

# Pope sees 'dawning life of man'

VATICAN CITY—(NC)— Before solemnly imparting his Christmas blessing to what he called "a restless civilization," Pope Paul VI declared that Christians should honor the "dawning life of man" in the Christmas feast.

Wearing resplendent white vestments and a gold and white miter, Pope Paul read the special Christmas blessing from a richly embossed lectionary as millions worldwide heard the ceremony on television and radio.

BEFORE appearing on the main balcony of St. Peter's Basilica for the blessing "Urbi et Orbi" (to the city—Rome—and the world), Pope Paul celebrated the third Mass of Christmas with worshippers from all continents inside the basilica.

Earlier that same day he quietly celebrated the second Mass of Christmas—the Mass of the Shepherds—in his private chapel, decorated by leading contemporary Italian artists.

The Pope opened the Christmas celebrations with a midnight Mass in St. Peter's viewed on television by an estimated 800 to 900 million people in about 40 countries.

At the midnight Mass, Pope Paul told the throngs that faith should "strengthen our honest dialogue with the modern world which vacillates in persisting doubts."

The solitary figure seated under Bernini's monumental canopy then exhorted Christians to live the two-fold

formula for Christian life: "A wise consistency between thought and action required of those who call themselves Christians, and a genuine ability to understand and communicate in all proper and friendly social relationships."

THE POPE, who was assisted during the Latin-language Mass by seminarians from Rome's North American college, said that Christ's birth must be present to Christians "even in life's bitter hours and when the liturgy is celebrated

in sorrow."

Ancient pomp and ceremony surrounded the traditional noon "Urbi et Orbi" blessing of the Pope to tens of thousands gathered in St. Peter's Square.

The Swiss guard, dressed in their yellow, blue and red uniforms said to have been designed by Michelangelo, carried swords, pikes and halberds in a military procession in the square.

They were joined by  
Continued on page 19



The Feast of the Epiphany (Sunday, Jan. 2) is symbolized by the coming of the Magi to the birthplace of Jesus, which marks the revelation of the Savior to the Gentiles for the first time. Until recent decades Epiphany dating back to the second century was of higher rank than Christmas.

## The VOICE

DECEMBER 31, 1976 25c VOL. XVII No. 43

### Season of love: extend through '77

My Beloved:

I think the Good Lord gives us the lovely experience of Christmas so that we might better understand how He intends us to live throughout the entire year. I think He gives us the Christmas experience so that we might better understand our role in creating a world where the holiday season has 365 days.

Christmas is a season of love. Christians and Catholics are called upon to extend that love beyond the one-time basket for the poor, the smile that vanishes after the holidays, the brief ceasefire in disputes, to the persistent, year-long love that identifies us as followers of Christ.

Christmastime is a time of good cheer, when we hear the echo of the angels' tidings of great joy. As Christians and Catholics we are called upon to challenge the depressing news reports of crime and misfortune by bearing the Good News of hope and of God's love, by proclaiming the sensational stories of the goodness of men; and of men of goodness.

Christmastime is a time of beauty, of carols, brightly decorated homes and colorful gift wrapping. We are called upon as Catholics to discover and reveal throughout the entire year the true loveliness of men and women earnestly living out their lives of grace.

I know of no better wish for the Archbishop, and for the Priests, Sisters, Brothers and Faithful of the Archdiocese of Miami than that the Year of Our Lord, 1977, might truly be a year in which urged on by the love of Christ, we will thrill with a new vision of the loveliness and beauty of living together the life of Faith of Prayer and of Love, and our hearts will sing with the joy that is the fruit of the Holy Spirit.

Devotedly Yours in Christ,

*Edward A. M. Cady*  
Coadjutor Archbishop of Miami

Does the Spirit change us?

See Know Your Faith, pages 11-14

Español Pages 21-24

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# News briefs

## Altar boy, 90, gets new post

WASHINGTON—When Frank Gross decided to be an altar boy his father made him promise to keep his word and stick with it. That was in 1896, when Grover Cleveland was president. Gross did what his father said—and he has been serving Mass for 80 years, which he believes to be a record. He has been appointed the first permanent acolyte in the United States and one of the few in the world. He was made a permanent acolyte at a Mass the day before his 90th birthday. Bishop Edward J. Herrmann of Columbus, Ohio, a former pastor of Our Lady of Victory, was the principal celebrant. A permanent acolyte serves as an extraordinary minister of the Eucharist and as an assistant to the deacon and priest during Mass. He also may expose the Blessed Sacrament for adoration and instruct others in their function in the liturgy. He may distribute Communion at Mass and bring the Eucharist to the sick and aged at home and in hospitals and institutions. He also is responsible for the preparation of the altar and the sacred vessels. Gross, who seldom goes to before midnight, rises at 5 a.m. each morning to prepare the altar for 6 a.m. Mass.

## Rhodesia killing hit by USCC

WASHINGTON —(NC)— Bishop James S. Rausch, general secretary of the U.S. Catholic Conference, said he deplores the slayings earlier in December of three missionaries by a Rhodesian guerrilla. The three were slain after a lone guerrilla stopped the group, demanded money, then sprayed the victims with bullets. According to Bishop Rausch, there have been warnings that "the violence of Rhodesian government against its black people" might provoke counter-violence.

## Church vandal fined \$5,000

MORRISTOWN, N.J.—(NC)— A 32-year-old truck driver has been ordered to pay \$5,000 to St. Rose of Lima parish, East Hanover; for damage to the church and rectory he blamed on an unhappy marriage. Morris County Judge Charles M. Egan suspended a 364-day county jail sentence and placed Joseph Battifarano of Paterson on probation for two years. A charge was dismissed of threatening to kill Father Alphonse Tuozzo, the pastor, who had witnessed the man's

marriage eight months earlier. Father Tuozzo said the man came to the church last June 24 after failing to find his estranged wife at her mother's home nearby. He broke down a door, smashed altar chairs, tore out holy water fonts, ripped confessional screens, overturned candles, dislodged a pew and threw a microphone at a stained glass window which was cracked but not broken, Father Tuozzo said. He smashed the windshield and dented the trunk of a car in the parking lot

exact opposite of a recent U.S. Supreme Court ruling that such employers did not have to pay disability benefits to women on maternity leave. "The determination of the Supreme Court, while instructive is not binding on our court," said the New York Court of Appeals, the state's highest court. The New York court ruled that pregnancy disability payments were required by the state's Human Rights Law. Because the New York decision focused on a question of

## Bolivia grants amnesty to 70

LA PAZ, Bolivia—The government of Gen. Hugo Banzer granted a Christmas amnesty to some 70 of the estimated 300 political prisoners in Bolivia, after repeated appeals from bishops and labor groups. Past appeals from bishops and Catholic lay organizations have also called for an amnesty allowing the return of about 1,500 political exiles, mostly followers of a military leftist regime overthrown in 1971. In 1974 the Banzer government released 75 political prisoners as a Christmas gesture, after pressure from the Catholic Commission on Justice and Peace. There was no similar release in 1975.

## No bias pledged by Carter aide

WASHINGTON—A top aide to President-elect Jimmy Carter says there is no discrimination against Catholics, Hispanics or persons opposed to abortion in hiring people to serve in the Carter Administration.

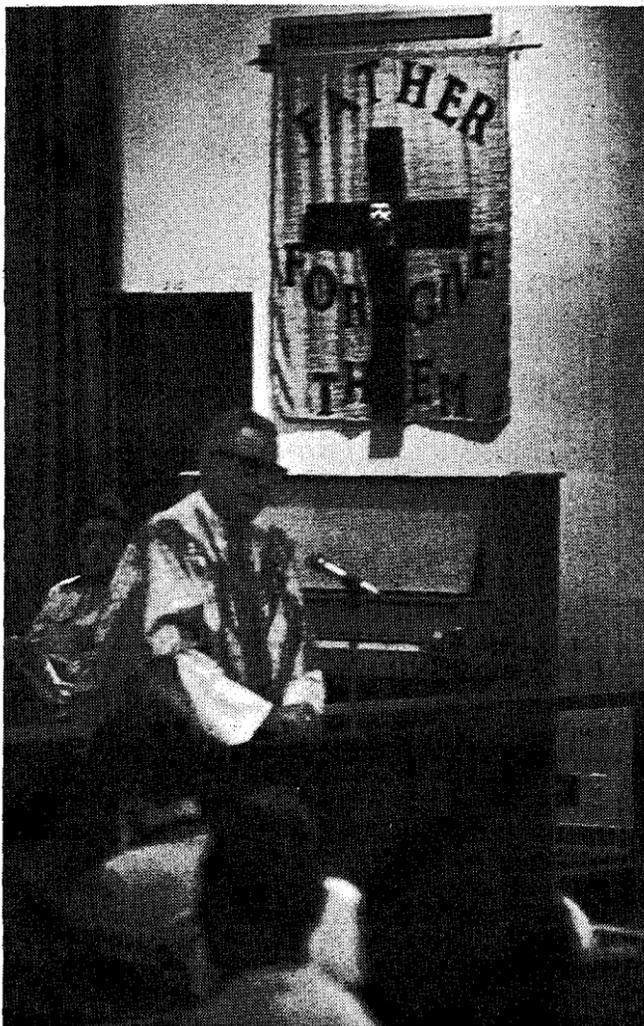
The aide also said he had reprimanded a transition staff volunteer who had suggested a Hispanic Catholic woman "should be thought about very carefully if she is being considered for a job that will in any way concern abortion and related subjects" because she is a "strong, active right-to-life supporter."

The Carter aide, Matthew Coffey, director of the Talent Inventory Program, which is recruiting people for Administration positions, made his comments in an interview. The incident which sparked Coffey's comments involved Graciela Olivarez, director of the New Mexico State Planning Office and a prominent Catholic laywoman. Ms. Olivarez is under consideration for a top-level Administration appointment.

NC News obtained a copy of a confidential memo placed in the Olivarez file by Joan Tobin, a volunteer in charge of the transition women's talent bank.

The memo said: "N.B. (note well.) She is a strong, active right-to-life supporter and so should be thought about very (underlined) carefully if she is being considered for a job that will in any way concern abortion and related subjects. Consider all angels," the last word being an apparent slip for "angles."

Coffey called the memo an "exception example." He said he had talked with Ms. Tobin and that she had apologized for placing the memo in the files.



Prisoners in the Dade County jail listen to Archbishop Edward A. McCarthy during his homily at Mass in the jail chapel on Christmas Day.

before going to the rectory where he smashed a television set, large tape recorder and banjo. Father Tuozzo was overpowered when he tried to subdue the man while a secretary called the police.

## Payments OKd for pregnancy

NEW YORK—The New York State Court of Appeals has ruled that employers with disability coverage must pay benefits to women on maternity leave. The decision was the

state law, and not the federal Constitution, it cannot be appealed to the U.S. Supreme Court. The U.S. Supreme Court decision ruled that the Civil Rights Act prohibiting discrimination on the basis of race, sex or religion did not allow for such benefits. Supporters of the pregnancy disability benefits are moving their fight to Congress, where they believe legislation can be passed to require such payments. New York is the second state to uphold pregnancy disability payments; Wisconsin is the other.

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# St. Patrick's 50th birthday



One of the oldest parishes in Dade County, St. Patrick's, celebrated the 50th year of its colorful history last Sunday when Archbishop Coleman F. Carroll concelebrated Mass with Father Joseph Cronin, pastor, and several former

assistant pastors. The Miami Beach parish was founded by Bishop Patrick Barry in 1926 and the founding pastor was Msgr. William Barry. The church has been refurbished during the past two years.



## Church-town center set for LaBelle

LABELLE — "I give thanks to my God always concerning you for the grace of God which was given you in Christ Jesus." (Phil.)

These were the words used by Msgr. John McMahon in ceremonies at Our Lady Queen of Heaven parish dedicating the site of a new multi-purpose building which will be used as a parish hall and for community activities in this rural, mostly agricultural community.

Msgr. McMahon, director of the Archdiocese Rural Life Bureau, used Paul's words to praise the people of LaBelle for their generosity and hard work and cited Father Francis Guinan, pastor, for the priestly qualities he brings to the area as the first full-time priest there.

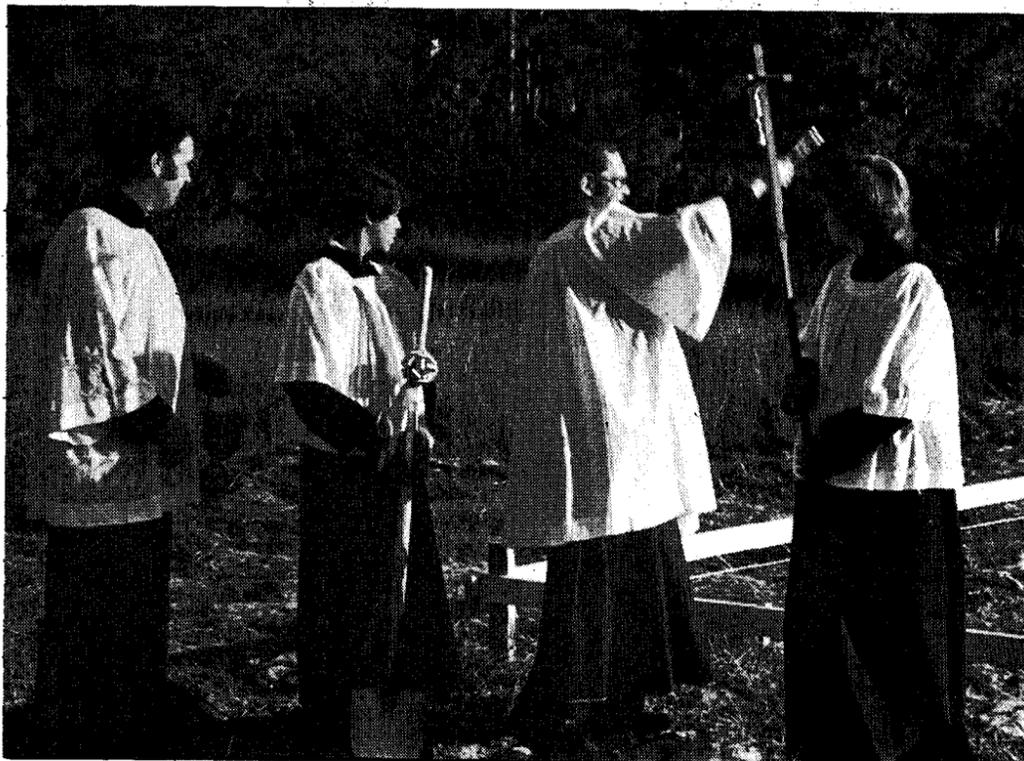
THE BUILDING will be a concrete structure with a 50 by 70 foot hall and offices and classrooms and a kitchen, totalling 5800 square feet of space. Parish activities are currently being held in a small room attached to the church.

The new building will house a CCD program that consists of about 100 children from 1st through 12th grade, and a daily child care operation. The day care program now handles only 35 children, but in the new building about 90 will be taken care of, which is very important in this area where many parents have to work in the fields and cannot afford babysitters.

Father Guinan addressed the gathering of happy parishioners, thanking them for the generosity and work, and he invited the entire community to help make the building a community center as well.

Father Paul Shaggy, pastor of St. Margaret parish in Clewiston in 1971 when it included the LaBelle area, told the group the event was one "from Mission Impossible to Mission Accomplished." Father Armando Balado, pastor from 1971 to 1975 said it was "a happy day for LaBelle."

Father McMahon, in his (Continued on page 15)



Father John McMahon blesses the site of the Margaret parish, as Father Francis Guinan, multi-purpose building slated for St. pastor, looks on.

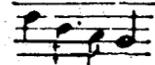
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# Sisters' foundress to be canonized

The foundress of a congregation of Sisters who work in the Archdiocese of Miami will be canonized on Jan. 23, according to an announcement made by Pope Paul VI at the recent consistory of cardinals in Rome:

Blessed Raphaela Mary Porras, was a 19th century Spanish nun who founded the Congregation of the Handmaids of the Sacred Heart of Jesus. The order members teach at St. Helen School, Fort Lauderdale, and are involved in pastoral ministry at St. Bernard parish, Sunrise.

The order came to the U.S. in 1926 at the invitation of the late Cardinal Dennis Dougherty of Philadelphia. They are also represented in the Archdiocese of Baltimore.

Born on March 1, 1850 near Cordoba, Spain, Blessed Raphaela Mary was one of a large family, all of whom died at early ages leaving her and her sister orphans. For some years the two sisters devoted themselves to works of charity among the poor. Later they dedicated themselves to God in the religious life.

Raphaela Mary had a great devotion to the Sacred Heart of Jesus. While trying to discern the will of God in their endeavors the sisters lived for a time with the Poor Clare nuns and then with the Religious of Maria Reparatrix. While there

they were encouraged by ecclesiastical authorities to form a foundation for the education of girls. They were contemplative in action according to the spirit of St. Ignatius, whose rule and spirituality they followed in their lives of reparation to the Sacred Heart.

Since they were financially independent they donated their own money to form the foundation and gathered together a group of young women in their institute finally approved in 1877. Raphaela Mary was named superior by the bishop of her diocese and assumed the name of Raphaela Mary of the Sacred Heart when she professed first vows. In 1887 came the definitive approbation of the institute by the Holy See and she was elected Superior General of the Congregation.

After serving in that position for 16 years she resigned her office in 1893 and spent the remaining 32 years of her life in humble tasks, long hours of prayer and some years of intense suffering. She died in 1925.

Today about 2,300 of her followers serve in the U.S., England, France, Ireland, Italy, Spain, Portugal, Japan, Central and South America. They also have mission centers in the Philippines, India, Africa, and in Jerusalem. They are dedicated to Eucharistic daily adorations.



## Midnight Mass

Midnight Mass was celebrated in St. Mary's Cathedral with Archbishop Coleman F. Carroll as principle celebrant. Hundreds attended the annual Christmas blessing to the congregation and the people of the Archdiocese of Miami.

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## Abp. Roach will deliver inauguration benediction

WASHINGTON—(NC)—Archbishop John Roach of St. Paul-Minneapolis will deliver the benediction at President-elect Jimmy Carter's inauguration Jan. 20. He is one of only two ministers on the inauguration program. The other is Methodist Bishop William Cannon of Georgia.

Archbishop Roach said in a telephone interview that he thought he had been picked by Vice President-elect Walter Mondale, a Democratic senator from Minnesota and a personal friend.

"I guess the President-elect picked one and the Vice President-elect picked the other," he said.

Archbishop Roach said he did not see his appearance as political.

"I don't know how you can say it's political at all. It's purely a national event, not a political event," he said.

He said he would have offered the prayer if asked by either party.

## Big 'March of Life' turnout seen

WASHINGTON — Leaders of the March for Life predict the biggest pro-life turnout ever for a protest demonstration marking the fourth anniversary of the U.S. Supreme Court's Jan. 22, 1973, decisions which overturned most state abortion laws.

With Jan. 22, 1977, falling on a Saturday, pro-lifers who had been prevented by their work from attending previous marches will be able to attend this one, thus swelling the numbers from last year's estimated 65,000 according to Nellie J. Gray, the organization's president.

March participants and other supporters will once again

send roses to their congressmen and senators. The roses are meant to symbolize life, according to the march organizers.

Roses will also be delivered to the White House, Miss Gray said.

The roses are offered for sale through the March for Life, which uses the proceeds to fund its activities.

This year's program will begin with deliveries of roses on Jan. 21. That evening there will be a vigil at the Mayflower Hotel from 7 p.m. until 10 p.m.

Marchers will lobby in the House and Senate Office buildings the following morning, then assemble on the

Capitol grounds, march down Pennsylvania Ave. to the White House. The day's activities are scheduled to end at 5 p.m.

### MASS for Disneyworld Area Holy Family Catholic Church

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

Also at Sheraton Towers Hotel SR435 North and I-4. Sun 9:15 a.m. and 11:30 a.m.

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

# MASS TIMETABLE

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

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

**BELLE GLADE**  
St. Philip Benizi:  
8:30, 10:30 and 12 noon (Spanish) Saturday 6:30 p.m.

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

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

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

**COCONUT GROVE**  
St. Hugh:  
7:30, 9, 10:30 a.m., 12 noon (Spanish) 5:30 p.m. Saturday, 5:30 p.m.

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

**CORAL SPRINGS**  
St. Andrew:  
8:15, 9:30, 10:45, 12 noon, Saturday, 6:15 p.m. DANIA

**DAVIE**  
Resurrection:  
8, 9:15, 10:30 a.m., 12, 6:30 p.m. Saturday, 6:30 p.m.

**DEERFIELD BEACH**  
St. David:  
8:45, 10, 11:15 a.m. Sat. 5, 6:30 p.m. 2395 SW 66 Ter. Ft. Laud.

**DEERFIELD BEACH**  
Our Lady of Mercy:  
8:30, 10 a.m. Deerfield Bc. High. Sat. 5 p.m.

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

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

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

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

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

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

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

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

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

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

**LANTANA**  
St. Jerome:  
8:30, 10, 11:30 a.m., 5:30 p.m. Saturday, 7:30 p.m.

**LANTANA**  
St. John Baptist:  
7:30, 9, 10:30 noon. Saturday 5 p.m.

**LANTANA**  
St. Maurice:  
8:30, 10, 11:30 a.m., 6 p.m., Saturday, 7 p.m.

**LANTANA**  
Queen of Martyrs:  
6:30, 8, 9:30, 11 a.m. 6 p.m., Sat. 7 p.m.

**LANTANA**  
St. Pius X:  
8, 9:30, 11 a.m., 12:30 p.m., 5:30 p.m., Saturday, 5:30 p.m.

**LANTANA**  
St. Sebastian (Harbor Beach):  
8, 9:30, 11 a.m., Saturday, 5:30 p.m.

**LANTANA**  
St. Matthew:  
7:30, 8:45, 10, 11:15 a.m., 12:30 p.m. 6 p.m. Saturday, 5, 7 p.m.

**LANTANA**  
St. Charles Borromeo:  
9, 10:30, 12 noon, Sat. 6 p.m.

**LANTANA**  
Immaculate Conception:  
6:30, 8, 9, (Spanish) 10:15, 11:30, 12:45, 6 p.m., 7:30 p.m. (Spanish), Sat. 6 p.m. 7:30 p.m. (Spanish)

**LANTANA**  
St. Benedict (5902 W. 16 Ave.):  
7:30, 8:30, 9:45 (Spanish) 11 a.m., 12:15 p.m. (Spanish) 6, 7 p.m. (Spanish) Sat. 6 p.m. 7:15 p.m. (Spanish)

**LANTANA**  
St. Cecilia:  
8, 9, 10:15, (English) 11:30 a.m. 1, 6:30, 7:30 p.m., Sat. 5, 7 p.m.

**LANTANA**  
St. John the Apostle:  
6, 7, 8, 9, (Spanish), 10:15, 11:30 a.m., 1 p.m., (Spanish), 5:30, 6:30 p.m. (Spanish) Saturday, 5 p.m.

**LANTANA**  
St. Lucy:  
8:30, 9:45, 11 a.m., Saturday, 5 p.m.

**LANTANA**  
St. Christopher:  
7, 9, 10:30 a.m., Sat., 6:15 p.m.

**LANTANA**  
Annunciation:  
9, 10:15, 11:30 a.m., 7 p.m., Saturday 5:30 p.m.

**LANTANA**  
Little Flower:  
7, 8:15, 9:30, 10:45 a.m., 12, 5:30 p.m., Saturday 5:30 p.m.

**LANTANA**  
Nativity:  
7, 8, 9:15, 10:30, 11:45 a.m., 1, 5, 7 p.m., Saturday, 5, 7 p.m.

**LANTANA**  
St. Bernadette:  
7:30, 9, 10:30 a.m., 12, 6 p.m., Saturday 6 p.m.

**LANTANA**  
St. Boniface:  
7 p.m., Saturday (7651 Johnson St.) 8, 9, 12 noon (Pines Middle School).

**LANTANA**  
Sacred Heart:  
8, 9:30, 11 a.m., 12:30, 6 p.m., Saturday, 6 p.m.

**LANTANA**  
Lady of Guadalupe:  
9, 10, 11 a.m. (Spanish)

**LANTANA**  
Holy Cross:  
9 a.m., Saturday 6 p.m.

**LANTANA**  
St. Martin:  
7:45 a.m. 9, 11:30, FIT chapel Sat. 5:30 p.m. (Jensen Beach Community Church).

**LANTANA**  
St. Paul of the Cross:  
7:30, 9, 10:30 a.m., 12 noon, 5 p.m., Sat. 5 p.m.

**LANTANA**  
St. Jude:  
8:30, 10:30 a.m., 5:30 p.m., Saturday, 7 p.m.

**LANTANA**  
St. Agnes:  
8, 10, 11:15 a.m., 12:30 p.m. (Spanish) Saturday, 5:30 p.m.

**LANTANA**  
Queen of Heaven:  
9 a.m.

**LANTANA**  
St. Luke:  
7, 8, 9:15, 10:30 a.m., 12 noon, 6 p.m., Saturday 7 p.m.

**LANTANA**  
Sacred Heart:  
7, 8:15, 9:30, 10:45 a.m. 12 noon, 7 p.m. Sat. 5 and 7 p.m.

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

**LANTANA**  
Holy Apostles (Byzantine) Cenacle Retreat House:  
12 noon.

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

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

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

**LANTANA**  
St. Agatha:  
8:30, 9:45, 11, 12:15 p.m. (Spanish), 6:30 p.m. (Spanish) Miami Coral Park High Sat. 6 p.m. (English) 7 p.m. (Spanish) Tamiami Mall, 8788 S.W. 8 St.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**LANTANA**  
St. Michael:  
6 and 7:15 (Spanish) Saturday 6:30, 8 p.m. (Spanish).

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

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

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

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

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

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

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

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

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

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

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

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

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

**MIAMI BEACH**  
St. Joseph:  
10 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

**MIAMI BEACH**  
St. Philip (Bunche Park):  
7, 9:30 a.m.

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

**MIAMI BEACH**  
St. Mary:  
11 a.m.

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

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

**MIAMI BEACH**  
St. Boniface:  
8, 9:30 a.m., 12 Noon, Sat. 6 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**PERRINE**  
Mary Immaculate:

## Neumann—a special 1977 blessing

The recent announcement that Blessed John N. Neumann, C. SS.R., would be declared a saint on June 19, 1977, was a welcome Christmas present from Pope Paul VI for the Catholic Church in America in general and for the Church in Philadelphia in particular.

The canonization of Blessed John Neumann will be a particular blessing for the Catholic Church in America because:

- Bishop Neumann is rightly revered as the "father" of parochial education in the United States, and his canonization will focus special attention on Catholic schools and their invaluable contribution not only to Catholic vitality but also to American history;

- Bishop Neumann was devoted to the service of immigrants, and recent emphasis on the contribution of ethnic groups to American life should give deeper meaning to his canonization and added stimulus to more effective care to the most recent immigrants in our midst, especially the Spanish speaking;

- Bishop Neumann, with his deep love of Our Lord in the Blessed Sacrament of the altar, instituted the practice of Forty Hours of Eucharistic adoration in the parishes of his diocese, a practice which was widely imitated and is now being revived in many places as a result of the 41st International Eucharistic Congress held in Philadelphia last August.

The canonization of Bishop Neumann will be a special

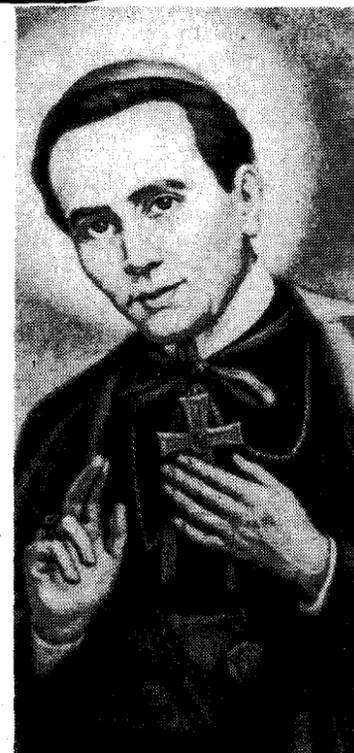
blessing for the Church in the cradle of liberty because the humble little prelate was the spiritual leader of Philadelphia Catholics and established a tone of spirituality and service.

In particular, the work of the Sisters of St. Francis of Glen Riddle, whom he founded, and of the Sisters, Servants of the Immaculate Heart of Mary, whom he brought to Philadelphia, has had and still has a profound effect on Catholicism in eastern Pennsylvania and southern New Jersey.

Most of all, however, Philadelphia and the United States of America will have their first male saint: a man who was in many ways the antithesis of American aggressiveness. Bishop Neumann was meek; humble and self-effacing, although hardly lacking on courage or in vision; he was prayerful and retiring, not ruggedly individualistic; he sought the company of the poor rather than of the powerful. In short, his life was a living sermon which ought still to be heard and heeded.

In one trait, he was the essential American: he vowed never to waste a moment—and his untiring vigor, unquestioned zeal and profound spirituality exercised a wide influence in his own time and, by God's grace, continue to exercise a wide influence today.

The heroic sanctity of Bishop John N. Neumann, C. SS. R., will be formally recognized next June; it should be sincerely imitated forever.



Blessed John Neumann

Catholic Standard and Times



By Fr. John Dietzen

## Why are non-priests giving out Communion?

**Q. I was taught that only a priest could give or touch the Host at Mass. His hands were consecrated to give Communion. Now it seems that every Sunday a different layman or woman gives out Communion.**

I think the Catholic Church has done the biggest job of brainwashing in the history of the United States.

A. We Catholics do appear sometimes to have done a great job of brainwashing. I would suggest, however, that whatever has been done along

that line is not new. The amount of misinformation and plain error that many of us "believe"—and insist that we were taught when we were young—continues to amaze me.

You are not alone in your mistaken notion about at least two things relating to the Eucharist. First, the priest's hands were not consecrated "to give Communion." Oil is placed on the hands of the newly ordained priest to symbolize that he is set apart for the service of Christ's people in this most sacred worship, and that his relationship with others in the Church should reflect that sacred and unique role for which he is now dedicated.

The anointing with oil,

therefore, is no more related to giving Communion than it is to any other priestly responsibility.

This point is particularly clear from the fact that for 1,200 years or so, it was common for any Christian to give Communion to any other Christian. People took Communion in their hands at Mass, gave it to each other, and even took the Eucharist home to family or friends who could not be present at Mass.

Within the past few centuries, in an effort to counteract certain heresies which denied the real presence of Jesus in the Eucharist, the Church gradually built up the detailed prohibitions we learned about not touching the Host.

When I was small, we were taught that it was seriously sinful to touch not only the Host itself, but even the chalice, paten, or ciborium in which the Host and consecrated wine were contained.

We now know, however, that such prohibitions did not reflect (as we then assumed) what the Church had "always" done, and that they involved nothing essential to Catholic doctrine or practice.

The priest is ordained to be leader at the offering of the Eucharist, to officiate when Jesus makes himself present in this special manner as our food and drink, under the appearance of bread and wine. That is one of his unique roles.

Many Catholics still find it hard to believe, however, that by the consecrating waters of Baptism, any Christian is as qualified to give the Eucharist to his or her fellow Christians as is the priest. This is why the Church now permits bishops to commission members of a parish to serve as Communion ministers.

**Q. In newspapers and magazines, we see a lot of priests, especially theologians, in non-clerical dress. Father Hans Kueng is one that we never see in a collar. What's happening? Are they still priests?**

A. Yes, they are still priests. And, as far as priests' clothes are concerned, there isn't that much happening.

Clergy dress is a very mixed bag. Much depends on where and when the priest happens to live. For centuries, priests and bishops wore no distinctive garb at all, even when celebrating the liturgy. Later, liturgical vestments developed, and even later, the

clergy's daily wear was "clerical" only in that it reflected the fact that many of them were either monks or professors.

The Council of Trent (in the 1500s) simply said clergy should wear clothing "comfortable to their order, that by the propriety of their outward apparel they may show forth the inward uprightness of their morals." No color or style was required.

A rule made for the American Church in 1884, and theoretically still in force, required that priests wear a Roman collar with a dark coat that reached the knees!

I myself remember that, perhaps 20 years ago, while American priests were in Roman collar, priests in Germany quite properly wore white shirt and tie. (The Protestants wore the Roman collar.) And in Italy, priests wore a black cassock everywhere—except, I presume, in bed.

In my own diocese (Peoria) our regulation is that "lifestyle, dress, leisure activity, and public behavior should be left to the mature judgment of priests themselves."

By no means do I imply that some sort of distinctive dress is not valuable or appropriate. But don't be too quick to jump to conclusions because of what you see.

(Note: Because of the volume of questions submitted, it may easily be several months before an individual's request can appear in this column. If you send a question, please indicate if a more immediate or private response is needed.)

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

## Alcohol not healthy change

**DRINKING**, by Jack B. Weiner, W.W. Norton and Co. New York 241 pp., \$8.95.

Reviewed by

MARTIN KAUFMAN

Once it was called "demon rum." Now, in the mid-1970s, parents are thankful if their children are "into booze" instead of on the "real drugs." Although that may appear to be a humorous change, it is clear that alcohol is far from beneficial. Alcohol is the new drug for the American youth—it is cheap, it is readily available, and it is socially acceptable, even to the parents. Yet, alcohol is addictive, and it has disastrous consequences.

The statistics are testimony to the dangers of alcohol. Alcohol is involved in half of all traffic fatalities, and more Americans die in drunk-driving accidents than from homicide. One-third of all suicides are

alcohol-related. Alcohol often results in family violence, especially wife-beating and child-battering. Thirty to 40 percent of all delinquent youths come from homes where alcoholism exists. And alcoholism affects a large number of Americans: an estimated 15 million alcoholics, including 750,000 children and teenagers.

Yet, parents view the switch to alcohol as a "healthy change." This book is an attempt to demonstrate the disaster of alcohol, and to help solve the problem of alcoholism. Jack Weiner, a recovered alcoholic himself, paints an accurate portrait of the alcoholic, and it is a composite of American society itself. The alcoholic is not black, nor white, not young nor old. Alcoholism pervades American society, affecting

people from every walk of life. And Weiner lets them tell their own stories—a 13-year-old girl who drinks on the way to school, an army officer, a physician, several women, and others.

Then, the author describes how alcoholism can and has been treated. The alcoholic requires understanding and sympathy, in the process of detoxification and rehabilitation.

The author declares that the "consequences of rising teenage alcoholism can be seen in countless hospital emergency wards, automobile junkyards, and mortuaries..."

It is clear that alcoholism is a treatable illness, and an illness that can be prevented. A great deal of education is required to prevent future generations of alcoholics.



By Msgr. James J. Walsh

# Clear signs of new life in Church

There is reason to think that the disasters of the late sixties and early seventies are being balanced by new signs of life in the Church today.

The past ten years in disturbing ways have strained the faith of millions and increased confusion almost everywhere. In those chaotic years, we learned to live with the phenomenon of many priests leaving the priesthood and nuns departing from the convent. Novitiates either closed down completely or gave way to new systems of training one or two candidates. Seminaries slowly, then rapidly, began to empty. Rules and regulations in seminary training in force for centuries were replaced by new freedoms, which many young men found too much to handle.

Pulpits in some places became forums for personal opinions and for clumsy attempts of immature preachers to disturb the complacent, which usually succeeded in making the people in the pews as confused as the preachers were. Classrooms resounded with denunciations of authority with resentment about pope and bishops. Catholic high schools and colleges in their drastically revised religious education courses were developing on a broad scale "religious illiteracy," which is an abiding affliction of the victims, now young adults.

Some who had never missed Mass deliberately, now found they had no strong motive to attend. Others who regularly confessed just didn't bother or went rarely. The papal teaching on birth control was roundly denounced by some theologians and lay leaders. After awhile, more than a few considered it a ho-hum issue, and explained it away in terms of conscience.

**LOOKING BACK**, then no one can doubt those years offered our people a severe test, the like of which they had never known in their religious experience.

While all this was going on, faint signs of renewal were already present, but went largely

unnoticed or unrecognized. Those who had not forgotten Pope John's hope that the Second Vatican Council would bring about a Second Pentecost began seeing shreds of evidence which indicated the activity of the Holy Spirit.

There was indeed a deepened interest in the Scriptures among Catholics. The change from Latin to English in the Mass gradually brought about also a liturgical revival, once the adolescents in the sanctuary dropped their antics and let the genuine liturgy shine forth.

Several years ago, the New York Times saw fit to run a two column story on the rediscovery of prayer, as exemplified at that time in the Jesus Movement, and later, in other ways throughout the country and among all ages. Prayer groups within parishes began to grow, and spontaneous prayers on many occasions became a new and enriching experience for many. A rash of books both on prayer and death broke out then and has not subsided since. Religious books have become best sellers.

**AS THE SEVENTIES** wore on, vocations to the priesthood slowly began to increase. A different kind of candidate was noticeable now, however. Latin was no longer a requirement. Men in their twenties or thirties who had long thought of the priesthood now realized they were eligible for acceptance. Every year more and more mature men of this kind are applying.

These seminarians are more serious about study, more interested in private and group prayer, less likely to give excessive time to apostolic work programs. With the development of other forms of ministry—the permanent deacon, acolyte, lector, new areas of service are being tapped. A recent survey by a Notre Dame professor, Carroll Tageson, reveals that the vocation situation is far healthier than generally realized.

As even clearer manifestations of the surging activity of the Holy Spirit, several movements

have gained momentum in recent years, movements which did not exist a half generation ago. They are having influence on a broad cross-section of American Catholics, many of whom have developed for the first time an awareness of the reality of Jesus in their lives, a new understanding of the role of the Holy Spirit, a loving concern for the welfare of others.

**THE CURSILLO** movement, for instance, in many parts of the country has matured and progressed to the stage where many men and women are obtaining a new lease on spiritual life. A better understanding of the faith, a deeper participation in the apostolic work of their parishes, a greater sense of unity among themselves and with their bishops and priests have developed. It is quite obvious that the hand of God is at work here.

So, too, in the Charismatic Renewal, which has been gaining ground constantly since it began only 9 years ago. Regardless of abuses in its early years and the extremists who latch on to any new movement, the Charismatic people have learned how to pray as never before. Many have become dedicated followers of the Lord, and as such they also are seen as Christians with loving concern for their brothers and sisters. This renewal should have increasingly greater influence on all levels of Catholic life in the future.

**FINALLY**, the Marriage Encounter has rapidly become a strong force for good among wives and husbands. Many good marriages have been made stronger. I have not heard any adverse comment about this remarkable project.

All these seem clear indications that the grace of the Holy Spirit is working in new, fascinating ways. We could well be on the way to a "discovery of the spiritual wealth that lies hidden in the Christian and Catholic tradition."

This is ample reason for firm hope in the new year.

By Dale Francis



## Ten most important news stories

Whether it is obligatory by some unwritten law or whether it is instinct like that which compels the salmon to spawning grounds, I do not know, but all journalists must at the start of a new year make a list of the most important news stories of the year just finished.

NC News Service has solicited Catholic journalists for their list of the ten most important stories in Catholic news. Not wishing to be drummed out of the journalistic fraternity I have made my own list.

I do not know what criteria guides others in their choices. My own choices are based on significance. For example, the presidential campaign was obviously a major news story in the Catholic as well as the secular press. But neither the campaign nor its outcome seemed to me to be particularly significant in relation to Catholics or the Catholic Church.

**MY LIST** of the ten most important news stories in relation to Catholics will

be listed in some order, because there's no other way to make a list, but I do not necessarily insist they are in order of importance. They are:

(1) The growing conflict between Catholics and the secular governments in Latin America; (2) The changing political and social scene in Italy; (3) the totalitarian imposition of sterilization in India's population control program; (4) the beginning of the use of the New Rite of Reconciliation and the accompanying use of general absolution outside the norms established by the new rite; (5) the Vatican's Declaration on Sexual Ethics, the Bishops' Pastoral on Moral Values and the effort by some to oppose principles stated in these two documents.

(6) The massive propaganda campaign to bring about ordination of women in the Catholic Church; (7) the continuing debate on the relationship of the official teachings and teachers of the Church and

universities and colleges; (8) the anti-life campaign in the nation that has led to a further solidification of legalized abortion and is moving to acceptance of euthanasia; (9) the Church's official Bicentennial program which culminated in the "A Call to Action" assembly; (10) Archbishop Marcel Lefebvre's open rebellion against the papacy.

This leaves out some important news stories. The most important of these was the Eucharistic Congress, a great event in the history of the U.S. Church but one that does not have the continuing impact of the stories I have listed.

**SOME QUICK** explanations of my choices: Last year I listed the conflict between Church and state in Latin America as the most important story. The tensions grow. There are Catholics who are real revolutionaries but military governments are reacting against the legitimate concern the Church must have for social justice. It is certain the tensions will

increase, terrible conflict lies ahead.

In Italy, the Communist party has moved to a position of strength and Italy has a changing social climate that is isolating the Catholic Church in the country that is the center of the Church. In India, totalitarian imposition of sterilization to control population may offer a forecast of the future in other nations.

The New Rite of Reconciliation clearly limited the use of general absolution to rare circumstances. Yet individual priests have utilized it and some bishops have authorized it in questionable situations. This poses a great threat to auricular individual reconciliation, which the Church clearly says is the usual means of reconciliation.

**THE VATICAN'S** Declaration on Sexual Ethics and the Bishops' Pastoral on Moral Values came as much needed correctives to diminutions of Catholic moral teachings on sexual

matters but were countered by some who openly opposed traditional teachings and weakly supported by some others, including some bishops. The campaign for ordination of women as priests in the Catholic Church continues, boosted by the decision in the Episcopal Church.

The debate on whether Catholic universities and colleges must reflect Catholic teachings and submit to the authority of bishops is a vital question. The Supreme Court has extended legalized abortion, state legislatures move towards euthanasia, the human life campaign is critically important.

"A Call to Action" was unrepresentative, moved into areas not proper to consultation but it will have great impact on the Church in the United States.



# Religious resolutions for Catholics

By Fr.  
Richard McBrien

Resolutions are made to be broken, the cynic says. But they can also serve a useful purpose.

A resolution is a goal-statement. As such, it helps us define our hopes: about ourselves, our family and friends, and the world around us.

On its underside, a resolution is a critical statement. It is an admission that we are not what we ought to be, and that our relationships with our family and friends, or with the world around us, are not what they ought to be.

A HIGHLY charged executive-type resolves to spend more time with his wife and children. His resolution says two things: first, that he wants to be a different sort of human being with a different set of values and priorities; and, secondly, that he has been neglecting his responsibilities as a husband and father.

Resolutions having to do with religious matters possess the same double structure.

Thus, if a Catholic resolves to attend Mass regularly, she is saying something about the kind of relationship she wants to have with God and the Church, and also about her present failure to forge a healthy and constructive relationship with both.

With this understood—and before this week's essay becomes a mere encounter with the obvious—I should presume to recommend a few "Catholic" resolutions for 1977.

## 1. For religious educators and-or catechists:

a) I will never apologize for the Catholic tradition; indeed each year I will explore it more profoundly through serious independent study and at least one formal course or professional program, above and beyond my present degree or certification status.

b) On the other hand, I will never simply equate fidelity to Christ and his Gospel with loyalty to the officers of his Church; consequently, I shall never propose to those I serve as educator that the quality of one's Christian commitment is in proportion to the readiness of each Catholic to accept without quarrel every official pronouncement from Pope and bishops.

## 2. For professional people:

a) I will make it my business to elevate my understanding of faith to a level commensurate with the intellectual competence required in my own profession; which means that I shall read at least one serious Catholic periodical regularly, one Catholic newspaper on a weekly basis, and three or four books per year which translate substantive theological and biblical developments for the intelligent nonspecialist.

b) On the other hand, I will demand—within the limits of courtesy and civility, not to mention Christian charity—a similarly professional and competent exercise of pastoral ministry from those who have been ordained to this service; accordingly, I will cooperate with every bona fide effort to reform an unsatisfactory ecclesiastical situation, using all the resources of my

professional experience, training, and wisdom.

## 3. For pastors and all priests:

a) I will never deliver a homily without adequate preparation which will always include, as a matter of course, a careful reflection on the liturgical texts with the aid of one or several reliable, up-to-date biblical commentaries.

b) I will take at least one course or participate in one professional program each year to improve the quality of my ministry by deepening my understanding of Christian faith and-or refining essential pastoral skills.

## 4. For bishops:

a) When I meet together with my brother bishops, I will vote at least once for a minority position just to know how it feels to defy the principle, "To get along, you go along."

b) I will not make a judgment, positive or negative, about any person, event, or movement without investigating first-hand the relevant documentation, the "certitude" of rumor-mongers notwithstanding.

## 5. For religious women:

a) I will not forget that the success of the Church's ongoing renewal and reform depends perhaps in largest human measure on the continued commitment and involvement of religious women in the life of the Christian community. I will not give up in '77.

## 6. For theologian-columnists:

a) I will never...Oh, you've got the point by now. Besides, I've run out of space. Happy New Year!

By Fr. John Reedy, CSC



# Report on CRS Vietnam operation

The National Catholic Reporter has finally published its investigation of the Catholic Relief Services operation in Vietnam. The basic charge is that this church organization allowed itself to be used improperly by government agencies for intelligence and military purposes.

I've known of the investigation—as did CRS—for over a year. Now that the results are public, I suspect the agency is relieved. My own reaction, in reading the report, was wonderment at how much the mood of the country and the church has changed in 10 years.

When the first stage of this criticism appeared in 1967 (also in the National Catholic Reporter) our magazine published an editorial criticizing the agency for serving as a channel of supplies to the families of South Vietnamese militia.

THE INDIGNANT reaction from the agency

personnel in New York and in Rome amazed me. It was the kind of indignation I would have expected if some of them had been accused of dipping into the till for personal profit. Obviously, CRS was very sensitive about the issue; NCR had touched a raw nerve.

Now, while there will probably be explanation, distinctions and assurances of new procedures, I suspect the present story involves simple embarrassment rather than any serious threat to the work of Catholic Relief Services.

The nation and the church have moved on from the days of Vietnam. The intense bitterness over our military policy there is a bad national memory we would like to forget.

Serious people recognize that all kinds of mistakes were made by all kinds of people for all kinds of motives in that tragic experience.

In the past decade we have seen enough blunders and misconduct by national officials and public figures in the church so that only the most naive would expect any individual or agency to have an unblemished record.

In the late 60's the juices of controversy ran high, both in the nation and in the church. Confrontation was the style. Established authority was reluctant to admit any mistakes. Crusaders got a thrill from manning the barricades. And the reports of the skirmishes made lively reading.

NOW, FOR most of us, the zest for battle has waned. The people in positions of authority seem less ominous less arrogant than in the past. The leaders of the various crusades have revealed their own flaws in wisdom and performance. Expectations and indignation are more moderate.

These comments on the

changing mood are not intended as a putdown of the NCR story. Assuming the basic accuracy of the report, the paper and the investigator, Dick Rashke, deserve credit for staying with a complex, difficult and significant report.

From conversation with Rashke and NCR's publisher, Don Thorman, I know that they were concerned lest this criticism of the Vietnamese operation be seen as an attack on the entire work of CRS, which has been very impressive.

I HOPE the agency's present staff has enough poise to acknowledge any mistakes that might have been made in dealing with a very messy situation. The agency's record of serving human needs around the world is not going to be seriously compromised even if some mistakes were made in Vietnam.

In an earlier comment, this column noted the painful dilemma which faces

the CRS officials. A large part of the resources they distribute come from government programs, and government officials who control these resources can be expected to seek some national advantage from them.

HOW FAR can the agency collaborate without serious compromise? At what point will its rules to protect autonomy curtail supplies for people who are in desperate need?

I would hope that the NCR investigation will provide an opportunity for Catholic Relief Services to make its work and its difficult decisions better known. If changes in policies and practices are needed, let them be made openly.

And then let the agency go on with its good work. Any mistakes in Vietnam can be productive if they now help Catholic Relief Services to perform its important work more effectively.

# 'Raisin' proves to be showcase for quality cast

By FRANK HALL  
Arts, Drama Critic

It's no wonder that Virginia Capers won the Tony Award "Best Actress" for the Broadway production of "Raisin." Appearing at the Dade County Auditorium until Jan. 2, Capers turns in the same stirring performance for Floridians as she did for New Yorkers.

A 26-year veteran of show business, Capers is dramatic, compassionate, funny, tear-rendering and, for good measure, delivers a song par-excellence.

She is supported by an outstanding cast including Gregg Baker as Walter Lee Younger and Vanessa Shaw as Ruth Younger. Arnetia Walker as Beneatha, the teenage young daughter of Mama Younger, adds a youthful zest and idealism that is very credible and enjoyable.

"Raisin" is a simple tale of a Black family's refusal to sacrifice human dignity to the demands of a racist society. It is a play centered on the existence of a Black family living in a Chicago ghetto faced with dreams, idealism, reality, hopes, pain, and faith.

MAMA LENA Younger is a woman of dignity and

## Poinciana's 20th season schedule

PALM BEACH—The 1977 Poinciana Playhouse season in Palm Beach opens Jan. 10, with Carol Channing starring in "The Bed Before Yesterday."

The Playhouse, beginning its 20th season, will present its traditional 10 plays in 10 weeks, announced Producer John Lane.

The schedule:

Jan. 17-22: Howard Keel in the current Broadway musical "Shenandoah."

Jan. 24-29: "Table Manners," the Alyn Ackbourn comedy.

Jan. 31-Feb. 5: Coleen Dewhurst, Richard Schaal and George Hearn starring in the new comedy "Almost Perfect Person."

Feb. 7-12: Loretta Swit in "Same Time, Next Year."

Feb. 14-19: Eva Marie Saint in "The Fatal Weakness," one of George Kelly's comedies.

Feb. 21-26: Myrna Loy in the Neil Simon classic comedy "Barefoot in the Park."

Feb. 28-Mar. 5: To be announced.

Mar. 7-12: Neil Simon's current Broadway smash: "California Suite."

Mar. 14-19: To be announced.

practicality. She also has \$10,000 insurance money from her recently deceased husband and how that money is spent is the basis for the plot.

Beneatha wants to go to medical school and become a doctor. Walter Lee wants to invest in a liquor store rather than work as a chauffeur the rest of his life. Mama wants to buy a house with a yard so that her grandson Travis will have room to grow. And Ruth Younger is torn between everyone while wanting desperately to move out of the tenement and into a home.

Who wins and who compromises should only be learned by watching the musical play. But that brings up one major criticism. Should "Raisin" have been made into a musical?

AS A PLAY, it is excellent. As a musical, it's long and often tedious.

## 'Gypsy' works despite Miami Beach Theatre

By J. HERBERT BLAIS  
Drama Critic

We sat in empathetic misery at the Miami Beach Theatre of the Performing Arts, last Tuesday night, watching Angela Lansbury fighting as if for air, all the way through the great musical, "Gypsy."

Lansbury, who has been rewarded and awarded lavishly for her singing, dancing, and colorful interpretation of "Mame" as well as of the indefatigable, indestructible mother of the girls who became June Havoc and Gypsy Rose Lee, was fighting to be heard.

It was very cold consolation that the City of Miami Beach is suing the theater's architect for a million dollars because the acoustics he designed have so wretchedly ruined every performance in the past two years.

Like many superstars, Lansbury has enormous energy, and it took all she had to carry the rest of the cast as



'Raisin' stars (from left) Vanessa Shaw and Virginia Capers exchange a bit of unsolicited gossip with a very funny rosey neighbor Mrs. Johnson (Sandra Phillips).

The reactions during the intermission on opening night were not too favorable from either white or black theatergoers so "Raisin" can't be

salvaged by "its a black-doesn't always work in Florida. experience" argument.

With all the awards it has won, it's a sure bet no one is trying to defend the show. But what works in New York answer would have to be no.

well as the show.

The monster house was a dirty trick played on a valiant performer whom Broward theatergoers had bought every seat to see at the Parker Playhouse, the previous three weeks. And the Opening Night audience somewhat assuaged her pain with thunderous, prolonged applause after her final, solo, scene.

Unfortunately, the huge grotto of a stage made many of the show's scenes resemble a postage stamp on an envelope. It was like watching television with garbled sound.

All difficulties notwithstanding, Nana Tucker was refreshingly excellent in the colorless role of Louise, the overlooked daughter who blossoms into the tall, beautiful, immensely successful Gypsy Rose Lee.

If Lansbury and her gallant company can hang in there, "Gypsy" closes this Saturday night, Jan. 1.

It's downy soft as only cashmere can be, and it's made in Scotland by Ballantyne. A very special V-neck pullover designed for a very special person. In a colorful choice of fuchsia, light gray, white, pink, Persian blue, red, light blue, yellow, kelly, beige, dark brown or black. Sizes 40-46. ... \$75.

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**Film Ratings:**  
**National Catholic Office**  
**for Motion Pictures**

- |   |  |
|---|--|
| At the Earth's Core (A-2)   | Matter of Time (A-3)                                   |
| Aaron Loves Angela (B)  | Memory of Justice (A-4)                                |
| A Boy and His Dog (A-4)   | Mackintosh and T.J. (A-2)                              |
| Alpha Beta (A-3)  | Male of Century (A-3)                                  |
| Alex and Gypsy (A-2)  | Man Friday (A-3)                                       |
| America at Movies (A-3)   | Man Who Fell to Earth (B)                              |
| A Place of Pleasure (A-4)   | Man Who Skied Down Everest (A-1)                       |
| At Long Last Love (A-3)   | Midway (A-2)   |
| Bad News Bears (B)  | My Friends (B)   |
| Bawdy Adventures of Tom Jones (R)                                   | Missouri Break (B)                                     |
| Best Friends (B)  | Moses (A-3)  |
| Big Bus (A-3)   | Mother, Jugs, and Speed (B)                            |
| Bingo Long Traveling All Stars and Motor Kings (A-3)                | Murder By Death (A-3)                                  |
| Birch Interval (A-2)  | Mad Dog (B)  |
| Black Bird (B)  | Nashville (A-4)  |
| Burnt Offerings (A-3)   | Next Stop, Greenwich Village (A-4)                     |
| Bobbie and Outlaw (B)   | Night Caller (B)                                       |
| Breakheart Pass (A-3)   | Night Moves (C)  |
| Buffalo Bill and the Indians or Sitting Bull's History Lesson (A-3) | Night of Counting the Years (A-2)                      |
| Catherine and Co. (C)   | 92 In the Shade (B)                                    |
| Challenge to be Free (A-1)  | No Way Out (C)   |
| Cher Victor (A-3)   | Ode to Billy Joe (A-3)                                 |
| Clockmaker (A-2)  | Old Dracula (B)  |
| Confrontation (A-3)   | Old Gun (A-3)  |
| Countdown at Kusini (A-3)   | Omen (B)   |
| Cousin, Cousine (B)   | One Flew Over the Cuckoo's Nest (A-4)                  |
| Crime and Passion (B)   | Obsession (A-3)  |
| Daydreamer (A-3)  | Outlaw Josey Wales (B)                                 |
| Deadly Hero (B)   | Paper Tiger (A-2)                                      |
| Deep Red (C)  | Premonition (A-3)                                      |
| Drum (C)  | Psychic Killer (C)                                     |
| Devil is a Woman (B)  | Reincarnation of Peter Proud (C)                       |
| Diamonds (A-3)  | Return of the Tall Blond Man With One Black Shoe (A-3) |
| Distance (A-3)  | Ride a Wild Pony (A-1)                                 |
| Distant Thunder (A-2)   | Robin and Marian (A-3)                                 |
| Don't open the window (B)   | Return of Man Called Horse (A-3)                       |
| Down the Ancient Stairs (B)   | Ritz (B)   |
| Dragonfly (A-3)   | Rocky (A-3)  |
| Drive-In (A-3)  | Small Change (A-2)                                     |
| Duchess and the Dirtwater Fox (B)                                   | Story of Sin (C)                                       |
| Eat My Dust (A-3)   | Sex With Smile (C)                                     |
| Edvard Munch (A-2)  | Street People (B)                                      |
| Embryo (B)  | Spirit of Beehive (A-2)                                |
| End of the Game (A-3)   | Sailor who Fell from Grace with the Sea (C)            |
| From Noon Till Three (B)  | Scorchy (C)  |
| Futureworld (A-3)   | Serail (B)   |
| Face to Face (A-3)  | Seven Per Cent Solution (A-3)                          |
| Family Plot (A-3)   | Shout at Devil (A-3)                                   |
| Food of the Gods (B)  | Salut L'Artiste (A-4)                                  |
| Fox (A-4)   | Savage Sisters (C)                                     |
| French Provincial (A-3)   | Scent of a Woman (B)                                   |
| From Beyond the Grave (A-3)   | Silent Movie (A-3)                                     |
| Gable and Lombard (B)   | Sky Riders (A-2)                                       |
| Give 'Em Hell, Harry (A-2)  | Sleeper (A-3)  |
| Great Scout and Cathouse Thursday (B)                               | Small Town in Texas (B)                                |
| Grey Gardens (A-3)  | Smile Orange (B)                                       |
| Gator (A-3)   | Sparkle (A-3)  |
| Guernica (C)  | Spasmo (C)   |
| Gumball Rally (B)   | Story of Adele H. (A-3)                                |
| Gus (A-1)   | Summertime (A-3)                                       |
| Harry and Walter Go to N.Y. (A-3)                                   | Sunday In Country (B)                                  |
| Hell (B)  | Swashbuckler (A-3)                                     |
| How Funny Can Sex Be (B)  | St. Ives (A-3)   |
| Hindenburg (A-2)  | Shadow of the Hawk (A-2)                               |
| Hound of the Baskervilles (A-2)                                     | Shoot (A-3)  |
| Huckleberry Finn (A-1)  | Shootist (A-3)   |
| Human Factor (B)  | Special Delivery (A-3)                                 |
| Hustle (B)  | Squirm (B)   |
| Idi Amin Dada (A-2)   | Survive (A-3)  |
| Inserts (C)   | Two Minute Warning (B)                                 |
| I Will, I Will...For Now (B)  | Taxi Driver (B)  |
| Jack and the Beanstalk (A-1)  | That'll Be the Day (A-3)                               |
| Jackson County Jail (A-4)   | They Call Her One-Eye (C)                              |
| Jaws (A-3)  | They Came From Within (C)                              |
| Jewish Gauchos (A-2)  | Tidal Wave (A-3)                                       |
| Jock Petersen (C)   | TNT Jackson (B)  |
| Keetje Tippel (C)   | Together Brothers (A-3)                                |
| Killer Elite (A-3)  | Tommy (A-4)  |
| Killer Force (C)  | Treasure of Matecumbe (A-1)                            |
| Killing of a Chinese Bookie (B)                                     | Touch and Go (A-3)                                     |
| Kings of Road (A-4)   | Tunnelvision (C)                                       |
| Lucky Lady (B)  | Undercovers Hero (B)                                   |
| Leadbelly (A-3)   | Unholy Rollers (C)                                     |
| Lemagnifique (A-3)  | Up The Sandbox (A-4)                                   |
| Life and Times of Grizzly Adams (A-1)                               | Veronique (A-3)  |
| Lifeguard (A-3)   | Vincent, Francois, Paul and the Others (A-3)           |
| Lipstick (C)  | Virility (C)   |
| Let's Talk About Men (A-3)  | W.C. Fields and Me (B)                                 |
| Logan's Run (A-3)   | Whiffs (B)   |
| Lollipop (A-1)  | White Line Fever (A-3)                                 |
| Lost Honor of Katharina Blum (A-3)                                  | Wilby Conspiracy (B)                                   |
| Love and Death (A-3)  | Wild Party (C)   |
| Loves and Times of Scaramouche (B)                                  | Won Ton Ton, Dog That Saved Hollywood (B)              |
| Marathon Man (B)  | Xala (A-3)   |
| Marquis of O (A-2)  | Yazuka, The (A-3)                                      |
|   | Zig Zag (B)  |

**KEY TO RATINGS**

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

Sitting atop a freight car, Woody Guthrie (David Carradine) sings "This Land is Your Land" in the United Artists release "Bound For Glory."



**'Bound for Glory' recalls Guthrie's view of an era**

"Bound For Glory" (United Artists) is a beautifully photographed and evocative film biography of Folk Singer Woody Guthrie.

Woody Guthrie was a maker of songs about the common people of America, the ones who suffered through the Depression one day at a time. Woody's ballads told of his own experiences as one of the "Dust Bowl refugees," the army of homeless who tramped the highways and rode empty freight cars, lived in shanty "Hoovervilles," and labored for a pittance in the fields and vineyards of the world's richest country. He gave a voice to the feelings and aspirations of the poor, and his songs have become a living record of the nation's social history.

The film begins with Woody as a restless sign painter in Pampa, Texas, in 1936 who goes to California to see what is happening, and it ends with him leaving Los Angeles to see how people are living in New York. In between, we see bits and pieces of Woody's life on the road, in migrant work camps, riding the rails, singing on a local Los Angeles radio station, promoting a farm workers' union, and walking away from job offers that would limit his pro-union songs. The film's episodic form is suited to a character who was always moving on, always looking for something new to learn and make a part of his experience.

The film does not set out to make a hero out of Woody. It frankly depicts him as simply walking out on his wife and two small children when the urge came on him, and it portrays

him as a man who seemed more interested in observing people than in forming deep, personal relationships. Casual friendship apparently came easy to Guthrie. Yet the portrait that emerges from "Bound For Glory" suggests a man whose attachment to the "people" was stronger than that to persons.

The achievement of "Bound For Glory" is its faithful recreation of the way it was during those desperate years of the Depression. The images of dust storms, migrant camps, and long lines of pick-up trucks and model-T Fords with family possessions strapped to their roofs are familiar ones preserved in the black-and-white photography of Dorothea Lange, newsreel footage, and movies.

David Carradine gives an excellent performance in the Guthrie role, showing the development of the character from the taciturn observer of life to the outspoken activist

who wants to change it. Carradine has the physical appearance for the part, including knowing how to play the guitar, but he simply doesn't have the voice to project such well-known songs as "So Long It's Been Good to Know You" or "This Land is Your Land." This is a serious deficiency because the Guthrie legend is in his songs and not his life and the film does not adequately convey this either through the snatches of Carradine's singing nor the medley of his songs by other folk singers that ends the film.

But even with this serious reservation, the film deserves high praises for its loving evocation of an era the memory of whose hard times has such significance for the cause for social justice in America.

The hero's promiscuity and his desertion of his wife, though neither is excused, make this a film for mature viewers. A-III (PG)

**Cdl. Manning opens PBS' 6-part series**

British journalist and historian Malcolm Muggeridge will be joined by Cardinal Timothy Manning of Los Angeles for an in-depth overview of the provocative six-part series "A Third Testament," which begins with an examination of St. Augustine, Sunday, Jan. 2 at 4 p.m. on WPBS Channel 2.

"A Third Testament," written by men of faith of modern time, would represent their comprehension of the human condition as it had been given them to understand it in light of the millennia which have passed since the first Testaments were written. In this series, host Muggeridge takes the position that such a Third Testament may already exist.

The initial episode focuses on St. Augustine. Muggeridge believes that St. Augustine, in his "City of God," provided the

classic analysis of the relationship between man in time and man in eternity. It was written soon after the sacking of Rome by the Barbarians, when the pagan world was in as great disarray as ours.

"Thanks largely to him, the light of the New Testament did not go out with Rome's, remained amidst the debris of the fallen Empire to light the way to another civilization—Christendom—whose legates we are."

**Mass schedule**

The January schedule for the TV Mass for Shut-Ins on WPLG, Channel 10, on Sundays at 10:30 a.m., is:

Jan. 2, Father James Reynolds; Jan. 9, Father David Russell; Jan. 16, Father Thomas G. Wenski; Jan. 23, Father Daniel Barrett; and Jan. 30, Father John J. Nevins.

**BEST TV THIS SUNDAY**  
9 A.M. — Ch. 7  
"The Church and The World Today."  
10:30 A.M. — Ch. 10  
The TV Mass for Shut-Ins.  
The Archdiocese of Miami's TV Program in English

# SACRIFICE...

**"Offer it up. "sometimes a miserable cold, or having to miss a special party, or performing an intensely disliked chore. What it meant was that the painful experience should be accepted cheerfully, not grudgingly, and offered to God as a sacrifice."**

By DEACON  
STEVE LANDREGAN

Offer it up!

The expression was as common in our house as "dinner's ready," or "get up or you'll be late for school."

Offer what up? Sometimes it was a miserable cold, or having to miss a special party, or performing an intensely disliked chore. Whatever it was, it was certain to be something that was unpleasant, disappointing, or uncomfortable.

What it meant was that the painful experience should be accepted cheerfully, not grudgingly, and offered to God as a sacrifice.

**SOUND SILLY?** Maybe so. Some would be quick to say that if there is a God, he certainly doesn't need to have offered to him the headachy, ache-all-over feeling of a cold, the loneliness of having to sit at home on prom night, or mopping the kitchen floor.

And, of course, they would be right. God doesn't need anything. He

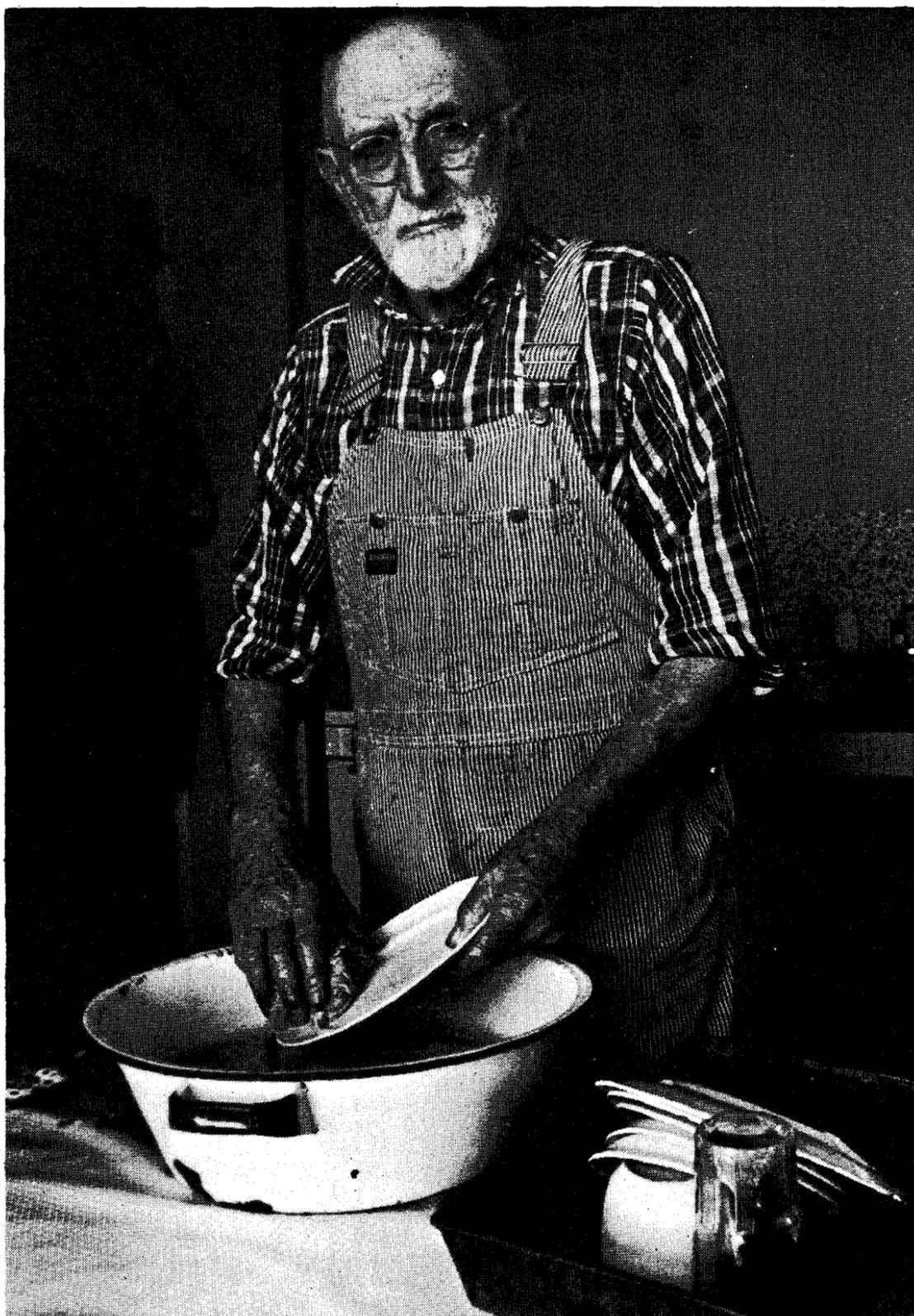
## KNOW YOUR

is self-sufficient; he is complete; he is perfect. He doesn't need sacrifice...but we do!

When we are surrounded by all of the accomplishments of space-age man, it is easy for us to see humanity as self-sufficient, complete and perfect, losing sight of the fact that we are vessels of clay, created by, and destined to return to God.

What makes us important in the plan of creation is that we are made in God's image and animated by his spirit. All else is gingerbread that contributes nothing to the basic

## FAITH



Oscar Stiner of Blanchardville, Wis., might well want to offer up this job of doing the dishes.

## ...Does God need this of us?

reality of our creatureliness.

Basically, sacrifice is a confession of our faith in the reality of God as creator and ourselves as creatures. To offer up pain and loneliness and frustration to God is to stand before God and say "I accept my creatureliness, its burdens and its joys not with anger or with pride, but with hope...hope that both the burdens and joys will be means by which I can reach my destiny of being with you."

**SACRIFICE** makes our interior sentiments visible. The ancients would slay the choicest lamb or a dove and offer it to God by burning

it. We could hardly kill the favorite family pet and do the same thing. Besides, the lamb or dove was a symbolic substitute for the person making the sacrifice. God wants us. Not as bloody sacrifice...He is not that kind of a God. He wants us to respond to his love and to accept his forgiveness and our redemption so that we can be restored to the original integrity for which we were created.

Offering up the little sufferings and unpleasantness is a symbol of the fact that we are dedicating ourselves to God, we are offering him a life of love and obedience in response

to his love and forgiveness.

We need to sacrifice in order to remind ourselves that we are called to live for God and not for ourselves. Each Christian is called to die to self, to reject and resist the selfishness and gratifying experiences that are sinful because they separate us from God and confirm us in our brokenness instead of restoring us to original integrity.

**OUR SACRIFICES** acquire real meaning because of Jesus' sacrifice of himself out of love for us and in obedience to the Father. Our sacrifices are possible because of the

Holy Spirit given to us by Jesus and Father to enable us to overcome our brokenness and join our imperfect sacrifices to Jesus' perfect one.

When we were children we didn't understand all that of course, but God didn't expect us to. We had the faith of the little ones which is so pure and so important. But, just as children grow to maturity, faith must. Instead of outgrowing "offering it up," we should grow into a mature Christian faith that recognizes that sacrifice is the gift of our whole self to God...the only one to whom we can totally dedicate ourselves.



# DOES

By FATHER  
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**"Falling in love creates a new outlook on life. "We all know how fire transforms that which it burns. Love is fire invented the second time. Its capacity to change people is nothing short of miraculous."**

## The offertory procession

By FATHER  
JOSEPH M. CHAMPLIN

I have found while calling at homes of strayed sheep or visiting persons who have stopped worshipping regularly on Sundays, the most common explanation given for their absence from Mass is this: Priests were always preaching about or asking for money.

That objection may, in many or most cases, simply be a rationalization, in effect a kind of copout to cover up laziness, indifference, a guilty conscience or lack of faith. But in some instances the clergy have been preoccupied in the pulpit with financial concerns.

WE HOPE, of course, that priests today avoid such an undue emphasis and limit their monetary appeals to once or twice a year spiritual exhortations on the value of generosity in sharing with others.

However, they should not shift to the opposite extreme by removing the collection of a congregations offerings from the worship service. This conveys the impression that money is

evil and unclean, bad and unworthy of the liturgy.

Neither current Church directives nor ancient Christian tradition supports such a view. The present Roman Missal in its General Instruction, article 49, speaking of the period after the General Intercessions and before the preparation of bread and wine at the altar, recommends: "This is also the time to bring forward or to collect money or gifts for the poor and the Church. These are to be laid in a suitable place but not on the altar."

Church history, moreover, indicates the procession of gifts dates back to the first Christian centuries. We even find written testimony in the "Ordines Romani" as early as the end of the seventh century that the Pope, flanked by assistants, came down toward the people to receive their offerings.

In the beginning, not only bread and wine were brought forward, but also other items destined for use in the Church, e.g., oil and candles. From the 11th century on, however, legal

tender gradually replaced these specific objects.

SOME PARISHES, in an attempt to minimize distraction at the Eucharist, place baskets near the entrances before Mass. Ushers then merely collect those receptacles after the liturgy begins, combine their contents, and carry them to the altar after the General Intercessions.

We prefer a different and probably more common approach.

The celebrant sits after the prayer of the faithful as an ample number of ushers quickly come to the front with the collection baskets. These are then handed from person to person with the usher only supervising the flow from one pew to the next. With the task completed, a family (or the ushers, if the assigned people fail to show) brings forward the bread, wine and money.

This procedure possesses several advantages: it provides a quiet reflection time after the homily with, if feasible, appropriate instrumental or choral background music; it means the celebrant does not

proceed with the Mass until after the collection has been finished; it gives parishioners a more active part in the gathering process; it makes the procession a very natural and needed ceremony; it involves a family more intimately in the liturgy.

Fulfilling the function of gift bearer is an honor, but still a challenge for most families. Being on public display while taking up the offerings and more, when returning to their seats, tends to make our parishioners a bit nervous. When the assigned Sunday nears, it usually calls for haircuts and best dresses

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**At the Offertory "fulfilling the function but still a challenge for most families. taking up the offerings ...tends to nervous. When the assigned Sunday cuts and best dresses and shined sacrament of Penance for an entire h**

## KNOW YOUR FAITH

# DOES THE SPIRIT CHANGE US?

By FATHER ALFRED McBRIDE, O.PRAEM.

Everyone who falls in love sees things differently. Love changes people's lives and drives away their fears. The Welsh poet, Dylan Thomas described it this way:

"If I were tickled by the rub of love...  
I would not fear the gallows nor the axe,  
nor the crossed sticks of war.  
I would not fear the devil in the loin,  
nor the outspoken grave."

Falling in love creates a new outlook on life. We all know how fire transforms that which it burns. Love is fire invented the second time. Its capacity to change people is nothing short of miraculous.

**CONVERSION AND** the consequent life change is almost invariably caused by love. This is clear from regular human experiences. It is no less true when one has a religious experience of God. How is God experienced as love? Through the dynamic outreach of his Holy Spirit. Read the Acts of the Apostles and see how many people are touched by love, that is, by the presence of the Holy Spirit. Those pages are filled with descriptions of people changed by the mighty "breath of God."

How are such people changed? For one thing they seem to have little difficulty seeing the link between God and people and the world. Reality acquires for them a kind of transparency in which the divine presence is perceived to permeate all relationships that are open. Just as a romantic

young lover can dance all night, paint life with rosy colors and burst with enthusiasm, so also those who come to know the Spirit—love from God.

Enthusiasm is a key word. It comes from the Greek "en-theos," the God within. And this, therefore, tends not to be an enthusiasm that wanes after the "first fervor" of the impact of love departs. Unlike those devoted to the contemporary fashion for self realization, those who walk in the Spirit are more interested in the love that links people together. They do not repudiate self fulfillment, but they insist that it be related to interpersonal relationships with people and with God.

**THE ACTS** of the Apostles is a case study in the change wrought in people by experiencing the Holy Spirit. Once moved by the Spirit they begin to preach Christ, heal the sick, exorcise evil, discern the truth, love passionately, teach energetically, prophesy and die for love. Their religious experience moves quickly from the event of "Spirit shock" to the types of behavior just mentioned.

They touched the Lord at the point of his love. That is what gave them the daring to speak up before princes and kings, to charm an empire into the royal community of Christ, to die courageously for the One they loved and to know they were loved in return. Recall how Romeo tells Juliet the method he used in reaching her despite all obstacles. "With love's light wings, I did o'er perch these walls. For walls cannot keep love out.

And that which love dare do, that will love attempt."

The early Christians had the good grace to let down their guard, their walls, so that the flight of the Spirit into the very narrow of their bones was immensely successful. Changed by the Spirit, they turned the fire of that love on an alienated world which was hungering for just such a fulfillment.

**IN THE FIRST** sermon of Peter at Pentecost, the chief of the Apostles calls for repentance—change-conversion. His sermon had shaken his listeners. He was not preaching a detached recitation of dry facts, but a personal testimony designed to change the hearts of his listeners. Peter had much more at stake than just presenting a neutral view of Jesus. His own soul knows the glory of God and he is anxious that all the world share in his own vision and joy. Good news in his heart called for a compelling message on his lips.

Small wonder that the listeners claimed they were pierced to the heart. Peter's talk served as a supreme consciousness raiser, driving to the surface the fundamental thirst for the divine that God plants in all human hearts. This is no whiling away the hour with curious discourse. People's lives are at stake. The course of future history is the gamble of this hour. Thus the central question takes shape. The cry is heard on all sides: "What shall we do?" "Let the Spirit change you."

And how well he did.

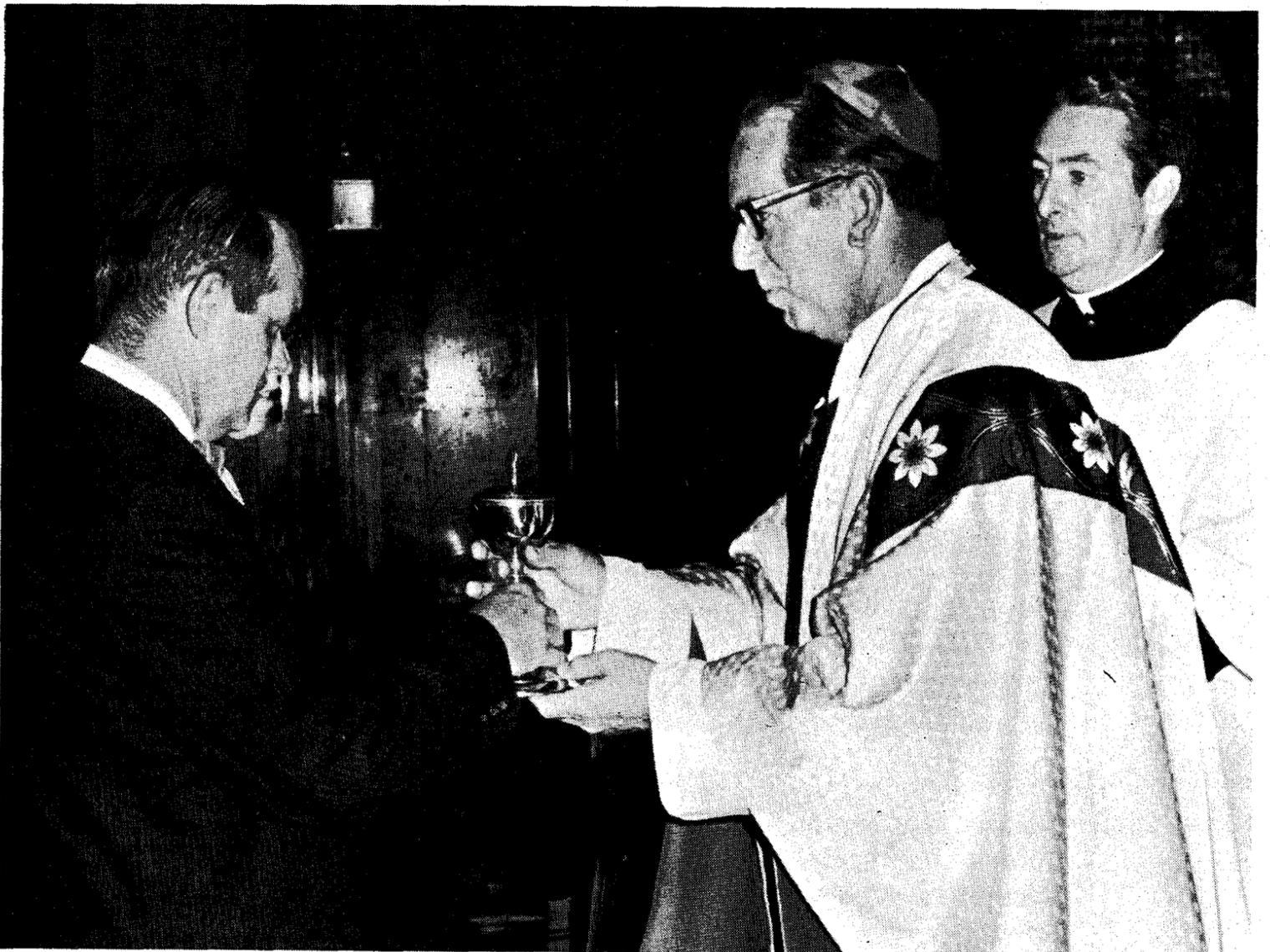
## sion

and shined shoes, sometimes even the sacrament of Penance for an entire household.

**FOR THAT REASON,** we avoid asking people to fulfill that function as they enter the Church before Mass or tapping persons in the pews for the task prior to a celebration. This diminishes its significance and can cause discomfort among parishioners.

Instead, a bimonthly list is sent with the date and Mass assigned and each family's phone number. They can then, on their own, make any switches necessary.

the function of gift bearer is an honor, families. Being on public display while tends to make our parishioners a bit Sunday nears, it usually calls for hair-shined shoes, sometimes even the entire household."



## Prayer of the Faithful

### SOLEMNITY OF MARY, THE MOTHER OF GOD January 1, 1977

**Celebrant:** We begin the New Year commemorating Mary as the Mother of God and hoping for world peace. Let us pray now with confidence to God our loving Father.

**LECTOR:** The response for today is: Father, hear our prayer. That the Church may grow in peace and harmony with all men and women of good will during the coming year, let us pray to the Lord:

**People:** Father, hear our prayer.

**LECTOR:** That the purpose of this holy season, when Jesus came into the world to redeem us, may fill us with the grace to live his message of peace with one another, let us pray to the Lord:

**People:** Father, hear our prayer.

**LECTOR:** That all mankind may one day enjoy the full freedom which God desires for his children on this earth, let us pray to the Lord:

**People:** Father, hear our prayer.

**LECTOR:** That Mary, the Mother of Jesus, may give us her special protection in all our needs this coming year, let us pray to the Lord:

**People:** Father, hear our prayer.

**LECTOR:** That this New Year may bring about an increase of faith and love for God and our neighbor in our hearts, let us pray to the Lord:

**People:** Father, hear our prayer.

**Celebrant:** Heavenly Father: As we begin our journey into a New Year, give us the grace to be faithful always to your holy will. Grant us peace. We ask this through Christ our Lord. Amen.

★★★

### SOLEMNITY OF THE EPIPHANY January 2, 1977

**Celebrant:** God our Father has proven his love for us by sending his only Son into the world to be our Savior. Let us thank the Father for his gifts of love.

**LECTOR:** The response for today is: Father, we thank you. For the gift of faith which we have freely received, so that we would be loyal members of the Church founded by Christ, let us give thanks to the Lord:

**People:** Father, we thank you.

**LECTOR:** For our family and friends, who have helped us by their love and concern for us, let us give thanks to the Lord:

**People:** Father, we thank you.

**LECTOR:** For the joys and crosses of the past year, which have helped to fashion us to live as better disciples of Jesus, let us give thanks to the Lord:

**People:** Father, we thank you.

**LECTOR:** For being able to gather here as a free people to worship God in a loving community, let us give thanks to the Lord:

**People:** Father, we thank you.

**LECTOR:** For all the angels and saints, who intercede for us constantly so that we may join them one day in heaven, let us give thanks to the Lord:

**People:** Father, we thank you.

**Celebrant:** Heavenly Father, we often forget in our prayers to be grateful to you for your many gifts. As we begin this New Year, we are now mindful that all good things come from you; and we thank you through Christ our Lord. Amen.

## Meditation

**"There is no Christian truth so clearly revealed as this, that the spirit of every Christian must be a spirit of sacrifice."**

**P.A. Sheehan, "Mary, The Mother of God", 1902**

**"Sacrifice signifies neither amputation nor repentance. It is, in essence, an act. It is the gift of oneself to the being of which one forms a part."**

**Antoine De Saint-Expéry, "Flight to Arras," 1942**

Jecel

## Life in Music



### You Don't Have to Be a Star

Baby, come as you are with just  
your heart and I'll take you in  
You're rejected and hurt, to me  
you are what you have within  
Now I don't need no superstar  
'cause I'll accept you as you are  
You want me tonight 'cause I'm satisfied  
with the love you inspire  
You don't have to be a star,  
baby to be in my show  
You don't have to be a star,  
to be in my show  
Somebody nobody knows could steal  
the tune that you want to hear  
So stop your running around cause  
now you've found what was cloudly  
is clear  
There'll be no cheering from the crowd  
just two hearts beating out loud  
There'll be no parades, no TV

or stage only me  
till your dying day  
You don't have to be a star,  
baby to be in my show  
You don't have to be a star,  
baby to be in my show  
Don't think your star has to shine  
for me to find out  
where you're coming from  
What is a beauty queen if it don't  
mean I'm your number one  
And I don't need no superstar 'cause  
I'll accept you as you are  
You want me tonight 'cause I'm  
satisfied with the love you inspire  
You don't have to be a star,  
baby to be in my show  
You don't have to be a star,  
baby to be in my show

By J. Dean-J. Glover  
(c) 1976 ABC Records (BMI)

#### By THE DAMEANS

"You Don't Have to Be a Star" is not moving fast on the pop charts. It is, however, one of the better "message" songs out today. It comes from some people whose names you probably won't recognize, Marilyn McCoo and Billy Davis, Jr. But you do know their voices. You have listened to them countless times singing songs such as "Up, Up and Away," "Stoned Soul Picnic" and "California Soul" back in the days when they were part of the five-member group, the Fifth Dimension. This new song is a cut on McCoo's and Davis' forthcoming LP which will be entitled "I Hope We Get to Love in Time."

"You Don't Have to Be a Star" is about inferiority feelings. It is about the person who is convinced he is not good enough for his girl. In his mind, she is the star and he is only a "drag." And, as in all cases where this happens, the relationship is becoming painfully strained. The song begins with the "star" trying to comfort the "drag." "Baby, come as you are with just your heart and I'll take you in. You're rejected and hurt, to me you are what you have within." The singer desperately tries to communicate what love is about. "Now I don't need no superstar, 'cause I'll accept you as you are."

Everyone knows what this feeling is like. The suspicion that other people are better than we are plagues all relationships. It is hidden at the root of even good marriages, fine religious communities, and the best student bodies across the country. Everyone struggles with these feelings, sometimes

hiding them through bravado, sometimes retiring from the scene in defeat.

Gradually it becomes clear how destructive these feelings really are. A "self-put-down" eats away within until it seems that all self confidence is lost. And the rift grows into a chasm because insecurity makes it impossible to be open to others' needs and problems. A vicious circle sets in when nothing seems to click between the people.

It takes time and courage to journey outside of ourselves to realize that the other person feels much the same way. There are, in fact, no "stars" in the picture-perfect way they appear in our minds. Everyone struggles with their clay feet; everyone struggles with insecurity that says the other person is the star.

If there are superstars in relationships, they are those people who know their own poverty. They are those who realize that all life is made up of imperfect people who continue trying to be better, but people who nonetheless bring goodness just as they are. And they are those who are committed to helping others be comfortable with opening themselves to life.

Marilyn McCoo and Billy Davis, Jr. have a nice number which recalls for us the importance of treating others, regardless of their imperfections, with gentleness and respect. It's a good message for the week: "You don't have to be a star to be in my show."

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

# 3-D image from Shroud developed by scientists

By JAMES FIEDLER

DENVER (NC)—Two officer-scientists at the Air Force Academy, using computers, an image analyzer, photo enhancement and other scientific studies of the famed Shroud of Turin, have constructed a three-dimensional picture of a figure they believe to be Christ.

The two scientists, instructors at the academy 65 miles south of here, Capt. John Jackson and Eric Jumper, used photographs of the Shroud of Turin in a computer-aided image analyzer to obtain the 3-D representation of the image on the shroud.

Pictures of the 3-D image projected on a TV-like screen are similar to pictures of a statue.

Jumper, an extraordinary minister of the Eucharist at the academy, said the two officers hope, with the additional aid of computers, to construct a statue from their studies of the shroud.

Jackson, from Denver, is now a "regular parishioner" at Divine Redeemer Church in Colorado Springs.

Jackson has a doctoral degree in physics, as well as a bachelor's degree in religious studies, and Jumper a doctorate in aeromechanics.

**THE SHROUD**, a length of ancient linen preserved in Turin, Italy, is about 14 feet long and three and a half feet wide. Markings on it portray the front and back of a man. For centuries many have venerated it as the burial cloth

of Christ.

Jackson said that flat photographs of other subjects examined by the image analyzer have not produced the same 3-D effect that was created by photographs of the shroud.

As part of their studies—begun about three years ago—the two Air Force officers confirmed the hypothesis of Paul Vigon and some other scientists that the density of the image on the shroud varies with the distance the body was separated from the cloth.

After making a cloth model of the shroud by projecting a photographic image of it on a piece of muslin, they draped the cloth model over volunteers to measure the cloth-body distance that best fitted the model.

The pair then determined from a picture the variations in density of the body image on the shroud along a ridgeline running from the head, to the crossed hands, to a knee, to a foot.

USING an original lantern slide of the shroud made by Enrie, the official 1931 photographer of the shroud, they scanned that image with a microdensitometer, a precision instrument able to read minute changes in image intensity.

As was expected, they said, the density of the image—its "clarity"—increased as the distance of the cloth from the body decreased.

Jackson and Jumper said that their analysis reveals that the variation in intensity with cloth-body distance in uniform

for all locations over the body, "implying that the process of image formation was independent of local body surface properties."

"Whatever Physical process created the image," Jackson said, "it seemed to act in the same way all over the body, uniformly."

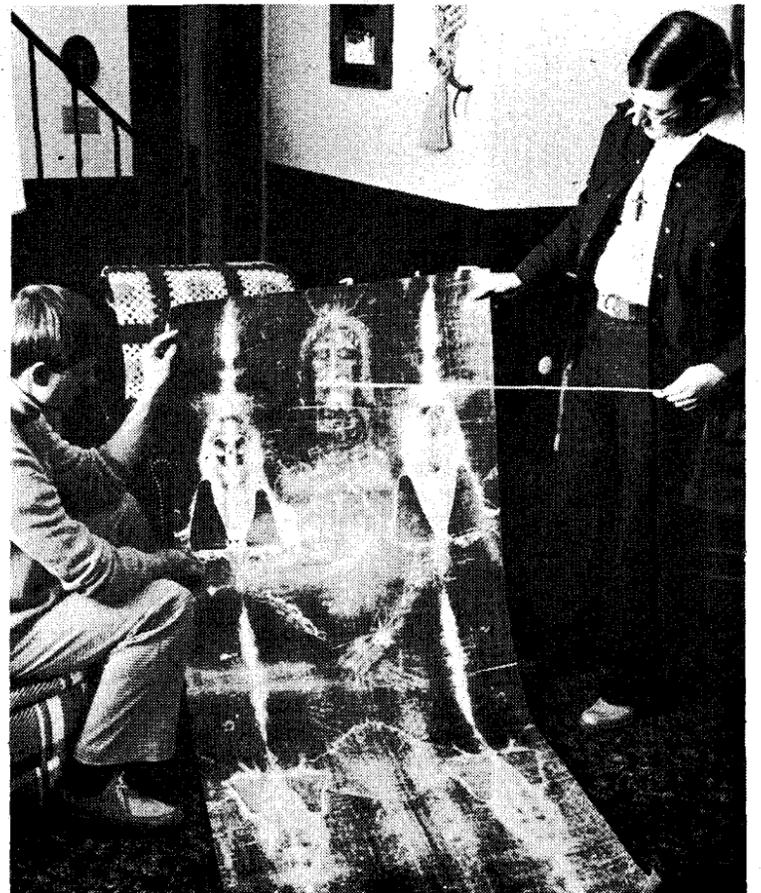
Jackson and Jumper seem to discount the theory that the image is a vaporgram—caused by vapors from a chemical reaction of the body and possibly such things as aloes—because of the uniformity of what happened over the entire body.

THE TWO have also turned up additional information on the shroud not readily seen with the eye by working with Don Devan, a computer photo enhancement specialist in California. Photo enhancement can help bring out greater details in a photograph.

They discovered what they believe are two coins resting on the eyes, and pointed out that such a thing was part of the Jewish burial custom.

Jackson said they now plan, through further computer enhancement, "to try to identify the coins, to see if we can date them."

But how were the images of the coins created Jackson asked. He said he can understand how a physical process working on the naked body of the man in the shroud could in some way have created the image on the cloth. But



Air Force instructors from the U.S. Air Force Academy, Colorado Springs, Capt. John Jackson (left) and Capt. Eric Jumper examine an actual-size photograph of the Holy Shroud of Turin. Using a variety of scientific equipment, the men have produced a three-dimensional image they feel may closely represent Christ.

how, he asked, could that same process have produced the image of the coins on the shroud?

Neither Jackson nor Jumper have a theory on what caused the markings on the shroud. But Jumper is toying with the idea that the "body" is a thermogram—caused in some

way by heat. But how could there be heat if the body was dead and cold when placed in the shroud?

Jackson did point out, however, that at least one writer has conjectured that Christ's Resurrection created tremendous radiation, producing the markings on the shroud.

## New Church center slated in LaBelle

Continued from page 3

homily, praised Father Guinan. "FOR THE MANY years that I have known you, you have always told me, 'What we need in LaBelle is a full-time priest.' The Archdiocese of Miami not only sent you a full-time priest, but a full-time great priest." When Father Guinan speaks about you he speaks of you in terms St. Paul used about the Corinthians, which we just heard: 'I give thanks to my God always concerning you for the grace of God which was given you in Christ Jesus.'

"You in turn have

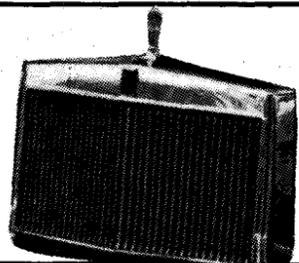
generously responded as is evident here today in the ground breaking for your multi-purpose building. This building not only provides a place for catechesis, socials and early childhood development but speaks out in a clear and loud voice a spirit of unity and love in Christ Jesus."

Others in attendance at the ceremonies were Father Guinan's mother and sister and her family, visiting from their native Ireland. Also there was Mrs. Lawrence Lavett, day care center director and John Dunnivant, grand knight of the Knights of Columbus.



**HAPPY 1977!**

John Damich  
St. Rose of Lima



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# It's a Date

## Broward County

ST. ANTHONY Woman's Club, Fort Lauderdale, will have a book review on Friday, Jan. 7 at 11 a.m. in the clubrooms. Coffee will be served.

ST. BARTHOLOMEW Young at Heart Club meets at 1:30 p.m. Tuesdays, Jan. 4 for business meeting, games, and refreshments.

BROWARD COUNTY Serra Club meets at noon on the second and fourth Wednesdays of each month at the Ocean Manor Hotel, AIA, Fort Lauderdale.

ST. GABRIEL Council of Catholic Women will be hostesses during their 10th annual luncheon at 12:30 p.m., Saturday, Jan 8 at the Bahia Mar Hotel. For reservations call 942-3878 or 943-2968.

ST. BONIFACE Woman's Club, Pembroke Pines, will meet at 8 p.m., Wednesday, Jan. 5 at 8 p.m. in the parish hall.

ST. SEBASTIAN Council of Women will observe a Corporate Communion during 8 a.m. Mass, Friday, Jan. 7. "Money Management for Women" will be discussed by Joseph J. Paskoski during a meeting and breakfast in the parish hall, Fort Lauderdale.

FORT LAUDERDALE Catholic Widows and Widowers Club meets at 8 p.m., Monday, Jan. 3 at Rinaldi's Studio, 218-D on Commercial Blvd., Lauderdale-By-the-Sea.

ST. STEPHEN Council of Women, Hollywood, will meet at 8 p.m., Thursday, Jan. 6 in the social hall. Brother Lawrence of Miami's Camillus House will be the guest speaker. Members are asked to bring food donations for the refuge for indigent men.

LAY CARMELITE members will meet at 7:30 p.m., Thursday, Jan. 6 at St. Pius X Church, 2605 NE 33 Ave., AIA, Fort Lauderdale.



Children's voices recently filled the air outside of Hialeah City Hall as the Immaculate Conception School Choir, under the direction of Sr. M. Regina, sang carols and were greeted by Mayor Dale G. Bennett, his daughter, Hope, and Santa Claus, Wellmer Krabbe.

## Dade County

ST. JEROME WOMEN'S CLUB January luncheon card party will be Jan. 4 in the parish hall at 12:30. Public invited. Card, \$2.

CORAL GABLES KC will sponsor a New Year's Eve party at 8 p.m., today (Friday) in the council hall, 270 Catalonia Ave., Coral Gables. Live music for dancing will be provided.

MEMORARE SOCIETY, a social club for Catholic widows and widowers, will meet at St. Louis Church center Friday, Jan. 14 at 8 p.m. There will be a special welcome to the widowers. Call 274-0244.

VILLA MARIA AUXILIARY will meet Friday January 14th at 11:00 a.m. in the Villa 125th St. 1050 is number of Villa. The program will be presented by Monica Battie who is President of the Council of Club Presidents of Dade County. She will give a demonstration of Flowering Arrangements. The Public is invited to attend.

THE SOCIAL COMMITTEE of St. Vincent de Paul Church will have traditional New Year's Eve dance with a live orchestra American and Latin music and a buffet. Held at 2100 NW 103 St., Miami, starting at 9 p.m. For tickets call the rectory 691-0771.

## Palm Beach County

ST. JUDE Christian Mothers and Women in Tequesta will participate in the Christian leadership course in public speaking beginning Friday, Jan. 7 when a continental breakfast will follow the 8 a.m. Mass and recitation of the rosary. For further information call 746-0895.

LOURDES RESIDENCE for the Aged will have its 3rd annual

Recognition Luncheon on Jan. 12., Proceeds go toward building a new nursing home. Tickets can be obtained at Lourdes residence E, 305 S. Flagler Drive WPB, or call 655-8544 This year's honorees are Mrs. Ralph Rubinger, Mr. Richard Coon and in memoriam Mrs. Frederick Teich and Mr. Raymond Kunkel.

A Day of Reflection for all athletes and coaches in the Archdiocese of Miami playing basketball and softball will be Sunday, Jan. 9. from noon to 3 p.m. The day will be held in four locations: St. Louis Church for South Dade, St. James for North Dade, Nativity for Broward County, and Holy Name parish for Palm Beach.

### PRAYER FOR VOCATIONS

For all seminarians and aspirants to the Religious life to be totally open to the Holy Spirit as they pray for a vocational decision, let us pray to the Lord: Lord, hear our prayer.

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## S. Florida Scene

### Bro. Ellis named

Brother Patrick Ellis, F.S.C., former principal of the boys division of Immaculata-La Salle High School has been elected president of LaSalle College, Philadelphia.

A native of Baltimore who served in Miami from 1962 to 1964, Brother Patrick has been a member of the Brothers of the Christian Schools since 1946. He has been stationed at LaSalle College since 1960 except for his two-year term of service in Miami.

### Legionaire talk

WEST PALM BEACH—"A Visit With Father Aedan McGrath, S.S.C.," international Concilium representative of the Legion of Mary for Canada and the United States, will be sponsored by the local Curia of the Legion of Mary on Friday, Jan. 7 at Holy Name Church.

Mass at 7 p.m. will be followed by Benediction.

Beginning at 8:30 p.m. small groups will discuss "Jesus as the Bread of Life." Father McGrath will address the participants and a slide presentation will be made by junior legionaries.

On Saturday, Jan. 8 the program will continue at St. Mark parish, Boynton Beach where Mass at 8 a.m. will be followed by praesidium meetings, Holy Hour and Benediction, a Patrician meeting and a meeting of Curia Officers.

### Alien addresses

January has been designated Alien Address Report Month by Miami Mayor Maurice Ferre who requested all citizens, employers and officers in the area to assist every alien in reporting his current address.

By law, the Immigration and Nationality Act

of 1940 requires EVERY alien in the U.S. to report his address during January of each year. Included are permanent residents, refugees, tourists, students and aliens in any other status with the exception of diplomats and members of certain international organizations.

Self-addressed Alien Address Report Cards (Form I-53) can be obtained at Post Office or Immigration and Naturalization Service Office.

### Estate planning

FORT LAUDERDALE—A six-hour seminar on Estate Planning under the Reform Tax Act of 1976 will be presented by Nova University Law School and the Broward County Bar Association on Jan. 5 at Bahia Mar Yachting Center.

Focus will be on issues raised by the recent Tax Reform Act which not only changed many areas of income tax but so amended the estate and gift tax laws so that virtually every estate plan needs to be reexamined.

For additional information contact Albert Powers, Nova Law Center, 3301 College Ave., Fort Lauderdale, 33314.

### Bisc. College OKd

Biscayne College, administered in North Dade County by the Augustinian Fathers, has been approved as a Level III Masters Degree institution by the Southern Association of Colleges and Schools.

The college's masters degree program in Human Resources is an advanced education program currently not offered in any other South Florida college or university. It aids para-professionals in upgrading their skills and provides educational opportunities, resulting in an advanced degree to individuals who are unable to further their educational development through existing graduate programs.

## Library honors Msgr. Beerhalter

Bishop Thomas Grady of Orlando dedicated the new school library at John Carroll High School. The building was named in honor of Msgr. Michael Beerhalter, founder of the school and formerly of the Archdiocese of Miami.

Invested as a monsignor by Archbishop Coleman F. Carroll on Dec. 16, 1962, Msgr. Beerhalter celebrated his 50th anniversary as a priest last June.

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# 'I will be free, I will live' says teen cancer victim

MEMPHIS, Tenn.—(NC)—Making new friends during her regular visits to Memphis has often been a bittersweet experience for 15-year-old Patricia Kelly Kozak.

Many of those little friends died within a few months.

Patty makes these regular trips to Memphis from her home in Cleveland for treatment at St. Jude Children's Research Hospital.

Eighteen months ago Patty learned she was a victim of Hodgkins Disease, a form of cancer that attacks the lymph glands, spleen and liver.

She was given no more than seven years to live.

TODAY, doctors say Patty's cancer is in a state of remission and she visits the hospital for radiation treatments that are designed to keep the disease in that harmless state.

But many of the boys and girls her age and younger whom Patty has met at the hospital during protracted stays and short visits are not so lucky.

"Many of them have leukemia and other kinds of cancer which the doctors haven't yet been able to get into remission like they have done to mine," Patty told

Common Sense, Memphis diocesan newspaper.

"So, I will make a friend and then go back to Cleveland and one day I'll get a telephone



Patricia Kelly Kozak

call from one of the nurses telling me the boy or girl is dead."

"When you are sick like us kids are here," she said, "you get close to one another pretty quick. You get close even though you know that some day soon you'll get word that the girl or boy died. It hurts."

But there are other friends Patty has made outside the

hospital who, she said, "make me happy to have to come back here for monthly visits.

These friends are the priests and parishioners of St. Mary's Church.

PATTY recalled how she first learned through a night watchman at a Cleveland hospital that she had cancer.

"One night when I was in the hospital, a security guard looked into my room and asked me if I was the little girl with cancer," she said. "I told him no, that I had Hodgkins. And he said, 'Well, that's cancer.'"

A few days later, Patty's parents "sat me down and told me I had cancer and that I had between one and seven years to live."

She recalled that she became a "sort of" hermit and stayed by herself a great deal.

I didn't want to see anyone. I wanted to be alone with my thoughts. I didn't want to see a priest. I used to talk with God a lot but I didn't want to see a priest because of what happened with a priest soon after I learned I had cancer."

She said a priest had come to her room and told her was going to give her "the last rites."

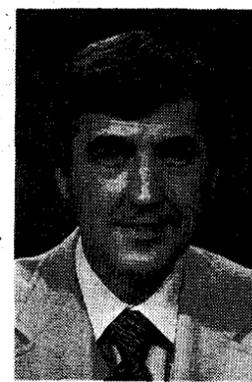
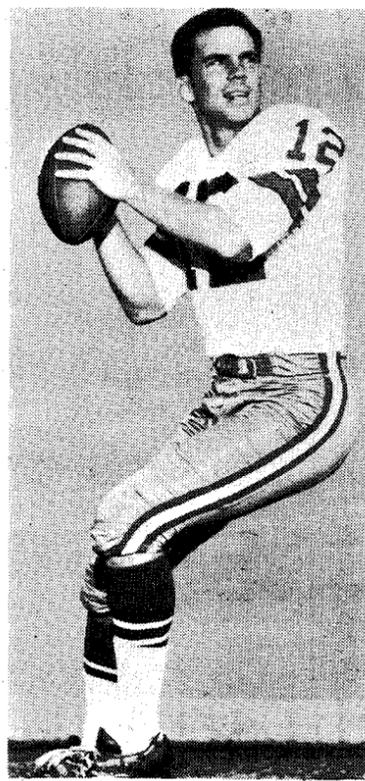
"He didn't say the Sacrament for the Sick," she complained. "He called it the last rites, and it frightened me more."

Eventually, she said, her friends kept coming to see her even though she did not encourage the visits.

"Finally, I began to see that during their visits my mind was taken off death and then I began to look forward to their visits," she said. "I didn't realize it at first, but visits are the best thing for you at a time like that."

More than a year ago Patty was brought to St. Jude Hospital and radiation treatment was begun. Soon the cancer that was ravaging her little body slowed down and eventually went into remission.

"Doctors tell me I will have to come here for five years for regular treatments and checkups and then I will be free—I will live," Patty said.



COMMITTED CHRISTIANS: "Twelfth Man in the Huddle" a new book by Dave Diles (top right), ABC sportscaster, tells of how Roger Staubach (left), quarterback for the Dallas Cowboys and Terry Bradshaw (bottom right) quarterback for the Pittsburgh Steelers, are among 23 pro football players who have embraced Christianity and are not afraid to let people know about it.

## Youth ministry urged to use talents of young

WASHINGTON—(NC)—A U.S. Catholic Conference (USCC) paper on youth ministry says that young people should proclaim the message of salvation to other young people and draw them into building a community of faith and service.

Like the ministry of Jesus to the disciples on the road to Emmaus after his resurrection, "youth ministry begins with a presence to the young which engenders the confidence and hope to ask questions," said the paper published by the USCC Department of Education.

The paper was commissioned in May, 1975, by the USCC Advisory Board for Youth Activities and developed over 15 months through consultation with youth directors, young people, school superintendents, catechists, coaches, members of the academic community, retreat leaders, scouting personnel and others.

The paper stressed the

importance of relationships within which "young people are enabled to face and to accept themselves and others, to clarify their goals and values, and to dare to become the persons they are called to be."

It continued: "Absolutely essential to effective youth ministry is the support and lived example of the surrounding faith community, particularly the parish. Without this, youth ministry exists in a vacuum that cuts short fuller growth and maturity in faith."

The paper recommended: Incorporating youth needs into parish budgets;

Training seminarians in youth ministry;

Establishing parish training programs for the young;

Commitment by the Church of full-time and part-time trained personnel to youth ministry, particularly adequately paid full-time lay ministers.

## Good News ahead in schools and CCD

NEW YORK—(NC)—The new American Bible Society (ABS) translation of scripture, the Good News Bible, will be used widely in Catholic parish schools and Confraternity of Christian Doctrine (CCD) classes, said an ABS spokesman.

The Good News Bible, published in Britain in October and Dec. 1 in this country, has an initial press order of 1.2 million copies and is expected to break publishing records.

According to Gordon Lindsey of the ABS information department, the Catholic edition of Good News for Modern Man (the New Testament), sold 2,906,736 copies since an imprimatur was first granted in 1969 by the late

Cardinal Richard Cushing. A later press run has the imprimatur of Archbishop John F. Whealon of Hartford, Conn.

The overall sale of all editions of Good News for Modern Man which first appeared in 1966, made it the alltime paperback best seller, with 52,500,000 copies.

The full Good News Bible, like the New Testament, will be particularly adaptable to religion teaching because its conversational language is "clear and comprehensible to young people," said Lindsey.

The imprimatur for the new volume will be included in late 1977 when the Apocrypha are included for use in Catholic and Episcopal churches.

## St. Juliana students take title for 2nd year

WEST PALM BEACH—St. Juliana's students have won the Catholic Schools Girls' Athletic League's basketball tournament for the second consecutive year.

St. Juliana's had an unbeaten 12-0 season. The runners-up were the girls at St. Luke's, Lake Worth, with a 9-3 win record, and in third place was the Sacred Heart School,

also of Lake Worth, whose record was eight wins against four losses.

Highest point gainer in the League was Kerry Coyle, of the Sacred Heart team. Sr. Ann Helen, S.S.J., of St. Joseph's Convent, Lake Worth (which is responsible for operation of the Sacred Heart School) is chairman of the League.

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# Pope sees dawning life of man in message

Continued from page 1  
military bands and troops from Italy's armed forces, who greeted the Pope with salutes and trumpet flourishes.

As the bells of hundreds of Roman churches sounded, Pope Paul called on "those who live in the shadow of a restless civilization that is magnificent and fascinating but often forgetful of its transcendent and irrevocable vocation" to "lift up their heads to the piercing and radiant lights of a brother."

"BRETHREN, let us honor in the birth of Christ the dawning life of man," the Pope intoned from the basilica's

central balcony, festooned in maroon-colored velvet.

"Let us honor infancy, it too a creature of God, the joy of society," he continued.

"Let us honor women, equal in dignity to men, and called to the beauty of the privileged love of consecrated virginity, or more often to that likewise sacrosanct love of conjugal life and to the incomparable mystery of motherhood."

"Let us honor the young, to whom the young Jesus is a brother...let us honor man in the fullness of his manhood, in which Jesus was an example of work, of life in society and of

the farsighted wisdom that looks beyond the scene of the senses and of temporal phenomena."

Then finishing the litany, the Pope urged, "Let us honor life that has died in justice to which Christ guarantees his peace and his wonderful resurrection."

THE LIFE of Christian humanism, the Pope promised, is slated for "terminal happiness."

Looking out over the crowds and the panorama of the Eternal City, Pope Paul explained that it is not Christian humanism which "motivates many people of our time, who

are inebriated with the illusion of being able to produce a humanism that springs only from scientific progress and social evolution.

"They forget...the innate insufficiency of man to be perfect in himself and the inextinguishable thirst that destines him to find in God that infinite satisfaction of which he is constitutionally in need."

The Pope's blessing, and the plenary indulgence attached, were extended to those who followed the ceremony on radio television.

After the blessing the Pope extended Christmas greetings in 12 languages, including

Russian, Chinese, Latin, Polish and Swahili.

In English the Pope wished "a blessed Christmas in the joy and peace of Christ."

The Pope gave the Russian greeting with special enthusiasm.

The Pope presided over the Christmas ceremonies at a slow pace. Two aides had to assist him down the stairs of the main altar at St. Peter's after the midnight Mass. The 79-year-old Pope suffers from a painful arthritic condition which appeared to be especially acute on the damp and drizzly early morning of Christmas.

But his voice was clear and strong during his public appearances.

## Remarks on Matt Talbot by Pope Paul called encouraging

ST. PAUL, Min.—(NC)—A priest here who has been active in Calix, an organization for Catholic alcoholics, said he was encouraged by Pope Paul VI's announcement that he hopes to beatify reformed Irish alcoholic Matt Talbot in 1977 or 1978.

The priest, Father Leo A. Dolan, pastor of St. Leo's parish, said he has been "told reliably that the Holy Father has a lot of feeling for Talbot."

Born in Dublin in 1856, Talbot was an alcoholic by the time he was 13. In 1884, at the age of 28, disappointed at the refusal of friends to buy him a drink when he had no money, he experienced a spiritual conversion. From then until his death in 1925, he abstained from alcohol.

Talbot began going to daily Mass and Communion and undertook a life of prayer and severe penance. His penance, however, never interfered with his work as a laborer for a lumber company

nor with his graciousness to others, his biographers say.

Talbot "can be a model for people struggling in a chemically addicted world," said Father Dolan.

It would be unfortunate to "only see Talbot as a recovered alcoholic," said the priest, who is himself a recovered alcoholic. "The achievement of Talbot was that he lived the spirituality of the Roman Catholic Church extraordinarily well."

The concept of penance, which Talbot stressed, Father Dolan noted, "is implicit in AA" (Alcoholics Anonymous), to which all Calix members must first belong.

Talbot never married and the same man in Dublin who

knew him said "Talbot told him that the Blessed Virgin had indicated to him that he should not marry," Father Dolan said.

Noting that Talbot led "an extraordinarily self-disciplined and structured life" and was "a kind of contemplative," the priest said that his contemplation and celibacy might act as correctives today. "We're on an activist binge which a younger generation is repudiating to a degree," he said, adding that the Church's "pastoral orientation has overemphasized marriage."

Father Dolan recalled that Pope Paul in October 1975 had approved a decree of the Vatican Congregation for Saints' Causes recognizing that Talbot had led a life of "heroic

virtue." Such a decree is one of the steps toward beatification.

Father Dionysius McDade, postulator for Talbot's cause, said in Rome recently that at least one miracle attributed to the intercession of Talbot alone must be found before he can be beatified.

A person recently said to him, Father Dolan recalled, "Isn't it a miracle that someone recovers from alcoholism?"

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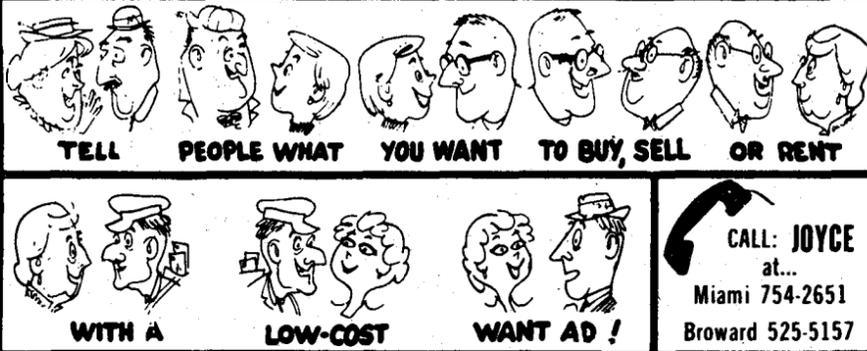
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## En el Mundo

**SAN SALVADOR—(NC)—**Mons. Luis Chávez González, arzobispo de San Salvador, pidió al gobierno una investigación a fondo del asesinato del agricultor Eduardo Orellana Valdés, para detener lo que él llama una campaña de mentiras y calumnias contra sacerdotes y dirigentes laicos rurales en Colima. Grandes asociaciones de ganaderos, agricultores y comerciantes han gastado enormes sumas en publicidad contra la reforma agraria y las organizaciones campesinas y el clero que la reclaman. Los acusan de estar penetrados de comunismo. El arzobispo dice que lo único que hacen es pedir justicia y tierra para los desheredados.

**ZURICH, Suiza—(NC)—**Vladimir Bukovsky, prisionero ruso intercambiado por Luis Corvalán, dirigente comunista chileno, dijo al llegar aquí que el acuerdo de Helsinki firmado por naciones del bloque comunista y del mundo occidental fue un simple juego de Moscú, pues lejos de mejorar el respeto a los derechos humanos —propósito del acuerdo— empeoró el maltrato de que él era víctima junto con centenares de prisioneros políticos en la Unión Soviética. Falta por liberar a Humber Matos, prisionero de Castro, a cambio del senador comunista chileno Jorge Montes, a los que trató de ayudar en vano el cardenal Raúl Silva, arzobispo de Santiago.

**RIOBAMBA, Ecuador—(NC)—**Mons. Leonidas Proaño, obispo de Riobamba, volvió a negar vinculaciones subversivas, esta vez contra afirmaciones del ministro de gobernación Coronel Bolívar Jarrín, de que 28 personas arrestadas recientemente como subversivas (incluyendo un sacerdote español ya expulsado) tenían enlaces con una reunión de obispos en esta ciudad en agosto. En esa ocasión hombres armados irrumpieron en la reunión, encerraron a 17 obispos y a otras 40 personas por más de un día, y luego expulsaron a los visitantes. "Se trata de acusaciones falsas y calumnias," dijo Mons. Proaño, que ha realizado programas de reforma social en favor de los campesinos indígenas.

**CIUDAD DE MEXICO—(NC)—**En las fiestas de los 445 años de la aparición de la Virgen de Guadalupe al indio Juan Diego, el cardenal Miguel Darío Miranda de esta ciudad hizo un llamado a la vida sana y de familia (contra el concubinato, la pobreza, la discordia) llamándola roca fundamental de la nación. Unos 15,000 peregrinos visitaron ese día a la milagrosa imagen en su nueva basílica modernista; algunas fuentes estiman que millón y medio de fieles acudieron durante las ceremonias, incluyendo grupos indígenas que bailaron a la Virgen en la plazoleta frente al templo.

**LONDRES—(NC)—**Varios líderes protestantes y católicos han pedido al gobierno de la Unión Soviética información sobre el paradero de unas 600 personas, a las que se cree encarceladas o internadas en centros mentales, como castigo a sus convicciones religiosas. Los líderes asistieron también a un acto ecuménico en la Abadía de Westminster para inaugurar el Año de los Prisioneros por Conciencia.

**NACIONES UNIDAS—(NC)—**Andrés Ruskowski, director del Instituto de Comunicación Social de la Universidad de St. Pauli en Ottawa y miembro de la Delegación Vaticana ante las Naciones Unidas, declaró aquí que uno de los derechos humanos fundamentales es el derecho a la libertad de información, defendido en décadas recientes por los Papas Pío XII, Juan XXIII y Paulo VI. En ese derecho incluye el acceso, la expresión y la escogencia de la información para que el hombre y la sociedad puedan libremente cumplir sus fines superiores.

**LONDRES—(NC)—**El Centro de Estudios del Comunismo y la Religión en Kent dice que obtuvo una copia de disposiciones secretas decretadas en Rusia contra la religión, publicadas en 1971 bajo el título "Leyes de Cultos Religiosos". La legislación, que data de 1929, fue reformada en 1962 y en 1975. Las leyes no permiten actividades misioneras o proselitistas, obligan a las confesiones religiosas a "funcionar" bajo contrato con el estado, y se les castiga si quebrantan en alguna forma sus limitaciones. Un tercio de la población rusa todavía pertenece a la Iglesia Ortodoxa o a otras confesiones.

**CINCINNATI—(NC)—**Estados Unidos entra en "una nueva era" marcada por problemas que requieren "un cambio en nuestras actitudes, valores y conducta," dice Mons. Joseph L. Bernardin, arzobispo de Cincinnati, en una entrevista en el St. Anthony Messenger. Ve como reto fundamental luchar por el respeto a la vida humana —"violado por más de un millón de abortos al año"— y a la ancianidad. Lamentó el deseo egoísta de placeres a costa de la sociedad y de los demás; y pidió una vigorosa campaña contra el desempleo, "causa de mucho sufrimiento humano".

**WASHINGTON—(NC)—**El comité pro vida de la U.S. Catholic Conference distribuye a las parroquias para usarlo a fines de enero, un folleto ilustrado sobre los efectos adversos de un fallo que facilita el aborto desde 1973, emitido por la Corte Suprema de Justicia. El folleto insiste en que un feto humano, aún por nacer, tiene derecho a la protección legal de la constitución.



Sorprendidos ante la visita inesperada del Arzobispo McCarthy, los jóvenes del Centro de San Juan de Puerto Rico volvieron a repetir para él algunas de las gracias que habían preparado para la fiesta que ya había terminado. Juntos cantaron villancicos, logrando que el arzobispo se uniera batiendo palmas (arriba). Pero también le deleitaron con una marcha india al ritmo puertorriqueño, (izquierda.)

## Cubanos en EE.UU. Conferencia del IEC

El Instituto de Estudios Cubanos IEC presentará los próximos días ocho y nueve de enero una conferencia sobre los cubanos en los Estados Unidos. La conferencia tendrá lugar en Temple Israel, 137 N.E. 19 St. El programa de las jornadas es el siguiente:

**SABADO 8: 9:00 AM**  
1. "Inmigraciones y proceso de aculturación a la nueva sociedad." Anthony Maigot —

Sociology F.I.U.  
2. "Análisis Socio-Demográfico de los Cubanos en los EE. UU." J. Carrasco - C.A.A. Dade County. Andrés Hernández - New School of Social Research, N.Y.  
3. "El Impacto Económico de los Cubanos en Dade County." Raúl Moncarz - Dpt. of Economics, F.I.U.  
4. "Actitudes Políticas de los Cubanos en Miami." (Con respecto a los Estados Unidos.) S. Lucio - Political Science,

Harvard University  
5. "Las Inmigraciones Cubanas a EE. UU. Pre-1959." J. Prince - New School of Social Research. N.Y.C.

**DOMINGO 9-12:15 PM.**  
Paneles simultáneos

**Primer Ciclo,**  
Las artes plásticas cubanas en Miami.  
Análisis del proceso electoral de Nov. 1976 en Dade County.  
La mujer cubana.  
Los cubanos de la isla y del exilio: análisis comparativo.  
**Segundo Ciclo**  
La familia cubana en Miami.  
Los programas de C.A.R.: ¿Qué pasa USA? y otros.  
Los grupos étnicos cubanos de Miami: negros, chinos, hebreos y otros.

## Consolidan en una, siete ordenes religiosas

**CIUDAD DEL VATICANO—**La Radio Vaticana informó el lunes que siete órdenes religiosas de Francia y Bélgica han unido fuerzas para consolidarse en una. La unión se hizo después de previa consulta con sus miembros y desde el momento se llamarán Religiosas del Cristo de la Unión—Misterio de Cristo. La nueva orden contará con unos 1,000 miembros y se dividirá en seis provincias que incluyen una en Inglaterra y una en Africa. Antes de realizar esta

unión las siete órdenes ya formaban una federación desde 1969.

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# Pablo VI eleva Consejo Apostolado de Laicos

CIUDAD DEL VATICANO—Con fecha del 10 de diciembre el Vaticano ha hecho públicas hace unos días dos letras apostólicas en forma de "Motu Proprio", (iniciativa personal del Santo Padre), elevando la categoría de dos organismos vaticanos establecidos después del Vaticano II a título experimental.

Tales organismos son el Consejo de los Laicos y la Comisión de Justicia y Paz.

Quedan al frente de tales organismos respectivamente, el Cardenal Opilio Rossi de 66 años y el Arzobispo Bernardin Gantin de 54 años quien es el primer prelado de color ocupando un puesto de esta categoría en la Curia Romana.

Ofrecemos a continuación el texto original del Motu Proprio sobre el consejo de los laicos:

Las distintas formas de apostolado o diversidad de operaciones que miran a la edificación del Cuerpo místico de Cristo, que es la Iglesia, corresponden también con pleno derecho a los laicos, tal como ha enseñado recientemente el Concilio Vaticano II, esclareciendo la doctrina tradicional sobre tal materia. En efecto, los seglares "viven en el siglo, esto es, en todos y cada uno de los deberes y ocupaciones del mundo, y en las condiciones ordinarias de la vida familiar y social, con que su existencia está como entretejida. Allí están llamados por Dios, para que, desempeñando su propia profesión, guiados por el espíritu evangélico, contribuyan a la santificación del mundo como desde dentro, a modo de fermento, y así hagan manifiesto a Cristo ante los demás, primordialmente mediante el testimonio de su vida, por la irradiación de la fe, la esperanza y la caridad" (Lumen gentium, 31).

Los tiempos actuales, como a nadie se le oculta, están pidiendo un apostolado más intenso y más amplio por parte de ellos; "prueba de esta múltiple y urgente necesidad es la acción manifiesta del Espíritu Santo que da hoy a los seglares una conciencia cada vez más clara de su propia responsabilidad y los impulsa en todas partes al servicio de Cristo y de la Iglesia" (Apostolicam actuositatem, 1).

Bajo el impulso de este estado de cosas y de la exhortación del mismo Concilio, el año 1967 instituímos, dentro de la Curia Romana, el Consejo de Laicos, por medio del "Motu Proprio" Catholicam Christi Ecclesiam, del 6 de enero de aquel año. No hay que olvidar que tal Consejo fue constituido con carácter experimental y temporal, dado que el funcionamiento y la misma experiencia podían aconsejar cambios oportunos.

Tenemos que confesar que el Consejo ha cumplido diligentemente las funciones que le fueron encomendadas, bien promoviendo, coordinando y orientando el apostolado seglar a nivel nacional o dentro de la misma Iglesia, bien aconsejando a la jerarquía y a los seglares o también haciendo estudios sobre el tema o emprendiendo otras iniciativas.

Pero como las causas que motivaron la constitución del Consejo han adquirido mayores dimensiones y las cuestiones a tratar y resolver en este campo del apostolado católico se han hecho más graves y de más vasto alcance, y como la experiencia allegada en estos años ha proporcionado útiles conocimientos, nos ha parecido conveniente dar a esta institución de la Curia Romana, que se puede contar entre los frutos preclaros

del Concilio Vaticano II, una nueva forma, estable y de más categoría.

Y así, después de maduro examen y habiendo pedido el parecer de los expertos, establecemos y decretamos cuanto sigue:

I. El Consejo de Laicos se llamará en adelante "Pontificio Consejo para los Laicos".

II. El Consejo estará presidido y regido por un cardenal Presidente, al que asiste el comité de presidencia, integrado por tres cardenales residentes en Roma y el secretario del mismo Consejo.

El comité de presidencia se reúne cada dos meses y cuantas veces lo crea necesario el cardenal Presidente para tratar los asuntos de mayor importancia.

El cardenal Presidente es ayudado por un secretario y un subsecretario. A todos los mencionados corresponde, a tenor del derecho, ocuparse de todas las materias que exijan potestad sagrada de orden y jurisdicción.

III. Los miembros de este Pontificio Consejo son, en su mayor parte, seglares (en él habrá también obispos y sacerdotes) pertenecientes a las distintas partes del mundo y versados en los diversos campos del apostolado laical, guardando una justa proporción entre hombres y mujeres.

Una vez al año, a no ser que las circunstancias aconsejen otra cosa, los miembros serán convocados a asamblea con el comité de presidencia, bajo la dirección del cardenal Presidente, a quien ayuda el secretario.

IV. El Consilium se servirá para su trabajo de consultores que sobresalgan por su virtud, ciencia y prudencia; serán elegidos de forma que sean más numerosos los seglares y haya una justa proporción entre hombres y mujeres; a éstos se sumarán, en razón de su cargo, los secretarios de las Congregaciones para los Obispos, para las Iglesias Orientales, para el Clero, para los Religiosos e Institutos Seculares, para la Evangelización de los Pueblos y el secretario de la Pontificia Comisión Iustitia et Pax. Se procurará incluir entre los consultores a una o más mujeres de vida consagrada.

V. Los consultores forman un grupo, que es la consulta, a la que corresponde examinar profundamente todas aquellas cuestiones que deben ser decididas por los miembros del Consejo y ejecutar fielmente los encargos recibidos de los superiores.

Los consultores pueden ser convocados todos juntos o en grupos pequeños para tratar un asunto determinado, o pueden ser consultados individualmente acerca de alguna cuestión.

VI. La competencia del Pontificio Consejo para los Laicos se extiende al apostolado de los seglares en la Iglesia y a la disciplina de los seglares en cuanto tales.

En particular, las tareas de este Consejo son las siguientes:

1) estimular a los laicos a participar en la vida y en la misión de la Iglesia, tanto —y sobre todo— en cuanto miembros de asociaciones que tienen por finalidad el apostolado, como en cuanto simples fieles;

2) valorar, dirigir y, si es necesario, promover actividades de apostolado en los varios sectores de la vida social, teniendo en cuenta, en tal campo, las competencias de los otros organismos de la Curia Romana;

3) tratar todos aquellos asuntos que atañen a:  
— las organizaciones de seglares que se ocupan en el apostolado, tanto en el ámbito internacional como en el nacional, salva la competencia de la Secretaría de Estado o Secretaría Papal;

— las asociaciones católicas que promueven el apostolado o la vida espiritual y la actividad de los laicos, excepto las que se dedican exclusivamente a la cooperación misionera, que entran dentro de la competencia de la Sagrada Congregación para la Evangelización de los Pueblos;

— las asociaciones pías (p.e., archicofradías, cofradías, pías uniones, sodalidades de cualquier género), de acuerdo con la Sagrada Congregación para los Religiosos e Institutos Seculares, siempre que se trate de asociaciones fundadas por alguna familia religiosa o instituto secular;

— las Terceras Ordenes de seglares (terciarios), sólo en aquello que pertenece a su actividad apostólica, quedando a salvo para todo lo demás la competencia de la Sagrada Congregación para los Religiosos e Institutos Seculares;

— las asociaciones comunes de clérigos y seglares, salva la competencia de la Sagrada Congregación para el Clero en cuanto a la observancia de las leyes generales de la Iglesia;

4) fomentar con la propia iniciativa la activa participación de los seglares en la catequesis, liturgia, sacramentos, educación, etc., de acuerdo con los diversos dicasterios de la Curia Romana encargados de estos asuntos;

5) cuidar que se observen escrupulosamente las leyes eclesiásticas que atañen a los laicos y tratar, por vía administrativa, los litigios en los que entren seglares;

6) tratar, de acuerdo con la Sagrada Congregación para el Clero, todo lo que concierne a los consejos pastorales, parroquiales o diocesanos, de tal forma que los seglares sean llevados a participar en una pastoral de conjunto.

VII. Al Pontificio Consejo para los Laicos está vinculado el Comité para la Familia, el cual, sin embargo, conserva su forma y características propias.

Este último será presidido por el cardenal Presidente del Pontificio Consejo para los Laicos, el cual, también en esta tarea, será ayudado de manera especial por el secretario de dicho Consejo.

El cardenal encargará a un oficial del Consejo para los Laicos de mantener relaciones ordinarias con el Comité para la Familia.

Mandamos que cuanto establecemos con las presentes Letras en forma de Motu proprio, tenga valor pleno y estable, no obstante cualquier disposición en contrario.

Dado en Roma, junto a San Pedro, el día 10 de diciembre de 1976, XIV de nuestro pontificado.

PAULUS PP. VI

## Oración de los Fieles

### FIESTA DE LA MADRE DE DIOS 1 de Enero de 1977

**Celebrante:** Comenzamos el nuevo año conmemorando a María, Madre de Dios y deseando la paz del mundo. Oremos pidiéndole a nuestro Padre con la confianza de hijos.

**LECTOR:** La respuesta de hoy es, Padre, escucha nuestra oración.

**LECTOR:** Para que la Iglesia crezca en paz y armonía con todos los hombres y mujeres de buena voluntad durante el año que comienza, oremos al Señor.

**Pueblo: Padre, escucha nuestra oración.**

**LECTOR:** Para que María, la Madre de Jesús, nos conceda su especial protección y nos enseñe a vivir todo el año como discípulos de su hijo.

**Pueblo: Padre, escucha nuestra oración.**

**LECTOR:** Para que en este nuevo año crezcamos en fe y en el amor a nuestros hermanos, oremos al Señor.

**Pueblo: Padre, escucha nuestra oración.**

**Celebrante:** Padre amantísimo, al comenzar nuestro peregrinar de este nuevo año, concédenos la gracia de permanecer fieles a tus deseos. Te lo pedimos por Jesús, nuestro hermano y Señor. Amén.

### FIESTA DE LA EPIFANIA 2 de Enero de 1976

**Celebrante:** Dios nuestro Padre nos ha mostrado su amor hacia nosotros enviándonos a su propio Hijo. Mantengamos siempre un corazón agradecido y pidámosle con confianza,

**LECTOR:** La respuesta de hoy será, Padre, te damos gracias.

**LECTOR:** Por el don de la fe que hemos recibido gratuitamente, para que seamos fieles miembros de la Iglesia fundada por Cristo, oremos al Señor, demos gracias a Dios.

**Pueblo: Padre, te damos gracias.**

**LECTOR:** Por nuestros familiares y amigos, por todos aquellos que con su amor nos han ayudado a ser lo que somos demos gracias a Dios.

**Pueblo: Padre, te damos gracias.**

**LECTOR:** Por las alegrías y tristezas que en el año que termina nos han ayudado a crecer y a ser mejores discípulos de Jesús, demos gracias a Dios.

**Pueblo: Padre, te damos gracias.**

**LECTOR:** Porque nos permites reunirnos aquí en tu presencia, como hombres y mujeres libres que nos amamos y sentimos en comunidad, demos gracias a Dios,

**Pueblo, Padre te damos gracias.**

**Celebrante:** Padre amantísimo, tantas veces nos olvidamos de agradecer tus beneficios... Al comenzar este nuevo año queremos recordar tu cuidado amoroso y te damos gracias por tanto como nos das. Te damos gracias a través de tu Hijo Jesucristo Señor nuestro, Amén.

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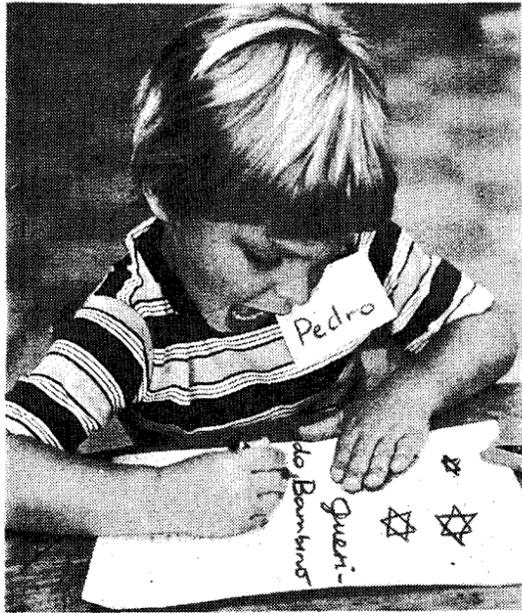
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# Los niños escriben al Bambino de Aracoeli



**Afirma estudio diocesano**

## 'Estamos en la era de la mujer'

LOUISVILLE, Ky (NC)—“Podemos afirmar con seguridad que la era de la mujer está sobre nosotros y las cosas ya no volverán a ser iguales. Todas las formas de servicio que existían no son suficientes, la mujer quiere hacer más, quiere servir más plenamente.”

Esta afirmación es sólo parte de un largo estudio sobre el papel de la mujer en la Iglesia, realizado por la Archidiócesis de

Louisville y publicado como un suplemento de 12 páginas en el periódico archidiocesano.

El estudio que se titula “Hacia la mutualidad—el cambiante papel de la mujer en la Archidiócesis de Louisville”, ha sido realizado por una junta de seis miembros establecida por el Arzobispo Thomas J. McDonough. La junta incluye cuatro religiosas y dos seglares.

El estudio fue basado en tres “surveys” y otras investigaciones realizadas por la misma junta, y dirigidas a la población católica a párrocos y a mujeres previamente seleccionadas.

En su carta introductoria el arzobispo escribía: Este documento debería ser un signo de esperanza para todos nosotros, un signo de la fortaleza de una Iglesia que utiliza la

potencia de todos los miembros de su cuerpo.”

La meta del estudio es la de “presentar información que acrecentará la toma de conciencia sobre el papel de la mujer en la Iglesia, específicamente en la Archidiócesis de Louisville.” También se planea utilizar el documento en grupos de discusión.

### En Argentina

## Libertad para presos políticos

BUENOS AIRES, Argentina, (NC)—El presidente de la República Argentina Jorge Videla ha encomiado el mensaje de paz de Pablo VI y en lo que se considera un gesto reconciliador hacia la Iglesia ha puesto en libertad a cientos de presos políticos en el país, dos de ellos sacerdotes.

El pasado mes de Septiembre el Papa había denunciado la “ciega violencia” en Argentina, al recibir las credenciales del nuevo embajador argentino ante el Vaticano. Entonces, el Santo Padre también condenó la

pérdida de vidas en el país, algunas de clérigos.

Los obispos argentinos también habían condenado la violencia del país y han urgido al gobierno a que investigue y castigue a los culpables de atentados criminales.

Hasta el momento, una guerra civil no declarada entre las fuerzas armadas y las guerrillas por un lado y las múltiples revanchas entre fuerzas extremas de derechas y comunistas por otro, se han llevado unas 1,260 vidas.

Entre los 489 presos liberados

por Videla en su amnistía de Navidad se encuentran dos sacerdotes de la orden francesa de Lourdes, los padres Andrés Baque e Ignacio Racedo Aragón. Otros dos permanecen aún encarcelados.

La amnistía fue concedida después de una entrevista del Cardenal Primatesta de Córdoba, presidente de la Conferencia Episcopal, con el Presidente Videla. Ambos

hablaron entonces de la necesidad de una amnistía para suavizar las tensiones del país.

En una carta a Pablo VI, Videla dijo que su gobierno “está metido en un conflicto que nunca buscó ni provocó”. Pero ya que estamos atrapados en el, dijo, “nuestra meta es lograr la paz, para poder reorganizar nuestra comunidad según las tradiciones espirituales de esta nación.”

## Dos nuevos obispos para Los Angeles

CIUDAD DEL VATICANO—(NC)—En el consultorio del 20 de diciembre el Santo Padre ha nombrado dos nuevos obispos auxiliares para la Archidiócesis de Los Angeles.

Los nuevos auxiliares son

## Indoctrinación comunista que falla

LA HABANA—(NC)—Tras una discusión sobre influencia religiosa en el pueblo, un sacerdote y un dirigente comunista acordaron consultar al primero que pasara. Un guajiro o campesino acertó a pasar y el

cura le preguntó a boca de jarro: “¿Quién hizo el mundo?” “Dios”, respondió el guajiro. El dirigente comunista sacó su tarjeta de partido y cuando la vio, el guajiro añadió: “Dios, con la ayuda de la Unión Soviética.”

## 5,000 a ordenación de obispo Pena

SAN ANTONIO, Tex.—(NC)—Más de 5,000 personas abarrotaron el Centro de congresos de esta ciudad para asistir a la ordenación episcopal del padre Raymond Pena como obispo auxiliar de San Antonio.

La ceremonia fue en inglés y español. Asistieron unos 30 obispos de la nación y el delegado apostólico de su santidad Arzobispo Jean Jadot.

El obispo Pena es el cuarto

obispo méxico-americano de la nación. Nació en Corpus Christi, Tex., Mons. Pena era hasta su nombramiento párroco de la Parroquia de Nuestra Señora de Guadalupe.

Durante la ceremonia, el Arzobispo de San Antonio Francis Furey le recomendó dedicarse a “proclamar el mensaje—toma como asunto propio el orar, sacrificarte y acordarte de los pobres y de los extranjeros.”

Por ARACELI CANTERO

En Roma todo el mundo quiere al Bambino, pero no sólo en Roma. “Querido Bambino, mi mamá esta esperando un bebé. Haz que sea listo y que tenga buena salud, y haz que me obedezca a mí”.

Esta carta al Bambino del Aracoeli, es una de las miles que el Bambino recibe todos los años por Navidad. Le llegan de todas las partes del mundo pero sobre todo de Italia.

El Bambino, es una pequeña talla del Niño Jesús en madera y hoy rodeada de joyas se conserva en la Iglesia del Aracoeli en Roma, junto al monumento a Victor Emmanuel II.

Leyendo las cartas que le llegan al Niño Jesús, uno entra en el mundo de los niños y vive con ellos el drama de sus alegrías y sus sueños.

Las cartas no dejan de ser cómicas a veces, pero tampoco les falta sabiduría.

“Querido Jesús”, decía una de ellas, “el perro que quería tanto se me murió. ¿Tú crees que podrás hacer algo para que ahora duerma cerca de Dios? Así Dios podrá acariciarle hasta que me llegue el turno de ir al cielo...”

Un niño canadiense de 6 años le escribía: “Querido Bambino: cuando me duermo por la noche siempre sueño. A veces mis sueños son buenos pero otros me asustan. ¿Crees que podrás enviarme mejores películas desde ahora?”

Y una niña de Boston decía: “Querido Bambino, mi mamá me ha dicho que cuando yo nací fue la cigüeña quien me trajo. Luego cuando nació mi hermanito, también le trajo la cigüeña... ¿Querido Bambino, crees que podrías lograr que mi mamá sea



El Bambino de Aracoeli como está hoy día rodeado de joyas—regalo de los peregrinos.

más normal al dar a luz la próxima vez?”

La historia del Bambino de Aracoeli es una mezcla de verdad y fantasía.

La tradición afirma que la imagen la talló un franciscano de uno de los olivos del monte de Getsemaní en Jerusalem.

A mitad del siglo XV esta imagen debería haber llegado en barco, para formar parte de un misterio de navidad de tamaño natural que se preparaba para la Iglesia del Aracoeli. En el camino, se desató una gran tormenta, y la pequeña imagen se arrojó al agua dentro de un pequeño cofre.

Flotando sobre las aguas el cofrecillo llegó a las costas de Italia, justo a tiempo para lucir en las fiestas de Navidad en el Aracoeli. La tradición también cuenta que cierta vez, el hijo de una viuda raptó la pequeña imagen. Pero el Bambino se escapó por cuenta propia y escalando los 124 peldaños del Aracoeli llamó a la puerta y se colocó el mismo en el belén.

La iglesia del Aracoeli esta situada en la sección más occidental del Foro Romano, en una plaza que fue diseñada por el mismo Miguel Angel y que se conoce como Piazza Campidoglio.

El nombre “Aracoeli” le viene del latín y significa “altar del cielo”. La tradición también afirma que en el lugar donde descansa la iglesia actual, la sibila de Tibur (una profetisa) anunció al emperador Augusto la venida del Mesías. En aquel mismo lugar el emperador mandó erigir un altar.

En el siglo V, los cristianos construyeron un templo en el mismo lugar y lo dedicaron a la Madre del Redentor. Siete siglos más tarde, los franciscanos reconstruyeron aquella misma iglesia en la roca de la colina Capitolina. Para llegar al templo los peregrinos deben escalar 124 escalones.

Pero a pesar de ello, son muchos los italianos que los suben, especialmente en las tardes de navidad. Todos van a ver a los niños, que en estas fiestas se asoman a un púlpito especial y echan sus sermones al Bambino del Aracoeli.

Los niños se lo toman muy en serio pero los mayores a veces no pueden más de que aguantar a duras penas las carcajadas.



## 1977



## AÑO NUEVO



## VIDA NUEVA

## Amor, alegría y bondad para 1977

Queridísimos:

Creo que el Señor nos regala la bellísima experiencia de la Navidad para que podamos entender mejor cómo El quiere que vivamos durante todo el año. Creo que nos da esta buenísima experiencia para que comprendamos mejor nuestro papel en crear un mundo en el que el ambiente de fiesta se prolongue durante los 365 días del año.

La Navidad es el tiempo del amor. Como cristianos y católicos estamos llamados a extender ese amor para que vaya más allá del cestillo que por una vez preparamos para los pobres o la sonrisa que desvanece después de las fiestas y el breve 'cese al fuego' de nuestras disputas, y para que llegue a invadirnos todo el año marcándonos con el sello de amor que nos identifica como seguidores de Cristo.

La Navidad es el tiempo de alegría que deja oír el eco de los ángeles con su alegre buena nueva. Como cristianos y católicos estamos llamados a contrarrestar el pesimismo de las noticias de crimen y desgracias, llevando nosotros la Buena Noticia de esperanza y del amor de Dios: proclamando sensacionales reportajes que narran la bondad de los hombres y hablan de los hombres de buena voluntad.

La Navidad es tiempo de cosas buenas, de villancicos, hogares ornamentados y preciosos regalos. Como católicos estamos también llamados a descubrir y revelar durante todo el año, la verdadera belleza de los hombres y mujeres que dedicadamente viven la vida de la gracia.

No se qué mejor desear al Arzobispo, a los sacerdotes, religiosas, hermanos y fieles de la Archidiócesis. Ojalá que este año del Señor, 1977, sea un año en que movidos por el amor de Cristo, exultemos con nueva visión, al experimentar la belleza de vivir juntos la vida de fe, de oración y de amor y que nuestros corazones canten la alegría que es fruto del Espíritu Santo.

Afectuosamente en Cristo,

*Edward A. M. Curley*  
Arzobispo Coadjutor de Miami

### Inician construcción Centro Comunitario en LaBelle

## “De misión imposible a misión cumplida”

LABELLE—La parroquia de Ntra Señora Reina del Cielo en Labelle inició la semana pasada las obras para la construcción de un nuevo edificio que servirá de centro comunitario de aquella zona rural de la Archidiócesis.

Varios sacerdotes conectados con la parroquia desde sus comienzos participaron en la ceremonia de la primera piedra a la que asistió también Monseñor John McMahon, Director del apostolado rural de la Archidiócesis.

“Continuamente doy gracias a Dios por las gracias que os concede en Cristo Jesús,” dijo Mons. McMahon a la comunidad que asistía al acto. Al hacerlo, Monseñor alabó el trabajo y la generosidad del párroco Padre Francis Guinan así como la de todos los que le habían precedido. La parroquia se había

iniciado en Septiembre de 1967; entonces era administrador el padre Emilio Ordax.

El nuevo edificio comunitario de 50 por 70 pies, albergará oficinas y clases así como una pequeña cocina. Hasta el momento las actividades parroquiales y la instrucción religiosa, que afecta a unos 100 alumnos, tenía lugar en un pequeño edificio junto a la parroquia. El nuevo edificio también albergará una guardería infantil con cabida para unos 90 niños.

El padre Paul Saghy, párroco de la iglesia hasta 1971 cuando ésta dependía de St. Margaret en Clewiston se refirió al evento que denominó de “misión imposible a misión cumplida”. El padre Armando Balado párroco desde 1971 habló del acontecimiento como de “día de alegría para LaBelle.”

Varios de los sacerdotes que han contribuido “con su grano de arena” a que se haga realidad el centro de La Belle. Desde la izquierda los padres Leslie D. Cann, Jeremiah Singleton, John McMahon, Thomas J. Goggin, V.F., Michel Hickey, Francis Guinan y Paul Saghy. Detrás el padre Armando Balado.

