

HATIAN 'ANGEL'

Sister has warm smile, words to greet released Haitian refugees

Sister Pierre Marie Armand, D.W., was like a calming angel to the 62 Haitian refugees coming in to temporary quarters in Miami after being released from the Collier County stockade where some had languished for 18 months.

"Sister Armand is very congenial and had a calming effect" said Joe Novack, executive director of the Miami Region Catholic Service Bureau. "Some of the men were confused, some were angry. They had been in jail up to 18 months."

THE HAITIANS had been in jail after coming here in fishing boats somewhat like the Cuban refugees over the years, except that the Haitians, upon arrival, have been greeted not with welcoming aid and smiles but with jail and a work ban even if they are lucky enough to be bonded out pending deportation hearings.

Last month U.S. Immigration decided the Haitians could be released and work if they had some place to go. A local Haitian-American group, Haitian Refugee Concerns, obtained the temporary quarters, old barracks at the Opa-locka Airport, and the Catholic Service Bureau is helping with support services, including Sister Armand, a native Haitian, who will be working full-time with the Haitian



Sister Pierre Armand, D.W., gives a Haitian refugee words of welcome at new temporary home in Opa-locka Airport barracks.

program.

Indicative of the problems and confusion of the Haitians was the injury of Louverture Dieujust, 21, one of the refugees who drank a toxic cleaning solution after arrival at the barracks Tuesday. He was hospitalized in serious condition. Most Haitians speak only Creole and cannot read labels.

THE BARRACKS is only intended to be temporary. (Continued on page 20)



Photo by A. Cantero

"I know, you are St. Nicholas, the bishop. May I have a cookie now?" were the words of Susan Thomas at St. Basil Catholic Byzantine Church's annual observance of the feast of St. Nicholas when the parish sponsors a fund raising event and gives the proceeds to the needy in the spirit of St. Nicholas' concern for the poor.

Abp: Church can't ignore violations of human rights

When U.S. policies violate human rights, then the Church or other groups of citizens should step in and take action, Archbishop Edward A. McCarthy said Sunday in his homily at the annual Pan American Mass in

Washington, D.C.

The event is held each year to recognize the community of North and South American nations and is attended by dignitaries from many nations. Cardinal William Baum, Archbishop of Washington, also was among those present this week.

ARCHBISHOP McCARTHY spoke of the Church's moral obligation as mandated by the prophets, Jesus and Vatican II, to take a stand and speak on such issues as the Panama Canal treaty which bear on human rights. He said that the U.S. Bishops have made three major policy statements since 1975 calling for a new treaty to confirm U.S.-Panama relations, which "is not a popular issue in the United States at this time."

The Archbishop said there were two reasons, one substantial and one symbolic, for the Bishops' interest in the treaty.

"The first reason for our Panama statements is that, as we see it, substantive issues of social justice are at stake in these treaties." He said fellow bishops in Panama have made known the "political and economic significance of a new treaty for the lives and human dignity of their people."

The Archbishop noted that treaty negotiation is a political issue but one with moral questions bishops could not ignore and which they had tried to highlight through public debate.

"SINCE POLITICAL and economic justice touches human dignity, we feel at home in discussing this question," said Archbishop McCarthy.

"The second reason for engaging the Bishops in the Panama Canal debate," he said, "is the symbolic significance we see in a peaceful and just resolution of this issue."

The Archbishop said resolution of the canal issue is the first step in a "mature and (Continued on page 4)

Prayer, aid asked for our seminarians

To the Priests, Religious and Faithful of the Archdiocese:

Next week we will be celebrating the birthday of Jesus Christ, who at his Incarnation and through his subsequent years of growth prepared himself for his duty as High Priest, offering himself to the Father as Victim of Mankind.

In the month of December it has been traditional to appeal to your generosity to pray for Vocations to the Priestly Ministry as well as to ask for your participation in shouldering the cost of training our Seminarians for the Priesthood.

We have many young men now studying at St. John Vianney College Seminary in Miami and St. Vincent de Paul Seminary in Bcynton Beach. These are years of growth and training for them as they prepare themselves to be the future priests of Jesus Christ.

These two Seminaries belong to the people of the Archdiocese of Miami and the young men training there come from your families and friends. The tremendous rising expense of education has also affected our Seminary costs. I ask you to be most generous in your response to this plea. Providing for future priests is indeed a concern and a responsibility of everyone in the Archdiocese. From our two Seminaries will come the priests who will bring you and your children the teaching of Christ and the graces of his Sacraments.

Your generous cooperation in the past has been wonderful, and I am deeply grateful to you. I beg you to respond to my present appeal with the same wholehearted and sacrificing generosity.

I send to all of you my paternal blessing and ask Jesus Christ, the Eternal High Priest whose ministry I share, to send you and your families his peace and joy.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Español Pags. 22-24

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700 at birthday Mass

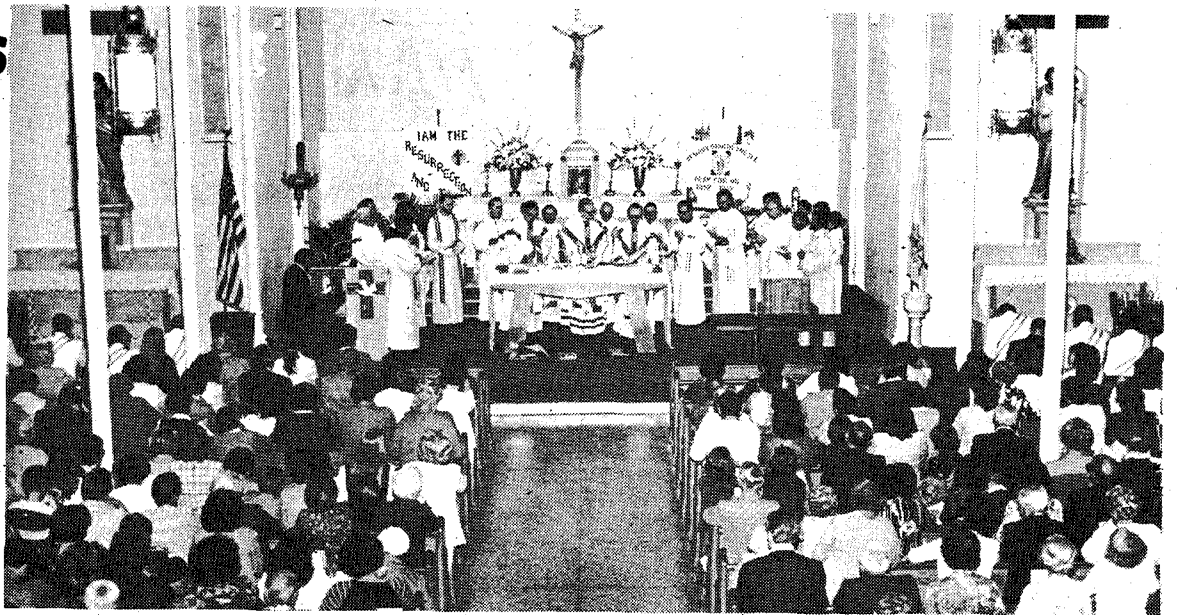
Religious leaders of other faiths and civic dignitaries joined more than 700 parishioners Thursday night, last week, to observe the 125th anniversary of St. Mary Star of the Sea Parish, Key West.

During the concelebrated Mass, Archbishop Edward A. McCarthy extended congratulations to the parishioners and observed "it is quite difficult to visualize how long 125 years really is. To think that a Christian community worshiped here that long ago is hard to picture. This was before the invention of electricity, the airplane, the automobile and life was much more difficult," he observed.

"We give thanks to God for the blessing bestowed upon this people," Miami's Archbishop said.

Father Joseph F. Beaver, S.J. during the homily of the Mass, outlined the hardships that priests faced in bringing the sacraments to the island community in its early days. They traveled in small ships, rode horseback, sometimes even walked from Savannah, the See city of the diocese in those days, the native Key Wester said.

The people overcame pestilence, disease, droughts and natural disasters, Father Beaver said.



More than 700 persons filled St. Mary Star of the Sea Church, Key West, on the Feast of the Immaculate Conception, to assist at a special concelebrated Mass of Thanksgiving in observance of the parish's 125th anniversary. Archbishop Edward A. McCarthy was the principal celebrant, assisted by the pastor, Father Vincent Mulderry, a number of former pastors and priests who had served there and pastors of adjoining parishes.



Youngsters of the parish greet the Archbishop (center), as Father Mulderry and Father Jan Januszewski, V.F., pastor of St. Justin Martyr Church, Key Largo, look on.



A native of Key West, who served for 10 years as pastor of St. Mary's, Father Joseph F. Beaver, S.J., traveled from Tampa where he is now stationed to deliver the homily at the Mass.



Historical photographs of the parish and Mary Immaculate Convent were presented to the archbishop by Robert Walters, (left) and Grand Knight Louis Bancell on behalf of K-C Council 3652.



A reception followed the anniversary Mass in the high school cafeteria. Father Mulderry and members of the parish watch Archbishop McCarthy cut the birthday cake which was aglow with 125 candles.

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Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami Florida. Subscription rates \$7.50 a year. Foreign, \$10 a year. Single copy 25 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

Member Southern Catholic Newspaper Group 19 newspapers in 10 states. 463,050 circulation. Available to advertisers on a 1 order Basis Phone 305/754-2651 for details.

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The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

MAILING ADDRESS
P.O. BOX 38-1059
Miami, Fla. 33138
TELEPHONES
News - 758-0543
Advertising - 754-2651
Circulation - 754-2652
Ft. Lauderdale - 525-5157
W. Palm Bch. - 833-1951

'It's not true, not true' cry Providence coeds

By ROBERT F. BALDWIN
PROVIDENCE, R.I.—(NC)—“It's not true, it's not true,” the young woman repeated as she stared at the broken and blackened fourth floor windows of Aquinas Hall dormitory at Providence College.

She put her arm around a weeping friend and tries to comfort her.

The two young women had called every hospital in the Providence area, looking for a friend they could not find.

The missing friend hadn't been seen since before the early morning fire that swept the fourth floor wing of Aquinas Hall, claiming the lives of seven students and injuring at least 13 others.

Even before the last fire truck left the campus,

students kept asking the same question over and over: “Have they released the names of the victims yet?” A few hours later, officials of the Dominican-run college told the students the names of the dead.

The fourth floor windows were framed with jagged edges of broken glass and charred sashes. From one of them, a length of fabric dangled pathetically, apparently hung from the window in an escape attempt.

It did not even reach as far as the third floor, where unbroken windows still proclaimed joyful spray-painted messages: “Merry Christmas.”

Groups of students, some of whom had assisted fireman and comforted survivors during the pre-dawn blaze,

clustered outside the dormitory, looking at the windows from which two women had plunged to their deaths, just as they were about to be rescued.

Tearful students were a common place sight throughout the campus and in nearby St. Piux Church, where some prayed throughout the day.

Undergraduate classes had ended for the semester the previous Friday. The fire

struck just one day before final exams.

In the Slavin Student Center, a voice announced over a public address system that the semester would end early and exams would be postponed until after classes resumed Jan. 9.

At noon, nine hours after the fire started, some 3,000 persons attended a special Mass in the gymnasium of Alumni Hall.

The principle celebrant

was Dominican Father Thomas Peterson, president of the college. He was assisted by about two dozen priests of the Dominican community.

Father James Prest, sub-prior of the college, read the Gospel, pausing from time to time as his voice broke with emotion.

When the Mass ended, students began packing and leaving the campus for the Christmas holiday that had come, tragically, early.

Lauderdale OKs massage parlor ban

By DAVID S. HEEREN

FORT LAUDERDALE—With support from 30,000 Broward countians, the County Commission recently passed an ordinance designed to put some teeth into a drive by Sheriff Ed Stack to eliminate massage parlors.

The ordinance is an amended and combined version of two previous ordinances prepared by the county.

Stack, who did most of the work on the amendment, said he is satisfied the new ordinance can be defended in court.

Proponents as well as opponents of the original ordinances had said they believed those ordinances were unconstitutional.

The newly-approved

ordinance contains the following provisions:

- Prohibits physical contact for a fee or gratuity between persons of the opposite sex in so-called massage parlors, health spas, and encounter studios unless the person providing the service is licensed as a masseur or masseuse.

- Prohibits anyone except a licensed masseur or masseuse from asking a massage parlor customer to remove his clothing.

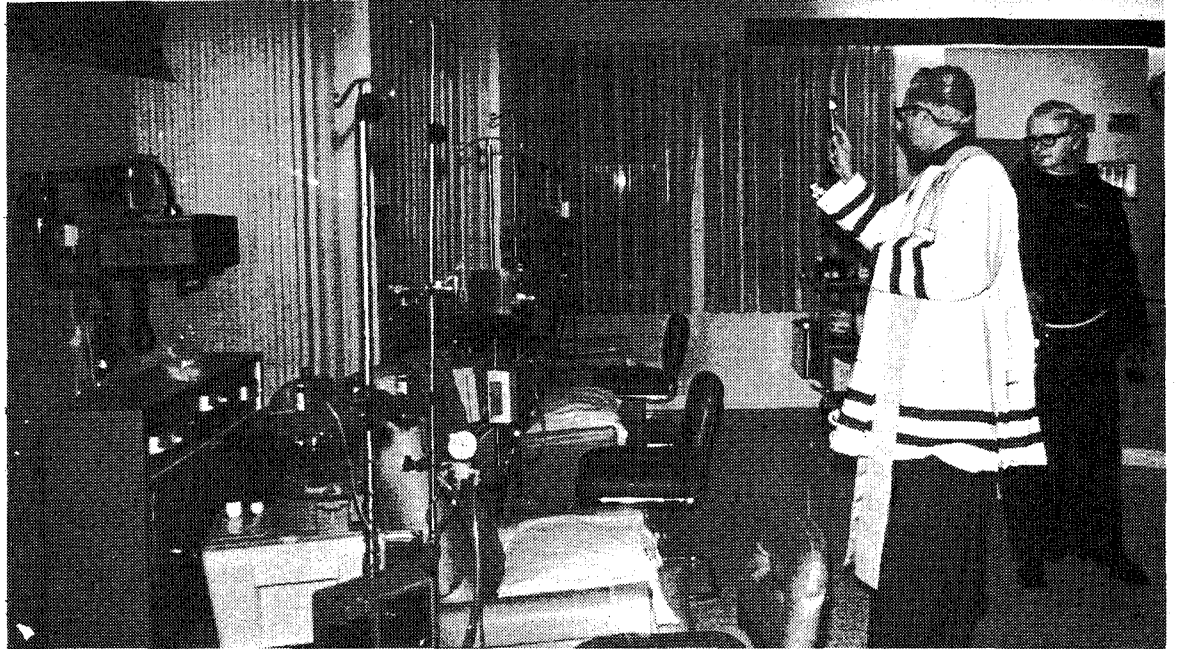
The ordinance was passed after Tom Bush, an attorney for the Broward Citizens for Community Standards, presented the commission with petitions signed by 30,000 persons.

However, Bush said he did not think massage parlors could be eliminated until the state passes a law making prostitution a felony. The ordinance calls for only misdemeanor penalties for convicted violators.

Opponents of the ordinance were represented by Norman Kent, an attorney for a prostitutes' civil rights group, and Howard Finkelstein, an attorney for the American Civil Liberties Union.

They argued that the ordinance is discriminatory and unconstitutional.

Passage of the ordinance came by a unanimous 7-0 vote.



St. Francis Hospital new Dialysis Center was blessed by Archbishop Edward A. McCarthy during ceremonies of

dedication for the new facility. Assisting him was Father Patrick Brown, O.F.M., hospital chaplain.

Atheistic view of society, hurts all

FORT LAUDERDALE—An atheistic attitude toward human life, and one which is based on a person's usefulness to society rather than God-given human dignity eventually affects all of society, some 300 pro-lifers were told at the Christmas Coffee of the Broward County Right to Life Committee.

Dr. D. James Kennedy, pastor of the Coral Ridge Presbyterian Church, spoke of the abortion situation today as a “symptom of a far greater disease, that being the tendency to reject the Judeo-Christian ethic of the intrinsic value of every human life.

“If viability is to be used as a criteria for the right to life, and viability means not being dependent upon another for existence (such as the unborn child is dependent upon the mother) it would follow that many of us are not far away from that time when

we will become ‘unviable’ in our later years, when we too may become dependent,” the minister said.

He also suggested that Right to Life Committees expand their efforts not only to restore legal protection to the unborn child, but to promote an attitude of respect for the worthiness of all human life, and emphasized that today's society has the benefit of history to remind them of what happens when life has only relative value.

Former Sen. Charles H. Weber served as master of ceremonies during the reception. A message from Archbishop Edward A. McCarthy, read by Father Patrick Organ, assistant pastor, St. Andrew Church, Coral Springs, commended the Right to Life group for their efforts and urged them to continue in their work to

restore respect and legal protection for all human life.

Belleville adopts Brownsville, Tex.

BELLEVILLE, Ill.—(NC)—The diocese of Belleville, Ill., has “adopted” the diocese of Brownsville, Tex., populated largely with needy migrant families, as part of its Christmas celebration.

In a pastoral letter, Bishop William M. Cosgrove of Belleville said, “My intention in asking you to cooperate in this Christmas gift to Brownsville is that your Christmas may be more joyful in the realization that you brought happiness to others and that the people of Brownsville will be strengthened in knowing that their brothers and sisters in Southern Illinois really care about them.”

Deadline for Voice

Deadline for news to be printed in The Voice issues of Dec. 30 and Jan. 6 will be at noon on the Fridays preceding the issues due to the holidays.

News for the Dec. 30 issue must reach The Voice office, P.O. Box 38-1059, no later than Friday, Dec. 23 and for the Jan. 6 issue no later than Friday, Dec. 30.

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Bishops seen not political

(Continued from page 1)

just" relationship between the U.S. and Latin America.

"The symbolic importance of trying to construct new relationships based on justice and respect for the dignity of all nations, large and small, is of more importance to us as religious leaders than the specific question of treaties themselves," he said.

The Bishops are not trying to become political, Archbishop McCarthy said, but rather are exercising the Church's vocation as an instrument of God's kingdom in the lives of people and nations according to St. Paul's reference to that Kingdom being concerned with justice and peace.

"SINCE VATICAN II and the Conference of Medellin in 1968, the Church of Latin America has stood like a beacon of light in the universal church by its passionate ministry for human dignity, human rights and social justice.

"The rest of the Church has learned much from the theology and religious leadership of so many in Latin America, but it is not enough for us simply to admire others. Here in the United States we feel as bishops a responsibility, as your bishops do, to stand for and speak for the values of the Messianic Kingdom of God in human affairs.

"We cannot love God whom we do not see, if we fail to love our neighbor whom we do see," said the Archbishop.

"It is precisely because the protection of human dignity is tied directly to human rights that we as bishops have been involved for the past several years in the question of human rights in the Americas.

"On the issue we again have had two reasons supporting our activities of public education, public advocacy and congressional testimony.

"The first reason was expressed in the 1973 statement of our Bishops' conference on the anniversary of the U.N. Declaration on Human Rights. In that policy statement the bishops said: 'Internationally the pervasive presence of American power creates a responsibility of using that power in the service of human rights.' The rationale of this position is that the religious communities in the United States have a responsibility to assess the use of American political and economic power in terms of its impact on the human dignity of others.

"THE CHURCH is not the only community with this responsibility, nor the one which best fulfills this function. But it is a test we cannot ignore.

"When United States policies, governmental or private, political, military or

economic, violate or abet the violation of human rights, there should be communities of citizens in the United States who call this to account. The test is complex and never-ending, but it must be done.

"A second reason we have for involvement in the human rights issue is to support and complement the activity of our sister churches in the hemisphere. We learned from their example and we are inspired to fulfill our responsibilities on human rights by the way they testify

to the values of the kingdom in their ministry.

"The building of the Kingdom of God spiritually and in human affairs will go on until the Lord returns again. All of us here this morning, together with many who are not here, are called to the work of the Kingdom. We have different tasks and different gifts, but we share the same ministry. To strengthen us in that ministry the Lord has left us the Eucharist as His great and final gift."



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Diocesan Council for Laity formed

By ARACELI CANTERO
Voice Spanish Editor

The formation of a Diocesan Council for the laity was announced last week at a meeting attended by Archbishop Edward A. McCarthy and some 100 diocesan lay leaders.

Formed by men and women of various backgrounds and areas of apostolic involvement, the Council will serve as an advisory board to the Office of Lay Ministry, recently established and will also advise the Archbishop in matters concerning the laity, eg., development of policies, identification of needs, and, establishment of links with similar bodies at the national level.

"We expect some 30 representatives of movements and parish or diocesan organizations to be serving in the Council," Dr. Mercedes Scopetta explained. "These representatives will have to define the functions of the Council during its first year of operation," she added.

Dr. Scopetta was recently named by the Archbishop to

the evangelization of the great number of "nominal" Catholics who, having arrived in the 60's, found themselves in the midst of another culture and had little understanding of the changes of the Second Vatican Council.

"The history of these 18 years of exile is long in details, and through all those years the Catholic Church always played a vanguard role in seeking and promoting material help," he said. "But I want to mention another aspect...the concern for our spiritual needs."

Hernandez explained that while efforts were made at the beginning to meet the needs of those connected to parishes, the general understanding was that Cubans would learn the language and assimilate in the existing Church structures.

"It seems that there were fears to promote any type of specialized apostolic activities in Spanish," he said.

He then described the first efforts of priests and laity in the 60's toward evangelization of the Spanish through the *Cursillo*



Simultaneous translation from English into Spanish was provided by Carmen Fernandez using an overhead projector at, what Abp. McCarthy referred to as

the first congress of the laity in the Archdiocese of Miami. At the podium addressing some 100 lay leaders gathered for the meeting is Mrs. Arthur Harlan.

"Let us make parishes a more relevant place for those who want to work as missionaries. Let us try to understand each other: our culture, our needs..."

--Roberto Hernández.

head the Office of Lay Ministry—whose development, scope and programs she also presented to the audience—and under whose sponsorship the Saturday meeting was held at St. Brendan School.

The meeting, first of its kind in the history of the Archdiocese, offered an opportunity for dialogue between the Archbishop and the various lay organizations serving in the Archdiocese. It also provided an opportunity for sharing between the Spanish and Anglo apostolates.

SPEAKING FOR the Spanish speaking Apostolate coordinating team, Roberto Hernandez stressed ministry as a response to the needs of the people of God. Summarizing the history of the Spanish in the Archdiocese he singled out as most important

movement and the Christian Family Movement.

"To be honest, it was not easy at the beginning to obtain approval for these activities," he said, pointing to the development of nine other apostolic groups seeking to help and evangelize the Hispanics according to their culture.

"Today, almost all of these movements and associations are officially recognized," he added. "We meet monthly with the Spanish Vicar, to coordinate activities and help each other, "but we cannot be satisfied, because there are still many nominal Catholics who are open to the Good News."

"They will not come to the churches...we have to have a missionary attitude and go to them."

Hernandez recalled the

Archbishop's proclamation of the Holy Year and made an invitation to respond.

"Let us make parishes a more relevant place for those who want to work as missionaries. Let us try to understand each other: our culture, our needs. Let us create a true parochial family with more lay participation in the planning of the apostolic activities. Let the laity become more responsible in the financial situation of the parishes by letting them have more access to all financial and administrative aspects..."

"Finally, what could be our contribution? he concluded. I would like to say that we are the seedlings of apostles. We are willing to be used in lay ministries, in order to spread the Gospel especially among our people, not because we want to separate, or segregate, but just the opposite. We want to be missionaries who know our people better, and we want all of us to be more committed to the One Apostolic Church."

IN HER presentation, Mrs. Arthur Harlan, President of the Archdiocesan Council of Catholic Women, said that the Church can never be without the apostolate of the laity since the laity are the leaven in the world.

"Modern conditions demand that our apostolate be

altogether broadened and intensified," she added, pointing out that through baptism "we become in our own right cooperators in the magisterium of the Church."

"We are not an isolated group, not a little island of obedient reaction, but truly a dynamic force working with ordained ministers to achieve a society that is at once more holy and Christ-like."

Recalling the many examples of lay involvement in the Archdiocese, Mrs. Harlan expressed the need for a common meeting ground

Archbishop McCarthy said after hearing the presentations of both groups.

He referred to the Saturday meeting as the First Congress of the Laity in the Archdiocese of Miami, and expressed gratitude for the heritage received from Archbishop Coleman F. Carroll "who prepared the ground for what is happening today."

Explaining his vision of the Archdiocesan Holy Year to be initiated during Lent, the Archbishop asked for the cooperation and active par-

"We are not an isolated group, not a little island of obedient reaction, but truly a dynamic force working with ordained ministers to achieve a society that is at once more holy and Christ-like..."

--Mrs. Arthur Harlan.

"with our own English speaking organizations and in turn with the Spanish speaking so that this Archdiocese can indeed be the example of unity and progress our Archbishop wishes," she concluded.

"WHAT IS happening here today is an indication of how far we have matured,"

participation of all the laity in that program. He also entertained questions about the announced Council of the laity and about the Office of Lay Ministries, clarifying that in no way would they try to interfere with the autonomy and individuality of any of the existing organizations on apostolic lay movements.

MAYBE A FEW THOUSAND WOULD DO.



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One more Christmas because of Michael Turola

Monday, Dec. 5 was declared Michael Turola Day at St. Patrick School, Miami Beach. Now that's a distinc-

tion not every eighth-grade student gets but Michael earned it! There are two little children who are alive and

planning to open presents on Christmas morning because of young Michael.

It was on Saturday, Dec. 3, that Michael spotted a car rolling off the embankment and into the water on the Venetian Causeway between Belle Isle and Rivo-Alto Island. He spotted a person in the car.

"I didn't stop to think," the youngster noted. "I just ran out and into the water to see what I could do to help and with the help the Lord gave me and His will power, I got out there and did it."

Michael was able to grab a three-year-old youngster from the sinking car but could see an infant in the back seat beyond his reach.

"I had the three-year-old in my arms but couldn't get to the baby all the way in the back of the car and just at

that time the car started to sink, engine first. I saw a back window open and moved in that direction hoping that by waiting I would be able to reach him. When the water rushed in, it floated the baby out the back window and I grabbed him," Michael recounts.

Both children are in good condition now and for Michael, every day is special knowing that but, he confesses, "it's a lot more special this holiday season thinking about what happened and that everyone will be more joyous because those two kids will enjoy Christmas too."



Heroic feats would seem to be the logical topic for classmates to discuss with Mike Turola at St. Patrick School, Miami Beach, but it wasn't. Instead, the big issue was Mike scoring the winning basketball point that clinched the game for St. Patrick's that day.

Catholic-Orthodox dialogue hopes for common Eucharist

VATICAN CITY—(NC)—Pope Paul told Greek Orthodox Metropolitan Meliton of his hopes that upcoming Catholic-Orthodox dialogue will clear away obstacles to a common Eucharist.

Official dialogue sessions, which are now being planned by the two churches, "make us hope that the difficulties

which do not allow us yet to concelebrate the Eucharist will be overcome," said the Pope to the metropolitan.

The Pope said that advancing preparations for official Catholic-Orthodox dialogue are a "very important" step towards unity.

"Slowly but surely, our communities are heading toward full encounter," said the Pope.

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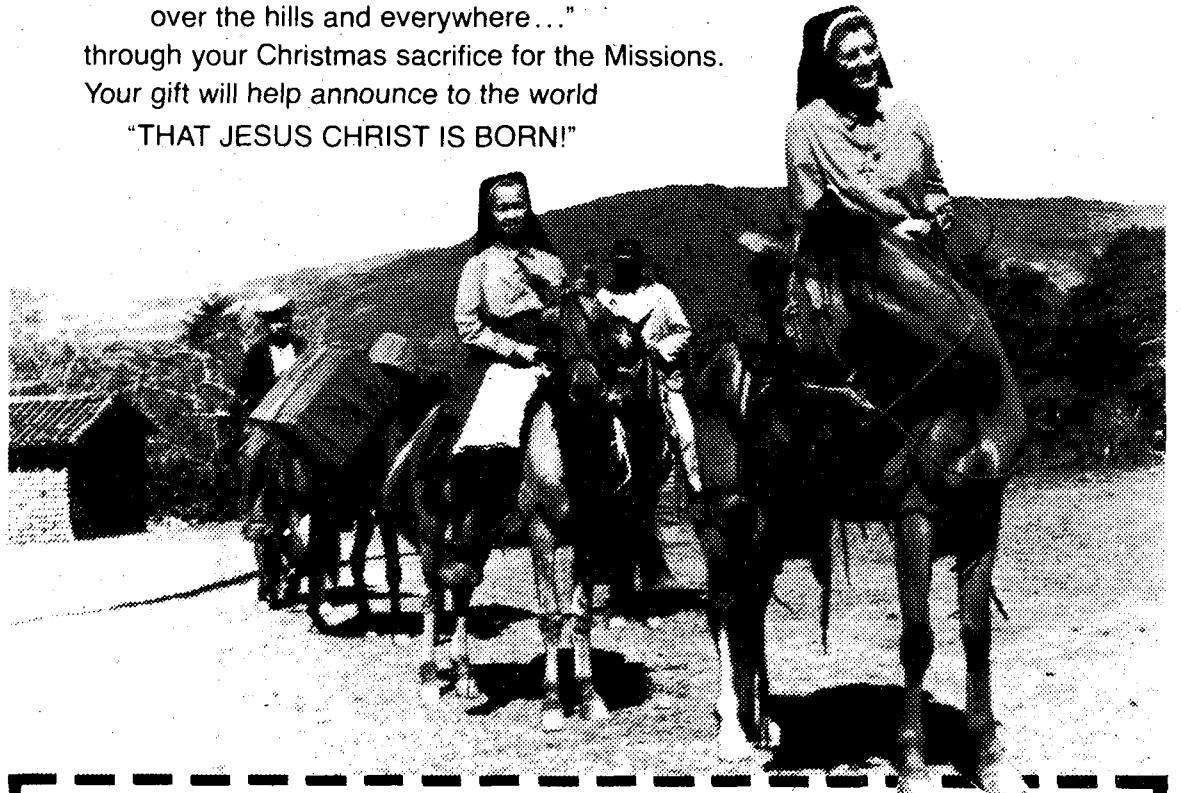
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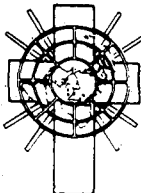


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It's a Date

Broward County

LAUDERDALE CATHOLIC SINGLES will sing Christmas carols at 6 p.m., Dec. 20, Broward Convalescent Home.

ST. CLEMENT parish Christmas party for children 1-5 p.m., Dec. 18, school. Chicken dinner will be served. Santa Claus will visit.

FATHER SOLANUS Guild annual Christmas tea, 2-5 p.m., Dec. 18, Blessed Sacrament parish hall, 1701 E. Oakland Park Blvd.

ST. MATTHEW CHURCH Charismatic Mass and prayer meeting, 7:30 p.m., Dec. 22. Women's Club Christmas party, Dec. 20, 7 p.m. Valee's Restaurant.

ST. GREGORY Women's Guild fashion show and luncheon, 11:30 a.m., Dec. 17, Bahia Mar. Fashions by Sears.

CATHOLIC DAUGHTERS of America Christmas party, 7 p.m. today (Friday), Our Lady Queen of Martyrs cafeteria.

ST. MAURICE Women of the Stable party, Dania Nursing Home, Dec. 18, 2 p.m. Gifts for patients will be distributed.

CATHOLIC WIDOWS and WIDOWERS meet at 8 p.m., Dec. 19, K. of C. Hall, Oakland Park. Information call 484-3094 or 771-9976.

Dade County

THIRD ORDER FRANCISCANS meet 2 p.m., Dec. 18, St. Francis Hospital, Miami Beach. Mass will be celebrated at 3 p.m.

CORAL GABLES K. of C. fish fry today (Friday), 6-8 p.m. Council Hall, 270 Catalonia Ave., Coral Gables.

ST. JOSEPH Friendship Club, Surfside, Christmas party, Dec. 20, parish center. Lunch, gift exchange, musical entertainment.

ST. MARY MAGDALEN Women's Guild Christmas party, 6:30 p.m., Dec. 19.

ST. LOUIS parish Christmas party, 5-8 p.m., family center. Treelighting, Cantata, carols, Dec. 18.

HOLY FAMILY Senior Citizens Club, holiday social, 1:30 p.m. today (Friday), parish hall. Special Christmas

program by youth and women of parish, 7:30 p.m., Sunday, Dec. 18, in the church.

Palm Beach County

ST. JOHN FISHER parish Christmas party for children, 2 p.m., Dec. 18, parish hall, West Palm Beach.

HOLY SPIRIT Parish Liturgy for

children, 6 p.m., Dec. 18, followed by party in social hall, Lantana.

ST. MARK parish, Boynton Beach, Festival of Carols by students, K. of C. Hall, 7:30 p.m., today (Friday). Family Christmas Pageant, 3 p.m., Dec. 18, church.

French, Creole Mass

Christmas Midnight Mass will be offered on Dec. 24 at Notre Dame Academy chapel, 130 NE 62nd St. for members of the Haitienne community.

All persons who speak French are invited to participate in the Mass which will be celebrated in both French and Creole.

The chapel will open at 11 p.m. and those wishing to go to confession may do so.

★★★

Il 'aura une messe de minuit le 24 Decembre pour la communauté hacienne. Elle se deroulera dans la chapelle de l'Academie de Notre Dame qui se trouve a 130 NE 62eme rue, c'est a dire: au coin de la 2eme avenue et 62eme rue, N.E.

On dira la messe en creole et francais. Toutes personnes de langue francaise sont invitees d'y assister. C'est en francais et creole q'on dira la messe. La chapelle sera deja ouverte a partir de 11 heur. Ceux qui veulent se confesser peuvent venir.

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Ap gin lanmes minuit le 24 decemb. dap Komanse a minuit tapan. Ce lan legliz Academi "Notre Dame" Ki lan 130 N.E. 62 cme rue Ke mes sa-a ap fet.

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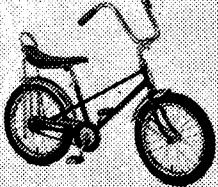
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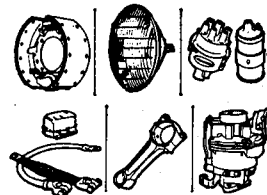
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S. Florida Scene

Retreat for Sisters

LANTANA—An "after Christmas" mid-week retreat for Sisters in South Florida begins at the Cenacle Retreat House, Tuesday, Dec. 27 at 6:30 p.m. dinner.

Father Robert U. Perry, O.P., Bloomington, Minn., a Dominican Theologian, will conduct the sessions which will continue through Friday, Dec. 30.

Reservations may be made by contacting Sister Helen Tiemann, R.C., at the Cenacle, (305 582-2534).

Notre Dame Academy

A homecoming reunion for all graduates will be held at Notre Dame Academy from 2 to 5 p.m., Sunday, Dec. 18.

Former students are invited to bring their families on the occasion which marks the beginning of the high school's silver jubilee year.

For further information call 754-4305.

Bro. Right to Life

FORT LAUDERDALE—Broward County Right to Life will meet Monday, Dec. 19 at 8 p.m. in the Atlantic Federal Savings Bank, 1771 NW 40 Ave. Lauderdale.

Members and others interested are invited to attend. Additional information may be obtained by calling 484-6494.

Hospital unit blessed

WEST PALM BEACH—A new Emergency Department Suite was recently blessed and

dedicated at St. Mary Hospital in memory of Christopher J. Dunphy.

The facility was provided by a gift in his will by Dunphy, a long-time resident known to many as "Mr. Golf." included in the suite are four cardiac monitoring stations, x-ray, obstetrical room, pediatric treatment room, minor surgical facility, an eye examination room, and separate entrances for ambulance and ambulatory patients.

Serrans to hear principal

Brother Edmund, F.M.S., principal of Christopher Columbus High School will be the guest speaker during a meeting of the Miami Serra Club at 12:15 p.m., Tuesday, Dec. 20 at the Hotel Columbus.

His topic will be "Vocations in High School."

Pets available

Many healthy puppies and kittens are available now at the Humane Society of Greater Miami, 2101 NW 95 St.

The adoption center is open daily, Monday through Saturday from 10 a.m. to 6 p.m. and on Sundays and holidays from noon to 5 p.m.

Requirements for adopting a pet are easily met by most applicants who receive complete instructions for the care and feeding of pets.

Legion of Mary

LEGION OF MARY Auxiliary members from various areas of the Archdiocese will participate in 7:30 p.m. Mass, Dec. 20, St. Boniface Church, 8330 Johnson St., Pembroke Pines.

A social hour will follow during which refreshments will be served. Auxiliary Legion members participate through their prayers in the movement.



Plaque in memory of Archbishop Coleman F. Carroll, first chairman of Dade's Community Relations Board, is presented to Archbishop Edward A. McCarthy by Mrs. Charles Finkelstein at a recent CRB meeting.

Dominicans give \$600

A donation of more than \$600 was recently presented to Sister Trinita Flood, O.P., president of Barry College by members of the Third Order of St. Dominic.

The funds, raised through the sale of ceramic Nativity sets, will be placed in the college's Endowment and Capital Funds account, Sister Trinita said.

St. Maurice gives party

FORT LAUDERDALE—Parishioners of St. Maurice Church will sponsor a Christmas party at 7:30 p.m., Dec. 22 at Fairhaven, a rehabilitation center for alcoholics.

Women of the Stable, the parish ladies organization, recently joined St. Bernadette Women's Club in cleaning nine rooms at the refuge and St. Maurice Men's Club donated \$200 for new bedspreads and draperies.

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Seeing the child in us in Christmas

By MARY MAHER

This last week of Advent we are drawn into Christmas. It is as if we have been anticipating the end of a story about light and darkness and at the end of the story we know that there will be a child.

Poets throughout the ages have dwelt on the Child Jesus. Artists have painted and sculpted Madonna and Child with every texture and form imaginable. The story of Jesus and His mother and Joseph has been known throughout the world by Christians and non-Christians alike.

We might ask: Is this need we have to return to early Christian origins a nostalgia trip, a journey backward toward less hectic days in our history? Do we idealize and then idolize being a child during this season? Is this simply a regressive return-to-the-womb trip? Some people have even feverishly insisted that we talk of the adult Jesus risen at Christmas since He is no longer a child.

Carl Jung wrote much of the Child as a psychological symbol needed by humans. He described it as "a personification of the vital forces quite outside the limited range of our conscious mind; of ways and possibilities of which our one-sided conscious mind knows nothing; a wholeness which embraces the very depths of nature. It represents the strongest, the most inflexible urge in every being, namely the urge to realize itself."

That may sound heady as we make our way through these final days before Christmas. We may say that the main urge which we have is to survive. We feel clamped into a war game called

"gifts to give" for the time of peace, Christmas. The Child as a symbol is about the last thing on our minds.

That is perhaps true. The last thing on our minds and the deepest hope in our hearts. We know the split in ourselves during a season such as this: We long for the wedding of our divided selves. And the Child represents the wholeness we once had. Longing for lost innocence is one thing but that is not what Jung had in mind when he called the Child the symbol of the deep things in

"Do we idealize and then idolize being a child during this season? Is this simply a regressive return-to-the-womb trip?"

humans. He had in mind present wholeness, not past fullness.

Today many people are involved in some sort of "gestalt" psychology. It is the basis of much counseling and educational philosophy. It aims at wholeness, unity of body with spirit. Someone has said that we sold our original "gestalt" in Christianity when we picked up Greek distinctions about the difference between body and soul. That is perhaps a gross oversimplification but we are aware in our time of the return to greater

unity and living of the many levels of human personality.

The publication market is literally glutted with books on how we are often relating to others in ways that are mostly subconscious. (At the time of this writing, I have just finished a book on the way that most of us women act out, live out at subconscious lives the hopes and the fears of our mothers.)

The Child is whole. At Christmas we experience that. We long for the new life that we know lies deep within us. We know that real joy consists in new life and not simply rearranging symptoms of old life so as to cope better. We sense in seeing the Child with His mother that we have unrealized potential and tender strengths which we may get in touch with—that wholeness may come forth from the darkness of our fears and the anxiety of our circumstances.

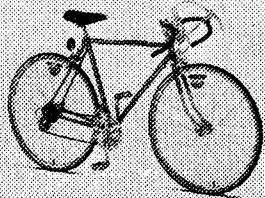
We are led to the beauty of the Child this last week of Advent. The Child Jesus is a symbol to us, a parable in flesh. But He is also more than symbol. His presence remains in human flesh—our own. That is the Christian claim. We believe that God became man, took our flesh forever—not just for a few years did He enter a prefabricated body of a child, a sort of envelope for divinity to bring its Good News in.

A Christian believes that God became man. Nothing is more basic and perhaps harder to grasp. But it is lovely that God chose to expose us to the depth of that mystery in a child. For we can believe wholeness only if we see it, can pass it on only if we see that it is indeed possible. And Christmas assures us of both.

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Bethlehem star, nova experts say

LONDON—(NC)— The Star of Bethlehem recorded in St. Matthew's account of Christ's birth was a nova observed in the year 5 B.C. by Chinese and Korean astronomers, three British scientists say.

The three—John Parkinson of the Mullard Space Science Laboratory in Dorking, Richard Stephenson of Newcastle University, and David Clark of the Royal Greenwich Observatory—argued this hypothesis in an article in the Journal of the Royal Astronomical Society.

They rejected an earlier hypothesis by astronomers that the Star of Bethlehem was a conjunction of the planets Jupiter and Saturn in the constellation of Pisces.

The cited Chinese records of a bright new stationary star which appeared close to the star Altair for more than 70 days about March and April of 5 B.C. Korean records, they said, mention a similar event, but the reference has apparently been passed on in a somewhat garbled form and it places the nova in a slightly different part of the sky.

Both positions recorded, however, would fit in with the star being seen in the East from Palestine, the scientists said.

In proper scientific fashion the three said there is no reason to assume an inherent correlation between the birth of Jesus and the appearance of a nova in the eastern sky.

The idea that the Star of Bethlehem was a nova is not new to scientific and literary speculation. In 1955 Arthur C. Clarke published a prizewinning short story, "The Star," about a Jesuit astrophysicist on his way back from exploring a civilization that was destroyed when its sun turned into a supernova.

The story ends with his agonized question:

"There can be no reasonable doubt; the ancient mystery is solved at last. Yet—O God, there were so many stars You could have used.

"What was the need to give these people to the fire, that the symbol of their passing might shine above Bethlehem?"

Day of Peace material ready

WASHINGTON — (NC)—The U.S. Catholic Conference (USCC) office of international justice and peace has prepared materials on human rights to assist Church groups mark the annual papal World Day of Peace on Jan. 1. Theme of the observance is "Violence, No; Peace, Yes."

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The poorest of the poor

by Philip Scharper

She longs for obscurity but her tiny figure and lined face are familiar to millions who have seen her picture in magazines and journals throughout half the world.

Wherever she goes people reach out to touch her because they venerate her as a living saint. Her deep humility prompts her to shrink back from such adulation, but her charity compels her to respond in love to those outstretched hands and her luminous smile never becomes fixed or frozen.

She works among the poorest of the poor in the alleys of Calcutta, but she has been widely interviewed on television in the United States and Europe and has addressed large, enrapt audiences in such disparate meetings as the Eucharistic Congress in Philadelphia and the annual meeting of the National Catholic Educational Association.

Her name, of course, is Mother Theresa—Mother Theresa of Calcutta as most people call her linking her name with that of the city where her extraordinary apostolate began.

That apostolate was a long time taking form within her and when it came, it may have surprised Mother Theresa herself. It was, as she called it later, "the call within a call." The first call had come to her as a young woman in Yugoslavia. At the age of 18 she knew she wanted to be a missionary.

As a Sodalist, she had been touched by the newsletters written by Yugoslav Jesuits working in Calcutta. She would be a missionary nun, she decided and India would be her mission field. She applied to the

Sisters of Loreto in Ireland since Bengal was one of their missions and after a year of probation was sent to teach at their St. Mary's High School in Calcutta.

Her dream had seemingly been fulfilled. It had been difficult to leave her family and her native land, but she was now a missionary nun in the very country where she had longed to be. And for almost 20 years, the dream unfolded as she taught her Indian students, served for a number of years as principal of the school and was drawn ever more deeply into a knowledge and love of the country she had adopted.

Then it came—"the second call, the vocation within a vocation." In 1946, she was on the train to Darjeeling to make her retreat when she heard the call to follow, not Christ the Teacher, but Christ the Healer, and to His work—indeed serve Him—by going into the slums and working among the poorest of the poor. Nothing dramatic had happened—just the sudden but deep conviction that hers would be no longer the life of a teaching nun in a convent school but that of solitary Sister working among the outcasts in the fetid, teeming streets of Calcutta.

It took two years for her to receive all the required ecclesiastical approval for her second vocation. The last came in a personal letter from Pope Pius XII. The year was 1948.

With five rupees, Mother Theresa began her new work. She started a school for the slum children teaching them the alphabet and basic hygiene. As the work grew, so, too, did her support. Several of her former students came to assist her and soon, 10 of them wished not only to share her work among the poor but also

share her life. A new religious community was formed. In 1950, the Congregation of the Missionaries of Charity was approved, to be followed in 1963 by a male congregation, the Missionary Brothers of Charity.

Through a period when religious vocations have declined, the Missionaries of Charity have attracted members in surprising numbers. Spreading first throughout India, they are now to be found in the slums around cities in Tanzania, Australia, Sri Lanka, Jordan—yes, and in London and the South Bronx.

These thousands of men and women, most from comfortable backgrounds vow to live among and give "whole hearted free service to the poor." They give the lie to the often heard claim that modern youth is too self centered, too materialistic to assume the burden of religious life. They will, if someone gives them a compelling example, as Mother Theresa has done.

Her example is compelling, of course, because she takes literally and lives completely the sayings of the Gospel—the hard saying which most of us try to evade or explain away: "I was hungry and you gave me food...naked and you clothed me. I was ill and you comforted me..."

She has not, of course, set the world on fire, this frail woman with the lined, almost homely face. But against the growing darkness of human greed and exploitation, she has set a great light. By serving the poor and suffering Christ, she has been the only copy of the Gospel which thousands have ever read. She has prompted many Christians to read the Gospel itself with new insight—and courage.

KNOW

Wed to

by Fr. John J. Castelo

St. Francis of Assisi, the Little Flower, was one of the most remarkable personalities the world has ever known. Personality he was but he was not always either Francis or St. Francis. He was born and baptized Giovanni (Francesco was a nickname) about 1181. He was poor, his father was a well-to-do cloth merchant with trade connections in France. He had a carefree boyhood and young manhood with little interest in learning, although he was literate; his father's business attracted him. He was a romanticist with plenty of money to spend, and this factor, joined to his charm, musical talent, wit, and disposition made him extremely popular among his peers.

As happened so often, there was a change of heart. In Assisi and Perugia (one could communicate by interurban transit in those days) Francis was about 20, he was taken to Perugia. He endured a year's illness with his usual good humor, but the protracted illness, which put a certain seriousness on his character.

Still a romantic, as soon as Francis was well enough he decided to join the forces of St. Francis of Assisi in the south of Italy. He wore some uniform and the best equipment available. He fought bravely. But he chanced to meet a man who, having fallen upon hard times, was in rags. He changed clothes with him. Illness prevented him from reaching the action, and he decided to dedicate his future with increased prayer and fasting. He conceived a strong desire to live the Gospel ideal of poverty. He

One day, while riding near Assisi, he met a leper covered with the most loathsome sores. He dismounted, and when the poor fellow asked for alms, Francis kissed him! This was the beginning of a round of visits to hospitals, helping the poor, searching, searching.

Then, while praying in the church of San Damiano, he heard a voice bidding him to go and repair my house, which you have let fall down." Thinking the order applied to the church building where he was, he set out. He loaded a horse with cloth from a nearby warehouse and sold both horse and cloth in Foligno. The priest at San Damiano refused to accept money gained under such circumstances, but he did grant Francis permission to let him stay with him.

His father was furious; he dragged Francis home, beat him up, chained him, and threw him up, but his mother managed to free him.



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San Damiano's he went, with his father in hot pursuit. Again his father beat him and issued an ultimatum which resulted in Francis' being disinherited. Free at last, in a dramatic scene before the Bishop of Assisi, he stripped himself even of the clothes on his back and declared that from now on he could say cheerfully: "Our Father, who art in heaven."

He wandered about, poorly clad and begging, singing and smiling. The money he collected went toward the repair of San Damiano's and an old church in honor of St. Peter. But he was still aimless, purposeless. Then at Mass one day in 1208, he heard the words of the Gospel: "And as you go, make this announcement: 'The reign of God is at hand!...The gift you have received, give as a gift. Provide yourselves with neither gold nor silver nor copper in your belts...no change of shirt, no sandals, no walking staff...'" (Mt. 10, 7 ff). This was it—the ultimate inspiration for his mission, his lifestyle, and he took it literally to heart.

He went about in absolute poverty, preaching penance, brotherly love, and peace. Soon others were attracted to his way of life: a rich tradesman of Assisi, a canon of the Cathedral, the famous Brother Giles. They lived in huts built of mud-covered branches, ate what they could beg, prayed, preached, and all with that simple joy and gaiety which were so much a part of Francis' personality. After seven more had joined, Francis composed a simple rule for them and had it approved by Innocent III in 1209. They all received minor orders except Francis, who was ordained a deacon.

The movement grew amazingly in the next 10 years. Francis and his men traveled through Italy, living from day to day, sleeping wherever they could find shelter, working in the fields, preaching in the ordinary language of the people the Gospel message of peace, reconciliation, penance, joy, and the love of God for all His creatures. At the end of this 10-year period there were 5,000 of them! This was a not unmixed blessing. With numbers came organization, attempts at legalism, charges of impracticality. Returning from a trip to Egypt and an interview with the Sultan Malek al-Kamil, against whom the Crusaders were fighting (!), he found the brethren straying from the original ideal of absolute poverty. He protested vigorously. They were wedded to Lady Poverty!

The last two years of Francis' very full life were filled with pain and happiness, both aggravated by the Stigmata. His attitude was typical: "Welcome, Sister Death!" He died on Oct. 3, 1226, stretched out on the ground and covered with an old—and borrowed—habit.



Bishop chooses frugal life



check, which runs about \$140 month. He usually has money left over from that check to give to the poor, since he cooks his own meals when he eats at home, and he grows much of his own food in a garden in his backyard.

Why did he—does he—do it? What made a middle-of-the-road, pragmatic, self-confessed traditionally-oriented bishop opt for a lifestyle of poverty?

Very simply, he explains, "Because God wanted me to."

The impact of Vatican II on Bishop Topel was profound. Shortly after selling his Spokane mansion, he wrote in his diocesan newspaper, "During the Council, bishops often spoke of the Church as the Church of the poor. This troubled me because I do not see that we are..."

This pauper-priest is convinced the Church's future success or failure is tightly linked to the degree to which it follows Christ's clear command to seek Him, not the Kingdom of Coins.

"What has been wrong, I am convinced, is that those of us who should be giving leadership in following Christ's teaching have not been living the message of Christ the way we should be living it. We water it down. The salt has lost its savor," he says.

Father Bishop (this is how people of his diocese address him) exhorts the affluent to examine their lives, their second and third television sets, their lavish vacations, their worship of financial security.

The Bishop probes those of middle income to see where they might live more simply, to question things like costly recreation, trying to be "in style" every season, and expensive meals out.

And the poor he tells to be grateful to God and offer up their poverty to Him in love.

Yet, Father Bishop is patient. "If it took me a long time to grow, then it takes others a long time, too. I don't get impatient and say they've got to do it my way right now."

An eccentric?

Well, if he is, there are more dioceses that could use his kind of financial and administrative "eccentricity." The Spokane Diocese is solidly solvent. Despite its relatively small size (about 74,000 Catholics spread over 24,356 square miles), it boasts a modern retreat house, a college seminary, a diocesan high school, two homes for unwed mothers, a home for homeless women, a hostel for transient men, a ranch for problem boys, five apartment complexes for the elderly, a convalescent home for the aged, and more.

In addition, the diocese administers five largely federally-financed neighborhood centers in Spokane's lower-income areas and has staffed and supported its own mission among the Quiche Indians of Guatemala since 1960.

A Catholic school education remains possible for nearly every family in the diocese. At the same time, the diocese operates a solid religious education program for students in public schools.

All this has been initiated under Bishop Topel's administration.

A fool? Surely. A fool for Christ.

by Dan Morris

The last time I visited him at home, I am sure it wasn't my imagination that I saw my breath in front of me when I spoke.

I looked down at his shoes, knowing he was wearing three pairs of socks to ward off the cold as well as to fill out the extra space—the shoes are two sizes too big. They belonged to a dead priest.

If I had stopped to notice, he probably looked ludicrous—sitting there in the middle of his sparse, tiny front room on an aged wooden chair, wearing a weather-worn overcoat, an old hat, and a tattered scarf.

No, he wasn't coming or going. He has to dress that way to keep from getting too cold in his house, a four-room "crackerbox" in what is euphemistically described as a low-income neighborhood. To save on fuel bills, he keeps the temperature hovering in the low-to-mid-40s, even in sub-zero weather.

He hasn't purchased clothing for himself in at least the 10 years I've known him. I secretly wondered if he was wearing the long underwear a Jewish woman from New York had sent him.

You see, not just Catholics of this nation have been impressed by this man, the bishop of a once-obscure little diocese in the Northwest, Spokane, Washington.

The story of Bishop Bernard J. Topel's life—and lifestyle—is familiar to a vast segment of this country's population.

Several years ago, the now 74-year-old prelate sold his episcopal residence, his jem-studded crosier and crucifix, his jeweled episcopal ring. With the revenue he provided seed money for projects to help the poor.

He collects no salary from the diocese and pays his household expenses from his Social Security



By Fr. Ron Luka, C.M.F.

Remedy for skin hunger--touching

I don't remember many of the thousands of cartoons I've seen. But one did stick quite firmly in my mind. It showed two young boys standing along side a nun who had just fallen on an icy sidewalk. One was saying to the other. "Don't touch her. Use a shovel. She's consecrated."

I'm glad we've finally regained the ancient practice of receiving Communion in the hand. And happily it has been done without a single person being struck by a bolt from on high. I hope this practice will contribute to bridging the gap we've placed between ourselves and our Lord. He came to share our humanness, but we're so insistent about keeping Him at a distance. He is a bridge builder and we're so insistent on building walls. Jesus went through life touching people, laying His hands on them, embracing

them, allowing them to touch Him. But for centuries Christians didn't dare touch the Lord.

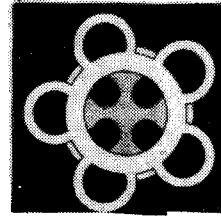
As we handle the Lord's Body in Communion, I hope we'll also handle His Body more frequently in our homes too. No, please don't bring the Eucharist home! But in the words I saw on a bumper sticker the other day, "Have you hugged your kid today?" Your wives, husbands, children, parents are the Body of Christ. Whatever we do for them we do for Him. Some of us are as fearful of touching one another as we were of touching the Eucharist. This non-touching has grown to such epidemic proportions that some psychologists have commented that the greatest disease in America is "skin hunger."

Men especially are hesitant to touch their sons with much else than a corrective hand across the bottom. Holding hands and being close in public seems so cute for young couples. Why should couples feel less

comfortable with showing affection as they grow into marriage? Would that all children saw as much of their parents' love as their hostility.

Jesus showed us how to really live a human life and it's interesting to see how often He touches those He is with and allows them to touch Him. He touched the leper and cured him, took Peter's mother-in-law by the hand and helped her out of her sickbed, brought the daughter of Jairus back to life with a touch, touched and embraced the little children, touched the eyes of the blind, the ears of the deaf, and the mouths of the mute, washed His disciples feet and allowed His feet to be anointed with oil, allowed John to lay His head on His chest and invited doubting Thomas to place his hands in the wounds in His side.

Notice how the touch of the Lord cured and gave life. Throughout the history of the early Church miracles continued to be performed by the laying on of hands. The Lord's



A family seated together sharing a crossed bread.

healing power through the human power of touch is coming into its own in the Church today again in the sacrament of the sick and the sacrament of reconciliation as well as in the prayer of more charismatic Christian communities. We are encouraged to use our gift of touch to extend the Lord's love to one another at the sign of peace. In many gatherings of special groups within the Christian community such as Cursillo, Searches, Marriage Encounters, Kerygmas, both young and older Christians are becoming much more comfortable at physically expressing their unity with one another.

As the big Church comes

to a renewed appreciation of the gift of touch we hope the little church, Christian families, will do likewise. It would be great if each time we received the Lord into our hands in Communion we were to make sure that during that day we would place that blessed hand, with love and respecting where each person is at, on each member of our families. There are plenty of opportunities for this contact within any family. Hands can be held while saying grace before meals. A sign of peace can be exchanged between all at the table after grace. Conversation is deeper with a hand on the shoulder or a child on the knee. Hugs and kisses can be exchanged when Dad comes home from work or when the kids come home from school. They can be sent off to bed with a blessing of words and loving touch by both Mom and Dad. When someone is sick, why not let the laying on of hands and prayer for healing accompany the medicine or precede the visit to the doctor?

Family Night

THE 4TH WEEK OF ADVENT

Opening Prayer

Dearest Lord, bless us as we come together tonight as a family in joyful anticipation of your birthday. Fill us, O Lord, with the brotherhood of all peoples and help us to share our family's love with the lonely, the poor and your people everywhere. Amen.

Activity Ideas

1. Manger Time—materials; one large white sheet, manger figures (if the family doesn't have a set, the figures can be cut out on cardboard and colored with crayons). The birth of the baby Jesus is only a few nights away. If the tree is not up yet, now would be a good time for the family to put it up together. If it's

already up, remove all the presents so it's base is empty. The lights may be lit, the room darkened. Take turns sharing what does the tree symbolize to me?

(In Germany during the 1600's people used to hang apples and white wafers to symbolize the Holy Eucharist. Thus, the tree that had borne the fruit of sin for Adam and Eve now bears the saving fruit of the Eucharist, symbolized by the wafers. Later these wafers were made into stars, hearts, flowers and bells which now have evolved into our present day decorations.)

Now pass out a manger character for each family member to hold his own (larger families—one figure for two people). Ask each to share what that character of the Christmas story gave because he loved (example: Joseph—a name for Jesus). Then each take a turn sharing what he or she may give because they

love Jesus. Place the white sheet under the tree and place all the manger figures except the baby Jesus on the sheet almost to the manger or stable. Sing together, "O Come, O Come Emmanuel."

Snack

Cranberry punch and home made cookies.

Entertainment

Plan to go out around the neighborhood as a family and carol and come home to another treat—this time hot chocolate.

Sharing

1. Share a memory of a favorite Christmas tree from the past.
2. Share what each would like to do to make this Christmas Eve more enchanting.
3. Share when someone felt especially happy the past couple of days.

Prayer of the Faithful

THE FOURTH SUNDAY OF ADVENT

Readings: Is: 7, 10-14

Rom: 1, 1-7 Mt: 1, 18-24

Celebrant: The Father has made His love known to us through Jesus Christ His Son, as we anticipate the Lord's coming in the Christmas season let us pray;

LECTOR: Response: Come Lord Jesus:

LECTOR: For the Church and all its members that we may be a constant witness to the Father's love, We pray to the Lord... (R.)

LECTOR: For public authorities that their energy and labor may be dedicated to the advancement and equality of all people, We pray to the Lord... (R.)

LECTOR: For victims of natural and social disasters that they may be blessed with the strength and resources to overcome their trials, We pray to the Lord... (R.)

LECTOR: For all lonely people, especially those in nursing homes, hospitals, orphanages and prisons, that they may feel the comfort and companionship of the Christ Child at this Christmas season, We pray to the Lord... (R.)

LECTOR: For Love, Peace and

Happiness everywhere, We pray to the Lord... (R.)

Celebrant: Father, You hear the prayers of Your people. As You increased the faith of the Holy Family in Your will, so strengthen our faith in Your divine plan. We ask this through Your Son, Jesus Christ our Lord. Amen.

Discussion

1. What kind of responsibility do you feel you have to the poor? Discuss this question with family members and a parish group.
2. Discuss this statement: "During the Council, bishops often spoke of the Church as the Church of the poor. This troubled me because I do not see that we are..."
3. Examine your own life style. Reflect upon it and ask yourself: Am I living as Jesus wishes me to live?
4. What was St. Francis' early background?
5. What prompted St. Francis to live the Gospel ideal of poverty? How did his

family react?

6. When and by whom was his simple rule approved?
7. Mother Theresa of Calcutta is, in many ways, a modern St. Francis. Why, do you think, has her way of life attracted many young people?
8. In the Gospel according to Matthew, read Chapter 25, verses 31 through 46. Reflect upon this passage.
9. What programs are there in your parish that are designed to help the poor? Are you an active participant in any of them?
10. Examine your prayer life. Reflect upon it.

Oración de los Fieles

CUARTO DOMINGO DE ADVIENTO

18 de diciembre de 1977

1a lectura-Is: 7, 10-14

2a lectura-Rom: 1, 1-7

Evangelio-Mt: 1, 18-24

Celebrante: Esperamos con alegría

la venida de Jesús, y nos dirigimos al Padre con confianza.

LECTOR: La respuesta de hoy será: Ven Señor Jesús.

LECTOR: Por toda la Iglesia para que sea testigo constante del amor del Padre, oremos: Ven Señor...

LECTOR: Por las autoridades públicas, para que su dedicación y servicio sea en bien de todos sin distinción de razas o clases, oremos: Ven Señor...

LECTOR: Por los pobres y necesitados para que el Señor les dé paciencia y sabiduría, oremos: Ven Señor...

LECTOR: Por nuestros hermanos y hermanas enfermos para que el Señor les dé fortaleza y consuelo en el dolor, oremos: Ven Señor...

LECTOR: Por los que se sienten solos, para que encuentren en las comunidades cristianas apoyo y cariño, oremos: Ven Señor...

Celebrante: Padre, sabemos que nos escuchas. Aumenta nuestra fe y nuestra esperanza para que vivamos en caridad la venida de tu hijo. Te lo pedimos por el mismo Jesús. Amén.



St. Ambrose School girls' volleyball team (Deerfield Beach) won the North Broward Catholic Grade School League cham-

plionship. Phys. Ed. coach Cynthla Thuma poses with her prize-winning team.

Holy Family teen named Jr. Orange Bowl Queen

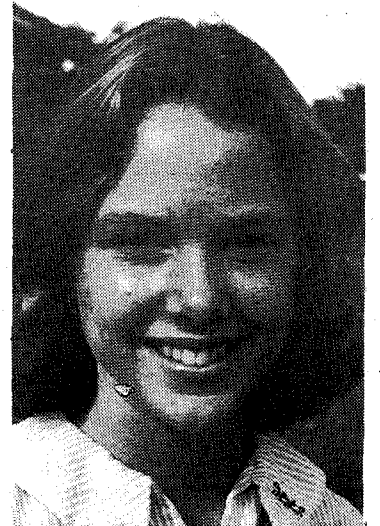
An eighth grade student from Holy Family School will reign as queen when the Junior Orange Bowl parade moves through downtown Coral Gables on Dec. 29.

Laura Sheaks, 13, will also appear at all Junior Orange Bowl events and the King Orange parade on New Year's Eve, after competing with 54 teenagers from Vero Beach to Key West for the title of Junior Orange Bowl Queen.

A daughter of Mr. and Mrs. Joseph Sheaks, Laura aspires to be a marine biologist. At Holy Family school she is a cheerleader, and member of the volleyball team and Safety Patrol. She is a top student whose name appears on the honor roll.

She plays the guitar and takes modeling courses. Her brother, Frank and her sister, Lynda, are both enrolled at Miami-Dade Community College.

Her answer to the



Laura Sheaks

question, "What would you like most in a date?", which won her the coveted title, was "The most important thing would be if he's a gentleman. The gentleman in a person is what I consider the most important," Laura said.

Free throw championship

The second annual Free Throw Championship will be held Saturday, Dec. 17, at the North Miami Senior High School gym. This year's competition is sponsored by the Marian Council, Knights of Columbus. Shooting starts at 10 a.m., with registration at 9:30. Winners will receive prizes and trophies and will be eligible to compete on district, regional and national levels.

★★★

A Christmas project is underway at ST. JAMES SCHOOL to benefit a fellow classmate.

Last summer, Alex Brin, a fifth grade student at St. James School, was severely burned and is still in the hospital. Through the united efforts of the faculty and

Youth Corner

students, "Operation Cooperation" came into existence. Each class set a goal to raise money to assist the Brin Family. Bake sales, Chinese auctions, walk-a-thons and other projects were used to raise funds. Recently, the students presented Mr. Brin with a check for \$777 to assist in defraying expenses. Cards and letters are mailed weekly to Alex who was transferred to the Shriners Hospital in Cincinnati. The students plan to continue "Operation Cooperation" until Alex returns to Miami.

★★★

Students from LOURDES ACADEMY held a week-long canned beans drive to aid Camillus House. The teens are also in the midst of competition to produce Christmas favors ranging from snowmen with candy cane arms to Christmas trees with apples for bases. The student council will host a free breakfast Monday, Dec. 19, for the homeroom coming up with the most clever, original and "Christmas-y" favors made. Over 700 of these handmade favors will be distributed before Christmas to: Good Shepherd Day Care Center, Snapper Creek Convalescent Home, Coral Gables Con-

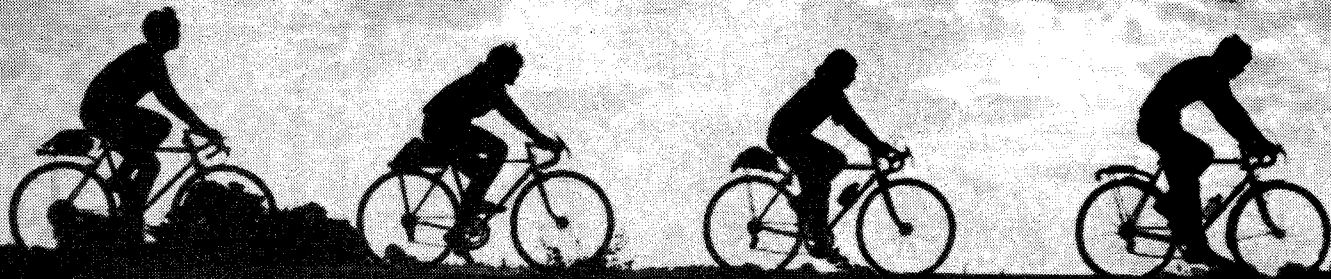
valescent Home, Centro Mater Recreation Center, LaPosada Convalescent Home, Palmetto Extended Care Center, and Green Briar Nursing Home.

★★★

The Greater Miami

YOUTH SYMPHONY will present a concert Saturday, Dec. 17, at 8 p.m., in the auditorium of the Coral Gables Senior High School. Admission is free. The youth symphony has been in existence for over 25 years.

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Funeral held in Tampa for Mother Magdalena

The Funeral Liturgy was concelebrated Monday in Tampa for Mother Mary Magdalena, O.S.F., well known to South Floridians through her many years of service at St. Francis Hospital Miami Beach.

One of the six Franciscan Sisters who came in 1927 to staff the Allison Hospital, renamed St. Francis Hospital, Mother Magdalena, who was 89, had served as hospital administrator for 26 years.

A native of County Galway, Ireland, she joined the Sisters of St. Francis of Allegany, N.Y. 1914, and studied nursing at St. Elizabeth Hospital School of Nursing, Brighton, Mass.

After serving as a nurse at St. Francis Hospital until 1931 she transferred to St. Anthony Hospital, St. Petersburg, as administrator. In 1940 she returned to Miami Beach as administrator of St. Francis Hospital, a post which she held until 1966.

Mother Magdalena was appointed vice president and treasurer of the governing board of the hospital in 1966 and served in those positions

until ill health forced her retirement in 1972.

During her administration at the hospital, South Florida's first clinic was established, the present main building was completed, and the first intensive care unit and dialysis unit were provided. She had a life membership in the American Hospital Association and in 1960 was honored by Barry College with an honorary Doctor of Laws degree. Since 1977 Mother



Mother Magdalena

Magdalena had resided at St. Francis Retirement center in Tampa.

Funeral for priest's father

The Funeral Liturgy was concelebrated in Spain for Alfredo Torres, whose son is a priest of the Archdiocese of Miami.

Father Balbino Torres, assistant pastor, St. Monica

Church, was the principal celebrant of the Mass for his father last Friday. He was 74.

Survivors also include his wife, Maria, and sons, Alfredo and Jose Luis.

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Students off for holidays

Christmas holidays for students enrolled in schools of the Archdiocese of Miami begin at the end of classes on Thursday, Dec. 22.

Classes resume on Tuesday, Jan. 3.

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'Heroes' is digestible but no gourmet delight

If the new movie, "Heroes," were a restaurant meal, it would be neither a gourmet's delight or a fast food taco or hamburger. It would be something like that satisfying home-cooked chopped sirloin plate you get at a modest neighborhood lunch counter. Fault you can

M.E. featured on 'Insights'

The Executive Team of Marriage Encounter of South Florida, John and Lynda DiPrima and Father Joe Carney, will be guests on "Insights" Sunday, Dec. 18, at 9:30 p.m., over WCIX, Channel 6. Alan Hoffman is host.

easily find, but without it, a lot of people would go broke or develop ulcers.

That's the long way to say "Heroes," which has been touted mostly as the first star status film for Henry "Fonzie" Winkler, is a solidly digestible movie but not an Oscar contender or a blockbuster smash. The hit-or-flop syndrome ought to be stopped before it kills forever the fun of seeing young filmmakers work at a fresh idea that isn't quite worth \$30 million in box-office gross.

The main thing about "Heroes" is that the likeable Winkler proves, if he had to, that he can ride his TV success to a viable movie career.

Unlike most pop idols, he is a gifted and versatile actor as well as a magnetic personality. He is short and slight, and not your classic hero-type, but if Dustin Hoffman can make it, so can he.

The movie belongs to an affectionate old-fashioned genre, the romantic comedy road-film. Here boy and girl meet on a cross-country bus and fall in love somewhere between Ohio and Sedalia, Mo. There they switch to a car, fight and reconcile in the neighborhood of Albuquerque, and conquer the final crisis in Eureka, Calif.

The relevance angle is covered by the fact that Winkler is an emotionally disturbed Vietnam veteran on the lam for a New York hospital. (Sally is also escaping—from a wedding date she isn't quite sure about). Winkler's psyche doesn't bother us because we're used to movies in which mental patients are saner than their doctors. Winkler, in fact, is almost as manic, amusing and outspoken as Jack Nicholson in "Cuckoo's

Nest." But the theme of Vietnam trauma gets more serious as the movie proceeds, and finally explodes to a tragic level in a surprise ending that is moving but not quite convincing.

There are signs of strain in the script, which for some crazy reason makes Winkler a hopeful worm farmer carrying a shoebox full of specimens west to start a business with his ex-Army pals. (Why worms? It could have been minks or avocados).

The real point is that as



by James Arnold

he stops to see each buddy we realize all the men have been scarred, apparently permanently, by the war, and their dream is likely to fail. Thus "Heroes" raises our consciousness about the

plight of veterans in a tone that is effectively understated until the all-stops-out conclusion.

The joy of a film like this is less in the heavier themes than in the offbeat vignettes, often creatively handled by director Kagan. E.g., a hassle in a seedy bus-stop restaurant which starts slowly and builds to chaos; a scene in the rain in the Sedalia bus station which makes great fun of such small ingredients as Winkler's being soaked, a broken coffee machine, and the fact that the only place Henry and Sally can talk in private is in the men's room.

But the real gem is what is done with the required motel scene, from which the principals somehow emerge uncompromised but still cool and in love. To suggest the touching and original flavor of it, it begins with Winkler asking if he can shave while Ms. Field is taking a shower, then saying, "This is the most sophisticated thing I've ever done."

In the long view, "Heroes" is neither as funny or sad as it might have been, and it seems about 20 minutes too long. But it's an evening of the movies only a perfectionist could regret. (A-3, PG)



Fat Albert helps out little Marshall Franklin, whose family is stranded in the snow, in the animated "The Fat Albert Christmas Special," Sunday, Dec. 18, 7 p.m., on WTVJ, Channel 4.

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Editorial

How would you feel?

Archbishop McCarthy, homilist at an annual Pan American Mass in Washington D.C., Sunday told the group of dignitaries and others that the U.S. Bishops' interest in the Panama Canal treaty is based on their concern for justice and for its symbolic value.

We would hope that justice is an obvious virtue to most Christians in whatever situation it may be applied.

But the Archbishop's point about the symbolic meaning to the rest of Latin America may be overlooked by some quarters only interested in this country's

"real estate" down there.

If there is anything today's people should have learned from recent post-Colonialism history is that big nations like ours must be sensitive to the feelings of other smaller nations which are now emerging and, as a group, wield power in the world community. Plus, they represent a lot of people who have a right to be heard at the world level.

So, like it or not, the Canal issue has been raised and Latin America is looking at the United States to see what it is going to do: Is the U.S. going to sit on the status quo, dominating the central economic and

geographic feature of this small country created decades ago by our huge dollar power; or will the U.S. come to a compromise that gives Panamanians the dignity of home-ownership, so to speak, of this big ditch that is the major fact in that nation's existence?

Imagine a huge waterway running from New York City to Los Angeles with enormous international commerce passing through daily, built over a half a century ago by, say, Brazil, and operated today by Brazilians.

How would you feel?

What youth are doing

Who says teenagers are all bad?

The heroic feat of saving the lives of two young children by Michael Turola of St. Patrick School, Miami Beach, on Dec. 3rd only serves to remind each of us of the contribution made by many young people in our Archdiocese.

Michael's response to someone's need is dramatic but there are countless other local teenagers also responding to the needs of others.

Like the huge number of teenagers involved in Operation Santa Claus collecting toys for poor children...like the teens who participated in DYA's Almost Anything Goes at St. Thomas Aquinas High School donating ten cases of canned goods to agencies serving those in need...like the girls at Lourdes Academy making Christmas favors for the aged and shut-ins throughout Dade County to brighten their holiday...like the 80 joggers who ran 334

miles to raise funds for Boystown...like the students from St. Agnes School entertaining the golden agers at Gesu Senior Citizens Center for the holidays...and the list could certainly go on and on.

The Voice pauses during this Fourth Sunday of Advent to applaud and express gratitude for the light brought into the world by our youth trying to live out their Christianity.

Our participation in Christmas

By FATHER JOHN REEDY, C.S.C.



It's hard for most of us to think of Mary and Joseph as real human persons, like our neighbors or our parents.

The language of religious reverence means well, but in spite of its intentions, it has the effect of separating the saints from our experience of life.

I try to penetrate the fog of religious rhetoric to think of Mary and Joseph as a very real, very human couple, probably not very distinguishable from their friends and relatives...probably very much like a number of good, generous couples each of us knows.

Whatever special graces were given to them, I'm sure they did not have the effect of setting them apart from the people with whom they lived.

When I think of what must have been going on in their minds and emotions as they awaited the birth of their child, I recognize two elements which should say something to any of us who try to respect the real meaning of Christmas.

First, I'm sure they experienced a much greater sense of uncertainty and mystery in this birth than do other parents. All mothers and fathers, as they prepare for the birth of their first child, must be troubled about the future. What kind of parents will we be? Will we be able to avoid the mistakes we have recognized in other families?

What kind of a person will this child of ours be? Will it be healthy? Talented? Attractive? Will he or she be a source of joy or of bitterness to us? Will we be able to provide for its needs—not only food, shelter and clothing, but its need for guidance, example, love?

Whatever we are to make of the Gospel accounts of the birth of Jesus, it seems clear that Mary and Joseph had some awareness that this child they were accepting was special in God's plans. I also assume that they had no detailed advance knowledge of how God's plan would unfold for their child, what it would mean in their lives.

This uncertainty, the challenge to move ahead and accept the unpredictable consequences of our decisions and actions is one of the problems we all face.

It can be a frightening concern. It can produce a timidity in living, an effort to avoid all actions which might leave us open to pain and hurt. Of course, we can never escape this vulnerability entirely, but our fear of the future can shape a life that is shriveled, without hope or vision.

Mary and Joseph, ordinary people to their neighbors and friends, give us an example of willingness to go bravely into the unknown future, trusting in God's love and providence.

The second example in their lives is, of course, their commitment to God's will as they knew and understood it.

The Gospel expresses this commitment in Mary's response to the message from God; with her life as well as her words, she answered, "Thy will be done!"

This should be the basic theme for any life which

takes God seriously. We must be concerned about our responsibilities, our work, our problems and our joys. But the underlying principle in all these actions and decisions should be that God's will may be done.

It is God's will that we live a good life, using our talents and opportunities well, appreciating joy, beauty and friendship.

At times, the reverent acceptance of his will also involves the acceptance of suffering, disappointment and loss. Often we are unable to

see reasons for such trails, but through faith we can dimly recognize behind them a loving Father in whom we can place our trust.

It was through her commitment to God's will that Mary made Jesus present to the world.

And it is through our effort to follow the Father's will in all the actions and decisions of our lives that we can make the Lord present to our own world.

And this, our participation in Christmas can continue throughout the year.

Pope asks 'brotherly love' at Christmas

VATICAN CITY—(NC)—Pope Paul urged Catholics not to celebrate Christmas in a "secular or worldly" way, but with "brotherly love."

The 80-year-old Pope, who looked did not look well and spoke with difficulty, told

crowds at his general audience (Dec. 7) that "a secular or worldly Christmas celebration should not be ours."

He reminded listeners that "brotherly love is the password for admission to the eternal society, filled with divine life."



By Msgr. James J. Walsh

Christmas belongs to 'kids' of all ages

It is commonly said that Christmas belongs to children. And that is true in more than one sense. As soon as the little ones put in an appearance on Christmas morning, they take over and carry on without help. Suddenly the air is charged with excitement, the house is filled with squeals of delight, and the whole day is infused with a charm all its own.

No doubt Santa Claus has much to do with this, but Christmas is bigger and more important and older than Santa Claus.

Christmas does belong to children, but to children of all ages. For, don't forget on that day everyone who knows the meaning of Christmas truly becomes a child. The spirit of the day makes more clear what Jesus meant when He said: "Unless you become as little children, you cannot enter into the kingdom of heaven."

An old man, bowed with years and wrinkled with experience, looks intently at the Infant in the crib. The years fall off, his weariness vanishes, as he gazes wide-eyed at the mysterious presence of the Son of God become a child. The wonder of wonders—God on earth, God as the child of a Virgin, God come to him—stirs in him much the same dispositions which characterized his grandchildren when discovering the hoped for gifts.

With a genuinely child-like faith, he accepts this marvel, he adores the Infant God, and touched with wonder at the unthinkable reality that this Lord has been born for him, he is

filled with gratitude. In the presence of God, he can be none else but a child. And so with all who recognize the Infant.

The thing about Christmas that inspires the almost-lost sense of wonder, that makes children out of adults, is the fact that the baby in the manger is God. The more you reflect on that astonishing truth, the more awe-struck you become. We should not grow tired of this wonderful fact as we can of any other valuable gift. You can't discard it, thinking you have fathomed its meaning, as a boy treats a toy. That's why the appeal of Christmas is enduring and universal, why it can touch old hearts and stir youthful emotions.

When you try to think of the consequences of this truth, you grope for words. And if we, with slow minds and wooden hearts are impressed, what must Our Lady have felt? She looks at her son and sees the Son of God. He is at once her child and her Creator. An infant in time, and yet the God Who had no beginning. She holds in her arms the One whom the heavens and earth cannot contain.

His hands, like those of any baby, appear fragile and helpless, and yet they belong to the man-God the Eternal God fashioned the universe out of nothing, hung the sun and moon and stars in space, who pushed planets into motion and keeps the oceans within their bounds. There was nothing noticeable about his person to suggest He

is God, yet the heavens opened that night to reveal witnesses of His divinity, and simple shepherds knelt in adoration.

So it has been ever since. Men and women and children in every generation have looked with the eyes of faith and seen God in a child. They listened carefully to the words "...There has been born to you today a Saviour..." and despite His poverty, helplessness and humanness, they bargained with Him for wealth, and power and divine life.

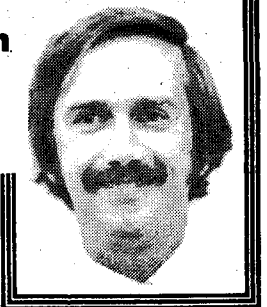
For the poor became rich when His graces poured into their threadbare lives. They fingered the key to the divine treasury and helped themselves to the imperishable riches.

The weak found themselves powerful, for their anxious, fretful lives were suddenly bolstered by privilege of membership in the family of God. Theirs was the right to tap the source of omnipotent power through prayer and the Sacraments, which were ever at hand to cleanse, nourish, heal and fortify.

The dissatisfied and the disillusioned, the lonely and the restless, the zealous and the noble minded, all found their way to the crib. They were caught up with the realization that God became man that man may share God's life. "To as many as received Him, He gave the power of becoming sons of God..."

Indeed, Christmas belongs to children—to all the children of God, now and forever.

By Dick Conklin



Protest—how far would you go?

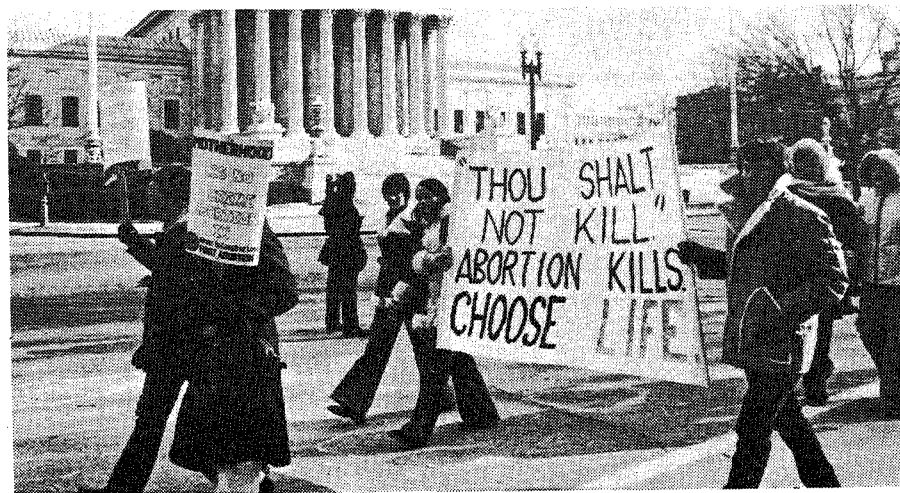
If you really believe that abortion kills an innocent human being, how far are you willing to go to save that life?

For most of us our involvement in the pro-life struggle includes one or more forms of "traditional activism"—writing letters to congress, giving talks, collecting baby clothes for Birthright, or maybe working on the parish Respect Life committee.

Many people participate in the annual January 22 observances to mark the 1973 Supreme Court abortion rulings. In Washington each year nearly 100,000 people march peacefully around the capitol and visit legislators to ask once more for action on a Human Life Amendment. (In Miami a local rally will be held at Bayfront Park on Sunday afternoon, January 22. Mark your calendar now and plan to join us there.)

But from time to time a person with pro-life convictions is called to take a stand that could mean ridicule, loss of a job, or even arrest. A Miami nurse was fired for refusing to participate in an abortion. A student was denied admission to a well-known medical school when he wouldn't agree to commit abortions. A Long Island social services director was fired over a dispute in abortion funding.

When an abortion clinic announced plans a few months ago to open in Melbourne, Florida, citizens quickly protested to the local zoning



board and kept the clinic out. When it finally opened in nearby Cocoa Beach, residents "took to the sidewalk" with homemade signs to call public attention to the facility and caused a significant loss in business. This kind of peaceful, non-violent protest is not unlike the lunch counter sit-ins of the civil rights movement, the anti-war marches, or more recently the efforts of environmental groups to halt pollution.

Dr. Mildred Jefferson, the black doctor who is president of the National Right to Life Committee, was once asked how the nation could have let abortion become the epidemic it is today. She replied, "Because babies can only die. They

only whimper a little and die. If babies could march in the streets, if babies could burn down ghettos, if babies could throw rocks through windows, if babies could exercise economic sanctions and boycotts, oh, there would be no abortions. No abortions at all. But babies cannot, they can only whimper and die. They have no voice of protest, only yours. They have no feet to walk on, but yours."

Recently some youth pro-life groups around the country, frustrated by the spread of abortion clinics, have moved their protest from the sidewalks inside to the waiting rooms, where they talk to women waiting for surgery.

Although their efforts have saved many babies, several in the Washington, D.C., area have been thrown in jail on trespassing charges.

But on October 17, in what was described by a defense attorney as a landmark decision, a Fairfax, Va., court found six pro-life defendants not guilty of trespassing when they blocked the doors inside an abortion clinic, because they acted in the belief that they were trying to save lives. In rendering his judgment, Judge Lewis Hall Griffith said the defense proved a "good faith belief" on the part of the four women and two men that their presence was necessary to save lives. During the trial medical experts testified on the presence of human life from the moment of conception. The film, "First Days of Life" (used in South Florida pro-life presentations), was also shown.

In another incident, a young demonstrator chained herself to an operating table in an abortion chamber, and had to be cut free. She was taken to a doctor when it was discovered that the chains had cut off circulation in her hand. But when he learned she was a minor, he refused to treat her without parental consent.

Another strange irony. If that girl had come for an abortion, no-parental permission would have been needed.

Sister helps Haitian refugees

(Continued from page 1)
porary, Novack said, until the Haitians can find homes and jobs. The barracks needs donated appliances such as stoves and refrigerators, he said. "The Catholic Service Bureau has CETA (Comprehensive Employment Training Act) workers, funded by the federal government working on fixing up the barracks for now," he said. "But our main job is to interview them and help find out if they have relatives here or in other cities where they could be resettled and find work," said Novack.

He said the U.S. Catholic Conference sent down a representative, Robert Van Horn, to observe the situation and may help find resettlement of some refugees to other cities which have large Haitian populations.

Novack said anyone wanting to donate appliances or other items to the refugees should contact the Haitian Center at 127 NW 2 St., 374-

9009. He said jobs are also needed for unskilled situations and which can be explained by an interpreter.

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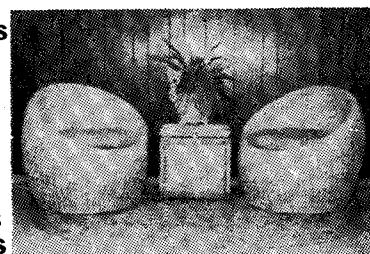
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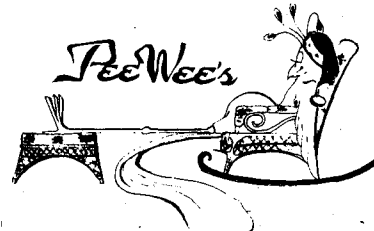
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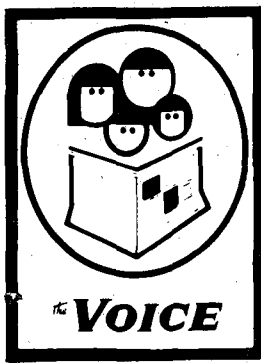
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El arzobispo McCarthy se dirige a líderes seculares de la Arquidiócesis mientras Carmen Fernández traduce instantáneamente al español su mensaje que queda proyectado en la pared.

A establecerse Consejo para el laicado

(Viene de la Pág. 24)

mensualmente con el Vicario Hispano para coordinar actividades y ayuda mutua... Pero no podemos quedar satisfechos, porque todavía hay muchos católicos de nombre esperando el Evangelio. Ellos no acuden a la Iglesia, nosotros hemos de ir a ellos con actitud misionera."

Hernández recordó la proclamación del Año Santo Diocesano hecha por el Arzobispo McCarthy y lanzó la siguiente

invitación:

"Hagamos de nuestras parroquias focos misioneros, esforcémonos por entender a los otros, su cultura y sus necesidades, que en la familia parroquial haya más participación de los laicos en la planificación de apostolados, que tengan estos más responsabilidad en cuestiones financieras y aspectos administrativos..."

"Somos simientes de apóstoles," dijo Hernández ex-

presando la contribución de los hispanos.

"Estamos dispuestos a ser utilizados en ministerios laicales, para extender el Evangelio, especialmente entre nuestro pueblo, y no porque queramos separar, o segregar, sino al contrario. Queremos ser misioneros y conocemos mejor a nuestra gente. Queremos que todos lleguemos a vivir cada vez más comprometidos en esta única y apostólica Iglesia."

Hablando en nombre del

apostolado seglar entre los de habla inglesa, la Sra. Virginia Harlan, presidente del Consejo Arquidiocesano de Mujeres Católicas, dijo que la Iglesia necesita el apostolado de los laicos, ya que estos son la levadura del mundo.

"La situación presente exige que nuestro apostolado crezca y se intensifique," dijo, señalando la participación de los laicos en el magisterio de la Iglesia por el bautismo. "No somos un grupo aislado, tampoco un resto pasivo,

sino una fuerza dinámica que busca una sociedad más santa y según Cristo."

La Sra. Harlan indicó la necesidad de tener "algún punto de contacto entre las organizaciones apostólicas de habla inglesa, y con los hispanos... para ser realmente el ejemplo de unidad y progreso que desea el Arzobispo."

"Lo que está ocurriendo hoy aquí es signo de la madurez de nuestra Iglesia," dijo el Arzobispo después de escuchar a ambos grupos.

Denominó la reunión como el primer congreso de los laicos en la Arquidiócesis, y expresó gratitud por la herencia recibida del Arzobispo Coleman F. Carroll, "quien preparó el terreno para lo que hoy presenciamos," dijo.

El Arzobispo McCarthy explicó su visión del Año Santo Diocesano que comenzará la próxima Cuaresma y pidió la cooperación de los laicos en el proyecto. También respondió preguntas e intercambió opiniones sobre el anunciado Consejo de los Laicos y sobre la Oficina de Ministerios Laicales dejando claro que ninguno de los dos interferirá con la individualidad y apostolado de movimientos u organizaciones diocesanas.

La reunión concluyó con una Eucaristía en la capilla del Seminario-College St. John Vianney.

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Obispos latinoamericanos a Cuba

(Viene de la Pág. 24)

quedarán "indiferentes ante vuestra suerte; os tenderemos la mano fraternalmente, y como vosotros, seguiremos trabajando infatigablemente por la promoción integral de todos los

hombres, fieles al Santo Padre... Nada que beneficie verdaderamente al hombre, nada que tienda a dignificar en todo aspecto su presente y forjarle un futuro halagador, ha sido ni será jamás mirado con indiferencia por la Iglesia..." señaló, ex-

presando gratitud por la presencia del pro-nuncio apostólico, "en cuya persona sentimos muy presente al Papa," y la de los obispos cubanos, "en quienes queda garantizada en esta bella isla caribeña, la herencia apostólica, la fe de la Iglesia..."

Además de participar en las reuniones organizadas por el Departamento de Vocaciones y Ministerios del CELAM (DEVYM), en el Cobre los obispos participaron también en

una concelebración Eucarística en la Catedral de La Habana, el 7 de Diciembre.

Una nota de prensa de los obispos, al concluir las reuniones, indica que estos tuvieron oportunidad de viajar a varias ciudades de Cuba, "donde, además de concelebrar la Eucaristía con obispos y sacerdotes cubanos, realizaron encuentros con grupos de fieles, con quienes intercambiaron información y experiencias de carácter eclesial."

Arz. McCarthy sobre Canal

En la homilía de la Misa Panamericana, celebrada anualmente en Washington D.C., el Arzobispo Edward McCarthy de Miami presentó las razones por las que la Iglesia tiene derecho a intervenir en el debate sobre los tratados del Canal de Panamá.

"Aunque se trata de negociaciones de carácter político, como obispos vemos que los resultados de las negociaciones tienen implicaciones morales. Ya que la política y la justicia económica afectan a la dignidad humana, por eso nos parece que es asunto que nos incumbe," dijo, dirigiéndose a dignatarios de países latinoamericanos presentes en la celebración eucarística, el pasado 11 de diciembre.

"Además estamos de acuerdo con quienes ya han afirmado que una justa y pacífica solución a esta cuestión es el primer y esencial paso en el logro

★★★

NUEVA YORK—En su asamblea anual de la junta del Consejo Nacional de Iglesias (protestantes) pidió que el Senado ratifique el tratado del Canal de Panamá, y que como paso apropiado se difunda entre sus iglesias afiliadas literatura y material de estudio sobre dicho tratado, acentuando la injusticia pasada y la paz futura.

de maduras y justas relaciones entre los Estados Unidos y Latinoamérica," añadió.



Fotos: Ronald K. Brohamer

En Immokalee honraron a Virgen de Guadalupe

pequeña gruta a la Virgen en los campos de la misión.

La misión entera participó en una Eucaristía con el arzobispo y varios sacerdotes de Miami y misiones cercanas. Al finalizar la Misa el arzobispo coronó a la

joven Margarita Grimaldo, elegida semanas antes por voto comunitario, como la joven que representará a Immokalee en el Reinado de febrero, para competir con las jóvenes de otras misiones y quedar como ejemplo de joven cristiana y comprometida en el servicio de la comunidad.

Margarita presentó un ramo de flores a la Virgen de Guadalupe que quedó permanentemente como vigía y protectora de la misión.

Obispos latinoamericanos visitan Cuba y dialogan sobre situación del clero, vocaciones

LA HABANA, Cuba— Por primera vez en la historia, durante el gobierno de Fidel Castro, un grupo numeroso de obispos latinoamericanos visitaron la isla los días 1 al 8 de diciembre y participaron en reuniones de carácter estrictamente religioso— de preparación a la III Conferencia general del Episcopado Latinoamericano, a celebrarse en Puebla, México, en octubre de 1978.

Obispos de Costa Rica, Venezuela, Nicaragua, México, Panamá, Guatemala, República Dominicana, Puerto Rico, El Salvador y Colombia se unieron a todos los obispos de la isla cubana y al pro-nuncio apostólico en Cuba, Mons. Mario Tagliaferri, en la reflexión sobre el estado del Clero, seminarios, vocaciones y ministerios laicales en sus respectivos países. También tuvieron varios encuentros pastorales con los fieles, según informó Mons. Ricardo Xurínach, de Ponce, P. R. uno de los obispos participantes, a su paso por Miami.

Durante la homilía pronunciada en la Catedral de Santiago de Cuba, por Monseñor Ramón Arrieta Villalobos, obispo de Tilarán, Costa Rica, el prelado extendió a los presentes "el saludo cordial y abrazo fraterno de casi 300 millones de católicos latinoamericanos que desde el Río Bravo hasta la Tierra del Fuego se sienten estrechamente unidos a vosotros por los vínculos de una misma fe, una misma

esperanza y un idéntico amor. "Queríamos decirles que jamás les hemos olvidado," continuó diciendo Mons. Arrieta. "Que en nuestro corazón hay un

afecto entrañable por todos vosotros... para que vuestra fe lejos de debilitarse se fortalezca cada día, en medio de gozos y esperanzas, pero también de

tristezas y angustias y siga iluminando, como la estrella que descuella en vuestra hermosa bandera, los caminos que os conduzcan a vuestra plena

realización humana y a vuestra unión eterna con el Señor."

Monseñor les aseguró que los católicos de Latinoamérica nunca (Pasa a la Pág. 23)

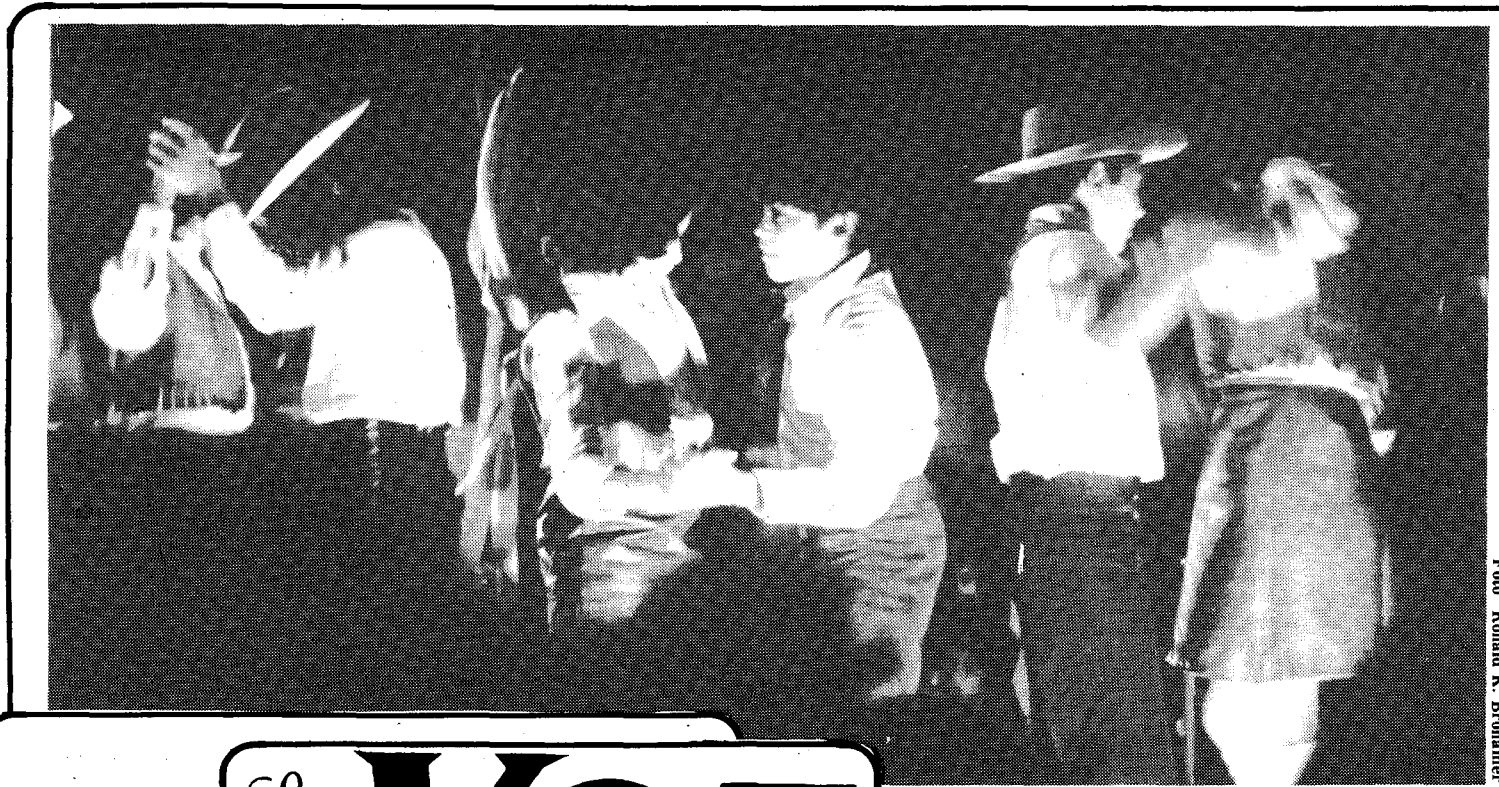


Foto Ronald K. Brohmer

16 DE
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La **VOZ**

PERIODICO CATOLICO ARCHIDIOCESIS DE MIAMI

Con bailes y alegría jóvenes de la Misión de Ntra. Señora de Guadalupe, en Immokalee, celebraron a su patrona guadalupana el pasado lunes 12. El arzobispo McCarthy celebró la Eucaristía en la misión y bendijo una pequeña gruta a la Virgen de Guadalupe. (ver pág. 23).

A establecerse Consejo para el Laicado

La formación de un Consejo Arquidiocesano para los laicos quedó anunciada el pasado sábado durante una reunión del Arzobispo con cerca de 100 dirigentes del apostolado seglar en la Arquidiócesis.

El Consejo estará formado por personas de diversas culturas, experiencias apostólicas, y edades, y servirá de órgano asesor al Arzobispo McCarthy en materias referentes al apostolado seglar.

El Consejo también servirá de órganos asesor a la recientemente formada Oficina de Ministerios Laicales, que dirige la Dra. Mercedes Scopetta.

Fue por iniciativa de dicha oficina que tuvo lugar la reunión del sábado, en la cafetería de la escuela parroquial de St. Brendan, con el propósito de

ofrecer al Arzobispo la oportunidad de dialogar y escuchar la visión de los laicos y su papel en la misión de la Iglesia.

La reunión se desarrolló en inglés, con traducción al español instantánea proyectada en la pared. Durante ella la Dra. Scopetta presentó el programa de la Oficina de Ministerios Laicales, que proyecta desarrollar programas de formación de 'ministros laicos' al servicio de parroquias, movimientos... con un compromiso concreto de servicio de no menos de cinco años.

Fue también la primera ocasión en que formalmente dirigentes apostólicos hispanos y anglos intercambiaron impresiones y tomaron mutuo contacto con las realizaciones apostólicas de ambos.

Representando a la Pastoral Hispana, Roberto Hernández señaló que todo 'ministerio' ha de ser respuesta a las necesidades del pueblo de Dios.

Resumiendo la historia de los hispanos en la Arquidiócesis, indicó como crucial necesidad la de la evangelización del gran número de católicos de nombre que habiendo llegado a estas tierras en los años 60 se encontraron perdidos en medio de otra cultura y sin oportunidades de evangelización.

"La historia de estos 18 años de exilio es larga... años en que la Iglesia católica siempre estuvo en la vanguardia buscando y proveyendo ayuda material... Pero hoy quiero mencionar otro aspecto, el de nuestras necesidades espirituales," dijo.

Hernández explicó como al principio se hicieron esfuerzos, por servir las necesidades espirituales de personas integradas en parroquias, pero con la idea de que los cubanos aprenderían la lengua y quedarían asimilados.

"Al principio existía cierto temor a promover cualquier tipo de actividades apostólicas en español," dijo. Describió los esfuerzos de evangelización de algunos sacerdotes y seglares a través del Movimiento de Cursillos y Movimiento Familiar Cristiano en los años 60.

"Sinceramente no fue fácil al principio obtener permiso para estas actividades," añadió

describiendo el crecimiento en años sucesivos de otros nueve movimientos para evangelizar a los hispanos según su cultura.

"Hoy día estos movimientos son reconocidos oficialmente por la Arquidiócesis. Nos reunimos (Pasa a la Pág. 23)

Haitianos en libertad buscan alojamiento

Unos 62 refugiados haitianos fueron puestos en libertad el martes, después de meses de angustia y espera.

Las autoridades de inmigración decidieron el mes pasado que los refugiados haitianos podrían obtener permisos de trabajo y abandonar la cárcel.

A su llegada a Miami, hace 18 meses, muchos en barcos pesqueros, como los cubanos, tuvieron que enfrentar deportación o cárcel.

Grupos locales de haitiano-americanos han conseguido

vivienda temporal para los refugiados, en barracas del Aeropuerto de Opa-Locka y el Buró de Servicios Católicos está ayudando en su alojamiento.

El Sr. Joe Novack, Director Ejecutivo de Caridades Católicas, dijo que su oficina ayuda a los refugiados, entrevistándoles y averiguando si tienen familiares y buscando alojamiento.

El Sr. Novack informó que cualquiera persona interesada en donar muebles o útiles puede dirigirse al Haitian Center, 127 N.W. 2 Calle, 374-9009.

Colecta pro-seminarios el domingo

En una carta dirigida a los sacerdotes religiosos y fieles de la Arquidiócesis, el Arzobispo McCarthy recuerda que tradicionalmente el mes de diciembre se dedica a la oración por las vocaciones al sacerdocio y pide el apoyo económico de los fieles para la mantención de los seminarios.

"Los dos seminarios de la Arquidiócesis pertenecen a los fieles, y los jóvenes que allí se preparan son también sus familiares y amigos..."

"Les pido generosidad en su respuesta ya que el proveer a la Iglesia con futuros sacerdotes es la responsabilidad de todos."



Roberto Hernández presenta el panorama del apostolado hispano. Junto a él la Dra. Mercedes Scopetta.