureau is Mercedes Campano, 754-2444.

Baskets should not be brought to the Youth Office.



Den 3 Cub Scouts of St. Brendan's parish display hand-made nativity mural presented to the Church.

# Christmas at Lourdes

Christmas week at Our Lady of Lourdes Academy will be filled with the holiday spirit as homerooms vie to produce the most originally decorated Christmas door and bulletin board. A school liturgy to be celebrated Tuesday, Dec. 21, will have as its theme the timeless Christian message of the Feast of the Nativity.

"The Night before Christmas," an original

adaptation of Clement Moore's Yuletide classic, will be presented by the student council to the student body and faculty on Wednesday. The assembly will close with a carol sing-a-long.

At 7:30 p.m., Dec. 22, parents and friends of Lourdes will join in the traditional "Carol Night" program to be conducted in the school patio.

# St. Brendan's Cub Scouts complete nativity mural

St. Brendan's Cub Scouts, Troop 483, Den 3, have spent the last four months working on a mosaic mural of the Nativity scene. The Scouts presented the mural to the parish as their personal spiritual offering during the

Christmas season.

Each figure was outlined in rug yarn and then filled in with chipped stones.

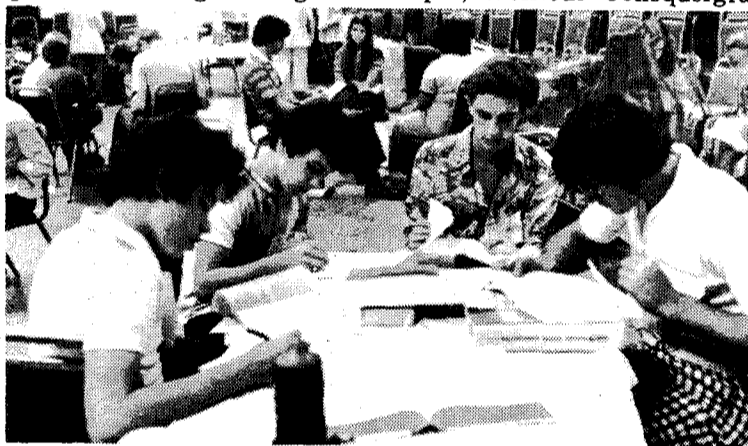
The scouts, under the direction of Den Leader Annie Peraskeva, included, Francis Asper, Wolfredo Consquergra,

Donald Hudason, Frank Rocca, Martin McCoy, Emilo Merraro, Christopher Peraskeva, Emirito Pugio, Jose Pugio, Alex Perdomo, and Michael Rodriques.



Leadership training on peer ministry for spiritual programs attracted 50 young people to the Knights of Columbus Hall, North Miami, last weekend. Father James Murphy (above left) meets with a small group while young men (above right) participate in one of the

workshops. Msgr. William Dever, director of the Department of Youth Activities, and Father Gerard LaCerra, director of the Department of Religious Education, presented certificates at completion of the program.



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4 lots at Southern Memorial Park - Section 4. Call 621-6726 after 3 p.m.

### 5-Personals

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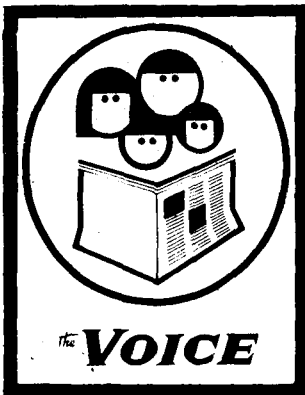
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En entrevista para La Fabulosa

# Arz. McCarthy habló a hispanos por radio

"El Vaticano II trató de poner bien claro que la Iglesia no es sólo la Iglesia de los sacerdotes y la Iglesia de las religiosas, sino que la Iglesia es de todos y todos en ella tienen responsabilidades."

Acababan las noticias del mediodía en La Fabulosa, y el Arzobispo Edward McCarthy

estaba contestando a las preguntas del entrevistador, Tomás Regalado.

Tres días consecutivos esta semana. Mons. McCarthy se dirigió a los oyentes, compartiendo sus inquietudes sobre la Iglesia de hoy, sobre la Archidiócesis y sobre el papel de la comunidad hispana en esta

Iglesia local de Miami.

Alabó el resurgir de pequeñas comunidades de fe, semejantes a las conocidas en América Latina como "Comunidades de Base" y comentó que estas responden a "una necesidad que todos tenemos de experimentar en grupos pequeños, lo que significa

vivir la fe."

"Yo creo que esto no presenta ninguna amenaza a la comunidad mayor que es la parroquia," dijo. "Son las mismas personas, pero creo que necesitan las dos experiencias. Necesitan participar de la Liturgia en la comunidad grande, y necesitan también la experiencia de estar juntos en grupos pequeños."

Hablando de los cambios del Concilio Vaticano II el arzobispo dijo: "A veces los cambios producen miedo, pero creo que los cambios hechos con buen sentido, con cuidado, abren un

gran futuro para la Iglesia."

Sobre sus relaciones con los hispanos comentó: "Espero mantenerme muy en contacto con la comunidad hispana...También tengo interés en que la comunidad hispana este representada en el personal que empleamos en nuestros programas de servicios sociales...al escoger personal para llevar a cabo los planes de la Archidiócesis debemos tener cuidado de que los hispanos estén bien representados. Así logramos que la comunidad hispana se identifique más con la Iglesia y cumpliremos lo que dice la Escritura de que en la Iglesia de Cristo no hay hembra o varón, judío ni griego...porque todos somos hermanos en Cristo."

"Somos sensibles y respetamos los distintos dones que se manifiestan en la herencia cultural de cada pueblo," dijo.

El arzobispo expresó su deseo de mantenerse muy cerca del pueblo. "Creo que eso es la función del obispo. Estoy totalmente abierto a todos y deseoso de tratar de resolver sus problemas."

Durante la entrevista, el arzobispo también señaló su admiración por el crecimiento y la vida de la Archidiócesis, por la existencia de un seminario bilingüe y bicultural y por el esfuerzo en el fomento de vocaciones en toda la comunidad.

Concluyó expresando sus deseos y sus esperanzas por alentar programas espirituales y de enriquecimiento y apoyo a las familias cristianas.

## Obispos Cuba contra Terrorismo

LA HABANA—(NC)—Los obispos de Cuba condenaron el atentado terrorista en octubre que costó la vida a 73 personas —incluyendo 57 cubanos— atribuido a extremistas exiliados y a venezolanos. "Condenamos este crimen contra el derecho a la vida, don de Dios...como medio inmoral que degrada al hombre y a la sociedad," dijeron.

## Misión por las calles

### En vísperas de San Lázaro

En mitad de la calle y a la luz de las farolas, la Parroquia de San Juan Bosco celebró esta semana 3 días de Misión popular en preparación a la fiesta de San Lázaro y la próxima Navidad.

"Anteriormente fuimos visitando todos los apartamentos, invitando a la gente a la Misión," explicó el Padre Gustavo Miyares de San Juan Bosco.

"Les repartimos a todos un catecismo, información sobre los servicios religiosos en la Parroquia y sobre la Misa en honor de San Lázaro, obispo, el viernes 17," explicó el párroco Padre Emilio Vallina.

La Misión concluye hoy viernes 17 con una Misa en honor de San Lázaro a las 8 p.m. La misa será presidida por el Arzobispo Edward McCarthy. A continuación tendrá lugar una procesión por las calles cercanas a la Parroquia.



A la luz de los faroles callejeros, los adultos (arriba) escuchan la narración de la creación y se unen en los cantos. Un poco más lejos en los bajos de los apartamentos, los niños (derecha) escuchan a Angelita Esparraguera y comentan sobre las diapositivas de la creación.

## Arz. Carroll sobre Día del Seminario

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

En el mes de diciembre celebramos el Nacimiento de Jesucristo, el cual en su Encarnación y en sus años de crecimiento como hombre se preparó para la función de Sumo Sacerdote: ofrecerse El mismo al Padre como Víctima por la humanidad.

Es, pues, oportuno que en este mes de diciembre hagamos una llamada a la generosidad de nuestros católicos rogándoles que oren por las vocaciones sacerdotales, pidiendo al Señor de la mies que nos envíe muchos jóvenes que quieran dedicar sus vidas al servicio de las necesidades de los fieles de esta Arquidiócesis.

La vocación es un don de Dios y este don puede llegar al hombre a través de muchas vías. Una es el ejemplo de sacerdotes dedicados a la oración y a la predicación del Evangelio, sacerdotes que ofrecen con reverencia y devoción el Sacrificio de la Misa y que dan muestra de su gran espíritu de servicio a los demás. Puede también llegar el don de la vocación a través de un hogar cristiano donde los padres enseñan a sus hijos las virtudes cristianas tales como la caridad, la paz y la justicia, y a estar abiertos al servicio de

los demás. Estas virtudes aprendidas en el hogar pueden madurar hasta llegar a convertirse en vocación al Sacerdocio.

Actualmente tenemos muchos jóvenes estudiando en el Seminario Menor de San Juan Vianney y en el Seminario Mayor de San Vicente de Paúl. Estos son para ellos años de crecimiento y de entrenamiento mientras se preparan para ser futuros sacerdotes de Jesucristo. El costo que supone la educación de estos jóvenes ha aumentado grandemente con el alza del costo de la vida. Por esa razón les pido a ustedes que sean muy generosos en su respuesta a nuestra petición. El seminario es como la sangre que da vida a la Diócesis, ya que de él salen los sacerdotes que les llevarán a ustedes y a sus hijos la Palabra de Cristo y la gracia de sus Sacramentos.

Con mi paternal bendición y pidiendo a Jesucristo, Sumo y Eterno Sacerdote, cuyo ministerio comparto, que les conceda la paz y la alegría, quedo,

Sinceramente en Cristo,

*Coleman J. Carroll*  
Arzobispo de Miami

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## Jornada musical en la catedral

En ambiente de cordial alegría, unas 60 personas de toda

Participantes en la jornada litúrgica durante un rato de intercambio musical.

edad y condición compartieron el pasado sábado su interés común por la música y la liturgia.

La jornada tuvo lugar en la catedral de St. Mary y contó con representantes de unas 14 parroquias y varios movimientos apostólicos.

Fue jornada de reflexión y de acción. Los participantes escucharon al Padre Paul Vuturo que relacionó la liturgia con la vida y contestó preguntas prácticas de la audiencia. Por la tarde el Padre Felipe Estévez habló de "La liturgia de Adviento". Los participantes también intercambiaron sobre aspectos prácticos y prepararon la música de la liturgia del día que celebró Monseñor Agustín Román en nombre del Arzobispo McCarthy.

"Hemos recibido comentarios muy positivos," dijo el Padre Juan Sosa comentando sobre la jornada. "Vemos la necesidad de que participen más sacerdotes en jornadas como esta," afirmó.

La próxima jornada litúrgica tendrá lugar en Febrero.

## Comentarios evangélicos

Por EL REV. JOSE P. NICKSE

María...saludó a Isabel. Al oír Isabel su saludo, el niño saltó en su vientre. Isabel...exclamó: "Bendita eres entre todas las mujeres y bendito es el fruto de tu vientre...Sí, feliz tú que creíste, porque sin duda se cumplirá lo que te prometió el Señor."

Lucas 1:39-45

La historia de la Navidad es la historia de la actividad de la gracia de Dios. La gracia de Dios cubrió a María.

Uno de los himnos religiosos más populares en el mundo de habla inglesa es *Amazing Grace* (Gracia Maravillosa). Compuesto por John Newton en el siglo XVIII, durante doscientos años ha cantado las maravillas que puede obrar la gracia de Dios en nuestras vidas.

Durante largos años John Newton fue marino mercante llevando una vida libertina de espaldas a Dios. Un día cayó en sus manos una copia de la *Imitación de Cristo* de Tomas A. Kempis. - Aquel libro dejó una profunda huella en su alma. ¡Maravillosa la

gracia de Dios!

A los treinta y nueve años fue ordenado ministro de la Iglesia Anglicana. Su entrega al evangelio fue total. Pastor generoso y entregado, tanto quería alabar a Dios que empezó a componer himnos para el uso de su congregación. Y así nos dio el gran regalo del himno. *Amazing Grace*.

Es que la gracia de Dios es en realidad maravillosa. El ejemplo de John Newton, tantos y tantos ejemplos de hombres y mujeres entregados a Dios. La gracia de Dios nunca deja de tocar a nuestras puertas.

María es la Madre de Dios. ¡Maravilloso el papel de María! El Dios Todopoderoso, Infinito, entra en la raza humana por Ella.

"Bendita entre todas las mujeres." María Cree. Es mujer de fe. "Feliz tú que creíste." María acepta su misión. Nada es imposible para Dios cuando abrimos las ventanas del corazón a la gracia de Dios.

En la Navidad renace la esperanza porque recordamos cuán maravillosa es la gracia de Dios.

## El 'obispo rebelde' y la Misa de S. Pio V

Utilizando múltiples fuentes, ofrecemos una aclaración al caso del obispo Marcel Lefebvre cuya actitud de rebeldía al Santo Padre amenaza con provocar un cisma en la Iglesia.

Durante meses viene mencionándose en la prensa el caso del "obispo rebelde" Mons. Marcel Lefebvre, llamado así por su actitud tradicionalista en contra del Vaticano II y de la autoridad del Papa.

No faltan quienes, sin conocer la realidad, se inclinan a favor del obispo, identificados quizás con su postura de aferramiento a la tradición, y afectados por la dura etapa de crecimiento que ha supuesto para la Iglesia la puesta al día iniciada por el Concilio Vaticano II.

Porque de hecho, ¿quién no ha oído alguna vez decir que el Concilio sólo ha traído cambios, que se han echado por tierra las buenas costumbres, que la misa se ha convertido en folklore... etc.?

El hecho es que existe en la Iglesia un peligro de cisma, y que resulta conveniente tener clara razón de la actuación de la Iglesia en momentos concretos como éste.

Aunque actualmente centrado en la persona de Mons. Lefebvre, el conflicto se inició por los años 60, con la redacción del documento sobre la reforma de la Sagrada Liturgia durante el Concilio Vaticano II.

En aquella primera etapa del Concilio se debatió el proyecto de la Constitución Litúrgica, y el obispo Lefebvre, sirva de aclaración, no tomó la palabra en el debate del 26 de octubre de 1962. Se limitó a remitir su texto escrito a la Secretaría del Concilio, que a su vez lo pasó a la Comisión Litúrgica. Su texto, lamentaba ambigüedades en los principios de adaptación litúrgica y se inquietaba por los

poderes que se atribuían a las conferencias episcopales, cuando, según Mons. Lefebvre, la autoridad en materia litúrgica debería haber permanecido íntegra en las manos del Papa.

Fue en la misma Roma donde se iniciaron las hostilidades, poco después de la publicación del nuevo Ordo Missae (sobre la reforma litúrgica de la Misa). Dos sacerdotes escribieron un opúsculo titulado "Breve examen crítico del Nuevo Ordo Missae", que fue dirigido a Pablo VI por los cardenales Ottaviani y Bacci. En una carta con que acompañaban el envío los cardenales señalaban las diferencias del Nuevo Ordo, con la teología del Concilio de Trento, y pedían se conservara "la posibilidad de hacer recurso al íntegro y fecundo misal de San Pio V."

Esta carta, aunque de carácter privado, llegó al dominio público y se utilizó para atacar al hoy fallecido cardenal Lercaro, quien era presidente del Consejo de Liturgia. La carta también se publicó en Francia y fue creando confusión, hasta ocasionar que el mismo cardenal Ottaviani manifestara públicamente su desacuerdo con las interpretaciones de su carta, apoyando su acatamiento a las disposiciones del Papa.

Para evitar más confusiones la Sagrada Congregación de Liturgia examinó todas las críticas al Nuevo Ordinario de la Misa afirmando que eran infundadas. Al mismo tiempo,

amplió algunos de los artículos del preámbulo al Nuevo Ordinario, resumiendo la doctrina Eucarística según el Concilio de Trento y el Vaticano II, y exigiendo que tales aclaraciones aparecieran en todos los misales de altar, latinos o en lengua vulgar.

Pero la disputa no terminó, y hoy día Mons. Lefebvre y sus seguidores continúan mencionando la autoridad de San Pio V y su Misa, en contraposición a Pablo VI, bajo cuya autoridad se publicó el Nuevo Ordinario de la Misa de 1969 y el Misal completo en 1970. Pero, ¿en qué se basa esta oposición?

Muchos añoran la pérdida de la lengua latina, y los cantos gregorianos. Pero no saben que el Misal de Pablo VI sigue estando redactado en latín, conserva los textos de los Santos Padres y permite la celebración de la Misa en latín sin la presencia del pueblo o ante grupos especiales. El Concilio manifestó expresamente el deseo de que todos los fieles se habitúen al canto en latín de algunos textos... aunque deja claro que la plegaria de la Iglesia no puede quedar reservada solo a los que posean cultura clásica. De ahí que promueva el uso de las lenguas vernáculas que permiten a los fieles una más justa comprensión de las ceremonias litúrgicas.

Tiene que quedar claro que el Concilio no ha prohibido el uso del latín ni tampoco el uso del Canon Romano, redactado en Trento, sino que además permite el uso

de otros cánones, o plegarias eucarísticas, las cuales expresan igualmente el sentido de sacrificio que tiene la Misa.

Lo que ocurre es que los aferrados a la tradición, "por la tradición", han convertido la Misa de San Pio V en una especie de mito que no responde a la realidad. El Concilio de Trento encargó al Papado el publicar un Misal y una traducción "standard" de las Sagradas Escrituras, lo que se realizó con el Misal del Papa San Pio V, 1570, y con la versión bíblica de la Vulgata del Papa Sixto V, 1590. Es el mismo proceso del Vaticano II, que encargó al Papado (Pablo VI) llevar a cabo la reforma litúrgica actual. Reforma que había sido preparada por sesenta años de movimiento litúrgico, estudios históricos muy serios y el esquema preconiliar de Liturgia, redactado por una

comisión anterior al Concilio.

El conflicto no es por tanto uno entre Mons. Lefebvre contra Pablo VI, sino más bien el de un obispo, contra más de 2,000 hermanos suyos en el episcopado en comunión con el Santo Padre. Ellos fueron los que como depositarios de la suprema autoridad en la Iglesia, y reunidos en Concilio con el Papa aprobaron los documentos del Concilio Vaticano II y apoyaron y apoyan la reforma litúrgica iniciada entonces.

Lo que actualmente exige Pablo VI a Mons. Lefebvre no es más que la simple aceptación de la autoridad del Concilio Vaticano II y que como obispo en su doctrina se mantenga en comunión con la Iglesia Universal. De no ser así, el mismo queda separado que es lo mismo que decir ex-comunicado...

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# Los hijos y la sexualidad — Pa

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 tercera parte de la pastoral que por razón de espacio hemos tenido que extraer.

El amor entre marido y mujer encuentra su realización ideal en los hijos con quienes comparten su vida y su amor. Los hijos son verdaderamente el supremo regalo del matrimonio, y ellos enriquecen substancialmente la vida de sus padres.

La apertura a los hijos está vitalmente unida al crecimiento del amor matrimonial y familiar.

Las parejas tienen el derecho de determinar responsablemente, y según la ley de Dios, el número de sus hijos. En algunos casos pueden tener razones válidas para no querer tener hijos inmediatamente. Pero al casarse con la intención de postergar los hijos indefinidamente, algunas parejas parecen desear la compañía mutua sin distracción alguna o buscar un nivel arbitrario de confort material. Esta actitud puede señalar una entrada egoísta en lo que debería ser una experiencia de generosa entrega. Aún más, los hijos pueden llegar a ser considerados como una intrusión y una carga en lugar de un regalo. Todo esto puede llevar a un rechazo de los hijos, en especial de los que ya tienen alguna tara antes o después de nacer.

Para poder seriamente reflexionar sobre el valor que les dan a los hijos, las parejas deberían comenzar por reflexionar sobre su propia valoración del matrimonio ¿Creen que Dios los acompaña en esta aventura en la que ambos se han comprometido? Si es así, su amor se extenderá con confianza hacia el futuro y creará una atmósfera donde la nueva vida pueda recibir aceptación, pueda tomar raíces y crecer. Esta apertura hacia la nueva vida, basada en fe, a su vez fortalecerá su amor mutuo. Llegarán a comprender cómo el sentido amoroso y generador de vida de su amor, quedan unidos en sus amorosos actos sexuales, enlazados por las necesarias relaciones que no se reducen al nivel biológico sino que abarcan todos los niveles de la personalidad.

No es siempre necesario actuar con intención de realizar ambos de estos valores, pero tampoco se debe deliberadamente suprimir cualquiera de ellos. Ambos sentidos, del acto sexual el amoroso y el procreador, son valores realmente humanos y aspectos de la personalidad humana. Y porque lo son, está mal el actuar deliberadamente para suprimir uno de ellos. Los actos sexuales bajo la influencia de anticonceptivos niegan el sentido generador de vida de éstos y el error de tales actos radica en la negación de ese valor.

Algunos hacen la distinción entre la llamada mentalidad anticonceptiva—una profunda actitud que egoístamente rechaza comunicar la vida y el amor a una futura generación— y los actos concretos, bajo anticonceptivos, por parte de una pareja que generalmente mantiene una actitud abierta hacia la transmisión de la vida. Aunque es verdad que existe una diferencia entre ambos casos, incluso el último, de relaciones sexuales bajo anticonceptivos es erróneo porque rompe el lazo entre los dos sentidos del acto sexual, rechazando uno de ellos.

Pedimos a los católicos que reflexionen sobre los valores que están en juego en todo esto. La Iglesia no está empeñada en una mera retórica sobre medios de control de la natalidad. La Iglesia proclama el valor del sentido amoroso y procreativo de los actos sexuales en el matrimonio—un valor que se ve atacado, aunque de diferentes modos, tanto por la ideología anticonceptiva como por los actos bajo anticonceptivos.

La delicadeza pastoral exige comprensión hacia aquéllos que encuentran difícil aceptar estas enseñanzas, pero no nos permite cambiarlas o

suprimirlas. Reconocemos que las parejas enfrentan serias presiones a la hora de planificar la familia. El uso de anticonceptivos para el control de la natalidad resulta no solo del egoísmo y de conciencias mal formadas, sino también de conflictos y tensiones que de hecho mitigan la culpabilidad moral. Por lo tanto, encarecemos a nuestros fieles, que no se desanimen ni se separen de la comunidad de fe, cuando ellos mismos se encuentren abrumados por estos conflictos. Les encarecemos busquen orientación y comprensión pastoral, la ayuda de Dios en la oración y recurso a los sacramentos, y la sincera investigación de los varios métodos legítimos de control de la natalidad, tales como la planificación de la familia por métodos naturales. Al mismo tiempo encarecemos a aquéllos que no están de acuerdo con las enseñanzas de la Iglesia, para que oren estudien y reconsideren sus posiciones.

Nuestra tradición cristiana mantiene en alta estima la unión sexual entre hombre y mujer, considerándola como una especial expresión de su alianza de amor, que es reflejo del amor de Dios para su pueblo y del amor de Cristo hacia la Iglesia. Pero como muchas otras cosas humanas, la sexualidad es ambivalente. Puede ser creadora o destructora. El acto sexual es valor humano y moral sólo si realizado dentro del matrimonio; fuera de él es erróneo.

## Sexualidad y Sociedad

Nuestra sociedad ofrece considerable apoyo a las relaciones sexuales antes y fuera del matrimonio, mientras éstas, como vulgarmente se dice "no hagan daño a nadie". Tales relaciones no son dignas de haber sido creadas a imagen de Dios y realizadas por los hijos de Dios; tampoco están de acuerdo con la ley de Dios (I Cor. 6:9-10, 18). En ellas falta el amor incondicional que caracteriza al matrimonio cristiano, ya que se ven limitadas por muchas condiciones. Aunque puede existir en ellas ternura e interés mutuo, en el fondo hay en ellas una tendencia al mutuo abuso y decepción. Tales relaciones trivializan el sexo y pueden corroer la posibilidad de realizar compromisos profundos y de por vida.

## Homosexualidad

Existen personas que sin culpa de su parte pueden sentir ciertas tendencias homosexuales.

Pero como cualquier otra persona no deben por eso sufrir los prejuicios o la privación de sus derechos como individuos. Ellos también tienen derecho al respeto a la amistad y la justicia. Deben jugar un papel activo en la comunidad cristiana.

Sin embargo la actividad homosexual, que es algo diferente a la orientación homosexual, es moralmente errónea. Del mismo modo que las personas heterosexuales, las personas homosexuales están llamadas a dar testimonio de castidad, evitando, con la gracia de Dios, un comportamiento que está mal tanto para ellas como para las personas heterosexuales que tienen relaciones sexuales fuera del matrimonio. Sin embargo, ya que las personas heterosexuales pueden aspirar al matrimonio, mientras que las homosexuales, aunque sientan tal orientación no pueden aspirar a él, la comunidad cristiana se ve obligada a ofrecer comprensión y cuidados pastorales especiales.

Es preciso reconocer que mientras la mayoría de

las personas cuentan con el apoyo de dos familias —la familia paterna y la que ellos mismos crean por el matrimonio— las personas solteras y los célibes sólo cuentan con la primera. Por la propia experiencia familiar ellos-ellas saben también reconocer los valores familiares. El amor y el sacrificio, la generosidad y el servicio tienen también un lugar especial en su vida. Sufren la tentación del egoísmo del mismo modo y aún con más fuerza que las personas casadas. Necesitan mucha comprensión y consuelo. En realidad, y aunque de modo diferente, también los valores familiares encontrarán modos de expresión en sus vidas.

## También los ancianos

La aventura del matrimonio y la familia es una aventura continua en la que los ancianos tienen mucho que enseñar y aprender. La sociedad americana contemporánea tiende a separar a los ancianos de sus familias, aislándolos de distintas maneras—no sólo físicamente. El resultado es que con frecuencia ni se busca ni se comunica la sabiduría de su experiencia humana.

Las familias deberían cuidar para que esta historia de amorosa reciprocidad dentro de sus miembros, se mantenga hasta sus últimos capítulos. Siempre que sea posible los ancianos deberían permanecer en su ambiente familiar. Además, los hijos tienen una obligación humana y cristiana de justicia y amor, por la que han de mantenerse cercanos a sus padres ancianos y han de hacer lo posible por atenderles en su ancianidad...

La comunidad también debe proveer por los que carecen de familia, atendiéndoles en sus necesidades no solamente físicas. En este punto la Iglesia ha jugado y debe seguir jugando un papel especial. Es preciso amar, y no solamente tolerar a los ancianos. La comunidad eclesial, a través de las parroquias u otras agencias ha de extender la amorosa preocupación de Jesús y de su Padre hacia ellos.

Hoy se habla mucho de la eutanasia y la discusión en su favor queda frecuentemente confusa con el ambiguo eslogan de "muerte con dignidad". Cualquiera que sea la explicación a ese término, sigue siendo un error moralmente grave el deliberadamente matar a personas enfermas de muerte. Tal acción es incompatible con el respeto a la dignidad humana y la reverencia a la santidad de la vida.

La cuestión resulta diferente cuando se trata de discernir hasta qué punto se debe mantener vivos a los moribundos, utilizando toda clase de avances de la técnica e incurriendo en inmenso coste.

Algunos parecen no distinguir entre el respeto al proceso de la muerte y el incurrir directamente en la terminación de la vida inocente. Pero moralmente existen gran diferencia. Mientras que la eutanasia es error grave por infringir directamente la muerte, no se puede concluir por ello que exista obligación en prolongar indefinidamente la vida del moribundo a través de medios extraordinarios. Algunas veces el empeño por hacer esto último no resulta en verdadera ayuda al moribundo y hasta le niega la compasión que el moribundo merece. Las personas tienen derecho a rechazar un tratamiento que no ofrece esperanza de recuperación y que impondría en ellos y sus familias excesivas cargas. Algunas veces puede ser hasta moralmente imperativo el discontinuar ciertos tratamientos médicos para poder dar al moribundo la atención personal que necesitan al borde de la muerte.

Ya que la vida es un regalo de Dios ha de ser tratada con sumo respeto. La muerte es parte de la vida humana, es la entrada a la vida eterna y a la vuelta al Padre. De ahí que también merezca un trato de sumo respeto.

# Absolución general solo es rito extraordinario

(Viene de la Pág. 28)  
el obispo local. "La decisión, en el caso de la diócesis de Memphis, es responsabilidad total del obispo Dozier y para tomarla no era preciso que consultase a la Conferencia Episcopal," dijo el arzobispo de Cincinnati. También aclaró que, el que los católicos divorciados y vueltos a casar participen en un rito de confesión y absolución general, no significa que su situación matrimonial quede solucionada a los ojos de la Iglesia.

Para que se solucione debe

seguir el proceso común de los casos matrimoniales.

De su parte el padre Frederick McManus, decano de estudios graduados y profesor de Derecho Canónico en la Universidad Católica de América, ha afirmado que la "reconciliación general no se diferencia en nada de la particular, pues ambas requieren para el perdón, el propósito de apartarse del pecado.

"La situación pecaminosa de una persona que no se pueda remediar por una absolución

personal, tampoco se podrá remediar con una absolución general," dijo el Padre McManus.

La ceremonia del 5 de diciembre volvió a repetirse en Jackson, Tenn. el pasado día 12 y en ella unas 2,000 personas recibieron también absolución general de manos del obispo Dozier. Durante la homilía, el obispo hizo referencia a las críticas de su gesto reconciliador: "Son muchos los que censuran lo que hoy estamos haciendo aquí, como si

realizásemos algo fuera de la doctrina de Cristo," dijo el obispo, aclarando el rito era legítimo y se proponía acercar a los que estaban alejados de la Iglesia.

Las noticias en la prensa sobre el rito del día 5, dieron impresión en algunos círculos de que el gesto del obispo Dozier iba dirigido primordialmente a los divorciados. Durante una conferencia de prensa, el obispo aclaró que la invitación había sido dirigida a todos los miembros de la diócesis, tanto prác-

ticos como no prácticos. "Todos tenemos necesidad de reconciliación. Todos necesitamos un momento sacramental como éste, que nos lleve a una más profunda unión con Dios y con nuestros hermanos y hermanas en la fe," dijo.

Por otro lado, las reacciones de todo el país a las ceremonias realizadas en la diócesis de Memphis, muestran que el obispo Dozier no es el único que ya ha utilizado esta forma del nuevo rito del sacramento de la penitencia.

Pablo VI a peregrinos

## Hacia la Navidad del Señor

Nos encontramos en ad-  
viento. Es éste el período  
litúrgico que precede a la  
Navidad. El período de la espera,  
de la preparación, de la  
búsqueda.

Ante todo, ese prodigio que es  
la Navidad, exige una primera  
actitud que podemos definir  
actitud de búsqueda. ...

Y he aquí, un primer  
movimiento de búsqueda, el que  
se dirige a Dios. ¿Existe Dios?  
¿Quién es Dios? ¿Qué  
conocimiento podemos tener de  
El? ¿En qué punto se encuentra  
el pensamiento contemporáneo  
respecto a este fundamental  
interrogante? Y, ¿cuál es la  
posición de mi espíritu acerca de  
este punto central del saber  
humano?

¡Formidables preguntas! No  
pretendemos, ciertamente, daros  
una respuesta adecuada,  
orgánica, escolástica; nos basta  
solo tener conciencia de estas  
preguntas para darnos cuenta de  
la importancia, de la amplitud,  
de la superioridad misma del  
ambiente espiritual en que nos  
introduce la celebración de la  
Navidad.

La religión es así. Nos abre  
horizontes inmensos. ¡Pobres de  
nosotros, si tuviéramos la  
opinión, tan difusa en la men-  
talidad contemporánea, de que la  
religión sea una forma ingenua  
primitiva, mítica de concebir el  
cuadro de la realidad que cir-  
cunda nuestra existencia!

La religión abre los cielos  
sobre nosotros; la religión  
descubre abismos a nuestro  
alrededor; la religión dilata  
nuestro pensamiento más allá del

círculo cerrado de nuestra  
habitual experiencia.

Entendemos por religión la  
relación del hombre con Dios. Y  
aquí, nuestro pensamiento pre-  
navideño es invitado a superar  
otra grada, la de la inferioridad a  
que lo ha condenado el ateísmo  
moderno. La grada de la certeza.

Nuestra búsqueda no se  
detiene en la sola fase de for-  
mulación problemática, in-  
terrogativa, la de la perenne  
indecisión final, de la duda  
suspendida siempre en la in-  
certidumbre; de la reserva  
tímida y aristocrática que no  
quiere comprometerse a admitir  
la verdad conquistada, fuente de  
demasiados deberes.

Nuestra búsqueda tendrá, sí,  
conciencia de no poder agotar  
jamás su esfuerzo hacia el Todo,  
pero conservando la tensión  
hacia el progresivo camino del  
saber, no renegará de la adhesión  
debida a la Verdad conocida, no  
cerrará la razón en el temor  
sistemático de deber cambiar de  
opinión, sino que sabrá decir "sí"  
a la seguridad que motivos ad-  
misibles le imponen.

Es ésta una de las  
debilidades características de  
muchos de nuestro tiempo:  
confundir la duda escéptica y  
habitual con la búsqueda y el  
estudio de la inteligencia crítica  
y progresiva.

Y así, tampoco nosotros  
deberemos ceder a la ilusión que  
crea escucha en nuestro incrédulo  
mundo; ilusión de haber dado  
suficiente respuesta al pen-  
samiento humano con las  
respuestas científicas que son,  
ciertamente maravillosas, en-

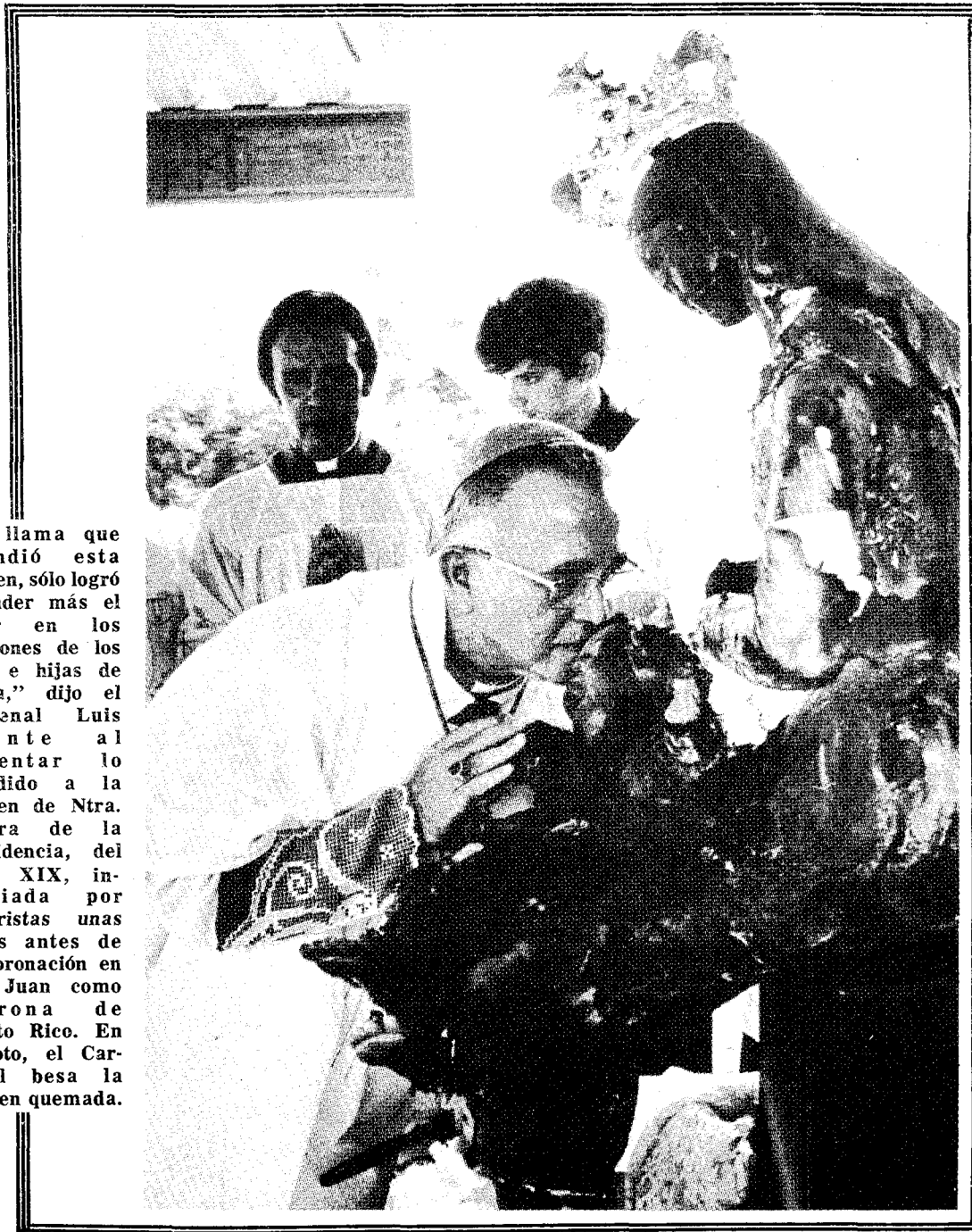
ciclopédicas, progresivas, dignas  
de buscarse y celebrarse, pero  
insuficientes si eluden la  
suprema cuestión de Dios...

Sí, debemos buscar; pero no  
con el ánimo prevenido por la  
desesperada convicción de no

poder alcanzar la verdad de Dios.  
La que El mismo nos deja  
descubrir en el gran espejo de la  
naturaleza y que la historia y la  
Palabra de Cristo no revelan, con  
riqueza inefable y con comunión  
vital. Esta actitud optimista en

nuestra búsqueda es una actitud  
pre-navideña que nos recuerda la  
palabra de Pascal: "Tú no me  
buscarías si ya no me hubieras  
encontrado".

Con nuestra bendición  
apostólica.



"La llama que  
incendió esta  
imagen, sólo logró  
encender más el  
amor en los  
corazones de los  
hijos e hijas de  
María," dijo el  
Cardenal Luis  
Aponte al  
comentar lo  
sucedido a la  
imagen de Ntra.  
Señora de la  
Providencia, del  
siglo XIX, in-  
cendiada por  
terroristas unas  
horas antes de  
su coronación en  
San Juan como  
Patrona de  
Puerto Rico. En  
la foto, el Car-  
denal besa la  
imagen quemada.

## Centro Familiar meta del ABCD

"Si no contamos con familias  
sanas tampoco contaremos con  
una sociedad sana que es la  
mejor base para ejercer otros  
actos de caridad," dijo el  
Arzobispo Edward McCarthy al  
nombrar a los coordinadores de  
la Campaña Anual de Caridad de  
la Archidiócesis, ABCD.

Con él estaban Joe Robbie,  
dueño de los Dolphins, el alcalde  
de Lighthouse Point, Frank  
McDonough y el contratador  
cubano Armando Alejandro,  
quienes coordinarán la campaña  
que comienza el mes próximo.

Los tres expresaron op-  
timismo en lograr la meta de \$2.5  
millones para la creación de un  
Centro de Enriquecimiento  
Familiar en la Archidiócesis.

Según explicó el arzobispo  
dicho centro será la respuesta a  
la creciente inquietud de la gente  
por hacer algo en favor de la  
familia. El proyecto aún esta en  
etapa de planificación, y según  
explicó el arzobispo no estará  
dedicado a ayudar a las llamadas  
"familias rotas" para las que ya  
existen en la Archidiócesis  
numerosas agencias de ayuda  
por medio de la Oficina de Ser-  
vicios Católicos (Catholic Service  
Bureau).

Sin explicar detalles sobre el

futuro Centro, el arzobispo señaló  
que dicho centro estará al ser-  
vicio de las familias ordinarias,  
no necesariamente con proble-  
mas extremos, y que también  
proveerá de recursos a las  
parroquias, en sus esfuerzos por  
mejorar la vida familiar de los  
católicos en la Archidiócesis.

## Absolución general permanece sólo rito extraordinario de confesión

WASHINGTON—(NC)—  
Saliendo al paso de innumerables  
preguntas sobre la absolución  
general impartida por un obispo  
la semana pasada, el Presidente  
de la Conferencia de Obispos de  
la nación, (NCCB), ha declarado  
que "la confesión y absolución  
privada continúa siendo la forma  
ordinaria del sacramento de la  
reconciliación" o penitencia, en  
la Iglesia Católica Romana.

"No se trata ahora de im-  
plantar la forma de la absolución  
general, sino que ésta se reserva  
para casos excepcionales de  
verdadera necesidad," subrayó  
el Arzobispo Joseph Bernardin de  
Cincinnati, respondiendo a

preguntas sobre la ceremonia  
realizada en Memphis, Tenn. el  
pasado 5 de diciembre.

En ella, el obispo de la  
diócesis, Carroll T. Dozier y 60  
sacerdotes impartieron ab-  
solución general a un grupo de  
unos 11,000 católicos.

El Arz. Bernardin declaró  
que la decisión de utilizar tal  
forma del rito y en tales cir-  
cunstancias quedaba totalmente  
bajo la jurisdicción del Obispo  
Dozier.

En otra declaración, el  
Delegado Apostólico de su  
Santidad afirmó que, contrario a  
rumores circulados, él no había  
aprobado o desaprobado el uso de

la absolución general durante el  
rito de Memphis.

"De hecho no hice ningún  
juicio sobre el asunto, pues no  
queda bajo mi competencia el  
hacerlo," dijo el Arz. Jadot.  
También afirmó que él sim-  
plemente había animado al  
obispo Dozier en su interés por  
hacer algo, que sin negar la  
doctrina y disciplina eclesial,  
sirviera para la reconciliación de  
los católicos separados de la  
Iglesia.

El obispo Dozier ha con-  
firmado estar "totalmente de  
acuerdo con las declaraciones del  
Arz. Jadot sobre el asunto.

También explicó que se

habían empleado tres meses para  
la indoctrinación de la gente  
sobre el acto a través de los  
periódicos, sermones y otros  
medios de comunicación en la  
diócesis. Con ello se explicó la  
necesidad de arrepentimiento  
antes de recibir la absolución  
general; también la obligación de  
hacer una confesión individual  
antes del término de un año—en  
el caso de encontrarse el in-  
dividuo en pecado grave.

El Arz. Bernardin ha  
aclarado que la ley eclesiástica  
permite la confesión y absolución  
general bajo ciertas condiciones  
que han de ser determinadas por  
(continúa en la Pág. 27)