

New Year, Holy Year begins

This Sunday, Jan. 1, marks the beginning of the Archdiocese of Miami Holy Year, and with it Archbishop Edward A. McCarthy has sent special greetings to the people of the Archdiocese as the first phase of the event is ushered in.

"As we begin the New Year together," the Archbishop said, "I send blessings, warm greetings and encouragement in the Lord to the devoted priests, Religious and faithful our Archdiocese."

"This year we celebrate our own 'Holy Year' in observance of the 20th anniversary of the Archdiocese. May it be a special year of renewed dedication to our common purpose of growing through Christ and the Holy Spirit in faith and prayer and love, in our sense of community and of calling as the people of God".

The Archbishop said a priest will be named

soon to coordinate the Holy Year activities along with a committee including Anglo, Spanish and other elements to have input into the planning and development, which will then be disseminated to the parishes for a coordinated effort throughout the Archdiocese.

The Holy Year, as first announced last October by the Archbishop, is planned for three phases: (1) preparation (2) discernment, and (3) celebration, the latter to possibly culminate in a major celebration in the Orange Bowl or some other suitable arena.

The first phase is one of "prayerful reflection and prayer for guidance and prayer for the Holy Spirit," he said, adding that five themes will be coordinated with the Lenten season, one theme for each week.

THE THEMES are Faith, Prayer, Christian

Love and Living, a Sense of Community, a Sense of Mission.

The themes, as outlined and developed by the Archdiocese Holy Year Committee, will be put forth from the pulpits each Sunday of Lent, the Archbishop said, "and we are hopeful that many levels, the family, the parish, the schools and organizations will reflect on them, asking what is our state or our condition relative to a particular theme, and if it is not good enough what are our obstacle, what can we do to make it better."

"We would hope to then pull together from all this reflection and discussion a discernment which is the second phase, coordinated with Pentecost— of needs and programs for the next five years for the whole Archdiocese.

The third phase, then, would be some sort of major celebration with liturgy, music and festivity.

The VOICE

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Pope calls for end of violence to nations, people

VATICAN CITY—(NC)—In his annual message for the World Day of Peace (Jan. 1), Pope Paul VI has appealed for an end to violence against nations and individuals, including the unborn.

"Our war against war has not yet been won, and our 'yes' to peace is rather something wished for than something real," wrote the Pontiff in his message addressed to "the world and to humanity."

He urged all men to "consider and exalt peace even outside the trenches" on the 11th celebration of the World Day of Peace, an observance which he himself established. This year's theme is "No to Violence, Yes to Peace."

His 16-page message contained a special appeal to doctors in the "ministry of medicine" to ally themselves with the Church in defence of human life.

"We cannot fail to disapprove of each and every offense against nascent life, and we must appeal to every authority and to everyone who has due competence, to work for the prohibition of procured abortion and for its remedy," wrote the Pope.

The message explicitly condemned "acts of pitiless terrorism," crimes against the innocent, vendettas, and the mounting arms race.

For the first time, the papal Peace Day message was especially addressed to "the great planners and operators of the world arms market."

PEACE, said the Pope, cannot be based on the "infernal destructive capacity" of arms.

The Pontiff said that "war is being kept in check by the terrible nature of its own arms which it would immediately have at its disposal."

But fear of a possible "cosmic conflagration" wrote the Pope, "is more an imagined restraint than a real one."

The Pope had high praise for "the lofty and rational effort being made at the highest political levels" to insure peace.

He also lauded the upcoming special session of the U.N. General Assembly on the problem of disarmament and the 1975 Helsinki Conference as signs of progress in the search for peace.

(The Vatican announced that copies of the Peace Day message were being distributed to participants in the Belgrade Conference, a follow-up to the Helsinki meeting.)

(The message is also being distributed to government leaders by apostolic nuncios and delegates around the world, to delegations of all member countries of the United Nations, to heads of international organizations and world religious bodies.)

POLITICAL peace efforts, said the Pope, must not tend so much "toward balancing the forces of the possible contenders as toward



Growing together

"May it (the Holy Year) be a special year of renewed dedication to our common purpose of growing... in our sense of community..."

Abp. McCarthy

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United Nations 1977 a year of disarray

By JEFF ENDRST

UNITED NATIONS—(NC)—In 1977 the United Nations continued its seemingly endless search for its own identity and its true role in international relations.

While many of its supporters and participants claimed that the world could not do without it, U.N. Secretary General Kurt Waldheim himself listed a gloomy agenda of existing or predictable crises which the United Nations has chosen to ignore or which are not responding to U.N. treatment.

Waldheim challenged the membership to decide whether the United Nations is to be simply a "talking shop" or a crucible in which a new community will be molded by "the wise men of the world."

The 32nd General Assembly increased its size to 149 with the admission of Vietnam and Djibouti.

The year's biggest international political event, the Egyptian-Israeli peace initiative, caught the assembly unprepared and unresponsive. It came amid the assembly's perennial and predictable routine, featuring Israel in the international dock, giving the Palestine Liberation Organization the sole right to represent some 3 million Palestinians and demanding a new Geneva peace conference on the Middle East under conditions totally unacceptable to Israel.

On another front, the



In the United Nations this past year, U.S. Ambassador Andrew Young is shown casting a vote to place an arms embargo on South Africa at a Security Council session.

repression of that country's black citizens. The Western powers had first cast a triple veto against African demands that total military, economic

Security Council took a historic step by imposing a mandatory arms embargo against South Africa in response to mounting

and diplomatic sanctions be imposed on both South Africa and Rhodesia.

On the other hand, the Nordic countries—among the most progressive supporters of African Liberation causes—failed to convince the 49-nation African bloc that the assembly should express "deep concern" about "gross violations of basic human rights of individuals in Uganda."

Efforts by Western countries to create a post of U.N. High Commissioner for Human Rights—a sort of ombudsman for individuals or groups facing repression or discrimination by their governments—were again blocked as African and other Third World countries sided with communist countries in opposing the move.

Prince Sadruddin Aga Khan of Iran announced his retirement after more than a decade as U.N. High Commissioner for Refugees. He warned that the world is producing ever more political refugees but caring less and less about their fate. At year's end the assembly unanimously approved Poul Hartling, a former prime minister of Denmark, to take over the U.N. post.

After two years of good weather and harvests, the United Nations learned that 1977 had produced a world grain surplus of 60 million tons. The happy news was

tempered by U.N. estimates that even under those circumstances some 500 million people were suffering malnutrition and 15 million died from it.

The first U.N. Water Conference ended in Argentina with the adoption of recommendations for an extensive program to avoid a global water crisis by the end of the century.

The U.N. Law of the Sea Conference held two more inconclusive sessions without resolving the multi-billion-dollar questions of equitable and orderly control of the high seas and their vast underwater riches. The next try is set for Geneva in 1978.

The United Nations held a Desertification Conference in Nairobi, Kenya, in an effort to find ways to halt the expansion of arid wastelands and reclaim deserts or marginal lands where life is precarious.

The United Nations reacted with shock and disbelief when the United States quit the U.N.-affiliated International Labor Organization in protest against the ILO's increased politicization.

Nothing that the international arms race costs \$350 billion a year according to U.N. experts, the General Assembly decided to hold a special session in May 1978 on disarmament.

1st amendment vs second commandment

By CLIFF FOSTER

WASHINGTON —

(NC)—Question: What happens when a magazine publisher invoking the First Amendment offends an insurance company attorney respecting the Second Commandment?

Answer: lawsuits in Massachusetts and New Jersey, a million dollars in lost advertising and a pledge by the publisher that his magazine will "tread softly" on religion from now on.

The magazine publisher is Matty Simmons, chairman of the board of Twenty First Century Communications, the New York-based parent corporation of National Lampoon magazine.

The attorney is Andrew J. McCauley, the founder and president of Citizens Against Sacrilege in the Media, Inc.,

(CASITM) a group which includes on its letterhead a quotation from the book of Maccabees: "Remember their blasphemies and do not let them continue."

For three years, McCauley has hounded Simmons and his magazine, complaining to its advertisers, the public and courts in Massachusetts and New Jersey that National Lampoon unfairly—and perhaps illegally—ridicules God and religion.

Now, he has scored his first victory, striking a blow for the Second Commandment, and in Simmons' view, against the First Amendment.

WITH customary cynicism, the magazine raised the white flag in its Christmas issue, saying that it deals with "Santa Claus, trees, presents,

cards, parties etc." Instead of "the one held by many to be the Savior of mankind," because of pressure from CASITM.

The Christmas issue is generally free of religious satire, with the exception of an article reporting the discovery of a sample of God's handwriting. Previous issues have carried cartoon features entitled Son o' God comics, Sermonette and Jessica Christ.

The magazine noted that CASITM has filed criminal complaints against Simmons in Massachusetts and New Jersey, states where blasphemy is still a crime, and has threatened its advertisers with a boycott "should they continue to appear in our blasphemous pages." Simmons estimates that McCauley's campaign against

the Lampoon—the attorney's "pet project" as he put it—has cost the magazine more than \$1 million in advertising.

"WE CAN'T afford to get the retailers knocked out from under us," he said. "We're going to tread softly" on religion.

McCauley, for one, couldn't be happier. "This is proof that if people will fight back and defend themselves and what they hold to be sacred, they can put a stop to these abominations," he said.

While applauding his efforts, The Providence (R.I.) Visitor criticized one of McCauley's methods. Noting that the suit against the Lampoon in Massachusetts—the one in New Jersey was dropped—relies on the state's 280-year-old blasphemy law, the diocesan newspaper said editorially that the best

response to religious ridicule in the media, "isn't legal suppression but a firm and concerted demand by the offended that their beliefs and their dignity be respected."

McCauley replies that blasphemy is not protected by the constitution and adds: "We're not saying they can't print it...We're telling these people that if they mock our religion, if they blaspheme God, we're going to come back."

Simmons defends the Lampoon's treatment of religion as nothing more than a good joke. "Everything we do is in jest," he said. "We've never received one complaint from an official organization of the Church."

McCauley, for one, finds the silence disturbing. "Where are the bishops?" he asked. "They don't say a damn thing about blasphemy."

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Cloistered Sisters launch Family Missionary Alliance

BIRMINGHAM, Ala.— (NC)—A group of cloistered Poor Clare nuns has launched a worldwide missionary movement geared at helping lay people become evangelists.

The movement, called the Holy Family Missionary Alliance, is led by Mother M. Angelica Francis of Our Lady of the Angels Monastery, Birmingham, Ala., who has described herself as a "conservative liberal who happens to be charismatic."

She recently led 33 people, some of them married couples, in a retreat at the monastery to start the movement. Most of those who attended are charismatic Catholics, while one is a Protestant charismatic.

The program is based on Mother Angelica's 50 books, and on tapes she made during a Scripture course she taught for Protestant women.

Mother Angelica's 10 nuns print and distribute over 250,000 copies of her books and pamphlets free of charge each month.

According to Henry Libersat, press relations director for the movement, the "spiritual development

program can be followed by single people as well as married couples, priests and Religious as well as lay people."

Libersat said the movement is opportune. Since Vatican Council II, he said, "the Church has had serious internal problems—and a multitude of new ideas on how we are to express, live and share our faith in the Lord Jesus."

"There has been a lot of emphasis on community. And we have been trying to develop community come hell or high water—and we have too often failed miserably."

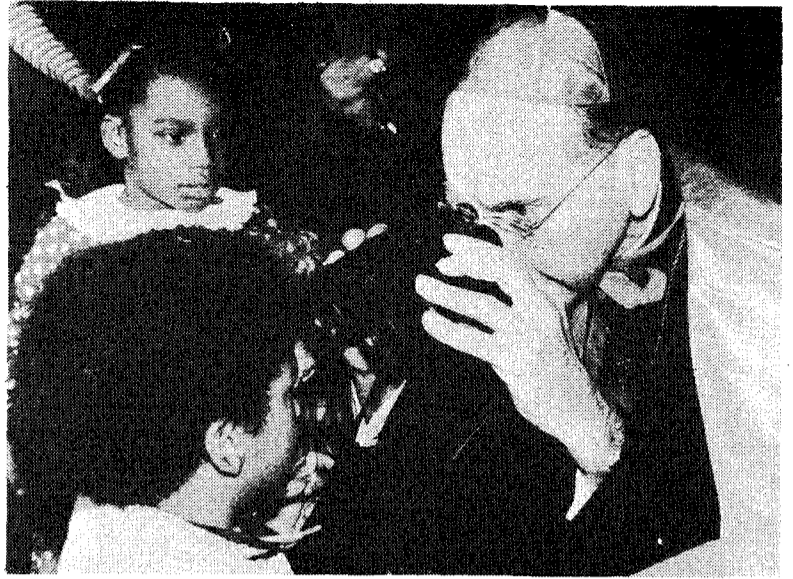
According to Libersat, the movement tries "to build up faith and then have community stem from, and build on, that faith and ultimately express itself in service."

The weekend retreat at which the movement was launched was "a perfect example of the practicality of that approach," Libersat said. The group assembled as perfect strangers, "but through catechesis, a faith experience, dialogue, prayer and the power of the Holy Spirit, these 32 people ex-

perienced more unity than many people who have been worshipping in the same pews of the same parish churches all their lives."

Mother Angelica's aim, according to Ron Lee, guardian director, is to "convince the ordinary people that everyone is called to holiness."

Mother Angelica often receives letters, Libersat said, from those who say her writings have affected their lives. "It isn't simply the books. It's the Lord working in a prayerful spirit, while Mother Angelica prayed before the Blessed Sacrament," Libersat said.



Peer Group: When Cardinal Terence Cooke of New York spotted a youngster peering at him with binoculars, the cardinal decided to try it himself and peeked back at the boy. The cardinal was at the Waldorf Astoria to help distribute Christmas gifts to children from the New York City Foundling Hospital.

Fifth March for Life Set

WASHINGTON — (NC) — With the anniversary of the 1973 Supreme Court abortion decisions coming on Sunday, Jan. 22, the fifth annual March for Life in Washington to protest those decisions will be held on Monday, Jan. 23, following a vigil at the National Visitors' Center the evening before.

The vigil will feature

songs, talks and prayers for the following day's activities, which will take the marchers from the White House to the Capitol.

March for Life officials refuse to predict the size of the turnout expected for the march, but they concede that the subject is of some concern to them. Pro-life marchers have complained in past years

that press accounts have underestimated crowd sizes.

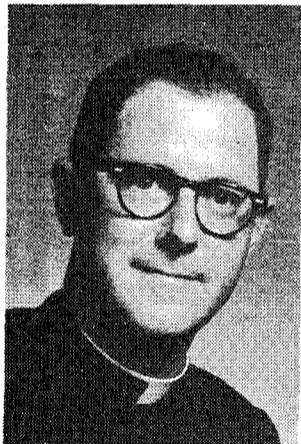
"We don't want to play the numbers game," said Nellie J. Gray of Washington, president of the March for Life. But she announced that the crowd will be counted as it passes the narrowest point in the march route.

At the 1977 march, Miss Gray announced attendance at 100,000, while police estimated there were between 35,000 and 40,000 present.

One factor in determining the size of the turnout could be Washington's unpredictable winter weather. While the first march, in 1974, was held on a spring-like day, the 1977 gathering saw marchers chilled by low temperatures and high winds.

Miss Gray, in a letter to marchers, urged that they come prepared for the worst. "Please dress warmly, and please be sure that the young people have on boots and coats and scarfs. The police are deeply concerned about young people with tennis shoes, no jackets and head coverings out in the cool, brisk, Washington weather," she wrote.

While the weather could affect the decisions of Washington-area pro-lifers to attend or stay home, some groups are committed to attend by reason of the distances they will travel for the event. One group from South Dakota will make the journey by bus, involving a total of four days for the round-trip travel.



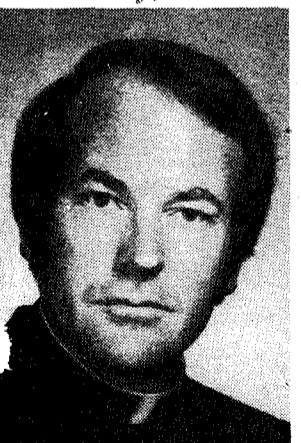
Rev. Michael J. Devaney, O.M.I.



Rev. Xavier Morras



Rev. James Reynolds



Rev. David Russell



Vincent Sheehy



Mr. Arnold Lopez

Pastors named committee to assist Voice

Acting on the recommendation of the Archdiocesan Priests Senate, Archbishop Edward A. McCarthy has established an Advisory Committee of Pastors to assist The Voice in responding to the needs of the people of the Archdiocese of Miami; of promoting and providing services to parishes; and other parish considerations.

Named to the Committee of Pastors are: Father Michael Devaney, O.M.I., Mary Immaculate Church, West Palm Beach; Father Xavier Morras, St. Michael the Archangel Church; Father James Reynolds, St. James Church; Father David Russell, St. Louis; and Father Vincent Sheehy, Riviera Beach. Named as a special consultative member of the committee was Arnold Lopez, Archdiocesan assistant treasurer.

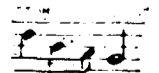
"I consider The Voice a vital part of our ministry: to teach the Faith, to clarify change and to build community," noted Abp. McCarthy. "It will be especially valuable in our current Holy Year Program of evangelization, renewal and reconciliation," he concluded.

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Reviewed by
JOSEPH R. THOMAS

COMPULSORY EDUCATION AND THE AMISH, edited by Albert N. Keim. Beacon Press, Boston. 211 pages. \$4.95 (paper).

PADRE PIO, by Father John A. Schug, O.F.M. Cap. Our Sunday Visitor, Huntington, Ind. 256 pages. \$4.95 (paper).

This is the second book written about Padre Pio since the famed Italian Capuchin died on Sept. 28, 1968. Better than the first, it nevertheless lacks literary quality. Adequate for the undemanding casual enquirer who would like to know more about this holy man.

C.S. LEWIS: THE SHAPE OF HIS FAITH AND THOUGHT, by Paul L. Holmer. Harper and Row. New York. 116 pages. \$6.95 and \$3.95 (paper).

A scholarly analysis of the main themes running through the work of C.S. Lewis—one of this century's greatest Christian apologists. And one of its leading literary figures as well.

THE FAITHFUL AT MASS, by William S. Abell. Georgetown Prep. Garrett Park, Md. 70 pages. \$4.50.

C.U. drama troupe tours military bases

WASHINGTON — (NC)—The Catholic University of America drama troupe left Washington Dec. 19 on a three-week holiday entertainment tour of military bases in Western Europe.

The 10-member troupe had earlier performed excerpts from the show—an hour-long review of American theater history called "Entertainment, USA"—at a White House Christmas party hosted by President and Mrs. Carter.

Father Gilbert Hartke, who founded the Catholic University's drama department in 1937, said every president since Harry Truman has hosted the students.

This year's performance marks the 26th consecutive year that the Catholic University drama department has sent a company to overseas military communities.

The students will perform two shows daily.

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Pope calls for end of violence to people

(Continued from Page 1)

showing the supreme irrationality of war."

He urged world leaders to establish "relationships between peoples which are ever more interdependent, with ultimate solidarity, and ever more friendly and human."

Discussing acts of violence against individuals, the Pope said that "private" violence is taking on "alarming proportions to the extent that it is becoming habitual."

Decay of moral conscience and "social pessimism" are often responsible for extinguishing "the taste for and the commitment to honesty professed for its own sake," wrote the Pope.

"What is possible takes the place of what is honest. The only restraint is the fear of incurring some public or private sanction," he said.

"VIOLENCE is not courage," insisted the Pope. "Violence does not ennoble the man who has recourse to it."

"Violence distrusts normal legal processes and is always clever at evading the observance of these processes by devising, almost by force of circumstances, criminal undertakings that sometimes degenerate into acts of pitiless terrorism, the final result of a wrong choice of road and the cause of deplorable forms of repression," said the Pope.

The papal message condemned the "structural violence of some political

regimes" as a faulty basis for peace.

But it also insisted that violent revolution is not the path to winning freedom.

The Pope asked doctors to join with the Church in "Affirming and defending human life in those exceptional contingencies in which life itself can be jeopardized by deliberate and evil designs of the human will."

"In our 'yes' to peace there rings out a 'yes' to life," wrote the Pope. "Human life is sacred from the moment it comes into existence."

A new feature of the Pope's 1978 peace message is a concluding section addressed to children. He calls them "the most vulnerable sector of society" in regard to violence, "but likewise the hope of a better tomorrow."

"You children are often led to quarrel," he continued. "Remember: It is harmful vanity to want to appear stronger than your brothers and sisters and friends by quarreling, fighting and giving way to anger and revenge..."

"If you want to be strong, be so in spirit and behavior. Learn to control yourselves, learn how to forgive and quickly make friends again with those who have offended you," said the Pope.

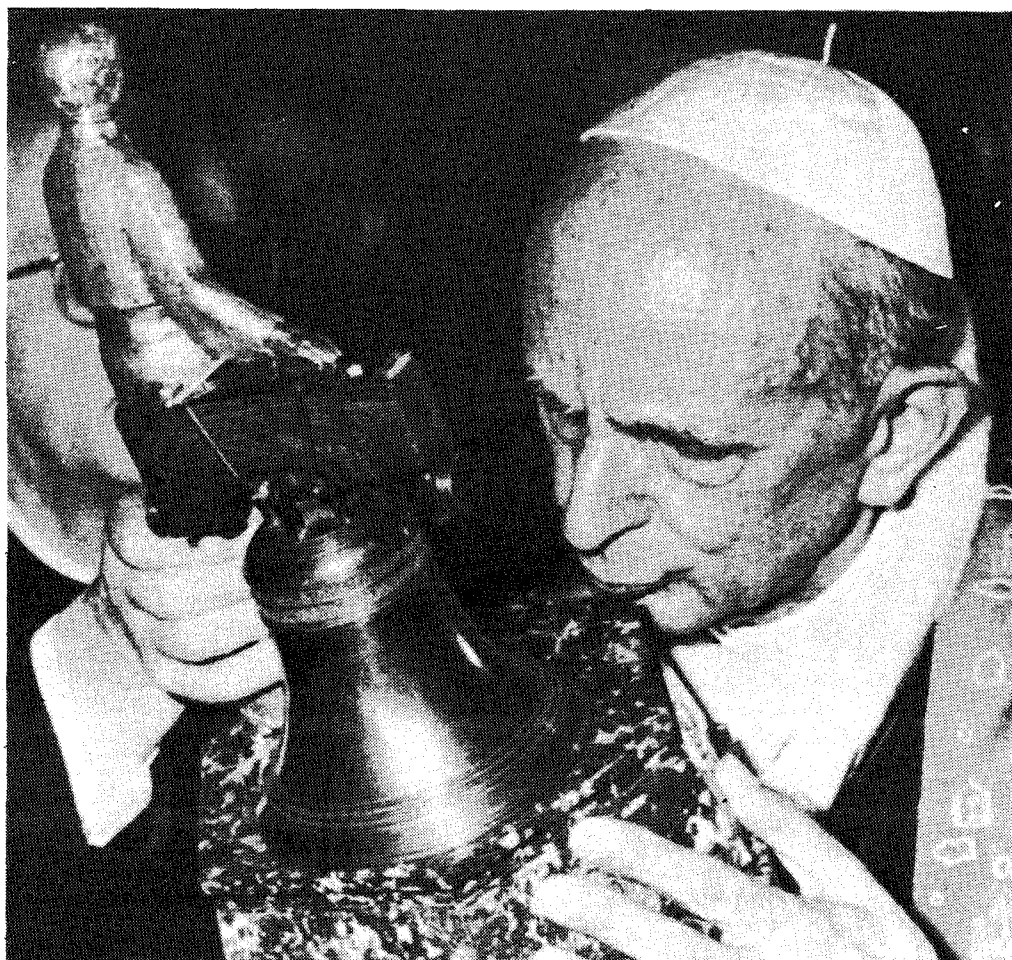
Speaking to all, the Pope said: "Our love for peace must remain on guard."

"Peace is not a state of public indifference in which

those who enjoy it are dispensed from every care and defende from all disturbance...

"Peace is an equilibrium that is based on motion and continually gives forth energy

of spirit and action. It is intelligent and living courage," said Pope Paul.



During a ceremony to canonize St. John Neumann, Pope Paul kissed a replica of the Liberty Bell from the saint's former see of Philadelphia.

Two priests named to head Archdiocese programs

Two priests of the Archdiocese of Miami have been appointed to key positions in the Chancery by Archbishop Edward A. McCarthy.

Msgr. Dominic J. Barry, pastor, St. Coleman Church, Pompano Beach, is the new chairman of the Pension Plan of the Archdiocese of Miami and the Diocese of St. Petersburg.

Msgr. John J. Donnelly, rector of St. Mary Cathedral, is the new chairman of the Health and Welfare Program the Archdiocese of Miami and the Diocese of St. Petersburg.

FORMERLY Officialis in the Archdiocesan Matrimonial

Tribunal, Msgr. Barry is a native of Ireland who was ordained in 1943 and served as an assistant pastor in parishes of the Diocese of St. Augustine until 1951 when he became an Air Force chaplain.

After five years of service and then discharge he was appointed pastor of Immaculate Conception parish, Hialeah, where he directed the building of the present church, the convent and an addition to the school. Coincident with this pastorate he was administrator of Blessed Trinity parish, Miami Springs, where he also directed the construction of a provisional church and school.

In 1971 he was appointed pastor of Holy Family parish, North Miami, where he served until 1974 when he became pastor of St. Coleman parish.

Elevated to the rank of a papal chamberlain in 1958 he is now known as a prelate of honor to the Pope. Msgr. Barry is a member of the Archdiocesan School Board.

Msgr. Donnelly, a native of Philadelphia, has been rector of St. Mary Cathedral since 1971. catechetical program for Puerto Rican families in Corpus Christi parish.

Ordained in 1955, Msgr. Donnelly served as an assistant in the parishes of

ELEVATED TO the rank of an honorary prelate of Pope Paul VI in 1974, Msgr. Donnelly served in the Army Air Force from 1943 to 1945 and began his studies for the priesthood in 1946. As a deacon during the summer of 1954 he pioneered in the first program for the Spanish-speaking Catholics in South Florida when the Diocese of St. Augustine inaugurated a Blessed Trinity, Miami Springs and Little Flower, Coral Gables. He became administrator of St. Paul Church, Arcadia and in 1959 was appointed founding pastor of Annunciation parish, West Hollywood,

where he supervised the building of a church, elementary school and convent. Four years later a four classroom addition was annexed to the school.

From 1964 to 1968 Msgr. Donnelly served as pastor of St. Monica Church where he directed the building of rectory offices. From 1968 to 1971 he was pastor of Holy Rosary parish, Perrine.

Since 1975 he has been Archdiocesan Director of the Society for the Propagation of the Faith and of the Pontifical Association of the Holy Childhood.

MAYBE A FEW THOUSAND WOULD DO.



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Editorial

Holy year--more than just an exercise

The Holy Year 1978. What will it mean to you?

Millions of people were active during the 1975 worldwide Holy Year's events, yet as massive in spiritual dimensions as the Holy Year was it passed by with little involvement or awareness by the average church-going Catholic on a day-to-day basis.

This is understandable, in a sense, because a Holy Year is not a dramatic spectacle like a convening of all the world's bishops at one place at one time. There are no new doctrines or social action plans forged in the crucible of debate for the world's press to shout around the globe, for the media to analyze and for priests to propound from the pulpits.

The Holy Year was not a forging of the Faith but a practicing of it.

What is important about the Holy Year at the Archdiocese level is the basic fact about South Florida that most everyone here comes from someplace else and that understandably, there is often a lack of feeling of community. Our roots are not here. Frequently, groups and organizations do not relate to each other, and sometimes even compete or feel at odds.

The Holy Year, announced by Archbishop McCarthy recently, is an opportunity for all Catholics of South Florida to grow personally in their faith and to reach out to others in awareness that we are a common family, regardless of race, home town or ethnic background.

We urge all Catholics to support the Holy Year and help it gain momentum in the coming months and see what a difference it can make in our Catholic Faith and in our Catholic pride.



By Fr. John Dietzen

With complications, is my marriage valid?

Q. I met my husband in 1964, and after many ups and downs through several years, we decided to marry. It was then I found out he was never baptized, and really seemed to be what he always called himself—an atheist. A nun in my school had said that Catholics cannot marry

someone unbaptized, so I encouraged my fiance to join a church, which he did; he was baptized in the United Church of Christ. We took his baptismal certificate to the priest, and were married.

Now I've begun to worry about our marriage, whether it is truly a marriage since I am

not sure how much he wanted to be baptized in the first place. Our two children are being raised Catholic. My husband encourages their prayers and participates in the celebration of our Catholic feasts.

What can or should be done to or with our marriage? Is it valid? I don't know any priests here well enough to ask? (Saskatchewan)

A. I understand your concerned feelings, but you can put your mind at ease. From what you told me, there's no question that your marriage is valid.

First it is possible for a Catholic to marry a non-baptized person. It's done all the time. You are probably aware that a dispensation is required for a Catholic to marry one of another faith (or of no faith). A different kind of dispensation is needed when the non-Catholic party is baptized and when he is not baptized. However, to avoid the very problem that bothers you, normally both of these dispensations are granted in a mixed marriage. This way, whether the non-Catholic is baptized or not, the marriage

is perfectly valid.

You have nothing to worry about on this score. Continue receiving the sacraments, and be happy your husband takes the supportive attitude he does concerning the faith of you and your children.

Q. Is it mandatory for each parish to have some type of pro-life organization or coordinator? My parish is the only one I've heard of that doesn't have anything like this. I would assign myself the task only my parish priest seems negative towards the idea. (Ohio)

A. There exists no church law that would demand a pro-life unit or representative in each parish, though individual bishops could certainly recommend it or require it in their own diocese. And many do.

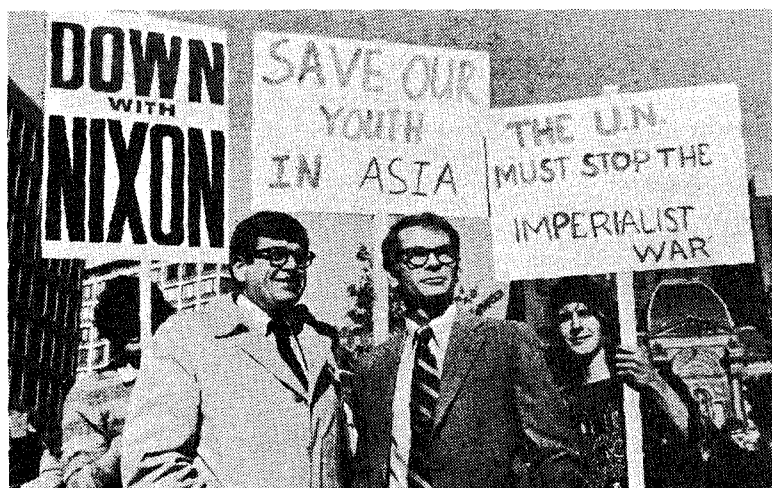
The importance of such activity on the parish level is indeed urgent, more urgent, in fact, than most Catholics realize. Parish-level responsibilities will become increasingly critical during the next few years in the national effort to pass a

Human Life Amendment, to which American bishops have given highest priority in the area of respect for life. So I applaud your interest, and wish there were more like you.

Keep trying to acquaint your parish priest, and any others, with the reasons you think your suggestion should be listened to. And don't neglect the wider pro-life activities in your area; they, too, are helpful and may indirectly have a beneficial influence on attitudes in your own parish.

Q. My husband says that when bishops are consecrated that they take on divinity, which makes their opinions and decisions the same as those of Christ. Is this true? He says even when bishops are wrong in their decisions according to people, they are still right in God's eyes. Do bishops believe this? (La.)

A. No, Virginia, bishops do not become divine. In fact, God Himself is likely happier than anyone that He is not a bishop. He probably couldn't take the hassle.



Passersby might have thought it was just another typical daily Washington protest until they spotted signs like "Down With Nixon" and "End the War in Vietnam." What they were seeing was the filming of "Born Again," a movie on the life of Charles Colson. The former Watergate figure was on the set and posed with Dean Jones who plays Colson in the film.



By Msgr. James J. Walsh

St. Paul points way to New Year

The beginning of a new year for many is a time of introspection and self analysis. Comic lines of television find this a fertile field for humor, and understandably so. The whole serious business is reduced to the ridiculous when resolutions are directed towards trivial aspects of life or towards some mammoth problem whose solution needs much more than an expression of good will.

While we laugh at the humor, there is a brooding uneasiness for many at this time of year that the failures of the past will be repeated in the future. For a Christian who is sincerely trying to grow and mature in the faith, there is the additional apprehension that with all the recent changes and resulting confusion in the church, he may have been on the wrong track, that his efforts to develop spiritually have been wasted, or, worse yet, perhaps it isn't that important any way.

With this in mind, it is helpful to remember that St. Paul always comes through strong on almost any occasion, and he has more than one pungent thought for the mood of self evaluation at the beginning of a new year.

Look up his letter to the Ephesians (6:1-10). There he reminds us of the fundamental duties which the Christian had in his time and which he will have ages from now until Gabriel's horn sounds. He speaks of the unchangeables in spiritual life, regardless of peculiar characteristics of a generation. He underlines what God expects of a human being, whose nature has certain strengths and weaknesses. And what he says

serves as a kind of mini-blueprint of what was necessary in the "old" church, as well as the "new." Let's touch briefly on his ideas.

"Grow strong in the Lord, with the strength of his power. Put God's armor on so as to be able to resist the devil's tactics. For it is not against human enemies that we have to struggle, but against the sovereignties and the powers who originate in the darkness in this world, the spiritual army of evil in the heavens..."

Paul is not popular today with either the Women's lib group or with the humanists. The former dismiss him because he says a number of annoying things about women, such as being submissive to their husbands. The latter turn him off because he is forever reminding us that we are very weak creatures and must depend far more on God's power than on our own resources. The humanists, of course, think man has all he needs tucked away inside, awaiting proper mining equipment.

Christians have always been taught to "grow strong in the Lord" through prayer and the sacraments and penance. There is not the least change in this formula. The sacraments remain the channels of divine help, designed to give man "the strength of His power." But they are not magic rites. Some, while not believing this, fall into the trap of looking for magical results, and when they do not appear, losing faith in the sacraments. Here is a good point for re-evaluation this New Year.

One thing about St. Paul that hangs out in the open clearly in much of his writing: he has an

incurable habit of stepping on toes. He comes down hard on the spiritual bunions of those who recently got rid of the devil. Read those lines again about "the devil's tactics...the spiritual army of evil in the heavens..." Incidentally, some may need the New Year resolution of keeping the devil in the picture. The focus has not been on him for some years. If we take him into account, we should find less frustration and more clarity in our religious thinking.

Paul says, "stand your ground." The old translation put it, "stand fast..." Both mean the same. As the kids say, hang in there. Persevere, keep at it, don't be weak-kneed or faint of heart. "Pray all the time, asking for what you need, praying in the spirit on every possible occasion."

Prayer is always a must. At every period of one's life. And every age of the Church. Does it mean the rosary, novenas, stations of the cross? For some who prefer these devotions, yes. This may mean their own special way of communications with God outside the Eucharist, and many great saints felt the same way. For others, no. But many are coming back to traditional devotions, including the young, especially to the rosary.

The New Year ought to push us into a quiet corner of the house. Take up the New Testament. Turn to these ten verses of St. Paul. Work them out in the light of your own situation, where you are at the present time. God had us in mind when Paul penned those words. They point the New Year in the right direction.

Human rights: blacks, poor, unborn

"There are too many people on welfare. What we need are mandatory abortions for poor people!"

If you were listening to a Miami radio talk show the other night, you heard that argument used not once but by two callers. At a local political luncheon this month a man in the audience suggested to the speaker, a pro-life congressman, that free abortions for poor women only be granted when they promised to submit to mandatory sterilization.

Blacks have claimed for years that ghetto social workers try to talk women into abortions. Erma Clardy Craven, a long-time human rights advocate from Minnesota, nominated pro-life presidential candidate Ellen McCormack at the 1976 Democratic national convention. She claims, "Except for the privilege of aborting

herself, the black woman and her family must fight for every other social and economic privilege. This move toward the free application of a non-right (abortion) for those whose real need is human rights and opportunities is benumbing the social conscience of America into unquestioningly accepting the 'smoke screen' of abortion. The quality of life for the poor, the black, and the oppressed will not be served by destroying their children."

Many black leaders like Rev. Jesse Jackson, comedian Dick Gregory and National Right to Life President Dr. Mildred Jefferson have called abortion a form of racial genocide. At a White House Conference on Hunger in 1969, a panel which included representatives of the department of Health Education and Welfare and Planned Parenthood recommended

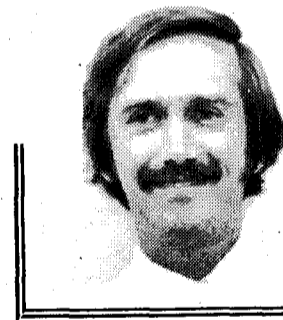
(1) mandatory abortion for any unmarried girl found to be within the first three months of pregnancy and (2) mandatory sterilization of any such girl giving birth out of wedlock for a second time. Only the quick action of Mrs. Fannie Lou Hamer, a Mississippi civil rights leader, stopped the proposal from being passed. Since then, similar legislation has been introduced in several states. None has passed. Yet.

The "Archie Bunker" attitude of many pro-abortionists isn't the only factor bringing more black people into the right to life struggle. Many see it as another aspect of the civil rights movement. Rev. Theodore Gibson, recently re-elected Miami City councilman, will speak on the

black perspective of abortion at the Jan. 22 pro-life rally at Bayfront Park.

Historically, the 1857 Dred Scott decision of the U.S. Supreme Court bears striking similarities to the 1973 ruling legalizing abortion. In Dred Scott, the court reasoned that a slave was not a "legal person" and therefore not entitled to equal rights under the law. Compare the arguments used by pro-slavery advocates with those used by pro-abortionists today:

By Dick Conklin



Slavery: Although he may have a heart and a brain, and he may be a human life biologically, a slave is not a legal person. The Dred Scott decision by the U.S. Supreme Court has made that clear.

Slavery: A Black man only becomes a legal person when he is set free. Before that time, we should not concern ourselves about him because he has no legal rights.

Slavery: If you think that slavery is wrong, then nobody is forcing you to be a slave-owner. But don't impose your morality on somebody else!

Slavery: A man has a right to do what he wants with his own property.

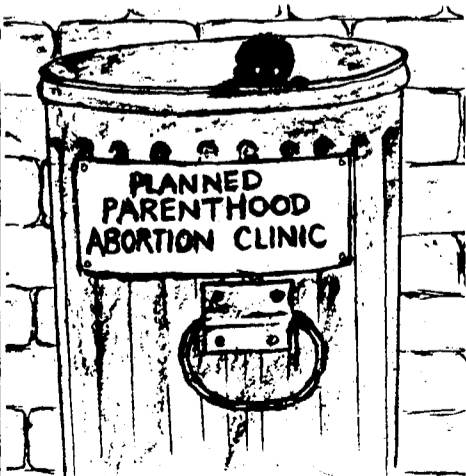
Abortion: Although he may have a heart and a brain, and he may be a human life biologically, an unborn baby is not a legal person. The abortion decision by the U.S. Supreme Court has made that clear.

Abortion: A baby only becomes a legal person when he is born. Before that time, we should not concern ourselves about him because he has no legal rights.

Abortion: If you think abortion is wrong, then nobody is forcing you to have one. But don't impose your morality on somebody else!

Abortion: A woman has a right to do what she wants with her own body.

The Dred Scott decision was ultimately overturned by the 14th amendment to the constitution. How long will it take to overturn the abortion decision—with a Human Life Amendment? It's up to you and me.



"I thought Black was supposed to be beautiful."

News briefs



WAR TOYS PROTESTED: A sales clerk in Frankfurt, West Germany, holds a model of a World War II German dive bomber marked with a swastika of the Nazi era. German Catholic bishops and other religious and community leaders have protested the sale of this and other similarly marked toys which are made in the United States, Britain and Japan.

New Zealand gives 100% aid

The recent passage of legislation that will provide 100 percent state support for private school salaries and maintenance in New Zealand "is a unifying experience for the people" in that country, said Marist Brother Humphrey O'Conner, who heads a high school in Auckland, during a recent visit to Seattle.

Moshe Dayan to visit Pope

Diplomatic sources in Rome confirm that Israeli Foreign Minister Moshe Dayan plans to visit Pope Paul VI during a January trip to Italy. The Vatican has as yet made no comment on the Dayan visit.

Argentina worst violator

An ecumenical group headed by Congressman Father Robert Drinan (D-Mass.) will investigate during

January the continued charges of human rights violations in El Salvador, including persecution of the Church. The announcement came as a December report of a human rights organization in New York listed Argentina as the worst violator in 1977, followed by Chile and Uruguay.

Protest Italian parishes changed

A storm of protest has blown up in the Vatican's backyard about what some priests and laity of the Trivento diocese consider a Vatican failure to act in accord with the spirit of the Second Vatican Council. The priests and laity have been protesting a decision by the Vatican to transfer three parishes in the town of Castel di Sangro and one in Alfedena to the diocese of Valva e Sulmona.

Abp. Lefebvre ordains two

Rebel Archbishop Marcel Lefebvre ordained a seminarian to the diaconate and another to the subdiaconate in a Dec. 17 ceremony in a small town near Vichy, France.

Says 'humanitarian, but inadequate'

A U.S. Catholic Conference official has called President Carter's decision to admit another 7,000 Indochinese refugees into the United States "humanitarian, but inadequate." John McCarthy, director of the USCC Migration and Refugee Services, estimated that refugees are leaving Vietnam and other Southeast Asian countries in small boats at the rate of 1,500 a month.

'Soap' survey in opposition

A Catholic newspaper in Iowa has published the results of a survey

on the ABC-TV series, "SOAP," that contradicts a similar poll conducted for ABC by the Louis Harris organization. The Globe, diocesan newspaper in Sioux City, Iowa, received 190 replies to its three-question poll. Most respondents said they did not believe sexual matters were appropriate content for prime time TV programs.

Textile workers 'fogged' out

To the list of items separating the J.P. Stevens Company and the textile workers union there can be added one other—the weather. Fog—or as Archbishop Thomas Donnellan of Atlanta prefers to call it, "an act of God"—prevented a group of Southeastern bishops from meeting Stevens representatives,

TAIWAN TV: Jesuit Father Gerald Martinson displays a scrapbook with pictures from shows produced by the Jesuit-run Kuanchi Program Service in Taiwan. To better meet the high demand for Kuanchi programs throughout Southeast Asia, Father Martinson hopes to raise \$1.5 million in the United States and Europe to build a new wing on the studio.



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S. Florida Scene

Scripture workshop slated

LAKE WORTH—Religion teachers in Palm Beach County have been invited to participate in a Scripture workshop for integrating scriptural approaches to the teach of religion.

Elaine Pekar, parish director of religious education at St. Joseph parish, Stuart will be the facilitator at the sessions which begin at 8 p.m., Tuesday, Jan. 3 at St. Luke parish hall.

Lectures at St. Rose

"The Basic Truths of Our Faith" will be the subject of an eight-day course at St. Rose of Lima parish, Miami Shores, beginning on Monday, Jan. 2.

Father Michael Ledwith, Ph.D., professor of Dogmatic Theology, Maynooth College, Dublin, will be the lecturer.

Religion teachers

BOCA RATON—Religion teachers in the Archdiocese are invited to an evening session on Thursday, Jan 12 at St. Joan of Arc parish where Richard Costello, director of Youth Ministry in the Diocese of Norwich will discuss Spiritual Experiences for Youth and Using Scriptures Effectively with Youth from 7:30 p.m. to 9:30 p.m.

Costello will also participate in a session for parish directors of Religious Education from 10 a.m. to 2 p.m. the same day at St. James parish, North Miami.

Marriage encounter

Marriage Encounter Information Parties are scheduled during the month of January in Dade, Broward, and Palm Beach Counties.

Following are the locations and dates:
SOUTH DADE: Jan. 8, 7:45 p.m., Home of Pat and Carol DeMarinis, 251-9757. Jan. 22, 7:45 p.m., Home of George and Susanne Huxel, 251-5381.

SOUTH BROWARD: 7:45 p.m., Jan. 15, For information call 983-3017.

NORTH BROWARD: 8 p.m., Jan. 22, Home of Mel and Peggy Weaver, 472-8138.

BOCA RATON: 8 p.m., Jan. 3, Boca Raton Municipal Community Center, Room I.

Marriage Encounters are scheduled on Jan. 6 at Our Lady of Florida Retreat House, North Palm Beach; and on Jan. 13 at the Dominican Retreat House, Kendall. Further information may be obtained by calling the retreat houses.

Planetarium show

FORT LAUDERDALE—"The Star of Bethlehem," is the subject of the holiday show at the Buehler Planetarium of Broward County Community College, central campus.

Shows viewing the sky as it may have appeared on the first Christmas when the greatest star ever described marked the birth of Christ, are featured every Thursday at 7:30 p.m. and at 2:30 p.m. and 3:30 p.m. on Sunday, through January 8.

Bible study

WEST PALM BEACH—A Bible Study course begins at 7:30 p.m., Jan. 5 in St. John Fisher Church.

Everyone interested is invited to participate in the sessions which will be conducted by Sister Muriel Brown, R.C., Cenacle Retreat House, Lantana.

Student exchange

Families in Dade County have an opportunity to participate in the nation's largest student exchange program known as Youth for Understanding, a 26-year-old non-profit organization.

Host families are those who provide room and board for the student and offer him or her the same guidance and love they give to their own children. Students attend local high schools and share life with the American families who invite them as guests.

For further information call 271-7478.



Feast of the Holy Family is observed today (Friday), particularly at Holy Family parish, North Miami; and by the Sisters of the Holy Family of Nazareth who staff St. Brendan School in Miami's southwest section.

It's a Date

Broward County

ST. SEBASTIAN Council of Women will observe Corporate Communion at 8 a.m. Mass, Jan. 6. Breakfast and meeting follow, parish hall.

ST. JEROME Women's Club luncheon and card party, 12:30 p.m., Jan. 3, parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

ST. BERNADETTE Golden Years Club meets following noon Mass, Jan. 6.

Covered dish buffet and short business meeting.

ST. STEPHEN Women's Council meets Jan. 5, parish hall, 8 p.m.

ST. BARTHOLOMEW Young at Heart Club meets Tuesday, Jan. 3, parish hall.

FOURTH DEGREE KC, Father Michael J. Mullaly Assembly, meets Jan. 3, 333 SW 25 St., Fort Lauderdale.

ST. BONIFACE Women's Club, Pembroke Pines, meets 8 p.m., Jan. 4, parish hall.

Palm Beach County

ST. THOMAS MORE Madonna Guild, Boynton Beach morning of recollection following 8:30 a.m. Mass, Jan. 6. Sister Muriel Brown, R.C., Cenacle Retreat House will conduct the sessions.

ST. JOHN FISHER parish New Year's Eve party, 9 p.m. Free admission. Guests are expected to bring snacks. Further information call 844-3990.

ST. VINCENT FERRER Rosary-Altar Society, Delray Beach, meets Jan. 6 following 8:30 a.m. Mass.

Dade County

ST. MARY MAGDALEN Women's Guild meets 7:30 p.m., Jan. 2, parish hall.

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Faith and scholarship

by Fr. David Burrell, C.S.C.

The life of the mind has little to do with knowing a lot. It may seem like it does, because people with inquiring minds do learn a great deal. And like the rest of us, they have a hard time resisting the temptation to show off. But if that is all that a person's inquiry comes to—knowing something else, we don't think of him as learned. For knowledge can never substitute for insight; a pedant is not a scholar.

It is true that academic places attract pedants, like bookshelves gather dust. But that is not what colleges or universities are about. Their task is to develop an atmosphere conducive to learning, an environment in which minds can grow. As we speak of a culture of bacteria, so the space where we can expand our vision simply by taking part in the conversation makes for an intellectual culture. A place where our perceptions of order and beauty can be educated by looking and listening is a cultured place.

TO SPEAK of things growing allows us to put culture and the life of the mind in the right perspective. For learning is finally a question of people helping other people to expand and grow. And this is the proof that scholarship or the life of the mind has little to do with knowing a lot. For we do not entrust pedants with the training of those coming along; or if we should, they will soon lack trainees. Students are looking for something else, something that opens their way to understanding rather than blocks it.

What students seek is better described as a know-how rather than knowledge. It is more like a trained ear than a ready answer. It is more like unknowing than knowing. It is a developed capacity to live with our ignorance, and yet continue to inquire. Socrates was surprised when the oracle at Delphi let it be known that he was the wisest of men. So he undertook a survey, and on the basis of countless interviews, was forced to agree with the oracle. But only when he realized

that everyone he spoke with thought they knew more than they did. Because he knew where he was ignorant, he was in fact wiser than they.

But it is uncomfortable to admit our ignorance. That is why Plato presents Socrates as an ideal, a hero of the life of the mind. Most everything inside us and around us conspires to keep our weakness from view. Yet we need to acknowledge it and learn how to live with it. How can we learn?

THAT QUESTION has always led me to the Scriptures, prayer and those movements characteristic of faith. We may not believe but we can make some of the movements believers make: We can sit quietly and reach out with heart and mind towards one whom all men call God. We can allow ourselves to be carried along with others in song and praise of God. We can let our own hearts signal to us their longing and desire—and we can begin to follow our heart's desire.

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Universities: A new learning explosion

by Fr. Alfred McBride, O.Praem.

The centuries of patient preservation of classical learning by the monks finally yielded a learning explosion in the 12th and 13th centuries with the creation of the universities: Paris, Oxford, Cambridge, Padua, Bologna, Salamanca. Prior to the founding of the universities, there were cathedral and monastic schools. The method of education was primarily memory and mastery of what ancient authorities, especially Church Fathers, had said about this or that topic.

Around this time, Arab scholars were studying and promoting the works of Aristotle and noting inventive ways to adapt his ideas to the new age. Their enthusiasm was contagious enough to affect the Christian scholars who began to coordinate the philosophy of Aristotle with theology and other disciplines. The ferment caused by this and a new-found self confidence in their own imagination and creativity led to a different teaching style and a literal learning explosion.

GONE WERE the dreary repetitions and lectures, to be replaced by lively disputations, debates and dialogues. Exclusive emphasis on authority-quoting was replaced by maximum student involvement, the rigorous use of logic and careful research. Rather than citing authorities slavishly, they were cited in a critical sense and in a contemporary light. Aristotle's philosophy, Albert the Great's scientific style and the cultural questions of medieval man were brought into play. The emphasis shifted to participational learning.

From the very beginning this university life displayed many of the traits that have endured, namely, interest in academic freedom, student unrest, a questioning and critical attitude. Much has been written about the traditional riots between town and gown, that is, between

students and local citizens. What is less known is that in the beginning, the issue of academic freedom was often at stake. Local city administrators feared the power of the university and wanted to control the freedom of the professors and students, especially in the area of new ideas. The best recourse the university had was to obtain a charter from the Holy See granting it freedom to pursue new lines of thought. Thus the Church, in the beginning, threw a protective mantle over the work of the university.

In time, however, the Church, too, wondered about the freedom of its scholars. Though it is hard to believe it now, Thomas Aquinas aroused a good deal of anxiety in official Church circles. He spoke with such a new and inventive voice that many Churchmen feared that this man was edging close to heresy. Vastly admired within the university circle, Thomas evoked fears and suspicions outside it. One of the small pleasures in reading history is to see the paradox of a man considered a radical and a threat in his own time, only to become the darling of the conservatives in another age (and, incidentally, sometimes dismissed by the new radicals of another time.)

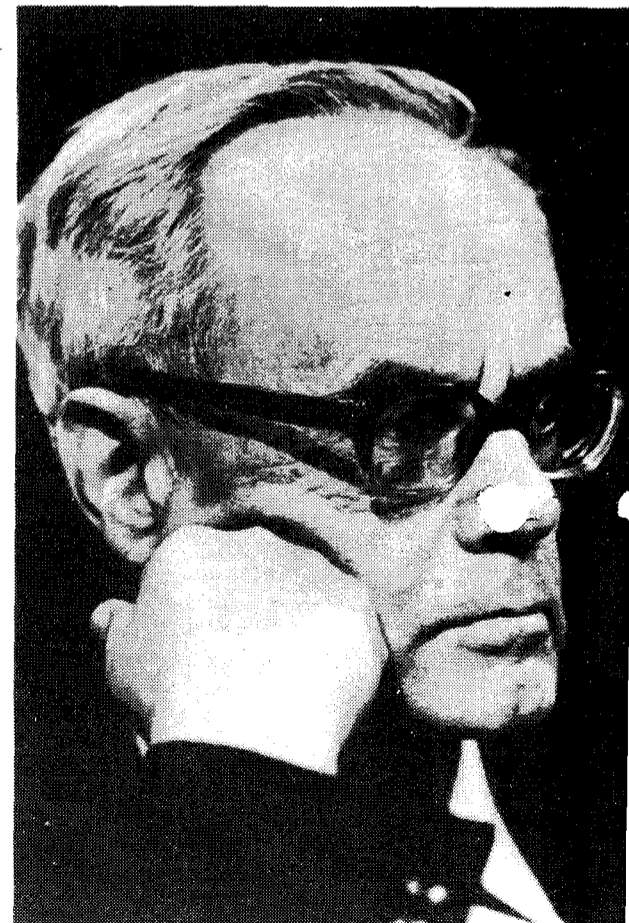
IN ONE SENSE it is a pity to associate a man of the magnitude of Aquinas with the temporary winds of scholarly and ecclesiastical fashion. As one of the few supreme thinkers the history of the human race has

never produced, Aquinas deserves better than to be the bully boy or bane of political intentions.

At any rate there was eventually not only abrasiveness between town and gown, but also between mitre and scholar's biretta. This tension between administrator and scholar, the one trying to preserve a little peace and quiet in an unruly world, the other dedicated to advancing

fresh (and sometimes unsettling) ideas, is not going to disappear. Sometimes the tension worked to the benefit of both parties, especially in the High Middle Ages and the Renaissance. Sometimes it caused recrimination and bitterness as in some eras after Trent and during the late 19th century "modernist" controversy.

By and large, however, the universities, creatures of the Church in the first place, have been the training ground of untold numbers of Christian leaders, centers of human advancement as well as wellsprings of new ways to understand the ancient Gospel. The invention of the universities was a towering achievement. They abide as a hallmark of civilization.



Fr. Karl Rahner

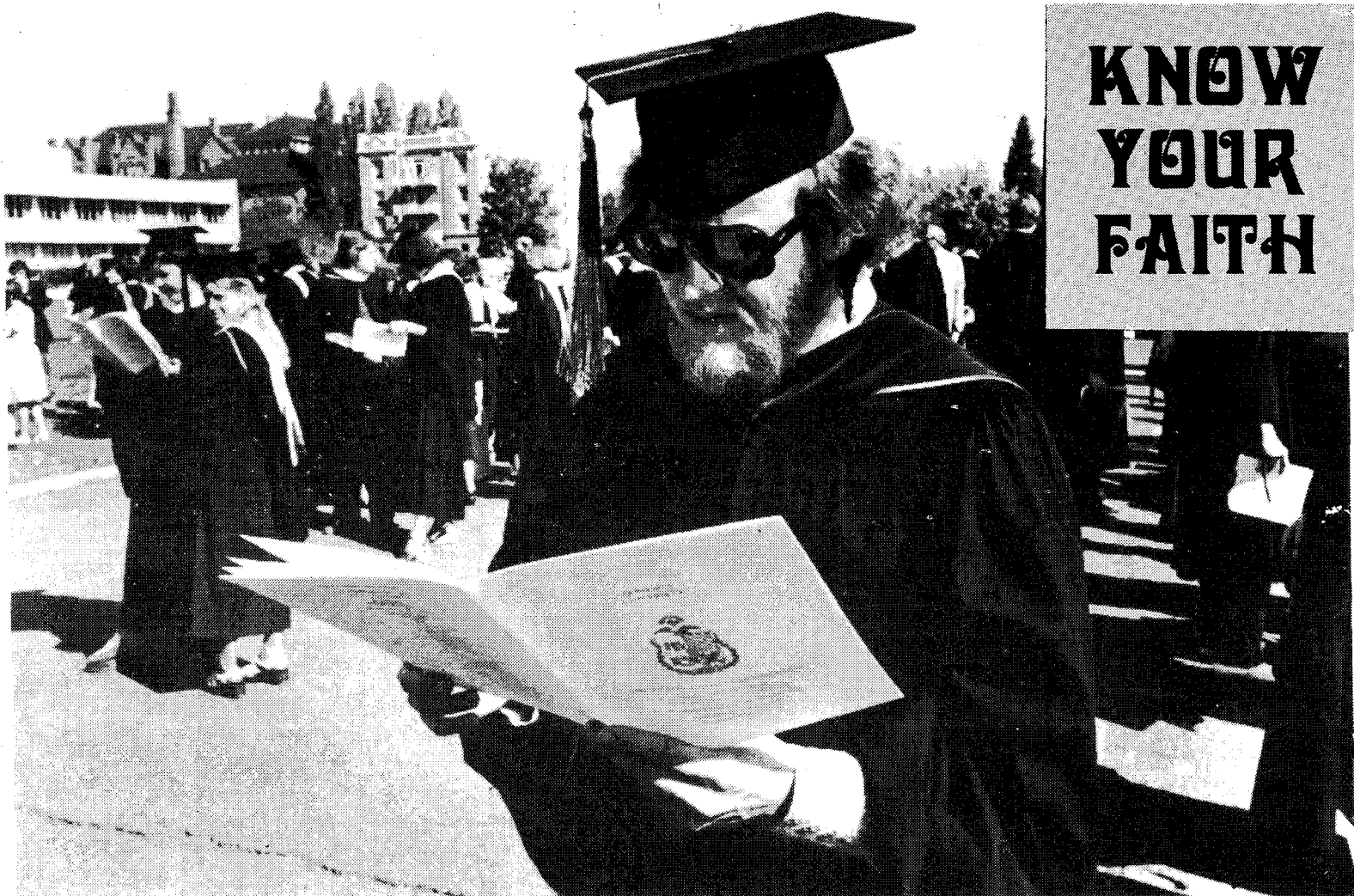
p

If we set out on this path, if we allow what we not know to impress us as much as what we do know, we will discover a whole world—a vast universe—in which we can gradually come to be home. It is more like darkness than light, more in to sleeping (and dreaming) than waking (and ting), but it teaches us to live more naturally than all that we do not know.

And as we are blessed, we will before long meet another there—many others, in fact, but all search of this other. And the practices we have learned, the skill we develop—skills of knowing, of prayer and meditation—will come color what we do know. They will show up especially in the ways we can gracefully admit and even welcome our own ignorance—without rendering the desire to know!

THEN THE life of the mind can become a wonderful adventure, an absorbing desire to understand the world we encounter everyday: from amoebae to dinosaurs, from sub-atomic particles to the people I live with, from alternative economic systems to establishing personal priorities. Wherever we live and whatever we meet, we are challenged to understand and respond responsibly.

To learn how people have responded before helps us to take our own bearings; each generation needs to forge a way for itself, but can gain wisdom as it learns how to learn from those who went before. As Matthew puts it: "Every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out of his storeroom things both new and old" (Mt. 13, 52).



**KNOW
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Colleges and universities are about the task of developing an atmosphere conducive to learning, an environment in which minds can grow.

Modern theologian stimulates spiritual growth

by William Ryan

In late 1974 a group gathered in New York to pay tribute to a short, smiling man in a gray suit whom many consider the greatest theologian of the 20th century. The Champion Book Award of the Catholic Book Club was presented to German Jesuit Karl Rahner, a scholar whose writings have influenced scores of colleagues and seminarians for decades. The award-giving also marked the 50th anniversary of Father Rahner's publishing career.

Karl Rahner was born in Freiburg, Germany, March 5, 1904, and entered the novitiate of the Society of Jesus at Feldkirch, Austria, in 1922. Following philosophical and theological studies and a period of teaching at the Jesuit high school at Feldkirch, he was ordained at Munich on July 26, 1932.

AFTER ORDINATION, Father Rahner then pursued graduate studies at Freiburg where he was deeply influenced by the monks of certain philosophers, particularly Joseph Marechal, a Belgian Jesuit who had developed an original theory of knowledge; Immanuel Kant, whose writings introduced Rahner to the "transcendental method" that was to characterize his approach to theology; and Martin Heidegger, a post-Kantian existentialist.

Using a philosophical basis, Rahner constructed his life work, a profound synthesis of the Christian

faith that is, as Father John C. Haughey said in America magazine, "both contemporary and in continuity with the past." He continued, "Rahner is so completely at home in the modern mode of understanding that he frequently manages to disconcert many of his coreligionists...yet his comprehension of tradition is awesome and second to no one's. Reading Rahner makes believing seem more reasonable. The Rahner synthesis gives one a sense of the inner consistency of the faith."

It also provides evidence that the Christian faith presents much to mull over. A Rahner bibliography published in Germany in 1969 runs some 90 pages and contains more than 2,000 entries of books, articles and monographs! His most famous works include "The Church and the Sacraments," "The Shape of the Church to Come," "Nature and Grace," "Theological Investigations," and "Sacramentum Mundi" (International Encyclopedia of Theology). Now 73, he still continues to write. His latest book, "A Basic Course in Faith," published last year, was praised by Vatican Radio last February as "a masterful and mature synthesis of Christian faith."

RAHNER'S INFLUENCE has extended into ever widening circles. He has made decisive contributions

to the Christian-Marxist and the Christian-non-Christian dialogues. His stature in the ecumenical movement is enormous. Many share the judgment of George Lindbeck of Yale who said that in comprehensiveness and intellectual quality, Rahner can be placed alongside the great Protestant philosopher-theologians Karl Barth and Paul Tillich "and in terms of balance is perhaps the greatest of the three."

In addition to teaching and writing, Father Rahner has lectured internationally. He participated in the work of Vatican Council II (1962-65), first as a personal theologian of Cardinal Franziskus Koenig of Vienna and subsequently as an official peritus of the council by papal appointment. Popes John XXIII and Paul VI publicly stated their admiration for his scholarship.

In an interview conducted shortly after Vatican Council II, Father Rahner's comments on the Council and the challenge to theology in the future seem as timely and prophetic today as they did then. "I think that what the Council accomplished more than anything else was to give the Church the courage to face the modern world in a manner that involved a real movement away from a negative, defensive attitude towards a more open and positive attitude," he said. But he also

warned against the dangers "of a false adaptation of the Church to the modern world, or of falling into a purely secular humanism."

TEACHING HAS been as much a part of his life as writing. Not too many years ago, a young American seminarian who had studied under Father Rahner wrote to him and asked if he could take time to look at his doctoral dissertation. Father Rahner wrote back and said that he was scheduled to visit the United States and would be happy to look at it then. When Father Rahner arrived, he called the young man and learned that the seminarian was to be ordained the following weekend. Father Rahner not only went over the dissertation, but he attended the ordination and joined in the festivities.

From the impressive array of books and articles that this one man has produced, one might assume that he has time for nothing else. But this is far from true. Those who know him well can tell of the many times that lay people have called him to ask a question. Father Rahner always takes time out to talk to them and carefully answer. And if someone is in need, he quietly lends his aid.

This man of prayer and compassion, scholar par excellence, is living proof of a Church that is constantly growing in knowledge and spirituality.

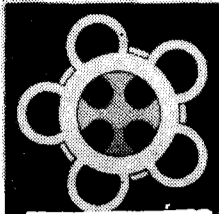


Rahner



By **TERRY and MIMI REILLY**

A challenge to change and grow



A family seated together sharing a crossed bread.

With the end of the year at hand, I've reflected on what happened this past year to our family. We began the year on Phoenix, Arizona, and in May we were trekking our way eastward to Miami. I must say it was an adventure. We have been affirmed in our decision by many of you, laity, Religious and priests, and know the decision we made was correct. We are genuinely delighted to be here and work with you to make the Archdiocese of Miami even more pleasing to God.

We anticipate 1978 to be a year filled with hope and growth. We'd ask to include in the commitment and resolutions you'll make for 1978, a commitment to personal and family enrichment. That's no easy resolution: it means a commitment of thought, prayer

and service. We all should be aware that enrichment begins with each person and then to the family. The enrichment reflects itself as we look upon ourselves as a part of parishes and an archdiocese. We know that Christ is the source of this enrichment. Ultimately we become enriched with Him.

There's a real difficult part to this commitment. It means that in order to become enriched, we must admit we need to grow. Growth requires change. Growth physically means that we get bigger, taller and our bodies mature. Growing mentally means we become more educated, insightful and our minds mature. Growing spiritually

means we become more aware of the meaning of Christian love with one another and see the increasing need to be present to God. Our spirit matures.

All of these are a process. Our growth physically ends before we are 20, but we continue to grow both mentally and spiritually until we die.

The persons I've met that appear to be the most full of life, the most dynamic are the ones who wish to change. But change hurts sometimes. Sometimes it means daring to do things differently than what's been done before. It's often easier to continue to do things the way they've been

done. We'd suggest that you become aware of all the opportunities and options you have to grow and then reflect on what you are presently doing. Pray and discern, and select the best of what you are presently doing and the opportunities you have provided for your future. We will be striving to provide new insight and opportunity in the area of marriage and family enrichment for you.

The challenge to change is something quite difficult for many of us. Often when we see this challenge we feel that we have too much to do already or we talk about poor timing or whatever. For me, I've discovered that I need an occasional prompting. Seal, our 12 year old, calls it "rattling my cage." Deciding to become involved in enriching kinds of activities for me and my family means that I've got to give a little of myself, my time, and maybe even a little pride. It means I've decided to take a couple

of steps back and reflect on the goodness of my family and that I'd like to preserve and build upon that goodness. It means also that I'm called to reflect upon some areas in my life and the interrelationships in the family that might need improvement.

I believe that all of us, as persons, family members, and parish community members need to be open to this change. We have beautiful new chances to change, especially the one the Church and our Archdiocese are prompting us with.

Archbishop McCarthy has designated 1978 as an archdiocesan year of renewal. What a wonderful opportunity to grow with one another in the Lord. We encourage the entire archdiocesan family, Religious, priests and laity to look to this coming year as one of challenge, change and renewal. We are sure that the Holy Spirit will continue to guide all of us on the right path. Happy New Year!

—Terry Reilly

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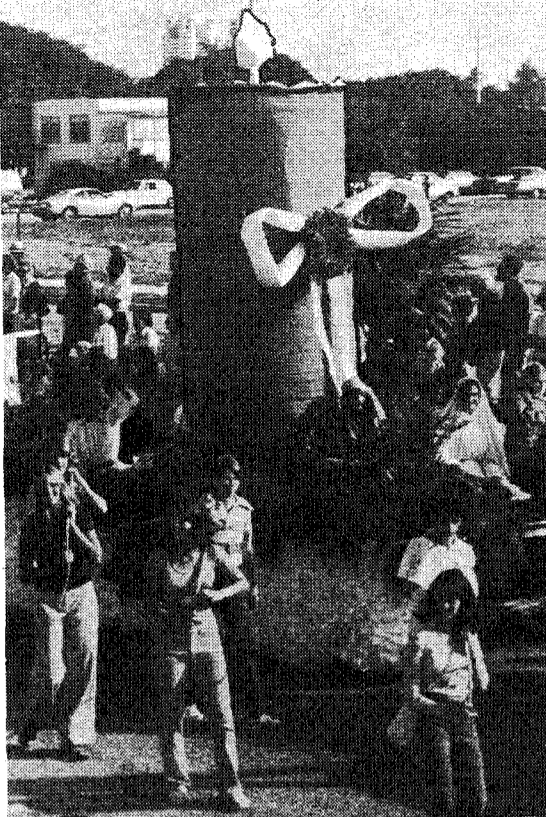
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Students from St. Joan of Arc, Boca Raton, Religion Program for Exceptional Children set up a manger scene (above) on the convent grounds while the parish youth group joined in the Christmas parade (top right) for the City of Boca Raton.



St. Joan of Arc youth group has busy Christmas season

BOCA RATON — Christmas 1977 was a busy one for the youth of St. Joan of Arc parish here. It began on Dec. 10 with the annual Christmas parade in the City. Over 40 floats and several high school bands from South Florida marched along Palmetto Park Rd., past City Hall where hundreds of people crowded the bleachers erected for the occasion.

At the invitation of the City, the youth group built a float and 51 members marched beside it carrying signs which read, "St. Joan of Arc Youth Group. We Are the Light of the World."

The 18 foot red candle, symbolizing the group's theme, could be seen for several blocks as it approached City Hall, but as it drew near the live manger scene at the base of the candle became the focus of attention.

At the last high school CCD class prior to Christmas, one of the students, Susan Drake, did a mime depicting an old man whose life was cheerless, loveless and empty until the Christ Child entered it.

For the teenagers at St. Joan's Religion Program for

Exceptional Children, Christmas was also special. Setting up the manger scene on the convent grounds was their project and when it was completed, they knelt beside it and prayed.

Sunday evening, Dec. 18, was Family Night for St. Joan's teens. They invited their families to a beach party and when the cook-out was over, the families gathered on

the pavilion to see the Christmas story enacted on the beach by their teenagers.

As the birth of Christ was read from the Scriptures, and Mary and Joseph knelt under a spotlight on the sand, from out of the dark on the beach emerged groups of angels, shepherds, wise men and drummer boys singing traditional carols.

Children's Theatre Series and circus at Merry Go Round Playhouse - Sunrise

The Merry Go Round Playhouse will present the Children's Theatre Series starting Jan. 21 with all shows scheduled at 10:30 a.m., on Saturdays as follows:

Jan. 21—Cinderella; Jan. 28—King Mida; Feb. 4—Rumpelstiltskin, Rapunzel and the Bubbling Caldron; Feb. 11—Sleeping Beauty; Feb. 18—Alice in Wonderland; and Feb. 25—Pinocchio.

All seats are for general admission at \$2. The Playhouse is located at West

Commercial Blvd., and 95th Ave., in Sunrise.

This weekend, until Dec. 31, the Emmett Kelly, Jr., Circus under canvas, with a

Cdl. Gibbons students aid needy at Christmas

Students from Cardinal Gibbons High School, Fort Lauderdale, collected candy, ham, canned goods, bikes, games and gift certificates in response to the Religion Department's project, Christmas Baskets for the Needy.

Each third period class which volunteered was to concentrate on one certain family in need. The families helped were not on any assistance program and were not receiving any help from agencies for the Christmas holidays.

The Religion Department, headed by Mrs. Ann Moran, made the arrangements for the families.

"I asked priests from the rectories of nearby parishes, Father John O'Leary of San Isidro Mission, and some people from the faculty, for the names of people who needed assistance," she said.

The Christmas baskets, which included everything from canned hams to Christmas trees filled with ornaments, were delivered on Friday, Dec. 16.

The goal of the program was to share with others who are less fortunate and to keep people aware that there are those in the area who are in need. It also gave the students the opportunity to give instead of receive.

"There has really been a good response," Mrs. Moran said. "The kids have worked

hard. Some have baked bread and cookies and others have donated gift certificates.

"No way do we expect to alleviate poverty," the department chairman continued. "What we are trying to do is to let them have one nice day so they won't feel that they've been left out of Christmas."

Youth Corner

Two young men from St. Clare parish, North Palm Beach, have been elevated to the highest rank in scouting, "Eagle Scout."

Gerard and Michael Samson received the award which is an honor presented to only about one percent of all scouts.

Daniela Carnevale, a graduate of Holy Family School and Msgr. Pace High School and presently a student at Barry College, has been named to "Who's Who Among American High School Students 1976-77."



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Abp. Roach open to full-time deacons

ST. PAUL, Minn.— (NC)—Archbishop John R. Roach of St. Paul-Minneapolis says he is "not opposed" to the idea of a full-time permanent diaconate, but he doesn't want to see the program expanded as an answer to the priest shortage.

"I'm not opposed to the expansion of the permanent diaconate program, but I think it should have its own validity," the archbishop said during a wide-ranging question-and-answer session with the Priests' Senate. "It is a mistake to ordain more

deacons than the archdiocese has meaningful ministries for."

Archbishop Roach described himself as "frustrated" that the Vatican has not allowed permanent deacons to administer the Sacrament of the Sick, or to be

ordained before the age of 35. "On things like age and the administration of sacraments, we will continually be petitioning Rome to get these changed," he said.

But he said that in general the permanent diaconate program in the St. Paul-Minneapolis archdiocese

"has had relatively few problems and a good deal of success because we've been very modest in the numbers of people and have a very thorough screening program."

There are 12 permanent deacons currently working in the archdiocese, which has 520,675 Catholics.



The new mayor of Louisville, Ky., William Stansbury, drinks from the chalice at Communion during a special Mass at the Cathedral of the Assump-

tion. The Mass, celebrated by Abp. Thomas J. McDonough, second from left, was part of the mayor's Inaugural ceremonies.

Prayer of the Faithful

SOLEMNITY OF MARY THE MOTHER OF GOD January 1, 1978

Celebrant: Father, this day we begin another year. A year that is filled with much promise and hope, filled with many challenges and opportunities. We pray now, that we can make this New Year a God-centered year as we Your Pilgrim People continue on our journey.

LECTOR: The response for today will be: Lord, Listen to Your people.

LECTOR: For all families that they might be truly small Christian communities reflecting Your presence and love, we pray to the Lord: (R)

LECTOR: For all mothers and mothers-to-be that they might turn to our Blessed Mother for guidance and protection, we pray to the Lord: (R)

LECTOR: For our parish communities, that each person

may feel at home and respond to God's call to commit our time, talent and treasure in building up this community, we pray to the Lord: (R)

LECTOR: For our Archdiocese of Miami as we enter our own Holy Year, that we might be renewed and reconciled to each other, we pray to the Lord: (R)

LECTOR: For all mankind, that we may learn to make the world a global village where peace shall endure, we pray to the Lord: (R)

Celebrant: Father, yesterday is only a dream and tomorrow only a vision that may never materialize. We pray that each of us may be aware of living the present moment as if it were our last and consecrating our every action, no matter how small, to Your honor and glory. We praise You and offer these prayers to You, Abba our Father, in the name of Jesus, Your Son. Amen.

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- Alex and Gypsy (A-2)
- American Friend (A-2)
- At Long Last Love (A-3)
- Audrey Rose (A-3)
- Battle Command (A-3)
- Bittersweet Love (A-3)
- Best Friends (B)
- Breaker, Breaker (A-3)
- Bridge Too Far (A-3)
- Between Lines (B)
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- Cross of Iron (B)
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- Day of Animals (A-3)
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- Deep, The (B)
- Dirty Hands (B)
- Dream City (B)
- Demon (B)
- Distant Thunder (A-2)
- Don't open the window (B)
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- Equus (C)
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- Eagle Has Landed (A-3)
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- Fantastic Animation Festival (A-2)
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- Greased Lightning (A-2)
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- Gus (A-1)
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- Hell (B)
- House by Lake (C)
- House of Exorcism (C)
- Huckleberry Finn (A-1)
- Heroes (A-3)
- Herbie Goes to Monte Carlo (A-1)
- Homage to Chagall: Colours of Love (A-1)
- In The Real of the Senses (C)
- Islands in the Stream (A-2)
- It's Alive (B)
- I never Promised You a Rose Garden (A-3)
- Island of Dr. Moreau (A-3)
- Jacob, the Liar (A-2)
- Jail Bait (C)
- Jabberwocky (B)
- Julia (A-2)
- Joseph Andrews (C)
- Journey Into Beyond (B)
- Kentucky Fried Movie (C)
- Killer Elite (A-3)
- Killer Force (C)
- Killing of a Chinese Bookie (B)
- Kings of Road (A-4)
- Looking Up (A-3)
- Late Show (A-3)
- Lifeguard (A-3)
- Littlest Horse Thieves (A-1)
- Lacemaker (A-4)
- Lozan's Run (A-3)
- Looking for Mr. Goodbar (C)
- Little Girl Who Lives Down the Lane (C)
- Last Remake Beau Geste (A-3)
- La Grande Bourgeoise (A-3)
- Last Days of Man on earth (B)
- Let Joy Reign Supreme (B)
- Lincoln Conspiracy (A-2)
- Man Who Loved Women (B)
- Marquis of O (A-2)
- Mr. Klein (A-3)
- Monkey Hustle (A-3)
- Mean Frank, Crazy Tony (B)
- My Father, My Master (A-4)
- March or Die (A-3)
- Midway (A-2)
- My Friends (B)
- Missouri Break (B)
- Mohammed, Messenger of God (A-2)
- Mother, Jugs, and Speed (B)
- Murder By Death (A-3)
- Man on the Roof (A-3)
- Mr. Billion (A-2)
- MacArthur (A-2)
- Memory of Justice (A-4)
- Nasty Habits (A-4)
- New Girl in Town (B)
- Network (B)
- Next Man (B)
- 1900 (C)
- One Sings, Other Doesn't (B)
- Orca (A-3)
- Outlaw Blues (A-3)
- Oh, God (A-3)
- Obsession (A-3)
- Outlaw Josey Wales (B)
- Other Side of Midnight (C)
- Outrageous (A-4)
- People That Time Forgot (A-2)
- Piece of the Action (A-3)
- Pete's Dragon (A-1)
- Providence (B)
- Pumping Iron (A-3)
- Pardon Mon Affaire (B)
- Reincarnation of Peter Proud (C)
- Raggedy Ann and Andy (A-1)
- Rabid (C)
- Rolling Thunder (C)
- Roseland (A-2)
- Race for Your Life, Charlie Brown (A-1)
- Rescuers (A-1)
- Rollercoaster (A-3)
- Ruby (B)
- Sandakan 8 (A-3)
- Story of Sin (C)
- Satan's Brew (C)
- Sensual Man (C)
- Spirit of Beehive (A-2)
- Sorcerer (A-3)
- Special Day (A-4)
- Sidewinder I (A-3)
- Salo (C)
- Spy Who Loved Me (A-3)
- Scott Joplin (A-2)
- Savage Sisters (C)
- Silver Streak (A-3)
- Short Eyes (A-4)
- Sleeper (A-3)
- Small Town in Texas (B)
- Smile Orange (B)
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- Smokey and Bandit (A-3)
- Sentinel (C)
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- Star Wars (A-2)
- Stroszek (A-3)
- Suspria (B)
- Squirm (B)
- Survive (A-3)
- Tentacles (A-3)
- Two Minute Warning (B)
- Thieves (A-3)
- That'll Be the Day (A-3)
- They Call Her One-Eye (C)
- They Came From Within (C)
- Twilight's Last Gleaming (B)
- 3 Women (A-4)
- Together Brothers (A-3)
- Town That Dreaded Sundown (B)
- Treasure of Matecumbe (A-1)
- Turning Point (A-3)
- Tunnelvision (C)
- Uncle Tom's Cabin (C)
- Undercovers Hero (B)
- Volcano (A-2)
- Van (C)
- Viva Knievel (A-2)
- Valentino (C)
- Voyage of Dammed (A-3)
- Woman's Decision (A-3)
- Wizards (A-3)
- Women (A-4)
- We All Loved Each Other So Much (A-2)
- Wonderful Crook (A-3)
- Women in Cellblock (C)
- Welcome to L.A. (B)
- Wild Duck (A-3)
- Which Way Up (B)
- Xala (A-3)
- You Light Up My Life (A-2)
- Yazuka, The (A-3)
- Zig Zag (B)

KEY TO RATINGS

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

'Close Encounters' tone is really a space age 'Song of Bernadette'



by
James Arnold

The most amazing thing about the newest sci-fi film epic, "Close Encounters of the Third Kind," may not have been intended. It's your sudden realization, about halfway through the 35-minute climax, that what you're watching is a technological-scientific version of Christmas, or to catch the sentimental tone exactly, a space age "Song of Bernadette."

The preliminaries are appropriate: strange lights in the sky, visions and visitations by inconceivably powerful forces, official scorn for the simple believers, smiling awe rather than fright as men, woman and children look to the heavens. Above all, there is the desperate, decidedly spiritual hunger that causes the hero and others to rush vast distances and past impossible obstacles to "be there" at the incarnation.

But the feeling of that final scene is totally religious. What descends from on high is the perfect "god" for our time—an incredibly large, intricate, beautiful Machine, peopled by other real creatures who are friendly, kind, artistic, intelligent. They are all modern man would hope to be. Kauffmann is exactly right. "Encounters" is the embodiment of the drift in faith in our century from a personal God to progress, technology, wisdom. The new Christmas star is a spaceship.

Undoubtedly this will touch a lot of people, but—how can I say it—it's essentially pitiful, and much

less interesting than what began in the Biblical mountains and flowered in Bethlehem.

Most of the movie is a 100-minute preliminary to the Main Event—perhaps the longest stage wait in movie history. Youthful writer-director Steven ("Jaws") Spielberg sets it up by accepting and exaggerating the UFO mythology (phase three of the occult trend, after Satan and reincarnation). The space visitors not only whiz around playfully in the night sky, but wreak havoc with the electricity in Indiana, make appliances and toys go berserk, toss the furniture and crockery about in a high wind (cf. "The Exorcist") and appear to assault a lonely farmhouse through the chimney and air ducts (cf. "The Birds") with the intent of kidnaping a small boy.

While the official UFO detectives, led by Francois Truffaut, who seems intelligent because he usually speaks in French, use science to figure out what's happening and make contact, the child's mother (Melinda Dillon) and a feisty power company troubleshooter (Richard Dreyfuss) come to similar conclusions on their own.

Spielberg is brash enough to challenge himself to choreograph and stage manage the first official meeting between Us and Them. That's chutzpah.

Most artists today aren't brave enough to stick out their imaginations. Spielberg does, with enough success to dazzle and delight most viewers. The inevitable comparisons with "2001" are revealing. Kubrick's awe of the probable intelligence of extraterrestrials was so great that he staged the meeting in space and used symbols and metaphors that were provocative and open-ended. Spielberg is so cocky he sets it down in cowboy country and describes it with literal realism, like the arrival of Aunt Mary and Uncle Howard from Akron. The problem is that it's a closed-off experience.

The plus is that, like Kubrick, Spielberg views the universe as benign. Both earthlings and aliens are nice guys, a drift that is quite clear early on, despite almost frantic efforts to scare us with disaster movie hokum. Except for the rattling and flying props, this is a film without violence, sex and villains. It's so wholesome that it makes Disney films seem almost cynical in comparison.

If you must know the details of Spielberg's comforting vision, you'll have to see the film. But it can be noted that everything is on the audio-visual surface (this movie must be seen in wide-screen with Dolby sound). What you see and hear is what you get.

Spielberg's main talent is for shock, for flooding the senses with unnerving detail. Some of his best scenes have nothing to do with sci-fi: they are just vibrantly alive. It's a young man's gift and sometimes a vice—e.g., and endless sequence with Dreyfuss building a mountain in his suburban living room that is stupidly indulgent.

That's really what "Encounters" is about: it's a film of almost poignant, childish faith in the new religion. Christians have always known that "we are not alone." (AII, PG)



Happy New Year! Joan Rivers masquerades as a unisex Father Time to symbolize the end of 1977 and the start of 1978. "A lot of people might think I'm dressed as Father Time," says Joan. "Actually, this photo was taken early in the morning before I had a chance to comb my hair or put on makeup!"

'Being Old in America'

Topic for Christopher Closeup on WCIX-Channel 6 for Sunday, Jan. 1, at 10 p.m., is "Being Old in America." Pulitzer prize-winner Robert Butler, M.D., speaks about the needs of the growing number of Americans over 65. Carol Tipton interprets for deaf people.

Official

(The following is the donations of the faithful to annual Campaign for Human Development)

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"Teólogo Kung no corrigió error", dicen obispos alemanes

BONN, Alemania—(NC)—La Conferencia Episcopal Alemana afirmó que el teólogo Hans Kung no ha corregido los serios errores publicados en su libro "Ser Cristiano", a pesar de los repetidos avisos de los obispos durante dos años.

La declaración de los obispos hecha pública en Bonn, iba acompañada por 10 páginas de correspondencia entre los obispos y el teólogo suizo a raíz de la publicación del mencionado libro. El padre Kung enseña en la Universidad de Tuebingen.

Los obispos reconocen la labor positiva del libro que expone la fe cristiana en términos aceptables a la sociedad de hoy, pero insisten que la doctrina oficial de la Iglesia debe ser respetada sin reservas, especialmente en lo que atañe a



P. Hans Kung

la divinidad de Cristo. La correspondencia entre los

obispos y el teólogo deja entrever que el padre Kung no ha dado aún respuesta a las cuestiones inaceptables para los obispos, aunque el mismo teólogo alega que "algunas de mis ideas cristológicas necesitan aclaración."

La cristología es el estudio de la naturaleza y persona de Cristo.

Al mismo tiempo el teólogo rechaza todo tipo de imposición, para clarificar dudas sobre su ortodoxia, ya que tratará de aclarar esas dudas en su nuevo libro que verá la luz en enero, en respuesta a las acusaciones de los obispos.

En una declaración en Tuebingen el padre Kung afirmó que los obispos "no tenían suficiente paciencia." También dijo que él nunca ha cuestionado la filiación divina de

Jesús." Indicó que su correspondencia privada con los obispos no debería haber sido publicada sin su permiso y que los obispos habían adoptado un "enfoque doctrinario, según un punto de vista personal y carente de espíritu crítico."

La gente no espera "denuncias sino respuestas constructivas a sus preguntas," dijo el padre Kung.

Comité de párrocos a asesorar al Voice

Por recomendación del Senado Sacerdotal arquidiocesano el Arzobispo McCarthy ha establecido un comité que asesorará a este periódico diocesano, en su respuesta a las necesidades de los fieles de la arquidiócesis y de las parroquias.

El comité está formado por los siguientes párrocos: P. Michael Devaney, O.M.Y Mary Immaculate, West Palm Beach; P. Javier Morras, St. Michael, Miami; P. James Reynolds, St. James, Miami; P. David Russell, St. Louis, Miami. P. Vincent Shehy, St. Francis, Riviera Beach. Es también parte del comité, Arnaldo López, tesorero arquidiocesano.

Nuevo Superior General a Orden Salesianos

ROMA (NC)— El Padre Egidio Vigano, de 57 años, fue elegido Superior General de los Salesianos.

Nacido en Italia y educado en Chile, donde se ordenó sacerdote, el Padre Vigano sucedió al Padre Luigi Ricceri que ha dirigido la Orden de 18,000 religiosos durante 12 años.

Card. Suenens a carismáticos

"Más compromiso social"

BRUSELAS, Bélgica, (NC)— El Cardenal Leo Suenens de Malinas, Bruselas, líder del movimiento de renovación carismática, ha pedido a los cristianos que crezcan en el compromiso en favor de la justicia.

En un mensaje publicado por

la revista carismática "Magnificat", el cardenal señala las acusaciones que se le hacen al movimiento de ignorar las necesidades concretas de la gente.

Recordando que Jesús eligió nacer y vivir pobre, el cardenal dice que la elección de Jesús no deja en duda cuales son las prioridades de Dios.

"Esto obliga a los cristianos que quieren seguir al Maestro, a dar especial atención a los hermanos más necesitados y aplicar la llamada social a cada circunstancia de la vida"

"Es un deber cristiano," dice

el cardenal, añadiendo que las "reformas sociales que intentan los gobiernos deben contar con el apoyo de la opinión pública" reformas que el cardenal señala como "el rechazo de la injusticia estructurada de la sociedad que edifica sobre la rivalidad y la búsqueda de ganancias como meta ante la que se sacrifican los valores espirituales y humanos."

Nuestra crisis actual "cuestión a las mismas bases de la sociedad industrial," dice el cardenal y pide a los cristianos que vuelvan a leer el Evangelio con nuevos ojos, no buscando respuestas prefabricadas y técnicas, sino buscando la inspiración capaz de orientar la acción y buscar la solidaridad humana junto con un estilo de vida más sobrio y humano.

Comunidad

● 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.

Noche Eucarística y de alabanza, en St. Timothy, 5400 S.W. 102 Ave, Miami, el viernes 6 de enero a las 7:30 pm. Presidirá la velada Mons. Agustín Román, Vicario Episcopal Hispano.

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Oración de los Fieles

FESTIVIDAD DE LA MADRE DE DIOS Día mundial de la Paz

Celebrante: Honramos a María la Madre de Dios, y en sus manos ponemos nuestros deseos de paz en los hogares, la sociedad y el mundo para el año que comenzamos.

LECTOR: La respuesta de hoy será: Señor haznos constructores de paz.

LECTOR: Por toda la Iglesia para que los cristianos esparcidos por el mundo sean testigos de amor y fe según el ejemplo de María, oremos: Señor...

LECTOR: Para que todos los cristianos nos hagamos eco del mensaje de Pablo VI, en este día mundial de la paz, y decidamos siempre por la vida, oremos: Señor...

LECTOR: Para que el año nuevo traiga semillas y frutos de paz y justicia para todos, oremos: Señor...

LECTOR: Por nuestro país, para que encontremos soluciones a los problemas de desempleo y pobreza, oremos: Señor...

LECTOR: Por toda la Arquidiócesis para que el Año Santo anunciado por el Arzobispo sea realidad de renovación y compromiso cristiano en cada uno, oremos: Señor...

LECTOR: Por nuestra comunidad parroquial, para que siga creciendo en la fe, esperanza y amor bajo la mirada de María, oremos: Señor...

Celebrante: Padre, al comenzar un nuevo año nos volvemos a Ti, seguros de tu providencia y tu cuidado amoroso. Enséñanos a amar a la Madre de tu Hijo y a vivir siempre en tu presencia. Te lo pedimos por nuestro hermano y Señor Jesús, que vive y reina contigo, Amén.

mundo

● Alaban política

Vaticana
CIUDAD DEL VATICANO—(NC)— Aunque en el pasado los obispos de Polonia expresaron recelo ante la política de contactos con el gobierno comunista de ese país por parte del Vaticano, ahora han encomiado al Papa Paulo VI por la decisión que llaman "positiva... histórica" de recibir en audiencia al dirigente del Partido Comunista Polaco Edward Gierek. Esta política ha permitido que enviados vaticanos puedan visitar, además de funcionarios estatales, a los mismos obispos para enterarse directamente de sus necesidades y consultar con ellos el curso de las relaciones con el gobierno.

● Piden protección

CIUDAD DE MEXICO—(NC)— El Secretario Social Mexicano pidió que las organizaciones religiosas y cívicas invoquen la ley para proteger a quienes se dedican a luchar contra la injusticia social, y a ayudar a los pobres; y que como primer paso acudan a la opinión pública.

● Gobierno no controla a anti-marxistas

BUENOS AIRES—(NC)— Dos monjas francesas, enfermeras que trabajan con los pobres, y unos 20 argentinos incluyendo varias madres de prisioneros desaparecidos, fueron arrestados a principios de diciembre, y no se conoce su paradero (aunque un anuncio posterior de la embajada francesa afirma que las monjas están bien). Se trata de Sor Alice Domon y Sor Leonie Duquet. Algunos de los arrestados salían de una reunión ecuménica para recoger fondos y pagar un aviso en el periódico La Nación pidiendo la libertad de presos políticos, y una lista que tranquilice a las familias. El jefe de la junta militar, Gen. Jorge Videla, reconoce que el gobierno no controla totalmente a los grupos anti-marxistas que persiguen a dirigentes que muestran inquietud social.

● Apoyan comunidades contemplativas

BREDA, Holanda—(NC)— Después de pasar varias semanas en el Mar de la China viviendo en barcas pobladas de pobres, el Hermano Roger Shutz de la abadía protestante de Tize, Francia, y varios jóvenes acompañantes han pedido a los cristianos de toda edad y lugar que establezcan "residencias donde la contemplación y la vida de lucha diaria estén íntimamente unidas" Los jóvenes describen esas residencias como "comunidades que ofrecen hospitalidad sencilla," dirigidas por una familia, un matrimonio o un individuo, y que lejos de huir de los problemas del mundo temporal, traten de afrontarlos y contribuir a su solución. Funciona en Taize desde 1974 el Consejo de la Juventud, que patrocina este movimiento.

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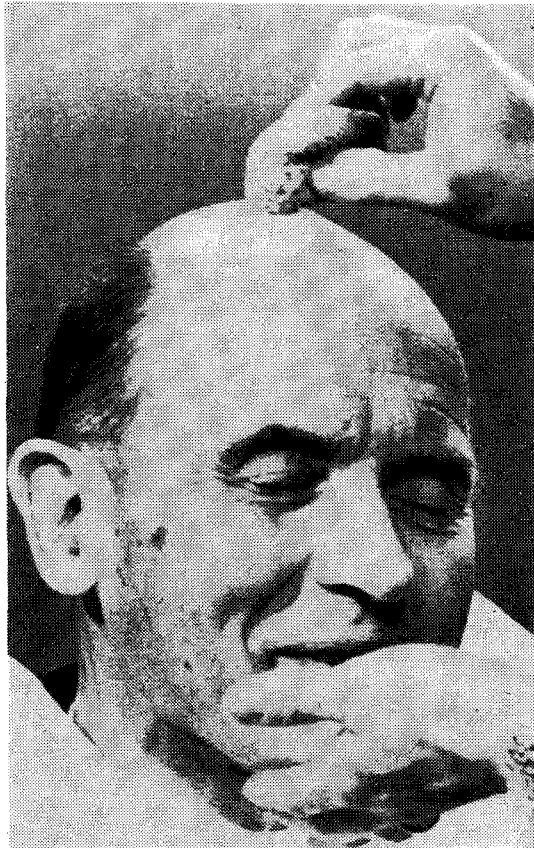
“Tenemos mentalidad de barrio”

WASHINGTON—(NC)—Al comenzar el año 1978 la Iglesia americana enfrenta una paradoja: va creciendo al mismo tiempo el número de los totalmente indiferentes a los valores morales y religiosos y el de los que sienten profunda preocupación por ellos, dijo el delegado apostólico en los Estados Unidos, Arzobispo Jean Jadot.

El Arzobispo fue entrevistado durante media hora por Herbert Kaplow, para la red nacional de televisión ABC, en el programa dominical “Directions” y saldrá a la pantalla el lro. de enero a las 12:30 p.m., Canal 10.

Durante la entrevista el Delegado apostólico discutió el mensaje de Pablo VI para el Día de la Paz, y expresó sus opiniones sobre Estados Unidos, después de cuatro años como representante del Papa en el país, sobre ética corporativa y sobre el papel de la Iglesia en cuestiones de justicia social y de la mujer en la sociedad.

El Arzobispo señaló que el mensaje de Pablo VI sobre la paz es este año más concreto, por su denuncia al terrorismo y sus comentarios a las cuestiones del desarme, tratadas en la con-



“Solo unos polvos aquí... y listo para la cámara,” le dice el técnico en maquillaje al Delegado Apostólico, Arz. Jadot, antes de su entrevista para la televisión. El arzobispo saldrá a la pantalla el domingo a las 12:30 en el programa “Dimensions” del canal 10.

ferencia de Helsinki.

Afirmó que el mensaje del Papa quiere tener un impacto moral y no tanto político.

Al preguntar sobre su visión de Estados Unidos, el Arzobispo expresó cierto remordimiento de conciencia por “haberse

acostumbrado a la afluencia del país,” y demasiado fácilmente haber olvidado que “en Africa y Asia son demasiados los que no disfrutan de este estilo de vida.”

Según el Arzobispo uno de los problemas de los católicos americanos es “no mirar demasiado a lo que pasa alrededor de nosotros.”

“¿Tiene algo que decir la Iglesia a los problemas de hoy? le preguntaron.

“La Iglesia es sólo una parte de la respuesta,” dijo el Arzobispo. “Pero quizás, y no estoy seguro de que esto sea verdad, todavía tenemos cierta mentalidad de barrio y vivimos encerrados en nosotros mismos.”

Es posible, dijo el Arzobispo, que los cristianos en general “no son muy conscientes de los problemas reales de la gente,”

Dijo que la Iglesia debería estar más metida en cuestiones de la familia y problemas relacionados con los negocios y la ética de la política.

Al tratar de mejorar la ética corporativa, y en cuestiones de la mujer y justicia social los católicos deberían seguir el consejo del Papa Juan XXIII: Observar, juzgar, actuar,” dijo el arzobispo Jadot.

Arrasaron su comunidad en Solentiname, era sueño compartido con Tomás Merton

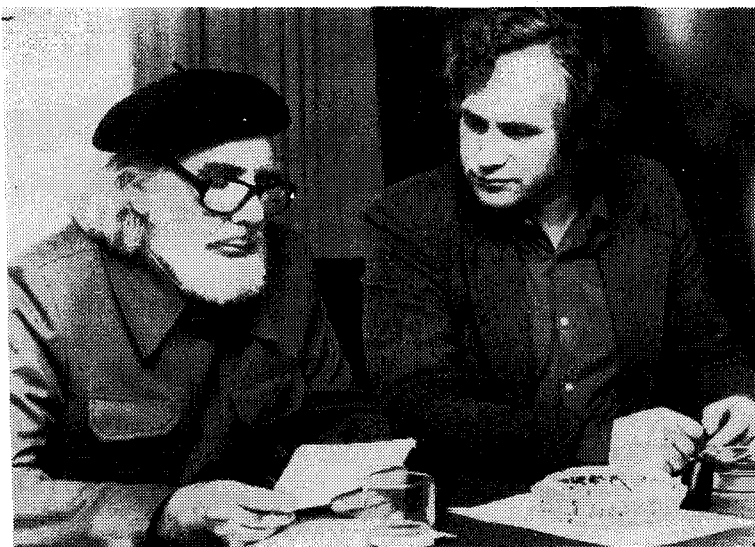
MADRID— El Padre Ernesto Cardenal, conocido en el mundo literario por sus poesías y escritos, afirmó durante su estancia en Madrid que la comunidad cristiana que él fundó en Solentiname, Nicaragua, era fruto de un sueño compartido con el monje trapense, Tomás Merton, hoy difunto.

La comunidad del padre Cardenal, un complejo parroquial de artistas escritores, cooperativas de pescadores y agricultores, fue arrasada el pasado mes de noviembre por tropas de la Guardia Nacional, Nicaragüense. Varios de los edificios fueron incendiados.

El sacerdote dijo que visitaba España para denunciar las acciones del gobierno nicaragüense contra los campesinos y los oponentes políticos, y para tratar de interrumpir la ayuda económica a aquel país. El padre Cardenal se encontraba exilado en Costa Rica desde que las autoridades nicaragüenses ordenaron su arresto con alegaciones de que apoyaba al Frente Nacional de Liberación Sandinista, que es un grupo de guerrilla.

Comentando sobre su sueño de Solentiname, dijo que había conocido a Tomás Merton en la abadía de Kentucky, cuando esta orden contemplativa estaba planeando abrir un monasterio en Latinoamérica.

“Yo había leído los escritos de Tomás Merton y hasta traducido alguno de sus libros, por ello le escribí pidiendo admisión en la trapa. Cuando



El Padre Ernesto Cardenal, izq. conversa con el obispo luterano chileno, Helmut Frenz, desde 1975 exiliado en Alemania.

llegue, encontré que Tomás Merton, que era el maestro de novicios, era poeta y antiguo estudiante en la Universidad de Columbia como yo.

“Me explicó las reglas estrictas de la trapa pero me dijo que no abandonase la poesía o nada de lo que yo valoraba, incluso mi interés en la política de mi país. Me sorprendió que en nuestra primera conversación espiritual no trató una espiritualidad abstracta y sí las situaciones en mi país, el movimiento de Gandhi en la India, su vida pasada en el mundo y la mía. Me di cuenta de que me estaba mostrando el fuerte lazo entre la vida contemplativa y la vida real del mundo fuera,” comentó el padre

Cardenal.

En una entrevista para la revista española Vida Nueva, el padre Cardenal comentó sus relaciones con el monje Merton, quien soñaba con reformar su propia Orden y establecer para ello una comunidad en Latinoamérica. La salud no le permitió al padre Cardenal continuar en la trapa, pero siguió sus estudios al sacerdocio y fue ordenado a los 40 años en Nicaragua. Estudió en varias universidades: Columbia, México y España, se unió al partido Demócrata Cristiano de su país y participó en una conspiración para raptar al General Anastasio Somoza. Posteriormente el padre Cardenal decidió llevar a la práctica el sueño de

Tomás Merton en el remoto archipiélago de Solentiname, y pidió consejo al monje para establecer las reglas. “Su consejo fue que la primera regla sería la de no tener reglas,” dijo. Merton aceptó pasar unos meses en Solentiname como director espiritual del grupo, pero nunca realizó su viaje por quedar accidentalmente electrocutado durante un Congreso de Espiritualidad en Thailandia, en 1968. La comunidad de Solentiname tenía una escuela de pintura y arte primitivo así como tiendas de artesanía manual; organizaba talleres en prosa y poesía y había reunido una valiosa biblioteca y colección de piezas arqueológicas encontradas en el lugar. También incluía cooperativas de pescadores y agricultores y entrenaba líderes comunitarios.

“Apoyamos la resistencia pasiva a injusticias del gobierno, y aunque teníamos contactos con el Movimiento Sandinista, siempre rechazamos su lucha armada,” comentó el padre Cardenal. En otras declaraciones recientes el sacerdote expresó otras opiniones afirmando que apoyaba la rebelión contra el gobierno del General Somoza.

“Nuestra comunidad terminó,” dijo comentando sobre la destrucción de noviembre. “Era como un paraíso, pero como la situación en Nicaragua no es la más indicada para vivir en un paraíso, no pienso intentar reconstruir Solentiname. Antes de ello debemos construir una democracia en Nicaragua,” añadió.

nación

● Condena clínicas “pro aborto”

CORPUS CHRISTI—(NC)—Mons. Thomas J. Drury, obispo de Corpus Christi, dice que dos clínicas recientemente montadas en la ciudad se empeñan en facilitar el aborto provocado a los americanos de ascendencia mexicana, o chicanos. Antes había que viajar 150 millas a San Antonio para un aborto. “Aunque pobres, estas gentes aman a sus niños, como aman criarlos. Es una diabólica interferencia en sus vidas fomentar el aborto”, dijo en una carta leída en las misas dominicales.

● No perdió su fe en cine

CHICAGO—(NC)—El actor y director australiano Cyril Richard, conocido mejor por su papel de Capitán Hook en la producción “Peter Pan” con Mary Martin, murió del corazón a los 79 años. Era comulgante diario y confesaba su fe ante sus amigos. Es difícil en las tablas ser católico practicante, pero si la educación en el hogar ha sido firme, se puede, dijo una vez.

● Pidieron amnistía para argentinos

WASHINGTON—(NC)—Voceros de la US Catholic Conference, la sociedad judía B'nai B'rith y el Consejo Nacional de Iglesias (protestantes) pidieron al gobierno una amnistía de Navidad a los miles de prisioneros políticos, y la publicación de una lista de ellos para alivio de los familiares de desaparecidos. Entidades defensoras de los derechos humanos calculan que hay de cinco a seis mil presos políticos en ese país, y más de mil cuyo paradero se oculta.

● Protestaron corrida de toros

SAN FRANCISCO—(NC)—Aunque los feligreses de la parroquia de Santa Isabel tuvieron buen cuidado de que una corrida a beneficio de la misma no maltratara a los toros, se vino una avalancha de protestas de grupos protectores de animales en California y otros estados. La parroquia es predominantemente portuguesa y la corrida honraba además a la Virgen de Fátima.

● Se casan para obtener visa

WASHINGTON—(NC)—El Servicio de Inmigración y Naturalización (SIN) dijo que el año pasado 4,594 extranjeros trataron de ingresar al país mediante matrimonios fraudulentos. De 1,886 que “se casaron” con ciudadanos norteamericanos para ingresar a Estados Unidos, 301 lo hicieron por medio de un agente que buscaba a la pareja norteamericana dispuesta al fraude.

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Año Nuevo y... Año Santo Arquidiocesano

Este domingo primero de enero da comienzo el Año Santo Arquidiocesano anunciado en meses anteriores por el Arzobispo Edward A. McCarthy. En su mensaje para año nuevo el arzobispo envía a todos "calurosos saludos y estímulo en

el Señor," y recuerda que "Este año celebraremos nuestro propio Año Santo, al observar el 20 aniversario de la Arquidiócesis". "Ojalá sea un año de renovada dedicación a nuestras metas comunes de crecimiento en fe, oración y amor, en nuestro

sentido comunitario y nuestra llamada a ser pueblo de Dios, a través de Cristo y del

Espíritu," dice Mons. McCarthy. El arzobispo informó que

pronto se nombrará a un sacerdote para coordinar las actividades del Año Santo, así como un comité formado por representantes de las diversas culturas y áreas de la Arquidiócesis.

Según quedó anunciado en meses anteriores el Año Santo incluirá varias etapas de "reflexión, discernimiento y celebración," comenzando en la Cuaresma. La primera etapa invitará a todos los fieles a reflexionar por grupos, familias, parroquias... sobre los temas de: vida de fe, de oración, amor cristiano, sentido comunitario y sentido de misión. La segunda etapa, en Pascua será tiempo de discernimiento sobre la reflexión anterior, y formulación de metas pastorales para los próximos cinco años. Todo culminará en una gran celebración en Pentecostés, quizás con una demostración masiva en el Orange Bowl, y compromiso colectivo a llevar a cabo las metas y los compromisos tomados.

La **VOZ**

VIERNES
30 DE
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DE 1977

PERIODICO CATOLICO ARCHIDIOCESIS DE MIAMI

10,000 Biblias llegaron a Cuba

SANTIAGO DE CHILE—(NC)—Fuentes eclesíasticas en Santiago han confirmado que un cargo de 10,000 Biblias y Nuevos Testamentos llegaron a Cuba y fueron distribuidas entre católicos, después de varios retrasos.

Las mencionadas fuentes informativas comentaron informes de que durante una reciente reunión con líderes protestantes en Kingston, Jamaica, Fidel Castro había pedido "el mayor número posible de biblias para distribuir en las iglesias en Cuba."

Estos y otros comentarios sobre cristianismo y socialismo fueron interpretados por ministros protestantes de U.S.A. que recientemente visitaron la isla como una nueva apertura a la religión, y a pesar de las restricciones de la nueva constitución comunista.

Cuando Castro visitó Chile, al comienzo del gobierno de Salvador Allende, representantes eclesíasticos de Chile obtuvieron permiso del mismo Castro para enviar 5,000 copias del Nuevo Testamento y 5,000 copias de toda la Biblia para distribución entre católicos cubanos. Sus obispos habían reportado escasez de materiales religiosos.

El Cardenal Raúl Silva de Santiago levantó 10,000 dólares entre amistades y obtuvo una contribución de 5,000 dólares del Vaticano como ayuda para la

impresión de los libros. La escasez de papel en Chile y el empeoramiento de las relaciones con Cuba en 1973 con el golpe de estado por la Junta Militar, junto con la falta de transporte, retrasaron el envío del regalo. Imprentas españolas ayudaron finalmente en la producción de las copias.

Un profesor de un seminario en Chile, el Padre Pablo Richard, afirmó a su regreso de una visita a Castro que el dirigente había pedido las Biblias.

En 1969, la Sociedad Bíblica Protestante, envió un cargo de Biblias a Cuba, desde el Canadá. Este incluía una Biblia por cada 10 miembros de la Iglesia. Anteriormente, los obispos chilenos habían investigado la posibilidad de envíos, pero abandonaron el proyecto al averiguar que sólo se admitirían 200 copias. El cargo de las 10,000 Biblias comenzó a llegar a Cuba hace dos años.

Durante su reunión en el mes de octubre con dirigentes eclesíasticos, en Kingston, Castro respondió a preguntas sobre control estatal de la educación, afirmando que aunque el estado se opone a la educación religiosa en la escuela, las iglesias pueden enseñar a niños y jóvenes sus doctrinas para que éstos "tengan la opción de aceptar o rechazar una religión determinada, y lo hagan basados en persuasión y no imposición."

Arz. Sánchez a presidir Comité Asuntos Hispánicos

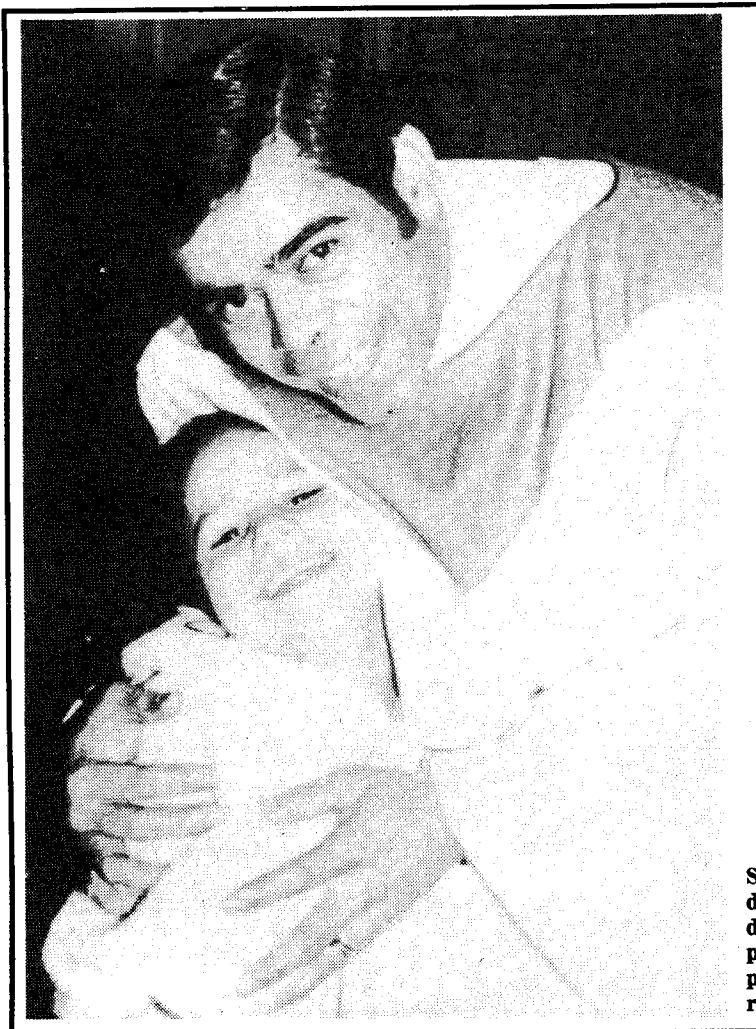


Arz. Sanchez

WASHINGTON—(NC)—El Arzobispo Roberto Sánchez de Santa Fe, ha sido nombrado 'chairman' del Comité Ad Hoc para Asuntos Hispánicos, anteriormente conocido como Comité para los Hispánicos.

El Arzobispo Sánchez tiene 43 años y fue el primer hispano de la nación elevado al rango de arzobispo; también es el primer hispano al frente de dicho comité.

Sucede al Obispo James Rausch de Phoenix, que desde agosto preside el comité para asuntos de agricultura.



Sergio Ortiz abraza a su hija Lydia de 7 años, después de la ceremonia de su ordenación al diaconado permanente, junto con cinco compañeros, los primeros hispanos en recibir las órdenes en Brooklyn.

Mensaje de Pablo VI, día mundial de la paz

"Quién decide por la paz, decide por la vida"

CIUDAD DEL VATICANO—(NC)—El Papa Paulo VI, que patrocina el Día Mundial de la Paz el 1 de enero con el tema "No a la violencia, sí a la paz", explica en su mensaje la absoluta necesidad de la paz, lo absurdo de la guerra, la bajeza de la violencia, y el derecho a la vida del niño por nacer. Siguen extractos del mensaje:

"La paz no es un sueño idealista. Debe ser y es una realidad dinámica como el pan que nos da vida.... Es el equilibrio en movimiento que infunde energía al espíritu y la acción del hombre: es valor inteligente".

"El anhelo de la paz gana fuerza en la conciencia de la humanidad, anhelo atado a la idea de progreso, a la vez signo de unidades de la raza humana, como lo demuestra la conferencia en 1975 de Helsinki y la próxima asamblea de las Naciones Unidas sobre el desarme, además de muchos esfuerzos, grandiosos unos, humildes otros, en favor de la paz".

"Alentamos la esperanza de que pueda evitarse el desesperado recurso a las armas, que hoy como nunca son criminales y destructivas fuera de toda razón. La conciencia del mundo se horroriza de pensar que la paz mundial no sea sino una tregua entre conflagraciones incontrolables".

"Queremos expresar con todo vigor lo absurdo de la guerra

de la paz, no una paz fundada en el poder de las armas ni en la violencia institucional de algunos regímenes políticos, sino en la justicia y la libertad. Esperamos que las enseñanzas de Pío XII y de Juan XXIII continúen inspirando la sabiduría de los hombres de estado".

"Concomitante con la guerra, es el fenómeno de la violencia premeditada o impulsiva, que golpea con calculada sorpresa a la ciudadanía.... Esta violencia criminal se deriva de la decadencia de la conciencia moral, abandonada a sí misma, penetrada de pesimismo que mata la honestidad y el amor noble y leal al prójimo.

"No podemos cerrar los ojos a la triste realidad de la guerra localizada que todavía ruge en varias regiones del globo. En muchas otras partes existe la posibilidad de conflictos armados, porque no se han logrado soluciones justas a problemas de geografía o de política".

"La causa de la paz se refleja en la causa de la vida humana misma. La paz debe alzarse no sólo en los campos de batalla sino en todo campo donde transcurre la existencia humana... Honor y gratitud a quienes hacen de la ciencia y el arte de la medicina su profesión, como guardianes de la vida.... Esa vida humana que es sagrada desde el momento de su gestación, también protegida por

el mandamiento "no matarás...."

"Con nuestra confianza en el ministerio de la medicina depositamos también nuestra confianza en el ministerio de la paternidad, en la maternidad sobre todo, que extiende amorosamente su manto protector sobre la vida naciente. Por lo mismo reprobamos todo intento contra la vida humana y hacemos un llamado a quienes tienen competencia, para que se esfuerzen en prohibir el aborto provocado. El vientre de la madre es también cuna de la paz, porque quien se decide por la paz y se opone a la violencia, se decide por la vida".

"Una palabra a los niños, sector vulnerable a la violencia, también promesa de un mañana mejor....

"La niñez debe aprender que es vanidad nociva creer que riñendo, peleando y dando rienda suelta a la ira significa ser más fuerte que los demás. La fortaleza viene del alma, de una conducta noble y autodisciplinada, que perdona a quienes nos ofenden.... De modo que cuando los niños lleguen a adultos, cambien la manera de pensar y actuar del mundo. ¿No somos todos hermanos, miembros de la gran familia humana? ¿No están todos los pueblos obligados a unirse y establecer la paz? Queridos niños, os bendecimos, repitiendo la consigna: No a la violencia, sí a la paz".