

# Opening New Year, Pope raps abortion

By JOHN MUTHIG

ROME—(NC)—Pope Paul VI began the new year and the Church's World Peace Day celebrations Jan. 1 with ringing condemnations of abortion and liberalized abortion laws.

In the presence of Rome's Communist mayor and diplomats accredited to the Vatican, Pope Paul issued one of the strongest and frankest attacks of his reign against those who seek abortion and against laws which permit them to do so.

At a televised New Year's Day Mass in modern Regina Apostolorum (Queen of the Apostles) Church here, Pope Paul asked rhetorically, "can we remain silent...about the legalization of abortion, its acceptance and protection in

several countries?

"Is the life that at its very conception springs up in the mother's womb not really and truly human life? Does it not need every care, every love, seeing that this embryonic life is defenseless, yet already inscribed in the divine book of the destiny of humanity?"

"WHO could suppose that a mother would kill her offspring or let it be killed? What drug, what legal gilding can ever deaden the remorse of a woman who has freely and consciously murdered the fruit of her womb?"

The Pope's words at the morning Mass were based on the theme he had chosen for the celebration of the Jan. 1 World Day of Peace—"If you want peace, defend life."

In Italy, the question of abortion has taken on particular urgency in January because the Italian Chamber of Deputies (lower house of parliament) is expected to vote soon on a proposed liberalized abortion law.

Within minutes after returning to Vatican City from the church in the southern suburbs of Rome, Pope Paul again spoke about abortion to crowds gathered for the Angelus in St. Peter's Square.

"It is a sacrosanct obligation," the Pope declared from his apartment window overlooking the square, "to have an important and sacred concept of what human life is—especially human life about to be born, life which is the most innocent and most mysterious,



life which is newest and most in need of protection and assistance."

The Pope urged Catholics to extend protection and help to "every other human life as well, especially to the poor and suffering."

HE SAID that "the peaceful life and order of society, good social relationships and peace in its fullest and most radical sense rest on the observance of respect for life."

The real basis of respect

for life, he concluded, is "love, the 'agape' which Christ has taught us and which must be at the roots of human feelings, made superhuman precisely by faith and charity."

During the morning Peace Day Mass, held in the mother church of the Pauline Fathers and Sisters, the Pope gave his formula for attaining world peace.

"Everyone remembers the saying that took root in the minds of people, 'If you want (continued on page 19)



Twin cadets Dan and Don Jacobovitz visit the Freedom Train in Miami, on Christmas holiday from military academy.

## West Point saw double as Curley grads arrived

There is Don and there is Dan. And both have the same last name. That's because they are twins.

But it took West Point Military Academy awhile to figure that out.

Dan and Don Jacobovitz, 1973 grads of Curley High School, Miami, ran into several snags requiring several letters to the academy just to get their applications straightened out.

"We encountered many problems because they thought there was one person with two applications since both of us have the same initials," said Don.

THE TWINS were visiting an aunt, Elizabeth Silfies, on Christmas vacation, and talked about the Army military

academy while looking over the Freedom Train in downtown Miami.

"On our first day at West Point, there was another mixup. They processed both of us into the same new cadet company and assigned us both the same room—which was all right until the 4th guy came in. It was a room for three persons and only one Jacobovitz was supposed to be there. But which one?" They finally got that straightened out too.

Sons of Mrs. Dolores Jacobovitz, they were members of St. James parish until moving to Phillipsburg, New Jersey, after graduation from Curley. The boys wanted to go to West Point because of its combined scholastic and

military capacity.

"I wanted a full four-year scholarship," said Dan, "and the educational opportunities were better than those of the other schools I applied to. The traditions and prestige of West Point interested me also."

SAID DON: "West Point has a tradition of a fine engineering program and I want to be an engineer. Also, the fact that cadets get a salary to go to school was hard to resist."

The twins, like most cadets, aren't too crazy about the discipline at the "Point."

"I like the excellent opportunities in training," said Don, "but I don't like the pressures of discipline and time (continued on page 4)

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## ABCD campaign opens throughout the Archdiocese

Although the kick-off dinner for the 1977 Arch-Bishop's Charities Drive was cancelled Tuesday because of a strike at the DuPont Hotel, other dinners were scheduled on Wednesday in Fort Lauderdale and on Thursday in Miami Springs.

Plans were also announced for a series of dinners at various locations throughout the Archdiocese where guest speakers including Archbishop Coleman F. Carroll, Coadjutor Archbishop Edward A. McCarthy, Msgr. Bryan O. Walsh, Archdiocesan Director of Catholic Charities and Dr. Ben Shepard, associate director of the Catholic Service Bureau, will outline for guests the needs of the more than 40 institutions of charity in the Archdiocese.

Msgr. John O'Dowd, V.F., pastor of Epiphany Church; and Father Jose Nickse, who serve as coordinators of the annual campaign each expressed optimism in the outcome of the 19th such drive to aid the mentally retarded, the aged, dependent children, unwed mothers, drug addicts, agricultural farm workers, and others in need. Archdiocesan facilities are available to all needy persons regardless of creed or color.

Joseph Robbie, owner of the Miami Dolphins; Mayor Frank J. McDonough, Pompano Beach; and Cuban contractor Alberto A. Alejandro are serving as general chairmen for the drive which has a minimum goal of \$2.5 million.

In addition to the usual charitable institutions, plans have been announced for a Family Life Enrichment Center when the campaign is successfully completed.

Hundreds of South Floridians have already accepted invitations to attend dinners on Jan. 11 at

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# Their thanks... and His blessings...



... for your generosity in helping those farm workers who till the fields of South Florida. Through its Rural Life Bureau the Archdiocese of Miami assists the farm worker and his family. Some are migrants and some have settled in our beautiful state. It is only with your help in supporting the ArchBishops Charities Drive that the Church can continue to be the place to which they turn, with its more than 40 Charities agencies.

## ArchBishops

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# Miami Sister elected Oblate superior general

Sister Marie Infanta Gonzales, an assistant superintendent of education in the Archdiocese of Miami, has been elected superior general of the Oblate Sisters of Providence.

She was named to the new post during a chapter meeting of the 205-member order which ended this week at the motherhouse in Baltimore, Md. Also named to the general council of the oldest black community of Religious in the U.S. was Sister Augustin Greene of Albany, N.Y., formerly principal of St. Francis Xavier School, Miami. The order also staffs Holy Redeemer School in Miami.

New Orleans-born Sister Marie Infanta, who is well known throughout South Florida as a specialist in preschool education, will continue to serve as Assistant Superintendent of Education for Kindergartens and Federal Aid Programs in the Archdiocese until June when she will assume her new position.

The first Religious to serve as the director of federal anti-poverty project in Florida, Sister Marie Infanta came to Miami in 1966 after organizing and directing a model Head Start School in the nation's capital.

**SHORTLY** after she assumed her duties as a program specialist for Child Development in the Dept. of Program Planning and Evaluation of the Dade County EOPI, Sister Marie Infanta



Sister Marie Infanta

became the center of a controversy which attracted national attention when Miamian Jack Gordon a member of the poverty board, took issue with the fact that she was dressed in the white habit and black veil of her community and that she wore a small gold cross. Gordon charged that government funds were being used to "propagate a religious faith." In defense of Sr. Maria Infanta, Richard Weatherly, then director of the poverty program, had the backing of the Miami Chapter

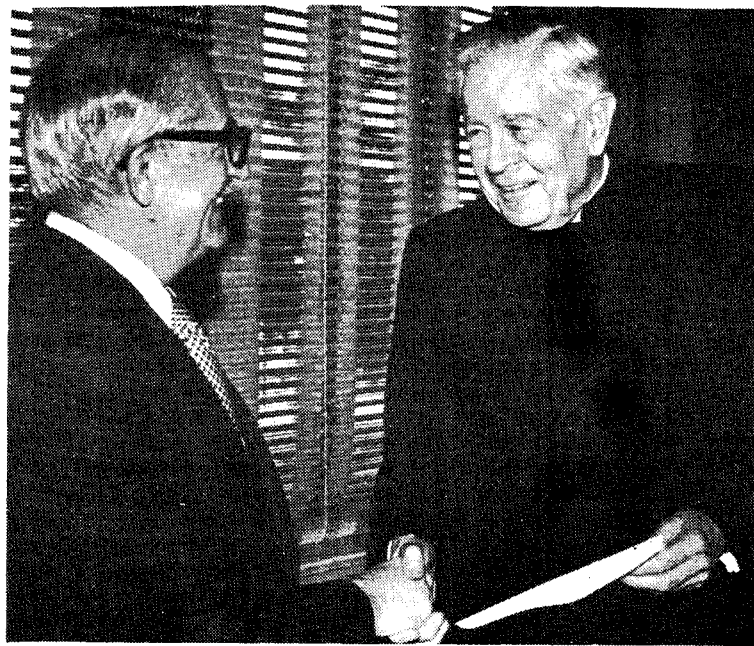
of the American Civil Liberties Union. The Florida Chapter of the ACLU, although, supported Gordon's stand.

A few months later the Office of Economic Opportunity in Washington ruled that the nun could continue to wear her habit while employed by the EOPI.

During the next four years until she joined the staff of the Archdiocesan Dept. of Education in 1970, Sister Marie Infanta organized the Brownsville and Manor Park Child Development Centers in Miami and was appointed Chief of Child Development in the Training and Technical Assistance Dept. in the Central Administration of the Miami EOPI.

**CHAIRMAN** of the Archdiocesan Commission for Early Childhood Development, Sister Marie Infanta has a BA degree from Xavier University and a master's degree from Catholic University of America.

She is a member of the National Black Sisters Conference, the Archdiocesan Council of Sisters, the Interfaith Agency for Social Justice, the Archdiocesan Task Force on Urban Problems and the National Association for the Education of Young Children. In 1970 she was a consultant to the Committee for the White House Conference on Youth and in addition is a member of the executive board of the South Florida Association for Children under Six.



Miami Serra Club President Dr. Michael Bevilacqua presents a burse check in the amount of \$6,000 to Archbishop Coleman F. Carroll. The check represents the annual presentation project of the Serra Club.

## Sacraments and structures topics of CCD workshops

"Sacramental Catechesis and Celebration" will be the focus of a leadership training workshop sponsored by the Archdiocesan CCD Religious Education Office.

Father Paul Viturra will discuss the Church's understanding of the new rites of Baptism, Confirmation, First Eucharist, and the new rite of Reconciliation as it relates to First Penance beginning Thursday, Jan. 13. Sessions will run on five consecutive Thursday evenings until Feb. 10, from 7:30 to 9:30 p.m. at St. Anthony School Hall, 901 NE 2nd St., Fort Lauderdale.

A second leadership training workshop is scheduled

by the CCD Office for St. Jerome's parish social hall, 2533 SW 9th Ave., Fort Lauderdale, for five Wednesday evenings beginning Jan. 12, from 7:30 to 9:30 p.m.

Sr. Marie McQuillan will focus on "Structuring the Total Learning Experience." She will discuss the role of the CCD elementary coordinator, setting goals and objectives, program modes, parental involvement, and planning the school year.

To register for either program contact the parish director of religious education or call, in Broward, 983-3740 (Sr. Agnes Marie), or in Dade 757-6241.

# 'Waiting for Sunrise' composer in Lake Worth

By GEOFFREY BIRT

**LAKE WORTH**—One of Canada's most distinguished pianists during the years between the two World Wars, Ernest Seitz, today lives quietly in retirement close to Sacred Heart Church here.

Now 85, he and his wife, the former Claire Frances Cosgrove, recently celebrated their 60th anniversary.

The world of music remembers Seitz as the soloist at concerts of the New York Philharmonic and the symphony orchestras of Montreal and Ottawa.

The public remembers Seitz for his regular radio programs on the Canadian Broadcasting System from

1938 to 1943. These were also carried on many local stations in a number of American northern states.

"Most of all," he confesses, "I am remembered as the composer of a little popular song in 1917, 'The World Is Waiting for the Sunrise.'"

When World War I started in Europe the young Seitz had just completed special studies in Berlin. He had been scheduled for an European concert which was to have begun that September in Vienna. Instead, he had to scamper across the frontiers and home via the U.S. while 13 of his friends were interned in Germany for the war years.

On arrival in Canada, Seitz

was immediately given an appointment to the Toronto Conservatory of Music "to tide me over for a little while," he explained.

"In those times," he recalled, "there was a general belief that the war wouldn't last, and that its leaders would reach an agreement. We were all looking for the sunrise. Well, it didn't happen, and I remained at the Conservatory for more than 30 years."

He was awarded, by Pope Pius XI, the Cross Pro Ecclesia and Pontifice (For the Church and Papcy)— a recognition of his strong faith, expertise and interest in the Church.

Today, there is no piano in his seventh story apartment

from which he enjoys watching the boating on Lake Worth.

"We like to drive and 'snoop' about (the area)...and my wife and I 'drop in' at Sacred Heart Church when we pass by," he said.

Two of his three children

survive, and he likes to talk about his 15 grandchildren. He had a final thought: Peering at the lake's sunlit waters, he said:

"You know, the world is still waiting for the sunrise!"

## Pro-life committee to meet in North Miami

The Pro-Life Congressional District Action Committee, set up under the Pastoral Plan for a Human Life Amendment, will have an Archdiocesan workshop meeting at St. James parish hall in North Miami Saturday,

Jan. 15, beginning at 10 a.m. Speakers will include Michael Taylor from the Office of Pro-Life Activities of the USCC, William Cox, executive director of the National Committee for Human Life Amendment, Inc.

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## ABCD campaign opens throughout Archdiocese

(continued from page 1)

Williamson's Restaurant, Fort Lauderdale; Jan. 12, DuPont Plaza Hotel; Jan. 13, Williamson's; Jan. 18, Bath Club, Miami Beach; Jan. 20 and 25, Williamson's, Jan. 27, Holiday Inn, Palm Beach

Gardens; Feb. 8, The Breakers, Palm Beach.

Volunteers to serve as campaign workers will be sought on Jan. 16 during Sunday Masses when an appeal will be made from pulpits in Archdiocesan churches.



Proud Sister Rainie, talks picture of her twin brothers Dan and Don Jacobovitz aboard the American Freedom Train.

## West Point saw double as Curley grads arrived.

(continued from page 1)

which are there. But they will be helpful in my future career."

Dan added, "I don't like the limited amount of free time and all the restrictions, but it still is not as disciplined as I expected."

The boys' visit to the Freedom Train had an extra meaning for them, as Dan and Don are president and vice president of the Model Railroad Club. Don is also president and Dan vice president of the Cadet Sunday School Teachers and they have been active in teaching the Post children. They also are editors of the Howitzer, the academy yearbook.

MRS. SILFIES, their aunt, said, "When you look at some of the youth today you realize how well the twins have

turned out. They grew up the hard way, without a father." (Mr. Jacobovitz died in 1960).

The boys' moral perspective stood them in good stead during the recent cheating scandal which hit West Point recently and resulted in transfer of the commandant because of conflicts over how to handle the situation.

"It was our class that is involved," said Dan, "It should not have happened because the take-home exam was not difficult, but 151 cadets were found guilty, partly caused by their heavy academic load.

"Now the officials want to readmit the guilty cadets. I feel that those found guilty should not be allowed to return. It would not be just to those of us

who have lived up to the spirit of the honor code."

Don added, "I think those found guilty of cheating should be men enough to live up to the conditions of the honor system they agreed to, that is, being dismissed from the academy and not being readmitted."

AS FOR the future, Don wants to be in the the Corps of Engineers and will "probably stay in the Army longer than the mandatory five years."

Dan plans to be commissioned in the Signal Corps "and take my first assignment in Korea."

If Dan or Don do end up in Korea or a similar place at this time of the year, their teen years in balmy Miami may indeed be a fond memory for the two young army officers.



ABCD plans are discussed by Msgr. John O'Dowd (left), the Archbishop's representative to the annual ArchBishop's Charity Drive, Archbishop Coleman F. Carroll and Archbishop Edward A. McCarthy.

## City under God Set for Jan. 14

This year's City of Miami interdenominational "City Under One God" worship services are scheduled to begin at noon on Friday, Jan. 14 at Bayfront Park Auditorium, 499 Biscayne Blvd.

Coadjutor Archbishop Edward A. McCarthy serves as chairman for the event assisted by Rabbi Sol Landau, Temple Beth David; and Dr. Pat W. McBride, Jr., district superintendent of the Miami district of United Methodist Churches.

Miami Mayor Maurice Ferre inaugurated the service four years ago.

## Lourdes Residence sets 3rd recognition luncheon

WEST PALM BEACH—Two of the area's civic leaders will be honored during the third annual recognition luncheon sponsored by Lourdes Residence on Wednesday, Jan. 12 at the Hotel Breakers.

Mrs. Ralph R. Rubinger and Richard I. Coon will be the honorees. Mrs. Frederick C. Teich and Raymond J. Kunkel will be honored in memoriam.

Chairmen for the luncheon which benefits the building fund Lourdes Residence for the Aged administered by the Carmelite Sisters for the Aged

and Infirm are Mr. and Mrs. John McKeen, Mr. and Mrs. James M. Slattery, and Mr. and Mrs. Lloyd Volckening.

Tickets for the luncheon may be obtained at the Lourdes Thrift Shop or by calling 655-6036.

Mrs. Vivian Rubinger, associated for the past 18 years with projects to aid the emotionally and mentally disturbed, spearheaded the drive to build a mental health facility in this area after learning that Palm Beach County residents needing

mental health treatment were held in the county jail while awaiting transfer to a state mental hospital.

With friends she opened a gift shop in the Palm Beach Towers and in six month accumulated a substantial amount toward a "holding station." As her work was publicized in the media it became evident that County residents did not want that type of facility and eventually she was successful in obtaining federal funds for what is now known as the Community Mental Health Center.

Currently president of the Catholic Service Bureau Board of Directors, Coon is a pastoral team member for Charismatic Renewal in South Florida, a member of the board of directors of the Epilepsy Foundation, a member of the Knights of Columbus and of the B.P.O.E. as well as Toastmasters International.

A past president of the Particular Council of St. Vincent de Paul in the Palm Beaches who has also served on the Archdiocesan Human Relations Council and a vice president of the Archdiocesan Retreat League, Coon has also been active as an officer in the Diocesan Council of Catholic Men and the Holy Name Society. He is presently a member of the steering committee for the All Florida Conference for the Catholic Charismatic Renewal at St. Leo College, St. Leo this year.

a short time ago had recently been serving as organist and choir director at St. Maurice parish, Fort Lauderdale.

A native of Berlin, N.H. he attended the University of Montreal and did post graduate studies at the University of Michigan under the famous organist Palmer Christian.

From 1941 to 1950 he was organist, choir director, and composer at the Shrine of the Little Flower, Royal Oak, Mich.

During the next 24 years he was organist and choir director at St. Joseph Church, Surfside joining the staff at St. Maurice in 1974.

He is survived by his wife, Vina and four children including Marie, Mrs. Therese Shannon, John, Jr. and Charles.

Burial was in Our Lady Queen of Heaven Cemetery.

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# This geography outlines plan for better life

By ARACELI CANTERO  
Voice Spanish Editor

"If we who are Christians do not help erase underdevelopment, others with a marxist mentality will try to do it their way."

As he speaks, Father Santiago de la Fuente, S.J., points to some of the illustrations in one of his newly published geography books.

He hopes it will be declared the best instructional work of the year in the Dominican Republic.

"I think this is a new kind of geography," he explains. "It tries to develop the students attitudes of observation, critical sense, disciplined reasoning and creative imagination for social change," he says showing one of the pictures depicting a pensive peasant (below).

The caption reads: "Who will benefit from the tourist development of our coasts? Such is the question often asked by the peasants living in the coasts of our Dominican Republic. Will it help bridge the differences in opportunity among our peoples, or will help stress them even more? Will it assist the population of our 15 coastal provinces, or will it just benefit the political and economic elite, or the multinational companies?"

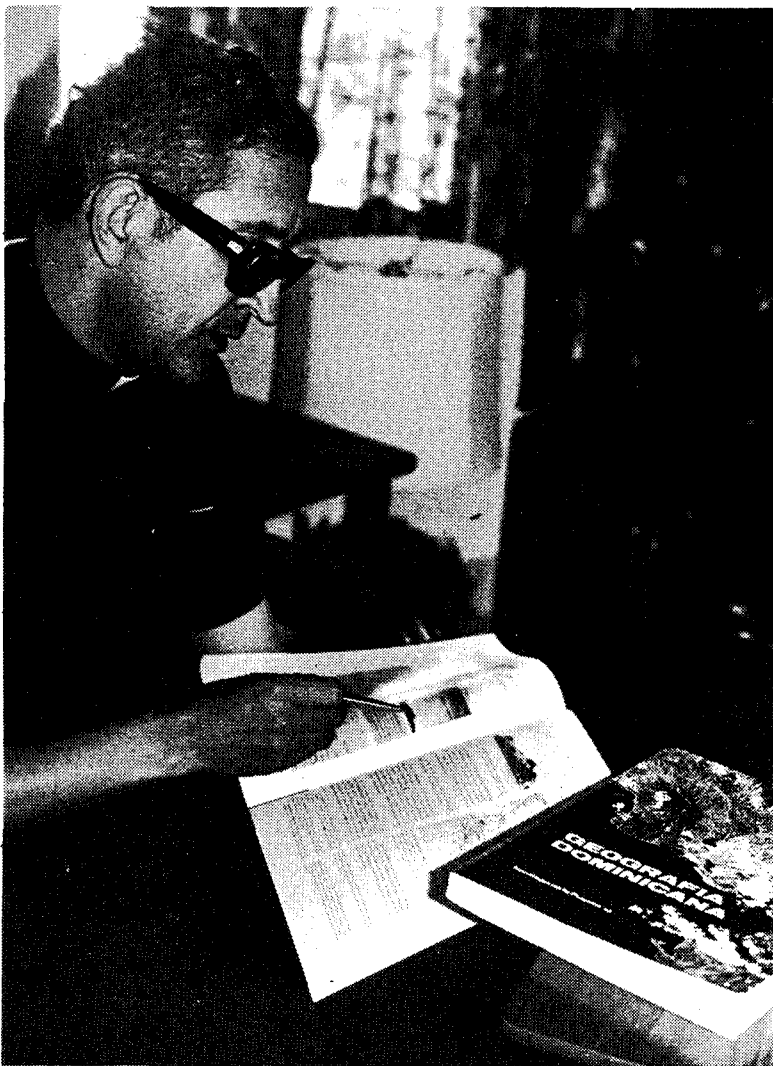
Through the use of data, maps and graphics and a careful interpretation of facts, the textbook intends to instill in the students an attitude of respect towards the fiscal, cultural and socioeconomic environment of the country. But at the same time it tries to show ways for better use of the nation's potential. It questions the ways things were done in the past and it tries to give the students positive orientation towards change.

Each topic treated in the book receives an interdisciplinary approach. "We believe that social justice without scientific, technical and economic development might help redistribute poverty, but will not overcome it," the author says.

Father de la Fuente describes his book as a "geography with a socioeconomic approach for development, aiming at helping the new generations become agents of their own growth, in solidarity with each other."

"When I came to the Dominican Republic in 1963 I became aware of poverty and misery among many, but I also saw that the existing conditions had their explanation in underdevelopment—the prevailing attitudes of a society modeled in traditional structures which do not favor modern development of a rational technical or sociological type," he says.

"But underdevelopment does not imply lack of potential, and I want to show that we do not lack in possibilities," he adds.



Father de la Fuente looks at the geography book he wrote to help eliminate underdevelopment of countries.



Born in Galicia, Spain, in 1938 Father de la Fuente is now a naturalized Dominican citizen.

He recently left Miami after three months as assistant pastor at St. Raymond Parish. It was there that he talked to The Voice about his new books—one of them is now available to secondary students in the Dominican Republic. The other will be used at the college level.

"A patriot is he who works for the betterment of the country and not necessarily he who has been born there," he says pointing to the inscription beginning the book.

"I know this book describes realities which are not

always pleasant, but I believe that they are objectively treated. Besides, the denial of reality only contributes to furthering underdevelopment," he says.

"We are a tropical country and yet for the simplest of air fans the people have to pay 80 per cent import tax," he comments. "There is no national competitive production, and on the other hand hotels and business firms often are exempted from taxes on these items." By the same token air-condition unit is taxed 150 per cent. "We also have a minimum wage law, and yet the multinational companies in duty free zones are exempt from complying with

help from university students."

In the end he contacted the best experts, asked them about bibliography and research in the subject and then read the data, summarized it and interpreted it. His work was then re-checked by the experts before final publication.

The process took him three years. In some cases "I reviewed 800 pages and condensed the pertinent material but two pages," he says. With the help of three students he personally did the layout of the two books, to make it pedagogical throughout. He has dedicated it to the marginal classes, but believes it should be of great interest to the middle and upper classes and to anyone interested in living in the Dominican Republic in the year 2,000, "when belonging to a prominent family or having friends in the government may not be of much value any longer."

The book has 260 pages in two colors and it includes some 400 illustrations obtained from 80 different sources. Although it deals only with the Dominican Republic it also discusses geographical and socioeconomic aspects of its frontier with Haiti.

The author does not think this type of geography is only appropriate for underdeveloped countries "but rather it could be used in any country interested in developing its potential for the service of all." In terms of the United States he believes that, rather than using an exhaustive approach, its social emphasis could be selective with respect to minorities or to dealing with Third World countries.

Reception of the book has been so positive, some have said it would have made the author an honorary citizenship—were he not be citizen already.

Others admit that the books saves the trouble of having to read some 150 government and research reports.

And to those who would accuse the author of over socialistic emphasis, he quickly responds its direction is perfectly in line with papal encyclicals such as *Populorum Progressio* and *Pacem in Terris*.

"It is unfortunate that anything which goes against personal selfishness is quickly labeled marxist," he says.

"I personally see this type of work on the same path as the work of Teilhard de Chardin. It's a perfectly priestly ministry since it contributes to the development of the human person called by God to happiness.

"If I want to be a sacrament, if I want, as a Christian, to communicate the love of God to others. I have to enable them to experience the happiness of living...and that they cannot do in conditions spawned by underdevelopment."

it," he continues. "It may all be very legal...but where is the morality of all this," he says obviously disturbed at the inequity.

A Jesuit since 1957, Father de la Fuente received part of his seminary training in Havana "As a foreigner there I wanted to learn about the island and was given a geography then in use. I was told it had a 'revolutionary' approach but in reading it I did not think it had a marxist ideology, with the exception of some phrases. What I noticed was much data about the country's potential and a socioeconomic approach to help development," he says.

After completing his Jesuit training—philosophy in Spain and both an M.A. in Theology and Education at Loyola University, Chicago, he returned to the Dominican Republic in 1969 to teach Dominican geography and economics at the secondary level. He found no appropriate textbook to help him in his task.

Aware of the existing void and of the chance others might try too fill it, he started his research, and he thought, "if we who are Christians do not make a textbook available that will help erase underdevelopment, others with marxist indoctrination will try to respond to the existing need."

Considering himself an amateur, he tried to get experts in different areas of study to write in their specialized fields.

"The attempt failed, and so I unsuccessfully tried to get



## Hotel strike—must it happen?

The hotel workers' strike in Miami and Miami Beach is an unfortunate problem for all concerned, for the hotels, the tourists, local residents and the workers themselves.

The fat cat days of the glamorous Gold Coast are over. The big name hotels are no longer the elitist watering grounds of the rich only. Joining the wealthy are the middle and even lower middle-class along with their children and babies at the poolsides and pinball rooms. Many of the hotels are closed for months in the off season. Others are converting to condominiums. Future convention bookings are down. The local economy depends on tourism and no doubt the hotel owners are concerned about these things.

And as is usually the case in economic squeezes, it is those at the bottom of the ladder who get squeezed the worst.

According to Herbert Schiffman, president of the local Hotel Workers Union, maids now get \$15 a day, plus tips. But the problem is tips are few and far between, these days. "The guests can afford to pay for the room," he said ironically, "but not the tip." So maids make \$75 a week, minus tax and other deductions—not very much to live on in the Miami economy.

Ed Stevenson, Miami's AFL-CIO head, said

many of the hotel occupants are from abroad where tips are built in to the bill and they are not accustomed to tipping. Plus, he added, North Americans no longer tip the maids the way they once did.

The hotel owners' concern, of course, is that they will have to raise room rates and might lose business if tips become built-in for the pre-paid package bookings which are the ones at issue.

The union is asking 60 cents a day per person in a room, up to four persons for package pre-paid bookings. This, they feel, is not much for a \$50-a-day room. And even for a \$20-a-day room, an added 60 cents per person is not too much, especially when Latins often have six or seven in a room to be taken care of, Schiffman added, while the tip limit is four.

Archbishop Carroll canceled a 639-guest fund raising banquet this week for the ABCD appeal at the DuPont Plaza because the strike was under way and he did not want to cross picket lines or force the banquet guests to.

The Church has again and again affirmed the right of the working class to organize and make their grievances known through concerted effort. And while the church is aware of the needs of management and tourism, to have crossed the

picket lines at that time would have been contrary to the rights of the workers to negotiate from a position of withheld services, which is their right, just as it is management's right to continue services using supervisors and others. Also it would have required hundreds of banquet guests to cross picket lines to attend a banquet in the name of charity.

So while the Church is not taking a vocal stand on the specific issues of the strike, the presumption is not to interfere with the strikers and possibly reschedule the banquet later. As AFL-CIO chief Stevenson said, "A loaf of bread costs a maid just as much as it does a hotel owner."

Meanwhile all parties concerned are under a strain that might be avoided in the future if a spirit of Christian justice and sensitivity to the individual's needs can prevail.

But if the situation continues to be one of power, the power of management versus the power of organized workers to wrestle each other down to the lowest common bargaining denominator, then the struggle will only come again and both sides will view each other as enemies rather than as human beings with human needs that translate beyond dollars into human dignity.



By Fr. John Dietzen

## Is Purgatory a place or time or what?

**Q.** My question concerns purgatory, which I always thought was a place, and that a certain amount of time was to be spent in purgatory by those who still have punishment due for sin. How can the Catholic doctrine of purgatory be reconciled with the concept that the afterlife is outside of time and space?

**A.** At least two things are clear in the Catholic tradition concerning purgatory. First, the Church teaches that there is some condition or circumstance after death by which any temporal punishment remaining for sins committed during life is satisfied; and that by our prayers and good works on earth, we can assist those who are "in purgatory." This is simply an application of our belief in the Communion of Saints, which united all who are joined in Christ, whether still on earth or in the next world. This much is taught by the Church as revealed truth from God, about something which we, of course, would know nothing if he did not tell us.

Second, it is equally clear that the official teachings of the Councils and other sources of Catholic belief have no intention of answering details about purgatory—whether it is a state or condition on one hand, or a "place" on the other. Or whether "time" is involved

or not. Since the world after death would not seem to have hours or days or locations in our sense of those words, it seems quite unlikely that purgatory involves place or time as we usually think of them. It is very possible that, in the burst of awareness of the reality of God and creation that might occur immediately after death, the pain that comes from our knowledge of our sins and shortcomings might be so acute and intense that an entire purgatory—or cleansing, which is what the word purgatory denotes—could occur in an instant.

While such an explanation seems to square with what we might suspect about the threshold of eternity, we simply don't know for sure. The Church hasn't officially attempted to satisfy our curiosity about such questions—and probably couldn't if it tried.

**Q.** Why was the Sabbath changed from Saturday to Sunday, and is there a chance it might be changed back again someday? The Seventh Day Adventists are passing out pamphlets dealing with this subject, and they are so convincing that I've decided to go to Saturday evening Mass until this is explained.

**A.** The very early Christians changed the

"Sabbath" day to Sunday for a variety of reasons. First, the fact that the Resurrection of Jesus is recorded in Scripture as occurring on the first day of the week certainly had much to do with the fact that this seemed the most appropriate day to celebrate the Eucharist to commemorate that event.

The first Christians also made a point of changing their days of observance (including fast days) from those prescribed by Jewish law, to emphasize their departure from the traditions and customs of the people of Israel.

When the Seventh Day

Adventist Church was formed, about the middle of the last century, the four men and one woman who became its nucleus were somehow convinced that Saturday, not Sunday, should still be the "holy day" of the week. It is one of the lesser ways the teachings of that Church depart from general Christian tradition. There's no reason whatsoever to suspect this Sunday tradition will ever change.

**Q.** We were always taught that we should fast before Communion. Now we have a priest who keeps a glass of

water on the altar, and he drinks from it a dozen times during Mass. This is bothering me and a lot of other people.

**A.** I thought surely every Catholic knew by now that water, taken anytime, doesn't break the Communion fast. Your pastor obviously has some affliction that requires him to drink water often. Why don't you ask him? In the meantime, say a prayer to thank God you have so much time to spare you can worry about something like this.

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

## 'Secularism' held replacing moral values

**BARDSTOWN, Ky.—** (NC)—Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB), charged here that recent U.S. Supreme Court decisions have thwarted the intentions of the nation's Founding Fathers by substituting secularism for religious tradition.

"The wise dictum of the First Amendment of our Constitution that the government must establish no state religion and must not interfere with the internal af-

fairs of churches is frequently and incorrectly used today as a mandate that religious or moral values have no place in American public life," Archbishop Bernardin said.

In a sermon at a Mass in 157-year-old St. Joseph's Pro-Cathedral here during the Louisville archdiocesan commemoration of the U.S. bicentennial, the archbishop outlined what he called the results of compromising moral principles:

—"The social and economic injustices which make it impossible for many people to

achieve their full potential;

—"A sexual revolution that is undermining many structures of society, especially the family;

—"A loss of respect for the gift of life, now so dramatically brought into focus by the liberalization of abortion laws;

—"A disregard for legitimate authority and the rights of others which has resulted in the rising tide of crime and disorder;

—"An alienation from many traditional structures' including the Church, which has caused people to founder."





By Msgr. James J. Walsh

## Tiresome Pursuit of wordly happiness

For one ten day period every year we witness the phenomenon of people unhesitatingly wishing each other happiness. Happy Christmas... happy holidays.... happy new year... It is a refrain, like a child's song, which is repeated constantly. It is directed not only to loved ones, but even to strangers, and in unlikely places like elevators and stores and parking lots.

We are saying in effect—I want you to be happy—I hope all goes well with you—May you know peace and joy.....

And then, suddenly, as the new year begins to age, our attitude returns to "normal," the undistracted preoccupation with the unnerving task of promoting our own happiness.

In that rare space encompassing Christmas and New Years, it seems as if we are facing the basic truth, shared by all men, although often unconsciously, that the human spirit yearns for joy. We want to shout it everywhere, because the yearning of the moment is not only joy for myself, but for others. We are speaking out of the depths of our nature, designed by God to share in his happiness. Our whole being in every thought and word and action, in every day of the year throughout our lives craves lasting happiness.

WE ARE a wounded people. Not everyone thinks of happiness in the same way. Not every approach is healthy. Some equate happiness with pleasure or power or ambition fulfilled. Some grasp it greedily only to find it vanish like dust. Some settle for a little of it and only for a short time. Most have no firm idea of what it is. Perhaps many go through a lifetime and never experience it.

Gilbert Chesterton, in "Tremendous Trifles,"

wrote these profound words: "The false optimism, the modern happiness, tires us because it tells us we fit into this world. The true happiness is that we don't fit. We have come from somewhere else. We have lost our way."

Unless we realize this, we run frantically in circles in pursuit of happiness. People can race feverishly for a lifetime and find they have not moved an inch in the direction of peace. Their frustration after such mighty efforts makes the pursuit of happiness a nightmare.

The faithful Christian, true to his calling as a follower of Christ, cannot "fit into this world." The world does not think like Jesus. Its standards are completely opposed to his. It offers a program for today, not for eternity. It is geared to man, not to God.

THE WORLD does not understand, of course, that "we have come from somewhere else." In a real sense, we are from outer space. We are a race created by God in the world of God. Our spirit is an alien on this earth. We have been set upon planet earth for awhile, a very short time. We are strangers to this earth. Pilgrims, as the Church emphasizes today. Members of a pilgrim church. We are traveling moment by moment, inching our way to the terminal of death. Only then will we return home. Death is the door, the welcome sign of homecoming.

Our anxious quest of happiness now with its frustrations and pain and anxieties has come about because "we have lost our way." Adam had the perfect map of life, the direct route back to the eternal home with God. He also had the kind of perfect natural happiness we have never known—no sickness or pain, no threat of death, no darkness of the mind.

He lost the way when he turned from God to himself for happiness. His rebellion against God's will came from reliance on his own will, a form of deliberate stupidity which man has excelled in ever since. In seeking happiness according to his own direction he lost the map, the road and the goal.

CHRISTMAS means we have found the way again. We are still from somewhere else, but we know where we are going. We know the way now. We know where happiness is.

In the Old Testament, the prophet Zephaniah was given a glimpse of what we already know. He could hardly contain himself as he proclaimed the good news. "Shout for joy, daughter of Zion; Israel, shout aloud. Rejoice, exult with all your heart.... Yahweh has repealed your sentence; he has driven your enemies away. Yahweh.... is in your midst; you have no more evil to fear."

St. Paul, to whom the coming of Jesus was reality not prophecy, was caught up in the same spirit. "Rejoice in the Lord always! I say it again. Rejoice!...dismiss all anxiety from your minds... Then God's own peace, which is beyond all understanding, will stand guard over your hearts and minds in Christ Jesus."

A few centuries later, St. Augustine found the same bold, beautiful truth unchanged. "...this is the happy life—to rejoice in you and to you and because of you. This is the happy life. There is no other. And those who think there is another are in pursuit of another joy which is not the true joy.... God, my light, health of my countenance, my God. This is the happy life which all desire."

The mood of Christmas and New Year reflects the truth that Jesus is happiness, the source of happiness, the object of all our searching.

## What you can do about TV programming

By FATHER VIRGIL C. BLUM, S.J.

The airwaves belong to the American people. They have the right and duty to determine the quality of radio and television programming.

How can the people exercise this right and perform this duty?

Recently, U.S. District Court Judge Ferguson struck down the "family hour" agreement among the major networks to keep sex and violence off television during the early evening hours.

Such an agreement, ruled the judge, amounted to government censorship of television programming, and was in violation of the First Amendment guarantee of free speech.

The agreement among CBS, NBC, and ABC was inspired by the Federal Communications Commission (FCC). The FCC, in turn, was induced by a congressional committee to exert "pressure" on the networks to clean up the early evening time slots.

The congressional committee, on its part, was responding to petitions from parents who protested early evening violence and sex on

television.

While the networks insisted that the "family hour" was adopted on a voluntary basis. Judge Ferguson found that the FCC chairman "acting... in response to congressional committee pressure, launched a campaign primarily designed to alter the content of entertainment programming in the early evening hours."

What Judge Ferguson seems to be saying is that the people, although they own the airwaves, cannot, through the agencies of government, exert influence on the networks which use their airwaves.

How then can the people exercise the rights and duties of ownership over the airwaves?

The Communications Act of 1934 declares that the airwaves are owned by the public. The U.S. House of Representatives declared in 1963 that "it is the people" who "must bear final responsibility for the quality and adequacy of television services."

Moreover, said the House, "Under our system, the interests of the public are dominant.... Hence, individual citizens and the

community they compose owe a duty to themselves and their peers to take an active interest in the scope and quality of the television service which stations and networks provide. Their interest in television programming is direct and their responsibility important. They are the owners of the channels of television—indeed, of all broadcasting."

These rights and duties of individual citizens and communities, notwithstanding, Judge Ferguson ruled that action by the people to exert influence on television network through the proper agencies of government is unconstitutional.

What channels remain open to the people actively to pursue their ownership rights and duties in television programming? The responsibility of the people will grow more compelling if, as some industry figures predict, television will now, assuming the Ferguson ruling stands, provide even more sexually oriented and violent fare on the early evening time slots.

Absent a reversal of the district court, there are

several lines of action open to parents and others who protest the ever-increasing TV fare of sex and violence.

TV viewers can write letters to the FCC protesting renewal of the broadcasting license of offending stations. but in view of the fact that "(Television) has it within its power to decide what kind of people we become," as William Deeds, M.P., emphasized, this is a mighty limited way for the people to exercise their rights and duties of airwave ownership.

They can write letters of protest to their local stations, with a copy to the FCC. Remember, TV stations have the legal duty to serve the interests of the local community.

They can write letters of protest to sponsors that support sexually oriented and violent children's fare with their advertising dollars. The New England Journal of Medicine, in a strong editorial (April 8, 1976) on "Violence on TV," said: "Probably only one effective weapon (to curtail the environmental hazard of excessive TV violence) really is available—and that is the boycott."

They can demand that their Congressmen support

an appeal of the Ferguson ruling to higher courts.

Moreover, TV viewers can, the Ferguson ruling notwithstanding, demand that Congress find ways and means of protecting their rights and interests in television programming, specifically to find ways and means of cleaning up TV sex and violence during early evening time slots.

To be effective, voices of protest must be many and organized. Underscoring this point, the Journal of Medicine editorialized:

"If the medical profession is truly interested in curtailing the environmental hazard of excessive TV violence, it must make sure that the voices of protest multiply geometrically, from one to two, from two to four, and so on, so that eventually the swell of the chorus can no longer be ignored. But noise, even loud noise, will probably not suffice. 'An organized cry of protest' requires by definition organization, which in turn requires leadership and money. Doctors and their families must act as advocates and enlist not only other doctors but patients as well.





By Fr. Richard McBrien

## On 'reconciliation' in Memphis

Early last month the bishop of Memphis, Tenn., granted general absolution to 15,000 Catholics.

Most of these Catholics had been away from the sacraments for years. Many are involved in canonically invalid marriages.

These unusual ceremonies—the first in Memphis and the second in Jackson—were heralded as days of reconciliation: reconciliation with God, with one another, and with oneself.

If the numerical response is a reliable indicator, there is a strong and abiding hunger for reconciliation within the Catholic Church.

INTEREST in the project was intense from the very beginning. As soon as preliminary plans were announced, calls and inquiries poured into the diocesan offices and there was a "marked increase" in the number of applications for marriage annulments.

The apparent success of the Memphis idea must now confound Catholics at opposite ends of the ecclesiastical spectrum: those for whom sacramental life is of no major consequence, and those for whom law and discipline are of utmost importance.

It is clear from the Memphis experience that, with some responsible changes in existing canonical practice, many thousands of alienated Catholics would gladly be restored to full par-

ticipation in the fellowship of the Church.

It is clear, too, that Catholics are ready to respond, and to respond enthusiastically, to a compassionate exercise of pastoral leadership.

No one shouted, "What gives you the right to tell me if I am reconciled with God or not?" On the contrary, the congregation broke into spontaneous applause as Bishop Dozier left the altar at ceremony's end to mingle with the crowd and exchange greetings.

IT IS CLEAR, finally, that such services as these can be carried off without catering to spiritual individualism. Absolution is not just to make the penitent feel better. Like all the sacraments, Penance is missionary in essence.

We are restored to communion with God and with the Church in order to become once again effective participants in the process by which God's Kingdom comes into being.

And that is the core of the Church's mission. Indeed, as the Second Vatican Council acknowledged, it is the Church's "single intention: that God's Kingdom may come" (Pastoral Constitution on the Church in the modern World, n. 45).

Bishop Dozier stressed this missionary aspect of the reconciliation rite: "We promise one thing in return for God's love and mercy. We will truly make the Diocese of Memphis the Good

Samaritan on the banks of the Mississippi, pouring the oil of mercy and love unto our fellow man, healing those whom we can reach."

I do not mean to imply by these favorable comments that there are no canonical problems with this remarkable event in Tennessee.

SOME WILL wonder about the legal justification for this sort of ceremony. Could it be characterized as an "emergency situation," somewhat akin to the imminent sinking of a ship loaded with passengers?

Although the participants were not required to "go to Confession" before receiving the Eucharist at these ceremonies, the understanding was that they would indeed "go to Confession" within a reasonable time if they were guilty of serious sin.

One might ask, "If these people are supposed to go to Confession afterwards, what would have prevented them from going before?"

One can only speculate, but imagine how many people would have attended those ceremonies in Tennessee if prior Confession had been the condition.

And therein lies the challenge not only to canonists and theologians, but especially to the Church's pastoral leadership. Bishop Dozier tried to do something constructive about that situation, and for that he deserved his applause.

By Fr. John Reedy, CSC



## The real fear in the Edelin case

It came as no surprise when I read that the manslaughter conviction of Dr. Kenneth Edelin had been reversed by the Massachusetts Supreme Court.

(Dr. Edelin, of Boston City Hospital, was sentenced to a year's probation upon his conviction for having caused the death of a living child in the process of an abortion.)

The report of the earlier trial suggested that the facts were not clearly established. The case generated a highly emotional controversy in Boston which could have tainted the prospects of a fair trial.

And, no matter how one looks on the morality of abortion, Dr. Edelin was entitled to the presumption of innocence until guilt was clearly established.

WHILE I KNOW there's a great difference between reading reports of a trial and being present to hear all the evidence, the reports led me to believe that there was still substantial

doubt about what actually happened in that operating room.

But the real issue behind this case was not the specific conduct of the doctor. It seemed to me that only the genuinely vindictive really wanted Kenneth Edelin to undergo legal punishment.

The issue behind the case was the public shock and horror at the suggestion that a respected doctor might have deliberately violated the most basic trust of the medical profession, the commitment to serve life, never to attack it.

Moreover, there was a fear that this compromise of trust might be seen by many doctors as professionally acceptable conduct in a society which has given legal respectability to abortion.

Look at the reality of the situation instead of at the details of specific procedures.

THE REALITY was that the mother had come to the hospital for the purpose of having an abortion. She

did not want to give birth to a living child. Presumably she recognized that she could have carried the baby to a normal birth and then offered it for adoption. The question was not whether or not she wanted to raise the child. It was her intention that the child should not be born alive.

But the fetus was judged to be between 22 and 28 weeks. There was conflicting evidence about whether it did, in fact, begin an independent life apart from the support of the mother's body.

Clearly, this mother would have been disappointed had the child lived. Her purpose in having the abortion would have been frustrated.

The issue which shocked a great many people was the thought that respected doctors might allow such an intention to direct their own actions. If, contrary to the wishes and expectations of the parent, the aborted fetus should emerge alive, can the doctor then play the role of executioner to carry out the

intentions of the parent?

THIS IS NOT a speculative question. At the time of the first trial, a number of anonymous doctors were reported to have said, in effect, "Obviously we are not going to make strenuous efforts to save the life of such an infant. This would be contrary to the whole purpose of the abortion."

From our moral perspective, legalized abortion is a horror in itself.

However, if the medical profession, openly or in practice, should go even further and withhold efforts to preserve all independent life, we would be faced with a grotesque extension of the offensive judgment handed down by the Supreme Court.

Regardless of the particular judgment on Dr. Edelin, the medical profession had better deal seriously with this issue. Even if doctors escape legal penalty, the profession can suffer a devastating loss of the public trust which, in spite of all the malpractice suits, still exists.



# Men rate high in 'Rose Tattoo'

By J. HERBERT BLAIS  
Drama Critic

"You ladies," Serafina Delle Rose says, in "The Rose Tattoo," "watch out how you talk. This is a Catholic house!"

During rehearsal in the Miami Beach Theatre of the Performing Arts Maureen Stapleton might better have said, "You gotta talk strong and distinct. This house is the Miami Beach Monster. The acoustics can kill you!"

A good Catholic lady like Maureen Stapleton will surely read this newspaper. We want to reassure her. This 26th anniversary week of her playing Serafina in the ancient Tennessee Williams drama is a baptism of fire. When she closes to her eighth packed house on the beach, this Saturday, her anguish will be over. And her reward will be (oh, blessed relief!) playing the acoustically magnificent Parker Playhouse in Fort Lauderdale.

She will soar on gossamer wings. We sincerely hope it

resurrects her famed ability as an actress.

During the two intermissions, we heard "Tattoo" actors being rated by how well they were being heard. Patricia Triana as Serafina's 15-year-old daughter, Rosa, was impressively adolescent, and her bell-like tones were most audible of all 22 members of the cast.

Otherwise, it was the men who rated high.

Cliff Gorman as Mangiacavallo is full-scale superb. Everyone wished he could have entered the story sooner. In a 99 per cent Italian, very physical show, Gorman moves like liquid, gesticulates and shoulder-twitches like mercury, lifts the whole thing high, with clean action, clear diction, and keen comedy.

Leonardo Cimino as Father De Leo is an excellent Old Country priest, and Stephen Johnson as Rosa's noble suiter is refreshingly



Starring in "The Rose Tattoo" are Maureen Stapleton (left), Patricia Triana and Stephen Johnson.

moral and American.

But Tennessee Williams is talky. And in "Tattoo" he has

Serafina say so much in so many different emotional ways, it is a crying shame we can distinguish so little of it—except from previous

knowledge of the play.

And then, beyond the much-berated acoustical limitations of the unfortunate Miami Beach playhouse (about which too much of a derogatory nature can not be said), we must regretfully report that Stapleton individually was an unexpected disappointment.

This great lady made both Serafina and "The Rose Tattoo" classics of the theatre when she opened with them on Broadway in 1951. Again, she flung herself and her ample voice about brilliantly during the multi-award winner's successful New York revival in 1966.

But on Opening Night in Miami, Maureen Stapleton was a mere echo of the good old days. Sometimes she looked tired. Other times, she didn't even look professional.

Maybe it was the Monster's fault entirely. Maybe Stapleton's 26th season will be given new life by The Parker Playhouse, where she opens with "Tattoo" on Monday. The Voice will review this sympathetically next week.

## Stuttgart stars to appear at Miami Philharmonic gala

Marcia Haydee and Richard Cragun, stars of the Stuttgart Ballet, will make their Miami debuts with the Greater Miami Philharmonic in a Gala Benefit performance Thursday, Jan. 13, at the Miami Beach Theater of the Performing Arts at 8 p.m.

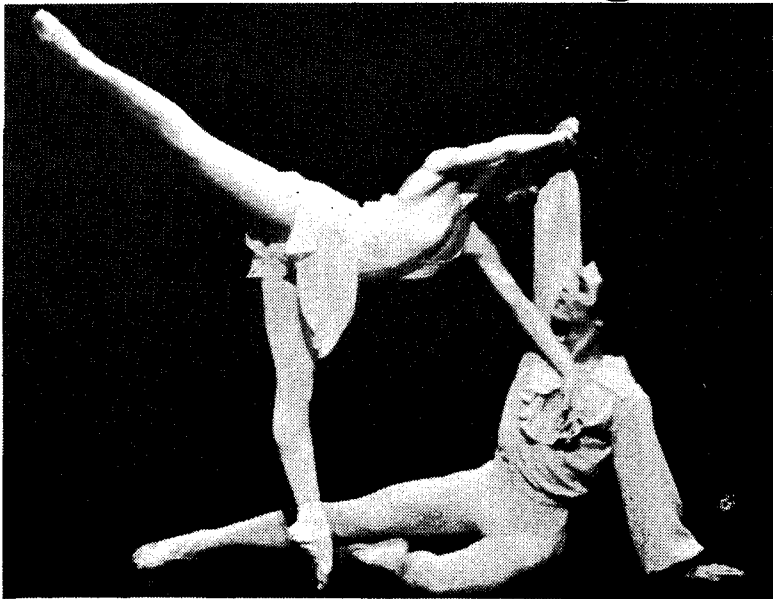
Adrian Sunshine, noted English conductor, will be on the podium, it was announced by Larry Horner, president of the Philharmonic Society.

Miami will be the third city in the U.S. to see John Cranko's last work *Legende*, on this program. The work was created for Haydee and Cragun and had its world premiere at the gala celebration of Sol Hurok's 60th anniversary. *Legende* has been seen only one other time in this country, at a benefit for the Lincoln Center Library of the Performing Arts held at The New York City Center for the Performing Arts.

The complete program is as follows: *Legend*, music by Wieniawski, pas de deux from Karl-Heinz Stoltz after D. Scarlatti, *Don Quixote* by Petipa, music by Minjus. The evening's program also includes Weber's *Invitation to the Dance*, Stravinsky, *Suite No. 2*, and Mendelssohn's *Symphony No. 4*.

Mrs. Stanley (Judy) Davidson and Mrs. Elda Santeiro are co-chairmen for the gala. Mrs. Harry S. (Irene) Sands is Patron Chairman.

Martin Feinstein,



Stuttgart Ballet stars Marcia Haydee and Richard Cragun.

executive director of the Kennedy Center, and the man who was instrumental along with Sol Hurok in bringing Marcia Haydee and Richard Cragun and the entire Stuttgart Ballet to the U.S. for the first time, is serving as honorary chairman for the philharmonic event.

Richard Cragun is a native Californian. Born in Sacramento, he studied dance in Canada, London and Denmark. In 1962 he was engaged by the Stuttgart Ballet for the corps de ballet. He emerged as a principal and progressed through the major

roles of the repertoire. With his appearance in Russia, the critics confirmed Cragun's position as one of the most exciting dancers to come from the West.

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# Too much 'star power' weakens 'Voyage' film

"Voyage of The Damned" (Avco Embassy) is a sometimes moving account of an historical incident, marred by a lack of unity. It is based upon an historical incident.

In the early summer of 1939, just before the outbreak of war, a German ship, the St. Louis, left Hamburg bound for Havana, its passengers German Jews who had been permitted to leave as a Nazi propaganda gesture. Unable to discharge its passengers in Cuba and warned away from the coast of Florida by a Coast Guard cutter, the St. Louis turned back across the Atlantic while negotiations continued to allow the hapless Jews on board to disembark at some other European port but a German one, since a return to their native land would have led directly to a concentration camp.

THE FILM runs more than two hours, and, unfortunately, seems at least that long. With such a large cast of principal characters, a situation made still more difficult by having an overabundance of stars, each of whom had to have his or her special moment, Director Stuart Rosenberg had a difficult job on his hands, but, even so, one could expect

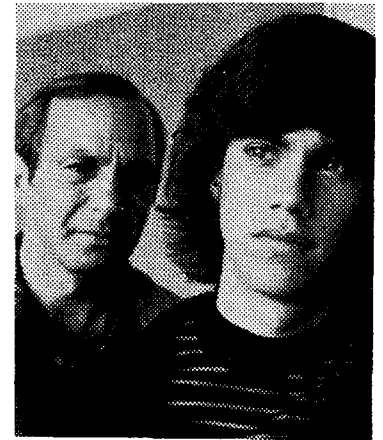
something more in the way of pace, style, and unity than this sluggish film offers.

Then there is the matter of accents and casting. All considerations of consistency have been jettisoned in favor of making this terrible and potentially dramatic historical incident into popular entertainment. Thus, though the characters involved are mainly German and Cuban, everyone speaks English of a sort. And we are expected to accept James Mason, Orson Welles, Fernando Rey, and Jose Ferrer as all equally Cuban. Among the crew, the good Germans speak with English accents and the bad ones with German accents, the exception being the good German who is the captain. He speaks English with a Swedish accent for the very good reason that he is Max Von Sydow.

The most absurd case of accentitis is that of Jonathan Pryce who, born in Wales, must speak perfectly good English. But, since he is playing a very Jewish role, presumably, he speaks with a stiff, formal middle-European Jewish accent, while his fellow German Jews, notably Faye Dunaway and Lee Grant, carry on in good standard American.

FAYE Dunaway and Oskar Werner, as a sophisticated couple, a doctor and his wife, receive more of the spotlight than anyone else, but even they are not around long enough nor have enough to do to gain any real hold on our interest and emotions. Sam Wanamaker rages as a disbarred lawyer driven to the brink of mental disorder. His wife is played by Lee Grant, and their daughter (Lynne Frederick) falls in love with a ship's steward (Malcolm McDowell), a tragic romance that, properly handled, could have made a film by itself but here gets short shrift.

The film's frank treatment of the marital problems of the Dunaway-Werner characters calls for an adult rating. A-III (PG)



## Capsule movie-reviews

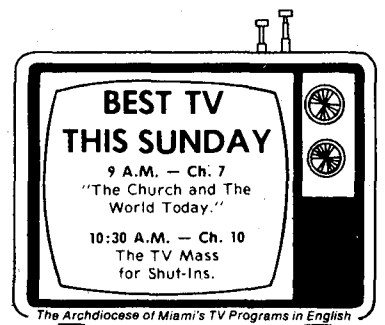
The Enforcer (Warners) is a standard Clint Eastwood outing as "Dirty Harry," the short-tempered San Francisco police inspector who tends towards apoplexy at the very mention of civil rights. The angle this time is to give Harry a female partner, but the usual violence (though relatively restrained), rough language and scant concern for plot structure predominate. Despite the cartoon level on which the film operates, the objectionable nature of the material is real enough to make it unsuitable for younger viewers. A-III (R)

In Search of Noah's Ark (Sun Classics) sets out to prove the literal truth of the biblical deluge by means of a documentary approach. Not only does it beg many questions, however, the film's

rationalizations about the historical reality of the ark never lead to a consideration of the underlying religious meaning of the story. A-I (G)

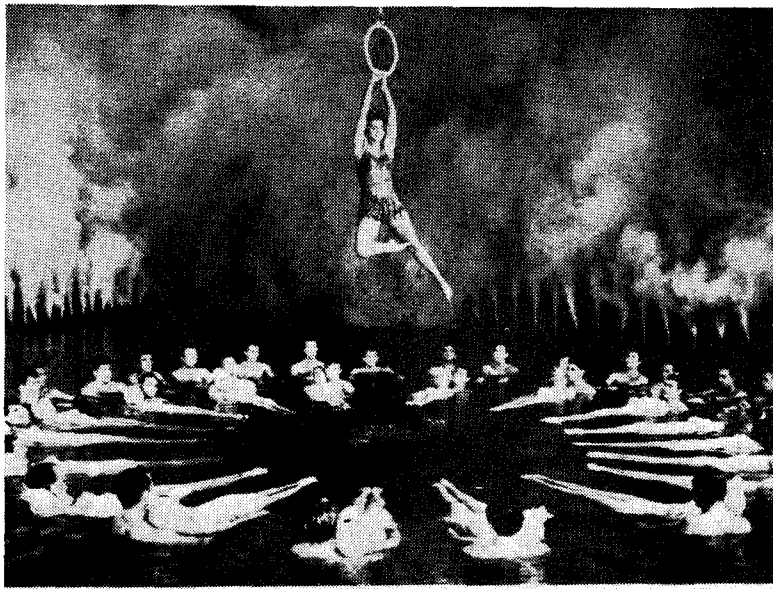
King Kong (Paramount) a moderately entertaining but altogether uninspired remake of the 1933 classic which tries to be too cute for its own good. Then, too, much that was implicit in the original is drawn out to tiresome length here. Kong's face is much more expressive, but otherwise there is no advance over the special effects of the earlier film, and in some respects they, together with the mediocre cinematography, are strikingly inferior. Some semi-nudity and graphic violence, as well as the implication of bestiality essential to the theme, call for an adult rating. A-III (PG)

NBC Monday Night at the Movies features Ben Gazzara and Eileen Brennan in "The Death of Richie" on WCKT, Channel 7 and WPTV, Channel 5 Jan. 10, 9-11 p.m. The based-on-fact drama is about a 16-year-old boy's drug addiction and its effect on his dismayed and desperate parents.

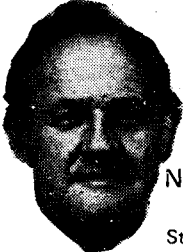


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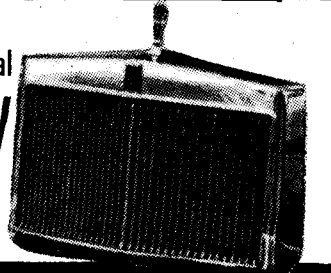


"That's Entertainment!" spectacular parade of many of Hollywood's greatest stars performing in some of the memorable musical moments of film's history will be broadcast as a three-hour special presentation Sunday, Jan. 9, 8-11 p.m., on WTVJ, Channel 4. The full-length box office hit pre-empts all regular programming for the evening. Esther Williams swims in a sequence from "Million Dollar Mermaid" (top); Jane Powell and Vic Damone, Ann Miller and Tony Martin, and Debbie Reynolds and Russ Tamblyn dance in "Hit the Deck" (center); and June Allyson and Peter Lawford swing out in "Good News," in three of the excerpts from nearly 100 musical movie classics featured.



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# We wait with lamps burning

KNOW  
YOUR  
FAITH

By FATHER AUGUSTINE HENNESSY

A genuine Christian is a person who lives habitually in an attitude of expectancy. He or she awaits the coming of the Lord. We believe that Jesus Christ has a timeless presence in our human history. He makes his presence felt each time we celebrate the Eucharist and when we are invited to proclaim the mystery of our faith, we put our basic convictions into three concise sentences: "Christ has died; Christ has risen; Christ will come again." Then after we address our Father in the words that Jesus taught us, we confidently expect him to protect us from all anxiety "as we wait in joyful hope for the coming of our Savior, Jesus Christ."

There was a time when early Christians expected their Savior; coming to be so imminent that they cared little about worldly affairs. They gave themselves unreservedly to a passionate concern for readiness to meet their Lord. Solitude and virginity had a beguiling attraction to people who yearned for the day of the Lord's coming. "Come, Lord Jesus," was the simple prayer which embodied their longing for a better world to come.

ONLY WHEN the expected return of Jesus seemed disconcertingly slow in coming did early Christians learn to think out the deeper meaning of their presence in a world redeemed by Christ but not yet delivered completely from human malice. They realized correctly that they were entitled to feel victory in their hearts while they were waiting for the hour of their Lord's revelation but in the meantime they were left with a job on their hands. His power and presence in their lives must make them work to renew the face of the whole earth.

Why were they so sure that a transfigured world was already theirs in promise and that the Lord's promise could never fail? It was not only because he is ever the Word of truth. It was because this Word of truth, their living and risen Lord, had entered into an inseparable and holy wedlock with the human race. The unbreakable bond was made manifest in the sacred humanity of the Man Jesus who had penetrated into the highest heavens in their name and for their sake. In him, all mankind and the whole material universe had received a new and irrevocable destiny—a destiny of partnership in his own transfigured existence as the Lord of glory.

The Second Vatican Council put this truth in powerful words: "The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart, and the answer to all its yearnings." ("Gaudium et Spes" no. 45)

IN THE POETIC imagery of sacred Scripture, the Christ who will return to us is a bridegroom. Throughout history he is fashioning a bride for himself. She will be one without spot or wrinkle, holy and unblemished in his sight. The bride is flesh of his flesh. Her beauty and holiness are compacted into oneness by the Holy Spirit who makes all the holy people of God into one body and one spirit in Christ. Fittingly, the Bridegroom Jesus is intent upon building a new bride is flesh of his flesh. Her beauty and holiness new earth which will be revealed to redeemed mankind at the second coming of the Lord. It is he who makes all things new and triumphs over all that is sinful or sad or threatening to the joy of his people.

The hour of this transformation or the mode of his coming is God's own secret. No signs are infallible guidelines for figuring out the time or the moment. All signs are simply opportunities for reaffirming faith, evoking hope, and dynamizing our love. The signs and wonders of our own scientific age can be seen as promises of the ultimate transfiguration. The marvels of



Five wise virgins go out to meet the bridegroom and his bride with lamps burning and carrying extra oil; the five foolish virgins also have their lamps burning but carry no extra oil. Father Hennessy writes, only "if we are able to wait with our lamps burning" will we be able to welcome Jesus out of the long night and into our hearts.

medicine, mankind's growth toward cosmic consciousness, the possibility of interplanetary travel, a new awareness of social and economic solidarity among nations—all such signs of hope can be seen as a God-given yet human contribution to the transformation of our world. But always the operating dynamic behind this transforming power in our world is the love of God which is poured out into our hearts by the spirit of Jesus.

JESUS GAVE us a parable to help us keep all this in mind. It is the parable of the wise and foolish bridesmaids who are awaiting the return of the bridegroom and his bride. Five are wise and five are foolish.

All of them are virgins because all of them are called to single-mindedness in their fulfillment of the Lord's command to love him. But some of

them are foolish because they carry no oil with them to keep their lamps burning when the Bridegroom is unexpectedly slow in coming. When the Bridegroom arrives at the long-awaited hour, only those with burning lamps are able to greet him with joyful confidence and fulfilled expectancy.

St. Jerome liked to think that the oil which keeps our lamps burning is good works of love; St. John Chrysostom suggested that it is mercy or compassion; St. Augustine saw it as that interior joy which sustains God's friends; Origen likened it to holy doctrine without which our faith cannot thrive. All of them were correct because if we are able to wait with our lamps burning, it is because an anointing from on high puts the spirit of Jesus into our hearts when the night is long and he seems to come so slowly.



# KNOW YOUR FAITH

## We know not

By FATHER JOHN J. CASTELOT

Every time we recite the Creed, we voice our belief that the victorious Christ "will come again in glory to judge the living and the dead." Having said that, we have said about all that can be known with any degree of certainty about the "Parousia," the Second Coming of Christ.

When and how will he come? How will his coming affect our universe? We do not know. Such questions were real and vital for the first Christians. It is hard for us to realize how

## the day

excited and confused they were about this subject. Their excitement is responsible for the considerable attention paid to it in the New Testament; their confusion is reflected in the bewilderingly conflicting data those books offer on the Parousia.

WHEN WE TURN to the Gospels for information, we have an initial difficulty of determining whether Jesus' sayings on the subject are authentically his or rather expressions of the sentiments of the communities within which

## or the hour

the Gospel tradition was formed. No one can ignore this difficulty without doing violence to the real nature of the Gospels and without adding to the confusion. In one passage, Jesus warns the Twelve that on their trial preaching mission they will have to endure persecution.

But he encourages them: "When they persecute you in one town, flee to the next; I solemnly assure you, you will not have covered the towns of Israel before the Son of Man comes." (Mt. 10, 23) Did Jesus expect the Parousia during his ministry? This is hardly likely, and if he did, he was terribly disappointed. It is most probable that the background for this chapter of Matthew is the situation of the Matthean church, and 10,23 is an expression of its confidence that persecution will not prevent it from fulfilling its mission before the advent of the Son of Man.

OTHER PASSAGES suggest the expectation of a Parousia immediately after Jesus' death. "I am going to prepare a place for you, and then I shall come back to take you with me, that where I am you also may be." (Jn. 14, 3) There is an echo of this in 1 Thessalonians, where Paul groups himself with those who will be living when the Lord returns (1 Thes. 4,16-17). (See also Mk. 14, 62, 14,25 and Lk. 23, 42-43). Fr. R.E. Brown of the Pontifical Biblical Commission says: "All of this would fit in with a theory that Jesus did not know precisely what form his victory over death would take. One might conjecture that as a Jew he spoke of this victory in terms of the imagery of Daniel and the coming of the Son of Man, whereas it was the resurrection that took place after his death, and the Parousia remained in the future." ("Jesus God and Man," p. 72)

On the other hand, several statements suggest a delay of the Second Coming. Under this heading come all those texts which look to the continued life of the Christian community after Jesus' death. In some cases the delay would be brief: "I assure you, this generation will not pass away until all these things take place." (Mk. 13; 30; see also Mk. 9, 1; Mt. 16,28; Jn. 21,22)

Some passages referring to a more or less remote Parousia mention all sort of signs which must precede it. (There is a classically difficult text of this sort in 2 Thes. 2,3 ff.) In the so-called Eschatological Discourse in Mk. 13, Mt. 24-25, and Lk. 21, where descriptions of the Fall of Jerusalem and of the Parousia are disconcertingly intermingled (not so much so in Luke), all sorts of preliminary signs are mentioned: false Messiahs, persecutions, wars, famine, pestilence, earthquakes, cosmic upheavals—all the conventional stageprops of apocalyptic drama. Even if they are not to be taken literally, they do at least point to a Second Coming in the indefinite future, one which must await the appearance of all these "signs."

Well, then, if these are preparatory signs, shouldn't one be able to read in them the nearness of the Parousia? No. Famine, pestilence, earthquakes, wars, are not so unique as to herald anything unusual. And Scriptures, tell us the time of the Parousia cannot be known. It will come suddenly, unexpectedly. In a most striking Gospel passage, Jesus admits that he, too, is ignorant of the "exact day or hour." (Mk. 13;32; Mt. 24,36)



Catastrophes — "oc a time when they do no by the multiplicity of c a date, gather at an a 'coming.' "

## Expect the return

By FATHER ALFRED McBRIDE, O.P.R.A.E.M.

Expatriate Irish Playwright, Samuel Beckett, is world famous for his "Waiting for Godot." The play describes two genial tramps waiting on a country road by a tree for the coming of a mysterious Mr. Godot. In each act they are finally told that Mr. Godot can't come today, but that he will undoubtedly come tomorrow. The two men talk about leaving the spot and going somewhere else, but their final decision is to stay simply where they are, waiting.

The point of Beckett's play seems to be that people expect and wait for a God that will never come. No use seeking God for you won't find him. No point in knocking. The door won't open. Quit waiting for Christ. He is not coming.

But in the teaching of Christianity, there are three coming's of Christ. First,

there was his historical coming as the Word made flesh in Galilee and Judea. Second, is the coming we experience of him now in sacraments and Christian witness and the outpouring of the Spirit in our hearts. Lastly, there is his final coming which is to mark the end of the world, and the full revelation of his love.

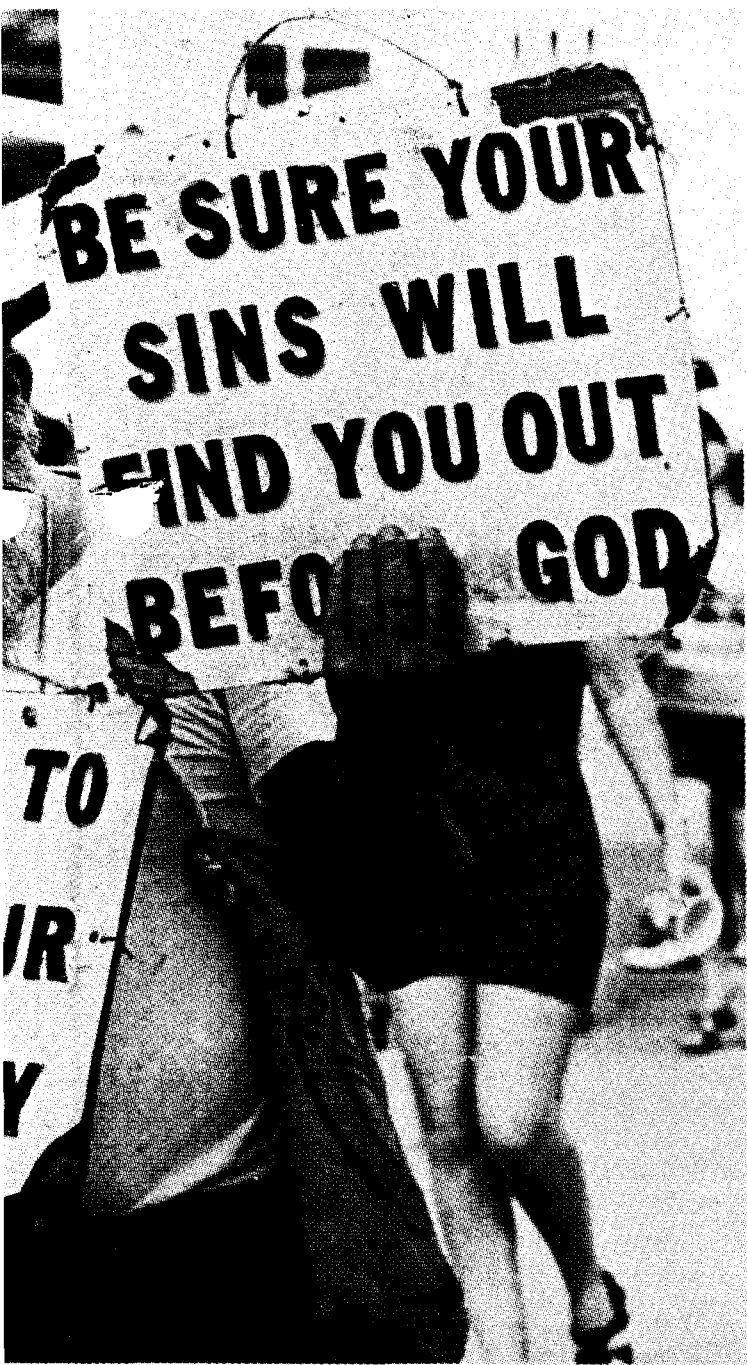
LIKE THE TWO travelers in Beckett's play, we are all earthly pilgrims waiting for the coming—not for Godot—but of Christ. Our Lord does not disappoint those who expect that he will come each day with his love and acceptance and forgiveness. Some Christians also possess a keen interest in the final coming of Christ. The results in their case are more like the two travelers waiting for Godot. They are assured at the end of each of the two acts by a messenger that Godot is about to come. But he never does. However, this does not deter them from waiting for and ex-

pecting a final coming.

They keep scanning the stage of world history for the biblical signs of the end of the world. These signs are invariably some kind of catastrophe. Wars. Earthquakes. Massacres. Fires. Assassinations. Crimes. Hurricanes. Faith grown cold. Black Plagues. Widespread brutality. Famine. Bombs. Massive breakdown of morality. Decline of empire. Fake messiah's who lead even the elect astray.

The truth of the matter is that signs, like the above, occur so frequently and regularly in the unfolding of history, that there is scarcely ever a time when they do not happen. If one were to collect a file of news clippings in any one year of recent history alone, we could find any number of such "signs." In fact more than enough to make us certain that the end of the world could hardly be far away. Some Christians, indeed, are so impressed by





— "occur so frequently... there is scarcely ever they do not happen. Some Christians are so impressed by the severity of current catastrophes that they will even set a date, gather at an appointed spot and probe the skies for the return of Jesus?"

# Return of Jesus?

the multiplicity of current catastrophes that they will even set a date, gather at an appointed spot and probe the skies to see the coming.

But Christ himself says, "You will know neither the day nor the hour. Only the Father knows." (Cf. Mt. 24, 36) What Christ seems to say is that the yearly series of earthly troubles and upheavals are signs of his present compassionate availability no matter how bad things are—as well as dress rehearsal for the final fulfillment.

**THESE SIGNS** of the times are but signals to open us to the current coming of Christ as an assurance of hope and acceptance, not as literal and accurate time tables for a celestial spectacular that will bring the faithless and godless mighty of the earth to their knees. The perennial cycles of death and anxiety are calls to the human heart to reach out to a Christ of comfort and hope

beyond present troubles. They do indeed signal that a day will come when death shall be no more and Jesus will wipe away all tears from all our eyes.

But that is not yet. We live in the now. The not yet is both the life we must live until our appointed time to die, and the ultimate unfolding of the grace of Jesus at the end of time. The annual cycle of end-time signs remind us that we should certainly expect Jesus's return—but at two levels. (1) His Easter return to us in Sacraments and acts of daily Love for each other. (2) His final return as Lord of history and perfect lover of all peoples.

Practically speaking, the return we should concentrate on is the daily Bread of his presence. We may properly yearn for the final revelation. But we should invest our main energies in the "coming" available each day.

# An ancient but current prayer

By FATHER JOSEPH CHAMPLIN

From the roof, six floors up, of our North American College we have a superb panoramic view of Rome. In fact the rector, Newark, New Jersey native Msgr. Harold Darcy, believes one can see better from here than even from the top of St. Peter's, because we are able also to study the great dome of that basilica which the person there obviously cannot do.

Looking out over the city this morning gave me a sensation of being touched by the past, the present, and the future.

In Rome, the past certainly stands out before your eyes. Everywhere you pass pre-Christian ruins, from thick walls and still standing gates to aqueducts and amphitheaters. The location of chariot races like the one filmed in Ben-Hur is clearly visible and but a stone's throw away as you drive by in a small Fiat.

**YOU ALSO** capture the martyr atmosphere of those first Christian centuries. Carved in Latin letters on an upper side of our building is this phrase which really says it all: "A happy Rome, you have been consecrated by the glorious blood of your two leaders."

The catacombs and other churches remind us that many Christians in every age have followed the footsteps of St. Peter and St. Paul by pouring out their lives for the sake of Jesus.

St. Peter's itself, but a five-minute walk down the hill from the college, brings us through many past centuries into the present and onto the future. Tomorrow, for example, Pope Paul will canonize a saint, declaring that this Holy servant of God who labored perhaps only a generation or so ago, now enjoys the vision of our Father in heaven and intercedes for us.

Holy Mass similarly links together the past, present and future. In the Constitution of the sacred liturgy, article 45 reminds us: "At the Last Supper, on the night he was betrayed, our Savior instituted the eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, so to entrust to his beloved spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us."

**THE EUCHARISTIC** prayer through which we celebrate this sacrifice likewise contains elements which are both old and new.

The Sanctus, for example, was added at a very early stage in the development of Mass. The inspiration behind that acclamation came from the Old Testament prophet Isaiah (6,3) who had a vision of the Lord and heard Seraphim crying out: "Holy, holy, holy is the Lord of hosts...All the earth is filled with his glory."

The Benedictus which follows immediately after looks beyond and above us. That song of praise takes its inspiration and origin from sections of the Book of revelation or Apocalypse like this one in 5,13: "To the one seated on the throne, and to the Lamb, be praise and honor, glory and might, forever and ever."

Eucharistic prayer II, made public with two others in 1968, has roots in the very ancient past. It is substantially the text Hippolytus of Rome wrote down around the year 215.

However, not all the developments or additions in our eucharistic prayer formula throughout the centuries were positive and beneficial. Thus, to illustrate, the silent canon with prayers recited only by the priest and in a subdued tone complicated the liturgy's structure and reduced the people's participation.

**THE COUNCIL** Fathers understood this. Yet they were most careful to insist that the Mass reforms reflect accurately our past and ancient tradition. Article 50; as a consequence, reads:

"The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as well as the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

"For this purpose the rites are to be simplified, due care being taken to preserve their substances. Parts which, with the passage of time, came to be duplicated or were added with little advantage, are to be omitted. Other parts which suffered loss through accidents of history are to be restored to the vigor they had in the days of the holy fathers as may seem useful or necessary."



"From the roof, six floors up, of our North American College, we have a superb panoramic view of Rome.

Looking out over the city this morning gave me a sensation of being touched by the past, the present, and the future."

## Prayer of the Faithful

### BAPTISM OF JESUS

January 9, 1977

**Celebrant:** By baptism we were made members of God's family. Let us pray now to the Father as his loyal and trusting children.

**LECTOR:** The response for today is: Father, hear our prayer.

**LECTOR:**

That we may always be faithful in our promise at baptism to follow Jesus and the teachings of his Church, let us pray to the Lord:

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

**LECTOR:** That by our prayers and good example, unbelievers may be brought to an acceptance of Jesus as the Son of God, let us pray to the Lord:

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

**LECTOR:** That those who have sinned or failed in their commitment to the faith may return to full peace within God's family, let us pray to the Lord:

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

**LECTOR:** That we may carry our personal crosses with greater courage, trusting in Jesus as our Redeemer, let us pray to the Lord:

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

**LECTOR:** That we may always bear full witness, in our daily lives to the loyalty we owe to Christ, let us pray to the Lord:

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

**Celebrant:** Heavenly Father: It is not always easy to follow your commandments in this life. We pray for the strength to obey you, no matter how difficult it may sometimes seem to be. We want you to be pleased that we are your children. We say this through Christ, your Son, our Redeemer. Amen.

## Oración de los Fieles

### EL BAUTISMO DEL SEÑOR

9 de enero de 1977

**Celebrante:** Por el bautismo hemos sido hechos miembros de la familia de Dios. Oremos al Padre con la confianza de hijos.

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

**LECTOR:** Para que por la oración y el ejemplo de toda la Iglesia muchos se acerquen a aceptar a Jesús como Hijo de Dios, oremos al Señor.

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

**LECTOR:** Por todos aquellos que han sido infieles al don de la fe. Para que vuelvan a la plena amistad con Dios en el seno de la familia de Dios que es la Iglesia, oremos al Señor.

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

**LECTOR:** Para que con fortaleza sepamos aceptar nuestra vida de cada día, con sus alegrías y sus penas, confiando en el amor de nuestro Redentor Jesús, oremos al Señor.

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

**LECTOR:** Para que surjan en nuestra comunidad vocaciones dedicadas totalmente al servicio de los hermanos, en el sacerdocio, la vida religiosa o en el laicado. Para que todos sepamos apoyarles y alentarles en su entrega, oremos al Señor.

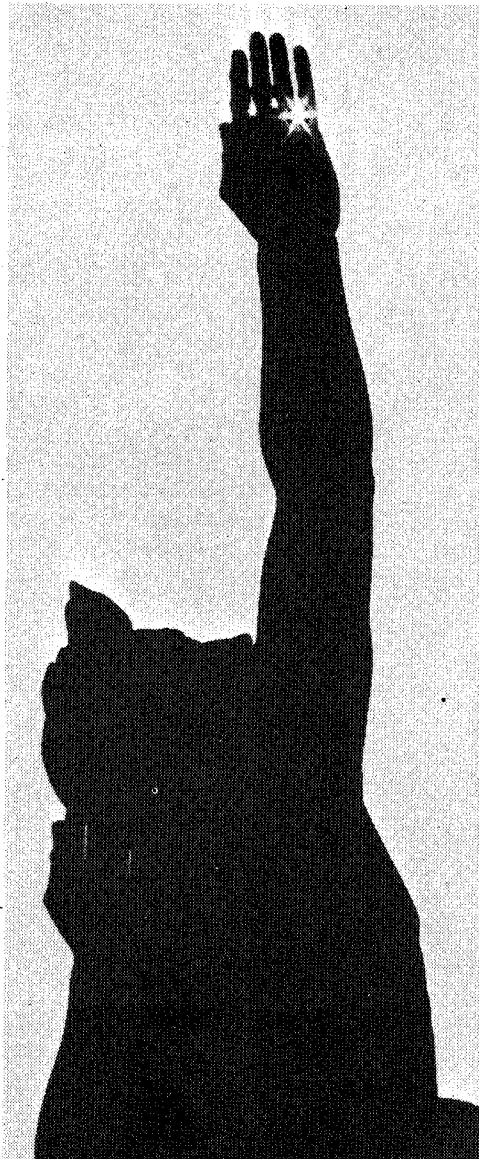
**Pueblo:** Padre, escucha nuestra oración.

**Celebrante:** Padre nuestro. Tú sabes que no es fácil cumplir tu voluntad. Danos la fortaleza y el entusiasmo para ser siempre fieles y para seguir el ejemplo de tu Hijo que vivió plenamente la vida de los hombres entregado a tu servicio. Te lo pedimos por Cristo nuestro hermano y Señor, Amén.

## Discussion

1. Define the three comings of Christ.
2. Discuss this statement: "Our Lord does not disappoint those who expect that he will come each day with his love and acceptance and forgiveness."
3. What are the biblical signs of the end of the world? Discuss what these signs mean.
4. At what two levels should we expect Jesus' return? Upon which level should we concentrate?
5. What do we actually know about the coming again of Christ "in glory to judge the living and the dead?"
6. What did the early Christians think about the second coming?
7. What do the Gospels say about the Parousia? Read in the Gospel according to Mark, Chapter 14, verse 62 and verse 25; read in the Gospel according to Luke Chapter 23, verses 42 and 43.
8. Read the following Scripture passages: 2 Thessalonians, Chapter 2, verse 3 ff., Mark, chapter 13; Matthew, Chapters 24 and 25; Luke, Chapter 21.
9. Can we make any determination as to when the second coming will be? Did Jesus seem to know when the time would be?
10. Reflect upon the Creed.

## Life in Music



## Stand tall

Never been this blue, never knew  
the meaning of heartache,  
But then again, I never lost at love before.  
Somewhere down the road maybe all  
those years will find some meaning,

I just can't think about them now,  
or live them out anymore.

(CHORUS)

Stand tall, don't you fall,  
For God's sake don't go and  
do something foolish.  
All you're feeling right now  
is silly human pride,  
Stand tall, don't you fall,  
Don't do something you might regret later.  
You're feeling it like everyone,  
it's silly human pride.

Never lasted so long,  
through so much or through so many,  
I just can't believe  
I could throw it all away.  
Sometimes late at night, when there's  
nothing here except my piano,  
I'd almost give my hands  
to make you see my way.

Written & performed  
by B. Cummings (c) 1976  
Shillelagh Music Co. BMI

By THE DAMEANS

What do you do with a broken heart? What do you do when you're so blue that it seems the pain will never go away? What do you do when the bottom falls out of your life and you don't know what to do?

Burton Cummings reflects the sadness of heartache, and at the same time sings to himself about how important it is to "stand tall" even in bad times.

We all get thrown for a loop from time to time. Just when we think we've got things under control, when things are going fine, and we're happy about life in general, wham! Something unexpected comes along and throws us off stride, confuses us and maybe even causes a lot of pain and anguish. Everyone of us can recall such experiences from our own lives.

At times like these people have a crucial choice to make—will they remember the past more than they face the future? Will they allow the memory of the pain to color their lives to such an extent that they never really get over it?

Some people walk around never forgetting (and never letting us forget) their trials and tribulations. They feel that life has been unfair, that they have had more than their share of problems.

When something is painful, it hurts. There's no doubt about it, and no running away from it, and no denying it. The only thing that can get us through such times is

the conviction that no matter how tough things get to be, they aren't the whole story of our lives. We are still worthwhile people even with our problems, and we can still stand tall.

We've got to be able to look past today, believing that life is still meant to be happy for us. We can't keep thinking about the bad times or live them out anymore. It's important to think positively, to do the things we enjoy, to go on living life instead of enduring it.

We can't spend our time trying to figure out what went wrong, or why certain things happened to us. Some things we will never understand, and we just mess up our minds if we continually think about them. We have to trust that "somewhere down the road, maybe all those things will find some meaning."

To know that someone loves us is a great help in getting through the rough spots. We know that we are no longer alone and helpless when someone walks with us.

As Christians our hope is in a Father who has created us lovable and will make sense out of all the loose ends of our lives. He is one who never stops believing in us even when we doubt ourselves, and who promises to make us so happy that we won't ever remember what used to bother us.

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





Five young women from South Florida parishes were honored on Dec. 27 when they were presented to Archbishop Coleman F. Carroll at the Indian Creek Country Club. Shown above with the Archbishop are Laurie Stage, Maryann Erdman, Colleen Bulfin, Susan Endter and Julie

Rico, Chaplains with the Archbishop are Msgr. John O'Dowd, V.F. and Msgr. John Donnelly, rector, St. Mary Cathedral. At right, Miss Bulfin is escorted by her father, Dr. Matthew Bulfin, Fort Lauderdale. Each presentee carried a single American Beauty rose.



## U.S. Permanent Deacon status report issued

WASHINGTON—(NC)—As of last October, there were 1,747 permanent deacons in the U.S. Catholic Church and another 2,507 candidates preparing for the permanent diaconate, a report issued here said.

The report said 90 percent of the deacons are married, eight percent are single and two percent are widowers. Of the candidates, 93 percent are married, six percent are single and one percent are widowers.

The report was published in the fall issue of *Diaconal Quarterly*, newsletter of the executive director of the U.S. Bishops' Committee on the Permanent Diaconate, Msgr. Ernest Fiedler. The report was based on a nearly 100 percent return of statistics from

diaconate program directors in the United States.

Of the ordained deacons, 78 percent are white, 15 percent are Hispanic, six percent are black and one percent are "other," the report said. Of the candidates, 78 percent are white, 17 percent are Hispanic, four percent are black and one percent are "other."

Implementing the desire expressed by the Second Vatican Council, Pope Paul VI authorized restoration of the permanent diaconate in 1967. In 1968, the National Conference of Catholic Bishops received permission for the restoration of the permanent diaconate in the United States.

Deacons can officiate at baptisms and weddings, preach and distribute Communion.

They engage in various forms of pastoral ministry, including religious education, campus ministry, ministry to the sick in hospitals, nursing homes and homes for the aged and ministry to prisoners.

Married men may be ordained to the diaconate, but unmarried men may not marry after ordination. A candidate must be at least 32 years of age, although dispensations from this requirement can be obtained.

The report said that most permanent deacons and candidates are in the 41-50 age group. Of the deacons, 41 percent are in this group, as are 36 percent of the candidates. Other age groups include: 214 percent of the deacons and 27 percent of the candidates be-

tween 32 and 40; 26 percent of the deacons and 25 percent of the candidates between 51 and 60; eight percent of the deacons and seven percent of the candidates between 61 and 70.

One percent of both candidates and deacons are between 71 and 80, and four percent of the candidates are under 32.

The report said that six percent of the deacons and eight percent of the candidates have completed at least the eighth grade, 37 percent of the deacons and 41 percent of the candidates have completed high school, and 57 percent of the deacons and 51 percent of the candidates are college graduates.

Seventy-five percent of the diaconate program directors

said that post-ordination continuing education is part of the program.

## St. Peter's Square will be permanent pedestrian paradise.

VATICAN CITY—(NC)—Vatican and Rome city authorities have decided to permanently maintain St. Peter's Square here as a traffic-free pedestrian paradise.

Rome officials confirmed recently that the square, closed to daytime traffic since the Holy Year began two years ago, will be permanently off-limits to the glut of automobiles in Rome, to the fleets of tour buses and even to the charming horse drawn carriages which still buck the city's traffic.

Two years ago, the square

doubled as a parking lot and a traffic circle. Visitors reached the mammoth basilica only after wading through the noisy, undisciplined lanes of cars, buses, and even less predictable motorbikes.

But since the opening of the 1975 holy year, the famed "round square" has been turned over to pedestrians and pigeons.

Modern-day Romans and visitors to St. Peter's can now hear water splashing in the two huge fountains of the square, or can work on a winter's tan against the colonnade without

inhaling gas fumes.


Provisional plans call for the opening leading into the square to be blocked off by short posts, perhaps of travertine marble, linked by heavy chains.

Wooden police barricades have sealed off the square for the past two years. But often motorcyclists and motorists have removed the barricades at night to "drag" around the square. Some accidents have been reported.

The wide opening between the two arms of the colonnade marks the boundary between Italy and Vatican City. The square used to be a major entry point to Vatican City. "But now most cars enter either through the tall, grey iron gate just outside the colonnade or through St. Anne's gate near the Vatican parish Church of St. Anne's.

All entrances are guarded by Swiss Guards and Vatican police.

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# S. Florida Scene

## Young moms refresher

A refresher day for young mothers is slated from 9 a.m. to 2 p.m. on Tuesday, Jan. 11 at the Dominican Retreat House, 7275 SW 124 St., Kendall.

Father William Hennessey, chaplain and guidance counselor at Christopher Columbus High School will conduct the retreat. Reservations may be made by calling Sister Patrick at 238-2711.

On Wednesday, Jan. 12 a special day of reflection for church committee chairpersons of various parishes begins at 9:30 a.m. and concludes at 2:30 p.m. Father John O'Hara, Holy Rosary parish, will conduct the sessions including reflections on the new Rite of Penance.

Reservations may be made by calling Sister Elizabeth Ann at 238-2711.

## Plastic surgery

FORT LAUDERDALE—Modern plastic surgery is the subject of Holy Cross Hospital's next free health lecture scheduled at 7:30 p.m., Wednesday, Jan. 12 in the Dye Auditorium.

Dr. Nathan Mayl and Dr. Vernon P. Turner, will lecture and answer questions from the

audience.

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

## Health course

"Health Crisis," will be the subject of a new course offered at Barry College during the Spring semester, Jan. 13 to May 5.

Child abuse, drug addiction and treatment, rape, cancer, suicide, myths and attitudes on aging and alcoholism, will be included in the course coordinated by Sister John Karen Frei, O.P., chairman of the Biology Dept.

The classes, open to the public on a credit or non-credit basis will be conducted on Tuesday and Thursday morning from 8:30 a.m. to 10:50 a.m. Registration is on Jan. 10. For further information call 758-3392, ext. 376.

## Stop smoking

A four-day stop-smoking clinic under the auspices of the American Cancer Society begins Monday Jan. 10 and continues through Thurs-

day, Jan. 14 in Parkway General Hospital auditorium, 160 NW 170 St., N. Miami Beach.

Designed to help smokers quit, the program will be conducted by the Society volunteers who are former smokers assisted by medical personnel.

A similar clinic for the Spanish-speaking is scheduled from Jan. 24 to Jan. 27 at the Pan American Hospital, 5959 NW Seventh St.

Sessions at both clinics begins at 7:30 p.m. each day and those interested in attending should call the Society at 377-8832 or 651-1100, ext. 3425. Spanish-speaking persons should call the Society for registration.

## Spanish Religious

Spanish-speaking women Religious serving in South Florida will be honored on Saturday, Jan. 8 at 7:30 p.m. by civic officials at Our Lady of Lebanon Church.

Coadjutor Archbishop Edward A. McCarthy will be among those participating in the program during which county and city officials will present certificates of service to the Sisters. The annual ceremony is sponsored by Our Lady of Charity Council of the Knights of Columbus.

# It's a Date

## DADE COUNTY

Members of the PATRICIAN Club in St. Patrick parish, Miami Beach, will observe a Corporate Communion during the 10:30 a.m. Mass Sunday, Jan. 9.

ST. ROSE OF LIMA Altar Guild meets at 11 a.m., Monday, Jan. 10 in the auditorium, 10690 NE Fifth Ave.

ST. LAWRENCE Council of Catholic Women will sponsor a baby shower for dependent infants at 8 p.m., Monday, Jan. 10 in the school cafeteria, NE 22nd Ave. and 191 St. Mrs. Thomas Palmer, founder of the local chapter of Birthright will be the guest speaker.

CORPUS CHRISTI community of Lay Carmelites will sponsor a retreat beginning today (Friday) and continuing through Sunday at the Dominican Retreat House, Kendall.

HOLY FAMILY Woman's Club meets at 8 p.m. Tuesday, Jan. 11 in the parish hall, 14500 NE 11 Ave. A penny auction will be held with proceeds donated to a layette for unwed mothers.

ST. JAMES Forever Young Club will meet at 2:30 p.m., Wednesday, Jan. 12 in the parish hall NW 131 St. and Seventh Ave. Jerry Shaw will entertain with "Chalk Talks." For further information call 688-4236 or 685-1852.

NEW CLUB for separated or

divorced women under the auspices of the Archdiocesan Family Life Bureau of which Father James Reynolds is director, will meet at 7:45 p.m. in the Religious Ed Trailer at St. James parish, NW Seventh Ave. and 131 St.

ST. ROSE OF LIMA Young at Heart Club is planning a trip aboard the Paddle Queen for Jan. 14. Those interested in participating should call 751-7751 or 895-3349.

ST. RICHARD Women's Club is sponsoring a garage-plant sale in conjunction with Grant Center School for Children and Adolescents on Jan. 15 between 11 a.m. and 4 p.m. in the parish house, 7500 SW 152 St., Miami.

ST. JAMES Women's Club will sponsor a games party at 7:30 p.m., Thursday, Jan. 13 in the parish hall, NW 131 St. and Fifth Ave. Refreshments will be served.

## BROWARD COUNTY

BROWARD SERRA Club meet at 12:15 p.m., Wednesday, Jan. 12 at the Ocean Manor Hotel, Fort Lauderdale. Guest speaker will be Sam D'Anna, past president of Serra International.

ST. BERNARD Women's Guild will meet at 8 p.m., Tuesday, Jan. 11 in the parish center, Sunrise. New hair fashions will be demonstrated by a professional stylist.

CDA COURT Infant of Prague meets Wednesday, Jan. 12 at Nativity parish hall, Hollywood, following 7:30 p.m. Mass in the parish church chapel.

ST. PIUS X Woman's Club will install new officers Monday, Jan. 10 following the 8 a.m. Mass. A breakfast will be held at Patricia Murphy's Restaurant.

## PALM BEACH COUNTY

COURT PALM BEACH

Catholic Daughters of America will have a 55th anniversary luncheon at 12:30 Saturday, Jan. 15 at Ramada Inn. For reservations call 965-2928 or 585-1838.

HOLY SPIRIT Women's Guild will have a First Friday card party and social at 12:30 p.m. today (Friday) in the parish social hall. Guests are requested to bring their own cards.

ST. JOHN FISHER Women's Guild meet at 7:30 p.m. on Jan. 10 at the parish hall, 4301 N. Shore Dr. West Palm Beach. A program on legislation will be presented by Mrs. Robert Ulseth, past president of the Miami ACCW.

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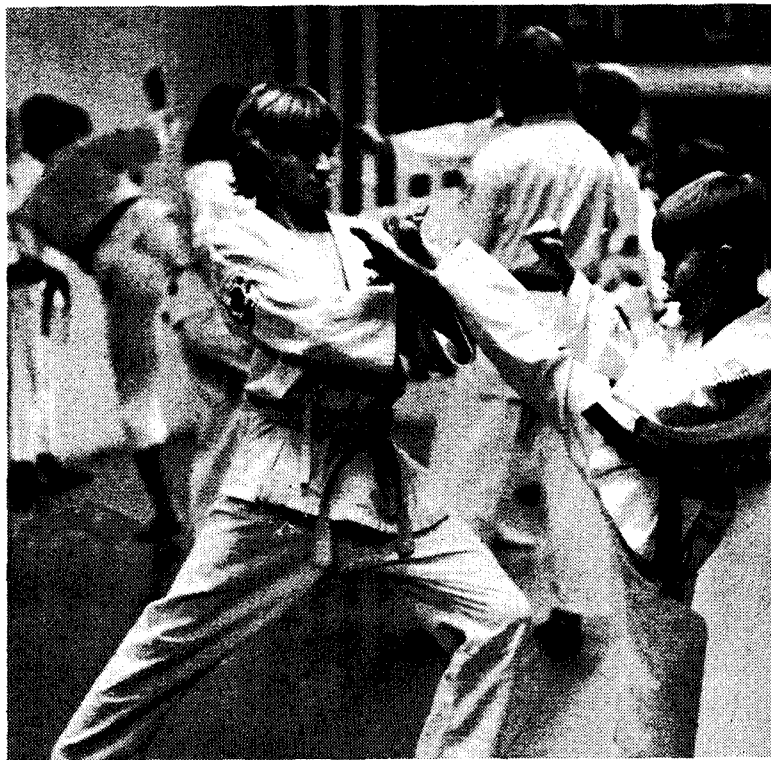
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Terry Whittaker, a second grader at St. Helen school in Louisville, throws a high kick at a fellow student at the Louisville Karate School where he has taken lessons since he was five. The 40-pounder holds a brown belt in karate and hopes to have his black belt within a year.

## Abp. asks for charity for broken marriages

KEARNY, N.J.—(NC)— In a homily here, Archbishop Peter L. Gerety asked for charity towards people involved in broken marriages.

The archbishop was making a pastoral visit to St. Cecilia's—he visits a different parish every Sunday that his schedule permits—and in his homily cited the strains put on family life by secular society.

Those strains, he said, lead to a two-fold task for the Church, for "all of us who make up the body of Christ."

"FIRST of all," he said, "we must firmly hold and proclaim the Christian ideal of permanent marriage as the bedrock of all happy and joyful family life."

But there is "another side of the coin," he said, and that is to see "the break up of homes through divorce for what it is. It is a great tragedy so frequently brought about by the pressures of the very society in which we live. It is a tragedy for husband and wife, it is a disaster for children."

However, he added, "while

upholding God's ideal for marriage, we must be very careful never to judge...And so let the message of the Church for those in the tragic situation of broken homes be one of gentleness and kindness. In a word, let our attitude be one of charity and love just as Christ's attitude would be—charity, love and support for those in pain and suffering and sorrow...

"Let no one then in such a situation ever feel that they are cut off from the Church or abandoned by the faithful of Jesus Christ. On the contrary, let us all be brothers and sisters in Christ to those who are suffering."

Concluding, Archbishop Gerety observed: "Our whole Christian message is one of love. Without that, even the ideals we proclaim are empty."

# Science can help Church in its mission, Pope says

VATICAN CITY—(NC)— Pope Paul VI told members and guests of the Pontifical Academy of Sciences that the methodology of modern science contributes to way of thinking and acting that are helpful to the Church's mission.

In a special audience, the Pope told the international group of scientists, "Not only does the Church recognize the lawful methodological autonomy of modern science, but she honors, in the changes this has brought in our way of thinking and living, the positive values that are not without relation to her own work of salvation."

"That is why the Church has need of you, of your exacting sense of research and of your love for truth."

The audience marked the end of a study week on natural products and the protection of plants.

Discussions were sparked by the fact that one-third of the world's entire harvest is destroyed each year by various pests. In addition, vast amounts of other plants of commercial and industrial importance, like cotton, hemp and trees are damaged.

This damage contains the threat of famine and financial ruin for many, the scientists were told.

To destroy these pests, farmers and other growers rely on various chemical pesticides, but these chemicals are now threatening to upset the ecological balance in nature, reports said.

The thrust of the study week of the pontifical academy was to explore the use of natural products that would control the pests without endangering the environment.

A highlight of the audience was the presentation of the gold medal of Pope Pius XI to Dr. Lucio Luzzatto, for his work in

hematology and Genetics.

Dr. Luzzatto, 40, is a native of Genoa who did special studies at New York's Columbia University and at the University of Ibadan in Nigeria, where he also supervised a clinic.

The academy consists of 70 members drawn from the scientific community

throughout the world, and includes some Nobel Prize winners. Ten of the present members live in the United States.

Over the past 16 years, the academy has sponsored study weeks on topics such as cancer, cosmic radiation, soil fertility, human consciousness and the desalination of sea water.

## Pope urges support for family

VATICAN CITY—(NC)— Pope Paul VI capped Christmas weekend celebrations here by urging Catholics to defend the family against threats to its unity, stability and educational role.

Speaking to crowds on the feast of the Holy Family from his apartment window above St. Peter's Square, Pope Paul appealed to listeners to exalt the "ideal and superlative institution of the family" as the "hearth of love, or happiness and of virtues which are fun-

damental to human living." He then urged Catholics to "defend the society of the home from the many evils which today can mar its unity, stability, fruitfulness, educational function, spirit of union, and loving, intimate peace."

After reciting the Angelus, the Pope retired to his apartment to take a day and a half of rest before resuming work Dec. 28, when Vatican offices were scheduled to reopen.

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# Squires see first-hand Dade's juvenile system

By KEVIN SEIFRIED  
(Special to The Voice)

Members of the Knights of Columbus Squires Circle No. 1364, North Miami, visited the new Dade County Juvenile Detention Center, located on

NW 27th Ave., and 35th St. This insight into Dades' juvenile justice system is part of a broadening civic-cultural program designed to make Squires more aware of their impact on, and their role in,

their community.

The tour of the new Center was conducted by Donnie Kelly, youth counsellor supervisor, and Ed Pomerantz, a juvenile intake counsellor.

At the start of the tour Kelly discussed the role of intake screening counsellors. He explained that once a juvenile has been referred, the intake counsellor sets up an interview with the juvenile and his parents in order to gain insight into the juveniles home life. This helps the counsellor determine if the incident that initiated the referral warranted Court Action, or perhaps some other alternative, such as counselling or a foster home.

On the other hand, in the incident resulting in referral is considered to be of such a delinquent nature that the juvenile needs to be removed from the community for a short time, he is then sent to the detention center.

The new detention center, designed for 112 residents is much improved over the old facility. The new center has seven pods, each designed for 16 inmates. Each pod is in a fan shape, with the center of the fan consisting of a cigar shaped security area for staff.

Beyond the security pod is an open area with chairs and tables, intended for light



Squires test the security of the new Dade Juvenile Detention Center on a recent tour during the Christmas holidays.

recreation and socializing.

In addition to the seven detention pods constructed around a large playing field, the new facility includes a cafeteria, a gymnasium and a security oriented clinic.

This new facility has been criticized for being too comfortable, too luxurious. It is modern, it is up to date, it is secure, but, "Plush" it

definitely is not. To the Squires who visited it, it appeared cold, impersonal, like a brand new school but much more restrictive.

The new facility clearly is a much needed improvement in juvenile care. But just as it speaks for somewhat improved care of juveniles, the fact that we need one at all is a sad commentary on society.



Teenagers gather at St. Boniface Church, Pembroke Pines, for the annual reunion for all Searchers. Over 120 past Searchers participated in the day coordinated by Melanie Askew of St. Boniface and Karen Dorsey of St. Luke's, Lake Worth. In addition to some lighthearted skits which had been presented during past Search weekends, the day included celebration of the Liturgy with Msgr. William Dever, director of Youth Activities, as celebrant.

## 'Make resolution a spiritual one'

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

Dear Father: Every year I make all kinds of resolutions but I never seem to keep any of them. Do you have any hints on how to make them work? Some of them are really important to me. Especially the ones dealing with my family. —Jennifer

Dear Jennifer: Don't feel alone in having difficulty with resolutions. If everyone kept the resolutions they made we would be near paradise. Obviously, we aren't quite there.

I'll give you two hints that might help.

First of all, don't try to do too much. If we try to change all the things about ourselves that we don't like we are going to have a very tough time. If we bite off more than we can chew, we tend to forget the whole deal once things get a little rocky. Instead of making many resolutions, make one resolution. Make it something important and make it something you think you will be able to handle.

## Straight Talk

Also, and this is very important, make it a spiritual event. You mentioned your family. Realize that you do have the power of God with you to help in your relationship with your folks. You are not in this alone. Many people give up their good intention because they feel overwhelmed. If we think we are in it alone that is not unusual. But if we pray about what we promise and really open ourselves to the power of God's Spirit, we'll do just fine.



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## Last Day of Reflection set

### Youth Corner

The last Day of Reflection and Goal Setting of the year for all athletes will be held Sunday, Jan. 9, from noon to 3 p.m., at four different locations.

The program will be at St. Louis, South Miami, for all teams in South Dade; St. James for all teams in North Miami; Nativity, Hollywood, for all teams in Broward; and Holy Name, West Palm Beach, for all teams in Palm Beach.

Who must attend?

All who are engaged in basketball, whose card is not stamped Day of Reflection; all who intend to play softball and whose card is not stamped; and all who were excused from the Fall Day of Reflection.

There is no registration fee. Food will be available at a small cost. Participants are requested to bring their

membership cards and are reminded that Mass will not be offered so attendance at Sunday Mass should be at the local parish.

The Department of Youth Activities promises to get all participants home in time for the Super Bowl.

★★★

The South Dade cluster has adopted a name. It's "J.C. and Company" and will sponsor a World Heritage Night at St. Catherine Saturday, Jan. 8, at 7:30 p.m. Each parish group is preparing a dish of a foreign country and doing a skit

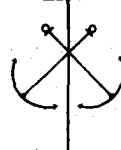
representative of that country.

Mike Riley of Christopher Columbus High School was named to Parade's All-American High School Football Team.

★★★

Carolina Bustamante, daughter of Dr. and Mrs. Rodrigo A. Bustamante of Key Biscayne, was named to "Who's Who Among Students in American Universities and Colleges" for 1976-77. She is a junior at St. Leo College, has been a member of Gamma Alpha Honor Society and is president of Phi Tau Omega Sorority.

## HOLY CROSS



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# Opening New Year, Pope raps abortion

(continued from page 1)  
 peace, prepare for war.' This is a disastrous, despairing saying," the Pope asserted. "Tomorrow it will be even more so, unless it is corrected and replaced with another saying... 'If you want peace, prepare

peace.'" PEACE, said the Pope, "is not a stable rock amid the waves of the stormy ocean of world history, but a floating ship that depends on many conditions and on the efforts of many to avoid ship-

wreck...Peace is always 'in fieri,' being brought about." ("In fieri" is a Latin phrase meaning "in the process of coming into being.")

After the liturgy, the Pope met briefly with Rome's

Communist mayor, Giulio Carlo Argan, who during the Mass sat next to the Pope's vicar for the Rome diocese, Cardinal Ugo Poletti.

Before distribution of Communion, the mayor exchanged a greeting of peace with the cardinal, who had pledged during the 1976 election campaign here never to yield an inch to Communists.

In his homily the Pope thanked Mayor Argan especially for attending.

The Pauline Fathers and Sisters, whose founder, Father Alberione, is buried in the crypt of Regina Apostolorum, are engaged in a worldwide apostolate of mass media. In Italy they publish the nation's largest circulation magazine,

the weekly *Famiglia Cristiana* (Christian Family).

After the ceremony, both the mayor and the Pope were attacked in statements by feminists and leftists.

The Italian Movement for the Liberation of Women said that Pope Paul's mention of abortion in the New Year's Day sermon placed him in the same class as clandestine abortionists.

The small but vocal Radical party, which is trying to have Italy's concordat with the Vatican abolished, called the sermon an "insult to millions of women."

The mayor drew fire from some leftists for attending the Mass and listening quietly to the Pope's words on abortion.

## Renew your Christian life during '77, Pope urges

VATICAN CITY—(NC)—Pope Paul VI, in his talk before the Sunday Angelus Jan. 2, urged a crowd in St. Peter's Square to turn Christmas and New Year's religious celebrations into occasions for renewed Christian life.

"These religious celebrations," said the Pope, "do not mark a simple passing of time, but they tend to continue in our spirits and in our lives. They live on in our thoughts, in our outlook and in our faith.

"And they live on," he continued, "in our actions, our behavior and in the strength of our love."

These holydays, said the Pope, are not like candles which burn out when the feasts are over, but like lights burning in Christian consciences to light the paths ahead.

"The modern mentality," the Pope said, "often flees from

obligations which could give a measure of coherence, energy and dedication to our way of living.

"But the Christian mentality," he went on, "tends to change passing and momentary contacts with an internal enlightenment into faithfulness to our commitment."

The Pope urged the people

to put greater clarity and effort into their Christian lives.

"From a purely nominal profession, our Christian religious life should be transformed into a coherent and strong style of a personal nature," he said.

He asked his listeners not to exclude courage, perseverance, self-denial and sacrifice from new programs of life, and he reminded them to rely on prayer for strength.

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La Escuela se inició ya hace años, pero el interés no decae, y los que asisten siguen curso tras curso para "conocer más y actuar mejor". Ahora la Escuela está abierta a todos, y allí todos se animan a vivir mejor, como personas, como hermanos, como miembros de la Iglesia y de la sociedad.

El visitante que por primera vez pone sus pies en el edificio No. 67 del Aeropuerto de Opa Locka, donde está Emaús, no puede menos de palpar en el ambiente la vitalidad que el lugar respira. Allí se ven caras jóvenes y menos jóvenes, hombres y mujeres, sacerdotes y religiosas. Cada uno sabe su lugar.

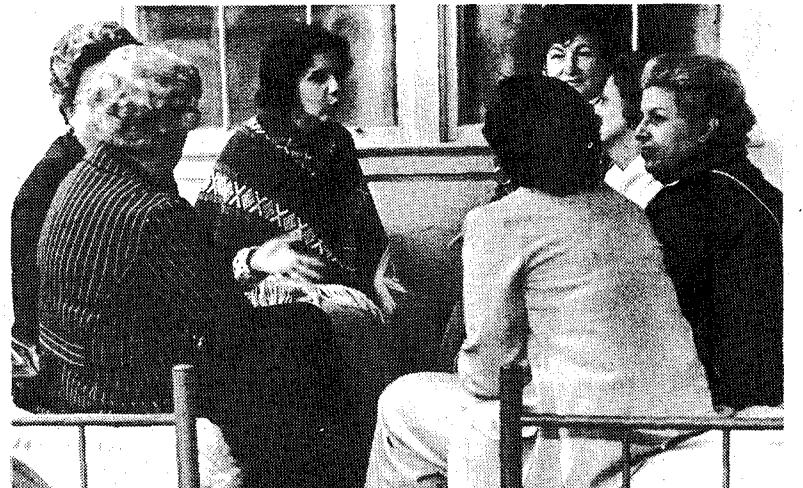
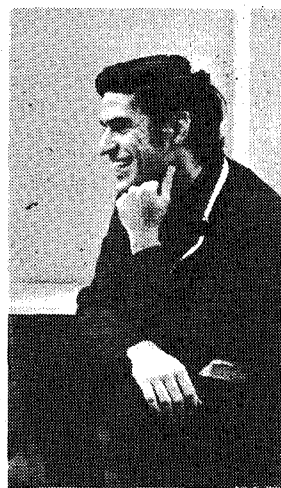
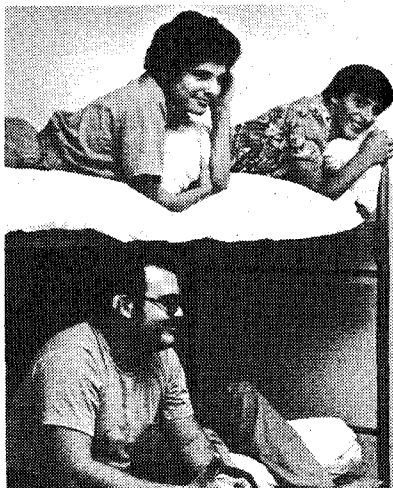
En la planta baja y comenzando a las 8:30 p.m. tiene lugar el tema sacerdotal. A las 9:00 p.m. tiene lugar la reunión de grupos y a las 9:30 p.m. las charlas de lo que se conoce como Escuela de Teología.

En el piso alto del edificio y también a las 8:30 unos jóvenes tienen el rodaje del encuentro, y otros las charlas de formación—en dos ciclos. También arriba se reúnen grupos de la Escuela de Dirigentes de Cursillos. Otros utilizan la capilla.

Todos los cursillistas que participan en la Escuela de Dirigentes—Técnica, Estudio y II Nivel son llamados por el Secretariado Diocesano. De hecho, no hay rincón del edificio que quede sin aprovechar.

La Escuela de Vida Cristiana reanuda vida normal, después de las vacaciones de Navidad, el próximo miércoles 12. El programa para el próximo trimestre es el siguiente:

**ADULTOS:** 8:30 p.m. Tema Sacerdotal: Verdades de Fe y de Vida por el Padre José Antonio Esquivel S.J. 9:00 p.m. Reunión de grupos. 9:30 p.m. Escuela de Teología: Curso sobre 'profetismo', Padre Florentino



Cada miércoles acuden a Emaús unas 300 personas. Arriba el Padre José Luis Hernando, Asesor del Movimiento de Cursillos, durante la charla sacerdotal. Abajo desde la izq. varios jóvenes con el Padre Gustavo Miyares. A la derecha las mujeres que recién hicieron el cursillo, participan en el "rodaje".

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¿Quién dices tú que soy yo?" y La Juventud frente a su futuro: noviazgo, relaciones interpersonales, control de la natalidad, paternidad-maternidad responsable...entre otros temas.

La escuela se cierra todos los

miércoles con la Santa Misa.

A partir de la semana próxima La Voz incluirá semanalmente los temas de la Escuela bajo el título **EMAUS EN EL HOGAR.**

## Construir la Iglesia de cimientos arriba

(Viene de la pág. 24.)

la Iglesia universal".

Este sacerdote con gran experiencia misionera, piensa que "toda conversión se ha de situar allí donde el hombre se encuentra en el momento histórico de su existencia. "Hemos de descubrir a cada individuo," dice el Padre Gorski, "que Dios le llama en un momento concreto de la historia...y que Dios mismo tiene todo un plan para la historia.

"Durante su vida terrena, Cristo aceptó los condicionamientos culturales de su tiempo. Aceptó la muerte—condicionalmente de su humanidad—para llegar a una nueva vida."

Como misionero del CELAM, el Padre Gorski reconoce que este nuevo enfoque no resulta

fácil, ya que supone un cambio de mentalidad en los mismos misioneros. Según el enfoque tradicional...los misioneros tendían a imponer su propia cultura sobre los indígenas, lo que hoy se consideraría un "imperialismo cultural."

"Los misioneros tienen que evitar la mentalidad de que "llevan a Cristo en sus maletas," afirmó el padre Gorski. "Si realmente estamos convencidos de que Cristo llegó antes que nosotros, entonces nos esforzaremos por discernir la acción y la presencia del Espíritu Santo entre estos pueblos."

Según el padre, para esto es preciso conocer bien la cultura local y así poder descubrir en ella los valores cristianos que posee; valores como el amor al her-

mano, o un sentido de la vida que va más allá de lo meramente material..."

Tanto el Obispo Aubry como el Padre Gorski consideran el desarrollo de las iglesias étnicas como un signo de vitalidad para

la iglesia universal.

"Esperamos lograr que estas culturas nativas se abran al resto del mundo, pero también creemos que ellas pueden ser una contribución positiva a nuestro modo de vida," dijeron.

## Teología de S. Pablo en St. Michael

Comenzó ayer jueves en una de las clases de la escuela de St. Michael el curso de Teología Bíblica que explicará este trimestre el sacerdote escolapio Padre Jorge García.

El curso está patrocinado por la Oficina de Educación Religiosa Archidiócesana en colaboración con el departamento de filosofía y religión de la Universidad Internacional de la Florida, (FIU), bajo la numeración REL 341.

Las personas que así lo deseen pueden matricularse para obtener 3 créditos universitarios.

El curso tratará la teología de San Pablo a través de sus

cartas más importantes.

El Padre García nació en La Habana, Cuba, en 1946. Cuenta con un B.A. en Filosofía y Química por la Universidad Católica de Washington D.C. y un M.A. Div. por la Graduate Theological Union de Berkeley en California. Antes de su llegada a la Archidiócesis en 1974, trabajó en pastoral bilingüe por cuatro años en Los Angeles, California. Fue el primer sacerdote ordenado por el obispo René H. Gracida en 1973 y trabajó por dos años como asistente en la parroquia de St. Kevin. Actualmente es sacerdote asistente en la parroquia de San Agustín en Coral Gables.

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# El Vaticano señala labor de Comisión Pontificia "Iustitia et Pax"

## Texto de la declaración 'motu proprio' de Pablo VI

Promover la justicia y la paz, hacer penetrar la luz y el fermento evangélico en todos los campos de la vida social; a ello se ha dedicado constantemente la Iglesia siguiendo el mandato de su Señor. El Concilio Ecuménico Vaticano II, teniendo en cuenta las esperanzas y las posibilidades de nuestro tiempo, así como sus problemas y dificultades, ofreció nueva luz acerca de este deber (cf. *Gaudium et spes*, 90). Para responder a los deseos manifestados por el Concilio, se instituyó y organizó jurídicamente una Comisión, con nuestro "Motu proprio" *Catholicam Christi Ecclesiam* del 6 de enero de 1967. Dicha Comisión se estableció ad experimentum para cinco años "pues el ejercicio de sus actividades y la experiencia podrían sugerir, en efecto, oportunas modificaciones". Este mandato fue prorrogado por Nos mismo para otros cinco años.

Durante estos diez años, las prescripciones de la Constitución pastoral *Gaudium et spes*, así como las de otros documentos del Magisterio. De esta manera, la voz de la Iglesia se ha dejado oír con provecho en la comunidad humana, para anunciar la verdadera justicia y la verdadera paz.

Sin embargo, como las cuestiones que debe tratar esta Comisión son muy complejas y con frecuencia están enlazadas con otros problemas, muchos han solicitado que se definan más claramente sus atribuciones, a fin de que este servicio de la Sede Apostólica pueda realizarse cada vez con más eficacia en las funciones que le han sido encomendadas.

Al determinar ahora de manera definitiva las finalidades y la organización de la Comisión, queremos reafirmar claramente la gran importancia que la Iglesia atribuye a la promoción y a la defensa de la justicia y de la paz. Es necesario para ello que los miembros de la Comisión traten de detectar con sensibilidad todo aquello que sucede en el campo de su competencia y lo que los hombres desean a este respecto, según los tiempos y las circunstancias; deberán estudiar estas cuestiones a la luz del Evangelio y del Magisterio de la Iglesia y, haciendo conocer los resultados de sus reflexiones, contribuirán a iluminar al Pueblo de Dios y a estimularlo para que tome mayor conciencia de las obligaciones que lleva consigo, en este campo, una vida verdaderamente cristiana.

Estos son los altos objetivos y los principios prácticos de la Comisión: realizar estudios con vistas a la acción, pero situándolos en una perspectiva pastoral de evangelización; estar al servicio de los miembros y de las instituciones de la Iglesia, de tal manera, que éstos puedan traducir concretamente en compromisos, que tengan el valor de testimonio cristiano, los consejos y las sugerencias recibidas de la Comisión; actuar de manera que alienten el

progreso y la renovación, buscando su orientación fundamental y la garantía de su eficacia en la fidelidad a la autoridad suprema de la Iglesia; finalmente, llevar a cabo este trabajo en una perspectiva ecuménica.

No hay que olvidar que el cambio constante y rápido de las relaciones entre las personas y entre los pueblos da origen continuamente a nuevas cuestiones o revela nuevos aspectos de los problemas que atañen a la justicia, la paz, el desarrollo de los pueblos y los derechos del hombre. Para hacer frente a esta realidad, compleja y cambiante a la vez, la Comisión debe disponer de estructuras adecuadas.

Por eso, después de madura reflexión y tras haber consultado a los expertos, Nos decidimos y decretamos cuanto sigue respecto a la Pontificia Comisión Justicia y Paz.

I. La Pontificia Comisión *Iustitia et Pax* es un organismo de la Santa Sede que tiene como finalidad el estudio y la investigación profunda, bajo el aspecto doctrinal, pastoral y apostólico, de los problemas relativos a la justicia y a la paz, con vistas a promover en el Pueblo de Dios la plena inteligencia de estas cuestiones y la conciencia de su papel y deberes en los campos de la justicia, del desarrollo de los pueblos, de la promoción humana, de la paz y de los derechos del hombre. Investigará qué contribución específicamente cristiana se puede aportar para la solución de estos problemas y llamará a los miembros del Pueblo de Dios a dar un testimonio cristiano y a una acción apropiada en estos distintos puntos.

II. Para conseguir esto, la Comisión deberá:

1) ante todo, estudiar diligentemente la doctrina social del Magisterio de la Iglesia, difundirla ampliamente con medios apropiados y esforzarse por obtener que se lleve a la práctica en todos los niveles de la sociedad;

2) reunir y sintetizar los estudios referentes al desarrollo de los pueblos, a la paz, a la justicia y a los derechos del hombre, bajo su aspecto cultural, moral, educativo, económico y social; tratar de valorarlos desde el punto de vista teológico y, seguidamente, ver cómo toda esta documentación puede servir a la pastoral y al compromiso cada vez más decidido de los cristianos en las distintas situaciones locales, nacionales e internacionales;

3) dar a conocer el fruto de sus estudios, de su trabajo de documentación y de su reflexión a todos los sectores de la Iglesia que estén interesados en ello, y a su vez recabar de éstos toda clase de información útil. En este sentido, la Comisión deberá concretamente mantener contactos habituales y sistemáticos con las Conferencias Episcopales; por medio de éstas últimas o de acuerdo con ellas, dará informaciones y toda la ayuda posible a los organismos creados para estudiar estos problemas—las comisiones nacionales de Justicia y Paz y otras—cuyo trabajo se desarrolla en conformidad con los estatutos definidos o aprobados por las Conferencias Episcopales;

4) estar en contacto habitual con los dicasterios y demás organismos de la Sede Apostólica, interesados en estas

mismas cuestiones, con el fin de informarlos y de ponerse ulteriormente a su disposición para ayudarlos en la elaboración de programas de acción adecuados; los mencionados organismos, a su vez, podrán pedir el parecer de la Comisión sobre todas las cuestiones que competen a la Comisión *Iustitia et Pax*, la Comisión mantendrá relaciones regulares con la Secretaría de Estado o Secretaría Papal que le dará las oportunas instrucciones;

5) en colaboración con estos mismos organismos, poner el fruto de su reflexión a disposición de otros grupos o instituciones existentes dentro de la Iglesia, tales como las Ordenes y Congregaciones religiosas, las Organizaciones Internacionales Católicas; se comportará del mismo modo con respecto a los grupos y personas de fuera de la Iglesia, con quienes los organismos de la Sede Apostólica mantienen relaciones habituales, por ejemplo, las otras Iglesias y comunidades cristianas, las religiones no cristianas y las asociaciones u organismos que aportan una contribución a la realización de este mismo objetivo;

6) esforzarse por conocer las lesiones a la justicia, las violaciones de los derechos humanos, las injusticias que se producen en las situaciones concretas y recoger informaciones objetivas y completas en tales casos; manifestará la solidaridad cristiana con todos aquellos que sufren la injusticia, cuantas veces lo justifique la gravedad de las situaciones o de los hechos, después de ponerse de acuerdo con la Secretaría de Estado en relación con toda declaración o

iniciativa a tal fin.

III. La Pontificia Comisión *Iustitia et Pax* está compuesta por cardenales y obispos, así como por clérigos y laicos nombrados por el Sumo Pontífice para un período de cinco años; está dirigida por un cardenal Presidente con la ayuda de un secretario y de un subsecretario. Tendrá además consultores, clérigos y seculares, verdaderamente competentes en materia de pensamiento y de acción social de la Iglesia, que serán igualmente nombrados por el Sumo Pontífice para un período de cinco años.

IV. Los miembros toman parte en la asamblea general que se celebrará una vez al año, salvo circunstancias particulares, para contribuir con sus conocimientos especializados y con su experiencia pastoral a la elaboración de las grandes líneas de trabajo de la Comisión. Los consultores serán preguntados frecuentemente por escrito acerca de las materias de su competencia, o serán convocados para tomar parte en grupos de estudio. El *Congressus* de la Comisión se reunirá normalmente, según las necesidades del trabajo.

V. Las normas de la Constitución Apostólica *Regimini Ecclesiae universae* y del reglamento para los dicasterios de la Santa Sede son aplicables a la Pontificia Comisión *Iustitia et Pax*, a no ser que se establezca otra cosa.

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 del año 1976, XIV de nuestro pontificado.

PAULUS PP. VI

## Sobre la esterilización en hospitales

### Respondiendo a cuestiones planteadas por la Conferencia Episcopal Norteamericana, la Sagrada Congregación para la Doctrina de la Fe ha hecho la siguiente declaración

Esta Sagrada Congregación ha considerado diligentemente tanto el problema de la esterilización terapéutica preventiva en cuanto tal, como las opiniones propuestas por distintas personas para la solución del mismo, y los conflictos relativos a la cooperación requerida a los hospitales católicos para tales esterilizaciones. La Sagrada Congregación ha decidido responder del siguiente modo a las cuestiones que le han sido sometidas:

1. Cualquier esterilización que por sí misma, es decir, por su propia naturaleza y condición, hace a la facultad generadora inmediata y únicamente incapaz de procrear, hay que considerarla esterilización directa, tal y como se entiende en las declaraciones del Magisterio pontificio, especialmente de Pío XII.

Queda, por lo tanto, absolutamente prohibida según la doctrina de la Iglesia; no obstante la recta intención subjetiva de quienes deben procurar la curación o prevención de un mal tanto físico como moral que se prevé o se teme seguirá a la gestación. Y con mayor razón que la esterilización de cada acto, queda prohibida la esterilización de la facultad misma, dado que acarrea a la persona un estado de esterilidad, casi siempre irreversible. Y no se puede invocar ninguna orden de la autoridad pública que pretendiera imponer la esterilización directa por razón del bien común necesario, pues dañaría a la dignidad y a la inviolabilidad de la persona humana.

Del mismo modo, tampoco se puede apelar en este caso al principio de totalidad, con el que se justifican las intervenciones en los órganos por el bien mayor de la persona; pues la esterilidad buscada por sí misma no está ordenada al bien integral de la persona correctamente entendido, "salvando el orden de las cosas y de los bienes," sino que daña su bien ético que es el mayor, al privar deliberadamente de un elemento esencial la prevista y libremente elegida actividad sexual. A este propósito, el artículo 20 del Código de

ética médica, promulgado por la Conferencia de 1971, reproduce fielmente la doctrina que hay que sostener y debe urgir su cumplimiento.

2. La Congregación, al confirmar esta doctrina tradicional de la Iglesia, no ignora el hecho del desacuerdo existente respecto a ella por parte de muchos teólogos. Sin embargo, niega cualquier significado doctrinal que se pudiera atribuir a tal hecho, para hacer de él un "lugar teológico" que los fieles pudieran invocar, dejando aparte el Magisterio auténtico, para adherirse a opiniones de teólogos particulares de parecer contrario.

3. Respecto a la gestión de los hospitales católicos:

a) Queda absolutamente prohibida cualquier colaboración de los mismos, aprobada o admitida institucionalmente, en acciones por sí mismas, (es decir, por la naturaleza y condición de las mismas) ordenadas a un fin contraceptivo, o sea, a impedir los efectos naturales de los actos sexuales deliberadamente realizados por un sujeto esterilizado. Pues la aprobación oficial de la esterilización directa, y con mayor razón su regulación y ejecución según los estatutos del hospital, es algo por su naturaleza, o sea, intrínsecamente malo en el orden objetivo; así, pues, ningún hospital católico puede prestar su colaboración a ello por ningún motivo. Tal colaboración, ofrecida de este modo, estaría en desacuerdo con la misión encomendada a tales instituciones, y sería contraria a la necesaria proclamación y defensa del orden moral.

b) Queda en pie la doctrina tradicional sobre la colaboración material, con las oportunas distinciones entre colaboración necesaria y libre, próxima y remota, y llegado el caso se puede aplicar con mucha prudencia.

c) Llegado el caso de aplicar el principio de colaboración material, evítese totalmente el escándalo y el peligro de confusión de las mentes, mediante la oportuna explicación de la realidad.

Esta Sagrada Congregación, con los criterios recordados en la presente carta, espera satisfacer la expectativa de ese Episcopado, de modo que, eliminada la incertidumbre de los fieles, pueda más fácilmente responder a su deber pastoral.

Cardenal Franjo SEPER, Prefecto  
Jerome HAMER, o.p., Secretario



# Una geografía para el desarrollo

(Viene de la pág. 24)

ahora dominicano naturalizado. Últimamente pasó tres meses en Miami ayudando en la parroquia de St. Raymond, y fue allí que conversó con La Voz sobre su libro para secundaria— el otro se utiliza a nivel universitario.

"Ser patriota es mejorar la patria, y no simplemente nacer en ella," dice señalando el eslogan en la dedicatoria.

"Sé que el libro recoge realidades menos agradables. Pero las considero objetivas. Además su ocultamiento contribuye a retrasar el desarrollo y las oportunidades a que tienen derecho nuestros conciudadanos," dice, citando ejemplos, (ver recuadro).

Jesuita desde 1957, el autor recibió parte de su formación en el seminario de La Habana.

Completó su formación en España (filosofía) y en la Universidad de Loyola de Chicago (M. A. en Teología y Educación), y volvió a RD en 1969 para enseñar geografía dominicana y economía a nivel de secundaria, sin encontrar libro de texto para su tarea.

Consciente del vacío existente y de la posibilidad de que otros se le adelantaran, comenzó a recoger datos. Y se decía, "Si los cristianos no ponemos en el mercado una geografía para el desarrollo, otros con mentalidad marxista tratarán de llenar ese vacío."

Considerándose sólo un aficionado, trató en vano de conseguir que el libro lo escribieran los expertos. Sin éxito buscó la colaboración de universitarios en las respectivas facultades. Por fin, consiguió

orientación de los expertos sobre bibliografía e investigación que el mismo leyó y resumió. "A veces leí estudios de 800 páginas para resumirlos en dos," dice.

Antes de publicación, contrastó el material con los expertos. Todo el proceso le llevó tres años.

Antes de la publicación, con estudiantes él mismo diagramó todo el libro para lograr un estilo pedagógico y fácil al alumno.

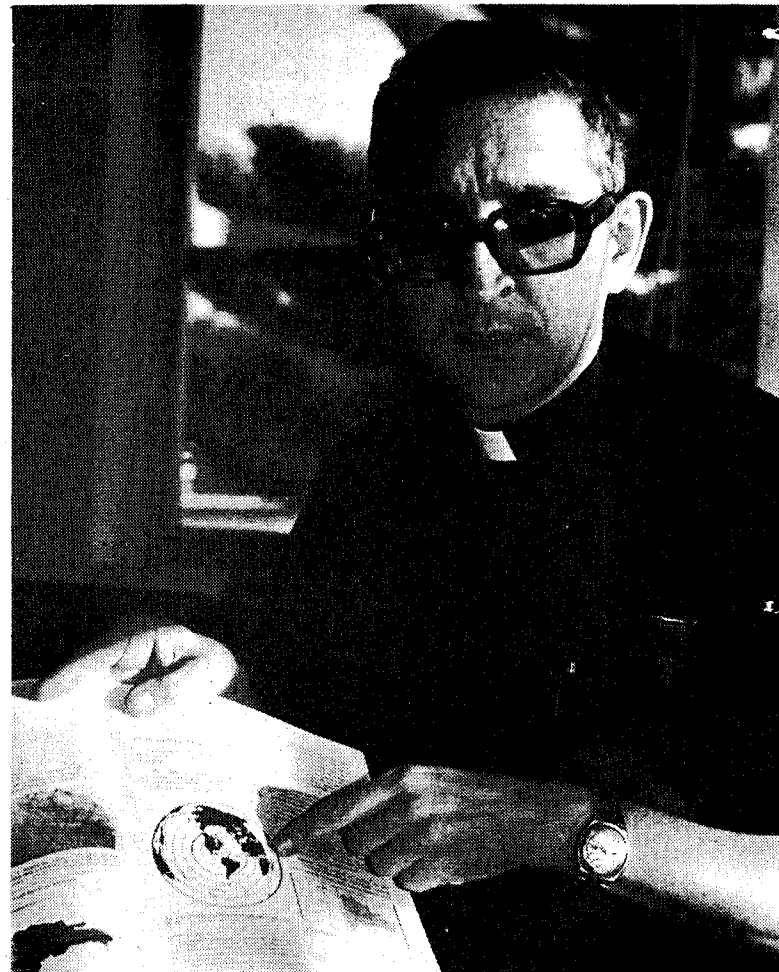
"El libro está dedicado a las clases marginadas," dice, "pero es de gran interés para las clases medias y altas y para todo el que quiera educarse para Dominicana y no para la exportación o para ser un extranjero en su patria. Para que no se lleven sorpresas en el año 2,000 o antes, cuando les falle el apellido, los enlaves, compadres y herencias..."

El autor no cree que este tipo de geografía sea sólo apta para un país subdesarrollado.

"En los Estados Unidos el enfoque social no sería exhaustivo sino que se orientaría hacia el trato de las minorías o relaciones con países del tercer mundo.

Hasta el momento las reacciones a la obra han sido muy positivas. Algunos afirmaron que el autor merecería la ciudadanía honoraria—si no fuese ya naturalizado. Otros admiten que el libro evita tener que leer unos 150 informes.

Y a los que temen por la orientación social de la obra, el autor les responde que el libro sigue las pautas de las encíclicas papales 'Pacem in terris' y



El Padre de la Fuente señala en su nuevo libro de texto, las distancias de RD frente al mundo.

## Balance Iglesia 1976...

(Viene de la pág. 24)

También en el impulso evangelizador, en las varias formas de vida eclesial y religiosa; en la fidelidad de las familias a los compromisos diarios, en la fecundidad espiritual de las almas consagradas, en el fervor que invade a los jóvenes con síntomas de alentadora bondad, de reflexión constructiva, de conciencia comunitaria, en el agradable y sorprendente despertar de las vocaciones sacerdotales y religiosas, en modo particular al apostolado misionero y a la vida contemplativa.

El Papa afirmó que "la vida de la Iglesia permanece una, estable y sólida porque sólo hay un cuerpo y un espíritu... un solo Señor, una fe, un bautismo, un Dios Padre de todos, que está sobre todos, por todos y en todos", y dijo: "En esta línea nos hemos mantenido hasta ahora, nos mantenemos y mantendremos siempre según las palabras de Pablo: 'Solicitos de conservar la unidad del Espíritu mediante el vínculo de la paz.'

Tampoco dejó de mencionar el Santo Padre el peligro de algunas desviaciones post-conciliares: de los que rechazan acatar "los resultados positivos del Concilio Vaticano II," y de los que pretenden cambiar la in-

mutabilidad de la fe," con la excusa de adaptar la Buena Nueva a mentalidades que difieren según las épocas y los ambientes."

El Santo Padre reiteró el derecho a la libertad religiosa... "De un derecho respecto a la autoridad humana, en particular a la del Estado; y de un derecho—que es al mismo tiempo y más aún un grave deber moral—que tiene por objeto la búsqueda de la verdadera religión, así como la elección y compromiso al que va orientada tal búsqueda. El Concilio de ningún modo funda este derecho en que todas las religiones, todas las doctrinas, aunque erróneas, que se refieren a este campo, tengan un valor más o menos igual; lo funda, en cambio, en la dignidad de la persona humana, la cual exige que no sea sometida a presiones externas que tienden a violentar la conciencia en la búsqueda de la verdadera religión y de la adhesión a ella. Pablo VI terminó su allocución invocando a la Madre de Cristo y Madre de la Iglesia y citando textos del Vaticano II, dijo: "...La Virgen fue ejemplo de aquel amor maternal con el que es necesario que estén animados todos aquellos que, en la misión apostólica de la Iglesia, cooperan a la regeneración de los hombres."

## Para jóvenes... jornada de reflexión

Tendrá lugar mañana sábado 9 en la Ermita de la Caridad una jornada de reflexión para los jóvenes organizada por la Pastoral Vocacional Hispana de la Archidiócesis.

El día estará dedicado a explorar las posibilidades de compromiso para los jóvenes que quieren comprometerse con la

evangelización y el servicio en tareas eclesiales.

Será un día de concientización y co-responsabilidad en el que los mismos jóvenes explorarán posibilidades de acción y compromiso.

La jornada dará comienzo a las 10 am. para terminar a las 4 pm. con la Eucaristía.

## Honrarán a Religiosos hispanos

Un homenaje a las religiosas hispanas que trabajan en la Archidiócesis, tendrá lugar el próximo sábado 8 a las 7:30 de la tarde en la parroquia de Ntra. Señora del Líbano, (católica de rito maronita.)

El homenaje está patrocinado por los Caballeros de

Colón—Consejo 5510 Ntra. Señora de la Caridad.

Al acto asistirán los alcaldes de la ciudad y del condado, Honorables Steve Clark y Maurice Ferré, quienes leerán las proclamas en homenaje al servicio de las religiosas.

## 'Mas atención a divorciados' pide sacerdote

FALL RIVER, Mass.—(NC)—Un oficial de un juzgado matrimonial ha recomendado a los sacerdotes que se esfuercen

por informar y ayudar más a los católicos divorciados.

"Salgan a su encuentro y no esperen a que vengan a ustedes,"

les dijo el Padre Dennis J. Burns de Boston, durante una charla sobre el divorcio.

Algunos divorciados que asistían a su conferencia afirmaron después que nunca habían oído hablar anteriormente de juzgados matrimoniales en la Iglesia, ni sabían que podían acercarse a comulgar mientras no se volvieran a casar.

En su charla el Padre Burns dijo que existen circunstancias en las que "la mejor decisión que una persona madura puede tomar es la del iniciar el divorcio." Pero el sacerdote también dejó bien claro que "no existen leyes morales especiales para los divorciados", y que "toda unión sacramental indisoluble" siempre ha de ser tenida como tal.

El Padre Burns es doctor en derecho canónico y cuenta con amplia experiencia en leyes canónicas sobre casos matrimoniales. Según él, existe mucha falta de información sobre el divorcio.

"El divorcio en si no implica excomunión", afirmó, al explicar que la excomunión y el derecho a recibir los sacramentos no son cuestiones que van unidas. Según él, sin llegar a la excomunión, "pueden existir situaciones matrimoniales irregulares que de hecho pueden presentar obstáculos para recibir los sacramentos.

## Ganó 'reinado' de Belle Glade

"Me siento muy agradecida a nuestros pastores que se han preocupado por promover nuestra cultura," dijo Alicia Pérez Cienfuegos al saberse ganadora del 'reinado' local de su parroquia St. Philip Benizi en Belle Glade.

El 'reinado' es ya casi una tradición en las áreas rurales de la Archidiócesis. Por su medio, los patrocinadores tratan de estimular a las jóvenes que trabajan en la labor con los trabajadores agrícolas. Se les invita a participar en una competición que incluye aspectos de personalidad, servicio a la comunidad y valores humanos. Las jóvenes reciben clases de formación cristiana y se preparan para poder contestar cierto tipo de preguntas ante un jurado que será el que determine la ganadora entre todas las áreas rurales.

Pero antes de la competición final, tienen lugar las locales. Alicia Pérez, tiene 18 años y pasa el día trabajando en la labor, es la quinta de 10 hermanos. Ella empezó a trabajar por ayudar a



sus padres. Ahora se siente muy agradecida hacia ellos y piensa que "es un orgullo para ellos tener dos hijas que han ganado el reinado."

"Creo que he aprendido a valorar mi cultura al ver el sacrificio de todos por ayudarme y el trabajo de los organizadores para hacer esto una realidad," dijo. "Esperamos contar siempre con la cooperación de todos por ayudar a los trabajadores migratorios latinos."

# Balance Iglesia 1976, Pablo VI a Cardenales

**C I U D A D D E L VATICANO**—Durante su discurso de final de año ante el Sagrado Colegio Cardenalicio, Pablo VI hizo el balance de la vida de la Iglesia durante el año 1976 expresando optimismo y esperanza para el año que comienza.

En su discurso, Pablo VI enumeró los acontecimientos relevantes de la vida civil, refiriéndose a los grandes problemas de los diversos continentes y expresando votos de confianza en "la buena voluntad y la prudencia de quienes

presiden el destino de los pueblos."

El Papa ofreció seguir ofreciendo colaboración "a todos los que sinceramente conviden con nosotros pensamientos de paz y desean una activa y benéfica solidaridad entre los pueblos."

Pablo VI expresó consuelo y satisfacción por la solución, aún oscura, a los combates en el Líbano, urgiendo a una búsqueda de soluciones al problema de Oriente Medio.

También comentó en su discurso la situación de Rodesia y

del obispo Donald Raymond Lamont, condenado a muerte por su posición en favor de la justicia.

En sus palabras hizo referencia a la Iglesia en Italia y la situación del Concordato entre la Santa Sede e Italia.

Hablando de la Iglesia en sí misma, enumeró los acontecimientos del año 1976: el Congreso Eucarístico Internacional en Filadelfia, el nombramiento de 20 nuevos cardenales de todo el mundo, el paso de las iglesias de Australia al derecho común, la reunión del

CELAM (Consejo Episcopal Latinoamericano) en Puerto Rico, y la reciente reestructuración de dos organismos de la Curia Romana: el Consejo de Apostolado de Laicos y la Comisión para Justicia y Paz.

A continuación el Santo Padre reflexionó en voz alta sobre la vitalidad de la Iglesia expresada en "la defensa del patrimonio de la fe, protegiéndolo como la pupila de los propios ojos, de las críticas corrosivas, y de las interpretaciones de una forma u otra restrictivas, así

como de los prejuicios y de las cerrazones preconcebidas que tanto en un caso como en otro desembocan siempre y solamente en la desobediencia a los legítimos Pastores del Cuerpo episcopal y al humilde sucesor de Pedro, que es su Cabeza."

Vitalidad eclesial que según el Papa también se expresa en la tutela de la ley moral... al proclamar el derecho a la vida, la indisolubilidad del matrimonio, las normas sanas, ascéticas y liberadoras de la vida sexual. (Continúa en la pág. 23)



## La VOZ

Un artista del Cuzco, Perú restaura una de las pinturas del Monasterio de San Antonio Abad, una de las construcciones de la época colonial, ahora desahabitada, que próximamente el gobierno utilizará como hotel.

## Construir la Iglesia de cimientos arriba

LA PAZ, Bolivia—(NC)—"La evangelización no es un transplantar una estructura eclesial sobre otra cultura. Ninguna raíz tiene ese tipo de crecimiento," afirmó recientemente el obispo Roger Aubry, Presidente del Departamento de Misiones del CELAM, (Consejo Episcopal Latinoamericano).

Sí así fuera, dijo el obispo, el resultado sería una pura confusión de diferentes expresiones de fe, sin la "comunidad que caracteriza" a una iglesia que surge del medio nativo.

"Una cultura particular es como la 'lengua' de un grupo", dijo el obispo. "Es en esa lengua propia que cada hombre expresa su mismo ser, sus aspiraciones y angustias, su búsqueda de Dios. Dios ya le habla en su propia lengua y en ella también obra el Espíritu Santo".

"Cada cultura es en sí misma apta para el evangelio", siguió diciendo el obispo, quien opina que el "método adecuado para la evangelización es el de predicar el evangelio en el lenguaje de cada pueblo concreto.

La meta del Departamento de Misiones del CELAM es la de lograr que surjan iglesias locales que se expresan y respondan a la realidad concreta de los diversos

grupos étnicos. Estos son muy numerosos en Latinoamérica que cuenta con:

- Diversos grupos entre los indios de los Andes, como los conocidos sucedaneos del Imperio Inca conquistado por los españoles.

- Las culturas de los indios Mayas de Centro América y los Aztecas de México.

- Las culturas de los indios Amazonas.

- Las culturas Afro-Brasileñas y Afro-Caribe, de origen africano.

Debido a la falta de censos apropiados no existen estadísticas que indiquen la población de cada uno de los grupos. Solamente en Brasil, se cree existen más de 1 millón de indios amazonas. Se estima también que la mitad de los 16 millones de habitantes del Perú—cuna del imperio inca—son de raza india.

Según el Padre Maryknoll John Gorski, Secretario Ejecutivo del citado departamento de misiones, "la revelación de Dios a los hombres siempre viene condicionada por la cultura". Para él, "no existe la uniformidad cultural. Lo que nos interesa," dice, "es la comunión de las diversas culturas dentro de

(Continúa en la pág. 21)

## Una geografía para el desarrollo

Por ARACELI CANTERO

"Si los cristianos no trabajamos por el desarrollo, otros con una mentalidad marxista lo harán a su manera."

Al hablar, el sacerdote jesuita Santiago de la Fuente va pasando las páginas de uno de sus libros salido al mercado el pasado mes de agosto.

"Creo que ésta es una geografía nueva," dice. "Trata de despertar en los estudiantes las actitudes de observación, sentido crítico, racionalidad e imaginación creadora para el cambio social," dice al mostrar una de las fotografías y su método de cuestionamiento.

El pie de foto lee: "¿A quién beneficiará el desarrollo turístico costero? es la gran pregunta que se hace el campesino de nuestras costas. ¿Servirá para reducir la desigualdad de oportunidades existentes en RD,

o contribuirá para ampliarlas? ¿Beneficiará a la población de nuestras 15 provincias costeras, o a la élite política y económica nacional? A las multinacionales?"

El libro presenta numerosos datos, algunos nuevos. También utiliza unas 400 ilustraciones a dos colores, obtenidas de 80 fuentes diferentes. Con todo ello, el autor intenta suscitar "una nueva actitud respecto a nuestro medio físico, cultural y socioeconómico, respecto a su posible control y señorío, mediante el esfuerzo inteligente, sistemático y solidario de cada uno de los nuevos dominicanos."

Se espera que el libro sea declarado la mejor obra didáctica del año, en la R. D.

Cada tema se aborda con un enfoque interdisciplinar, dice el autor, porque "creemos que la justicia social sin desarrollo científico, técnico y económico

distribuye la pobreza, pero no la supera," añade.

El Padre De la Fuente describe su obra como una "geografía con enfoque socio-económico para el desarrollo." La obra intenta ayudar a las nuevas generaciones "a constituirse en agentes de su propio desarrollo, en solidaridad con los demás."

"Cuando vine a la RD en 1963 vi que había pobreza y miseria, pero también vi que todo tenía explicación de subdesarrollo—actitudes de una sociedad tipo tradicional, que no permite ni favorece el desarrollo moderno tipo racional, tipo técnico y sociológico.

"Pero el subdesarrollo no es falta de potencial, de ahí que en mi obra quiero demostrar que existen posibilidades..."

Nacido en Galicia, España, en 1938 el Padre De la Fuente es

(Continúa en la pág. 23)

**C. 20 IMPUESTOS VIGENTES EN 1975 PARA ARTICULOS DE CLIMATIZACION**

1	Abanicos (cualquier tipo)	80%
2	Aires acondicionados	150
3	Extractores de aire	80
4	Frigoríficos industriales	10

SI LOS MEDIOS DE CLIMATIZACION LLEGAN O NO A LAS GRANDES MAYORIAS DE LA POBLACION depende en gran parte de si se consideran como "artículos de lujo" o una "necesidad" para nuestro clima tropical. Con lo que esto supone respecto a su "producción en el país, comercio, y política impositiva".

Los grandes hoteles y complejos comerciales e industriales obtienen frecuentemente EXONERACIONES de su equipo de climatización. El pueblo sufre el pago de impuestos de importación, a pesar de que no existen alternativas.

b) El socializar, o la nacionalización de las industrias de climatización, ofrece oportunidades de climatización para las clases populares.

U... NICAS Y MERCADEO BA... CLIMATIZACION (política in... que se beneficien de... no sólo ins de... nstrumenta... pueden