

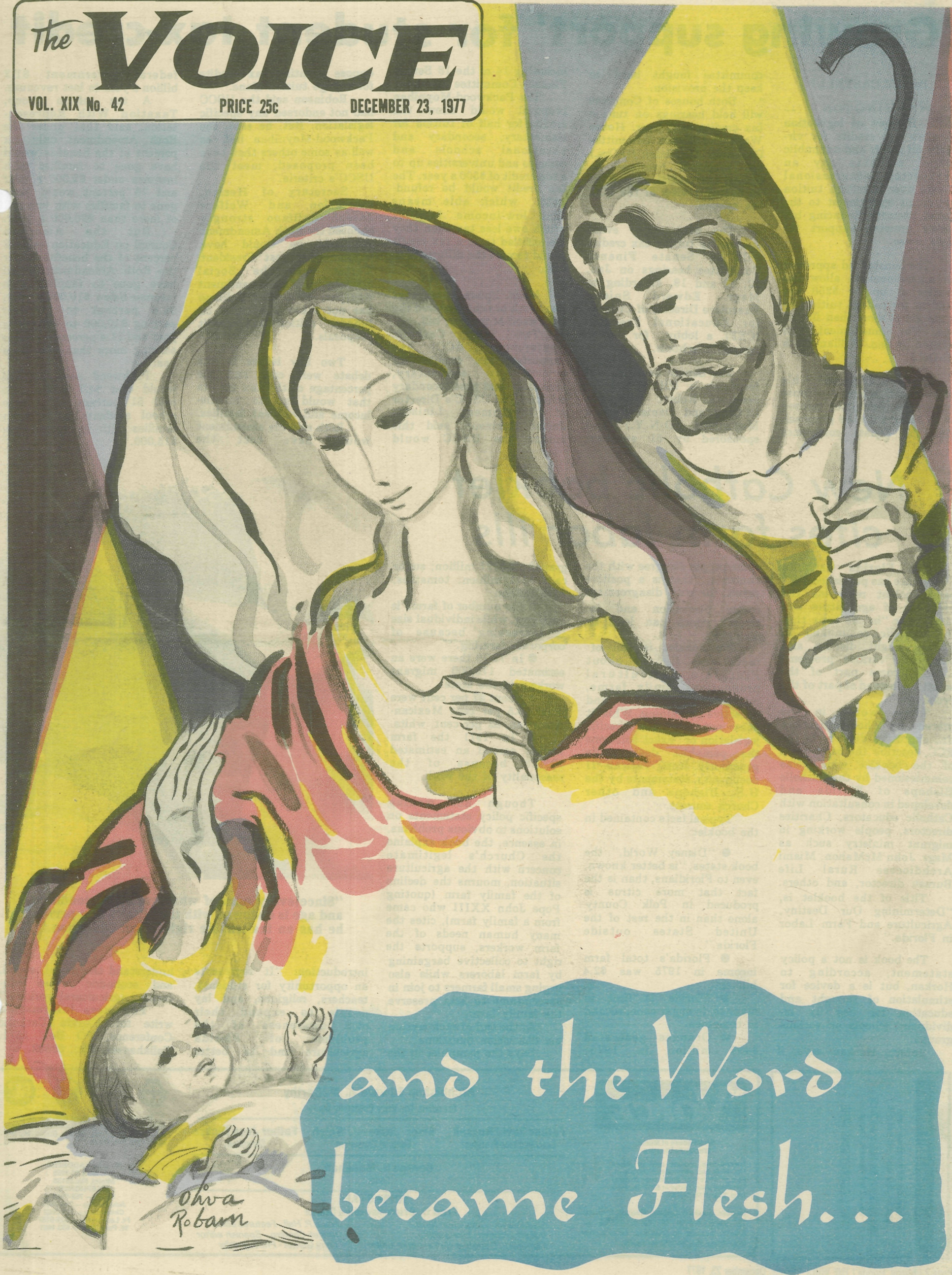
The

# VOICE

VOL. XIX No. 42

PRICE 25c

DECEMBER 23, 1977



and the Word  
became Flesh...

Ohva  
Robarn



# 'Growing support' for student tax-credit

By JIM CASTELLI

WASHINGTON — (NC)—Backers of legislation to allow tax credits for virtually all public and nonpublic school students say an unexpected congressional debate over a college tuition tax credit amendment to the Social Security financing bill shows growing support for their cause.

The Senate had approved an amendment to allow tax credits of up to \$250 per student for college tuition by a margin of more than five to one. The amendment was written by Sen. William Roth (R-Del.).

Roth dropped his amendment when a House conference committee refused to go along with the proposal. But the Senate conference

committee fought hard to keep the provision.

Both houses of Congress will hold hearings on tuition tax credits next year. House Ways and Means Committee Chairman Al Ullman (D-Ore.) has promised hearings on tuition tax credits as part of an overall review of the U.S. tax system.

The next major event concerning tuition tax credits will be Senate Finance Committee hearings on Jan. 12, 13 and 19, according to Msgr. Edward Spiers, Executive Director of Citizens for Educational Freedom (CEF), a lobby for aid to nonpublic schools.

The Senate hearings will focus on a bill offered by Senators Robert Packwood (R-Ore.) and Daniel Patrick Moynihan (D-N.Y.) and sponsored by 51 senators,

including 14 of the 18 Senate Finance Committee members.

The Packwood-Moynihan proposal would allow tax credits for half of tuition for elementary, secondary and vocational schools and colleges and universities up to a top credit of \$500 a year. The tax credit would be refundable, which means that low-income families which owe less tax than they are entitled to in a tax credit would receive the difference in cash.

Msgr. Spiers noted that Sen. Roth has cosponsored the Packwood-Moynihan bill.

The U.S. Catholic Conference (USCC) has supported tax credits for tuition at elementary, secondary and post-secondary schools. The USCC's Director of Government Liaison, James Robinson, said this means the USCC would

oppose granting tax credits for college tuition alone.

Robinson said the USCC had not endorsed any specific legislation. But, he said, the Packwood-Moynihan bill, as well as some others that have been proposed, meet the USCC's criteria.

Secretary of Health, Education and Welfare Joseph Califano strongly opposed the Roth Amendment and said he would have recommended that President Carter veto the Social Security bill if the amendment was part of it. But Califano has not taken a position on broader tuition tax credit proposals.

Two key issues in the debate were cost and the percentage of the tax credits that would go to middle-income and affluent families.

Roth said his amendment would have cost the

federal government \$1.2 billion a year in lost revenues.

A tax reform group, Taxation With Representation, said that under the Roth Amendment only six percent of the benefits would have gone to families with incomes under \$9,000 a year and 78 percent would have gone to families with income of more than \$20,000 a year.

But the American Council on Education said 32 percent of the benefits under the Roth Amendment would have gone to families with incomes below \$10,000 a year, 56.6 percent to families earning \$10,000 to \$20,000 a year and 11.4 percent to those earning more than \$25,000 a year.

Packwood says his bill would cost \$4.7 billion. He said 51 percent of private school students come from families with incomes below \$15,000.

## New Catholic booklet cites farm labor ills

The Florida Catholic Conference has published a 16-page booklet reviewing the problems of agriculture and farm labor "in the hope that the Catholic community in Florida might discuss and study the various problems ...and become part of the solutions instead of part of the problems."

Those words in the preface by Thomas Horkan Jr., executive director of the FCC, describe the basic point of the booklet which was commissioned by the Catholic Bishops of Florida and developed in consultation with Catholic educators, Charities directors, people working in migrant ministry such as Msgr. John McMahon, Miami Archdiocese Rural Life Bureau director, and others.

Title of the booklet is, "Determining Our Destiny, Agriculture and Farm Labor in Florida."

The book is not a policy statement, according to Horkan, but is a device for stimulation of thought and education for use by individuals, schools or various groups.

Infact, Horkan says, if

some people disagree with the contents, "that is a positive result, for with disagreement comes discussion and interest" which can lead to dialogue.

The booklet is full of facts and figures about Florida agricultural production, family farms, migrants' human needs and collective bargaining. While it does not advocate specific legislation or exact solutions the pamphlet does quote generously from Vatican II documents, statements by the U.S. Bishops and other Church sources.

Typical facts contained in the booklet:

- "Disney World," the book states, "is better known, even to Floridians, than is the fact that more citrus is produced in Polk County alone than in the rest of the United States outside Florida."

- Florida's total farm income in 1975 was \$2.4 billion.

- Florida is first in oranges, in sugar cane, second in tomatoes.

- Oranges generated \$496 million in 1975;

grapefruit \$127 million; sugar cane \$311 million; tomatoes, \$142 million.

- The number of farms is declining, while individual size is increasing because of corporate farming.

- In 72-73 there were an estimated 172,000 migrant workers in the state.

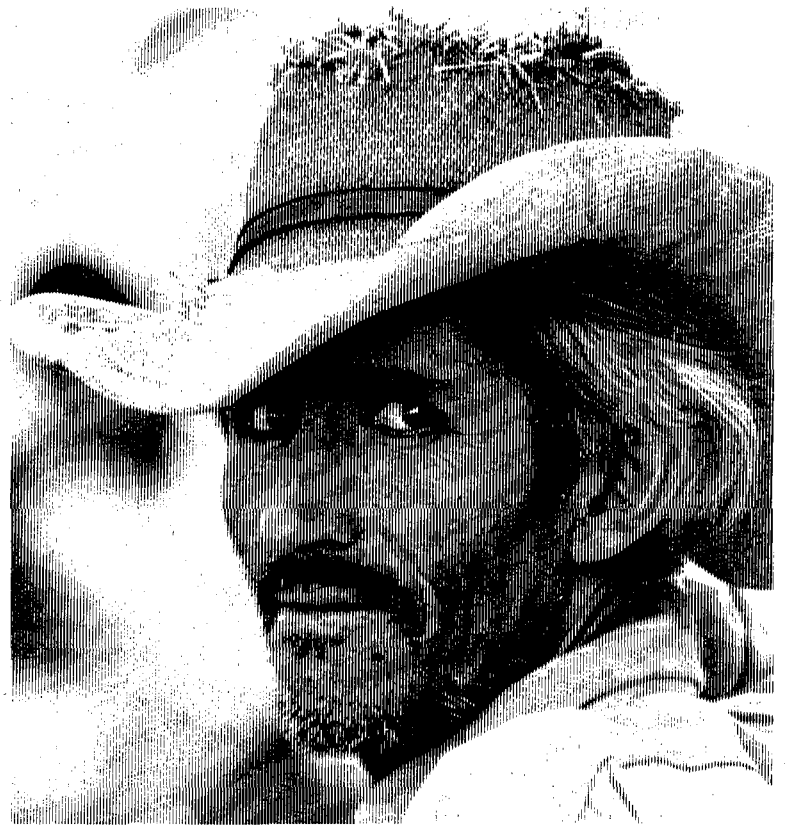
- About 57 per cent were black, 9.5 per cent Mexican-American, 32 per cent, white.

- In 1971 the farm worker earned an estimated \$3,728 because of the seasonality of the work.

Though not making specific policy statements on solutions to obvious problems, in essence, the book explains the Church's legitimate concern with the agriculture situation, mourns the decline of the family farm (quoting Pope John XXIII who came from a family farm), cites the many human needs of the farm workers, supports the right to collective bargaining by farm laborers while also urging small farmers to join in associations to help preserve the family farm.

At the end of each section are discussion questions.

Says the pamphlet in the



**"Since every man of whatever race, condition, and age is endowed with the dignity of a person, he has an inalienable right to an education."**

introduction: "It represents an opportunity for students, teachers, religious, and lay people to expand their own awareness of the problems of Florida agriculture and to better

understand the moral, social, and economic issues concerning agricultural workers."

For more information, write to: Florida Catholic Conference, PO Box 1571, Tallahassee, Fla., 32302.

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ABP. McCarthy Says:

# 'Let's keep Christmas alive the whole year'

To the beloved Priests, Religious and Laity of the Community of Faith which is the Archdiocese of Miami:

Perhaps there is no occasion when members of a family are so conscious of their loving relationship as when they celebrate together the Birth of Jesus. I believe the same is true of the Community of Faith which is the Archdiocese of Miami. It is in this spirit of love, esteem and mutual encouragement that I send to each of you fond prayerful Christmas greetings. I send greetings as well in the name of each of you.

Perhaps one of the greatest needs in our day is for a renewed Act of Faith in Christmas—not so much as a hectic season of writing cards, shopping, house cleaning—but one of proclaiming in joy that the Son of God has come as our Savior, that we have been given the power to be children

of God, that the story of our lives is to have an eternal happy ending in Heaven.

The more we make an Act of Faith in the true meaning of Christmas, the more optimistic and cheerful we should be—not only on December 25 but every day of the year. The more we believe in Christmas, the more we believe in ourselves and each other, the more we respect and love ourselves and each other, for we realize that, whatever our faults, whatever the stains of original sin, we are redeemed! We are transformed to share the divine life as children of God! This is the work of the Savior born at Bethlehem. And we are called to respond in joy and love, and trust in God and each other, in reconciliation and forgiveness. We are called to respond in zeal for the marvelous Kingdom of the Christ child which is to be heralded by us, the shepherds, angels and wise men of 1977; to be lived and witnessed to by us,

the disciples of the Lord in the Twentieth Century.

As His special birthday gift, the Lord has a way of revealing in the Christmas holiday spirit something of the beautiful nature of His Kingdom. As our birthday gift to Him, let us pledge to keep that Christmas spirit alive in our families, rectories and convents throughout the Year of Our Lord 1978—the 20th Anniversary Year we have set aside as a Holy Year—a special year of growth together in faith and prayer and love.

Devotedly yours in Christ,

*Edward A. McCarthy*  
Archbishop of Miami

## Abp. McCarthy to celebrate Christmas Midnight Mass

Solemn Pontifical Midnight Mass will be celebrated in the Cathedral of St. Mary on Christmas Eve to mark the beginning of the Christmas season in the Archdiocese of Miami.

Archbishop Edward A. McCarthy will be the principal celebrant and homilist of the Mass with Msgr. John J. Donnelly, Cathedral rector, and Cathedral priests.

The Archbishop will also be the celebrant of a Mass on Saturday, Dec. 24 at 10:30 a.m. for prisoners at the Dade County jail. Sister Regina, R.S.M., and the choir of Immaculate Conception Church, Hialeah, will sing.

A special Christmas concert will begin in the Cathedral at 11:15 p.m. Saturday featuring the Cathedral choir, soloists, organ, and instruments, under the direction of Robert Fulton, organist and music director. Featured will be traditional Christmas music as well as carols in Spanish and French.

Included in the program will be selections from Handel's Messiah and a Cantata: The Infant Jesus by Buxtehude.

Music during the Mass will include Fanfare for Christmas by Shaw; the traditional processional hymn, O Come All Ye Faithful; Mass

in B Flat by Haydn; Hallelujah from the Messiah by Handel. During Communion music will include Pastorale by A. Vivaldi; Villancico: Madre, en La Puerta Hay Un Nino by Joaquin Nin; Jesus, Thou the Virgin Born by G. Holst. The popular and traditional Joy to the World will be the recessional hymn and the organ postlude will be Joy to the World by G. Young.

Participating in the Mass from the sanctuary will be the Honorable David Walters, U.S. Envoy to the Vatican; Federal Judge C. Clyde Atkins, K.S.G.; and Joseph M. Fitzgerald, K.S.G.



Lights for Human Rights: A young man lights a stem of the Menorah—a Jewish candelabrum—at an Interfaith Human Rights Day Observance in Louisville, Ky. Eight candles were lighted in the name of persons who have been persecuted for their faith. Catholic and Protestants joined in the observance.

## Three Faiths seek holiday amnesty for Argentines

WASHINGTON — Representatives of the Catholic, Jewish and Protestant communities in the United States have asked the military junta in Argentina, for a general amnesty for that country's "prisoners of conscience."

In a letter to Argentine Ambassador Jorge Aja Espil, the representatives invoked "the spirit of the Hanukkah and Christmas seasons of freedom and good will to all." They reminded the Argentine junta of its "pledge

to President Jimmy Carter that the human rights situation in Argentina would show marked improvement by Christmas."

The pledge was attributed to Gen. Jorge Videla, the junta's president, during his September visit to Washington to witness the signing of the Panama Canal treaties.

The letter was signed by Thomas E. Quigley of the U.S. Catholic Conference, Rabbi Morton M. Rosenthal of B'nai B'rith and the Rev. William L.

Wipfler of the National Council of Churches.

A spokesman for the Argentine embassy said it expected a major policy statement from Buenos Aires by Dec. 22, following a meeting of the military rulers.

The letter told Gen. Videla that it is "our prayerful hope that you will grant immediate and general amnesty to those prisoners of conscience now being detained without charge in government facilities."

### OFFICIAL Archdiocese of Miami

The Chancery announces that upon nomination by the Very Reverend Harry A. Cassel, O.S.A., Prior Provincial of the Augustinian Fathers in Villanova, Pennsylvania, Archbishop McCarthy has

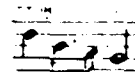
made the following appointment, to be effective as of December 23, 1977: **THE REVEREND JOSEPH X. O'CONNOR, O.S.A.** - to Assistant Pastor, Resurrection Parish, Dania, Florida.

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# First Christmas was completely Jewish

By REV. JOHN B. SHEERIN

Christmas in 1977 America has Irish, Hispanic, German, Italian and American overtones and features, but nothing Jewish. Yet the first Christmas was characteristically and completely Jewish.

There were the mother and the infant, St. Joseph and the shepherds, all of them devout Jews living in a Jewish country and in expectation of the Messiah foretold by the ancient writings of the Jews.

There was nothing Roman or Greek about the Nativity scene. The town of Bethlehem was a Jewish town and the Holy Family was unreservedly Jewish by ancestry, education, religion, taste and temperament, manner of life and way of thinking. Why no Jewishness about Christmas?

It has been said that Christmas is "a paganized Christian festival" and a "Christianized pagan festival." In a real sense Christmas today in America is becoming more and more of a pagan festival, a benevolent holiday given over to hearty meals and preceded by weeks of buying and selling.

Strange as this may be, the fact is that the Christmas celebration began as a "paganized" religious celebration. Father Francis X. Weiser in his "Handbook of Christian Feasts and Customs" says that December 25 was called by the pagans in early Christian times "the birthday of the Sun," and the popes seem to have chosen December 25 as the day for the Christmas celebration "for the purpose of inspiring the people to turn from the worship of the material sun to the adoration of Christ the Lord."

Possibly it was because of the pagan elements of the celebration that the Reformation looked on Christmas with a cold eye. During the Middle Ages, scandalous practices crept into the Christmas celebration such as "The Feast of The Ass," impersonations of the devil, superstitious meals and irreverent carols.

More probably, the new religion opposed Christmas because of the central place held by the sacrifice of the Mass in church celebrations of Christmas. Or was it the great



reverence paid to the Blessed Mother? In many places in Europe, especially in Calvinistic countries, the rich and joyful festive day became just another day for a service and sermon.

The Reformers had supreme reverence for the Old as well as New Testament and yet they never alluded to the Jewish features of the Christmas celebration. In fact, in England the Puritans outdid the continental Protestants in their opposition to Christmas. They tried to abolish Christmas altogether. And in Scotland in 1583 anyone

celebrating Christmas was punished.

According to Father Weiser, the English Puritans made December 25 a day of fast and penance, and public ordinances forbade church services and civic festivities on the day. An Act of Parliament in 1652 banned any solemnity on Christmas day for it was "a superstitious festival."

The common people in many places in England protested vigorously but to no avail. For all practical purposes, Christmas day became just another working day.

In New England, the situation in

the early days was quite as bad as in old England. Employes were often dismissed for taking the day off from work. Father James Gillis used to tell me that even in his father's time in Boston, his father had been warned that he would be dismissed from his job for taking Christmas off as a holiday.

It was the Irish and the German immigrants who brought Christmas to America. Among the German immigrants were some Lutherans who had held on to the Christmas celebration while the Calvinists were fighting it. Notable among these were the Moravians who brought with them to America the custom of setting up the Christmas crib.

So, today, we have all manner of Christmas celebrations and a multitude of symbols and customs taken from nations in Europe: the crib, Christmas lights, mistletoe, holly, the Christmas tree, greetings cards, pageants, carols and Santa Claus. We have Irish, German, Italian, Scandinavian, Polish, American and other ethnic contributions—but where is the Jewish element?


It is true that many Jews rejected Jesus, but is also true that all the figures in the first Christmas drama were Jews, and Jesus never rejected His people. Is it not strange that there are no Jewish overtones to our public celebration of the greatest event in the history of the Jewish people?



## Christmas quiz

(See page 16 for answers)

1. How many cities and towns in America are named Bethlehem?
2. Who planted the Glastonbury Thorn tree?
3. Which two disciples of Christ wrote about His birth?
4. What is the most famous Christmas ballet and who wrote the music?
5. In what country was the first decorated Christmas tree used?
6. What animals are associated with Christmas?
7. What are the three most popular Christmas plants?
8. Where was the Christmas card idea born and when?
9. Who wrote "A Visit From St. Nicholas?"
10. Who wrote the Christmas carol, "Away in a Manger" and when?
11. Who wrote the Christmas song, "Jingle Bells?"
12. How did the Poinsettia flower get its name?
13. Who first used the mistletoe?
14. Who was Santa Claus named after?
15. Where is the Feast of Our Lady of Guadalupe celebrated?



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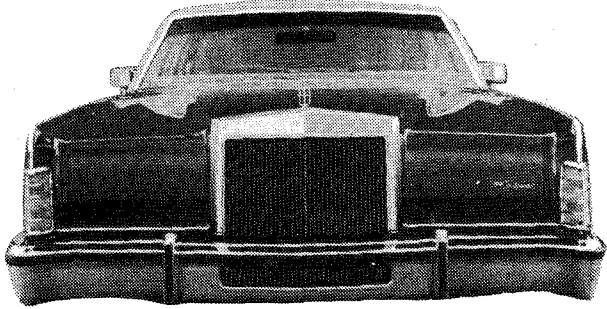
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# Nine to be honored at Presentation Ball

Nine young women from South Florida parishes will be honored during the annual Presentation Ball, Tuesday, Dec. 27 at the Indian Creek Country Club.

Each of the young women will be presented to Archbishop Edward A. McCarthy and receive a gold medal in recognition of their academic achievement and works of charity in the Archdiocese of Miami.

Mrs. Mary Louise Maytag serves as chairman of arrangements for the 14th benefit ball for Marian Center administered by the Sisters of St. Joseph of Cottolengo in North Dade County. Music will be provided by Peter Duchin and his orchestra.

Members of the committee are Mrs. B. Boyd Benjamin, Miami; Mrs. Arthur Gallagher, Chicago and Miami Beach; Mrs. Philip D. Lewis, West Palm Beach; and Mrs. Ralph Pelaia, Fort Lauderdale.

This year's presentees include Faith Doyle, daughter of Mr. and Mrs. Richard Doyle, St. Rose of Lima parish; Mary Rose Endter, daughter of Mr. and Mrs. Thomas Endter, St. Catherine of Siena parish; Catherine Marie DePadro, daughter of Mr. and Mrs. Michael DePadro, St. John the Baptist parish, Fort Lauderdale; Mary Patricia Lewis, daughter of Florida Senator and Mrs. Philip D. Lewis, St. Juliana parish, West Palm Beach; Nancy Ann Marie Limperis, daughter of Dr. and Mrs. Nicholas Limperis, Assumption parish, Pompano Beach; Eileen Llaguno, daughter of Mr. and Mrs. Julio Llaguno, St. Agatha parish; Emma Lopo, daughter of Mr. and Mrs. Armando Lopo, St. Augustine parish; Janice Elizabeth Myers, daughter of Mr. and Mrs. John Myers, St. Thomas the Apostle parish; and Margaret Mary Wessel, daughter of Mr. and Mrs. Joseph Wessel, St. James parish.



Faith Doyle

Now a freshman at Mt. Vernon College, Washington, D.C., Miss Doyle attended elementary and high school classes at Carrollton, Coconut Grove where she was a member of the school's track and basketball teams.

Formerly active in St. Rose of Lima CYO, she worked among the families of agricultural farm workers and served as well, as an aide in several nursing homes in Dade County. She is presently on the basketball team at Mt. Vernon College.



Catherine DePadro

A pre-Law student at Auburn University, Auburn, Ala., Miss DePadro was graduated from Northeast High School where she was an honor student for four years.

Her hobbies include needlepoint, string design, sailing and tennis. When in high school she participated in a number of benefit walk-a-thons.



Mary Rose Endter

A graduate of Our Lady of Lourdes Academy, Miss Endter is presently studying at Marquette University where she is majoring in nursing and social work.

In her home parish she was a CCD instructor for four years as well as president and founder of Youth Right to Life group at Our Lady of Lourdes Academy. She was also active in the Encounter program at the Dominican Retreat House and lists swimming and biking among the sports she enjoys.



Mary Patricia Lewis

A graduate of Cardinal Newman High School, West Palm Beach, where she was an honor student for four years and was the recipient of a special service award, Miss Lewis, is beginning a nursing career as a student at St. Louis University.

While in high school she served as a volunteer for blood bank drives, volunteer child care programs, and worked among families of agricultural farm workers.

Her hobbies include tennis, swimming and horse-back riding and she has a particular interest in art.



Nancy Ann Limperis

A four-year honor student at Cardinal Gibbons High School, Fort Lauderdale, from which she was graduated, Miss Limperis was a member of the National Honor Society and the recipient of a science award.

Now a pre-med student majoring in biological sciences at the University of Florida, Gainesville, she served, while in high school, as a March of Dimes volunteer and was an aide at Holy Cross Hospital.

She enjoys sports including tennis and swimming.



Eileen Llaguno

A psychology major at Miami-Dade Community College, South Campus, Miss

Llaguno served as president of St. Agatha CYO and as secretary, then president of the Junior Right to Life at Our Lady of Lourdes Academy, from which she was graduated.

A CCD teacher for three years, she worked as an assistant teacher in "Comunidad," a program for children with learning disabilities.



Janice Myers

Also a student at Miami-Dade Community College, Miss Myers was graduated from Our Lady of Lourdes Academy, and served as a hospital volunteer for more than three years, earning a gold pin for 1,000 hours at South Miami Hospital.

She participated in Right to Life marches and STOP ERA rallies and joined in programs of entertainment for children of agricultural farm workers at the South Dade Labor Camp.

A musician, who plays the guitar and piano, her hobbies include photography, sewing, cooking, swimming and volley ball.



Emma Maria Lopo

Now enrolled at the University of Miami where is a mathematics major, Miss Lopo was graduated from Immaculata-LaSalle High School where she was a member of the National Honor Society, French National Honor Society, the 1977

Student Council outstanding member, and the recipient of the American Legion School award.

Founder of the Immaculata-LaSalle Community Service Club, she planned and assisted in raising funds for hot meals at Centro Mater Day Care Center, organized collections of clothing, toys, and school materials for a Catholic school in Haiti. She also inaugurated groups which provided gifts and entertainment for nursing home residents; and planned canned food and clothing drives for Camillus House.

Her hobbies include bowling and photography.



Margaret Mary Wessel

The granddaughter of a pioneer member of South Florida's lay apostolate, Mrs. Joseph Parker, Miss Wessel was graduated from Msgr. Pace High School, where she was senior class president.

Now a pre-Law student at Florida State University, Tallahassee, she attended St. Monica Elementary School where she was a volunteer assistant physical education and girls coach. At Pace High she was active in reactivating a chapter of the Fellowship of Christian Athletes, and for the past seven years has presented piano concerts during holidays at Villa Maria Nursing and Rehabilitation Center.

She has also participated in programs for Marian Center and as a volunteer in the local Archdiocesan participation for the preparation of the National Catechetical Directory. In addition she collected food for Camillus House, clothing for St. Vincent de Paul Society, newspapers for Boy Scouts, and food baskets for the needy.

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# Fla., Tex. schools alone in Christmas ban

By NANCY FRAZIER  
NC News Service

Despite protests in Florida and Texas about Christmas celebrations in public schools there, officials of many major American cities seem to be unconcerned that observances in their school systems will overstep the boundaries of church-state separation.

In Chicago, a spokeswoman for School Superintendent Joseph P. Hannon said no directives had been issued warning school administrations against religious observances of Christmas or Hanukkah. "Chicago is a very Catholic city," she said, "which may account for us having no problems."

The problems have arisen

in Florida, where the state Education Commission warned public schools to keep Christ out of their Christmas observances, and in Texas, where a Jewish mother filed a lawsuit charging that those religious observances violated her right to direct the religious upbringing of her children.

School systems in Washington, D.C., and the city's suburbs were also cautious about what they called "winter holiday observances." In the District and in Prince Georges County, Md., school officials distributed long memorandums to school principals reminding them of "religious neutrality" and "pluralistic societies."

In Fairfax County, Va., each school has a parent-teacher committee on religion

to help in planning any holiday observances. At Washington Lee High School in Arlington, Va., there had been rumors that this year's door decorating could include no religious symbols whatsoever and that carols would be banned from the "Winter Holiday" choir program.

But school principal William S. Sharbaugh told students his directives had been misinterpreted. "I had

no intention of ending the usual traditional practices—Christmas trees are fine, and so are signs saying Merry Christmas and the door decorating is encouraged," he said. "I simply want there to be a concern for the rights of others."

In other cities, however, there was less concern. Milton J. Pensak, public relations assistant for the New York City school system, said the

only directive that had been issued by the chancellor's office had advised schools not to have dangerous Christmas trees that could catch fire.

New Orleans' public schools have "never had problems" with Christmas observances, said Kathy Behrman, director of informational and community services.



*Season's Greetings*

from the  
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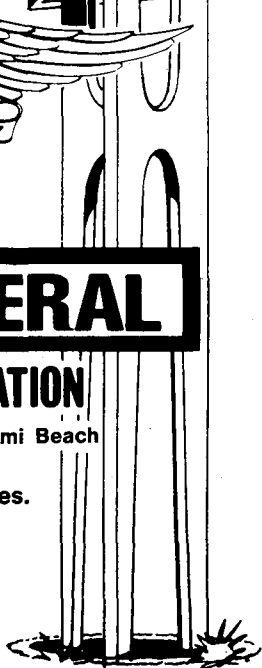
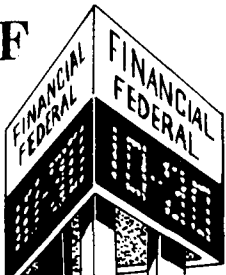
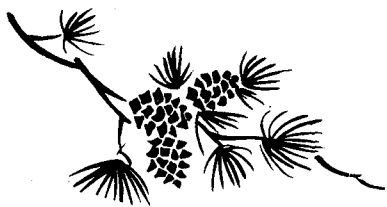


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May the blessing of the Christ Child be with you this Christmas. May your wishes for the joys of life come true for you during this the most glorious of Seasons. May the world use His guiding light as a beacon to guide us to safety and a lasting peace.







A cave to display a manger scene and provide a quiet area to pray and reflect on the meaning of Christmas was built at St. Boniface Church, Pembroke Pines. People entered through a tunnel (top right) created by using chicken wire and brown butcher paper and, after turning the corner, came upon the manger scene under a spotlight (top left). Kneelers were provided for the elderly and a hidden tape recorder softly played Christmas carols in the



background. "We wanted to create something that didn't look like your local department store display of the Nativity," said Father Michael Elvers, pastor, "and to have an area where you could withdraw from the hustle and bustle of secular activities and concentrate on the religious meaning of Christmas." The project was coordinated by Carol and Don Duer and involved over 100 parishioners from different parish organizations.

## Taking a new look at the Christmas story

By A.E.P. WALL

CHICAGO—(NC)—The world is caught up in celebrating Christmas, but knows too little about how it all started.

That's the opinion of a distinguished scripture scholar, Sulpician Father Raymond Brown, who spent seven years doing something about it.

The result of that effort is a new book, "The Birth of the Messiah," just published by Doubleday and Co.

In some ways, Father Brown says the accounts of the birth of Jesus that appear in Matthew and Luke are "the whole Bible in microcosm."

He hopes that his newest book will give readers something they can apply on Christmas and something they can reflect upon after the holiday is over.

As Auburn professor of biblical studies at Union Theological Seminary in New York and as president of the Society of Biblical Literature, he's well prepared to reach a varied readership. As a member of the Pontifical Biblical Commission, co-author of the "Jerome Biblical Commentary," translator of Scripture and author of several books, he has a wide understanding of his field.

He hopes his book will help priests develop Christmas homilies drawn from scripture.

"There's a great opportunity to preach at Christmas time, but often the wealth of what the Gospel stories tell us about Christ is not seen. Preaching often is emotional or sentimental, or becomes an opportunity to attack materialism.

"Why not preach on the Christmas Gospels?" Father Brown asked.

"Everybody is familiar with the Christmas

stories, but there's a tremendous amount to be said about those stories—what the writer is hinting at, for example, and that's something his original readers would have understood."

The infancy narratives were meant to be transitional between the Old Testament and the New, Father Brown said.

"They offer a marvellous chance to familiarize people with the Old Testament background of the Christmas story.

"They anticipate the core of the Gospels, who Jesus is, how that was revealed to people and how some reject and some receive him."

But "The Birth of the Messiah" is by no means just for priests, Father Brown said.

"We're increasingly dealing with Catholic readers who have a college understanding of their religion, often not much biblical knowledge, but more than a simple catechism.

The best preparation for reading his book, Father Brown said, is to read the first two chapters of Matthew separately and then the first two chapters of Luke separately.

"Note how many things are different, and how few are the same in the two accounts," he said. "How could two such totally different stories be told about the same person?"

Is it possible that readers may misunderstand what he has written, perhaps missing the point that the author has started with the resurrection and worked back to the birth of Christ?

"It is never possible to be certain whether people will misunderstand," Father Brown said, "but lack of clarity is something I'm not accused of."

He said that "extreme conservatives" are bothered to find that the Bible is not entirely

history and that "extreme liberals" wonder why anybody is concerned with anything they see as "trivial."

"I am trying to show the origins of our faith about Jesus. The infancy stories are influential in that way," Father Brown said.

"If you know nothing about Bible criticism, the infancy narratives are a difficult area.

"In the Gospel proper we know that we received the material from people who were with Jesus, who actually were there at the Last Supper, for example.

"But we don't have the slightest idea where the infancy narratives came from. Nobody ever suggested that Peter was there.

"We know the stories did not originate with the family circles, because the stories are different from each other.

"Nobody in the Gospels shows a personal knowledge of the infancy of Jesus."

Does Father Brown think modern scholarship is equipped to handle this kind of question?

"Even though we deal with historical questions, they are not the big questions," he said.

"The big question is: What does Matthew want to tell us, for the benefit of our salvation, through the story?"

"A book designed to probe and discover the actual teaching of the evangelist takes some of the sting out of the historical problem."

The conclusions are not negative, Father Brown said.

"We can see what positive teaching is present in the narratives.

"This book is written to help people, not to shock them."



# Pre-marital counseling 'tool' sessions offered

The Family Enrichment Center is offering training sessions in the use of a pre-marital counseling test to help priests and lay people find areas of potential difficulty while interviewing an engaged couple.

The sessions on the Pre-Marital Inventory (PMI) for persons involved in pre-marital counseling will be offered at four different locations throughout the Archdiocese.

The Pre-Marital Inventory is an easy-to-use tool that has been developed to assist engaged couples in recognizing their specific areas of agreement or disagreement in crucial areas of their relationship such as finances, role adjustment, interests and activities, religion, in-laws, children, sexuality and communication. It complements the Engaged Encounter and Pre-Cana by

focusing not on general content or dynamics, but by surfacing particular areas in the life of one particular couple that need further discussion.

**THE COUPLE** spends about 45 minutes indicating agreement or disagreement with a number of statements. The person administering the Inventory, after about a half hour of tabulation, can easily spend another two hours in guiding the couple in discussing areas which they had not sufficiently discussed before.

The tool is not complex and requires no psychological sophistication to administer. After the person administering the Inventory has determined areas of discussion he simply reflects back to the couple the areas that need further discussion. The tool adds a great personal and individual dimension to

marriage preparation.

The administration of the Inventory and subsequent counseling can be handled by the parish priest who is preparing the couple for marriage or by lay couples within the parish who may wish to assist him.

The Family Enrichment Center will provide training to priests and lay people in the PMI in four different areas of the diocese as follows:

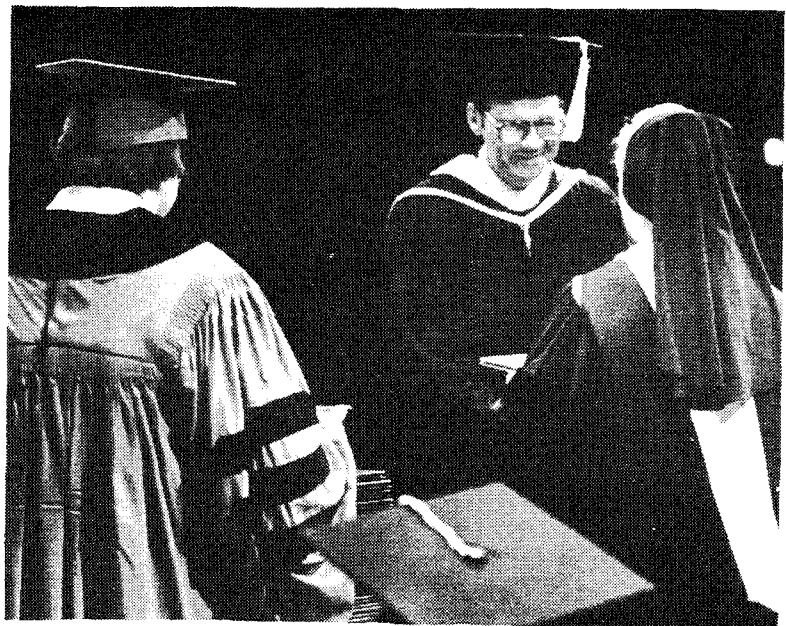
● Tues. Jan. 17th at 7:30 p.m.— Family Enrichment Center 18330 N.W. 12th Ave., Miami.

● Wed. Jan 18th at 8:00 p.m.— St. Juliana Church 4500 S. Dixie Hwy, West Palm Beach.

● Mon. Jan 30th at 7:30 p.m.— St. Helen's Parish 3033 N.W. 33 Ave. (at Oakland Pk Blvd.) Ft. Lauderdale.

● Tues. Jan 31st at 7:30 p.m.— St. Louis Parish 7270 S.W. 120th St., Miami.

There is no charge for the



Among 135 degrees awarded at Barry College's winter commencement was a Master of Arts Degree in Religious Studies conferred on Father James Reynolds, pastor, St. James Church.

training. However, the instructional manual, questionnaires, and tabulating sheets cost \$6.00 per set. And the set of answer sheets used by the engaged couple cost \$.50 a set. Materials are available only to those who are participating in the training session.

**SINCE SPACE** is limited, Pastors, associates, parish family life coordinators, and parishioners interested in ministering to engaged couples through the PMI, who wish to attend the training sessions, are asked to call the Family Enrichment Center in Miami at 651-0280 for a reservation at the

training session.

The PMI training is part of the pre-marital services the Family Center is developing to aid the parishes and other groups involved in marriage and pre-marriage work.

A blue-ribbon panel of experts from throughout the Archdiocese, appointed by the Priests Senate in conjunction with the Family Center and with the approval of Archbishop McCarthy is studying and preparing a set of pre-marriage guidelines to be implemented by the Archdiocese next year. Hearings at various locations are to be held and interested groups or individuals should call Father Ron Luka at 651-0280.

## Jack Rayner, ex-staff member of Voice, dies

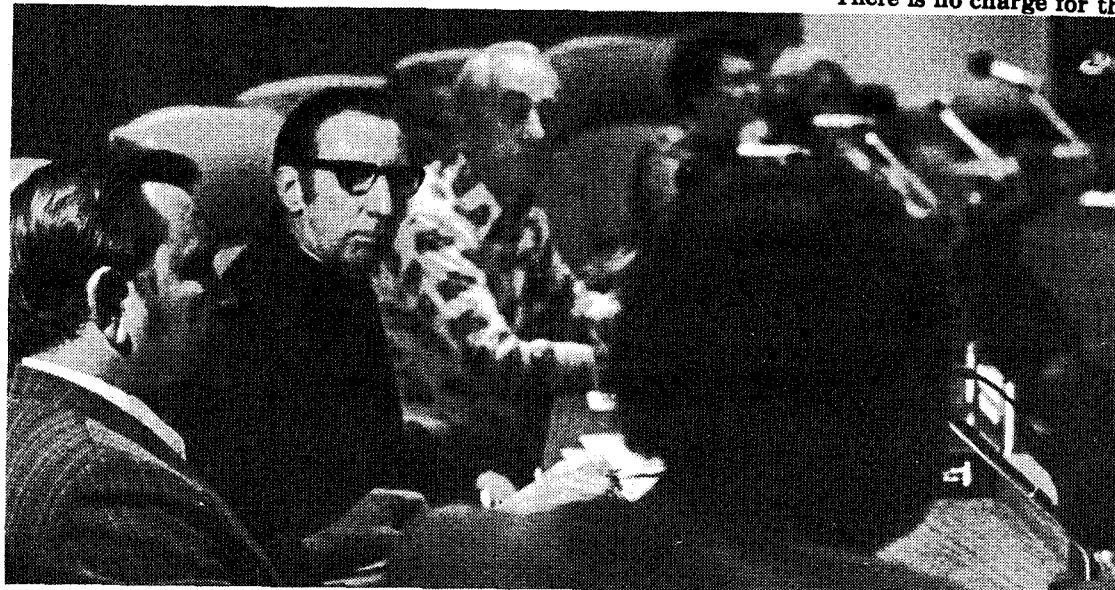
Funeral services for Jack Rayner, formerly a member of The Voice advertising staff, were held Thursday in Coral Gables.

A retired advertising executive with The Miami News, he joined The Voice staff in 1972 and resigned three years later because of ill health.

A resident of Miami since

1925, Rayner was a public relations representative for William Jennings Bryan at the Coral Gables Corp., operated by pioneer George Merrick. He was employed by the Miami News from 1928 until 1962.

Rayner is survived by his wife, Eleanor; two daughters, Judy Russell and Gayle Gloer; and one granddaughter.



John Dyer, Metro Transportation Coordinator (foreground) speaks to an audience of about 100 senior citizens about better transportation for the elderly while Metro Manager Merret Stierheim (left) listens along with Father Dan Dorrity, Archdiocesan Chairman on the Commission for the Aging and other spokespersons of Concerned Seniors of Dade whom Stierheim had earlier declined to meet with. At this meeting it was agreed that county planners would meet with members of the CSD on Jan. 5 to help plan for their needs.

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# S. Florida Scene

## New women's club

DELRAY BEACH—A new circle of the Daughters of Isabella, a national organization of Catholic women, has been formed in Palm Beach County with Mary Moncey as regent.

Goal of the organization, whose first South Florida chapter has been active for many years in Coral Gables, is to "unite all Catholic women, to establish a bond of unity and charity in a mutual interest in time of trouble and distress."

## CCD-schools meet

CCD teachers and Catholic schools personnel from North Dade will meet Tuesday, Jan. 10 at 7:30 p.m. in St. Michael School.

"Dying to Live" will be the topic of Sister Jean Kinney, O.P., clinical pastoral counsellor at Central Islip Hospital, Long Island.

The program was formerly slated for Jan. 3.

## 30-Day retreat

LANTANA—A 30-day retreat for women begins Jan. 6 and concludes Feb. 5 at the Cenacle Retreat House, 1400 S. Dixie Hwy.

Each retreatant will be provided with a director to personally guide her prayer experience.

Directors are chosen from the Sisters stationed at the Cenacle who are specially gifted with abilities to initiate personal rapport with retreatants.

There is no group dialogue or discussion

Cantata was presented by more than 50 Mercy Hospital volunteers and employees in the hospital chapel. Julian S.A. Cicatiello, organized and led the four performances of holiday music which attracted about 800 persons.



during the individually directed retreats designed to be "deep personal prayer experiences."

For additional information and reservations call 582-2534.

## Indian art festival

Indians of many different U.S. tribes will participate in the Miccosukee Tribe seven-day art festival on Tamiami Trail, 25 miles west of FIU, Dec. 26-Jan. 1.

Tribal dances will be performed, traditional and contemporary music will be featured, and a variety of crafts including silversmithing, weaving, bead working, and bone and wood

carving will be spotlighted.

Special shows are set for 11:30 a.m. and 2 and 4 p.m. daily. A free barbecue is included in the price of admission, all proceeds of which go toward an educational fund.

## Elected board president

WEST PALM BEACH—Mrs. Lorraine Gallagher Freimann, St. Edward parish, Palm Beach, has been elected president of the Advisory Board of Trustees at St. Mary Hospital.

A member of the board since 1960. Mrs. Freimann, is a Lady of the Equestrian Order of the Holy Sepulchre, an honor bestowed upon her by the Holy Father. She was formerly honorary chairman of the hospital charity ball.

# It's a Date

## Palm Beach County

**HOLY SPIRIT** Friendship Club, Lantana, sponsors a "Day at the Races", Jan. 4. For information call 588-5042.

**SACRED HEART** Home and School Association, Lake Worth, New Year's Eve party, 8 p.m., Madonna Hall, 426 N. "M" St. Music by Eric Charles Trio. Reservations 968-0221.

**MARY IMMACULATE** parish New

Year's Eve party, Cardinal Newman High School cafeteria, West Palm Beach. Live music. Reservations 683-6553.

## Dade County

**CORAL GABLES KC** New Year's Eve party, 9 p.m., Council hall, 270 Catalonia Ave. Reservations close Dec. 27. Call 448-6554 or 221-8516.

**HOLY FAMILY** Woman's Club New Year's Eve dance, 9 p.m., Dec. 31, parish hall. Music by "Bridge" band, catered

buffet. Reservations. 891-5084. Tickets will not be sold at door.

**ST. LAWRENCE** Women's Council New Year's Eve party, 9 p.m., 2200 NE 191 St. Tamburitza band. Call 947-4280 for reservations.

## Broward County

**LAUDERDALE SINGLES** Club New Year's Eve party, Wilton Manors Kiwanis Hall, 2749 NE 16 Ave., Fort Lauderdale.

**ST. VINCENT** Men's Club, Margate, New Year's Eve dinner and dance, 9 p.m., parish hall. Music by Tony Mallo. Reservations 974-1875.

**ST. STEPHEN** Women's Council New Year's Eve party, parish hall, 10 p.m. Music by Vinnie Travis. Tickets available at rectory.

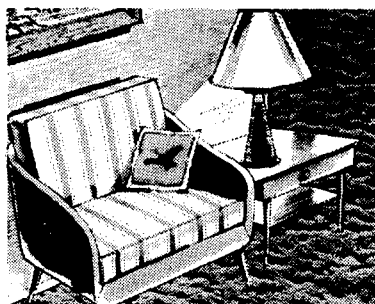
**ST. CLEMENT** parish New Year's Eve party, dinner, music, parish hall. Tickets may be obtained through today (Friday) at rectory.

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# Bishops emphasize peace in messages

In Christmas messages to members of their dioceses, several Catholic bishops emphasized the peace which flows from Christ's nativity and the necessity for men to be moved by that event.

Cardinal Humberto Medeiros of Boston said that since the first Christmas, Christ has been active on earth, gathering a people "to build peace among men through Him."

According to the cardinal's message, "The call from God through Jesus Our Lord, in the Holy Spirit, to form a people eager to do the works of justice and peace in order to give Him Glory is

ever going out to all the nations."

"GOD calls! God offers all the help we need! Do we in all simplicity, faith, hope and trust avail ourselves of His grace through study, through prayer, through frequent confession, through loving reception of the Eucharist?"

The quest for peace must be a continuing effort, said Cardinal Medeiros. "Although peace is the gift of God, we cannot have it among men unless we share in its production. We have to so to live as to generate this peace together with Jesus, the Prince of Peace."

The Boston prelate also

emphasized the role played by the Blessed Virgin Mary in the Christmas event, reminding his flock, "She is truly the mother of God."

Bishop Leo Maher of San Diego called Christmas "the day when we commemorate the greatest, the mightiest, the most far-reaching event which ever took place in human history."

Without Christ, human beings cannot save themselves, the bishop wrote. "We are in need of a Savior."

He continued, "The consequence of the coming of Christ is peace—man could now be at peace with God and would be at peace with his

neighbor if he followed Christ's teaching."

In a brief letter, Bishop John A. Donovan of Toledo, Ohio, said: "The message of Christmas is simply that of peace."

"It is a reminder that 2,000 years ago a historic event took place that changed the world forever."

"I PRAY that the impact of the message of the birth of Jesus will be felt in the hearts of all; if it is, we will certainly draw closer to peace in our families, communities, nation and the world."

Others than bishops also released public Christmas messages. The officers and

staff of the Conference of Major Superiors of Men (CMSM) wrote that Christ, "in risking to be born...taught us the secret of love—the letting go; the trust—that makes us all equally vulnerable and so equally dependent on one another."

The conference's message concluded with a prayer for "the Lord to give us His love and grace so that we might use, with and in dependence upon each other, the diverse talents we all possess for the poor, for the needy, for justice. May He who was able to be born poor, help us to become poor for the kingdom."

Father James Ratigan, president of the National Federation of Priests' Councils, tied his Christmas message to an appeal for human rights and support for missionaries.

## Capital's Nativity scene 'Going out of business'

WASHINGTON — (NC)—When the government closes its National Christmas Pageant on the Ellipse this year, Vaughn Barkdoll will go out of business.

Plagued by deficits, public apathy, and an adverse court decision, Barkdoll has built his true-to-life Nativity scene for the last time, ending a four-year campaign to keep Christ in the national capital's official Christmas celebration.

Barkdoll began his effort in 1973, when the Nativity scene was eliminated from the annual Christmas Pageant of Peace, sponsored since 1954 by the National Park Service. A court ruled that the religious scene in a government project violated the principle of Church-state separation.

Barkdoll, a self-described conservative Baptist, objected to the ruling and applied for a

permit to build his own Nativity scene on the park grounds. His cause soon attracted support, and for the past four years he has built a 50-foot-long manger, complete with live animals and life-size figures, across the street from the White House.

But, Barkdoll reported, donations have fallen far short of expenses and his Nativity scene is \$8,000 in the red. And he has had little support from churches and other religious groups, with the exception of a local chapter of the Knights of Columbus, he said.

So it's Merry-Christmas-to-all-and-to-all-a-goodbye for Vaughn Barkdoll and his Nativity scene.

"People," he laments, "really don't care if the most significant Christian event in our history is remembered in conjunction with the Christmas pageant of peace."

## Vocation drop laid to critical attitude

VATICAN CITY (NC)—Catholics who consistently criticize priests and Religious have a grave responsibility for the decline of vocations, the Melbourne, Australia, archdiocesan vocation director said, according to a Vatican Radio report.

The vocation director, Father Kevin Dillon, returning to Australia after a five week visit to the United States, said a scandalous and quite unjust situation exists both in Australia and the United States.

In recent years, he said, priests and Religious have been attacked more often in discussions in Catholic families.

Because of this undue criticism, a distorted view of the religious life has grown among the young, the priest said. One cannot expect girls

or boys to be attracted to a type of life that is constantly criticized at home, he said.

Father Dillon contended that very little of such criticism is justified

## Lay volunteers open DC office

WASHINGTON (NC)—The International Liaison, the U.S. Catholic coordinating center for lay volunteer ministry, has opened an office in Washington, D.C., and has a new executive secretary.

The office, at 1234 Massachusetts Ave, N.W., is headed by Matthew Paratore. He succeeds Father George L. Mader, a priest of the archdiocese of Newark, who founded the International Liaison in 1963 and has directed it since then.

## N.J. priests urge an end to sexism

KEARNY, N.J.—(NC)—In a unanimous resolution, the Senate of Priests of the Newark Archdiocese has called for an end to policies, attitudes and actions which discriminate against women.

The resolution, calls on the archdiocese to "affirm the rightful place of women in ministries and church structures which in principle are now open to women." With that wording, the priests avoided a position on the ordination of women to the priesthood.

The senate urged the archdiocese to challenge discrimination in hiring practices and "the pattern of ascribing stereotypical roles to women" in volunteer work as paid employment.

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# CHRISTMAS SPIRIT IN THE ARCHDIOCESE



St. Brendan Cub Scouts Made A Creche For Archbishop Edward A. McCarthy



SS. Peter and Paul Pupils Provided Gifts For Needy Families

Children and adults of all ages in the Archdiocese of Miami experienced the joy of Christmas in "giving" in preparation for the feast of the Nativity.

Churches, nursing homes, and the needy were all the recipients of gifts to brighten their holidays.

Senior citizens who participate in the Catholic Service Bureau program conducted in St. Martha parish spent months making gifts, including lap robes, for patients at the Arch Creek Nursing Home while CCD students in Christ the King parish, knowing the need for a new Nativity scene in the church, provided funds for a creche through yard work, household chores, babysitting, washing cars and doing errands.

Children of agricultural farm workers in South Dade County will have brighter holiday because pupils at St. Hugh School collected toys for them, and an infant in a needy family has been provided with a stroller and playpen and car bed by students of SS. Peter and Paul School.

And at the residence of Archbishop Edward A. McCarthy, Cub Scouts of St. Brendan parish presented a creche which they had made for the prelate's chapel.



Nursing Home Patients Received Gifts Made by CSB Senior Citizens



CCD Students At Christ the King Parish Provided New Creche



Toys For Migrant Children From St. Hugh Pupils



# Come back home for Christmas

by Fr. Joseph M. Champlin

"I'll be home for Christmas. You can count on me."

Readers who remember or enjoy golden oldies will recall that melody of some years back. It still pops up regularly during Advent and captures well the mood of America.

We do enjoy being home for this holiday and dream about warm, loving, peaceful family reunions or celebrations.

In our parish through these Advent weeks we are reaching out to those individuals who, on the contrary, are spiritually homeless and inwardly not at peace. Over 70 members of Holy Family, reminiscent of the Lord's 72 disciples sent to proclaim His message, have been ringing doorbells and inviting every Catholic in the community to "Come Back Home for Christmas."

That program title is not original—I first heard about a similar effort in the St. Louis Archdiocese and, while ours was yet in the design

## KNOW YOUR FAITH

# Threats to Christianity

by Beryl Newman

Is Christianity threatened today? Has it ever been threatened? Many of us, I suspect, would respond—at least initially—with a resounding "Yes."

But such a reaction would be more likely to reflect our own insecurity and fear than any real danger to Christianity itself. Certainly there are formidable factors abroad in the world that militate against the growth and exercise of Christianity, but there is nothing new in that.

Christianity has always existed in a hostile environment. It was born into it. From humble and defenseless beginnings in the stable at Bethlehem, it has been afflicted with misunderstanding and persecution; with minimization of its message; by the apparently endless tendency of humankind of idolatry and the enmity of those in pursuit of power.

In our own time of immediate and global communication, we are probably more aware than ever before of the extent and extremity of antagonism to the unremitting Christian imperative of personal reform.

Is it possible to ignore the widespread hatred and violence and disrespect for life—as long as it is not our own—or the exploitation and manipulation of people that is so much a part of our world?

We who call ourselves Christian, may be forgiven for feeling appalled by the increasing danger of atheistic

Marxism and the terrible incidences of genocide and human destruction in our time.

We may be forgiven horror at the callousness which can promote abortion, euthanasia and the death penalty in terms of national or personal convenience or economic desirability.

We may be forgiven outrage when ideals of patriotism and national security are so distorted as to justify murder and mental and physical torture, the perversion of technology and all manner of illegal—not to mention immoral—activities.

Anger, passion, denunciation, we may be forgiven all these, but not fear, not doubt, not despair. If such manifestations of evil appear to us as threats to Christianity, we are looking through the wrong end of the telescope.

From the Christian perspective, these things are not threats, but challenges to be faced and overcome. If we are to speak of threat at all in this context, it should be of Christianity as the overwhelming threat to all that is evil.

It is because of the presence of such evil that Christianity exists, not in spite of it. From the start of His public life, Jesus asserted Himself as the "stronger one" who defeats the strength of the "evil one" (Luke 11, 14-22).

He told His disciples not to fear the world, nor the "prince of the world" and warned them of the hatred and persecution they would

encounter. "Have confidence! It is the world I have conquered," He said.

Christians share this victory, but with our myopic vision, it is not always easy to convince ourselves during the struggle that the battle has already been won! We need constantly to guard and sustain the confidence that all things can be overcome by the power of the Holy Spirit. We need always to be reassured that, despite apparent evidence to the contrary, God is in control and His goodness must triumph.

By its very nature, Christianity cannot be threatened by elements external to it. If it is threatened at all, it is from within. We who claim to be Christian can do more harm to Christianity than demonic legions, when what we do and are mocks Christ.

Whatever Christianity means to us who claim it, to those outside—and many within our churches—its meaning is translated only in the Christians they meet. For too many generations, in too many instances, what they have found in us has been in contradiction to Jesus of Nazareth.

Why, almost 2,000 years after the death and rising of Christ and the passage through the world of millions upon millions of Christians, have we made so little impact that the world is in the state of moral decline and almost universal conflict it is today?

Not because Christianity does not have the power—is not the greatest power known to man—to transform men and structures! But Christ laid the foundations of a church that would be a sign of contradiction in the world, not one that would assume its protective coloring.

The history of Christian people has not been one to do credit to the Jesus of the Sermon on the Mount, who spoke of gentleness and purity of motive, nor to the Jesus who cried "Let them see you are my disciples by your love."

If it were possible for Christianity to fail—and it is not—its failure would be due, not to any inherent weakness, but because, as G.K. Chesterton once said, it has never really been tried.

If Christianity is threatened, we do not need to don shield and buckler and sally forth to contest with windmills of evil. Alas, we need only look within ourselves!



e, learned of a nearby parish undertaking something practically identical. These modern-day disciples have made such visits before. However, the packets they received on those trips contained raffle tickets for our summer bazaar, not printed messages encouraging a religious renewal. This invitation to come back was prepared by a parishioner, an artist herself who returned to the Church several years ago. She designed a cover which attempts to communicate the spiritual emptiness of being away and the joy of coming home. A letter from the parish staff reproduced on the inside seeks to convey our cordial welcome, our eagerness to help any person return to Christ. In addition, it explains details about the communal Penance service scheduled for the Sunday prior to Christmas and indicates the hours for individual confessions on the days before that. The artist made what I judged a rather

remarkable and courageous recommendation. Why not, she suggested, list the names and phone numbers of a few stray sheep who have returned to the fold and found deep satisfaction there. Those away from the Church for a lengthy period of time often feel anxious approaching a priest. In her opinion, they might find speaking with a lay person an easier, preliminary step.

This married woman volunteered her own name and phone number. Within a week I had four others. Although it is too early for an evaluation of that aspect in the program, their very willingness to acknowledge publicly a "conversion" represents extremely humble and generous reaching out to others.

Persons who, under the pressure of contemporary threats to Christianity, have fallen by the wayside do not climb back on the path simply because of a leaflet left at the house. Prayer and penance supplemented by preaching and preparation must accompany this missionary labor.

At November's end we gathered the 70 plus disciples for an orientation session. This two-hour meeting combined prayer, reading of God's Word and sermon with a pragmatic explanation of the door-to-door visitation.

Parishioners likewise were asked to call in names of new residents or of older, strayed sheep before the first Sunday of Advent. During that season, the weekend homilies touched upon related issues and the general intercessions included a petition for the success of "Come Back Home for Christmas." We asked little children in a special way to pray and sacrifice for those who really wish to return, but hesitate to make that awkward step.

In a few days we will have a better understanding of the project's success. Nevertheless, I am confident to the point of being certain it will bear fruit. At least one, probably several and possibly many will rediscover the Prince of Peace and the happiness he gives to those who are home in his family.

# Dissent and revolts

by Fr. Alfred McBride, O. Praem

Heretics were not suffered gladly in the medieval Church. Official Christianity refused to tolerate them and treated them ruthlessly. Here are some dates and decrees that illustrate the point:

1163—Decree of the council of Tours demanded that heretics be tracked down and their property confiscated. In England it was decreed that their houses be destroyed.

1215—The fourth Lateran Council established the policies that led to the formation of the Inquisition in 1231.

1231—Torture appears in heresy trials.

1252—The use of the rack is prescribed for those suspected of heresy.

1479—The famed Spanish Inquisition begins, motivated by both political and religious reasons.

The record is grisly, embarrassing and reprehensible. So much of this echoes what today we would call the police state. Once upon a time the Christians were willing to be martyrs for Christ. Now some of them assumed the role of Inquisitors, killing and torturing others for their personal beliefs.

How could all this have happened? It was the result of two well intentioned ideas gone sour. At its basis was the ideal of a social order

built around the moral principles of the Gospel. Augustine outlined the philosophy in the "City of God." He described the ideal social order in which religion witnessed to Christ's values and the State devised laws and social procedures to reflect them.

From the fourth to the 12th century, the Church lived with the Augustinian dream, working to create a just and loving society. But instead of allowing a creative coexistence between itself and the state, it grew in power and refused to give it up. In the Dark Ages, the Church willingly assumed many of the secular tasks to help create and improve society. When it would have been proper to hand over to the State its proper functions, the Church could not let go. The result was theocracy in which the Church ruled both religious and secular matters. The outcome was an obsession with power, incorrectly justified by Augustine's teachings.

Power corrupts and absolute power corrupts absolutely. The proverb applies to Church people as well as anyone else. In reaction to this, a second good idea emerged and went sour. Utopians began preaching their ideal state. It would be shorn of all the ecclesiastical trappings and uphold the purest human values. Was financial greed the problem? Then own nothing. Was lust a dilemma? Then abandon sex. Was tyranny the demon? Then exalt human freedom.

At the core of the Utopian critique was the humanist dream of

personal freedom and conviction, relief from obsession with sex and liberation from the burden of possessions. If the misapplied idealism of Augustine led to tyranny and loss of freedom, the misapplied idealism of the humanist Utopians led to chaos and widespread public disorder. It was out of the latter group that came the heretics. Since the Church had the power for the time being, it instituted, along with the State's cooperation, formal drives against these chaotic threats to the public order in its financial, legal and ecclesiastical forms.

Seen in the light of the clash between two idealisms gone astray, one can perhaps understand, if not approve, the butchery that arose to resolve the problem. One group winds up enforcing moral values with the rack, the whip and the stake. The other group winds up supporting the abandonment of moral values altogether. One in the name of the Christian Gospel. The other in the name of human potential.

The passions eventually were mercifully spent. A new solution emerged, that of Christian humanism. How different Vatican II's Declaration on Religious Freedom sounds: "Religious freedom has its foundation in the dignity of the human person, known both through God's Word and human reason...A man cannot freely seek the truth unless he is free from all types of pressure and force." It took us a long time to learn this. Praise God that we have.

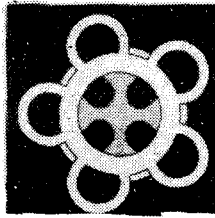
**Beryl Newman writes, "Is it possible to ignore the emphasis of today's society on self? We place much importance on being beautiful, witty, charming, intelligent... Another even more distressing question is: Can we ignore the widespread hatred and violence and disrespect for life -- as long as it is not our own...?"**





By TERRY and MIMI REILLY

# Christmas is LOVE time



A family seated together sharing a crossed bread.

"Behold I bring you good tidings of great joy which will be to all people... for unto you is born this day, in the city of David, a savior." Luke 2:10

God's promise has been kept; the earth celebrates with oceans of joy, the wonder filled night of Christmas. The parishes around the Archdiocese have standing room only, as our people fill the buildings to overflowing, awaiting with eager joy and anticipation the Holy Mass celebrating our Jesus' birth into a stable. The earth has great reason to ring forth with boundless joy for Hope has come, yes; God's promise is kept. We have our savior, in the wee babe of a child, our dearest Lord Jesus. The candles burn brightly against the darkness of Christmas Eve, and peoples voices speak filled with anticipation. Excitement invades the air,

like rain does our first week of June. We are overflowing and the holiness of Christmas is felt even to those who seldom talk to Christ, seldom enter a church or attend a liturgy. The wonder, the hope of Christmas will invade all those who dare to glimpse at LOVE.

A week ago, we shared the afternoon and dinner meal at a family friend's home. Our daughter was celebrating her sixth birthday, and as we visited, we mentioned to another dinner guest, we thought that she was "Spirit filled". Suddenly she spun around and said, "Does that mean love?" "Well, yes," we answered, a bit surprised that she was listening. With a sparkle in her eye and a quick wink she coyly blurted out, "Yes...then I'am." "Am what?" we asked. "Spirit filled," she giggled and then in a flash she was gone chasing

with the other kids outside.

The "LOVE" message she knew of and transmitted it loud and clear. Christmas is "LOVE" time. Imagine God loving us so much, Christ became a wee babe for all of us to treasure. With the promise of love, may the Christmas miracle of love blossom in your hearts and enrich your lives this week. May the breathe of "the Spirit" invade all of you and spill out in joy to all those you are with this week. The words of the 1st letter of John chapter four says...

"Beloved, let us love one another because love is of God; Everyone who loves is begotten of God and has knowledge of God. The man without love has known nothing of God, for God is Love. God's love was revealed in our midst in this way: He sent His only Son to the world

that we might have life through Him."

The seed of LOVE has burst forth once again, and we have feasted upon its fruits. Now may each of us go forth and bear our own fruits of LOVE by loving ourselves, our families, our neighbors, and all those we meet no matter how briefly our paths cross. To love is a decision we can make again and again regardless of our feelings at the moment. As the frenzy of Christmas preparations cease and the glow of Christmas Eve and Day wear off, beware of the post Christmas blues.

Instead, plan special events of the family to share together. Hold a picnic under the Christmas tree, visit the churches about town to view their manger scenes, invite someone to dinner who you'd never think of having over to your home. Read together nightly from the bible and take time for a Christmas carol song fest. Invite the "Spirit" of Love to fully invade all the family and CELEBRATE life with hope, with joy, and with peace.

Merry merry Christmas to all!

Mimi Reilly

## Family Night

### CHRISTMAS EVE SUGGESTIONS

1. Plan a birthday party for the Baby Jesus. Have a birthday cake, napkins, balloons and be sure to sing "Happy Birthday" to Jesus.

2. Turn off all the lights in the house except the tree lights. Each family member carry a small lit candle and choose someone to carry the Baby Jesus. Have a procession all through the house singing "Silent Night." Then place Jesus in the manger under the tree. Christmas morning, presents can go under the tree.

3. Darken the house and light one candle. Read aloud the Christmas story from Luke 2:1-20

and sing carols.

4. Burn a candle in the front window of the house and stay up until it burns out on its own. Started in Ireland many years ago, this custom is a welcome to the Christ Child.

Sometimes Christmas week is a big letdown after all the excitement of Advent and Christmas Day. Try some of these ideas to perk up droopy spirits.

1. Hold a dinner one evening on the floor around the Christmas tree. Use plastic place mats or a plastic tablecloth.

2. Plan a pot luck supper for a couple of

neighborhood families.

3. Celebrate the 12 days of Christmas by giving little gifts to family members each day (25c to 50c is plenty).

4. Bake Day. Bake family favorites—breads, cookies, candies and then plan to take some to a few friends as a "New Year's Surprise."

5. Hold a game fest: monopoly, bridge, the ungame.

6. Hold a story period at a set time and read aloud to the children a book from the library—of course, that means a fun trip to the library to pick out some special books by the family.

## Prayer of the Faithful

### CHRISTMAS CELEBRATIONS Dec. 24, 25 1977

**Celebrant:** It is Christmas and the people who have dwelt in darkness have seen a great light. Jesus has come bringing the light of hope and warmth of love to mankind. Let us now place our needs before His Father.

**LECTOR:** The response will be: Lord Jesus, Hear Us.

**LECTOR:** Christmas is a time when families gather. For those who could not be home to celebrate Christmas this year, we pray: (R.)

**LECTOR:** The sleep of death is the entrance into God's kingdom. That those who have fallen asleep in the Lord may know the peace promised by Christ, we pray: (R.)

**LECTOR:** The coming of Christ transformed life. That we may always have great concern for the value of human life, we pray: (R.)

**LECTOR:** Jesus is the prince of peace. That world leaders may soon learn how to make that peace real and lasting on this earth, we pray: (R.)

**LECTOR:** Our faith gives us our life in God. For those whose faith may have fallen asleep, we pray: (R.)

**Celebrant:** Father, Christmas is a story that is always new, a time when heaven touched earth and hope was reborn again. Teach us Father that hope still lives with us and His name is Christ Jesus. We make this prayer through this same Jesus, Your Son, Our Lord. Amen.

## Discussion

1. In what kind of environment has Christianity always existed?
2. In our own time, what kind of hostilities toward Christianity do we see? How should we react? Discuss.
3. Discuss this statement: "Anger, passion, denunciation, we may be forgiven all these, but not fear, not doubt, not despair. If such manifestations of evil appear to us as threats to Christianity, we are looking through the wrong end of the telescope."

4. How can Christianity be threatened from within?
5. Discuss this statement: "Its (Christianity's) meaning is translated only in the Christians people meet."
6. In the medieval Church, what treatment did official Christianity give to heretics? How did such a thing happen in Christian history?
7. From what source did the heretics come? Why?

## Oración de los Fieles

### Navidad 1977

**Celebrante:** Es Navidad. Jesús niño es el Dios-con-nosotros que trae luz, esperanza y calor de amor a la humanidad.

**LECTOR:** La respuesta será: Señor Jesús, Escúchanos.

**LECTOR:** Por toda la Iglesia, para que el nacimiento de Jesús haga de todos una gran familia donde reine el amor y la

esperanza, oremos: Señor Jesús...

**LECTOR:** Por nuestra comunidad parroquial y nuestra diócesis, para que reconozcamos a Jesús presente en cada uno y le hagamos presente a los que nos rodean, oremos: Señor Jesús...

**LECTOR:** Por todos los que están solos y no han podido reunirse con sus familias, para que sientan a Jesús que nace en su corazón y es Dios-con-nosotros también para ellos, oremos: Señor Jesús...

**LECTOR:** Para que el nacimiento de Jesús renueve en el mundo la fraternidad, y el deseo de paz entre las naciones, oremos: Señor Jesús...

**LECTOR:** Para que Jesús, hecho vida nuestra, nos enseñe a defender la vida en todos sus aspectos, oremos: Señor Jesús...

**Celebrante:** Padre nuestro, la Navidad es tu historia de amor hacia nosotros. Enséñanos a vivir en la alegría de saber que eres Dios-con-nosotros, para que otros lleguen también a conocerte. Te lo pedimos por el mismo Jesús que vive y reina contigo,

## Blessed Trinity youth share Christmas joy

Third grade CCD students from Blessed Trinity parish, Miami Springs, recently prepared a special offertory procession using "The Little Drummer Boy" as the theme.

All the children of the parish brought wrapped gifts for a child their own age who may have little or nothing for Christmas. Over 300 gifts were collected and presented to the Catholic Service Bureau to be distributed to needy children.

Blessed Trinity's Con-

firmation class sponsored a Christmas party for the people at Fair Haven Nursing Home. The youngsters brought 96 presents for the senior citizens. The seventh graders baked their own goodies to share and helped transporting those in wheelchairs to and from the party. Sister Emeline brought her first grade class to put on a Christmas play and all the children at Blessed Trinity School wrote poems and prayers on home made Christmas cards and placements to be distributed.



Swinging pinatas highlighted the fourth annual CCD Christmas party at Sacred Heart Church, Homestead. Three hundred students and their parents participated in the party and at the 11 a.m., Mass where the youngsters brought gifts to the altar during the offertory procession. The gifts will be distributed to the migrant workers community of St. Ann Mission, Naranja.

## Youths urge all to form 'places of sharing'

BREDA, Netherlands—(NC)—Following several weeks of living on junks in the China Sea, Brother Roger Schultz and an international team of youths called on Christians of all ages to form "places of sharing where struggle and contemplation are closely related in day-to-day living."

The Council of Youth's "Letter to All Generations" was written aboard junks shared for several weeks with poor Chinese off the coast of Hong Kong, and read during an international youth meeting at a vegetable market in Breda, Netherlands (Dec. 10) The council was founded in

1974 by Brother Schutz, Protestant prior of the Brothers of Taize, and ecumenical community in France.

In the letter, the youths said the places of sharing would be "places offerings simple hospitality, dwellings using the simplest of means," operating independently and consisting of "a few people or a couple, or sometimes one person living alone who gathers others around him."

Those who form the communities "will not flee the contradictions of a society which gives rise to inequalities, the pursuit of

profit, unbridled consumption, racial segregation, terrorism..." the letter said. "In their struggle for a world of greater justice, they will necessarily come to grips with all these contradictions, sustained by a hidden prayer life, even if at times they are able to share with others nothing but their weakness and their powerlessness."

The "Letter to All Generations" followed one written a year ago by Brother Schutz and another team of young people after they lived with the poor in Calcutta, India. The earlier letter asked churches and individuals to establish a "seven-year plan" to "give up everything that is not absolutely indispensable."

During the meeting at Breda, Brother Schutz announced the Council of Youth's backing for "Operation Sharing," which will gather contributions for

displaced persons, political exiles from all countries, and inhabitants of poverty areas. The program will be coordinated entirely by volunteers who will be paid only "the minimum necessary to live on."

Brother Schutz, who plans to live with the poor in Italy in the near future since "poverty areas exist in Europe too, not only in the Southern Hemisphere," said he visited an Indochinese refugee camp in Thailand on his return from the China Sea.

"After this visit we were confronted by the necessity of finding a concrete way of sharing intended not just for political refugees, but also for displaced persons and inhabitants of poverty areas," he said.

The community at Taize will take in some Indochinese widows and their children, as well as some orphans.



Midshipman Fourth Class William T. Nesselt, Jr., a 1977 graduate of St. Thomas Aquinas High School, Fort Lauderdale, enjoyed Parents' Open House Weekend at the U.S. Naval Academy in Annapolis, Md. Visiting were his parents, Mr. and Mrs. W. Nesselt of Plantation; an aunt, Ms. C. Strameglia; and a friend, Ms. Ellen Hofmeyer.

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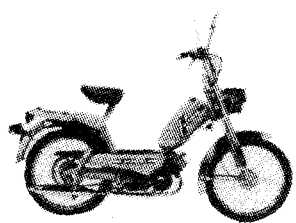
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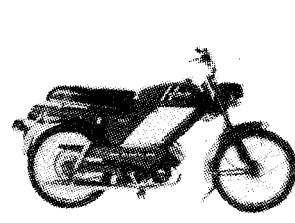
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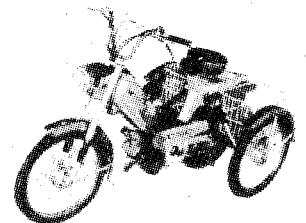
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# A mother's memory of Christmases past

**PATERSON, N.J.—** (NC)—Following is a poem composed by Julia Quinlan, whose daughter, Karen, has been the focus of international attention since she went into a coma in 1975 and her parents won the right to remove extraordinary means to keep her alive.

In the poem, "Christmas 1977," Mrs. Quinlan reveals her feelings about Christmases past with her family, including Karen, who was adopted:

As I sit by her bedside  
This Christmas Day

My thoughts turn to  
Christmas of '54

A house filled  
with love  
laughter and toys

Did,  
I thank you, then  
Lord

For,  
The birth of our child

For,  
Her beautiful face  
radiating love,  
throughout our house  
For the cleft in her chin  
For her dancing blue  
eyes...

Did,  
I thank you, then  
Lord  
For Christmas of '55

The toddler,  
Awed by the glimmer  
of tree lights  
Shimmering tinsel  
White snow and ice...



Karen Ann Quinlan

As,  
I sit by her bedside,  
today

My,  
heart filled with love  
For,  
my beautiful child

I  
thank you,  
Lord

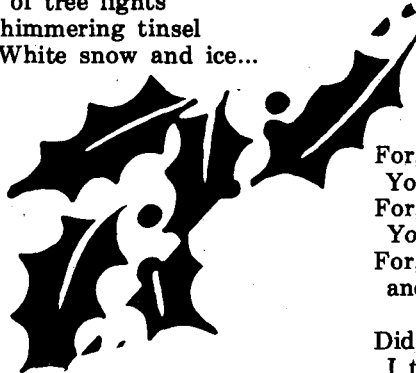
For,  
this Christmas Day...

For,  
Now, I am able to see  
Beyond the Christmas trees  
The holly wreaths  
And, Santa Claus...

For,  
Now, I see

## Christmas quiz Answers

1. There are two Bethlehems, one in Connecticut, the other in Pennsylvania.
2. Christ's disciple, Joseph of Arimathea.
3. St. Luke and St. Matthew.
4. The Nutcracker Suite, by Tchaikovsky.
5. The first decorated Christmas tree was in Germany.
6. Sheep, cattle, camels and donkeys.
7. The poinsettia, holly and mistletoe.
8. The first Christmas card was made in England, in 1846.
9. Clement C. Moore wrote it in 1822.
10. Martin Luther around 1441.
11. J. Pierpont wrote "Jingle Bells."
12. The poinsettia was brought from Mexico by Joel Roberts Poinsett, First U.S. Minister to Mexico, for whom it was named.
13. The ancient Druids who thought it had healing powers.
14. Nicholas, Bishop of Myra in Asia Minor who shared his wealth with the poor and was made a saint after his death in 341 A.D.
15. On Mt. Tortugas on Dec. 11th, in Guadalupe, New Mexico.



For,  
Your love,  
For,  
Your gifts  
For, the joys  
and the laughter

Did,  
I thank you, then  
Lord

For,

Did,  
I thank you, then  
Lord  
For Christmas of '57

Three precious angels  
gathered 'round the tree  
Our gifts from heaven

Did,  
I thank you,  
Lord

For,  
each Christmas that  
followed



The Christmas of '75

When our lights  
were dimmed  
No,  
dancing blue eyes...



The true meaning of  
Christmas...

The Birth of a child  
The sacredness of life  
The joys of sorrow

I see  
love...

I see,  
Christ...

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# Best bets for Christmas TV viewing

By FRANK HALL  
Culture-Arts Critic

You can get dizzy looking through the schedules of television specials for the Christmas holidays. It would be next to impossible to single out one or two shows to recommend so below we print what we consider to be the best bets for family viewing.

Certainly, heading the list has to be WTVJ's broadcast of "The Bible" tonight, Friday, from 8 to 11:20 p.m., on Channel 4. The epic saga is taken directly from the Book of Genesis and stars George C. Scott, Ava Gardner, Peter O'Toole, Franco Nero, John Huston, Richard Harris, Stephen Boyd, Michael Parks and Ulla Bergryd. Filmed in Rome, Sicily, Sardinia and North Africa, it was produced by Dino DeLaurentiis.

By 7 p.m., on Christmas day all the kiddies should be worn out and a good way to calm them down from all the excitement and get them sitting for an hour might be to tune in to "The Wonderful World of Disney."

EMCEE Jiminy Cricket and Pianist Mickey Mouse

host a special on WCKT-Channel 7 and WPTV-Channel 5 called "From All of Us to All of You," a musical Christmas salute featuring Disney's favorite animated characters and a special sneak peek at "Pete's Dragon." Featured will be Pluto, Donald Duck, Goofy, Minnie Mouse, Peter Pan, Thumper and Bambi, Pinocchio, Lady and the Tramp, Cinderella, Snow White and the Seven Dwarfs. That's a hard cast to beat!

WCKT is also presenting a wonderfully nostalgic film, "Pocketful of Miracles" with Bette Davis and Glenn Ford Sunday, Dec. 25, at 4 p.m. At 6:30 p.m., WCKT will feature the Miami Ballet Company with a cast of 74 dancers performing "The Nutcracker Ballet."

As usual, WPBT-Channel 2 can be counted on to provide top notch viewing pleasure. The traditional Christmas classic, "Miracle on 34th Street" will air Saturday Dec. 24, at 2 p.m., and again at 11 p.m. For parents of preschoolers who haven't met their child's best friend, Mr. Rogers, there will be two

opportunities with "Christmastime With Mister Rogers" on Dec. 24, at 6 p.m., and on Dec. 25, at 8 a.m.

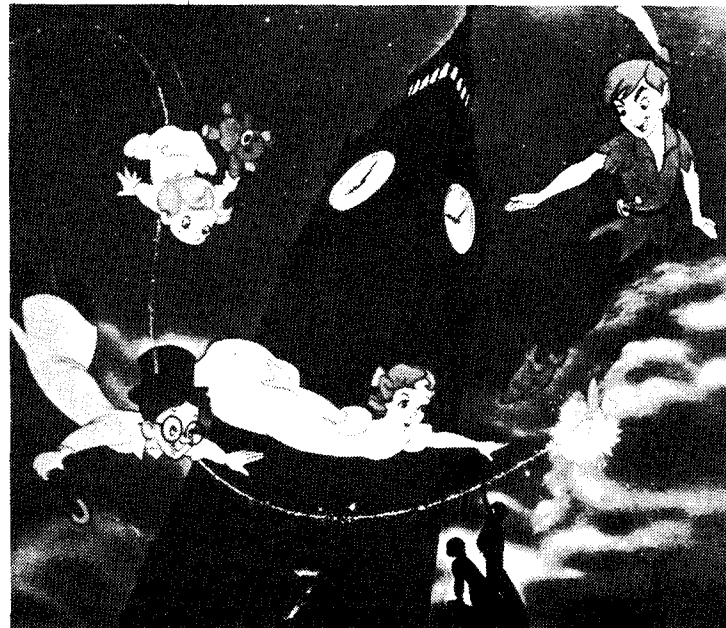
Not having a star of Bethlehem for 1977, WPBT will use a man-made heavenly body, a communications satellite, to draw attention to the celebration of Christ's birth throughout the world in a "special" Saturday, Dec. 24, at 4 p.m., and at 8 p.m., called "Christmas Around the World."

VIEWERS will glimpse everything from the University of South Carolina choir caroling in a shopping center to the Church of the Grotto in Bethlehem which traditionally marks the spot where the Savior was born. Segments will also show celebrations in New Zealand, Southern Bavaria, London, France, and Jamaica.

Handel's complete "Messiah" will also be presented at 6:30 p.m., on Dec. 25.

A futuristic society at Christmas will be the subject of Insight's "Christmas 2025" on WKID-Channel 51, Sunday, Dec. 25, at 11 p.m. The show offers a glimpse at what might exist if humanity, love and creativity are stifled.

Although The Voice already reported the TV Mass schedule, it might help to just remind readers that Archbishop Edward A. McCarthy will celebrate Christmas Day Mass over WPLG-Channel 10 at 10:30 a.m.; a Christmas Mass will be celebrated over WPTV-Channel 5 on Sunday at 8 a.m.; and midnight Mass from the Vatican will be carried by satellite live on Saturday, Dec. 24, at 11:30 p.m., over WCKT-Channel 7.



Peter Pan (above) makes a guest appearance on WCKT's "From All of Us to All of You" during a Christmas Disney special on Sunday, Dec. 25. "Miracle on 34th Street" makes its annual reappearance on WPBT Saturday, Dec. 24, at 2 and 11 p.m.



## Vatican midnight Mass

Archbishop Edward A. McCarthy will deliver a Christmas message to the people of South Florida prior to the television broadcast of the Midnight Mass from the Vatican.

Abp. McCarthy will speak at 11:25 p.m., on Saturday, Dec. 24, followed by the satellite transmission of Pope Paul's Mass at 11:30 p.m., on WCKT-Channel 7. The NBC network will carry the Mass in its entirety throughout the United States.

English commentaries will be voiced by Father Agnellus Andrew, O.F.M., a member of the Pontifical Commission for Communication and well known as a television producer and personality.

# 'Close Encounters of the Third Kind'

By T. FABRE

NEW YORK—(NC)—Director Steven Spielberg's first film since Jaws takes on the UFO phenomenon with an entirely original script written by himself.

In Columbia Pictures' "Close Encounters of the Third Kind," Richard Dreyfuss stars as Ronnie Neary, an outstandingly common man.

Ronnie is a Muncie, Ind., power company technician who is sent out to investigate an inexplicable blackout on a night filled with strange events. The mechanical toys, for example, in the bedroom of four-year-old Barry Guiller (Carey Guffey) suddenly spring into action in a scene that seems to come straight out of Mary Poppins.

Delighted at this happy flurry of activity, the boy gets out of bed and, presumably led by an intuition induced by alien beings, goes out into the inky Indiana night in search of his new playmates. His distracted mother, Jillian (Melinda Dillon) runs after him.

On the road the two meet Ronnie, who is fresh from the mystical and frightening experience of one of the encounters that give the film its title.

The next moment the aliens treat them and several other chosen ones to a spectacular low-level flyby.

Ronnie and Jillian find their lives utterly changed by the encounter experience. The effect on Ronnie is direct and urgent, that on Jillian indirect but no less urgent, since the aliens snatch away her quite-willing son.

The middle and least successful section of "Close

*NEXT WEEK, James Arnold's review of "Close Encounters of the Third Kind" will be reviewed. The columnist describes the film as "a technological-scientific version of Christmas, or to catch the sentimental tone exactly, a space age 'Song of Bernadette.'"*

Encounters" is devoted to Ronnie and Jillian's efforts to achieve another meeting with the strangers.

Ronnie drives his family frantic with his obsession to make contact once more. This takes the form of a manic desire to sculpture a rock formation that in due time—or perhaps quite a bit past due time—he identifies with Devils Tower, Wyo.

This is the spot selected by the aliens for a full-scale rendezvous, and they have communicated this information to a group of international scientists (prominent among whom is French Director Francois Truffaut in an acting role).

Though Ronnie and Jillian are, of course, not invited by their fellow-earthlings (the Army has cordoned off the area), they nonetheless make their way to Devils Tower and are on hand when the aliens make their spectacular appearance in a light and music show that has the character of a solemn liturgical celebration.

Thus the scenes involving simple person-to-person encounters—not the spectacular kind—are flat and dull.

Once "Close Encounters" settles down to the last 35 minutes, however, which are its reason for being, most viewers will be quite willing to forget whatever defects marked what went before.

And the scene in which the earth scientists and the aliens serenade each other, on a moog synthesizer on the one hand and some unearthly instruments on the other, is altogether fascinating and strangely moving.

Boasting some of the most dazzlingly—often quite literally so—special effects

ever put on film and tinged with a humanism rare in science fiction, "Close Encounters of the Third Kind" remains a quite entertaining film. A-II (PG)

(This column was written through consensus of the staff of the USCC Department of Communication's Office for Film and Broadcasting.)

**SUNDAY!**

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

8 A.M. — Ch. 5  
The TV Mass for Shut-Ins

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

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## Editorial

## School tax relief needs help

As we have said in this space before, parents suffer a kind of economic discrimination in the free exercise of their right to educate their children at the school of their choice.

If the Smiths send their child to a Dade County school, (for instance) the cost is already paid for by their taxes. But if the Smiths send their child to a Catholic or Lutheran school, they have to pay the full cost of that education, and the portion of their taxes which goes to education does not benefit their child at all because it is all spent in the Dade County school. Therefore, there is a kind of financial coercion on any parent, who for religious or personal reasons chooses to send his child to a non-government supported school (Catholic schools are not really "private," as anyone can go to them). The govern-

ment taxes you for education, then puts all those taxes into the state-supported schools only.

Catholics, of course, are strong supporters of the "public" schools, as most Catholic children get at least part if not all of their education in them and recognize the necessity of them for the good of America. We simply seek at least some semblance of equity between the two choices, both of which are equally constitutional.

The form of relief that appears to be most acceptable and equitable is not direct aid to the schools but tax credits to parents of children attending non-public schools. But there has traditionally been strong lobbying against any moves to bring this or any other measure about.

However, there is now in Congress legislation which supporters say has the best chance in a long time of getting through, and it needs support of individual parents.

As explained in a story on Page 2 of today's Voice, both houses of Congress are holding hearings on tax credit legislation in January. The Senate version, the Packwood-Moynihan bill, sponsored by 51 senators, is most likely to get a favorable response out of the Finance Committee hearing.

The Delaney bill in the House is getting the most opposition and needs the most support.

We urge all Catholics to write short individual (not form) letters of support for the Delaney tax credit bill and send them to your U.S. representative in Washington, D.C.

## Born in our own image

FATHER RONALD LUKA, C.M.F.  
(Reprinted with permission of U.S. Catholic)

He was born—cold, frightened,  
naked and crying, gasping for breath.  
He cried so he could be held and warmed,  
feel his mother's love.

He was nursed and fed,  
woke Mary and Joseph at night.  
They had to pick him up, talk to him, rock him  
bring him to their bed, walk the floor with him.

He cried when a stranger came around,  
when Mary and Joseph put him down.  
He wouldn't smile especially when Mary and  
Joseph  
wanted him to for a relative or neighbor.

He messed around in his food,  
got dirty, needed a diaper changed,  
needed to be bathed,  
and got goose bumps in a draft.

He got sick and needed his parents to sit with him  
during the night.  
He got scared of the dark  
as the moon made strange shadows on the wall,  
and he jumped in fright when someone made a  
loud noise.

He crawled around  
getting into Joseph's carpentry work and  
Mary's dishes;  
he broke Mary's pottery and messed up Joseph's  
nails.

One day he slowly stood up,  
hanging onto a chair for dear life.  
He wobbled around a table, still hanging on.  
He let go, stood by himself, fell, and cried.  
Then Mary and Joseph laughed, but quickly came  
to pick him up, kiss him and wipe away his tears.  
He fell a lot more times  
and sometimes he really hurt himself.

Soon he learned to walk by himself  
and would wander out of the house  
when Mary wasn't looking.

He met some kids down the block;  
he played with them and didn't want to come  
home.

He would play in the dust, walk through puddles,  
make mud pies, and roll down hills of sand.

This was always most fun right after being  
washed  
because part of being a boy is being dirty.  
He ran, and tripped, skinned his knees,  
and may even have fallen out of a tree and  
broken an arm.

He wanted to be with his friends  
when Mary and Joseph wanted him to be  
home with them.  
He often made more noise around the house  
than Mary and Joseph could stand,  
and they breathed a sigh of relief  
when someone suggested that they go  
to somebody else's house.

He liked to have friends sleep over  
and liked to sleep over with them.

He enjoyed going down to the lake with Joseph  
to throw rocks in and watch the ripples.  
It was also great fun rough-housing in the sand.  
He wanted to hang around with bigger kids, but  
they usually lost him pretty easily.

He helped Joseph, or tried to;  
he would frequently get in Joseph's way,  
cut a piece of wood crooked, bend a nail,  
get splinters, hit his thumb with the hammer,  
and cut himself with the saw.  
He would forget to put tools where they belonged  
and Joseph would frequently have to re-do  
a piece of work he put together wrong.

He dropped things and tripped  
and was generally a gangling, uncoordinated,  
clumsy adolescent.  
He probably got acne  
and his parents had to tell him to wash better.

He may well have liked the girl next door.

He probably looked forward to seeing  
some relatives  
and, just as much,  
didn't look forward to seeing others.  
At times he may have liked to go on trips  
with his parents and, at other times,  
he would rather have stayed home.  
He got lost, worried his parents.  
And there were certainly a number of  
unrecorded words  
From his parents when they found him.

He worried about Joseph when he got sick  
prayed for him to get better  
and cried and missed his Dad when he died.

He often wondered just what  
he was supposed to do with his life.  
He hated to leave Mary  
and looked forward to coming home.  
He missed his friends and the old neighborhood.

He was tempted as constantly as you and I are,  
and in as many different ways.

He got tired  
and wanted time in peace and quiet by himself.  
He enjoyed friends and good food and drink  
at a party.

He developed really close and personal  
friendships  
with some nice people and some not-so-nice  
people—

with Samaritans, tax collectors, sinners;  
with Martha, Mary, and Lazarus.  
He dropped in for meals, they sat around the  
yard

and probably went places together  
with Peter, James, and especially John.  
They probably relaxed and fished together.  
He needed to love and be loved;  
he was disappointed in loving.

He wondered over who to pick to work  
along with him.

He prayed over it,  
weighed possible choices,  
and probably more than once thought  
he might have made a better choice.

At times he had to decide among a number  
of thing to do  
and courses of action to take.

At times he would get criticized for whatever  
course he took.

He often wondered just what was going to happen  
next.

He was disappointed, uncertain,  
misunderstood, tired, discouraged,  
was really repelled by the future  
and wrestled with God about it.  
He thought he was abandoned and a failure.  
felt crushed and forsaken;  
bled, agonized, throbbled, and died.

*This was Jesus—fully human, yet the  
Son of God.*

Why did he do this?  
Because he loved us.  
To make us like him.

"May we come to share the divinity  
of him who condescended to share our humanity."



By Msgr. James J. Walsh

## Time for inventory--of our souls

As the year comes to an end and the new one is about to begin, businessmen always find it necessary to make an appraisal of assets and debits.

The same wise procedure followed by many in the business of the soul. The New Year brings with it a mood of reflection. Old faults and mistakes come back to the mind with a pang of regret. Hindsight reveals the past in a clear light and enables one to retrace the steps that led to failure of success. The months ahead offer challenge and one feels determined to carry out the kind of resolutions which will effect a lasting change for the better.

IT IS a good thing for us that Christmas leads directly into the New Year. For one of its powerful lessons is aimed at this matter of personal stock-taking. The birth of the God-Man has given a new meaning to the life of man on earth. We realize this better when we analyze our spiritual assets and debits and draw up the final estimate and face the inevitable conclusion that if we are worth anything at all, it is only because of Christ.

The message Christmas repeats every year is that we are of value to God only because Christ identifies Himself with even the least of us. We can hold up our heads after selfscrutiny for no other reason than the fact that Christ, Who has taken our human nature, invites us to share His divine nature.

It gives a healthy blow to pride to face the truth that without Christ we are nothing. And unless we face it, the books of the soul cannot be

balanced at the beginning of this New Year. Unless we credit Christ with His contribution to our lives the total assets of our own making add up to zero.

ALL MEN are of lasting value only because of Christ.

If the stable at Bethlehem had never housed the infant God, if the earth had never felt the transforming impact of His coming, what would our status be? What would we have to show the Eternal Judge after a lifetime of aimless, fruitless effort to fulfill our almost infinite desires for truth and love? For we have only to recall that without Christ, we remain in original sin, enemies of God, disinherited heirs of an immortal kingdom. Without Him, we are men without a country, wanderers without a Home. We would plod on through a bitter life with the mark of death branded on our brows, without a light to console us or a shepherd to guide us or a goal to look forward to.

Unless Christ had come, the earth would be in darkness, for He is the Light of the World; it would be cold beyond description, for He came to case fire on the hearts of men; it would be barren and starving, for He is the Bread that has come down from Heaven. In short, if the Son of God had not chosen to die in our stead, how would we have been ransomed? Not even the great of the earth can save themselves, much less others. Who would have held back the avenging hand of God poised to destroy the rebellious human race.

But there was a Bethlehem and there was a Calvary. Christ "was in the world and the world was made through Him." But despite the fact

that The Son of God became man, "the world knew Him not." Worse yet. "He came unto His own, and His own received Him not." But all was not lost. All men were not to be without value to God and to themselves for "To as many as received Him, He gave them power to be the sons of God."

THIS is the only solid asset capable of lending value to everything in life. Our success then is measured by the thoughts, words and deeds which safeguard our destiny as sons of God. With Christ, we have eternal life and citizenship in a supernatural homeland. With Him, we are stronger than the gates of hell and evils of earth. We have a sure firm step on the one path to the Kingdom of peace.

There is light to see the way, there is strength to follow it, there is joy in the quest. All things are grist for the mill of the one united with the Savior—even pain and suffering and disappointment are transformed into assets in union with the Crucified Lord.

Man is not important because of his standing in the community. He rates attention simply because God sees in him the image of His Incarnate Son. Is not this the reason the human race has been spared annihilation despite the constant rebellion of creatures against the Creator? God is merciful because Christ pleads for our forgiveness. God is patient because man has a little time yet to be incorporated into Christ.

We must start with this foundation in taking inventory of our souls. Our lives will take a new shape from the conviction that we are of value to God only because of the Child of Bethlehem.

## Pro-life projects light up Christmas

By Dick Conklin

*Now the birth of Christ was as follows. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit...for that which has been conceived in her is of the Holy Spirit.*

*Matthew 1:18, 20*

Someone once said that if God had chosen to send his Saviour in the 1970's, Mary would have been under tremendous pressure to abort her unborn child. Poor and unmarried, she would likely have felt the influence of some of her friends, the news media, school counselors, the government, and perhaps even some so-called "religious" organizations.

Some misguided people even seem to think that our Lord himself would be pro-abortion. The Religious Coalition for Abortion Rights (RCAR), which claims to espouse a "Christian" point of view, supports legal abortion, paid for with money, available on demand (including at Catholic hospitals). They refer to abortion as "a loving act," that can enhance, rather than diminish, everyone's attitude toward life. Their claim is that under some circumstances abortion can represent the will of God.

It would be far easier to picture Christ as a teacher, explaining the truth about God's most precious gift: Life. And also as a compassionate counsellor, providing love and help to a woman distressed by a pregnancy. But wouldn't he also speak out against the taking of innocent life, as well as the apathy of his people, and urge everyone to "get involved"?



Members of Lourdes Academy Respect for Life Club with some of the hundreds of diapers they collected: Mary Fuentes, Gina Perez, Maria Couto, Ana Gonzalez and Mary de Leon.

The true spirit of Christmas seems to be reflected in the many new pro-life school projects around South Florida lately. Junior and Senior High School students seem to be especially curious about the growth of a baby before birth and in general have less trouble seeing the humanity of unborn babies than some adults do.

For example, girls at South Miami's Lourdes Academy recently collected over 100 boxes of diapers which were given to Birthright for distribution to needy mothers. Next door at Epiphany School, 7th and 8th graders are busy raising money to place a pro-life message on a bus bench near the intersection of US No. 1 and Kendall Drive. Other such benches in the Kendall area already

display ads for a local abortion clinic, and the students want to buy some "equal time" for their side. (If you know of other such pro-life projects, please share them with us.)

In some parts of the country, Knights of Columbus councils are erecting billboards with pro-life messages. In Minnesota a college student is placing once-a-week newspaper ads at his own expense.

In Orlando, pro-lifers are helping build a beautiful exhibit, "Welcome to the World of the Unborn," at the John Young Museum and Planetarium. The display features life before birth models encased in plexiglass, and earphones for children to listen to an unborn baby's heartbeat.

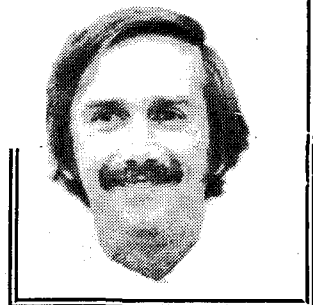
In Pennsylvania this year many

families will hang a special red Christmas stocking next to the others. Inside will go money that will help finance the nationwide effort to prevent the slaughter of future children.

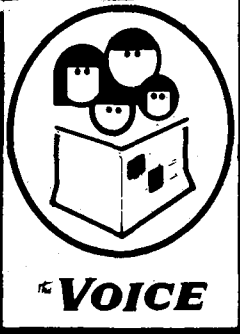
We all receive so many pleas from charities at this time of the year. Chances are that no one from Right to Life has asked you for a donation, even though each chapter has a long list of projects that need to be done. Why not send a simple "free will" Christmas offering to your local or state pro-life group right now? Your act of kindness could very well mean the gift of life for a new baby.

Contributions to the following organizations will permit a variety of pro-life educational projects in 1978:

Broward County Right to Life, 4300 Bayview Drive, Ft. Lauderdale, FL 33308, Comite Pro-Vida (Spanish Right to Life), 5751 SW 15 St., Miami, FL 33144, Dade Crusade for Life, P.O. Box 43-1843, South Miami, FL 33143, Florida Right to Life Committee, Inc., P.O. Box 8933, Naples, FL 33941, Naples Pro-Life Council, P.O. Box 8206, Naples, FL 33941, Palm Beach County Right to Life, P.O. Box 14314, North Palm Beach, FL 33408.







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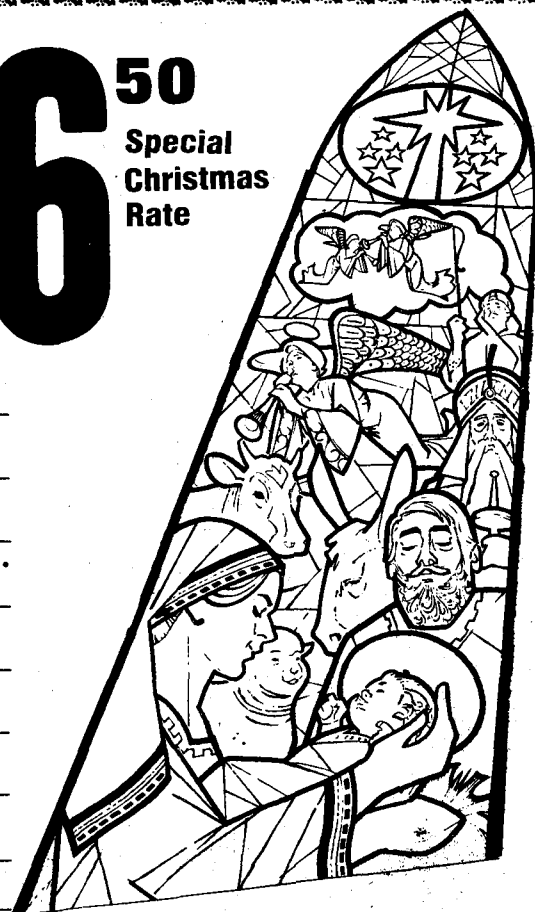
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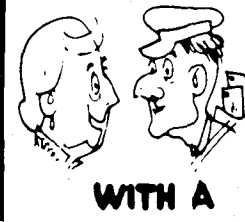
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## Comunidad

● **Cantata de Navidad**, en San Juan Bosco a las 11 p.m. el sábado 24, seguida de la Misa de Gallo a las 12.

● **Misa de gallo** en la Parroquia de la Inmaculada el 24. Tendrá lugar en el auditorio municipal MILANDER situado en el 4700 Palm Ave. de Hialeah. La Misa será precedida por un concierto coral de ambientación navideña que comenzará puntualmente a las 11:15 de la noche.

● **Vigilia de Navidad** en Sta. Cecilia con villancicos, representación del Nacimiento y Misa de Navidad, comenzando a las 11:30 pm.

● **Encuentro Familiar No. 52**, será los días 7 y 8 de enero, en la Cafetería del Seminario College, St. John Vianney. La FIESTA FAMILIAR, del movimiento tendrá lugar el jueves 29 de enero, también en la cafetería del Seminario College.

● **Posadas navideñas** y villancicos latinos con la Misa de nochebuena en español, en la parroquia de St. Thomas the Apostle, el día 24 a las 7 p.m.

## Esperando que nazca bebito

"Y éste para el primer bebito que nazca en los 'migrants', dice Angela Concepción, mostrando una de las prendas en la canastilla preparada por los "senior citizens" de la parroquia de St. Hugh.

Junto a ella, estaban Emily Suárez, Miguel e Isabel Miralles y Angel y Rosalía Barranco, organizadora del proyecto.

"Yo quería hacer algo para la Navidad y lograr la cooperación de los residentes en Casa Linda," dijo Rosalía.

Y así fue, cooperaron unas 40 personas hispanas.

Después llevaron la canastilla a la parroquia, junto al árbol de Navidad, y allí estará esperando al primer bebito de "migrants" que nazca en estos días.



## Congreso internacional en Turin de Diaconado Permanente

A los diez años de la publicación del "Motu proprio" Sacrum diaconatus ordinem se celebró recientemente en Turin (Italia) el I Congreso internacional sobre el diaconado permanente. El documento pontificio citado instauró de nuevo en la Iglesia católica el diaconado permanente después de casi mil años de supresión.

Hoy en día existen 3,500 diáconos permanentes y varios miles de aspirantes. América del Norte cuenta con el mayor número: 2,200; en Sudamérica hay 400; en Europa 750; en Africa

55; en Asia 50; y 35 en Oceanía.

Tomaron parte en el Congreso 150 delegados de 13 naciones europeas y de Camerún, Ghana, Estados Unidos y Paraguay. La presencia entre éstos de muchos diáconos casados y con hijos, de distintos puntos de la tierra dio valor vivencial a los trabajos; que incluyen las experiencias de obreros, empleados, empresarios etc., el camionero que va evangelizando en sus viajes; el médico norteamericano que emplea las vacaciones en actuar con los esquimales; el marinero

francés; el paraguayo que vive con los "campesinos"; el obrero que ejerce el apostolado en los bares de París; etc. En el relato de experiencias del Este europeo, quedaron manifiestas las grandes dificultades de los cristianos.

En la concelebración eucarística de la clausura de los actos el cardenal Ursi, que la presidía, hizo notar cómo el diaconado permanente está resultando una realidad que se impone en la conciencia del Pueblo de Dios, si bien todavía tropieza con dificultades.

## Navidad en Correccional

Con sabor latino y típica comida cubana los hispanos del Instituto Correccional de la Florida, en Belle Glade, celebraron la Navidad por adelantado.

Con ellos estuvieron sus familiares y amigos y algunos antiguos compañeros como Luis Crespo y también Orlando Torres, ya en la calle. Recordando el tiempo pasado en el Correccional, Torres se encargó de alegrar la Navidad de sus amigos y les llevó el lechón, turrónes, y almendras... y toda clase de cosas buenas para la fiesta.

Todos participaron en una Misa, que les celebró el Padre Paul Saghy, su capellán de todos los sábados. Con él también estuvo Monseñor John McMahon, quien les llevó felicitaciones navideñas del Arzobispo y los fieles de la Arquidiócesis.

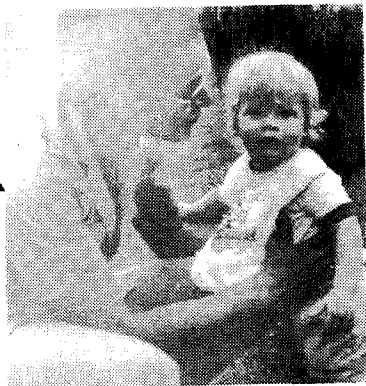
Después de la Misa, saludos, abrazos, regalos... niños jugando. Roberto Castillo, uno de los organizadores, lucía contento por el éxito del día. No resulta fácil para los familiares llegarse hasta Belle Glade con frecuencia y algunos llevaban tiempo sin verse.

En el correccional, hay unos



Arriba los presos compartiendo una sabrosa comida con familiares y amigos... abajo Roberto Castillo juega con uno de los visitantes más jóvenes.

800 presos, no llegan al centenar los hispanos. Allí tienen varios proyectos de trabajo y rehabilitación. Algunos hasta los realizan fuera. El Padre Saghy le visita semanalmente y como es bilingüe puede atender a todo el que busca su ayuda.



## mundo - nación

● **Investigan muerte de Letelier**

WASHINGTON—(NC)—El Instituto de Estudios de Políticas en que trabajó hasta el día de su asesinato el diplomático y economista chileno en el exilio Orlando Letelier, publica un informe de investigaciones propias sobre los responsables de la bomba que voló su automóvil el 21 de septiembre de 1976. Atribuye el crimen a órdenes del Gen. Augusto Pinochet, cumplidas por el jefe de la policía secreta Manuel Contreras, quien por medio de un emisario de Patria y Libertad firmó un contrato con terroristas cubanos en Miami. Las instrucciones fueron deshacerse de Letelier en forma aparatosa y como advertencia a exiliados y sus aliados en atacar a la junta militar. La embajada chilena recordó que el mismo Pinochet negó tales acusaciones cuando estuvo en Washington para presenciar la firma del tratado del canal de Panamá.

● **Aceptan mediación de Obispos**

ATLANTA—(NC)—La textilera J.P. Stevens y el sindicato de obreros de esta industria aceptaron la mediación de los obispos del sur de Estados Unidos para zanjar la disputa de 14 años. La compañía, que tiene 44,000 obreros en 85 fábricas, se ha negado a permitir la sindicalización de éstos, y los sindicatos en respuesta han boicoteado sus productos.

● **Más cultivo solución a inmigración**

TORREON, México—(NC)—Al asistir al congreso misionero de América Latina, el cardenal Agnelo Rossi, prefecto de la Congregación para la Evangelización de los Pueblos, dijo que la mejor manera de detener la emigración de los campesinos mexicanos (a Estados Unidos) es fomentar el cultivo intensivo de las grandes tierras casi abandonadas en el corazón del país, que son tesoro tan valioso como el petróleo al que sí se le presta mucha atención. Un 40 por ciento de los 63 millones de mexicanos viven del campo.

● **Presentación audiovisual sobre hispanos**

WASHINGTON—(NC)—El Secretariado pro Hispanos de la U.S. Catholic Conference ofrece a la venta una conferencia magnetofónica ilustrada con 128 diapositivas, sobre las tradiciones y contribución religiosa de los católicos de origen hispano en Estados Unidos. Bajo el título "Nosotros Hispanos" la conferencia explica, en inglés y en castellano, no sólo el ambiente de fiesta que caracteriza la vida hogareña y religiosa de los chicanos, puertorriqueños, cubanos, mexicanos y otros latinos, sino también su lucha para alcanzar justicia y reconocimiento en la sociedad predominantemente anglosajona. Puede encargarse escribiendo al Secretariado Hispano 1312 Massachusetts Ave. N.W. Washington D.C. 20005.

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**REPARACIONES GARANTIZADAS**

**Raúl Vázquez**

## Mundo Nación

● **Piden apoyo al laicado**  
CHICAGO—(NC)—  
Cuarenta y siete dirigentes, la mayoría seculares aunque hay varios sacerdotes y religiosas en el grupo, firmaron una Declaración de Cristiana Preocupación, para expresar su desilusión por el desinterés en algunos sectores de la Iglesia en fomentar el apostolado de los seculares como tanto lo pedía el Segundo Concilio Vaticano. "Crece la devaluación del ministerio de los laicos," dicen los firmantes, cuando precisamente "ésta es la fuerza más efectiva para transformar las instituciones políticas, económicas y sociales."

● **Vaticano pro-desarrollo agrícola**

ROMA—(NC)—El Vaticano contribuyó con \$100,000 al Fondo pro Desarrollo Agrícola (IFAD) de las Naciones Unidas, que además recibió fuertes contribuciones de Estados Unidos, los países árabes y otras naciones. El Fondo se propone fomentar el desarrollo de la producción agrícola en los países pobres, tanto en trabajos de investigación como en proyectos concretos de siembras e irrigación.

● **Mons. Casaroli a diplomáticos**

NACIONES UNIDAS—(NC)—Mons. Agostino Casaroli, enviado especial del Papa Paulo VI, dará una conferencia en la Iglesia de la Sagrada Familia a diplomáticos de las Naciones Unidas y amigos de la organización, al celebrarse el 23 de enero el Día Mundial de la Paz con el tema pontificio "No a la violencia, Sí a la paz."

● **Excomulgados sacerdotes**

SAN SALVADOR—(NC)—El P. José A. Pineda y los jefes de la Hermandad del Santo Entierro en Quezaltepeque han caído en excomunión por ocupar con violencia la casa cural y el templo, y echar al párroco legítimo, el P. Robert Van Den Henden, misionero belga, a quien consideran izquierdista por su labor con los campesinos. El arzobispo de San Salvador Mons. Oscar Romero dijo a los activistas que estaban "cometiéndolo un grave delito contra el bien de la Iglesia."

● **No a impuestos**  
WASHINGTON—(NC)—El Consejo Pastoral de la arquidiócesis de Washington se opone a una propuesta de la alcaldía para que las instituciones eclesásticas paguen un 10 por ciento de los impuestos que les correspondería por sus propiedades al par con otros contribuyentes. Alega que los fondos harían falta para continuar muchos servicios sociales, médicos y educativos que la Iglesia presta a la comunidad.

● **Folleto sobre vocaciones religiosas**  
NUEVA YORK—(NC)—La Editorial Paulina ha publicado un folleto sobre vocaciones al sacerdocio y la vida religiosa, "Priesthood and Brotherhood: 1978



Santa Maria de la Esperanza

Por EL P. PEDRO JOVE

Noche de Navidad: Las ideas se revuelven en mi mente como un torbellino; busco las palabras adecuadas para comenzar y no las logro hallar.

¿No es eso lo que siempre sucede, Señor, cuando tratamos de dar voz a Tu Palabra con la insuficiencia de las nuestras?

Mejor me callo y te escucho...escucho sin comprender muy bien lo que me dices...me salta una canción del corazón...ya que le he oído:

Santa María de la Esperanza, ¡mantén el ritmo de nuestra espera!

No lo había pensado antes, Señor, pero Tu Madre supo esperar con fe y amor para tenerte entre sus brazos aquella primera Navidad.

¿Qué me das a entender con ello?

No lo sé; quizás hasta lo ignore, pero te pido un favor: ayúdame a esperar como Tu Madre.

Esperar en el silencio de María...

No un silencio que sea fruto del enojo ó resultado de la duda. Silencio que sea como río caudaloso - callado porque es profundo, tan profundo como lo más

escondido de mi corazón para que allí encuentre Tu Palabra lugar donde reposar.

Ayúdame a esperar, Señor, con la sencillez de María... ¡ah! y en pobreza de espíritu.

Entre todas las mujeres el ángel la declaró favorecida de Dios y bendita. Ella, guardó su dicha en el corazón. Y lo hizo, no por egoísmo, lo hizo porque era humilde y sencilla. La esposa de un carpintero desconocido, en una aldea con chozas de papa y caminos de tierra.

Te pido, mi Dios, que en mi corazón yo te sepa esperar. ¡Esperar como Ella!

Ayúdame a vaciarme de todo aquello que no venga de Ti para que sólo Tú me llenes y sacies el hambre de eternidad que estoy sintiendo. Que mi "fiat" sea sincero como el de María. ¡Hágase en mí según tu voluntad!

Enseñame a esperar, Señor:

...con fe en la realidad de tu Encarnación y nacimiento.

...con esperanza en la venida definitiva de Tu Reino.

...con amor hacia Ti en la persona de mi hermano. ¡Maranatha! ¡Ven, Señor Jesús!



## Adoptan diócesis necesitada en Tejas como regalo de Navidad

BELLEVILLE, Ill (NC)— Como parte de su celebración de Navidad, la diócesis de Belleville, Ill, ha "adoptado" a la diócesis de Brownsville, Tex., poblada principalmente de familias de trabajadores agrícolas migratorios.

En una carta pastoral el

obispo William M. Cosgrove de Belleville dice que un regalo a los necesitados de Brownsville será "el mejor modo de celebrar las fiestas," y encarece a cada persona adulta contribuir un dólar, y a los niños 25 céntimos en la colecta de Navidad para la diócesis de Tejas.

"Mi deseo al pedirles cooperación es de que Vds., pasen una Navidad más feliz, sabiendo que habrán llevado felicidad a otros. Al mismo tiempo la gente de Brownsville se sentirá fortalecida contando con el apoyo y cariño de sus hermanos aquí en Belleville," dice el

obispo Cosgrove.

El día de Navidad el obispo Cosgrove invitará a su casa para comer a unas 300 personas — ancianos y personas solas — El mismo servirá durante los tres turnos de comida que tendrán lugar en su hogar.

## Vaticano condena iglesia disidente

LONDRES (NC)— En una declaración del Vaticano el pasado 15 de diciembre, el Vaticano condena el establecimiento de una iglesia disidente de rito ucraniano, en Halifax, Inglaterra. Afirma que los tres sacerdotes que han

iniciado tal iglesia quedan suspendidos de su ministerio sacerdotal.

Los tres sacerdotes habían sido suspendidos el pasado mes de enero por el obispo ucraniano de Gran Bretaña, Mons. Agustín Hornyak, por haber celebrado

servicios no autorizados en clubs sociales.

Habían sido enviados a Inglaterra por el obispo exiliado Cardenal Josip Slipyi, quien en múltiples ocasiones ha pedido a Roma que se eleve al rito ucraniano al estatus de patriarcado y se le haga a él mismo patriarca.

El Papa ha negado tal petición y consecuentemente entre los católicos ucranianos se ha iniciado una división entre los

que apoyan al cardenal Slipyi y los que permanecen fieles a la Santa Sede.

## Su fé le mantuvo en vida

VENECIA, Italia—(NC)—Durante el Festival Veneciano sobre Derecho a Disentir en que participaron varios ex-prisioneros soviéticos, uno de ellos, Yuri Mashkov, confesó que cuando llegó al campo de concentración era un ateo, pero antes de salir se había convertido a la religión. "No habría podido sobrevivir sin la fe. O habría cometido suicidio, o me hubiese convertido en un borracho," dijo al narrar su

experiencia de 17 años. En el campo conoció a otro prisionero, el cardenal de rito ucraniano Josip Slipyi, hoy exilado en Roma. Otras reuniones similares celebradas en Italia indican que hay un renacimiento religioso en la Unión Soviética, pese al ateísmo del estado, y que el vivero de esa fe son los campos de concentración, aunque fuera de ellos hay creyentes entre la juventud y los intelectuales.

● **Restauran Catedral en Tejas**  
SAN ANTONIO, Texas— La histórica catedral de San Fernando fue restaurada totalmente en cuatro años, hasta darle la apariencia que tenía en 1749 cuando fue inaugurada. Desde entonces ha sido un centro espiritual y cultural del sur de Texas.

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# Anunciemos el Reino de Cristo Niño

A mis queridos sacerdotes, religiosos, religiosas y laicos de la comunidad de fe que es la Arquidiócesis de Miami.

La **VOZ**  
PERIODICO CATOLICO ARCHIDIOCESIS DE MIAMI

El celebrar juntos el nacimiento de Jesús es quizás la ocasión en la que las familias toman conciencia del cariño que les une. Creo que ocurre lo mismo en esta comunidad de fe que es la Arquidiócesis de Miami. Es en ese mismo espíritu de amor de estima y mutuo apoyo, que os envío a todos mi cariñoso saludo de Navidad, y lo envío también en nombre de cada uno de vosotros.

Una de las más urgentes necesidades de nuestros días es quizás la de renovar nuestra fe en la Navidad —no tanto como ocasión de regalos, tarjetas, limpieza del hogar— sino más bien de proclamar con alegría que el Hijo de Dios ha venido como nuestro Salvador; que se nos ha dado el poder de ser hijos de Dios, que la historia de nuestras vidas tendrá un feliz final en el cielo.

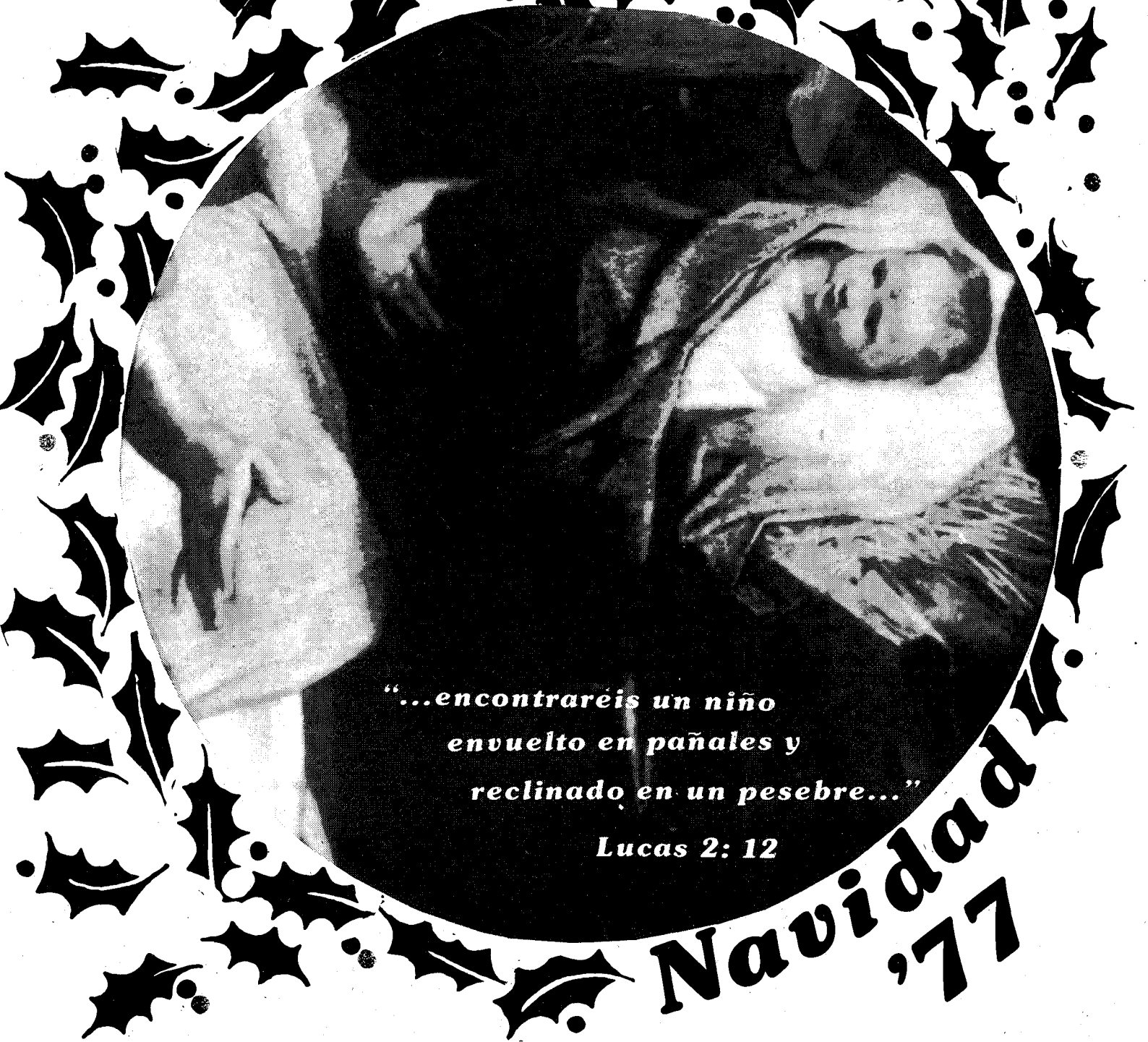
Cuanto más afirmemos nuestra fe en el verdadero sentido de la Navidad, más optimistas y alegres viviremos, no sólo el 25 de diciembre sino todos los días del año. Cuanto más creamos en la Navidad, más creemos en nosotros mismos y en los demás, respetándonos y amándonos, porque sabremos que a pesar de nuestras faltas y los efectos del pecado original, hemos sido redimidos.

Sí, hemos sido transformados para compartir como hijos de Dios la vida divina. Y ésta es la obra del Salvador nacido en Belén: invitación a responder en alegría y amor, a confiar en Dios y en los demás, a reconciliarnos y perdonarnos. Llamada a responder con celo a este maravilloso Reino del Cristo niño que hemos de anunciar, como pastores, ángeles y magos de 1977. Reino que hemos de hacer vida y testimonio como discípulos del Señor en el siglo XX.

Como especial regalo de nacimiento, el Señor encontrará en el espíritu navideño cómo revelarnos algo de la belleza de su Reino. Sea nuestro regalo, la promesa de conservar ese mismo espíritu de Navidad en nuestras familias, conventos, rectorías, durante el año del Señor de 1978. Es el 20 aniversario de la diócesis, que hemos designado como Año Santo, año de especial crecimiento juntos en fe, oración amor.

Devotamente vuestro en Cristo,

*Edward A. McCarthy*  
Arzobispo de Miami



“...encontraréis un niño  
envuelto en pañales y  
reclinado en un pesebre...”

Lucas 2: 12

Navidad '77

Pablo VI sobre la Navidad

## La vida nace fraterna en Jesús

Sí, la Navidad está cerca y el sentido de esta solemnidad religiosa es el gozo.

La alegría espiritual es una nota característica de la vida cristiana, una nota que no se deja apagar por el sufrimiento, el cual tiene también su parte, y ¡qué parte!, en nuestra experiencia

existencial.

Pero en la celebración del nacimiento de Cristo, si bien sea en la humildad del pesebre, domina el optimismo, que desde la esfera religiosa se difunde al ámbito práctico y prosaico de la vida profana; si se mantiene en los modos debidos, sin olvidar

nunca egoístamente los males sociales y las necesidades de los demás, este optimismo puede asimismo aportar su contribución a la profundidad y belleza de la fiesta mística y humana de Navidad.

Navidad es la fiesta de la vida que nace; más aún, en Jesús la vida nace divina, nace fraterna para nosotros, ejemplar y salvífica; nace inocente, nace niño; aquí el amor materno tiene su expresión típica y sublime; la ternura hacia la infancia halla aquí su cuna regia; la dulzura de la familia, su hogar más acogedor e íntimo.

Hay que saber gozar con un corazón magnánimo que se lanza a la defensa de la procreación humana, de la mujer virgen y

sobremana contenta del amor sagrado que la santifica, de la mujer madre que se eleva hasta el misterio y el ministerio de la transmisión de la vida, de la familia, santuario del amor fecundo y generoso en donar la propia felicidad al servicio de la felicidad exclusiva y total del propio hogar unido, laborioso y honrado.

La Navidad es manantial de felicidad para todos los que saben abrazar la ley áurea y férrea del amor virginal, conyugal, paterno y filial. Es la apología de la felicidad humana elevada al nivel de la felicidad religiosa.

Os deseamos a todos una Navidad santa y feliz, invocando a la que es dulce Reina de la Navidad, María

### Misa del Papa y mensaje del Arzobispo en televisión

El Arzobispo Edward A. McCarthy dará su mensaje navideño por televisión el sábado 24 a las 11:25 p.m. en el canal 7, WCKT, antes de la transmisión diferida, vía satélite, de la Misa de Navidad del Papa. La red nacional NBC transmitirá la Misa completa, con comentarios

del Padre Agnellus Andrew, O.F.M. miembro de la Comisión Pontificia de comunicaciones.

La transmisión de la Misa del Papa en español tendrá lugar a través del Canal 23, a las 5:45 p.m. del mismo día 24, en directo, con comentarios e introducción por el Padre José Pablo Nickse.