

The VOICE

DECEMBER 24, 1976

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His special peace is joy at Christmas

To the Priests, Religious and Faithful of the Archdiocese of Miami:

When Mary's Son had completed the work He came to do and was about to return to His Father, to His closest followers He spoke words unmistakably reminiscent of the message of the angels the first Christmas: "'Peace' is my farewell to you, my peace is my gift to you; I do not give it to you as the world gives peace. Do not be distressed or fearful."

No matter how dark the world has grown in the centuries since His birth, it is this gift of God's own peace that has made every Christmas a cause for joy. And it is His peace I wish for each of you this Christmas.

The Word made Flesh lives among us still. He lives in our hearts through sanctifying grace and comes to us in the sacraments. He lives in the Eucharist and comes to us in a very special way in Holy Communion. As the best preparation for receiving Him on Christmas Day, I urge all to make a good confession and experience the peace and joy of the grace of absolution.

My thoughts first and foremost are with the sick and the elderly, the jobless and the lonely, at this blessed time of year. I ask you to pray fervently with me for them and to bring whatever solace and assistance you can to brighten their Christmas.

Finally, I enlist your prayers for our Holy Father and for the bishops and priests of the world, whose precious gift it is to stand at the Altar of God and speak over bread and wine the words by which every day becomes Christmas for His people.

May the Christ Child and His Mother bless us all!

Devotedly yours in the Lord,
Archbishop of Miami

Edelman Carroll



Es. 25-28

Español Pa

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News briefs

Christmas Auction for heavenly home

BELLEVILLE, Ill.—There's a "Christmas Auction" handbill making the rounds here that's arousing unusual interest. Who would hold an auction on Christmas? That's what the handbill says, "Auction, Saturday, Dec. 25," including real estate, personal property, terms of sale, etc.

But this is not an ordinary auction. This one will go on at "any local church or mission in your town." What's for sale? "Peace on earth, good will to men," the fine print on the handbill says.

The "Real Estate" available is described as "a heavenly home, located on a large lot, beautifully landscaped...too beautiful to describe."

For a preview, the handbill, sponsored by Col. and Mrs. Edmund Kueker, advise "call your local church," the personal property available includes peace, friendship, greater blessings, no fears, no pains, inspiration, meditation, helping hands, and much, much more. The auctioneer adds a personal note: "This is a sale you don't want to miss. Heaven has everything to offer, you have nothing to lose." The "terms": "All you need to do is ask God, it's free!" The handbill closes on the direct question, (No more double talk) "Will we see you in Church come Christmas?"

Pope to offer New Year's Mass

VATICAN CITY—(NC)—Pope Paul VI will celebrate Mass Jan. 1 at the mother church of the Society of St. Paul (Pauline Fathers). The 9:30 a.m. Mass will mark the dual celebration of the Solemnity of the Mother of God and the 10th annual World Day of Peace as well as New Year's Day.

The Pious Society of St. Paul, which the Pauline Fathers are a part, has about 1,215 priest and Brother members. About 50 Paulines work in the United States in the apostolate of social communications, the society's exclusive field of activity. The Paulines are very active in Italy. They produce Italy's largest weekly magazine, *Famiglia Cristiana* (Christian Family), which is sold in Italian parishes every Sunday. The order has a large publishing house and film studio and operates several dozen major bookstores in Italy.

At his last public meeting with the Paulines in 1974, the Pope criticized the society for picturing on the cover of their new monthly magazine called *Mese* (Month) a drawing of Jesus in a business suit.

'Want peace? defend life'

BALTIMORE—Twenty to 30 bishops are expected to come here Jan. 2 to take part in the first national U.S. celebration of Pope Paul VI's Day of Peace. The theme will be "If you want peace, defend life," also the theme of Pope Paul's Peace Day message.

Dining room sets record

PHOENIX, Ariz.—Officials at St. Vincent de Paul Charity Dining Room here report that they will have served nearly 400,000 free hot meals to the needy this year, the highest total in the dining room's 24-year history.

"This is a reflection of the unemployment situation plus other factors," said Mort Staab, president of the St. Vincent de Paul Society, its sponsor, "but we have to continue to provide hot meals to the poor—otherwise, many will suffer."

Staab notes that a large feeding of the poor will occur on Christmas when nearly 3,000 meals will be served. During its 24 years of operation, more than 7,200,000 free hot meals have been served. The dining room receives no financial aid from the government nor from the United Way but depends totally on the generosity of the general public and it serves meals in a room which can accommodate about 400 diners.

Children's health at high risk

WASHINGTON—The healthy development of 6.1 million children under six is at "risk" or "high risk" because of their parents' economic, job and marital situations, according to a report by the Advisory Committee on Child Development of the National Academy of Sciences. "Growing numbers of children at all levels of income and in all parts of society do not receive adequate care, particularly during the early years of life," the report said. The report recommends an income floor for all American families with children and a guarantee that one parent "can remain in direct and full-time care of a child under six without being deprived" of an adequate income.

Investigate sales of dead fetuses

WASHINGTON—A United States government prosecutor has confirmed press reports of a grand jury investigation into sales of dead fetuses at a public hospital here.

Assistant U.S. Attorney Richard Beizer told NC News he knew of no law that would prohibit the sales of the dead fetuses—some victims of induced abortions, others miscarried—but rather, that the focus of his investigation was "What happened to the money?"

Oppose bigger abortion clinic

LOUISVILLE, Ky.—A major controversy has developed here over plans for opening an expanded abortion facility at Louisville General



CYCLING SANTA: This modern-day Santa Claus finds a motorcycle useful on his practice run for Christmas Eve as he jumps over sand dunes in El Centro, Calif. The dunes, often used as locations for making movies, were easier to negotiate on the bike as Santa found his reindeer couldn't get the necessary traction for takeoff.

Hospital. Opposition to the facility has resulted in three proposals introduced in the Board of Aldermen, the city's legislative body. The Jefferson County government has also opposed the facility by passing a resolution, and a member of the county's legislative body, Fiscal Court, has said he plans to introduce a measure that would affect county appropriations to the hospital. The Board of Aldermen held a public hearing at which 66 persons testified at a four-hour meeting.

UN proclaims 'Year of the Child'

UNITED NATIONS, N.Y.—The United Nations General Assembly has agreed to proclaim 1979 as the International Year of the Child. The idea is to provide a framework for the advocacy on behalf

of children and to promote recognition of the fact that programs for children should be an integral part of economic and social development plans.

U.S. mislead in Irish split

NEW YORK—Two Northern Irish politicians, one Catholic, the other Protestant, speaking on a trans-Atlantic phone-in radio talk show, both lamented what they called the low level of information people in the United States have about the conflict in Northern Ireland. Gerry Fitt, leader of the Social Democratic and Labor party (SDLP), supported mainly by Catholics, told those in the United States who send money to support the Irish Republican Army (IRA), the outlawed guerrilla organization seeking a united Ireland, that "what you are doing is giving money to people to blow up bridges and take the lives and jobs of people."

Hits 'Christians for Socialism'

Pope Paul has vigorously condemned the Christians for Socialism movement, calling it a "contradiction in terms." His attack came two days before the movement was to open its first European conference in Utrecht, the Netherlands. Speaking at his general audience Nov. 10, the Pope also strongly implied that members of Christians for Socialism are "intentionally manipulating" the aims of Christianity to serve socialism. Christians for Socialism holds that a Christian can be a socialist without explicitly giving up the faith or subconsciously slipping into atheism.

Philly Cathedral now a Basilica

Pope Paul VI has raised Philadelphia's Cathedral of SS. Peter and Paul to the status of a basilica as a sign of his approval of the 41st International Eucharistic Congress held in that city last August. He has made the church in Bolsena, Italy, where he celebrated Mass to mark the close of the congress, a basilica as well. A basilica is a church so designated by the Pope because of its special historic or liturgical significance. It enjoys several liturgical privileges; such as a special canopy for eucharistic processions, the right to a distinctive coat of arms and the use of a special bell in ceremonies. The Cathedral of SS. Peter and Paul is the 23rd church in the United States to be designated a basilica.

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Neumann canonization date set, Mideast peace urged by Pope

(Pope issues new rules for laity, peace commission. See page 19.)

VATICAN CITY—(NC)—At a solemn midday consistory here Dec. 20, Pope Paul VI announced to dozens of brightly robed cardinals and bishops that he will canonize Blessed John Nepomucene Neumann June 19.

Blessed John, fourth bishop of Philadelphia, will be the first male U.S. citizen to be canonized.

At the solemn Christmas gathering of prelates, Pope Paul threw strong support behind calls made recently by Arab and Israeli leaders for a negotiated peace settlement in the Middle East.

The Pontiff appealed for restoration in war-torn Lebanon of unity and collaboration among different religious communities.

He also expressed hopes that the Rhodesian peace conference will assure real justice, coexistence and collaboration among all peoples in that African nation.

In his lengthy speech, delivered from a throne in the Consistory Hall of the Apostolic Palace, the Pope said that the Vatican has un-

dertaken a renegotiation of its concordat with Italy, not to preserve "privileges," but to guarantee a "correct and friendly relationship" between the Italian Church and state.

During the consistory—the second consistory called this year—Pope Paul also:

Named two new auxiliary bishops for Los Angeles,

CONDEMNED "painful deviations" by progressive Catholics and especially by Catholic traditionalists,

Decried "coldly calculated terrorism" and chaos in the prisons of many nations.

Two Americans cardinals—Cardinal John Krol of Philadelphia and Cardinal John Wright, prefect of the Vatican Congregation for the Clergy—participated in the secret consistory vote in which the cardinals formally approved the canonization of Blessed John Neumann.

Cardinal Krol, the seventh successor of Blessed John, told NC News after the consistory that the solemn function was "like a commencement exercise or the announcement of a favorable grade after a very tough, difficult and exacting

Continued on Page 23



Reading the account of the first Christmas from the Gospel according to St. Luke is Archbishop Edward A. McCarthy in an appearance on the Skipper Chuck children's show on WTVJ, Channel 4 this week.

Pope raps abortion, arms in Peace message

WASHINGTON—(NC)—"If you want peace, defend life," Pope Paul VI told the people of the world in his 10th annual message to mark the World Day of Peace celebrated by Catholics on Jan. 1.

Pope Paul denounced "the false and dangerous program of the 'arms race,' of the secret rivalry between peoples for military superiority," and called abortion a "crime against life" and "a blow at peace."

THE POPE'S message for the 1977 World Day of Peace was made public here by the National Conference of Catholic Bishops (NCCB).

Pope Paul said that "if, in defiance of logic, peace and life can in practice be dissociated, there looms on the horizon of the future a catastrophe that in our days could be immeasurable and irreparable for both peace and life." He added:

"Hiroshima is a terribly eloquent proof and a frighteningly prophetic example of this."

If "peace were thought of in unnatural separation from its relationship with life, peace could be imposed as the sad triumph of death," the Pope said, quoting the words of the Roman historian Tacitus: "They make a desert and call it peace."

"Again, in the same hypothesis, the privileged life of some can be exalted, can be selfishly and almost idolatrously preferred, at the expense of the oppression or suppression of others," the Pope said. "Is that peace?"

Although peace and life "are supreme values in the civil order" and are "interdependent," they have often been in conflict in human history, the Pope noted. Even

today this conflict "continues to desecrate and stain with blood many a page of human society," he said. "The key to truth in the matter can be found only by recognizing the primacy of life as a value and as a condition for peace."

"The formula is: 'If you want peace, defend life.' Life is the crown of peace. If we base the logic of our activity on the sacredness of life, war is virtually disqualified as a normal and habitual means of asserting rights and so of insuring peace."

Denouncing the arms race, the Pope said that, even if war does not break out, "how can we fail to lament the incalculable outpouring of economic resources and human energies expended in order to preserve for each individual state its shield of ever more costly, ever more efficient

weapons, and this to the detriment of resources for schools, culture, agriculture, health and civic welfare.

"Peace and life support enormous burdens in order to maintain a peace founded on a perpetual threat to life, as also to defend life by means of a constant threat to peace," Pope Paul said.

Warning that such a concept of international relations "must one day be resolved in the ruination of peace and of countless human lives," the Pope praised "the effort already begun to reduce and finally to eliminate this senseless cold war resulting

from the progressive increase of the military potential of the various nations, as if these nations should necessarily be enemies of each other..."

"But it is not only war that kills peace," Pope Paul continued. "Every crime against life is a blow to peace, especially if it strikes at the moral conduct of the people, as often happens today, with horrible and often legal ease, as in the case of the suppression of incipient life, by abortion."

"The suppression of an incipient life, or one that is already born, violates above all the sacrosanct moral principle

Continued on Page 11

Cathedral Midnight Mass

For details of the Mass at St. Mary Cathedral, program at the Midnight see Page 10.

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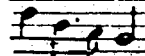
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'We fail to give witness by our lack of joy' says Fr. De Prizio

By FRANK HALL
Voice Features Editor

SUNRISE—"One reason why we have not given a better witness to our Lord Jesus Christ is because there's been so little manifestation of joy," declares Father George DePrizio, CSC.

Speaking at a "Week of Renewal in the Holy Spirit" at St. Bernard's Church here, Father DePrizio and Father James Burke, O.P., drew 400 people to the opening morning session last Monday.

That might seem like a surprising number of people to attend a Church program on a workday morning during the rush and activity of the Christmas season but not for St. Bernard's. The weekly parish prayer meeting attracts several hundred each week and a recent seven-week "Life in the Spirit" seminar had over 400 registered.

IN AN interview following the opening service, Father DePrizio, who is the author of three books and works full-time in the Charismatic Renewal, emphasized the need for a spirit of joy.

"Humor is very necessary in the Charismatic Renewal where people, because of the power of the Spirit, come more deeply into the reality of our Lord and begin to live the life in the Spirit. They can become, perhaps sometimes, self-righteous or judgemental.

"We need a sense of humor to balance it off and to keep ourselves where the Lord wants us to be: open to our brothers and sisters and not comparing ourselves or feeling that we are better than others. I think it's a sense of humor that alleviates the solemn-serious-I'm so spiritual-person that puts others down.

"A sense of humor can help us keep from becoming so spiritual and mystical that we are no longer any earthly good."

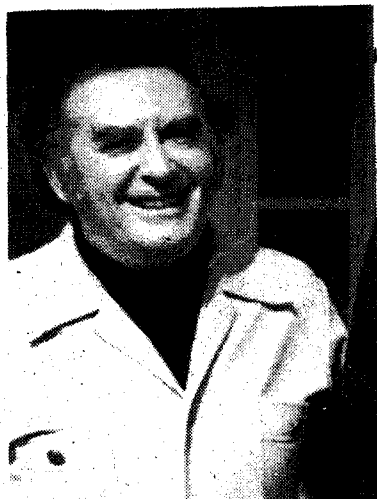
Discussing different attitudes towards the Renewal, Father DePrizio noted that some people are afraid of excess, afraid that people will get out of control or over-emotional.

"What we need in the Charismatic Renewal in the Catholic Church is more good teaching and direction.

"Bishops or pastors should not be afraid that the Renewal will get out of hand or go off into strange detours. They should encourage their priests to become involved and give the direction and teachings they can give because of their theological background.

Some excesses and aberrations have crept into the Renewal because we have not had good teachings right from the beginning.

"In the very beginning, people were crying out to the priests to help them and to



Fr. George De Prizio

teach them but there were very few involved at that time. So the people went off to get their teachings from others. Some of it was good and some of it was Fundamentalism. Now we are straightening out more as priests become more involved.

"For instance, last June there was a retreat for priests and there were over 1,000 priests participating. Many were pastors or associates. It was a tremendous breakthrough because it means these priests will be in a position to give some direction to the renewal in their par-

ticular parish or diocese.

"Most bishops have appointed liaison men, as we have fortunately in this Archdiocese, so there is an on-going dialogue and communication."

The Charismatic Renewal is a part of many parishes today and Father DePrizio sees this as a valuable asset.

"The Renewal should be integrated into the parish life. It should help the general renewal of the entire parish. I don't feel everyone is called to Charismatic Renewal but I do believe everyone is called to renewal and that can be brought about only by the power of the Holy Spirit.

"Those who have already entered into the Renewal can be a great force in the parish of service and love and help. If the pastors will draw, with an open heart and mind, upon these people they can be a great asset. Not in the sense that they are an elite group, however, because that's exactly what we don't want to create."

Discussing parish prayer groups, Father DePrizio isn't surprised at the variety of people who participate.

"You find a good number of older people at parish prayer meetings, many of whom label

themselves conservative.

That's not surprising, though, because there's nothing extraordinary about the Renewal in the sense that it's novel or way-out. The Church started this way. We are the Church of the Spirit. We're simply recovering what we had put aside, almost what we had lost. But the early Church began with the power of the Holy Spirit.

"Generally, there's a fairly good distribution of age groups in our prayer meetings.

"The old find new hope and life. The young find a direction for their lives, and the middle age group, which is often faced with family problems and family relationships, come into a fuller

life.

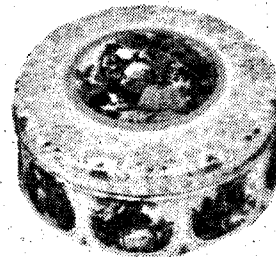
"Within the parish and within the Church we also see a return of the healing ministry. We had almost lost that. I know of priests who are conducting healing services in their churches and they are crowded. We are beginning to realize Jesus as the healing Lord again.

"There's also a return of the prophetic ministry. This is new, even startling to some and yet our Liturgy refers to the people as a royal people, a priestly people, a prophetic people. Where is the prophetic voice? Well, it's coming now through the Renewal.

"We must not be afraid of the Renewal but try to understand it," Fr. DePrizio concluded.

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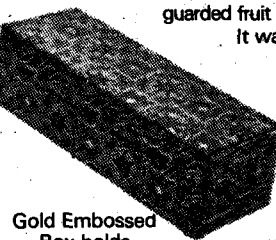
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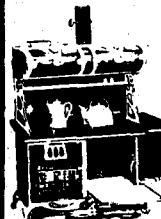
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Christmas happens inside prisons too!



By ARACELI CANTERO
Voice Spanish Editor

BELLE GLADE—There was a Nativity scene at the entrance of the prison. Most visitors stopped to look at it with some nostalgia before checking in to embrace their confined relatives or friends.

From the outside, one could see the inmates waiting in expectation, under the vigilant supervision of the guard on duty. Surrounded by a wire fence, he was seated at his post above the entrance gate.

Below, other guards checked the visitor's belongings and marked their right hand with an invisible seal. It was the prerequisite to gain admission into the prison grounds.

For the inmates it was a day of joy. Some had invited their families, others were talking to friends. A group was getting things ready for a Mass and a friendly fiesta in preparation for Christmas.

"There are 812 of us here and we try to organize some kind of celebration from time to time," one of the inmates, William Marquez Losada, said.

"Today is the day for the Latinos," he added. "We are a group of 68, most of us Catholics."

Marquez explained about their life in the prison: Most inmates work during the week, inside or outside the prison. Some also organize service programs, such as drug therapy or other rehabilitation programs. But the inmates need help for these projects and they look to people from the outside who may be interested in giving some of their time either in counselling or with some family enrichment program.

Father Paul Saghy visits the Florida Correctional Institution on a regular basis. He



Msgr. John McMahon greets the inmates, above left, after Mass. He and Fr. Paul Saghy, above, visited the Florida Correctional Institution in Belle Glade last Saturday.

At left and right some inmates with their families during the Christmas picnic.



acts as counsellor and chaplain for some 90 Catholic inmates there. Some come from other prisons, such as Raiford and many have long sentences to serve—from five to 30 years.

Born in Nyergesujfalu, Hungary, and ordained a priest in Camaguey, Cuba, Father Saghy is pastor of St. Philip Benizi Catholic Church in Belle Glade. Being bilingual, he can also serve the needs of the Spanish-speaking inmates: Cubans from Miami, Puerto-Ricans and Mexican-Americans.

Many of them have problems with the language, and they cannot profit from rehabilitation programs given in English.

"Only two of our guards are Latin," says Marquez.

"The days in the prison can be long and draggy, especially when they go by without the visits of relatives and friends. The problem is that the Correctional Institution is some two hours drive from Miami.

"Many relatives do not have transportation to come over," says Father Saghy. He would like to be able to offer a van or station wagon to bring the wives and children of the inmates on Saturdays and Sundays. He also welcomes the help of any apostolic movement interested in visiting the prisoners.

Maybe this is one of the reasons why the inmates love him, "That's Christ man, one of them recently said about him. "He comes with love and affection and he understands."

Father Saghy celebrates Masses for all both in English and in Spanish. He is concerned about their moral rehabilitation and realizes they need stimulus and motivation and the awareness that society still cares for them.

"What gives man his grandeur is not the physical strength," he often tells them. "Rather, it is his ability to control his character."

"No one can imprison our minds," he told them during the Mass Saturday.

"With our mind we can go back to our childhood and think of our good mother, and the time spent by the Christmas

crib..."

He asked them to think of the time spent in confinement and of the opportunities of helping each other.

"When someone is sad and discouraged, we can offer a friendly hand, we can show him that even here there is someone who understands...and this is the real spirit of Christmas, because Christ became man to show us the way of goodness."

There were poems and music after the Mass, and also food, companionship and gratitude so that the inmates experienced that Christmas is here when people care for one another.



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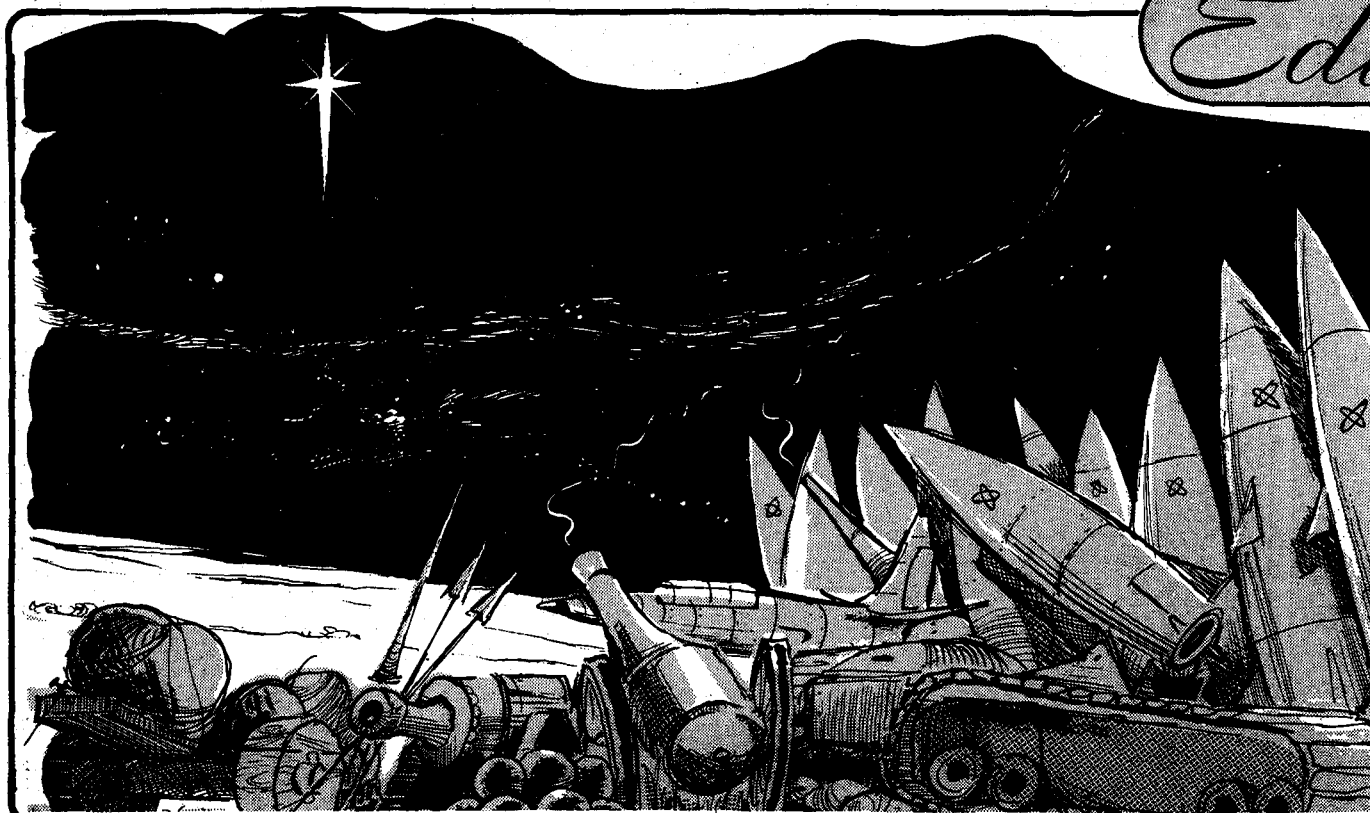
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—Pope Paul VI, World Peace Day Message.



By Fr. John Dietzen

Did Church ever teach abortion was ok?

Q. Someone said on a television show recently that the Catholic Church once taught that abortion was permissible and in fact only took a strong stand against it rather recently. Is this true? (Ill.)

A. Pro-abortionists like to resurrect this accusation regularly in an effort to find inconsistencies in the Church's

position on this important moral matter, but it is totally false.

A strong, explicit prohibition against abortion goes all the way to the Didache ("The Teachings of the Twelve Apostles"—written probably before the year 100 A.D.).

This document declares, "You shall not slay the child by abortion." Such a prohibition persists through the early Fathers and teachers in the Church and has never been contradicted or mitigated by any official Church teaching.

It is true that many writers and theologians through the centuries followed

the current—and now obsolete—biology of their times in holding that the fetus did not become human until a certain point in its development. St. Thomas Aquinas, for example, was simply following the scientific information of his day

Question box

when he suggested (700 years ago) that a male fetus wasn't fully human, because it didn't look fully human until the 40th day, and the female fetus until the 80th day.

There is no foundation, however, for stating that the Church recently came around to

absolute condemnation of abortion. Anyone interested in more details will find the charge fully examined and refuted in Prof. John Noon's excellent book, "The Morality of Abortion."

Q. The other day someone referred to Jesus as a human being, as you did in one of your recent columns. I've always understood that Jesus is one being, one person, the second person of the Blessed Trinity, that he is indeed not a human person, but a divine person. I accept fully and unconditionally the mystery of the Incarnation and all that the Church teaches about the two natures and wills.

Years ago, a Sister gave the comparison of a king who fought with his soldiers himself in the uniform of a private. He was a real private without in any way renouncing his royalty. Briefly, he was a soldier like the rank and file, at the same time being the king. That seems an apt comparison, does it to you? (La.)

A. Only up to a point. That comparison has far too many similarities to an ancient heresy called Docetism, which cropped up often in the early centuries of the Church. Named from the Greek word "dokesis" (meaning an appearance, or something imagined) Docetists asserted that Jesus was not really human. He seemed to be a man, through some sort of illusion, but he really was not.

Thus, the king in your comparison was not really a private; he only appeared to be. It seems to imply, therefore, that when God came to earth he was not really a human being, not really a man; he only appeared to be. And that is absolutely not what we believe about Jesus.

The popularity of that kind of comparison, and the discomfort many Catholics and other Christians still

demonstrate when someone insists that Jesus was and is completely, perfectly human, seem to indicate that the Docetists' concern remains quite alive in the Church; isn't it totally beneath God's dignity—almost blasphemous—to believe that God, without ceasing to be God, literally became a human being?

The answer of our Catholic Faith is a loud and clear no. In some mystery of his providence, God found it fitting to his plan of creation and salvation that the second person of the Trinity became a member of the human race.

This is precisely what the Church means when it says Jesus has a divine and human nature; he is perfectly God, and perfectly man.

UN postpones 'tolerance' vote

UNITED NATIONS, N.Y.—(NC)—The United Nations General Assembly has postponed for another year action on a proposed Declaration on the Elimination of All Forms of Religious Intolerance.

The social, humanitarian and cultural committee of the assembly acted on a resolution which merely called on the UN Commission on Human Rights in Geneva to speed up its work on the declaration.

Australia noted that this was the third year in a row the assembly had to delay action on the proposal for lack of agreement among the Geneva drafters of the declaration.

Mrs. Jean Picker of the United States said her delegation regretted that time did not allow for a more substantive debate on religious intolerance.

Poland's Reds can't kill faith

By JOSEPH BREIG

The tenacity of religious believers in the Soviet Union and in Eastern Europe will make a great chapter in human history when at last the facts are written.

A case in point is the city of Nowa Huta, near Cracow in Poland.

Nowa Huta is a creation of the communists who, with the backing of the armed forces of Russia, rule Poland.

They started the town about 30 years ago to house the men who work in the Lenin steel plant, and their families.

At that time, the iron curtain had descended around Eastern Europe, but not the information curtain—not completely. News about what was going on in Poland was still much more available than it has been in recent years.

I remember editing and headlining news-article after news-article, describing the repeated demands of the people that a church be built in which they might worship.

The communist bosses kept saying no. And when the people tried to put up some kind of church structure, the

communists kept ordering it torn down.

For 25 years or more, therefore, the town of Nowa Huta had no church, despite the fact that the demands of the people sometimes rose to the proportions of rioting against the communist police.

Today, Nowa Huta has 120,000 inhabitants. It was created by the communists to be "Poland's model communist city." But now Nowa Huta has a church, and is the largest Catholic parish in Europe.

This news comes to us in a dispatch written by Helmut Holzappel, a German newsman, who visited Nowa Huta and wrote about his findings in a publication called "Digest of the East."

Correspondent Holzappel found that nearly 60 per cent of Nowa Huta's people attend Mass each Sunday. Nearly 83 per cent, he added, visit the confessional regularly. And three-quarters of Nowa Huta's young people practice their Catholic religion.

Construction of Nowa Huta's church began in the early '70s. The building is still not complete. Masses are

celebrated in the crypt. A second church is under construction.

All this came about because, in 1966, an uprising of Polish workers threatened to overthrow the communist rulers. But also involved was the danger of Soviet troops causing a bloodbath.

To prevent that, Warsaw's Cardinal Stephen Wyszynski agreed to help the communists bring about an end to the uprising—but one of the conditions he insisted upon was that the people of Nowa Huta be allowed to have a church.

Naturally, the communists, being communists, went back on their word, but finally, under pressure, permitted construction of a church to begin.

This doesn't mean that things are much better in Poland. Things won't be as long as the communists are in power. But it does show us that the communists have failed to break Poland's spirit or to destroy the Christian faith of the Polish people. It is a faith that endures all things, and survives, because it is God's gift.



By Msgr. James J. Walsh

Christ in crib is the visible God

Two years before his death, St. Francis of Assisi thought of a way to turn a brighter light on the meaning of Christmas. He told his friend John of Greccio: "I want to recall the memory of the Child born at Christmas...I want to see him with my own eyes lying on his bed of straw between the donkey and the ox."

So they put together the first Christmas crib. The news of it quickly spread to the neighboring towns, and people came to gaze at the Infant in the strawlined manger. They stood silently meditating on the wondrous scene of Bethlehem, as if a secret door had been opened. It turned out to be a renewal of Christmas in so simple and eloquent a way that many understood a little more clearly something of God's infinite love for us.

It was another example of the truth that we can learn more about God by looking at Christ than in any other way.

The preface of the first Mass at Christmas tells us: "In him we see our God made visible and so are caught up in the love of the God we cannot see."

WE HAVE to sympathize with the people of the Old Testament times. No wonder they complained...God seemed so far away. His very greatness placed a barrier between his throne and the miseries of earth. Even when he spoke through the prophets and revealed the truths for which the minds of men were starving, he remained the hidden God. He spoke in a voice that could not be heard. How could any man gain

intimate knowledge of so remote a God.

No one can say that today. Christ in every aspect of his life, from the crib to the cross, is "our God made visible." Like the ancient people, we have to learn things far beyond our resources, things that only God can teach us. However, with Jesus as teacher, our senses, hearts and imagination share the burden of learning with the mind. We now can see him in scenes familiar to us in our daily life; we can hear him in understandable words, we can remember him in images which strike a responsive chord in us.

"In him we see our God made visible."

In the Constitution on Divine Revelation in Vatican II we read: "He sent his Son, the eternal Word who enlightens all men, to dwell among men and make known to them the innermost things of God. Jesus Christ, the Word made flesh, sent as a man to men, speaks the words of God, and brings to perfection the saving work that the Father gave him to do.

"**TO SEE** him is to see the Father also. By his whole presence and self revelation, by words and actions, by signs and miracles, especially by his death and glorious resurrection from the dead, and finally by sending the Spirit of truth, he completes revelation and brings it to perfection, sealing by divine testimony its message that God is with us to free us from the darkness of sin and death, and to raise us up to eternal life."

Seeing Christ is the greatest possible aid to believing what we cannot see. The invisible covers a limitless range beyond our vision. Only God can

put it in focus. He does so through Christ. What he was to preach as a man, he lived first as a child. St. Gregory said that "Christ began to teach us at his birth without uttering a word."

Even in Bethlehem he taught strange truths that confounded human wisdom. Housed in a stable owned by another, born of a mother identified with the poor, he reveals God's standard of values on many things. The rich, as supposed in those days and very often today, are not necessarily blessed by God in their wealth, nor are the poor cursed.

GOD DEMANDS some hard things of us at times, things which go against the grain of nature. He demands, for instance, that we be humble, poor in spirit, forgiving towards those who hurt us, even that we love our enemies. He insists we do violence to our unruly nature in the practice of self denial.

If Christ had not gone before us as exemplar, none of this would be possible. Now even the weakest among us with the grace of God can rise above himself and remain in control. God asks of us nothing that Jesus has not already experienced. He has taught us how to live and where to get the strength for living. Acting in our human nature, he brings God close to us and lifts us close to God.

We need again and again to gaze at the Infant and to remember in seeing him we see God. Then we will be "caught up in the love of the God we cannot see."

The 2nd danger in General Absolution



By Dale Francis

Last week I discussed what I see as the greatest danger posed by a frequent and easy use of general absolution. That is the danger this practice poses to individual confession, which the Church insists is "the only ordinary way for the faithful to reconcile themselves with God and the Church."

Given the alternative between general absolution and individual confession, it is human nature that will lead penitents to accept the method that is easiest. Nor can it be expected that the admonition that all who receive general absolution must then present themselves for individual confession will be greatly observed. We are dealing with human beings and if we do not understand human nature then we are doomed to making mistakes.

ON A MATTER of much less importance, we had an example of the way human nature works not so many years ago. It is quite possible you have forgotten but when the U.S. Bishops

lifted the obligation for abstinence from meat on Fridays they stated it conditionally. They said they hoped most Catholics would continue the penitential practice of abstaining from meat on Fridays. However, those who did not choose to do so could substitute some other penitential act or good work for the abstinence from meat.

As you know, Catholics almost universally accepted the privilege of not abstaining from meat. But I do not believe it necessary to document the fact they have not consciously substituted another form of penitential act. Nor, if you understand human nature, would you have expected them to do so. The privilege is easily accepted, the conditions of the privilege are easily forgotten.

Since human nature is human nature, the same thing will certainly be true in relation to general absolution. The privilege will be accepted, the conditions will be forgotten. This will not be done out of any

malice, any will to disobey, but simply because this is the way human nature is.

BUT THERE is something else that I believe should be a matter of concern. It is that general absolution will tend to give to the Rite of Reconciliation an aura of magic that is not proper to the Sacrament.

There were those who participated in the Day of Reconciliation liturgy in Memphis who were involved in second marriages after divorce. How many we do not know but we know there were some, for the NC News Service story quoted comments by some. It is quite probable that a large proportion of those who participated were in this situation. They received general absolution, then received the Eucharist.

BUT ABSOLUTION, whether in individual confession or through general absolution, does not absolve sins through some kind of magic. The Sacrament is received only when there is the proper disposition to receive it. This

includes not only contrition but the intention to end whatever has created the estrangement.

Those who planned the Memphis liturgy said those in second invalid marriages were given absolution and were permitted to receive the Eucharist as an "encouragement and inducement" to use new means to normalize their situation in many cases.

That is a worthy intention and we may hope it will have that effect. But while there are new insights and easier procedures for annulment where marriages did not really exist because of some impediment, the sad truth is that many are in second marriage situations that cannot be normalized.

As the Bishops' pastoral on moral values stated, a Sacramental marriage cannot be dissolved. The theological speculation that a Sacramental marriage can "die" while both partners still live and the partners become free to marry again is based on a false

theology—as the pastoral letter said.

THEREFORE, to offer the illusion of absolution to those who are in situations where absolution is impossible is to delude them, to suggest to them that general absolution is something magical that removes impediments that cannot be removed.

This finally can lead only to disillusionment and, because they were given false expectations, only move people further from the Church.

I anticipate some will say what I've written is legalistic. But the laws of the Church do not exist in themselves, they exist because they conform to the teaching of Christ and the force they have derives from this truth.



By Fr. Richard McBrien

Can a college still be Catholic?

Two months ago David O'Brien, a historian at Holy Cross College, Worcester, and principal consultant to the U.S. Bishops' Ad Hoc Committee for the Bicentennial, did a piece for *Commonweal* magazine on the "crisis in Jesuit education."

He recommends that Jesuit institutions higher learning, at least as we know them, should pass out of existence. In their place should emerge academic communities committed to social justice and the principle of shared administrative responsibility.

THE ARTICLE would have only limited appeal (namely, to students, faculty, and alumni of Jesuit colleges and universities) if it did not also mix the issue of Jesuit identity with the larger question of Catholic identity.

For indeed the essay's less explicit thesis is that Catholic colleges and universities, Jesuit or not, have no future.

Professor O'Brien cites, without clear personal endorsement, the views of some of his colleagues that their college should "simply recapitulate the histories of other, formerly Protestant, schools which gradually deemphasized their religious orientation while growing into vigorous undergraduate institutions."

Such a program, O'Brien concludes, "would require the subordination of the college's denominational and Jesuit character."

"**OF COURSE**" he concedes, "it would allow an unobtrusive religious presence in the Chaplain's Office and the Religious Studies Department" (emphasis mine). In the next paragraph he refers to both as "window-dressing."

The net effect of this de-Catholicizing process would be the remaking of Holy Cross College (and presumably any other comparable school) into a "Catholic Amherst," a first-rate institution attractive to the best of students and faculty.

The proposal, and the critique upon which it is based, rests on certain implied assumptions. What are they, and can they be supported?

FIRST, it is assumed that the Catholic identity of an institution is linked inextricably with the sponsorship of a given religious congregation. Thus, if Holy Cross is de-Jesuitized, it must at the same time be shorn of its Catholic character as well.

The assumption is incorrect on its face.

Secondly, it is assumed that the commitment to social justice is so distinctively Christian (not to say Catholic) that the honoring of such a commitment is sufficient to preserve a school's Christian (or Catholic) character.

The assumption is theologically insupportable. Christians are not alone in the quest for justice. If they are not, then the quest for justice is an inadequate basis for religious distinctiveness.

What distinguishes a Christian community or enterprise from communities and enterprises that are not Christian is the former's explicit acknowledgement of the Lordship of Jesus Christ.

For the Christian, the commitment to justice is radically qualified, and indeed intensified, by the confession of faith in Christ, but the commitment to justice does not depend solely upon Christian faith.

The Kingdom of God, in other words, is a broader, more encompassing religious symbol

than even the Lordship of Jesus, for Jesus' mission and ministry make sense precisely in terms of his own higher commitment to his Father's Kingdom.

THIRDLY, it is assumed that religiously-affiliated colleges and universities achieve academic excellence only when, and to the extent that, they disengage from their religious origins. The correlative assumption is that academic improvement inevitably follows upon the disaffiliation process.

This assumption is neither incorrect on its face nor theologically insupportable. But it requires evidence. What evidence is there, and how clear-cut?

FOURTHLY, it is assumed that the twin commitment to social justice and to the principle of shared administrative responsibility is so radical that it must inevitably dissolve the Jesuit, not to say the Catholic, character of any institution of higher learning.

This assumption not only requires evidence, but is itself put into question by contrary evidence, i.e., by the existence of Catholic colleges and universities which operate in accordance with such commitments, albeit this side of perfection.

I have not been suggesting in this column that Jesuits and other Catholic religious orders have no need to reexamine their present commitments to higher education or that the Catholic Church need not ask itself the kind of hard questions Professor O'Brien poses in his article.

But in launching this sort of critique of Catholic higher education, we have to be aware of our own often hidden assumptions and be prepared to subject them to theological, historical, and empirical examination.

By Fr. John Reedy, CSC



Real concerns of people not ecclesiastic

There's one reality which has given me more trouble than any other in my years of trying to offer some useful service through religious journalism.

It's simply a fact, a reality, that a great many people, people who are sincerely religious in the way they live, have little interest in the affairs of organized religion.

This isn't a contradiction.

THESE PEOPLE have a profound belief in God's existence; they recognize his significance in their lives. They are interested in the way their religious belief contributes dignity and meaning to their lives; they are concerned about what their religion says to them about failure and guilt, about the way their lives are linked to others, about their religion's interpretation of suffering and death.

But they have no particular interest in the way

religious organizations are run, in the debates about church policy and fine points of doctrine, in the struggles for control of decision-making machinery.

They have only a very casual interest in the ecclesiastical personalities who rise to prominence only to be replaced by others a few years later.

THERE'S NO commandment which says that good religious people have to become cogs in the ecclesiastical machinery, just as there's nothing in our constitution which requires a good citizen to be come a political groupie.

But there is a practical problem. It's hard for those of us who are professional church people to offer useful service to these Catholics. Part of the difficulty comes from the fact that our channels of communication are linked to religious organizations—things like membership in special in-

terest groups, being on a mailing list, being a subscriber to some religious publication and the like.

Another problem lies in identifying the needs of such people, the services and information which would be useful to them. For the most part, they are not people who write letters to publications, who make speeches that are reported by NC News.

AS A PRIEST, I have been able to be of help to people like this on a personal level, in moments of joy and sorrow, when they are struggling to work through some problem of their lives.

But this personal service is far from the sort of thing I do in most of my writing and publishing.

These people have their own personal opinions, but most of them are not terribly concerned about whether women will be ordained, or whether priests will be allowed to marry, or whether the method of selecting

bishops will be changed.

They can suffer confusion and disorientation when fixed symbols of religion are changed suddenly without adequate preparation and explanation. A change like that affecting the obligation of Friday abstinence probably had more symbolic impact on them than was justified by the legal reality.

LOCAL PARISH personnel spend their lives serving the needs of these people, but as the church organization broadens out to the diocesan and national level, it has greater difficulty in retaining its awareness of them. At these levels, the church tends to use a different language; it becomes preoccupied with organizational and policy matters.

This, I suspect, is one of the reasons for much of the religious turmoil of recent years. Prior to the council, the church was personified,

for most of these people, in the strengths and weaknesses, the services of the people who ministered in their local parishes.

When religion became national news, and awareness of the church began to include what was reported in *Time* and in the daily papers, the language, the personalities and the issues were no longer part of their own religious experience. Changes like this are difficult to absorb in that part of our lives where faith is centered.

I don't know what religious journalists—much less what bishops—can do to provide better service for these Catholics who make up the majority of the church.

But I'm convinced that, at least, we have to recognize the reality of their situation; we have to realize that much of our communication and service is terribly deficient because it does not speak to the concerns of these people.

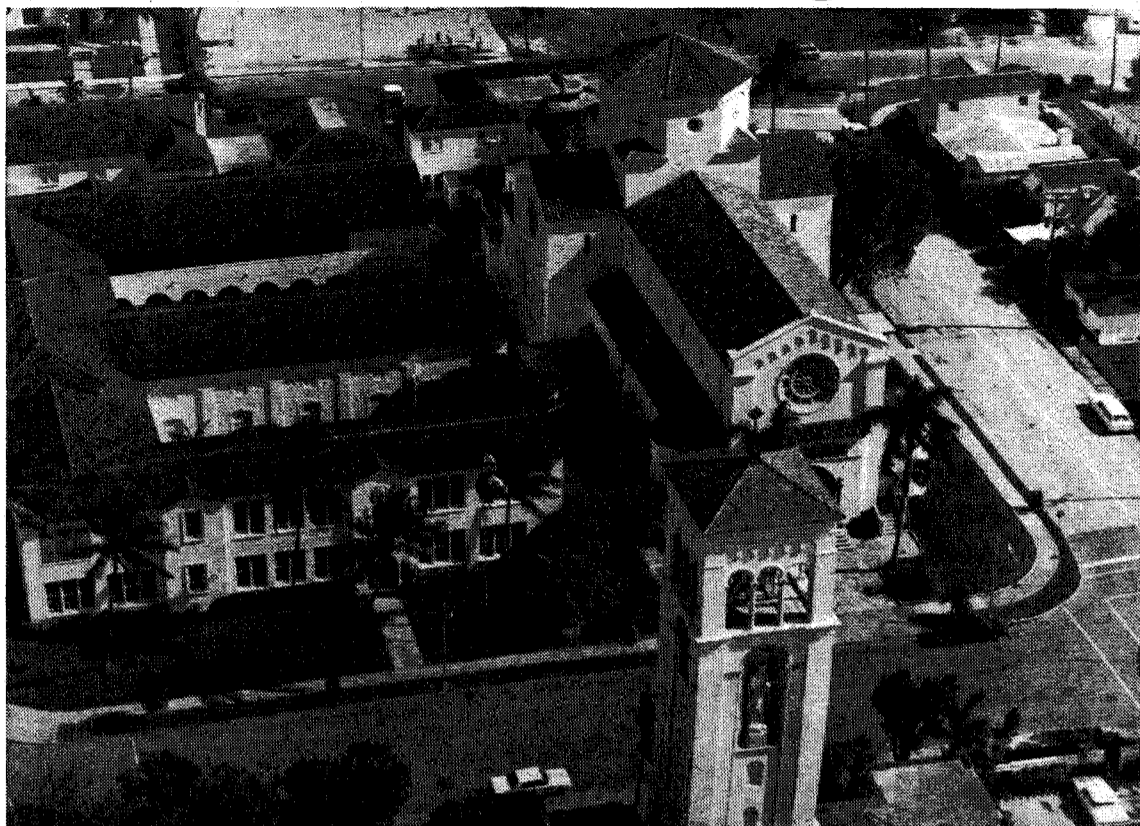
St. Patrick's celebrates golden jubilee

The golden jubilee of St. Patrick parish, Miami Beach, will be observed during noon Mass on Sunday, Dec. 26 when Archbishop Coleman F. Carroll will be the principal celebrant.

Concelebrating with Archbishop Carroll will be Father Joseph Cronin, pastor, and former assistant pastors who have served in the parish since it was established in 1926.

Founded by Bishop Patrick Barry, fifth bishop of St. Augustine, St. Patrick parish is one of the oldest Catholic parishes in Dade County. Msgr. William Barry, P.A. founding pastor, offered the first parish Mass on May 13, 1926, in a theater located at Alto Rd. and 41st, now known as Arthur Godfrey Rd. Less than one month later plans for Masses and a school were being made by Msgr. Barry in a nearby polo stables provided by Miami Beach pioneer developer, Carl Fisher.

Adrian Dominican Sisters arrived from Adrian, Mich. to staff the school and a short time later the 1926 hurricane ravaged the Greater Miami area. In one of the most disastrous storms ever experienced on the Atlantic coast,



Aerial View of St. Patrick Parish, Miami Beach

Miami Beach was isolated from the mainland and the temporary parish buildings were damaged.

At the home of former Sen.

John J. Coyle a small group of Catholic laymen met with Msgr. Barry and selected a site of 12 lots between 39th and 40th street for a permanent

parish plant. St. Patrick Church was built and dedicated

on Feb. 3, 1929. The same year Carl Fisher proposed a gift of a set of chimes for the Church and Msgr. Barry supervised the construction of a carillon-tower to perpetuate the memory of his generous non-Catholic benefactor.

Meanwhile work progressed on a permanent school to replace temporary portables. Eventually the parish boasted both elementary and high school divisions. In 1972 due to a small enrollment the high school was closed.

Today the parish plant consists of church, rectory, cafeteria, school, youth center, gymnasium and parish club rooms.

Two additional churches to serve Catholics on Miami Beach were originally missions of St. Patrick Church. The Church of St. Francis de Sales located at Sixth St. and Lenox Ave., was built in 1941 and St. Joseph Church at 86th St. and Byron Ave., were completed one year later.

During the past two years the church exteriors and interiors have been refurbished.

Help sought for migrants who face harsh winter

Msgr. John McMahon, director of the Archdiocese Rural Life Bureau, has sent a letter to the State Department of Community Affairs, urging that a task force and plans be implemented to coordinate services to farm workers in the event of a crisis such as a harsh winter season.

In the letter to Mrs. Lois Hill, head of the Migrant Labor Program, Msgr. McMahon noted that a group of government and private agencies had met with him last December to consider planning for farm-

Funeral for priest's mother

Funeral services were held in Ireland for Mrs. Julia O'Byrne, whose son is a priest of the Archdiocese of Miami.

Father David O'Byrne, assistant pastor, Nativity Church, Hollywood, was the celebrant of Mass for his mother who died at the age of 74 on Dec. 1. The Mass was offered in the parish church at Kilgobinet, Dungarvin, County Waterford.

Mrs. O'Byrne is also survived by her husband, Roger and six other children including two daughters who are Franciscan Missionaries of the Divine Motherhood. Sister Simon Peter is stationed in Rhodesia and Sister Tarsus serves in London. Her four sons, Patrick, Thomas, John and Roger, reside in Ireland.

worker emergencies and added:

"I urge your office to reactivate the South Dade Task Force Operation Freeze for re-evaluation of last year's contingency plan on behalf of farm workers in times of crisis such as a freeze and to form such a task force in other areas of the state."

He noted that numerous weather reports including a long range report in The Miami Herald recently stated, "This will be a colder than average winter not only in Florida but throughout the South and much of the east coast."

"If this weather prediction turns out to be true in Florida, it could result in severe hardships for farm workers. In anticipation of just such events, last year on December 15, a loosely knit task force entitled Operation Freeze was organized among various state, country and private agencies as well as concerned citizens through my initiative to formulate a plan of action in the event of a farm worker crisis such as a freeze."

He pointed out that Fred Staff of the Migrant Labor Program attended a Jan. 5, 1976 meeting of the Task Force in Dade and praised its members and stated that such a task force could serve as a model throughout the state.

"To my knowledge," Msgr. McMahon wrote, "such a follow-up has not taken place and would seem to more ap-

propriately fall under your jurisdiction than under the Rural Life Bureau of the Archdiocese of Miami.

In times of freeze, drought or other conditions causing poor or late crops, migrants returning from picking season up north find themselves in South Florida, which many consider their home, without work or with only occasional work, unable to pay for housing or food. In such times coordination of relief programs under various agencies helps get the services to the eligible people on a massive basis without individuals having to run around all over the country to sign up for different benefits and consequently missing out on many of them.

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Residents at the Catholic Home for Children, Perrine, had a special guest this week when Coadjutor Archbishop Edward A. McCarthy visited the home and celebrated Mass for the youngsters and staff. He also talked with the boys and girls (left) and even speculated with one little girl as to what was in one of her gifts. Below right, children from the home were entertained at a holiday party sponsored by the auxiliary of the Catholic Service Bureau.



Abp. Carroll to celebrate Christmas Midnight Mass

Midnight Mass will be celebrated today (Friday) by Archbishop Coleman F. Carroll in St. Mary Cathedral to mark the beginning of the Christmas season in the Archdiocese of Miami.

On Christmas Day at 9 a.m. Coadjutor Archbishop Edward A. McCarthy will celebrate Mass at the Dade County Jail for inmates. Midnight Masses will be celebrated tonight in churches and chapels throughout South Florida in observance of the Feast of the Nativity.

Priests stationed at the Cathedral will be concelebrants of the Mass with Archbishop Carroll. Msgr. John J. Donnelly, Cathedral rector, will preach the homily and serve as master of ceremonies.

Federal Judge C. Clyde Atkins, K.S.G. and Miami attorney, Joseph M. Fitzgerald K.S.G. will be honor guards.

A special program of Christmas music will begin at 11:30 p.m. at the Cathedral under the direction of Robert Fulton, organist. St. Mary's Cathedral Choir and soloists will sing during the musical prelude and during the Mass.

MUSICAL PRELUDE

Carol Arrangements for organ...Various Composers. While By My Sheep I watched at Night...Traditional Carol.

Every Valley Shall Be Exalted (from "Messiah")...G.F. Handel.

Cantata "Jesu, Priceless

Treasure"...D. Buxtehude.

He Shall Feed His Flock (from "Messiah")...G.F. Handel.

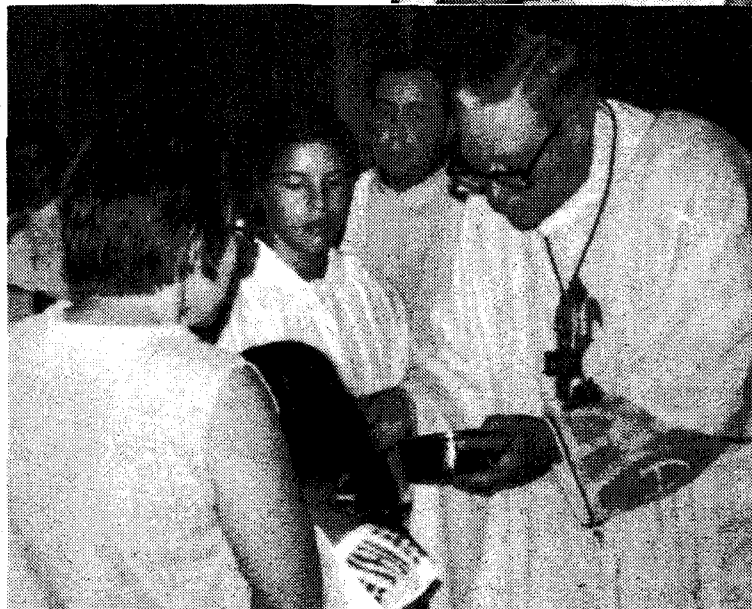
Resonet in Laudibus...Traditional Carol.

MASS MUSIC

Entrance Hymn: O Come All Ye Faithful...Traditional.

Kyrie and Gloria: (from "Coronation Mass")...Mozart.

Gospel Acclamation:...J.S. Bach.



Serving Communion at Our Lady of Guadalupe Church, Immokalee, is Archbishop Edward A. McCarthy at a Mass in honor of Our Lady of Guadalupe, patroness of the Americas and of Mexican-Americans. Earlier that day Father Jeremiah Singleton, pastor, and Father Pedro Jove, went around to the homes of the people, mostly farmworkers, and led the families gathered there in rosary recitation and catechesis about Our Lady who appeared as an Indian for the first time four centuries ago in Mexico, leading to many conversions.

UFO—Not Christmas Star

MANAPIARE, Venezuela—(NC)—It wasn't the star of Bethlehem reposing brightly on top of Tepuy Hill before hundreds of astonished Guahibo Indians here. But authorities were at a loss for any other explanation.

described the unidentified flying object as a saucer-shaped ship about two feet in diameter, blinking successively in white, red and blue lights so powerful that they gave a daylight brilliance to the whole hill.

Salesian Father Jesus Gonzalez said in his 19 years in the area as a missionary he had never seen a similar object. He and other witnesses

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Pope raps abortion, arms race in message

Continued from Page 3
to which the concept of human existence must always have reference: human life is sacred from the first moment of its conception and until the last instant of its natural survival in time," Pope Paul said. This means, he continued, "that life must be exempt from any arbitrary power to suppress it; it must not be touched; it is worthy of all respect, all care, all dutiful sacrifice."

"If we wish progressive social order to be based upon intangible principles, let us not offend against in the heart of its essential system: respect for human life," the Pope said. "Even under this aspect peace and life are closely bound together at the basis of order and civilization."

Reviewing the "hundred forms in which offenses against life seem to be becoming normal behavior," the Pope cited "individual crime...organized to become collective; to ensure the silence and complicity of whole groups of citizens; to make private vendetta a vile collective duty, terrorism a phenomenon of legitimate political or social affirmation, police torture an effective means of public power no longer directed towards restoring order but towards imposing ignorable repression."

"It is impossible for peace

Santa, 'not heart of Christmas'

VATICAN CITY—(NC)—Santa Claus and Christmas trees are nice, but they are not at the heart of Christmas, Pope Paul VI said at a general audience here.

The real meaning of Christmas, the Pope declared, is found only at the "enchanted scene of the manger."

"Everyone at the crib should feel personally invited by Jesus to a meeting with him," the Pope continued. "Each onlooker feels as if he is invited to make a comparison between Christ and himself."

"The Christmas tree is a nice thing, but what does it really have to do with Christmas?" asked the Pope. "Santa Claus, that old man with a make-believe beard—he, too, is pleasant and enjoyable, but what does he really have to do with the feast?"

Present at the manger scene is "all of history—and even our present history, so rebellious, unfeeling, secularized, profane and atheistic," the Pope said.

He told his listeners that a moment's meditation at the Christmas crib "places us at the focal point of universal history."

"The pastoral scene of the manger acquires a cosmic meaning...Oh, what greatness there is in Christ's littleness!" exclaimed the Pope.

to flourish where the safety of life is compromised in this way," Pope Paul stated. "Where violence rages, true peace ends," he continued. "But where human rights are

truly professed and publicly recognized and defended, peace becomes the joyful and operative atmosphere of life in society."

"The texts of international

commitment for the protection of human rights, for the defense of children and for the safeguarding of fundamental human freedoms are proofs of our civil progress," the Pope

stated. "This reality is full and glorious if these declarations are transfused into consciences and moral conduct; it is mocked and violated if they remain a dead letter."

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Where the first Christmas took place

By MSGR. R. JOSEPH JAMES

"But you, Bethlehem (Ephrathah), the least of the clans of Judah, out of you will be born for me the one who is to rule over Israel."

Christian tradition applies Micha's prophecy (Micah 5:2) to Jesus, the infant and the Messiah.

Bethlehem is six miles south of Jerusalem. Rachel is buried there. David the King was born there about 1085 B.C. He increased the town's fame by making it his capitol.

While the cycles of history and its armies were not always kind to Bethlehem, nature was. The town clings to the edge of a gaunt ridge,

'Armies of soldiers and Religious groups have fought over it, the site and the spirits of countless men and women have been touched by it'

3,000 ft. above the Mediterranean Sea to the west, more than 4,000 ft. above the lifeless but magnetic waters of the Dead Sea to the east.

Surrounding fields recall the love story of Ruth and Boaz. The town overlooks the road used by the Hebrew Patriarchs and by modern pilgrims. Ancient harvesting methods still call for an October shaking of the 1,200 yr. old olive trees. Shepherds still lead sheep unhurriedly up and down the valley.

"So Joseph set out from the town of Nazareth in Galilee and traveled up to Judea, to the town of David called Bethlehem, since he was of David's House and line, in order to be registered, together with Mary, who was with child.

"While they were there the time came for her to have her child, and she gave birth to a son, her first-born.

"She wrapped him in swaddling clothes, and laid him in a manger because there was no room for them

at the inn."

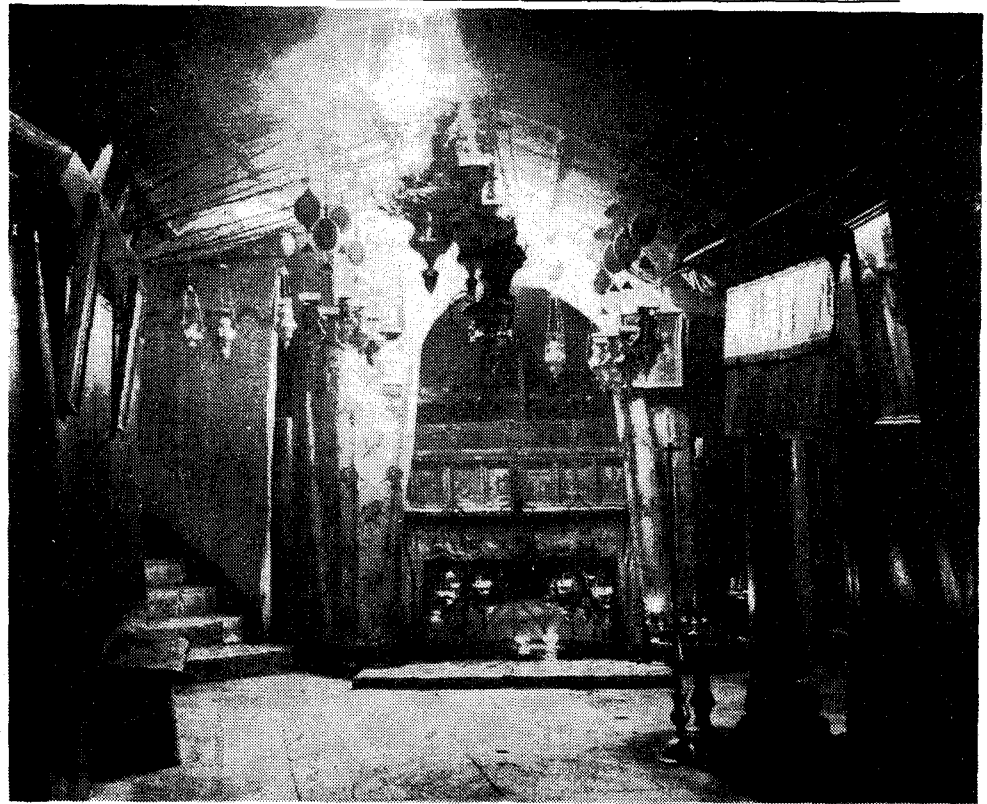
The humility and power of Luke's account of the birth of Jesus have drawn pilgrims to the site ever since. Armies of soldiers and religious groups have fought over it; the spirits of countless men and women have been touched by it.

Helena, the mother of Constantine, built a church there in 326 A.D. Pilgrims had marked the spot from the beginning. Justin the Martyr gave witness to its authenticity in the middle of the second century. The pagan Emperor Hadrian unwittingly marked it with a shrine to Adonis even as he tried to obliterate its memory.

Remnants of the Constantinian church are visible yet in the Basilica built by Emperor Justinian around the year 540. Crusaders, kings and queens of the Catholic world further beautified the shrine in the course of the centuries. But the present church is essentially a sixth century restoration of the original.

The Church of the Nativity houses a united nations of Christian expression of worship, peopled by Roman Catholics, Orthodox, Copts, Armenians and Syrians. Reflecting the world's reluctance to accept fully the spirit of the "Prince of Peace," they cautiously live together under the Treaty of Berlin more than the Book of the Gospels.

In Bethlehem, Christmas is actually celebrated three times. By the Roman Catholics and other Western Christians on Dec. 24-25. (St. Jerome, who authored the Latin Vulgate Bible nearby the nativity shrine, brought this date from Rome in the Fourth century.) By the Orthodox Church 12 days later, in accordance with the non-Gregorian calendar. And by the Armenians on Jan. 17-18, as they combine their calendar's celebration of Christmas and Epiphany.



At center is the traditional location of birth place of Christ; at right is manger location.

Pilgrims process toward the church, crowd their way down the stairs to the grotto below the cross design of the basilica above.

An altar marks the traditional spot where Jesus was born, proclaimed by a silver star. Another altar honors the traditional place of the manger.

And you are standing—as Stewart Perowne says—"in the very first Christian nursery."

The tradition of the Christmas crib is traced to a visit to Bethlehem by St. Francis of Assisi. Touched by his pilgrimage to the holy place of Jesus' birth, he re-created the manger scene in a cave in Greccio,

Italy, in 1223. Listeners to his Christmas sermon reported being so moved with his fervor that the image of the infant seemed to come alive.

The celebration of Christmas since has never been the same, influenced by the devotion of Francis, a true spiritual descendant of the "Prince of Peace."

Bethlehem-Ephrathah's meaning of "fruitfulness" reaches out to us in our 1976 celebration of the birth of Jesus from a place far away, yet so close.

(Monsignor James is editor of Community, news page of the Diocese of St. Augustine, and recently visited Bethlehem.)

'Tears came... realized I couldn't preach'

By DEACON STEVE LANDREGAN

There were about 40 people crowded in the small chapel as we entered to celebrate Midnight Mass. The three priests and I had difficulty in reaching the raised sanctuary the room was so full.

Many times before I had been present for Christmas Midnight Mass, more times than I could number I had heard the beautiful Christmas hymns sung, but this experience was different. It was the most memorable Christmas Midnight Mass of my life...and it was celebrated on a morning in June.

The chapel was the simple and lovely one dedicated to St. Joseph that is part of the same cave where the most ancient of Christian traditions holds that Jesus was born in Bethlehem.

CROWDED into the chapel was a group of pilgrims from Texas who a few hours earlier had disembarked from a Greek cruise ship in Haifa.

It was not my first visit to Bethlehem, it was not even my first time to assist at Mass in

this chapel, but it was the first time I had ever preached in this holy place.

It is permitted to pilgrims to celebrate Christmas Mass everyday of the year in the chapels associated with the Basilica of the Nativity in Bethlehem and we were taking advantage of that opportunity.

As I sat near the altar listening to the first readings I was overwhelmed by a feeling of both joy and sadness. Tears came to my eyes and in spite of all my efforts I could not prevent my chin from quivering.

"This is ridiculous," I kept telling myself. "You are not a highly sentimental or emotional person." But it did no good, and I suddenly realized that in my present state I could not possibly even read the Gospel, much less preach.

THEN I RECALLED four years earlier, in the same cave, only at the spot where a silver star marks the birthplace of Jesus, when a priest friend began reading Luke's description of the birth of Christ.

Suddenly he stopped halfway through the narrative, looked over at me, tears in his eyes, handed me the Bible and whispered "I can't finish it."

Then he burst into deep sobs as I finished the reading. Afterwards he was severely criticized by another priest for losing control of himself. My own thoughts were how beautiful it was to have a faith so deep that the simple reading of the Gospel in the Grotto of the Nativity would touch him so deeply.

I was suddenly brought back to the moment by the singing of the Alleluia verse. I prayed silently to Jesus to make it possible for me to witness to his love for me and my love for him in whatever way he wished, then bowed before the celebrant to ask his

blessing on my efforts. I managed to find my voice, but still felt the overwhelming sense of joy and sadness.

To this day I couldn't say what my homily was. I do know that I didn't break down and I also know that I have never had such a response to my preaching. It was one of those graced moments for all of us when the presence of God was almost overpowering.

THE SENSE of sadness left and the feeling of joy grew until the need for praise was fulfilled by the singing of "O Come All Ye Faithful," all three verses in English followed by Latin.

It seems crazy that my most profound experience of Christmas occurred in mid-June, but then, Christmas...Christ's Mass...is not a date, it's a time of remembering, the sadness of

our own sinful state and the joy of a love so great that it would become flesh and suffer death, even death on a cross for us.

In the sunlight of Manger Square after Mass a Baptist girl, the only one of our groups who was not Catholic, came up to me as we reboarded our bus.

"I've never experienced anything like that before," she said.

"Neither have I," I replied, and climbed on the bus.

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HOLY TRINITY

KNOW
YOUR
FAITH

By FATHER
JOHN J. CASTELOT

What is the central doctrine, the fundamental mystery of the Christian religion? The Incarnation of the Son of God? Certainly one could make a strong case for that. But the very mention of the Son of God suggests an even more basic truth—the Trinity—a concept most difficult for the human mind to grasp. How can there be a Father, Son, and Holy Spirit, equal and divine, without there being three Gods? If the Son is 'begotten' of the Father, did the Father exist before him? If the Father and the Son 'send' the Holy Spirit, is he not in some way subordinate to them?

The New Testament authors give no indication of concern about such problems. Later Church writers had to come to grips with the implications of the mystery, but it took them centuries to arrive at a consistent formulation which would do justice to the data of revelation and the demands of human reason. With the help of concepts borrowed from Greek philosophy, they spoke of three divine 'Persons' in one divine 'nature,' thereby safeguarding both unity and trinity, a basic terminology familiar to us since childhood. If it does nothing else, it helps us give stammering human expression to a mystery which defies such expression.

IT IS DOUBLY strange that the apostolic Church was apparently indifferent to theological speculation on this point. Steeped in the doctrine of the Old Testament, they were confirmed monotheists. For them there was one God, Yahweh, and he was uniquely one. Yet, in a few decades after the Ascension, they could state their belief in the divinity of Christ and the Spirit.

In the letter to the Philippians, probably written from Ephesus about 53 A.D., Paul quotes an even earlier liturgical hymn: "Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men...Because of this, God highly exalted him and bestowed upon him the name above every other name, so that at Jesus' name every knee must bend...and every tongue proclaim to the glory of God the Father: JESUS

CHRIST IS LORD!" (Phil 2:6-7, 9, 10a, 11) This is just one of innumerable New Testament passages in which faith in the divinity, the Lordship of Christ is clearly professed.

Linked with the Father and the Son in several places is the Holy Spirit. Perhaps the most widely known verse is in the conclusion to the Gospel according to Matthew: "...go, therefore, and make disciples of all the nations. Baptize them in the name 'of the Father, and of the Son, and of the Holy Spirit.'" (Mt. 28:19) As the note in the New American Bible points out, "the baptismal formula reflects the Church's gradual understanding of God as three Persons." (Matthew was written between 80 and 90 A.D.).

AS EARLIER formula is, perhaps, suggested by Luke's version of Peter's Pentecost sermon: "You must reform and be baptized,

each one of you, in the name of Jesus Christ, that your sins may be forgiven; then you will receive the gift of the Holy Spirit." (Acts 2:38) Notice the linking of Christ and the Holy Spirit.

In a letter to the Corinthians (about 56 A.D.), Paul writes: "There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone." (1 Cor 12:4-6)

This last passage illustrates the interests of the biblical authors. Their psychology, culture, mind-set were different from ours. As heirs of Greek culture and philosophy, we think in terms of definitions, distinctions, abstract essences. We want to know just what something is. They were primarily interested in what something or someone did.

Questions like these were of paramount importance to them: What has God done for us in our history? What has he accomplished for us in the Christ-event? What does the risen Lord do for us now in our living of the Christian life? What is the activity of the Spirit in the community and in our individual lives? They thought in terms of function rather than of essence. And that, ultimately, is why they left us no "theology" of the Incarnation or the Trinity.

THEIR IMMEDIATE concern was living a Christian life, and they told us many wonderful things about the impact of the Trinity on our actual Christian existence. Paul has much to say about the tremendous gifts imparted by the Spirit and the very positive influence of the Spirit on our lives. In his letter to the Romans, read chapter 8, verses 11, 14-16, and 26.



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A SEASON

By RUSSELL SHAW

Since the mid-1960s suicides by young people have increased 300 percent in the United States. Alcoholism and drug abuse are reaching epidemic proportions. So is divorce. Such tragic facts suggest that for many people in our society the absence of hope is a serious and growing problem.

Christmas is a remedy for hopelessness. Its essential message is hope—a hope which gives meaning to human limitations by going beyond them. To understand how this is so it is necessary to reflect on hopelessness and Christian hope.

MANY REASONS are offered for the contemporary symptoms of hopelessness. Most are valid. Certainly psychological and sociological factors contribute to despair. Such factors are often summed up by the word "alienation."

Alienation has been analyzed at great length in recent years. It can mean a variety of things and express itself in many different ways. Basically it is an experience of rootlessness, isolation and not-belonging, of purposelessness, lack of direction and the absence of meaning.

Explanations of alienation are wide-ranging. Among those often cited are the profound cultural changes and shocks experienced by western society in the 20th century. The sense of continuity with the past has weakened. Traditional values and beliefs have been called sharply into question. The sense of human community has diminished. Social structures, including the family, the basic social unit, have been eroded. Many people have the feeling that they do not know, culturally speaking,

where they come from or, philosophically speaking, where they are going: They have lost touch with their past and have no vision of their future.

SOME EXPRESS their alienation in rebellion and violence, others in escapism and despair. In either case lack of hope often lies at the heart of the problem.

A theological explanation of alienation probes its roots even more deeply. It might take form along these lines.

Over the last several centuries and at an increasing rate in this one, much of western society has been by declaring its independence of God. God is said to be either non-existent or irrelevant to human

great deal wrong, with looking for meaning of life. Many such fulfillment, themselves as success, prestige, wealth, that they are uncraving something

CHRISTIAN this closed system object of God's hope, (ord.) confidently express limitations of this fulfillment, lies total fulfillment. Such a person as it possible for human eternal happiness

At this point Christmas begins "our hope" (1 Th metaphorical sense our hope because the power of sin in which it is possible help, to achieve life with God.

Christmas, then is therefore a manner of his complicity and poverty final and lasting beyond the limit we are called to the Father, Son and can do so. For there is no messianic message of Christ

KNOW YOUR FAITH

concerns. Human beings are held to be self-sufficient—fully capable of setting and realizing their own goals. Whether there is or isn't a God, people have no need of him.

This secular humanism is widely accepted today. Its influence is subtle and pervasive. It colors the intellectual landscape of our times so deeply that it is often difficult to be aware of its influence, much less avoid it. However appealing and even liberating it may seem, its real effect is to lock human beings into a closed system and a dead-end existence.

If the meaning of human life is limited to the merely human, its meaning lies in purely human fulfillment. There is nothing wrong with such fulfillment, but there is a

'In His light we see light

By REV. PAUL F. PALMER, S.J.

"And God said, 'Let there be light.'" And the heavens were filled with lights. But even the sun in our solar system, a mere candle to the distant stars, is so bright that we would be blinded if it were not for the atmosphere that screens the light.

On the sixth day God made man to his image and likeness; male and female he created them to reflect something of the bright splendor or glory of God. But God's light was soon enveloped in darkness. So God promised the first human couple that there would be another creation, a second Adam and a second Eve. The Second Adam would be the "true light that enlightens every man that comes into the world." (Jn. 1:9) And the Second Eve would be both lampstand and mantle to screen the true light that would otherwise blind us.

No man can look upon the face of God and live. On the mountain of Sinai Moses came close to seeing the face of God but the Lord said: "Behold there is a place by me where you shall stand upon the rock; and while my glory passes by I will put you in a cleft of the rock; and I will cover you with my hand until I have passed by; then I will take away my hand...but my face shall not be seen." (ex. 34: 21-22)

THE PROMISE made to Adam and Eve in the first of all Gospels or proclamations of the "good news" went unfulfilled for countless generations. "But when the time had fully come, God sent forth his Son, born of a woman." (Gal. 4:4). The Word that was from the beginning with God, and who was God, and through whom all things were made, in whom was life, and the life was the light of men, "became flesh and dwelt among us." (Prologue of John, 1: 1-14)

The incredible had happened. God who

dwells in light inaccessible becomes the light accessible to men. In wonderment John exclaims: "We have beheld his glory, glory as of the only Son from the Father." (Jn. 1:14) The Apostle John never ceased to wonder. In his prologue to his first letter, he returns to the faith vision which he and the disciples had personally experienced: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands...we proclaim also to you." (1 Jn. 1-3)

In the middle of the fourth century, a less inspired author, and yet like John a theologian and poet, recaptures something of the wonderment of the Mother who bore the Son. He is Ephrem, Doctor of the Church, who "never sings sweeter songs than when he sets his strings to sing the praises of Mary."

As she nursed the Child, she caressed Him, fondled Him, and then adored Him, saying: 'Bid me my Master, to embrace Thee. My Son to whom I have given birth, older than me Thou art. My Lord, though I carried Thee, it is thou that upholdest me. Lo, whole thou art with me, and whole art thou hidden in Thy Father. All heights of the heaven are full of Thy Majesty, and yet my bosom is not too straitened for Thee'" (Hymns on Blessed Mary." 19).

When I was a young theologian at Woodstock College in Maryland—how appropriate the location—the more gifted of our classmates were asked to design the Christmas card. One year we were somewhat disappointed to find on the cover of the card selected a lightly traced silhouette of the Virgin Mary whose hand screened the face of the child whose birth-

day we were celebrating

Many of us and the exquisite masters. Our picture sketch of an art canvas. But who message we read at work. He was name of Gerard is what we read So God was god A Mother came Those limbs like What must be of Much glory bare Or less would w Through her we Made sweeter, 1 And her hand le suited to our sig Be thou then de Mother, my atr (From "The Ble to the Air We B

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N OF HOPE

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were celebrating.

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exquisite detail of the great

Our picture resembled the pen
f an artist before he moves to his
But when we read the Christmas

we realized that an artist had been
He was an English Jesuit by the
Gerard Manley Hopkins. And this
we read:

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The Word that was from the beginning with God, and who was God, and through whom all things were made, in whom was life, and the life was the light of men, "became flesh and dwelt among us."
(Prologue of John, 1: 1-14)

Prayer of the Faithful

CHRISTMAS December 25, 1976

Celebrant: God's only begotten Son came to us this day. He is the fulfillment of the Father's promise. He is our Lord, our Redeemer, our Brother.

People: Come let us adore him.

LECTOR: Jesus offers all people whatever good they need. May we look to him alone for peace and love.

People: Come let us adore him.

LECTOR: He came as our shepherd and guardian. May we see clearly Pope Paul and our archbishops as channels of his many gifts.

People: Come let us adore him.

LECTOR: He was born Son of God, Son of Mary. May we let him reign in our hearts.

People: Come let us adore him.

LECTOR: He was born and lived in poverty and simplicity. Today may he bless the homeless and the oppressed, the sick and the aged.

People: Come let us adore him.

LECTOR: He gave us power to be the sons of God. May we guard our heritage with all vigilance and strength.

People: Come let us adore him.

Celebrant: Our Father, the new day has dawned for us, the day of our redemption. As you kept faith in us, so may we be ever faithful to you through Jesus Christ, your Son, our Lord. Amen.

HOLY FAMILY December 26, 1976

Celebrant: The family life of Jesus, Mary and Joseph in Nazareth gives us inspiration and guidance. Let us seek their help in preserving peace and harmony in our homes.

People: Lord, Jesus, bless our families.

LECTOR: The holy family experienced some of the problems we have today. May we work them out as they did, with trust and cooperation.

People: Lord Jesus bless our families.

LECTOR: The home in Nazareth breathed with an atmosphere of respect and obedience. May our parents and children strive for the same qualities.

People: Lord Jesus bless our families.

LECTOR: Jesus and his parents regarded their love for each other as an opportunity for unselfish service. May our families also be imbued with the desire to serve.

People: Lord Jesus bless our families.

LECTOR: In our turbulent times many homes are suffering from pressures and tensions. May their problems be resolved by personal effort and divine grace.

People: Lord Jesus bless our families.

LECTOR: The family can be a powerhouse of strength in society. May our Christian homes foster respect for human life at all its stages.

People: Lord Jesus bless our families.

Celebrant: Our Father, let us find in the life of holy family encouragement and strength. Bless our mothers and fathers with patience and perseverance in the fulfillment of their duties. We ask this in the name of Jesus, your Son, our Lord. Amen.

Oración de los Fieles

DIA DE NAVIDAD 25 de diciembre de 1976

Celebrante: Hoy conmemoramos la venida a nosotros del mismo Hijo de Dios. El es el cumplimiento de la promesa del Padre. El es nuestro Señor, nuestro Redentor y Hermano.

LECTOR: La respuesta de hoy será, Venid, adorémosle

LECTOR: Jesús vino a nosotros como pastor; pidámosle que nosotros sepamos ver al Papa y a nuestros obispos como canales de su gracia y de sus dones, oremos al Señor.

Pueblo: Venid, adorémosle.

LECTOR: Jesús nos ofrece todo cuanto necesitamos. Pidámosle que sepamos encontrar en Él nuestra paz y nuestro amor.

Pueblo: Venid, adorémosle.

LECTOR: Jesús vivió en pobreza y simplicidad. Pidámosle que bendiga a los que no tienen hogar, los oprimidos, los enfermos y ancianos.

Pueblo: Venid, adorémosle.

LECTOR: Jesús con su nacimiento nos dio el poder de ser hijos de Dios. Pidámosle que nos ayude a conservar esta herencia con fortaleza. Oremos al Señor.

Pueblo: Venid, adorémosle.

Celebrante: Padre, hoy amanece para nosotros un nuevo día, el día de nuestra redención. Tú has mantenido fidelidad a tus promesas y nosotros también queremos ser fieles, a través de Jesús, nuestro Señor, Amén.

Life is Music



**Sorry
seems
to be
the
hardest
word**

What have I got to do to make you love me,
What have I got to do to make you care?
What do I do when lightning strikes me
And I wake to find that you're not there?

What do I do to make you want me,
What have I got to do to be heard?
What do I do when it's all over,
And sorry seems to be the hardest word?

It's sad, so sad, oh, it's a sad, sad situation
And it's getting more and more absurd.
It's sad, so sad, why can't we talk it over?

Always seems to me,
sorry seems to be the hardest word.

What have I got to do to make you love me,
What have I got to do to be heard?
What do I do when lightning strikes me,
What have I got to do, what have I got to do,
When sorry seems to be the hardest word?

Sung by Elton John

Written by Elton John and Bernie Taupin

Big Pig Music Ltd.
Leeds Music Corp. ASCAP

By THE DAMEANS

There is a legend told that one day the wind came bragging to the Lord of the sky. "See how much more strength than the sun I have," he said. "I huff and puff all day to push the big ships and turn the great wind-mills while the sun lazily rolls around the sky."

The Lord of the sky listened patiently to the wind and pointed down to earth where a man wearing a heavy coat was making a journey on foot. "Which of you," he asked, can make this man take off his coat?" The wind laughed at such an easy task and began to blow. The more he blew, the tighter the man held on to his coat. The wind tumbled him down and around, even blew an icy chill, but the man would not let go.

When the sun came out, it warmed the man with its gentle rays. Soon the man removed his coat and threw it over his shoulder as he continued on his way. "See," the lord of the sky said tenderly to the wind, "gentleness sometimes has more strength than force."

In "Sorry Seems to Be the Hardest Word," Elton John sings of a man who tries to figure out how to use his power to make someone love him... "what have I got to do to make you love me?" He seems to be getting nowhere and is broken up at the sad situation which is getting more and more absurd.

There are several things wrong with his attitude. First, the starting point for his considerations is himself, what he is going through and what he can or cannot do about it. True love, on the other hand, looks to the good of the other. Even when there has been pain or separation, love does not brood over

its own injuries but shows care and consideration.

Second, love cannot be forced on anyone—it must be freely offered and freely received. Love is a matter of the heart which is moved more by the force of who people are for one another than by what they have or do or look like.

Third, and probably most tragic of all, the singer knows a partial answer to his suffering—he can't bring himself to say he's sorry. To do so would be a sign of weakness and he wants the world to know his strength.

When we say, "I'm sorry," we do admit weakness of a kind, but more importantly, we are telling the truth about ourselves. We are not perfect. We are not right all the time. We make mistakes.

People who can't ask forgiveness need to feel right about everything. Such people are difficult to love because they don't need strength from anyone else. Worse yet, they can't really love because they can't accept as loveable anyone with imperfections. They become the standards against which any loved one must be measured.

To ask forgiveness is to place oneself within the power of another who can forgive or not forgive. As Christians we know that we are forgiven as soon as we ask because God hold nothing against us. By asking forgiveness we learn to accept our own weaknesses and be gentle with ourselves which is the first necessary step if we are to love anyone else.

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

It's a Date

Dade County

HOLY FAMILY Women's Club will sponsor a New Year's Eve party at 9 p.m. Friday, Dec. 31 in the parish hall, 14500 NE 11 Ave., N. Miami. Buffet supper will be served and music for dancing will be provided by the Clansmen. Reservations must be made no later than Dec. 27 by calling 947-1789 or 945-4284.

ST. LAWRENCE Council of Catholic Women will be hostesses during a New Year's Eve party at 9 p.m., Friday, Dec. 31 in the church annex, NE 191 St. and 22nd Ave. Entertainment will be provided by the Bravados. Tickets may be obtained by calling 947-0708 no later than Dec. 27. Buffet supper will be served.

OUR LADY OF PERPETUAL HELP Church, Opa Locka, will welcome South Florida members of the Blue Army for a meeting 7:45 p.m., Monday, Dec. 27. Guest speaker will be John Haffert, national director.

ST. JAMES Men's Club will sponsor a New Year's Eve party at 9:30 p.m., Dec. 31 in the parish hall. Reservations limited to 200 persons.

Broward County

OUR LADY QUEEN OF MARTYRS parish, Fort Lauderdale, will have a New Year's Eve party at 9 p.m., Friday, Dec. 31 in the parish hall. A buffet supper will be served and music will be provided by the Jenny Kay trio. Tickets may be obtained at the door, or by calling 584-4166.

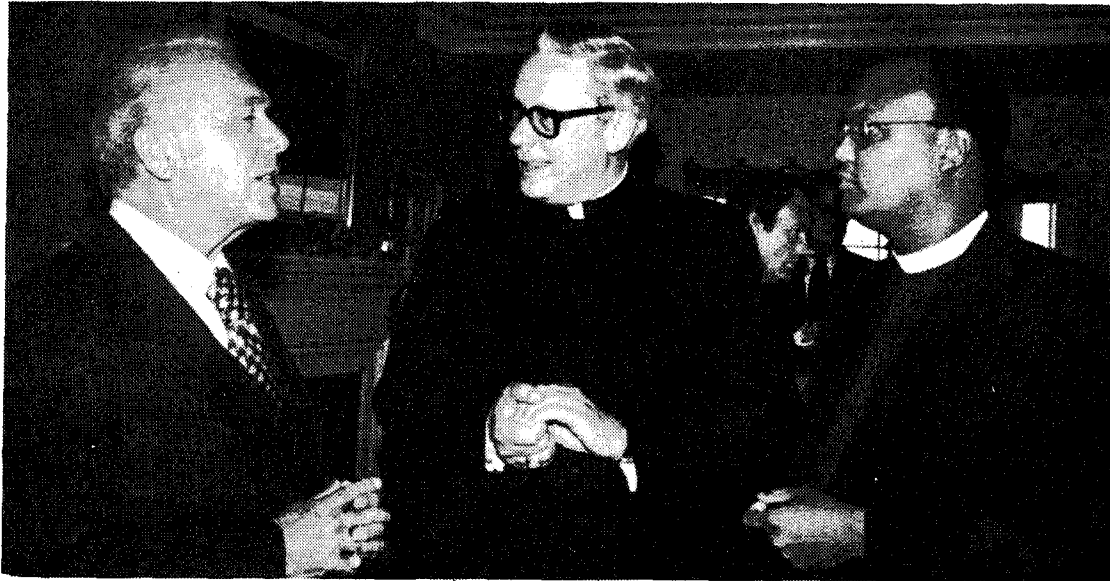
NATIVITY parish, Hollywood, will sponsor a New Year's Eve party, Friday, Dec. 31 in the parish hall beginning at 10 p.m. Music will be provided by Smith and Co. Reservations may be made by calling 987-4095.

Palm Beach County

SACRED HEART Home and School Association, Lake Worth, will sponsor a New Year's Eve party,



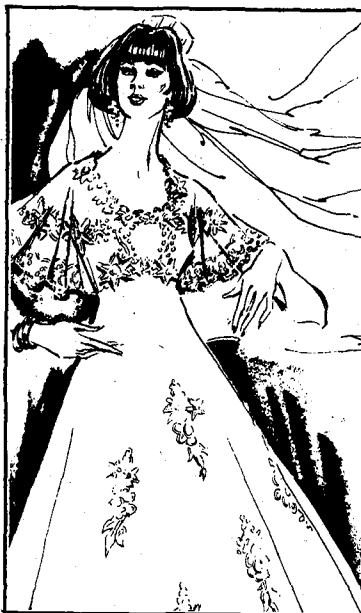
Greeting the faithful after special ceremony at St. Cecilia's Church in honor of St. Lazarus is Archbishop Edward McCarthy. St. Lazarus was also honored at St. John Bosco, and St. Benedict parishes.



NCCJ leaders in South Florida honored Archbishop Edward A. McCarthy during a reception at the home of Mr. and Mrs. Michael O'Neil. The Archbishop is shown talking with Rabbi Irving Lehrman and Episcopal Father Kenneth Major.

Friday, Dec. 31 at 9 p.m. in Madonna Hall, 426 N. "M" St. For reservations call 968-0221.

WEST PALM BEACH Council KC will sponsor a New Year's Eve party at the Knight Center, 1166 E. Marine Dr. For information and reservations call 683-1711.



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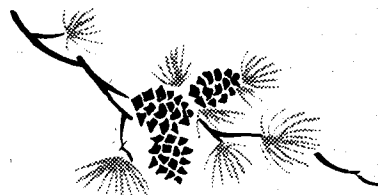


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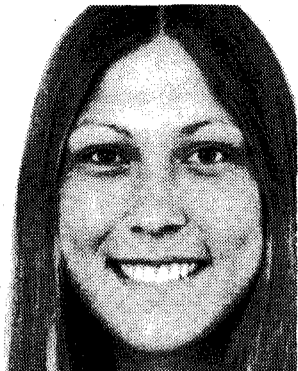
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Colleen Bulfin



Susan Endter



Maryann Erdman



Mary Lewis



Julie Rico



Laurie Stage

Presentation Ball scheduled Dec. 27

Six young women from South Florida will be presented to Archbishop Coleman F. Carroll during the 13th annual Presentation Ball on Monday, Dec. 27 at the Indian Creek Country Club.

Each of the young women will be the recipients of a special medal during the ball which benefits the Marian Center for Retarded Children staffed by the Sisters of St. Joseph Cottolengo in North Dade County.

All are selected by the Presentation Ball Committee in recognition of their academic

achievement and works of charity in the Archdiocese of Miami.

Mrs. Mary Louise Maytag is chairman of arrangements for the ball where Peter Duchin and his orchestra provide music for dancing.

Serving as co-chairmen are Mrs. B. Boyd Benjamin, Miami; Mrs. Arthur Gallagher, Chicago and Miami Beach; Mrs. Philip D. Lewis, West Palm Beach; and Mrs. Ralph F. Pelala, Fort Lauderdale.

This year's presentees are Colleen Marie Bulfin, daughter of Dr. and Mrs. Matthew

Bulfin, Assumption parish, Pompano Beach; Susan Marie Endter, daughter of Mr. and Mrs. Thomas Endter, St. Catherine of Siena parish, Miami; Maryann Catherine Erdman, daughter of Dr. and Mrs. Leonard Erdman, St. John the Baptist parish, Fort Lauderdale; Mary Patricia Lewis, daughter of Florida Senator and Mrs. Philip Lewis, St. Juliana parish, West Palm Beach; Julie Ann Rico, daughter of Mrs. Tina Rico, St. Catherine of Siena parish; and Laurie Stage, daughter of Dr. and Mrs. James H. Stage, St. Mary Cathedral parish.

Colleen M. Bulfin
A graduate of Cardinal Gibbons High School, Fort Lauderdale, Colleen is now majoring in Special Education at Milton College, Milton, Wis.

The second member of her family to be presented to the Archbishop of Miami, she enjoys volleyball and swimming.

Susan M. Endter
Now studying nursing at Marquette University, Milwaukee, Wis. Susan was graduated from Lourdes Academy and has served as a volunteer CCD instructor in her home parish as well as a

volunteer among migrant workers. She is active in the Youth for Life Crusade in Miami and on her college campus.

Maryann C. Erdman
A pre-med major at the University of Dallas in Texas, Maryann was graduated from Cardinal Gibbons High School and has served with charitable organizations as a CYO member.

She also did volunteer work at local nursing homes in Broward County and is a tutor for underprivileged children.

Mary P. Lewis
Mary Lewis is studying nursing at Loyola University, New Orleans, following graduation from Cardinal Newman High School, West Palm Beach.

The fourth daughter in the Lewis family to be honored at the Presentation Ball, Mary has been a volunteer among agricultural farm works and at child care centers.

Julie A. Rico
A career in law is the goal of Julie Rico who is now majoring in elementary education at Florida State University.

In her home parish she served as a CCD teacher for three years, a CYO officer, a group leader in the Search program and is a volunteer teacher's aide in Tallahassee.

Laurie Stage
A graduate of Immaculata-La Salle High School, Laurie is now majoring in Criminal Justice at Biscayne College. She has been a CCD instructor, a volunteer at North Shore Hospital and has tutored underprivileged children as well as participating in fund-raising activities for migratory farm workers.

Call to Action is top '76 news story and Mother Teresa, top personality

WASHINGTON—(NC)—The U.S. bishops' bicentennial "Call to Action" conference in Detroit was the top religious news story of the year, according to the 34 diocesan weekly newspaper editors who voted in a poll conducted by NC News Service.

The top personality of the year was Mother Teresa, the editors said.

The Eucharistic Congress in Philadelphia was the second biggest votegetter, edging the political campaign by four votes in balloting weighted with 10 points for first place, nine for second, etc.

These were the votes for the top 10 stories, with first place votes in parentheses:

1. Call to Action conference, Detroit, 243
2. Eucharistic Congress, Philadelphia, 206
3. Political campaigns, McCormack, involvement of bishops and courting of ethnic Catholics. 202
4. Suspension of Arch-

bishop Marcel Lefebvre and his rejection of reconciliation. 158

5. Vatican Declaration on Sexual Ethics. 135

6. Greeley and McCready study on Catholic Schools in a Declining Church. 132

7. New Jersey Supreme Court decision on Karen Quinlan. 126

8. Increasing Church-state tensions in Latin America, especially Brazil, Chile, Argentina. 114

9. Episcopal Church allows ordination of women. 106

10. Arrest and conviction of Bishop Donal Lamont of Rhodesia. 77

According to the editors, these were the top personalities of the year. Votes were weighted with five points for first place, four for second, etc.

1. Mother Teresa, Eucharistic Congress and Habitat figure. 85
2. Karen Quinlan, symbol of death and dying dilemma. 78
3. The Catholic Voter,

courted by candidates. 45

4. Bishop Donal Lamont, imprisoned by segregationist government. 42

5. Pope Paul VI, seeks reconciliation with Archbishop Lefebvre, comments on Italian politics. 37

The wire service's poll was answered by approximately 26 percent of its domestic newspaper subscribers, an increase of about seven percent over 1975.

For the first time since 1973, when the U.S. Supreme Court handed down its abortion ruling, editors did not rank abortion in the top 10 stories, although the candidacy of anti-abortion activist Ellen McCormack was considered under political campaigns, the third place story.

Three choices as top personalities this year—Karen Quinlan, Mother Teresa and Pope Paul were picked last year as well. The Quinlan story and the women's ordination issue—two holdovers

from 1975—were also ranked in the top 10 stories in both years.

Three editors included their own nominees for top stories and personalities.

Gerald Costello, editor of The Beacon, Paterson, N.J. diocesan newspaper, said he felt the continued growth of the charismatic movement in the United States was the eighth most important story of the year. "No single news event was connected with this story" he wrote in an editorial comment, "but the developing strength of the charismatic renewal is a demonstrable fact of religious life throughout the country. It looms a major influence on decisions of the institutional Church in the years ahead."

The Catholic Standard and Times, Philadelphia archdiocesan newspaper, nominated Cardinal John Krol of Philadelphia as a top personality of the year. Cardinal Krol hosted the 41st International Eucharistic Congress.

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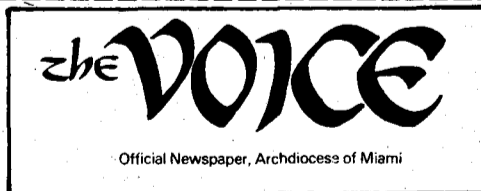
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 NEW RENEWAL

Pope Paul issues new rules for laity, peace commission

VATICAN CITY—(NC)—Pope Paul VI has breathed new life into two Vatican organisms established experimentally to promote initiatives charted by Vatican Council II, by giving them new constitutions and a permanent status.

The most fundamental changes, contained in two papal "motu proprio" decrees released here Dec. 16, concern the Council of the Laity. A "motu proprio" decree is one issued by a pope on his own initiative.

Pope Paul has raised the council to the level of a "quasi-congregation" with important new responsibilities regarding Church laws on the laity and the settlement of disputes involving the laity.

In a second decree, Pope Paul clarified the part to be played by the Pontifical Commission for Justice and Peace. The decree broadens the competence of the commission, which was set up as a papal study center and watch-dog in the field of human rights.

But it also requires the commission to get clearance from the papal Secretariat of State prior to making any statements on specific violations of human rights.

The decrees call for both the council and the commission to be headed by separate cardinal-presidents resident in Rome. They were both previously headed by Cardinal Maurice Roy of Quebec.

NEWLY-created Cardinal Opilio Rossi, 66, will take over the presidency of Laity Council. Born in New York City of Italian immigrant parents who left the United States soon after their son's birth, Cardinal Rossi was papal nuncio to Austria before being named to the college of cardinals.

The Justice and Peace Commission will be headed by African Archbishop Bernardin Gantin, 54. Archbishop Gantin, former head of the Cotonou, Dahomey, archdiocese, has been vice president of the Justice and Peace Commission for almost a year. He will have the title of pro-president—a designation given to bishops who fill a post slated for a cardinal. Most such bishops eventually receive the red hat.

Archbishop Gantin is believed to be the first black African to head a major office of the Roman Curia, the Church's central administrative body.

The Vatican Committee for the Family—another Vatican body established on an experimental basis—will be incorporated into the Laity Council, according to the papal motu proprio.

Canadian Bishop Edouard Gagnon will continue to head the Committee for the Family as vice president, working under Cardinal Rossi.

Among the important new powers given the Laity Council in the motu proprio, entitled *Apostolatus Peragendi*, are:

THE POWER to settle disputes involving laity through arbitration on the administrative level;

The task of encouraging a more effective presence of lay people in the Church's liturgical, sacramental, catechetical and educational activity;

Powers to deal with questions concerning parish or diocesan pastoral councils;

The job of serving as Vatican go-between with international and national Catholic organizations of all types—including those which have some priest-members.

Regarding appointment of the yet-to-be-named members and consultants, the decree specifically states that "a suitable proportion of men and women" must be chosen.

It is believed to be the first papal constitution for a permanent Vatican body ever to demand equal representation of the sexes.

The decree for the Justice and Peace Commission is considerably broader than the vague outline of the commission's role given in 1967 at its founding.

The motu proprio charges the commission with carrying out "action-oriented studies" in the field of justice, the development of peoples, human advancement, peace and human rights.

After a "theological evaluation" of these studies, the commission is to help all facets of the Church "translated into concrete commitments" specific findings of the commission.

The document stresses that the commission is to have "regular organic contacts" with national and regional bishops' conferences and "regular links" with the papal Secretariat of State.



St. Agnes CYO visited the Marian Center and gave the children a Christmas party. The CYO's also presented the school a check for \$216.25 which they raised in a car wash.

Court upholds bar on abortion

PHOENIX, Ariz.—(NC)—The Arizona Supreme Court has reaffirmed its decision upholding a state law forbidding nontherapeutic abortions at the University of

Arizona Hospital in Tucson. By a 3-2 vote last May, the court ruled that the indigent woman who brought the suit could have obtained an abortion at the county hospital.

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378 students in St. Bernadette's Christmas play

"Cosmic Christmas Doings" is an original play written by parishioner Tony Perrone with all 378 children from the CCD program at St. Bernadette's parish, Hollywood, participating. A travel agent for Burdine's in Fort Lauderdale, this was the largest production Perrone ever wrote and directed.

Terry Melia, Parish Director of Religious Education, said this was the first time the CCD had presented a parish Christmas play using all the students. In addition to sheep and angels, the youngsters played the roles of Martians, the Holy Family, waifs, villagers, congregation, townfolk, carollers, shop owners, and shepherds. The choir and band were comprised of students from grades 6,7,8 and high school.



Sheep in St. Bernadette's Christmas play were portrayed by children in grades 1-A and 1-B while the angels came from

grades 2-A, 2-B, and 3-B. Parents of the youngsters made the individual costumes.



'Marriage is much more than simply a formality'

Dear Father: Why does the Church disapprove of two people living together outside of marriage when they truly love each other? I can understand not having sex with just anybody, but I don't understand if you truly love the other person.—Tim

Dear Tim: First of all, God through the scriptures has told us that marriage and sex are meant for each other. It is not something that the Church simply made up.

The reasons God has given

us this law stems from the very nature of what sexual love is. It is an action that is total and should be exclusive. The act of sexual love should be the act of a person giving everything he or she is. It should be the sign of what the relationship really is. Marriage alone fills the bill.

You mention the idea of really loving the person. What would happen if you really loved two girls? It is possible to really love more than one person. Would you live with

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.

Straight Talk

both. There is more than love involved. There is also commitment—saying to someone you are the one. Only marriage offers that.

Secondly, sexual love is life giving. It is through this action that we enter into creation with God. Pregnancy should be the joyful outcome of this creative love. And yet I would say that for most couples who simply live together, a pregnancy is a disaster. It is something to be avoided at all costs because it complicates life. A very natural and beautiful aspect of sexual love becomes a tragedy.

For many people marriage is simply a formality. It is much more. It is commitment and openness to life. That is why it is a gift of the Father.



'We're working hard and its fun, too!' commented one of the teenagers wrapping presents at this make-shift "Santa's Workshop" in the home of one of St. Timothy's parishioners. Many parishioners—adults and teens—were involved in the project which brought the joy and concern of the parish to boys and girls as teams of Santas and elves made their rounds through the parish and to institutions for children in need.

Youth development in soccer new head

Alan Hamlyn, veteran defender of the Miami Toros, has been appointed Director of Youth Development for the North American Soccer League club.

Hamlyn, one of the most popular Toros during his three seasons in Miami, will coordinate

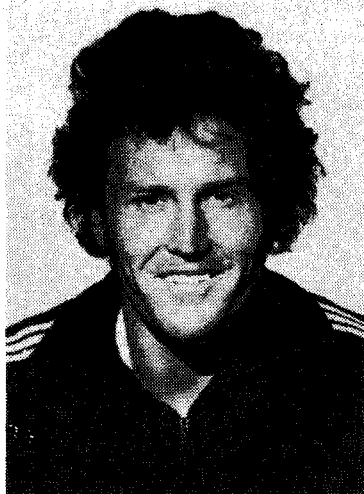
the club's efforts at further acquainting and instructing South Florida youth with soccer as America's fastest-growing sport.

Hamlyn's major responsibility will be to direct the Toros' ambitious clinic program for the area's youth and coaches. Joining him in this program are several of the Toros' players who have remained in Miami during the current off-season.

Just completing his first season as head soccer coach at Miami-Dade Downtown Junior College, Hamlyn brings a wealth of knowledge and energy to his new post. He guided Dade Downtown to its best ever record of 7-2-1.

Born in London, Hamlyn is a naturalized U.S. citizen and a veteran of the U.S. National Team.

For more information on the Toros' youth development program, contact Alan Hamlyn at 756-KICK.



ALAN HAMLYN

Florida United Teenager pageant accepting entries

The Florida United Teenager Pageant will be held at the Sheraton Olympic Villas in Orlando, May 13, 14 and 15, 1977. The Florida United Teenager Pageant is the official State preliminary to the Miss United Teenager Pageant to be held in Washington, D.C. December, 1977.

Contestants will be judged on scholastic and civic achievements, beauty, poise and personality. There is no

swimsuit or talent competition. Contestants must be between 14 and 18 years of age as of December 31, 1977 and must have at least a "B" average in school.

Those interested in entering the Florida United Teenager Pageant may write for information to Margaret Strickland, State Director, 1805 East Gate Drive, Stone Mountain, Georgia 30087.

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Christmas family treat in PBS 'Ballet Shoes'

Now that the commercial treacle of the networks' Christmas programming is over with, viewers may relax with their families and watch a PBS offering somewhat more imbued with the season's spirit of love and sharing.

It is an English adaptation of a children's classic called "Ballet Shoes" and is being broadcast in two parts on

Monday, Dec. 27 and Tuesday, Dec. 28 at 8-9 p.m. on PBS, Channel 2.

It is the delightful story of three orphans named Fossil: Pauline (aged 12), Petrova (11), and Posey (10). Adopted and named by an absent-minded explorer who soon after disappeared on an expedition, the girls have been raised by his vague and eccentric niece.

With her money running out during the Depression, she is forced to take in three lodgers who pitch in to help watch over the children's welfare and future. One boarder is able to get them enrolled in a dancing academy where they are taken in hand by the formidable and demanding Madame Fidolia whose whole life has been dedicated to the ballet.

The plot revolves around how the three little Fossils make good their vow "to become famous and put our names in the history books." They are inspired to fulfill their talents by the love of their guardians and the dedication and discipline of their teachers. Each in her own way begins to realize her individual potential: Posey to become a ballerina, Pauline to become an actress, and Petrova to further her interests in mechanics.

"Ballet Shoes" is a gentle and sincere picture of growing up surrounded by affection. Sentimentality is avoided by showing the children's problems as real and overcome only by hard work and diligence. The program's sensibility is typically English, both in its manner of understatement and its sense of humor.

Some of this may be a bit fragile for American tastes but the substance of the material outweighs any national differences. The Fossils and their extended family will add to the warmth and glow of the season.



Mary Morris as Madame Fidolia with her star pupil Posy (Sarah Prince) in "Ballet Shoes" on the Mobil-funded Piccadilly Circus, PBS, Channel 2, on Monday and Tuesday, Dec. 27-28, at 8 p.m., each evening.

Bilingual Christmas on TV from North Miami Beach

WPBT, Channel 2's television Christmas party this year is bilingual. On Friday, Dec. 24, at 9 p.m., Channel 2 will present "Christmas Is...Navidad Es..." an hour-long program produced entirely at the Spanish Monastery in North Miami Beach.

This bilingual, bicultural look at Christmas is hosted by Olga Palmer and Eduardo Gonzalez Rubio. The Coral Cubana Choir, directed by Carmen Riera, will sing Christmas carols from the United States, England, France, Spain, Germany, and Cuba. And there will be Christmas messages from Father Jose P. Nickse, director of Archdiocesan Radio and Television, and the Rev. Frank G. AtLee, Jr., rector of the Church of St. Bernard de Clairvaux (Episcopal).

According to Producer-Director Santiago Sierra, the object of "Christmas Is...Navidad Es..." is to capture the international flavor of Christmas as celebrated by

South Florida's two major speaking and the Spanish-Christian cultures, the English-speaking.

Serious moments with a controversial comedian

One of America's most popular Black comedy actors, the star of the top-rated series "Sanford and Son" focuses with bitterness and pride on his climb to the top through the white world of show business.

On JEANNE WOLF WITH...Redd Foxx talks about the unlikely path that led from stardom on million-seller risqué party records to television fame. He also speaks frankly about his eminent departure from his comedy series on NBC to join ABC in a move that has earned him the title "the Black Barbara Walters." Unfazed by the controversy which has surrounded him as he portrays junkman Fred Sanford, Foxx is busy starring in his first motion picture for MGM.

During a break in shooting, Redd Foxx talks with

Jeanne Wolf about his late entry into films: "I've been living here in Hollywood for 25 years and never did a movie. Now can you picture that? Twenty five years of my life has been wasted whereas I could have been developing."

Foxx vividly recalls his continuing battle with booze and his decision to give up drinking: "One night I finished an entire fifth by myself and I realized I didn't get drunk, I felt nothing. So I just put it down and stopped cold turkey and never touched another one."

JEANNE WOLF WITH...Redd Foxx, a frank look at the serious side of a controversial comedian, 10:30 p.m. Thursday, Dec. 30th, Channel 2.

"Skipper Chuck" Zink will host, for the 17th consecutive year, the complete coverage of the Orange Bowl Parade Friday, Dec. 31, from 7:30-9 p.m., on WTVJ, Channel 4.



Adult comedy with old-fashioned flair

"Silver Streak" is a moderately entertaining adult comedy with an old-fashioned flair.

"Silver Streak" is a moderately entertaining mystery-comedy which seems to owe a debt to Alfred Hitchcock's "North by Northwest." Gene Wilder plays a mild-mannered young editor who boards a Chicago-bound train in Los Angeles and soon finds himself romantically involved, as they say, with a beautiful young girl, an attachment that in short order has him embroiled with a suave villain (Patrick McGooohan), assorted thugs, a federal agent, and various other people. As in Hitchcock, the harassed innocent fights back at last, and all ends happily with a spectacular smash-up at Chicago's Union Station.

The film's strongest point is probably the train ride itself, which is a refreshing novelty, especially when in movie after movie we are treated to all that footage devoted to jets taking off and landing. And then there is all that beautiful and varied American scenery, which Director Arthur Hiller makes such good use of.

"Silver Streak's" main weakness, on the other hand, is an uncertainty of tone, veering uneasily as it does from straight comedy, with Wilder as an inept, frightened hero, to conventional melodrama and romance. Cary Grant might be able to negotiate a transition like this, but Wilder seems lost in the role. Often he strikes one more as a man indulging in wish fulfillment than a credible actor.

Jill Clayburgh, however, is just fine as the heroine, although for the last two-thirds of the film she has little to do but ask a battered Wilder:

"Are you all right?" Patrick McGooohan seems hard put to keep a straight face as the villain and he does little else but that. Given the absurdity of his role, however, he can hardly be blamed. Ned Beatty has a few good moments as the federal agent.

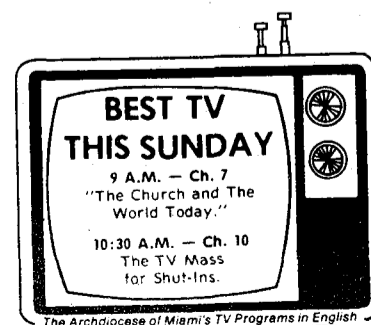
Richard Pryor gives the film a great lift when he makes his all-too-late entrance as a most unlikely ally of Wilder. His role as written strains one's suspension of belief to beyond the breaking point, but Pryor's marvelous face and superb sense of comic timing enable him to triumph over little details of that sort.

"Silver Streak" is essentially harmless, but a few ill-advised obscenities and a needlessly graphic and rather badly done love scene make an adult rating necessary. A-III (PG)

Christmas at Graymoor

WTVJ-Channel 4 will air "Christmas at Graymoor," Friday, Dec. 24, 11:30 p.m. to 12 midnight. The Graymoor Friars, as they are commonly known, were founded by Rev. Paul Wattson, originator of the Week of Prayer for Christian Unity.

In this presentation filmed at Graymoor, the hill overlooking the small community of Garrison located on the Hudson River several miles north of New York City, the viewing audience will have a chance to share Christmas with the homeless men cared for in St. Christopher's Inn and also with the residents of the home for girls with drug addiction problems; this later facility is also located on the Graymoor grounds.



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'Bed Before Yesterday' a bit too American

By J. HERBERT BLAIS
Drama Critic

In "The Bed Before Yesterday," at Fort Lauderdale's Parker Playhouse, Carol Channing plays an evil-tempered, self-centered, middle-aged shrew who suddenly discovers the joys of sexual love with her third husband.

The comedy, by 90-year-old, newly-knighted British farceur Sir Ben Travers, has been paying London since December 1975, to capacity houses. It was brought to America last September by producer Arthur Cantor, along with its original director, the distinguished Lindsay Anderson.

Unfortunately, Mr. Cantor gave Mr. Anderson all Americans, but one, for his cast. And only that one, Paxton Whitehead, artistic director of Canada's Shaw Festival, was able to project the real essence of British.

"The Bed Before Yesterday" marks two significant departures for playwright Travers. It is his first comedy after 50 years of farces, and it is the first of his plays to be performed in the United States.

His being held in such high

'Gypsy' opens

"Gypsy" starring Angela Lansbury opened at the Miami Beach Theatre of the Performing Arts Tuesday, Dec. 21 after a successful run at the Parker Playhouse. Because of an early press day. The Voice will review the Miami production next week.

Award-winning 'Raisin' playing until Jan. 2nd

"Raisin," the Tony and Grammy Award-winning Best Musical, starring its Tony Award-winning star, Virginia Capers, will be among the theatrical season's major holiday highlights during its limited two week run until Sunday, Jan. 2.

Opening night, Dec. 21 (because of a Voice early press day the review will appear in next week's issue) benefited the United Negro College Fund.

Presented by Zev Bufman, the Robert Nemiroff production also stars Gregg Baker, Vanessa Shaw and Arnetia Walker. Co-starring are Milt Grayson, Sandra Phillips, Nate Barnett and Altyrone "Deno" Brown.

Among Broadway's most popular musicals since it opened more than three years ago in October, 1973, "Raisin" had an impressive record-breaking national tour which included San Francisco, Chicago, Denver, St. Louis, Los Angeles and Toronto. According to Nemiroff, the show will gross over \$6 million this year alone, a box office situation unequalled since, "Hello, Dolly!" and "Fiddler on

dramatic esteem in Britain positions him for better treatment in these friendly shores.

Have you seen British shows in which an Englishman plays the role of an American? That is precisely what is

happening to the thoroughly British "Bed Before Yesterday."

Comedienne Carol Channing, of the wide-eyed innocence and unique basso voice, has won Tonys, Emmys, Grammys, Broadway Critics' Awards, London Theatre Award, a Golden Globe, Golden Apple, Best Nightclub Act of the Year, Hasty Pudding Women of the Year, and an Oscar nomination for "Thoroughly Modern Millie."

She is a remarkable actress, and she does the well-to-do widow in her middle years with aplomb and elan, with power and persuasiveness, with humor and pathos. But she doesn't do it British.

Carol Channing began her spectacular rise to international fame as Lorelei Lee in "Gentlemen Prefer Blondes" (1950), and launched "Hello, Dolly!" into immortality. She invented the classic, scintillating, dumb

blonde. And she is thoroughly modern American.

That Channing is able to carry "The Bed Before Yesterday" almost entirely on her shoulders may attest to her power as a performer. But it may also attest to Director Anderson's inability to Anglicize his cast... Except for Canadian Whitehead, whose one scene with Channing is Best of Show.

Elliott Reid, with hundreds of stage, film, and TV credits, plays the dull third husband uninventively. We wished fervently that P.G. Wodehouse had written his lines. But then, the play would have been hilarious, instead of the mildly thoughtful comedy Travers appears to have tried.

We hate to disagree with all those lovely people who've been packing the Lyric in London, the past year, but we really don't think this is top-drawer Broadway stuff.



Carol Channing in a scene from "Bed Before Yesterday" at the Parker Playhouse, Fort Lauderdale.

Philharmonic mini-series schedules six concerts

In order to interest area newcomers in the Philharmonic and to accommodate winter residents, the Greater Miami Philharmonic will offer a six-concert mini-series.

Beginning Tuesday, Jan. 18, at Dade County Auditorium and Thursday, Jan. 20 at Miami Beach Theater of the Performing Arts Paul Csonka will conduct and Roberta Peters will sing soprano.

The other five concerts will be Monday, Jan. 31, at Dade County Auditorium and Wednesday, Feb. 2 at Miami Beach Theater of the Performing Arts, James Conlon, conductor, and Yong Uck Kim, violinist.

Tuesday, Feb. 15, at Dade County Auditorium and Tuesday Feb. 8, at Miami Beach Theater of the Per-

forming Arts, James Conlon conducting an all-orchestral concert.

Tuesday, March 8, at Dade County Auditorium and Thursday, March 3, at Miami Beach Theater of the Performing Arts—James Conlon, conductor and Alexis Weissenberg, pianist.

Monday, March 21, Dade County Auditorium and Wednesday, March 23, Miami Beach Theater of the Performing Arts, Maurice Abrahams, conductor, in an all-orchestral program.

Friday, April 1, Dade County Auditorium and Thursday, March 31, Miami Beach Theater of the Performing Arts, Jorge Mester, conductor, Mark Kaplan, violinist.

All performances begin at 8:30 p.m.



VIRGINIA CAPERS

the Roof."

Based on Lorraine Hansberry's play, "A Raisin in the Sun," which opened in New York in 1959 and subsequently won for its young Black author, the New York Drama Critics Circle Award for "Best Play of the Year," the production was hailed as the pivotal play in the emergence of Black theater in America.

In its musical adaptation, the music by Judd Woldin and lyrics by Robert Brittan joined by Robert Nemiroff and Charlotte Zaltzberg's book were to capture the fun-

damental dignity of Miss Hansberry's work at the same time highlighting the production with a blockbusting score that was to win for Woldin and Brittan the Grammy Award for Broadway's "Best Songs and Show Album."

Music and production numbers in what Ebony magazine was to tag, "a tidal wave of soul," became the new framework for the play in which had been etched a seemingly simple tale of a Black family's refusal to sacrifice human dignity to the demands of a racist society.

Patrons are requested to note the special performance schedule which during the first week will play Tuesday through Saturday evenings, at 8:30 p.m., Sunday evening at 7:30 p.m., the Saturday matinee is at 2 p.m. and both Sunday matinees are at 3 p.m. Second week performances are Tuesday through Thursday, at 8:30 p.m., Friday (New Year's Eve) at 6:30 p.m. and 10:30 p.m., Saturday (New Year's Day) at 8:30 p.m. and Wednesday matinee is at 2 p.m.

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Our Lady of the Lakes was the scene of a live Nativity pageant. Actors, singers, dancers, musicians, and live animals were featured during the presentation last

Sunday on the Church grounds. Theme of the pageant was "And it Came to Pass."

Neumann Canonization: Mideast peace

Continued from Page 3
process which lasted 80 years."

Vatican sources said that the date for the canonization was changed from the tentative June 26 to June 19 a few days before the consistory. Because the 79-year-old Pope must officiate at ceremonies on the feast of SS. Peter and Paul June 29, Vatican officials did not want to overload his schedule for that week, according to sources.

SPEAKING to the cardinals and other prelates in a major consistory address, Pope Paul noted that "authoritatively expressed opinions have judged the present moment to be especially favorable for a negotiated reconciliation" in the Middle East.

He was referring to recent statements by Israeli and Arab leaders who said that a negotiated settlement during 1977 was possible.

The Pontiff expressed hopes that "officials may want to know how to avail themselves of a favorable moment."

He then reemphasized the need for "finding an adequate solution to the problem of the Christian Holy Places—and that of the Jewish and Moslem shrines as well—and especially to the problem of Jerusalem."

The Pope has been appealing for years for a "special status, internationally guaranteed" for the city of Jerusalem and the Holy Places.

In the same context, the Pope expressed sympathy for the victims of the civil war in Lebanon.

"Our hope, he said, "is that the country's material reconstruction and the renewal of normal life may be accompanied by a sense of renewal in the spiritual and moral order."

LEBANON, the Pope added, must once again become "an example of respectful and fruitful coexistence among communities, separated by religious beliefs, but united in love to a common nation and its noble traditions."

Turning to the racial problems of Rhodesia, the Pope said he hopes the Rhodesian peace conference will "bring positive results which would secure the true conditions for justice and collaboration among all the peoples of the

country."

Before the assembled prelates, the Pope praised Bishop Donal Lamont of Umtali, Rhodesia, recently sentenced to a stiff prison term by the Rhodesian government for failing to report guerrillas.

The Pope said that the Carmelite missionary bishop is "committed to defending the rights of the native population up to the point of making a sacrifice."

The last country referred to in the papal speech was Italy itself, where the Vatican and the government are negotiating a revision of the 1929 concordat.

Pope Paul rejected the charge that the Vatican entered into the talks only to "defend its privileges." He said that the Vatican wishes only to draft a document which "can more

suitably guarantee, in ordinary circumstances, the correct and friendly relationship between Church and state."

Such a friendly relationship, he added, is "more necessary in Italy than elsewhere since the nation's history and present demand that both sides know how not only to recognize respective

spheres of competence, but also how to stay on a path of harmony and cooperation."

In his consistory address, Pope Paul never mentioned the name of rebellious French Archbishop Marcel Lefebvre, but his remarks on "deviations" in the Church were clearly aimed at the traditionalist leader.

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Navidad en la cárcel

BELLE GLADE—Las figuras del Belén a la puerta de la cárcel captaban la atención de los que se acercaban a la alambrada.

Del otro lado, se divisaban los presos, esperando con expectación la llegada de familiares y amigos. Sobre ellos, encaramado en una pequeña torre sobre la entrada, el guarda de turno no perdía detalle de sus movimientos.

Antes de entrar, los guardas revisaban bolsos y carteras, también los regalos de Navidad. Después marcaban una mano con un sello invisible que al salir revisaría un detector de luz ultravioleta.

Dentro, el ambiente era de fiesta. Los presos latinos de este Instituto Correccional de la Florida habían organizado una Misa y picnic de Navidad.

"Somos unos 812 presos aquí y cada grupo procura organizar alguna fiesta," explicó uno de los presos Willian Márquez Losada.

"Hoy nos tocó a los latinos y queremos que sea algo de Navidad."

Según Marquez son 68 los presos latinos con él, la mayoría católicos. Todos procuran trabajar durante la semana, en proyectos de la prisión; algunos fuera.

"Tratamos de ayudarnos entre nosotros," dice Marquez. "Iniciamos un proyecto que llamamos FAMILIA 76, pidiendo ayuda de la comunidad," dice, admitiendo que existen múltiples dificultades para llevarlo a cabo.

Uno de los fieles colaboradores de los presos es el Padre Paul Saghy. El visita el correccional regularmente y ofrece su amistad y su orientación. Atiende a todos, los que buscan ayuda no sólo a los cerca de 90 católicos. En general estos presos vienen de otras prisiones, como la de Raiford, y algunos tienen sentencias hasta de 30 años.

Los días en la prisión se hacen bien largos, especialmente cuando son pocas las visitas de amigos y familiares. Por eso el Padre Saghy trata de concientizar a la gente sobre las necesidades de los presos. Algunos tienen la familia en Miami, y el viaje es de unas dos horas hasta la prisión. "Además no tienen transporte para venir," dice el padre.

Nacido en Nyergesujfalu, Hungría, y ordenado sacerdote en Camagüey, Cuba, el Padre Saghy es párroco de la Iglesia de San Saint Phillip Benizi, en Belle

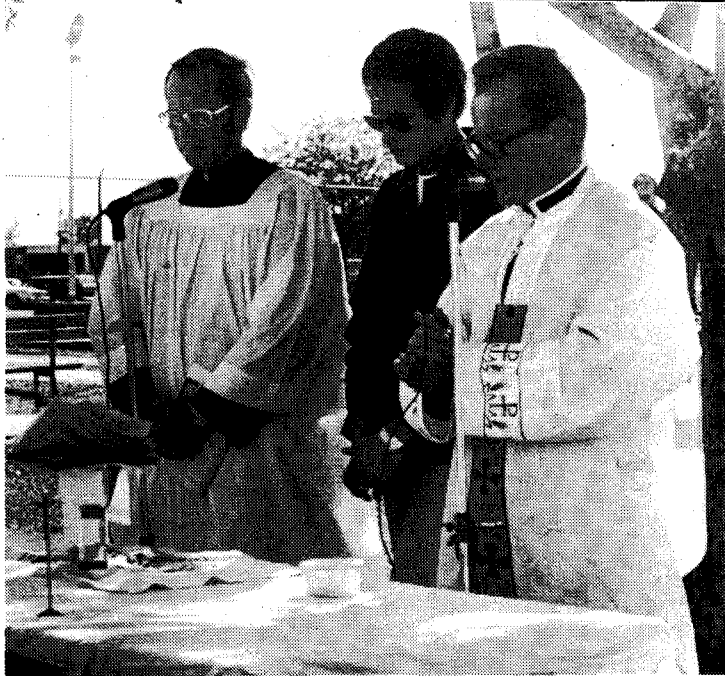
Glade. Como es bilingüe puede atender a los presos hispanos, en su mayoría cubanos pero también puertorriqueños, colombianos, panameños y mexicanoamericanos. Muchos de éstos tienen el problema de la lengua y no pueden beneficiarse de los programas de rehabilitación que son en inglés.

El Padre Saghy celebra Misa para ellos, en inglés y español y se preocupa por su rehabilitación moral. Sabe que "necesitan mucho estímulo y motivación y el saber que la sociedad se interesa por ellos."

"Lo que le da su grandeza al hombre no es la fuerza física," les dice con frecuencia. "Sino al

contrario su grandeza está en la inteligencia y el poder controlar su carácter."

"Nadie puede encarcelar vuestras mentes," les dijo el sábado durante la homilía. "Con la mente podemos volver a la infancia y pensar en nuestra buena madre, y en las navidades junto al belén..." Les exhortó a reflexionar sobre el tiempo en la



Máximo Quintero abraza a su esposa Marta (arriba) durante la Eucaristía para los presos que celebraron Mons. John McMahon y el Padre Paul Saghy (izquierda). Abajo, los presos escuchan la homilía del sacerdote y a la derecha preparan los amplificadores para la música de la fiesta.



prisión y las oportunidades de ayudarse mutuamente.

"Cuando uno está triste y sin esperanza... que bueno poder echarle una mano y mostrarle que también aquí en la prisión hay alguien que comprende... y este es el verdadero espíritu de Navidad, porque Cristo se hizo hombre para mostrarnos el camino del bien."

La fiesta siguió después de la Misa con canción y poesías. Orlando Torres recitó una compuesta por él, sobre la vida en la Prisión, y Carlos Núñez agradeció el esfuerzo de todos por hacer el picnic una realidad.

Bajo uno de los kioscos allí al aire libre, los cocineros habían preparado la comida: al compás de la música iban cortando la pierna de cordero y preparando los sandwiches, mientras todos en fila recibían su ración. Era un sencillo picnic en familia y los presos experimentaron la Navidad. A CANTERO

Comentarios evangélicos

Por EL REV. JOSE P. NICKSE

En el principio existía el Verbo el Verbo estaba junto a Dios y el Verbo era Dios. Todo se hizo por El y sin El no existe nada de lo que se ha hecho... Y el Verbo se hizo carne y habitó entre nosotros, y nosotros hemos visto su gloria.

Juan 1:1-18

Con estas pocas palabras San Juan resume el evento de la Encarnación. Cristo, la Palabra infinita de Dios, la Palabra que había existido desde todos los tiempos, tomando un cuerpo humano entra en la dimensión de los eventos humanos y habita entre nosotros.

El Dios infinito, el Dios trascendental, el Dios que no pueden contener los cielos y la tierra, viene a compartir nuestros dolores, nuestras alegrías, en fin viene a compartir nuestra humanidad. ¿Hay mayor amor que este?

"Nosotros hemos visto su gloria." El prólogo del evangelio de San Juan nos presenta el fruto de una vida de entrega al evangelio.

San Juan es testigo de la presencia de lo divino en lo humano.

Si hoy alguien nos pidiera que resumieramos la vida del cristiano, nuestra respuesta sería: una vida llena de amor y verdad. Amor y verdad en nuestra unión con Cristo, el Dios Encarnado.

En la Encarnación Dios da el primer paso, Dios toma la iniciativa en la redención de la humanidad. El amor infinito de Dios toma forma humana en el vientre de María. La comunidad cristiana hoy es el testimonio vivo de la presencia del reino de Dios en el mundo.

Haz una pausa esta Navidad. Navidad simboliza la inauguración de este Reino de Dios. Cuando pienses en la llegada del Reino recuerda las palabras de San Lucas:

La llegada del Reino de Dios no es cosa que se pueda ver. No se va a decir: "aquí está" o "allí está", porque el Reino de Dios ya está entre ustedes."

Lucas 17:20-22

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Algunas se visten de gala con los destellos de mil estrellas y la luna bañada en plata, otras aparecen con cara triste entre nubes grises y el silbido lastimero del viento, pero de todas las noches del año, sólo una es santa... ¡Navidad!

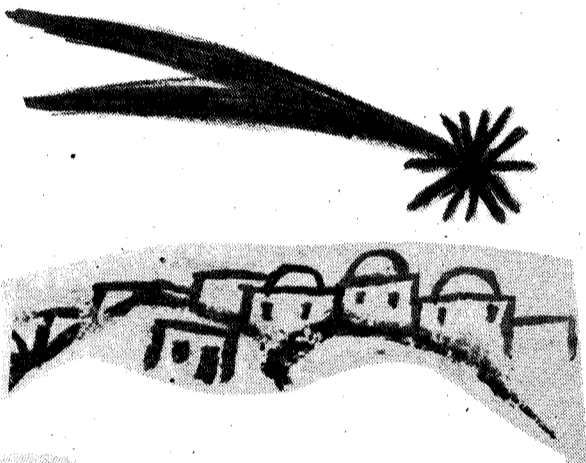
Tal parece que la noche de Navidad eclipsa las realidades de nuestra vida diaria para dejar relucir solamente aquella realidad hecha carne que llega a nosotros envuelta en pañales, cuentos e historietas. Será por eso que el niño que a veces todavía habita en nuestros corazones, parece tomar posesión de nosotros durante la Navidad.

A ese Niño que vive en tu corazón, cristiano, le quiero dedicar esta humilde historietita que yo escribiera al sentir al Niño que duerme en el mío.

Vivió hace ya muchos siglos, en la Palestina, un niño pobre, hijo de un sirviente, en el palacio del rey Herodes.

Era aquel niño hijo único y su padre le adoraba con delirio, como sólo los padres saben amar a sus hijos cuando son pequeños. El sirviente había enviudado y su único tesoro era este pequeñín a quien el rey había tomado como paje. Pero ni el amor de aquel padre había podido aliviar el dolor del punzonazo que la vida, desde temprana edad, había clavado en el corazón del niño.

Aquel corazoncito ya sabía lo que era la maldad de los hombres. Había visto las intrigas de la corte, había sangrado ante la muerte de la madre y sentía la agonía de su pueblo -un pueblo esclavo sobre el cual reinaban sátrapas como Herodes.



¡El también quería ir a Belén! El quería contarle al niño todos sus sueños.

Y el pajecillo se decía para sí mismo que Herodes no sabía lo que era ser rey. Rey bueno había sido David que había juzgado con justicia y misericordia. David había sido pobre y humilde como él y Dios le había escogido para ser pastor de su rebaño.

Y el niño soñaba como sueñan los niños-sueños puros, sueños que todavía no han sido mancillados por la maldad de los mayores... ya para entonces son pesadillas.

Pero nuestro pajecito todavía sabía soñar. El soñaba con conocer al Mesías, al Hijo de David. Su padre le había relatado un sin fin de veces lo que los profetas de antaño habían dicho:

"Y tú, Belén de Judá, tú no eres el más pequeño entre los principales pueblos de Judá, porque de ti saldrá el jefe y pastor de mi pueblo, Israel."

Y el niño había guardado todas estas cosas en su corazón, allí donde todavía no habían llegado ni la corrupción de la corte ni el desencanto de los adultos.

Un día, andando por uno de los pasillos del palacio, el pajecillo vio a tres extranjeros en la antecámara del salón donde Herodes recibía a sus visitantes. Los tres parecían ser dignatarios de alguna nación lejana y poderosa pues sus ropas eran de seda fina y brocados, sus zapatillas de oro y sus largas barbas estaban perfumadas con áloe y bálsamo.

El pajecillo se detuvo un momento para mirar con

más cuidado a los tres extraños. Tan absorto estaba en su ocupación que ni cuenta se dio de que un mayordomo se acercaba hacia él. El mayordomo, muy indignado, le llevó de orejas hasta el establo real donde, después de propinarle una buena retreta de bofetadas, le dejó sollozando.

¡Pobre pajecillo! Su vida era tan dura y ahora hasta sus sueños le querían arrebatarse!

El niño comenzó a preparar el alimento para las bestias y notó que allá en una esquina del establo, descansaban tres animales que nunca antes había visto. Un caballo blanco como la nieve, de cola grande y espesa, a su lado, jadeando todavía de la travesía, había otro caballo negro y más allá, un camello de cuello largo y encorvado.

El niño, curioso, se acercó hacia los tres animales pero se detuvo repentinamente al escuchar dos voces que susurraban algo en secreto. Poquito a poco, se acercó al rincón de donde provenían las voces y escuchó esta conversación entre el herrero y un

El Pajecillo



Cuento
de
Navidad

Por el Padre
Pedro Jové

desconocido:

—¿De dónde vienen tus señores?

—Venimos de Persia. Tres meses hace que partimos y todo el camino hemos seguido a la estrella solitaria.

—¿Y cuál es ésta? Preguntó el herrero.

—Pues la que nos ha anunciado el nacimiento del Rey de los judíos, la misma estrella que reposa en estos momentos sobre el pueblecito de Belén.

¡Aquello sí que era interesante! El pajecillo tuvo una de esas corazonadas que convencen sin dar razones. Algo le decía que estos tres sabios habían venido para conocer al Niño Rey, al Mesías. Ahora sabía que su padre le había dicho la verdad. El nuevo salvador había nacido y estaba en la ciudad de David, en Belén.

En aquel momento, el pajecillo no podía contener su emoción. ¡El también quería ir a Belén! El quería contarle al niño todos sus sueños. El le entendería porque era niño también. Los mayores nunca tenían

Paz, paz, somos profetas de paz

(Viene de la Pag. 2.8)

una fiera pugna entre los dos términos en lugar de un fraternal abrazo! La paz se busca y se alcanza a través del conflicto, como una triste condena necesaria para la defensa propia.

La conexión íntima de la paz y la vida parece surgir de la naturaleza misma de las cosas, pero no siempre sucede así, ni surge de la conducta y pensamiento lógicos de la gente. Esta íntima relación es la novedad paradójica que debemos proclamar en este año de gracia de 1977 y desde ahora para siempre si queremos entender la dinámica del progreso...

La clave de la verdad en este asunto sólo se puede encontrar reconociendo la primacía de la vida como valor y como condición para la paz. La fórmula es: "Si queréis la paz, defended la vida" La vida es la corona de la paz. Si basamos la lógica de nuestra actividad en la sacralidad de la vida, la guerra queda prácticamente descalificada como medio normal y habitual de asertar derechos y asegurar la paz. La paz no es sino la indisputable ascendencia del derecho —y en último análisis—la alegre celebración de la vida. Hacemos nuestra la clasificación que se ha presentado de acuerdo con tres "imperativos esenciales". Según estos imperativos para tener una

paz auténtica y reñez es preciso: defender, curar, sanar y promover la vida.

El sistema de armamento masivo se pone en cuestión inmediatamente. El dicho antiguo: "Si queréis paz, preparaos para la guerra", no se puede aceptar sin reservas radicales. Con la audacia de nuestros principios denunciaremos el falso y peligroso programa de la "carrera de armas" de la rivalidad secreta entre pueblos de superioridad militar... Por tanto, alabamos el esfuerzo ya comenzado por reducir y eliminar finalmente la absurda guerra fría resultante del aumento progresivo de potencia militar de diversas naciones; como si fueran incapaces de comprender que tal

concepto de relaciones internacionales debe ser resuelto en algún momento con la ruina de la paz y de incontables vidas humanas...

Pero no es solo la guerra lo que mata la paz. Cada crimen contra la vida es un golpe a la paz. Especialmente si toca a la conducta moral de la gente como ocurre hoy a menudo con una facilidad horrible y frecuentemente legal. Este es el caso de la supresión de vida incipiente por el aborto... La vida humana es sagrada desde el primer momento de la concepción y hasta el último momento de su supervivencia natural en el tiempo. Es sagrada: ¿qué quiere decir esto? Quiere decir que la vida debe estar exenta de todo

poder arbitrario de suprimirla; que no se debe tocar, que es digna de todo respeto, todo cuidado, todo sacrificio...

Y si el sacrificio en realidad forma parte de un plan de redención y de un meritorio título de existencia que trasciende la forma y medida temporales, no ganará —a un nivel más alto y eterno—la paz, la verdadera paz del "ciento por uno" de la vida eterna? Los que son alumnos de la escuela de Cristo pueden entender estas palabras transcendentales. ¿Y por qué no ser nosotros esos alumnos? El —Cristo—"es nuestra paz".

¡Deseamos esta paz a todos los que, con nuestra bendición, reciben este mensaje de paz y vida!

corazón al Dios que se hace Niño

tiempo para escucharle, pero el recién nacido entendería.

A ocultas y con gran cuidado, el pajecillo esperó a que el herrero y el sirviente terminaran la conversación. Al marcharse los dos, el niño se escurrió como una sombra hacia el camello y sin molestar a la bestia, se escondió en una de las grandes jofainas que colgaban entre las jorobas del animal.

Allí se quedó, quieto, casi sin respirar, hasta que el cansancio y el suave vaivén del camello al resollar, le dejaron sumido en el sueño.

¡Cuán grande fue el susto que se llevó el pajecillo al sentir que su cama se estremecía! ¡Pero claro! ¡Ya se había olvidado donde estaba! Al comprender, le invadió un miedo muy grande, pues temía que alguien le descubriera. En su mente, se imaginaba como el mayordomo cascarrabias le iba a sacar de su escondite a patadas.

Pero no fue así, nuestro pajecillo pudo ver cómo el palacio de Herodes quedaba perdido en el horizonte.

Tras largo rato de viaje, la guarida del pequeño polizonte dejó de estremecerse. El niño sacó su cabecita y vio a unos cien pasos, una cueva mal alumbrada. Adentro, a media luz, pudo distinguir las figuras de un hombre y una mujer.

Arrastrado por esa curiosidad tan inocente de los niños, el pajecillo se apeó y a hurtadillas se acercó a la boca de la cueva. Allí, tendido sobre un manojo de paja, con trapos a su alrededor, había una criatura. Era un niño. Y en su cara parecían brillar como dos luceros, sus ojitos negros.

El pajecillo quiso correr hacia el niño. ¡Este era! ¡Este era el que él quería! Pero algo hizo titubear a



Algo le decía que estos tres sabios habían venido para conocer al Niño Rey.

nuestro hombrecito... sus manos estaban vacías.

Los tres extranjeros habían dejado regalos valiosos. Uno trajo oro, metal de reyes. El otro había dado incienso y el tercero, mirra. Y él pobrecito, había venido con sus manos vacías. No tenía nada con que obsequiar a su rey.

Pero algo tocó el corazón del pajecillo. Una fuerza misteriosa que parecía quemar su corazón, le empujaba hacia el recién nacido. Y ya no le importaba que le descubrieran, hasta el mayordomo refunfuñón le tenía despreocupado en aquel momento.

Con paso ligero al principio y ya con brío desbocado al correr, el pajecillo se abalanzó sobre el niño y su madre. Y con ese candor que sólo los niños saben emitir, le puso sus bracitos alrededor y con una

dulzura enternecedora, le dio un beso en la frente al bebé.

En aquel beso se encerraban todo el amor y el calor del corazón de aquel niño.

Y la madre sonrió. Era una sonrisa que parecía decir "gracias." Los tres extranjeros habían obsequiado con lujo, pero la madre sabía que aquel pajecillo había obsequiado con amor porque en aquel beso había dado todo su corazón.



¡Qué triste es, cristiano, que tú y yo nos comportemos como personas mayores! Este tipo de historietas nos suena vacía. "Es cosa de niños," decimos.

Pero yo te aseguro que Dios ha de estar pensando en este momento:

"Dichosos aquellos que ven la Navidad con ojos de niño. Dichosos aquellos que como el pajecillo, le saben entregar su corazón al Dios que se hizo niño."

Una fuerza misteriosa que parecía quemar su corazón, le empujaba hacia el recién nacido.

En el mundo

CIUDAD DEL VATICANO (NC)—El Papa Paulo VI dijo en su audiencia semanal que Santa Claus y el árbol pueden ser lindos adornos de Navidad, pero nunca substituir su verdadero centro que es el Niño Jesús. "En el se hace presente la historia. El nos invita a meditar en su ejemplo. El establo tiene un significado cósmico, a pesar de su pequeñez..."

NACIONES UNIDAS (NC)—La asamblea general de las Naciones Unidas ha proclamado a 1979 como Año Internacional del Niño, para promover la integración de programas de ayuda infantil a todo esfuerzo de desarrollo. Lo organizará el

Fondo Infantil de las NU (UNICEF). Aunque la Santa Sede se oponía a la idea diciendo que ya hay muchos días internacionales de poco impacto, otras delegaciones especialmente del Tercer Mundo impulsaron el proyecto. Algunas preferían un Día Internacional de la Familia como más consecuente con la idea de niño y el desarrollo integral.

UNITED NATIONS—(NC)—Las Naciones Unidas celebraron el 10 de diciembre el Día Universal de los Derechos Humanos con un concierto aquí. Aunque sus estados miembros han firmado la declaración de apoyo, muchos toleran e

comenten violaciones, y el resto hace poco más que hablar a la hora de investigar y detener las torturas, las muertes, las prisiones anti-humanas, según analizan varios comentaristas del panorama mundial. Suecia ha propuesto que se establezca un tribunal internacional que conozca de los casos de prisioneros políticos "por cuestiones de conciencia," y decreta su libertad si no se les prueba actos criminales. Pero la proposición no prosperó.

WASHINGTON—(NC)—Un informe del Comité pro Refugiados, de Estados Unidos, dice que pese a esfuerzos por rehabilitarlos, hay todavía 11 millones en todo el mundo. Las

guerras de liberación en Africa, la civil en Líbano, la pasada en Indochina, y los desórdenes

políticos en Suramérica y otras naciones, han contribuido a aumentar su número.

En la ciudad..

WPBT—Canal 2 de televisión, tendrá este año una fiesta de Navidad bilingüe. El viernes 24 de diciembre a las 9 pm. el canal 2 ofrecerá "CHRISTMAS IS... NAVIDAD ES..." un programa de una hora producido en el Monasterio Español del Norte de Miami Beach.

Comentarán el programa Olga Palmer y Eduardo González Rubio. Actuará la Coral Cubana, que dirige Carmen Riera

ofreciendo villancicos de Estados Unidos, Inglaterra, Francia, España, Alemania y Cuba. Con mensajes de Navidad por el Padre José Nickse, Director Archidiocesano de Radio y Televisión, y el Reverendo Frank G. Atlee, Jr., Rector de la Iglesia de St. Bernard de Clairvaux (Episcopal).

Según el director y productor el programa quiere captar el sabor internacional de la Navidad, según se celebra por las dos culturas.

Paz, paz, somos profetas de paz

Mensaje de Pablo VI para 1977

¡Dirigentes y todos aquellos en puestos de responsabilidad! ¡Pueblos incontables y desconocidos!

¡Amigos!

Aquí estamos de nuevo por décima vez hablandoos y conversando con vosotros, (al comenzar el año).

En el amanecer del año de 1977, estamos a vuestra puerta y llamamos. Abridnos por favor. Somos peregrinos viajando por los caminos del mundo sin cansarnos, sin perder el sendero. Hemos sido enviados para traer el acostumbrado anuncio: somos profetas de la paz! Si, "Paz, paz", gritamos al pasar; como mensajeros de una idea antigua, una idea fija. Pero una idea siempre nueva por la constante necesidad que la exige como un descubrimiento, como un deber, como una bendición. No penseis que nuestro anual mensaje de la paz es superfluo y por lo tanto aburrido...

El concepto de la paz como ideal que orienta la actividad concreta de la sociedad humana parece destinado a sucumbir bajo la inevitable victoria del mundo incapaz de gobernarse a sí mismo en la paz y por la paz.

La paz es un pináculo que supone una compleja estructura interna. La paz es como un cuerpo flexible que necesita de un esqueleto sólido que le de fuerza...

Este es el mensaje que repetimos constantemente; un mensaje que hace propio el ideal de la civilización, hace eco de las aspiraciones de los pueblos; fortalece la esperanza de los humildes y los débiles y ennoblece con justicia la seguridad de los fuertes. Es un mensaje de optimismo, un presagio del futuro. La paz no es un sueño, una utopía o una ilusión. Tampoco es un trabajo de Sisyphus. No; la paz se puede prolongar y fortalecer. La paz puede escribir las mejores páginas de la historia...

Pero seamos sinceros: la paz,

como hemos dicho, es un deber y es posible, pero lo es sólo con la presencia de muchas y no fáciles condiciones. Somos conscientes de que el discutir las condiciones para la paz es una tarea larga y difícil. No osaremos tocarlo aquí. Lo dejamos a los expertos. Pero no nos callaremos en un aspecto:

uno que es claramente de importancia fundamental. Simplemente lo recordaremos y lo recomendaremos para la reflexión de gente buena e inteligente. Este aspecto es la relación entre la paz y el concepto de la vida humana que tiene el mundo.

Paz y vida. Son valores supremos en el orden civil.

Son también valores interdependientes.

¿Queremos paz? Entonces, ¡defendamos la vida!

La frase "Paz y Vida" puede casi parecer un slogan retórico. No lo es. La combinación de

ambos términos en la frase representa una ardua conquista en la marcha del progreso humano —una marcha que todavía no alcanza su destino final. Cuantas veces en el drama de la historia humana la frase "Paz y Vida" ha contenido en sí

(Pasa a la Pág. 26)



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carta del Arz. Coleman F. Carroll

Su regalo de paz, la alegría navideña

A los sacerdotes, religiosas y fieles de la Archidiócesis de Miami:

Al terminar su vida terrena y cuando se preparaba para volver al Padre, el Hijo de María repitió a sus discípulos palabras semejantes al mensaje de los ángeles en la primera Navidad: "Mi paz os dejo, mi paz os doy; no como el mundo la da os la doy yo. No se turbe vuestro corazón."

Aunque la oscuridad haya crecido en el mundo a través de los siglos desde el nacimiento de Jesús, el regalo de la paz que El trae, hace que cada Navidad sea motivo de alegría. Esa misma paz es la que os deseo en estas fiestas.

El Verbo hecho carne habita entre nosotros aún. Permanece en nuestro corazón por la gracia y los sacramentos. Vive en la Eucaristía y viene a nosotros de modo especial en cada comunión. Como la mejor preparación para recibirle esta Navidad, os animo a

acercaros al sacramento de la reconciliación para que experimentéis la paz y la alegría del perdón.

Mi recuerdo estos días es especialmente para los enfermos y los ancianos, los que no tienen trabajo y están solos en esta santa época del año. Os pido que os unáis a mis oraciones por ellos y que os esforcéis por llevarles consuelo y ayuda que iluminen su Navidad.

Finalmente, cuento con vuestras oraciones por el Santo Padre los obispos y los sacerdotes de todo el mundo. Su regalo para todos es el de permanecer frente al altar para pronunciar sobre el pan y el vino las palabras que hacen de cada día una continua Navidad. Que el Niño y su Madre os bendigan a todos.

Afectuosamente en Cristo,

Coleman F. Carroll

Arzobispo de Miami