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# The Voice

VOLUME XX

NUMBER 42

December 22, 1978

Price 25c

## Archbishop's Christmas message

*(Following is Archbishop McCarthy's Christmas message to the people of South Florida:)*

At this Holy Season, when we celebrate the birth of Christ, our Savior, our way, our truth and our life, I offer warm prayerful greetings of peace and joy, of love and of hope.

Somehow the Lord seems to send us a special gift at Christmas time. It is the fleeting experience of what His Kingdom is meant to be throughout the year. Our homes and our hearts are transformed. Our dwellings sparkle with bright holiday trimmings. Even more, our hearts are aglow. Churches are filled with great crowds singing the Lord's praises. There are warm experiences of affection within families. Christmas gifts say thank you, I love you, to those who have been taken for granted. Minds are open with the spirit of forgiving. Hearts reach out with compassion to the hungry and the forgotten. No one is a stranger, all are brothers and sisters. The words the angels sang echo again: "Glory to God in high heaven, peace on earth to those on whom His favor rests." (Luke 2-14)

This Christmas spirit reveals what it means to be a Christian, a member of the Archdiocese. Christmas is not merely a time of tinsel, of poetry, of parties or of pious platitudes. Christmas is the time for the disciple of Christ to reflect on the meaning of his Faith and to recommit himself to living and proclaiming the teachings of the Master who was born at Bethlehem. At this Christmas 1978, we would do well, I believe, to reflect that we follow a Master who said: "Blessed are the peacemakers," and "Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you."

We live in times when the revolutionary healing influence of the genuine Christian is desperately needed not only for international peace, but for tranquility here at home. It is a time of tremendous opportunity and responsibility for members of Christ's Church. By our calling, by the grace God gives us, we are meant to bring peace and harmony into lives upset by conflict. Because at times we are on both sides of a conflict, we must be, in Christ, the bridge builders.

In our times an unchristian spirit of tension and turmoil, of controversy and confrontation is working havoc in human lives. Marriages are being destroyed, parents and children are alienated, the news feed us lurid stories of fratricide and violence, of political dissension and economic warfare. I am especially concerned about the underground ugliness of tensions involving minority groups, unchristian attitudes toward the black, the Cuban, the Haitian, the Jew... yes, and the white.

This Christmas time we need a renewal of our efforts to be true to who we are, to be true to Christ, to take seriously the Lord's injunction that we be peace-makers. We must love across lines, even if we are to have eternal life.

Jesus taught this when He used the good Samaritan to exemplify the love He requires. The good Samaritan showed love for the victim of robbers who was of a people hated by the other Samaritans.

There can be no real peace at home or abroad



unless there is a spirit of peace, and we, as members of the Archdiocese, are especially responsible for building that spirit of peace. We

will build the spirit of peace as we build and share the spirit of the Gospel that has been entrusted to

(Continued on Page 2)

# Christmas message

(Continued from Page 1)

us.

In this season of peace and goodwill, let us recommit ourselves to this ministry of healing. Let us seek to discover and emphasize the admirable qualities and gifts of those who are different, let us be trusting, let us not tolerate stereotypes, let us reject rumors and insist on facts, let us be willing to forbear, willing to forgive, let us be willing to understand, to be compassionate. It may not be easy. Christ never promised us it would be. The Star of Bethlehem cannot be separated from the Cross on Calvary.

I dream of the day when we will be recognized as Catholics not only by the medals we wear, or the rosaries we carry, but more so by the love we

have for one another and all men, by our concern for the understanding and harmony that is the fruit of love accompanied by justice. May we be worthy of the words addressed to us by the revered late Pope John Paul I during our Holy Year in which he referred to our Diocese as "a crossroads, where people of widely differing languages, mentalities and traditions meet." The Holy Father continued: "this poses considerable problems for harmonious living. But at the same time it provides an opportunity for singularly convincing witness to the unifying element contained in Christ's Gospel. The aim of all your efforts must be to build up a genuine community of faith, prayer and love. May Mary Immaculate, your patroness, help you and strengthen you in this important task."

As we of South Florida come again to the Christmas Crib in this season of love and peace,

we may take justifiable pride in the way we have received the great numbers of refugees from Communism and other forms of oppression who have come to us. They were like Mary and Joseph, seeking a place in Bethlehem. At times it has not been easy. There have been painful adjustments in lives of individuals, families and communities. But the response has been so marvelous, so true to American ideals and to the spirit of Christ, that South Florida merits mention among great American Shrines like the Statue of Liberty, Independence Hall, Valley Forge. The name of South Florida should have a little something of the sacredness we associate with Lourdes and Fatima, Cobre and Guadalupe—for the Lord's grace has been at work here.

At this Holy Season, may we recommit ourselves to our noble tradition, and to the vocation of peace and love that came into our world when Christ was born at Bethlehem.

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 Miami, Fla. 33138  
**TELEPHONES**  
 News - 758-0543  
 Advertising - 754-2651  
 Circulation - 754-2652  
 Ft. Lauderdale - 525-5157  
 W. Palm Bch. - 833-1951

# Bishop Charles McLaughlin mourned

By Jane Quinn

St. Petersburg—Bishop Charles P. McLaughlin of St. Petersburg died of a massive coronary, at his home, Dec. 14 at the age of 65.

The funeral for the first bishop of St. Petersburg was at 11 a.m. Monday in the Cathedral of St. Jude the Apostle and burial was in the priests section of Calvary Cemetery here.

Msgr. W. Thomas Larkin, pastor of St. Cecilia Parish in Clearwater and vicar general in the St. Petersburg Diocese, has been named diocesan administrator.

**THE BISHOP** and his younger brother, Thomas, were the only children of the late Charles and Elizabeth McLaughlin of New York City.

Mr. and Mrs. Thomas J. McLaughlin, now residents of Sepastian, Fla., walked behind the casket as the body was borne out of the Cathedral. Four archbishops, 11 bishops, and abbot, and 400 priests were among the 1200 mourners at the church.

The theme of the funeral homilist, Archbishop Thomas A. Donnellan of Atlanta, a chasmate of Bishop McLaughlin's, was taken from the Second Book of Kings: "And the kind said, 'He is a good man and cometh with good news.'"

"We who loved Bishop

McLaughlin, and who were loved by him, can say, "Truely, he was a good man."

The title he would value even more was that "he was a good priest."

Archbishop Edward A. McCarthy was chief concelebrant along with Bishop Paul Tanner of St. Augustine, and Bishop Thomas J. Grady of Orlando.

Bishop Rene H. Gracida of Pensacola-Tallahassee joined them in giving Communion to the people.

**AT THE END** of the liturgy, Archbishop McCarthy, Metropolitan of the province, welcomed visitors and extended sympathy to the people, clergy and relatives of the deceased.

He called to mind the nickname, Hurricane Charlie, by which Bishop McLaughlin was known, and noted that it was given to him because of his never-ending zeal in building the Catholic community in his diocese.

Wishing for his soul "eternal peace" (the Miami Archbishop said it would not do to pray for his "eternal rest" because Bishop McLaughlin would not like the idea of "rest.") Archbishop McCarthy called for a standing ovation for the bishop, and the congregation responded with minutes of heartfelt applause for the bishop who had led the diocese during its 10 years of existence.



**Bp. Charles E. McLaughlin**

In the homily, Archbishop Donnellan said that over 51 years before "young, strong, dedicated, loving, Charles Borromeo McLaughlin responded to a call to build the faith, to establish a Christian community."

"He was a man indeed without guile. He built his spirituality around the word of God in his heart, around the people he served, the priests with whom he exercised his ministry, the bishops whose loyal collaborator he was."

Among the other prelates in attendance were bishops from North Carolina where Bishop McLaughlin had been an Auxiliary Bishop (Raleigh) bishops formerly of Florida such as Bishop William Borders of Baltimore (formerly Orlando) and Bishop John J. Fitzpatrick of Brownsville, Tex., (former Miami auxiliary).

**PRIESTS FROM** Miami were Msgr. James J. Walsh, Msgr. William McKeever, Msgr. Brian Walsh.

Thousands had passed by to view the body and pray silently in the hours before the funeral as it lay in state.

In the 10 years that he led the diocese, the Catholic population doubled, from 103,394 Catholics in 1968-69 to 235,189 Catholics in 1977-78. Parishes grew in number from 78 to 88, and the bishop recruited as many religious

priests as diocesan (secular) priests to meet the growing Church needs on Florida's west coast. Under the late bishop many parish churches and halls were built as well as a great expansion of social services and facilities.

Bishop MacLaughlin was born in New York City, Sept. 27, 1913 and educated in parochial and public schools there. He was ordained from St. John's seminary, Ark., and served his early priesthood in North Carolina where he rose to Auxiliary Bishop of Raleigh.

Bishop Gracida of Pensacola-Tallahassee said, in part.

"The Bishop McLaughlin that I knew was not a man of moderation when it came to the cause of Christ. He spent himself entirely in the service

## Official

The Chancery announces that upon nomination by the Very Reverend Edmund F. Carroll, T.O.R., Minister Provincial of the Third Order Regular of St. Francis of Penance in Pittsburgh, Pennsylvania, Archbishop McCarthy has made the following appointment, effective January 3, 1979:

**THE REV. SALVATOR STEFULA, T.O.R.** - to Associate Pastor, Annunciation Parish, West Hollywood.

of Our Savior."

Bishop Tanner of St. Augustine, said, "...Our hurt at Christmas is softened by the smile of the Christchild who must welcome his busy bishop to a richly deserved eternal happiness."

## New ecumenical initiative seen

LONDON (8(NC)— Pope John Paul II may take some new ecumenical initiatives, hinted Cardinal George Basil Hume of Westminster, England.

"The Holy Father is well aware of the importance of ecumenical work. It has his support and that is very important," said Cardinal Hume in an interview with the Catholic Herald, London weekly.

"I HAVE felt for a long time now that some new initiative needs to be taken to bring the churches closer together. I am by no means certain what it should be. It is really encouraging to know that so many share the same view," he added.

Cardinal Hume called the pope an "independent-minded" man able to attract people of good will, yet firm on principles, especially human rights and freedom for the church.

## Christmas Mass

Archbishop Edward A. McCarthy will be the chief concelebrant at Midnight Mass in St. Mary Cathedral at Christmas. He will also preach the homily.

The Archbishop will celebrate at the 11 a.m. Mass Christmas Day in the Cathedral with Bishop Robert F. Joyce, retired Ordinary of Burlington, Vermont, and Bishop Eduardo Dalmau, C.P., former Bishop of Cienfuegos, Cuba. Archbishop McCarthy will also give the homily at this Mass.

The Cathedral Choir will sing Christmas carols and sacred music prior to the Midnight Mass and will also sing at the 11 a.m. Mass.

Msgr. John Donnelly, Rector of the Cathedral, cordially invites all to attend these Pontifical Masses marking the birth of Christ.

## Human Rights Mass

Human Rights Days will be observed in the Archdiocese of Miami on Sunday, Dec. 31 and Monday, Jan. 1 during Masses which will be celebrated by Archbishop Edward A. McCarthy in Fort Lauderdale and Miami.

Mass will be offered on Sunday, the Feast of the Holy Family, at 10:30 a.m. in St. Anthony Church, Fort Lauderdale.

Father Robert Lynch, assistant pastor, St. James Church, will preach the homily.

On New Year's Day Mass will be celebrated at 11 a.m. in St. Mary Cathedral where Father Thomas Wenski, assistant pastor, Corpus Christi Church, will preach. Cuban and Haitian

refugees, Vietnamese, and agricultural farm workers will participate in the Masses.

The theme of the Mass will also embrace Respect Life in all its manifestations and members of the various Pro-Life organizations will be in attendance.

Archbishop McCarthy has urged Catholics in the Miami area to join him for this Mass — which will also be one of thanksgiving for the reunification of families brought about in the recent release of Cuban political prisoners and their arrival here.

Civic and religious dignitaries from both Broward and Dade Counties are expected to attend.

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The Ministry of Acolyte was conferred by Archbishop McCarthy to several candidates during a Mass at the St. John Vianney College Seminary. The ministers are: Manuel Canovaca, Norman Carroll, Diego Chavez, Anthony D'Angelo, Jose Garcia, Tom Gato, Jorge Gonzalez, Manuel Gonzalez, Gerald Humphries, Louis Johnson, George Mickwee, Walter Moncsko, Ray Ortega, Rodolfo Padron, Wilbur Rollins, Richard Shaw Richard Tourigny.

### Saint James investiture

54 Altar Boys were welcomed at a special investiture ceremony at St. James Church last Sunday, December 17.

All the boys attended a special training program before being admitted into this ministry of assisting the priests at the Masses in the parish. It is also part of an ongoing program at St. James encouraging young men to become interested in the vocation to the religious life.

The parish Altar Boys' group is one of the largest in the Archdiocese.

### Serra fetes Sisters, Brothers

The Serra Club of Miami hosted its Second Annual Religious Testimonial Dinner, Dec. 12, for Brothers and Sisters serving Dade County. During the testimonial at the Columbus Hotel all guests and members of the Serra Club were introduced and recognized by President Frank P. Pellicoro.

Program Vice President Gene Chavoustie then introduced Msgr. Gerard LaCerra, Chancellor of the Archdiocese, who talked about the history of the Archdiocese and the challenges facing the church as reflected in the community.

Our community can be proud of the service being

offered to our fellowman by our church for the Glory of God", said LaCerra.

Serra District Governor Dr. Michael Bevilacqua then gave a short history of Serra's founding and its growth to over four hundred clubs in the world today. Serrans have much to give to the church's thought and teaching, but their primary task lies in the quality and effectiveness of the impact they make in the fulfillment of the purpose of Serra.

A Christmas Mass for shut-ins will be celebrated by Archbishop Edward A. McCarthy and televised at 10:30 a.m., Monday, Dec. 25 by WPLG-CH. 10.

Christmas carols and music during the one-hour Mass will be sung by "America's Promise," a choir from St. James Church.

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# Becoming human in the image of Christ

By FATHER ROBERT M. O. PRAEM.  
NC News Service

Teilhard de Chardin once wrote: "To be a Christian must I really give up trying to be human, human in the deepest and widest sense of the term, totally and passionately human?" One would have thought that faith in the mystery of the Incarnation, the enfleshment of God in our human history, would have made such a question unnecessary. However, throughout Christian history, there have always been spiritualities that reflected a fear of the human.

Even today, in some minds, to be spiritual means to strive to live disincarnately, as though the body were an enemy rather than a friend; or to reduce human contacts to a bare minimum, as though people were a distraction rather than allies; or to view the world as basically evil, without distinguishing between gift and the abuse of the gift. The very word "spiritual" is problematic, for it suggests a two-layer person,

body and soul, and the Christian message as concerned only with the soul.

**THE SEASON** of Advent - Christmas - Epiphany provides a corrective for such distorted perceptions of Christian life. Where the liturgy of the first two Sundays of Advent looks to the consummation of Advent when God will be all-in-all and the third Sunday celebrates the presence of the kingdom unfolding in our midst, the last Sunday focuses explicitly upon the beginning of the Advent process in the Incarnation of the word.

Incarnation means enfleshment. Incarnation means identification with all that is human except sin. Incarnation means God's kinship with the human family. Incarnation is the divine affirmation of the basic goodness of the human condition. Hence, it follows that Christian discipleship as life in Christ should be incarnational in perspective and style, respectful of the body, immersed in the historical "now" and appreciative of all that is authentically human.

Christian life is first and foremost Christ-centered, and authentic Christ-centeredness respects the humanity of Jesus. It is possible to turn Jesus into a plastic object of sentimental piety that can be manipulated to serve one's emotional needs or to exalt Jesus' divinity at the expense of his humanity, but neither approach takes the Incarnation seriously.

The Jesus of the Gospels is the Father's definitive statement of what it means to be human, and this Jesus experiences growth, temptation, crises, friendship, suffering and death.

The Christ is neither an ascetic nor a recluse. He is a world-affirming rather than world-denying, rejoicing in the beauty of his Father's handiwork, healing fractured bodies and burdened spirits, valuing the riches of his Jewish heritage, mingling with and giving compassion to the masses, accepting and vitalizing on the historical circumstances of his time and place. Discipleship is a response to Jesus' central

message: "Repent; the kingdom of God is near at hand," but it is a response in the human mode.

**CHRISTIAN** spirituality, that is, life in the Spirit, is also ecclesial, or church-centered. To follow Jesus is to enter a company of followers, a community of believers. Membership in the church can be a refuge from life, a secure hideaway from the real world of challenge and responsibility. Such a posture is not "incarnational." Jesus' community of disciples is called to be "a sign and instrument... of Communion with God and of unity among all men" (Constitution on the Church, para. 1), a herald and celebrator of the good news, and servant to God's broader purposes in the world. An "incarnational" church is an extension of Jesus' life and ministry among all the peoples of the world.

Christian spirituality is liturgical. Liturgy employs such ordinary elements of our daily experience as word and gesture, bread and wine, oil and water, music and dance. Such "incarnational"



Advent

elements become the means whereby we celebrate what we are and we experience anew the call to heal and reconcile. Unhappily, some Christians seal off liturgy from life, so that in effect they come to worship the act of worship. When Sunday worship fails to touch our weekday lives, it is not "incarnational." When word and sacrament are not allowed to confront and heal the elements of false consciousness and the pockets of un-reconciliation within us, the liturgy is not "incarnate" in our lives.

Christian spirituality is diaconal, that is, service-oriented. Jesus incarnated the Father's love in his selfless concern for the least of the brethren, and we are called to go and do likewise. It is especially striking that Jesus modeled a loving concern not only for individuals, on a one-to-one basis, but for entire groups and classes of people.

It is clear from the Gospels that Jesus was partisan to the poor, and he invited to table the rejects of his society, the marginalized and alienated whom the good "church-going" people despised. So too, the followers of Jesus today are called to incarnate the Father's love, both for individual neighbor and for entire groups and classes, especially "the least of the brethren." If our love is to be incarnate, it must be "fleshed out" in works of justice, employing the most effective tools of organization and social change that human ingenuity has developed.

In response, then, to Teilhard's question, — "To be a Christian must I really give up trying to be human...?" — the liturgy of the fourth Sunday of Advent responds in its theme of incarnation — God became human, the word was made flesh. From that time forward, becoming human in the image of the Christ is our fundamental vocation.



IN SPITE of the mechanical breakdown of the portable "canned" music to accompany the singing and the distractions that little children find in strange quarters, the children's choir of St. Coleman, Pompano Beach, delighted the Chan-

cery and Education dep't employees of the Archdiocese with their spirited Christmas carols...without music...during their rounds of visits for the holiday season.

## 20th Century has born sick fruit, editor says

SEVILLE, Spain — (NC) — The 20th Century gets bad marks even though it still has two decades of life left, according to the Catholic weekly, Church in Seville.

"Taking a look back, we must conclude that a sick tree only gives sick fruits," wrote the reviewer, Moises Lopez.

He criticized eight specific problems:

- In 50 years governments spent .4 billion in armaments.
- World War I left 10 million dead, 20 million mutilated.
- World War II left 15 million dead, 90 million

wounded, 23 million homes destroyed.

- Civil wars raged in Mexico, China, Korea, Congo, Spain, Vietnam, Biafra, Lebanon, Nicaragua.
- There are tensions in the Middle East and terrorist activities in Ireland, Rhodesia, Spain and several

Latin American countries.

- Bad habits and vices increase sharply. In Spain smokers spend millions of dollars each year. Alcoholism and gambling are up and drug addiction is the new plague.
- Disregard for life is seen in traffic and labor accidents.

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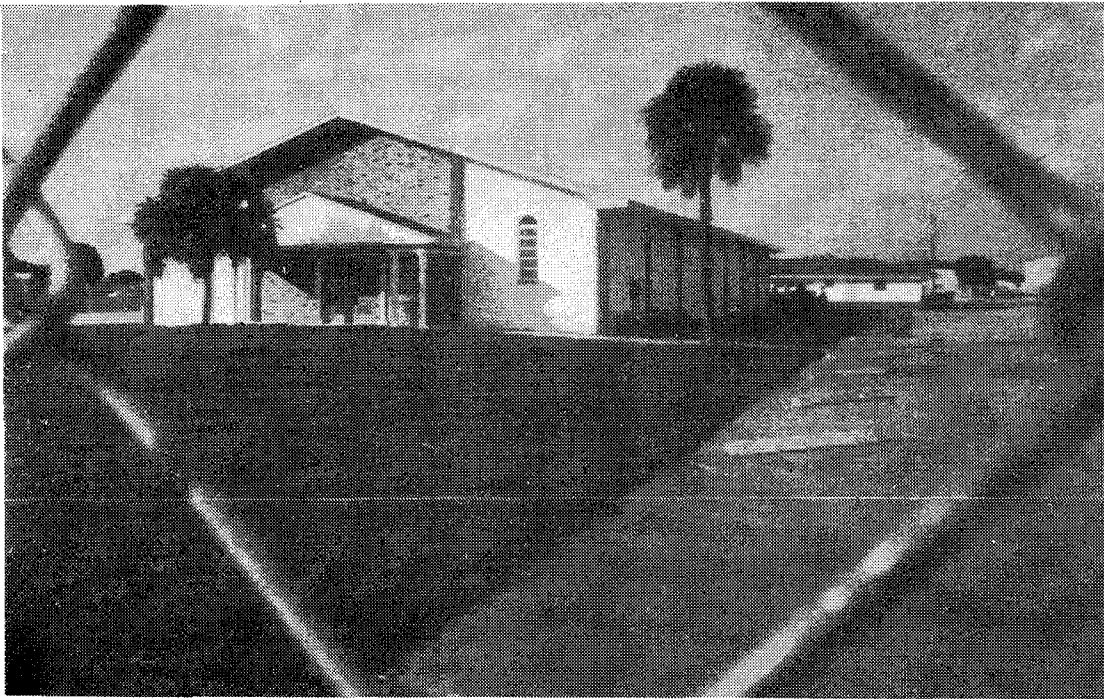
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St. Charles Borromeo parish Hallandale, will have its permanent altar in the newly remodeled church blessed by Archbishop McCarthy, with a concelebrated Mass Dec. 23 at 6 p.m. A newly completed multi-purpose building a new residence for the priests will also be blessed. The parish was established Oct. 3, 1968. Present pastor is Father John Vereb.

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## Human cloning impossible, genetic physician says

DAYTON, Ohio—(NC)—Dr. Bernard Davis once thought human cloning was possible. But now he believes such cloning is out of reach and is likely to remain so. He calls David Rorvik's book "In His Image: The Cloning of a Man," which purports to describe an actual cloning, "a fraud."

Dr. Davis, director of the bacterial physiology laboratory at Harvard Medical School, discussed the new moral issues raised by progress in genetics at a conference on genetic engineering at the University of Dayton.

NEW KNOWLEDGE of genetics has led to "a revolution in biology" in the last 35 years and "an enormous increase in the depth of understanding about what is going on inside organisms, including ourselves," he said. But it has also brought an expansion of ethical problems, some of which are fantasy science fiction rather than science.

Dr. Davis said he is disturbed about science scenarios popularized by the media, such as stories about cloned men and women, eugenic manipulation to produce a human with "desirable" traits, unleashing uncontrollable epidemics in the laboratory and a social reconstruction of society through science.

He said the success of English researchers in cloning frogs had originally made him see human cloning as a possibility although he opposed the idea. Now he believes, however, that creating carbon copies of human beings, exact genetic duplicates, will never be a reality because genes are

not as stable as scientists once thought.

Another speaker, Dr. Thomas Beauchamp of the Kennedy Institute for Bioethics at Georgetown University, predicted that "pediatric euthanasia"—the killing of defective newborns—will become a center of controversy in the years ahead.

He criticized Dr. Hymie Gordon, Mayo Clinic geneticist and a leading pro-life physician, for his opposition to amniocentesis, a technique used to determine the possible existence of defects in the fetus. Dr. Gordon has written that he would never "put the mother into the agonizing position where she must decide whether her unborn baby should be killed or will be allowed to continue to live."

"THERE ARE other uses of amniocentesis," Dr. Beauchamp said. "It can be used for purposes of detection, monitoring and even potentially for the purposes of therapy of the fetus." He deplored "not even allowing the possibility of amniocentesis" and said use of the technique "should not be based entirely upon moral views about abortion."

Dr. Richard Boulet of the University of Dayton religious studies department also discussed the question of amniocentesis, suggesting that in some circumstances the patient's right to certain information must be weighed against the possibility of leading one to a moral evil.

In practical terms, he said, the question could be examined in the context of "a conflict between the right to knowledge and the right to life."



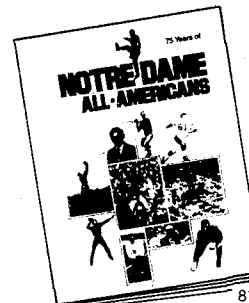
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# Long time teacher Ruth Barbick retires

By MAJORIE L. DONOHUE

**NORTH MIAMI**—When Ruth Barbick, first lay principal of an Archdiocesan elementary school, retires this month she bids goodbye to a faculty which includes four members whom she taught in school as well as children whose parents remember her as their teacher.

A native of Mobile, Ala., who came to Miami from

## Pope to change laicization?

**VATICAN CITY** — (NC)— Pope John Paul II has not approved any laicizations in his first 60 days in office, church sources in Rome said. This is a sign that he may change the process, they added.

Pope John Paul I in his 34-day pontificate approved some laicizations.

The new pope is dissatisfied with the current laicization process and wants to study the question, said sources.

"I PRESUME he might want to make changes," an official of a religious order said. He did not know whether the pope plans to tighten up the process or make it easier.

The official said he expects the pope to act soon, if he decides to make changes.

Laicization is the process by which a priest or deacon is relieved of the obligations of holy orders and the ministry and is returned to the status of a lay person. Priests petition the pope for laicization. Diocesan priests file the petition with their bishop and religious order priests with their provincial superior. The petitions are forwarded to the Vatican for processing by the Congregation for the Doctrine of the Faith. The pope has to approve the petition before laicization is granted.

Pope Paul VI changed the laicization process in 1964 to make dispensation from the promise of celibacy more readily obtainable. Prior to his pontificate, priests who were laicized were, in many cases, not dispensed from the celibacy vow, meaning they could not validly marry.

The number of priests requesting and receiving laicization increased sharply after Vatican II. In the six-year period between 1963 and 1968, according to Vatican statistics, 7,137 priests petitioned for laicization and 5,652 requests were approved.

SEVERAL U.S. bishops report they had fewer cases to submit in the last two years than before, a Vatican official said. A religious order official said the number of laicization requests in his order has gone down each year since 1970. He said the processing of cases by the Doctrinal Congregation takes from two to four months.

Jacksonville in 1946, Mrs. Barbick became principal at Holy Family School in 1968. Although some of the Benedictine Sisters of San Antonio, who had comprised the original staff were still on the faculty, many of the parish families found it difficult to accept the fact that a Religious was not principal.

"IT WAS just a matter of us becoming acquainted," Ruth recalls, "and they gradually became accustomed to the idea." In 1970 the Sisters left the school staff entirely due to a shortage of personnel in their community.

Like the well-known "man who came to dinner" Ruth began her teaching career in 1947 when Sister Leo Xavier, S.S.J., then principal of St. Mary School, urged her to substitute teach for "a few weeks." She had been a pupil of Sister Leo at St. Joseph



RUTH BARBICK

Academy, St. Augustine.

"I was still there a year later," Ruth said, "but it was a good opportunity to gain my first teaching experience." A graduate of Barry College, Ruth rejoined Sister Leo in

1954 at Notre Dame Academy where the Josephite educator was then principal. In the years between, Ruth and her husband Bart, a staff member of Florida's Health and Rehabilitative Services Division, became the proud parents of two sons, Brian and John.

In 1965, the past president of the Archdiocesan Catholic Teachers Guild, taught for a brief time at Norland Senior High School until family illness required her presence at home.

"I really am sad to leave," Ruth said in discussing her retirement. "There will be a great emptiness in my life," she admits as she talks of the faculty members whom she taught. Three were her students during the 11 years she was on faculty at Notre Dame Academy, and the fourth was her third grade

pupil at St. Mary's. In addition, she has thoroughly enjoyed renewing friendships with former students who arrive at Holy Family to register their children for school.

"HOWEVER, I want to leave before they start bringing in their grandchildren," she laughs. "I just don't think I could take that."

Active during the past 10 years in the National Catholic Education Association and the National Council of Teachers of English and Holy Family Woman's Club, Ruth is proud to know that her interest in Catholic education is being continued by one of her sons.

John teaches forth grade at St. James School and his wife, Margaret, is a second grade teacher at St. Rose of Lima School. Her other son, Brian is an electrician.



May your Holidays be filled with joyous celebration. May the Spirit of this Season bring happiness to all people on earth.

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# MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

## Editorial

### Christmas--as it happened

It happened that a decree went out at this time from the Emperor Augustus, enjoining that the whole world should be registered; this register was the first one made during the time when Cyrenus was governor of Syria. All must go and give in their names, each in his own city; and Joseph, being of David's clan and family, came up from the town of Nazareth, in Galilee, to David's city in Judaea, the city called Bethlehem, to give in his name there.

With him was his espoused wife Mary, who was then in her pregnancy; and it was while they were still there that the time came for her delivery. she brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn.

In the same country there were shepherds awake in the fields, keeping nightwatches over their flocks. And all at once an angel of the Lord came and stood by them, and the glory of the Lord shone about them, so that they were overcome with fear. But the angel said to them, Do not be afraid; behold, I bring you good news of a great rejoicing for the whole people.

This day, in the city of David, a Saviour has been born for you, the Lord Christ himself. This is the sign by which you are to know him; you will find a child still in swaddling-clothes, lying in a manger. Then, on a sudden, a multitude of the heavenly army appeared to them at the angel's side, giving praise to God, and saying, Glory to God in high heaven, and peace on earth to

men that are God's friends.

When the angels had left them, and gone back into heaven, the shepherds said to one another, Come, let us make our way to Bethlehem, and see for ourselves this happening which God has made known to us. and so they went with all haste, and found Mary and Joseph there, with the child lying in the manger. On seeing him, they discovered the truth of what had been told them about this child. All those who heard it were full of amazement at the story which the shepherds told them; but Mary treasured up all these sayings, and reflected on them in her heart. And the shepherds went home giving praise and glory to God, at seeing and hearing that all was as it had been told them.

ST. LUKE



By John Dietzen

## How can divorced, remarried take Comunion?

**Q** In a previous Question Box, you say that by present church law divorced and remarried Catholics are unable to receive the Eucharist. You give the impression that this is just church law. I thought it was divine law that we had to be in the state of grace to go to Communion. People who were validly married, got divorced and are now remarried are objectively in the state of mortal sin. That condition lasts until they are willing to give up their sinful relationship. How can you say such people may at some time be able to receive Communion? (Ariz.)

**A.** You are right in everything you say. You omit, however, some critical additional truths, that are also in the Baltimore Catechism, but which you have apparently forgotten.

One of the essential requirements for a serious (mortal) sin is that the individual deliberately remains attached to that sin, or deliberately remains in a sinful situation from which he is morally capable of removing himself. Those last nine words are important. They mean that the person must have not only a theoretical possibility, but a real honest-to-God choice available, for getting out of the situation that is objectively sinful. If he does not have such a choice, it cannot automatically be declared that he is in what you call the "state of mortal sin."

The very case you protest, in fact, that of a divorced and remarried Catholic, might present one of the more apt examples of such a condition. Let's suppose a Catholic

woman is divorced and remarried contrary to the laws of the church. Fifteen years later, she knows she has done something wrong, and wants to do everything possible to get straight with God. By now, however, there are four growing children, living in what appears to be a good home, with a reasonably happy and stable mother and father. By every human appearance and judgment, at least, the children are dependent upon both parents for the right fulfillment of their basic social, physical, psychological and perhaps even religious needs.

I know of almost no moral theologians, and very few if any parish priests, who would claim that this woman has a serious moral obligation to break up her home, take her children (if she can) and divorce her husband so she can get back to Communion. In fact, most agree today, more than ever, that the very suggestion of such a solution is grotesque.

(I will not discuss here such solutions as a brother-sister relationship between the husband and wife, which are increasingly recognized as having limited validity in such situations. At any rate, they are private matters between the couple, and are therefore irrelevant as to how that marriage looks to outsiders.)

From this, it should be obvious that to view all couples in a divorced and remarried relationship as living in mortal sin is plain and simple rash judgment. Admittedly, not all such relationships are the same or equivalent to the one example I give, but they are by no means uncommon.

We should be careful not to pass judgment. It is well to remember Christ's words: "Be compassionate, as your Father is compassionate. Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Pardon, and you shall be pardoned" (Luke 6:37).

The absolute prohibition against divorced and remarried Catholics receiving the sacraments is a church law, or, if you wish, the church's interpretation and application of a divine law. In taking this stand, the church must consider many factors, such as preserving clearly its teachings on the permanence of marriage, and the meaning of the Eucharist as an expression of faith and unity with the church.

The fact remains, however, that this prohibition is perfectly open to change or mitigation by the church, with no violence done to divine law concerning the Eucharist.

**Q.** I know our priests have more than enough to do, but I think there should be some kind of courses or classes to help them keep up with what is happening in the church.

A lot of parish problems seem to come because our priest does not accept, or even know about, things that a lot of the people know. Why aren't there required classes or programs to keep the priests up-to-date, like the ones doctors and lawyers must attend? (Ala.)

**A.** First of all, there are no

required up-dating educational programs that doctors and lawyers must attend. In all states that I know of, once they have their license to practice, they theoretically never need to read another book, or learn anything new, to keep that license.

The assumption has been that these men and women, like priests and others whose work involved a good deal of professional competence, will have sufficient intelligence to know that their special field is always changing and developing, and that their competence will soon deteriorate unless they keep themselves sharp on these developments. By far most of them, I believe, do recognize this need and responsibility, and seriously continue their education year by year.

Numerous seminars or other educational programs are available to American priests annually to help them remain aware and competent in the subjects needed in their work — theology, counselling, Scripture, the spiritual life, and so on. Priests are urged, sometimes by diocesan regulations, to take advantage of these opportunities regularly.

Because too many do not, however, there is increasing discussion of making some sort of continuing education plan obligatory for all priests, just as association of physicians, attorneys, and other professionals, are considering putting more teeth into similar requirements for their members.

(Questions for this column should be sent to Father Dietzen; 1113 W. Bradley; Peoria, Ill. 60606)





By Msgr.  
James J. Walsh

# Christmas belongs to all God's children

It is commonly said that Christmas belongs to children, and that is true in more than one sense. As soon as the little ones put in an appearance on Christmas morning, they take over. The air is charged with excitement, the house is filled with squeals of delight, and the whole day is infused with a unique charm of its own.

For the very little ones, Santa has a part, of course, but Christmas is much bigger and older and far more important than the jolly bearded one. The fact is the adults who know the meaning of Christmas truly become children themselves. The spirit of this so beautiful day makes more clear what Jesus meant when he said, "Unless you become as little children, you cannot enter into the kingdom of heaven."

AN OLD MAN, bowed with years and wrinkled with experience of life's pain, looks intently at the Infant in the crib. The years fall off, his weariness vanishes, as he gazes wide-eyed at the mysterious reality of the Son of God becoming child of Mary. God as the child of a virgin

girl. The wonder of wonders — God on earth, God come to him — stirs in him much the same dispositions which characterized his grandchildren as they discovered hoped-for gifts.

With a genuine child-like faith, he accepts this marvel, he adores the Infant God, and touched with the unthinkable reality that this Lord has been born for him, he is filled with gratitude. In the presence of God, he can be no other but a child. And so with all who recognize the Infant.

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

When you try to think of the

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

His hands, like those of any baby, appear fragile and helpless, and yet they belong to the man-God who fashioned the universe out of nothing, hung the sun and moon and stars in space, who pushed planets into motion and keeps the oceans within their bounds. There was nothing noticeable about his person to suggest He is God, yet the heavens opened that night to reveal witnesses of his divinity and simple shepherds knelt in adoration.

So it has been ever since. Men and women and children in every generation have looked with the eyes of faith and seen God in a child. They listened carefully to the words, "... there has been born to you today a

Saviour..." and despite his poverty, helplessness and humanness, they bargained with him for wealth, power and divine life.

FOR THE POOR became rich when his graces poured into their threadbare lives. They fingered the key to the divine treasury and helped themselves to the imperishable riches.

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

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

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

## Human rights an apt holiday theme

It is fitting that this season be a time of renewal and commitment. Christmas. New Year's. The Feast of the Holy Innocents. The feast of the Holy Family. Appropriately Archbishop Edward McCarthy has called on people concerned about the many and varied causes we call "Respect Life", to come together on Human Rights Day in South Florida. He will celebrate two special Masses — one on Sunday, Dec. 31 at St. Anthony's Church in Ft. Lauderdale, at 10:30 A.M. (The church is located at 901 NE 2nd St.) Another Mass on the following day, January 1, will be said at St. Mary's Cathedral, 7525 NW 2nd Ave., in Miami, at 11:00.

Long time pro-lifer Fr. Bob Lynch of St. James Church will give the homily at St. Anthony's. Fr. Lynch, before becoming a priest, was executive director of the National Committee for a Human Life Amendment in Washington.

In the fall of 1973, the year which saw the cancellation of a fundamental human right in our country, Catholic and Protestant churches in South America came together to prepare a "Universal Declaration of Human Rights". This declaration was designed to speak for people everywhere whose basic rights were denied, and it quickly became popular among Christians everywhere. It is printed in part here as a fitting statement for Human Rights Day — Dec. 31.

### UNIVERSAL DECLARATION OF HUMAN RIGHTS

**Article 1**  
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood.

**Article 2**  
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-selfgoverning, or under any other limitation of sovereignty.

**Article 3**  
Everyone has the right to life, liberty and security of person.

**Article 4**  
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5**  
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6**  
Everyone has the right of recognition

everywhere as a person before the law.

**Article 7**  
All are equal before the law and are entitled, without any discrimination, to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8**  
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

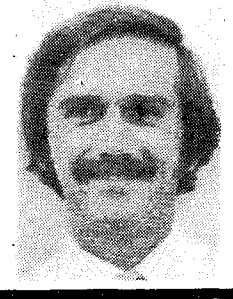
**Article 9**  
No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10**  
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**Article 11**  
Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

**Article 12**  
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right

By Dick  
Conklin



to the protection of the law against such interference or attacks.

**Article 13**  
Everyone has the right to freedom of movement and residence within the borders of each state.

Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14**  
Everyone has the right to seek and to enjoy in other countries asylum from persecution.

**Article 15**  
Everyone has the right to a nationality. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16**  
Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Marriage shall be entered into only with the free and full consent of the intending spouses. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

**Article 17**  
Everyone has the right to own property alone as well as in association with others.

# The crib stands as reminder of the incarnation

By BERYL NEWMAN

In the community in which I grew up no Catholic home would consider celebrating Christmas without some representation of the little family in the stable at Bethlehem. And in most of the more than one billion Christmas homes and churches, this is a cherished tradition.

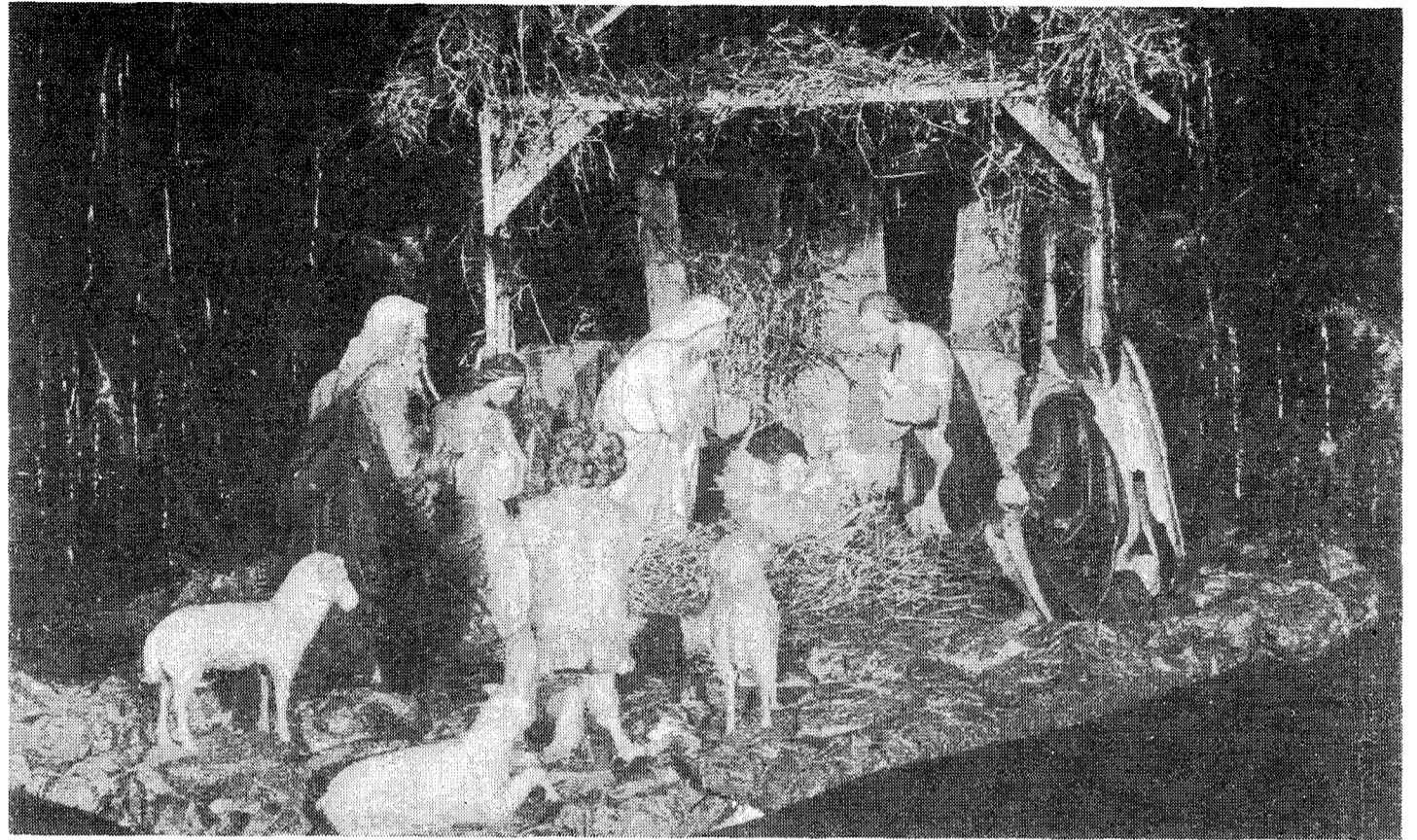
Whether simple or elaborate, the crib stands as a reminder that, however commercial and secular "Xmas" has become, it remains the commemoration of the Incarnation. Most of the festivities take place before the image of the Christ child. He is the silent guest and witness to the love we hopefully share at this time.

**IT IS A CHARMING** and significant custom. What would the season be without it? But I wonder if there is not a danger of sentimentalizing the symbol and somehow diminishing the message? How powerfully does the Bethlehem scene speak to us individually of the tremendous import of God become man? When we look at that idyllic setting, how much do we perceive of the reality behind it?

I would imagine that few of us could honestly claim that when enjoying the crib we are rocked by the realization of what the Incarnation really implied and what it means today. "Oh, look at the little baby Jesus. See how humble he is to be born in a stable," we are likely to say.

But what does that stable — so hygienic, unfouled by any animal and redolent only of the odor of sanctity — say to us of the stress of the human condition? What do the serene, remote faces of the figurines tell of what it really meant to be Christ and the family of Christ in a world of sin and pain?

When we sentimentalize the Holy Family and conspire with artists to perpetuate our concept, we insulate ourselves against the impact of the Incarnation. How can we picture



them as other-worldly and untouched by normal family problems and tensions, when the point of the Incarnation is the acceptance and sharing of the totality of the human condition — and its sanctification?

But we do tend to deny those strong people some of the common strengths that are important to us — laughter, exuberance, wit and humor and a sense of fun — and all of the human frailties to which they have a right.

**IF GOD** became man to demonstrate in the most dramatic way possible that it is through the fullness of humanity that man may share in his divinity, surely it does not diminish Jesus, Mary and Joseph to suggest that they might have had human weaknesses to conquer. If we really cannot bear to attribute a few warts to them, could we not settle for

a mole or two?

Like us they must have struggled and prayed through to a gradual development of holiness — a progressive victory over self. Their individual perfection would not have been immediate nor magical. It would have been of less value if it had been.

**MARY** demurred a little before she uttered her world-changing "Fiat" and might have demurred once or twice in year to come. Joseph, misunderstanding, would have "put aside" his bride-to-be but for angelic interference. Jesus could be angry and harsh of tongue and he, too, quailed at the cup prepared for him.

That much we knew, but what of all the unrecorded years? Do we do them justice to think that they sailed serenely through the rigors of life in that time? It was a harsh land. It was a hard life, full of injustice and

hypocrisy — as life is today.

Was no one in the family at Nazareth ever impatient or irritable, or just plain out of sorts? Were they never tired or depressed, anxious about money for food or doubting the wisdom of some decision? Did they never wonder what God really wanted of them and if they were truly discerning his will for them?

**HOWEVER SAINTLY**, they were also human. Jesus, St. Paul says, was emptied of his divinity and a slave to the same nature which binds all of us.

Every family is called to be a holy family in the way that the family of Bethlehem was holy. And we should, I think, remember that though the rewards are great, the way is, and always was, hard. The shadow of the cross always falls upon the child in the manger.

## The most unusual gifts

When you are unwrapping your gifts, you may find so many surprising ones that you wonder how in the world they were chosen.

The most unusual and unexpected gift I ever received never really belonged to me legally. And it was not a gift one could unwrap, nor was it received at Christmas. Still, it was like a year-round Christmas gift — one that never lost its newness. At the time (more than 60 years ago), I was a young school teacher with my first assignment. What was this gift? It was the love of a dog named Fred who was almost the size of a calf.

Fred never left the farm where he lived nor did he ever seek a flight, but when another dog challenged him, that dog just didn't live long. I knew nothing of his history and I love dogs, so I just stepped over him

to wrap on the screen door of the Vincent farm house. I had selected that particular farmhouse because it was nearest to my school, and I was looking for permanent lodging.

It was rated with reason as "the toughest school in the superintendent's district" and not one of the parents had wanted to board the teacher, something else I did not know. For two years the children had done about whatever they wished and what that was did not include much about the 3 Rs but a lot about anarchy.

They had ganged up on the teacher, hurt her back, broken her wrist watch and frightened her so badly that she had lost all control. When her friend was hired the next year, she knew all this so she imposed no restraint. And there would have been no teacher had my parents

known of the situation that I was to confront.

Yet there was no hint of trouble that first day. When I got back to the Vincent house (they had agreed to give me lodging), I told Mrs. Vincent what a fine school it was. When she went on about her chores, I began playing with Fred, pulling his feet from under him, combing him with the side combs meant for use in my hair cut short because of typhoid.

Fred was making such a fuss that Mrs. Vincent thought he was attacking me — something else I learned later — and both she and her husband, with pitch forks, ran as far as the porch, yet never let on to me about their scare.

My pupils saw how Fred followed me both to and from school. He must have been better protection

than a company of Marines because Marines are only men and those youngsters had put the fear of the Lord into their parents as well as into their teachers. Yet this new teacher, they thought, "must have something when she had that dog-killer." Fred was the best watch dog in the area, and where I went, he went.

And so my most unusual gift was the love of a big dog. So many years have passed since then, but this was a friendship that I shall never forget. And as I think about this wonderful season of giving, I remember Fred.

Then I look at my Christmas stable with the Holy Family and see little Jesus sharing a stable with the animals. He must have loved them a great deal to have shared such a moment with them as well as with men.

## Arzobispo McCarthy en mensaje de Navidad

# Llamados a transmitir paz y armonía

"Durante este tiempo santo, en que celebramos el nacimiento de Cristo, nuestro salvador, nuestro camino, verdad y vida, les envié cariñosamente saludos de paz y alegría, de amor y esperanza", dice el arzobispo de Miami Edward A. McCarthy en una carta de Navidad dirigida a todos los fieles de la Arquidiócesis.

"La Navidad es una experiencia pasajera de lo que debe ser el Reino de Dios durante todo el año," dice enumerando los ejemplos navideños de luces en los hogares, calor en los corazones, canto en las Iglesias y muestras de cariño en las familias.

"Las mentes se abren al perdón y los corazones se acercan con compasión a los hambrientos y los que cayeron en el olvido. Nadie se siente extraño y todos son hermanos y hermanas," dice.

"Este espíritu de Navidad revela lo que significa ser cristianos, miembros de la Arquidiócesis. La Navidad no es simplemente tiempo de adornos, de poesía, de fiestas o sermones piadosos. La Navidad es tiempo para que todo discípulo de Cristo reflexiones sobre el sentido de su fe y se comprometa de nuevo a vivir y proclamar las enseñanzas del Maestro nacido en Belén.

"Esta Navidad de 1978, creo que haríamos bien en reflexionar sobre nuestro seguimiento del Maestro que dijo: 'Felices los forjadores de paz,' y también 'Amen a sus enemigos, hagan bien a los que les odian, bendigan a los que les maldigan y oren por los que les maltratan.'"

En su mensaje de Navidad, el arzobispo dice que este es tiempo de renovar nuestros esfuerzos por ser fieles a nosotros mismos, fieles a Cristo y a su deseo de que seamos forjadores de paz.

"En esta época de paz y buena voluntad busquemos descubrir y subrayar las admirables cualidades y dones de quienes son diferentes a nosotros. Confiemos, sin tolerar estereotipos, rechazando rumores e insistiendo en hechos...seamos capaces de sobrellevar, capaces de perdonar, dispuestos a comprender y a ser compasivos. Puede no ser fácil. Cristo nunca nos dijo que sería. La estrella de Belén no puede separarse de la cruz del Calvario," dice.

El arzobispo continúa diciendo que sueña "con el día

en que se reconozca a los católicos no por las medallas que llevan o los rosarios que rezan sino más bien por el amor de uno con otro y hacia todos, por nuestro interés, nuestra

comprensión y armonía que son fruto del amor y la justicia. Ojala seamos dignos de las palabras que nos dirigió Juan Pablo I durante nuestra celebración del Año Santo en que

habló de nuestra diócesis como 'encrucijada donde se encuentran gentes de variadas lenguas, mentalidades y tradiciones.'"

Y citando palabras del

Santo Padre el arzobispo continúa diciendo que "todo esto plantea problemas considerables para una vida en armonía, pero al mismo tiempo

(Pasa a la Pag. 12)



Esperando el momento de entrada en escena los niños de la Coral Cubana vestidos de muñecos. Desde la izquierda arriba, Kiko Cossio, Beatriz Rivas, Susi Freyre, Patricia Freyre, detrás Joaquín Riera como soldado de plomo. A la izquierda Jorge Ortiz de San José. Abajo Rosa María Delgado pone maquillaje a su hijo Alberto y los Reyes Magos José González y Leandro Brea ensayando su canción para el Niño Jesús.



Fotos A. Cantero



## Coral Cubana canta Navidad

Por ARACELI CANTERO

Después de meses de ensayos y espectación, la Coral Cubana se vió de nuevo ante las cámaras de televisión del Canal 2, para grabar el programa especial de Navidad que se transmitirá esta semana.

Pero esta vez no solo tomaron parte los adultos, sino que también los niños fueron protagonistas y cantantes.

(Pasa a la Pag. 14)

## Falleció obispo de St. Petersburg

Tuvo lugar el pasado lunes 18 en St. Petersburg, Florida el funeral por el eterno descanso del obispo Charles B. McLaughlin, fallecido a los 65

años de edad en la mañana del 14 de diciembre. El obispo fue encontrado muerto por el canciller de la diócesis el padre J. Keith Symons.

Al no presentarse a la temprana hora acostumbrada en la cancelería, el canciller padre J. Keith Symons fue a buscarlo a su cercana residencia.

El sacerdote encontró al obispo muerto, vestido ya para el trabajo, y sentado en una

silla del cuarto de estar. Tenía el breviario abierto sobre una mesita junto a él y el portafolio de trabajo junto a su silla.

El obispo McLaughlin era el primer obispo de St. Petersburg, y el pasado mes de Junio había celebrado, junto con otros obispos de Florida, el décimo aniversario de la diócesis.

Durante los 10 años de su liderazgo la población de su diócesis pasó de 103,394 católi-

cos a 235,189, el pasado año. El número de parroquias pasó de 78 a 88. El pasado mes de junio el obispo hizo su visita AD LIMINA, al Santo Padre.

Al recibir la noticia de su muerte el arzobispo de Miami Edward, A. McCarthy envió su mensaje de condolencia al canciller de la diócesis y todos los fieles, expresando el dolor de la Arquidiócesis de Miami

(Pasa a la Pag. 12)

A todos nuestros lectores Felices Pascuas y Próspero Año Nuevo, avisándoles también de que el Voice no se publicará la semana próxima. Esta sección en español quedará cerrada dos semanas y reanudará su servicio ordinario con la edición del viernes 12 de enero de 1979.

# Puebla '79-- temores y esperanzas

El Santo Padre confirmó las fechas de las reuniones generales del episcopado latinoamericano que tendrán lugar en Puebla de los Angeles, México del 27 de enero al 12 de febrero. Este es el final del artículo sobre la problemática de América Latina y el reto que enfrenta la Iglesia en ese continente.

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En varias ocasiones los obispos brasileños han hecho notar que se persigue a la Iglesia en Latinoamérica porque es la única institución que puede ofrecer algún grado de protección y esperanza. Todos los otros canales populares de comunicación, como partidos políticos, sindicatos, quedan prohibidos o bajo estricto control.

Y cuando el "poder" detecta una Iglesia enraizada en el pueblo, su estrategia sigue un camino diferente al conflicto abierto. Procura más bien aislarla de él, desprestigiarla, dividirla y cortar a los obispos de su base Popular.

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"A partir de la conquista, la relación fundamental giraba entre el Estado y la Iglesia. Según mil años de tradición cristiana, el interlocutor de la Iglesia eran los Estados. Pero el Concilio Vaticano II enfatizó una nueva relación. También la cultura, la economía, la ideología, la política... son los interlocutores de la Iglesia.

"Las relaciones Iglesia-Gobierno ya no son autónomas: dependen de las relaciones del gobierno con el pueblo, y los cambios políticos condicionan la pastoral en la medida que deterioran o mejoran las relaciones Gobierno-Pueblo.

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El obispo Candido Padim de Barú, Brasil, comentó "Roma tiene que reconocer a las conferencias nacionales como conferencias adultas. Con debido respeto al Papa Pablo VI, esta es nuestra hora de verdad en la que buscamos ejercitar nuestra propia liberación."

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La nueva etapa viene exigida por los 15 años de labor

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El Movimiento busca otro Emaus, pero busca primero buenos cimientos de oración, según dijo Roberto Rodríguez, coordinador del Movimiento.

"Con la Eucaristía del día

10, queremos ofrecer los años que venimos trabajando y la ilusión de poder conseguir un nuevo local," dijo.

Además de haberse lanzado invitación abierta a todas las amistades del Movimiento, se contará también con la presencia de antiguos directores espirituales, consejeros y coordinadores de los últimos 15 años.

## Falleció obispo McLaughlin

(Viene de la Pág. 11)

por la muerte del obispo.

"Su celo sacerdotal y cuidado pastoral por todos en su diócesis, fueron ejemplo para cada uno," dice el mensaje.

"Rezamos para que desde su nuevo lugar en el cielo continúe cuidándonos y protegién-

doles, como lo hizo incansablemente mientras estaba con nosotros en la tierra. Le echaré en falta como amigo y compañero en la viña de la Florida," dice el arzobispo McCarthy.

"Sus hermanos y hermanas en la Archidiócesis de

Miami oran con ustedes por el obispo y oran por ustedes, en estos momentos de tristeza y pérdida de un pastor y amigo."

También expresaron sus condolencias los obispos de Florida, René H. Gracida de Pensacola-Tallahassee; Paul Tanner de St. Augustine y John Grady de Orlando.

## A transmitir paz y armonía

(Viene de la Pág. 11)

ofrece la oportunidad de un testimonio singular y convincente de la capacidad unificadora contenida en el Evangelio de Cristo...

"Al acercarnos, todos nosotros del Sur de Florida al pesebre de Navidad, en este tiempo de amor y paz, sintamos orgullo justificado por haber recibido a los grandes números de refugiados de países comunistas y de otras formas de opresión. Eran como María y

José en búsqueda de un lugar en Belén. A veces no ha sido fácil, y a veces ha exigido ajustes dolorosos en las vidas de individuos, familias y comunidades. Pero la respuesta ha sido tan maravillosa, tan fiel a los ideales americanos y al espíritu de Cristo, que el Sur de Florida merece mención entre los grandes monumentos americanos, como la Estatua de la Libertad, el Hall de la Independencia, Valley Forge. El nombre del Sur de Florida de-

bería tener algo de la sacralidad que asociamos con Lourdes y Fátima, el Cobre y Guadalupe—porque la gracia del Señor ha sido operante aquí."

El arzobispo termina su mensaje diciendo: "Durante este santo tiempo, redediquémonos de nuevo a nuestra noble tradición y a la vocación de paz y amor que entró en nuestro mundo con el nacimiento de Cristo en Belén.

**¡Amanecía el día 25 de Diciembre, fiesta del Sol invencible, cuando vino al mundo el crío más guapo que comadrona haya visto jamás. Y no lo digo yo sólo, que lo dice todo el mundo...!"**

Había por allí cerca unos pastores que cuidaban los rebaños; gente humilde, vamos.



Estaban dormidos o, por lo menos, lo intentaban...

Quando se les apareció un mensajero que les dijo.



¡Muchachos, buenas noticias para el pueblo! En Belén nos ha nacido el Salvador.

## ¡LA NAVIDAD UN CUENTO SENCILLO!

¿Y si presentásemos el Evangelio con menos floripondios? Así a lo sencillo... se preguntó un buen día el sacerdote español José Luis Cortés.

Y puesto "monos a la obra" Cortés empezó a reflexionar 'con simpatía, sobre los hombres y mujeres del Evangelio, intentando imaginármelos fuera de escena, leyendo entre líneas...' y plasmandolos en simpáticos dibujos, "monos orejudos" como él los llama en el prólogo a su libro "Qué bueno que viniste".

Ya en 1976 su primer año de publicación, se hicieron dos ediciones con un total de 10,000 ejemplares. Y es que, como escribía Bernardino Hernando, Director de Vida Nueva, en el prólogo, "José Luis Cortés coge el Evangelio y conecta la más rica vertiente, del amor, que se llama humor, y se pone a dibujar..."

Hernando había conocido al joven dibujante, a través de una carta en que éste presentaba los dibujos para publicación en la revista. Desde entonces Cortés fue haciendo "comentarios dibujísticos al evangelio del domingo, para Vida Nueva y más tarde con el apoyo de la revista se lanzó a presentar su visión de la vida de Jesús como en comics.

VIDA NUEVA, orgullosa de haber ayudado a alumbrar un libro tal, le escribió un prólogo a la obra en el que Bernardino Hernando, director de la revista, lo describe como "libro de bellos dibujos y letras impertérritas, rezumantes de sabor y gracia.

"Este no es el quinto evangelio, ni el sexto ni nada," dice Hernando en el prólogo.

"Es el Evangelio dibujado y escrito—es decir vivido—por un creyente que se toma muy en serio la Veda, el Ca-

mino y la Vida, es decir, se lo toma como es, sin almares. Cañada pura. Aceite de oliva. Manzana recién cortada" añade.

Cortés como el evangelista Lucas va abriendo los capítulos de su obra con cartas a Te-

ófilo, y dice así en la primera de ellas:

Querido Teófilo: Mucho antes que yo han emprendido la tarea de componer un relato de la Buena Noticia de Jesús.

## Canten al Niño en familia dice Juan Pablo II

CIUDAD DEL VATICANO (NC)— Miles de niños de las escuelas de Roma ofrecieron una serenata de villancicos al Papa, quien bendijo después las imágenes del Niño Jesús, para los belenes hogareños de los estudiantes... El Papa había anunciado dos semanas antes que bendeciría las imágenes y unos 150,000 niños y adultos acudieron a la Plaza de San Pedro para el acto.

El Papa recordó para los niños los orígenes de los naci-

mientos hogareños en el siglo XIII con San Francisco de Asís y les dijo:

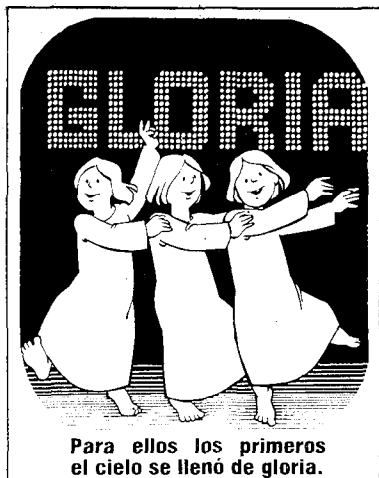
"Con gran cuidado llevaos a vuestro hogar la imagen del Niño Jesús bendecida, como símbolo del amor del Papa hacia vosotros y vuestras familias. Colocadlo en vuestro nacimiento con fe intensa, con la misma fe de María, la Madre de Dios, al colocar al recién nacido Jesús en el pesebre. Invitad a mamá y papá a vuestros hermanos y hermanas, a toda

Yo, chico, después de investigarlo todo desde los orígenes y ver que a mí esto me va muchísimo, he resuelto poner 'monos' a la obra para que compruebes la hermosura de Jesucristo requetehombre, maño El por los siglos."

la familia para que se acerquen al pesebre y reciten juntos las oraciones aprendidas de niños, para que canten los villancicos populares tan llenos de sentimiento humano y cristiano."

Los niños cantaron para el Papa un villancico polaco mientras el Santo Padre seguía la tonada al micrófono. Después cantaron en italiano y el Papa les dijo: "Me gusta mucho. Tenéis que enseñarle al Papa esta canción."

# ¡Buenos días!: SOY DIOS



Para ellos los primeros el cielo se llenó de gloria.



La fiesta que se formó allí estuvo francamente bien, porque la gente sencilla sabe compartir.



Y luego, ya de madrugada, se volvieron a sus rebaños llenos de alegría.

Desde entonces quien quiera encontrar a Dios debe preguntar a los pobres: ellos saben el camino.

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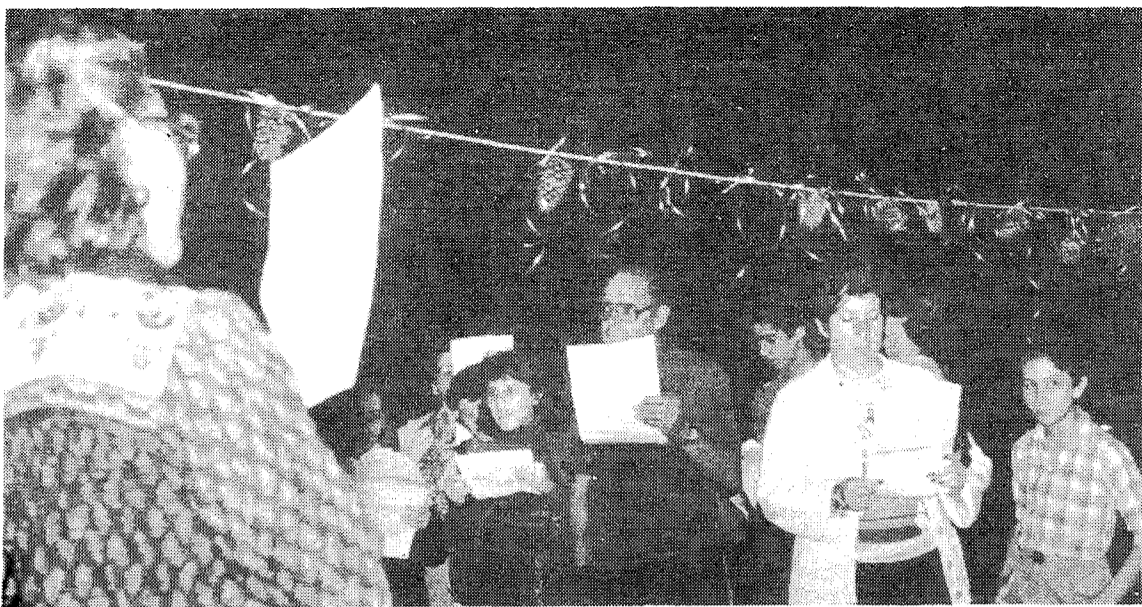
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El Movimiento busca otro Emaus, pero busca primero buenos cimientos de oración, según dijo Roberto Rodríguez, coordinador del Movimiento.

"Con la Eucaristía del día

10, queremos ofrecer los años que venimos trabajando y la ilusión de poder conseguir un nuevo local," dijo.

Además de haberse lanzado invitación abierta a todas las amistades del Movimiento, se contará también con la presencia de antiguos directores espirituales, consejeros y coordinadores de los últimos 15 años.

Miami oran con ustedes por el obispo y oran por ustedes, en estos momentos de tristeza y pérdida de un pastor y amigo."

También expresaron sus condolencias los obispos de Florida, René H. Gracida de Pensacola-Tallahassee; Paul Tanner de St. Augustine y John Grady de Orlando.

## Falleció obispo McLaughlin

(Viene de la Pág. 11)

por la muerte del obispo.

"Su celo sacerdotal y cuidado pastoral por todos en su diócesis, fueron ejemplo para cada uno," dice el mensaje.

"Rezamos para que desde su nuevo lugar en el cielo continúe cuidándonos y protegién-

doles, como lo hizo incansablemente mientras estaba con nosotros en la tierra. Le echaré en falta como amigo y compañero en la viña de la Florida," dice el arzobispo McCarthy.

"Sus hermanos y hermanas en la Archidiócesis de

## A transmitir paz y armonía

(Viene de la Pág. 11)

ofrece la oportunidad de un testimonio singular y convincente de la capacidad unificadora contenida en el Evangelio de Cristo...

"Al acercarnos, todos nosotros del Sur de Florida al pesebre de Navidad, en este tiempo de amor y paz, sintamos orgullo justificado por haber recibido a los grandes números de refugiados de países comunistas y de otras formas de opresión. Eran como María y

José en búsqueda de un lugar en Belén. A veces no ha sido fácil, y a veces ha exigido ajustes dolorosos en las vidas de individuos, familias y comunidades. Pero la respuesta ha sido tan maravillosa, tan fiel a los ideales americanos y al espíritu de Cristo, que el Sur de Florida merece mención entre los grandes monumentos americanos, como la Estatua de la Libertad, el Hall de la Independencia, Valley Forge. El nombre del Sur de Florida de-

bería tener algo de la sacralidad que asociamos con Lourdes y Fátima, el Cobre y Guadalupe—porque la gracia del Señor ha sido operante aquí."

El arzobispo termina su mensaje diciendo: "Durante este santo tiempo, redediquémonos de nuevo a nuestra noble tradición y a la vocación de paz y amor que entró en nuestro mundo con el nacimiento de Cristo en Belén.

# Teach children about Christmas

By JANE WILLIAMS PUGEL

It all seems to start earlier each year. The first Christmas carol comes blaring over a loudspeaker in a store just about the time we are coping with Halloween — and commercial Christmas madness goes on from there.

There are the toy catalogues that come in September, the store decorations that pre-date Thanksgiving. There are television commercials driving our children wild, and there's the shopping-days countdown. We are entreated to hurry, hurry, hurry!

**AND QUIETLY** — so quietly you have to be very still to hear — Advent begins.

On a cold, dark Sunday early in December, the church begins its stately liturgical turn toward the coming of the Savior. We grown-ups know that the church, in the midst of all the turmoil, will bring us step by step through the liturgy to the real feast. We will pray, "Lord, make us turn to you, let us see your face and we shall be saved," even while all the other noise is going on around us.

But how do we help our youngsters to hear the other words, the other songs, in the midst of this turmoil? How can we teach them about Christmas in a society that celebrates the birth of Christ with so much non-religious hoopla?

Of course, from the time they can listen, we tell our children the story of the birth of Christ. The lovely old tale about Joseph and Mary going to Bethlehem should become part of the very fabric of our little children's minds. Right from the beginning, we teach them about the spirit of Christ by talking about his choosing to be born in poverty, about the callous turning away of the expectant couple from the inns, about the joy and love that must have superseded everything in the stable that night, about the diverse group of the world's people who visited the new family in their strange home. Children never forget how they first hear the truths of their lives, and later, when they are ready for a more grown-up approach to the coming of the Messiah, that early

wonder will underlie everything.

**THE SPIRIT OF CHRIST** can pervade our homes in special ways during the pre-Christmas period. Many families still practice the lovely old "Christ Kinder" custom. Family members draw names on the first Sunday of Advent. Each person secretly treats his chosen one with special kindness all through Advent. On Christmas, each member of the family makes his identity known in a happy gift exchange.

The gift exchange can be explained by reminding the children that the Wise Men brought the first gifts to the baby, and that to give a gift of any kind with love celebrates Christ's spirit.

Some families employ another old fashioned custom of furnishing the empty stable with straw during Advent. Each time a child does something in the spirit of Christ, he or she can place a straw in the stable. On Christmas Eve, when the statues are placed in the creche, there should be a thick and meaningful floor of straw.

The Advent wreath is used by many families. Ideas for making a wreath are found in pamphlets in bookstores and parishes. We read a prayer and light a candle each day, one for the first week of Advent, another for the second, until all four candles burn at Christmas time. Families can rewrite the prayers if their children are small. The wreath is a prayerful reminder of what is happening, and also beautifully enhances the excitement that is quite naturally building in the child.

**WHAT DO WE DO** about the commercial aspects of Christmas? As long as we as a family know very firmly what the season is all about, whom it celebrates and why, we can enjoy the worldly decorations and music too. We can tell our children that the whole world is decorated for Christ's birthday. After all, we do not live in a cave or a ghetto, and as long as we hold on to our own truth, we can sing with the rest of the world — only with our own meaning.

Santa Claus? We assure the children that those sometimes tawdry Santas at every street corner are only play actors employed for the



Jane Pugel asks, how can we teach our children about Christmas "in a society that celebrates the birth of Christ with so much non-religious hoopla? Many parents feel the Santa legend is like a lovely fairy tale, too good to deprive the children of. Others decide against it."

season. We can let our feelings guide us about what to believe about the "real" Santa. Many parents feel the Santa legend is like a lovely fairy tale, too good to deprive the children of. Others decide against it.

When Christmas comes at the end of Advent, lighting up the darkest days of the year like a candle, our families can be ready to celebrate

to the fullest this happy birthday. For we have moved with the church slowly, quietly but surely to this festal day, and, with all the world, we can joyfully celebrate Christ's coming. Rather than shutting out the world and its noisy ways, we can gather it to our hearts, see it as a reflection of the truth — and perhaps become a light ourselves.

## Christmas and ideology

By FATHER DON FORAN

Clearly, there is a lot of ideology obscuring the meaning of Christmas. Ideology is the content or manner of thinking which is characteristic of a group or individual. By taking a close look at our ideology, we can hold up a mirror to the popular ideology of coconsumerism which has come close to stripping Christmas of its true meaning.

Our ideological base is Christian. The chief facts of Christianity are these: Jesus was born poor and chose to grow and identify with poor persons. He broke through innumerable conventions (even respectability) in order to criticize the "certain certainties" of his culture. He healed on the Sabbath in defiance of his own religious tradition. He ate with the tax collectors (the most despised and alienated people of his

time) and sinners generally. He allowed his disciples to eat on the Sabbath when taking food was the appropriate human thing.

From his birth in Bethlehem to his death on Calvary, and the freeing of his own Spirit to continue his healing presence by inspiring the likes of us, Jesus witnessed to simple affection and active humanity.

We are witnesses to the great Christmas celebration being used for commercial gain, a time for great energy consumption and a time to eat and drink beyond good reason. Indeed, this must be one of the greatest ironies of human history.

Most people want to affirm the values they espouse as Christians. "What is honored in a country," though, as Aristotle long ago observed, "is cultivated there". The

Gospel criterion for discernment is similar: "By their fruits you shall know them." When we look at the things cultivated in contemporary society, particularly at Christmas, when we judge the fruits of our choosing, we must conclude that the message of the poor Christ, born in a stable, friend of marginal members of his society, is as dead as we have allowed it to be. This Christmas try to choose life.

Concentrate on giving of yourself. Share some of your surplus with others who have less. The good accomplished, the understanding which sharing can engender, is an important emphasis for any family. Conserve energy, visit the lonely, eat and drink with moderation. Cultivate simple, life-affirming habits. By the fruits of our choices, people know that we are Christians, or that we are

not.

Above all, begin now to work for the structural change which will enable poor people to live in dignity and share the opportunities many enjoy because of affluence which has sometimes been gained at the expense of the powerless.

Join Bread for the World as a family, inquire about Common Cause, Fellowship, Reconciliation, or the Cousteau Society.

The life of Jesus of Nazareth was nothing if not radically committed to justice. Christmas can be the context for the kind of giving which alone will make a difference.

We can choose to devote ourselves to the healing which must be done. My prayer is that we will.

KNOW YOUR FAITH

## St. Martin de Porres Church

# 'Outpost' in the service of God



Church dedicated to St. Martin de Porres as the patron saint.

DEDICATION ceremonies by Archbishop Edward McCarthy of St. Martin de Porres Church and parish center building climaxed 5 years of parishioners involvement to raise funds for the newest community of God, situated in Jensen Beach, uppermost bounderies of the Archdiocese in Martin County.

The parish was established by the late Archbishop Coleman Carroll on Oct. 2, 1973 with Fr. Michael P. Sullivan as it's first pastor. Starting from scratch Fr. Sullivan and his approximate 600 families spent their time, their skills and participation in bake sales, bazaars and numerous other social events to raise funds for the new parish.

Fr. Kevin MacGabhann, St. Martin's present pastor, who succeeded Fr. Sullivan transferred in June of 1976, continued to spearhead the hopes of the parish to its successful fruition.



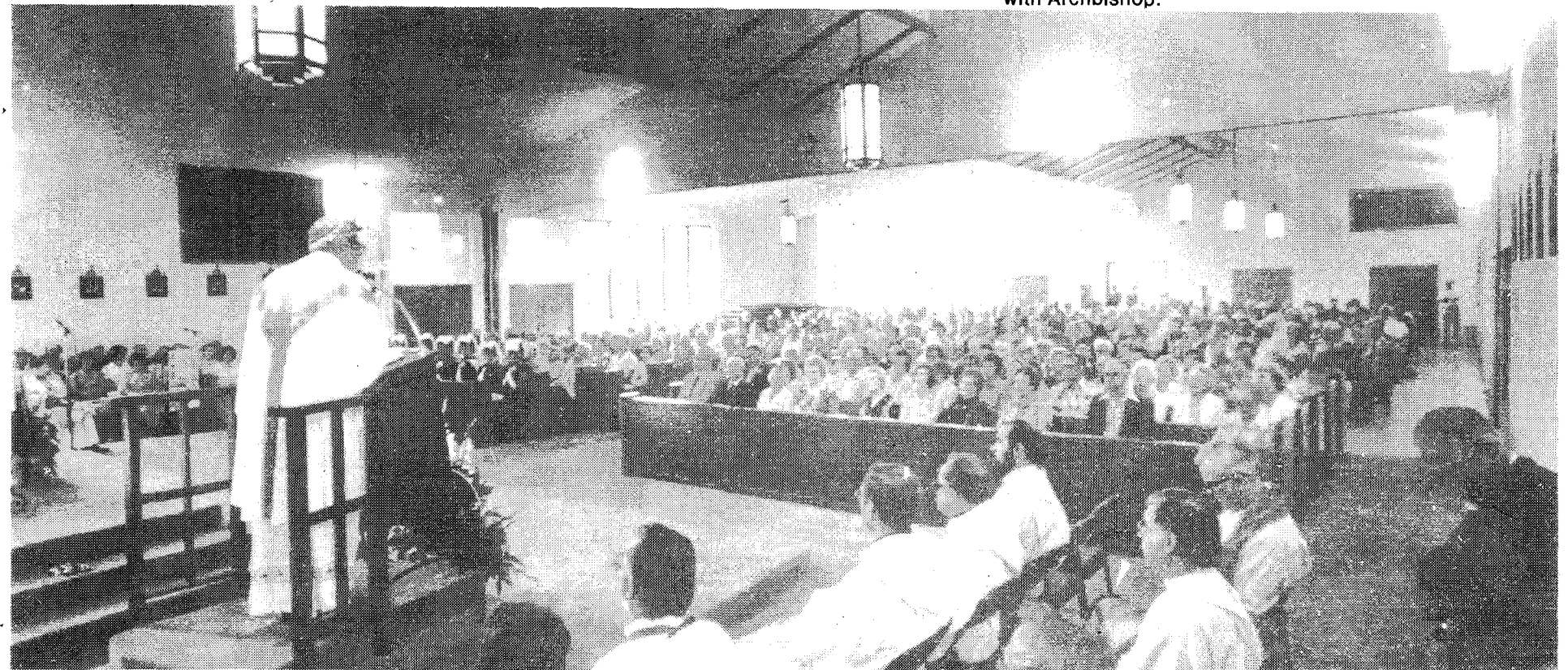
Banner of St. Martin's unveiled by Cathy Blair and Josephine Throp.



Archbishop McCarthy and Fr. MacGabhann greet parishioners during reception following mass of dedication.



Attending from Ireland, Mrs. Evelyn MacGabhann, chats with Archbishop.



Overview of multi-purpose interior as parishioners hear Archbishop McCarthy.



# Archbishop to greet 6 at Presentation Ball

Six young women from South Florida parishes will be presented to Archbishop Edward A. McCarthy on Wednesday, Dec. 27 at the Indian Creek Country Club, during the 15th annual Presentation Ball.

The ball, inaugurated by the late Mary Louise Maytag, is a highlight of Miami's winter season and benefits the Marian Center for Retarded Children conducted in North Dade County by the Sisters of St. Joseph Cottolengo.

Mrs. B. Boyd Benjamin of Miami and Mrs. Arthur Gallagher, Miami Beach, are in charge of arrangements for the ball where music will be provided by Peter Duchin and his orchestra.

Presentees include Suzanne Marguerite Brodeur, daughter of Mr. and Mrs. G. Brian Brodeur, Epiphany parish; Suzanne Buffone, daughter of Mr. and Mrs. Peter A. Buffone, St. Rose of Lima parish; Denise Michele Conti, daughter of Dr. and Mrs. Robert Conti, St. John the Baptist parish, Fort Lauderdale; Karen Marie Coury, daughter of Dr. and



Suzanne Brodeur

Mrs. Oswald Coury, St. Louis parish; Elizabeth Ann Endter, daughter of Mr. and Mrs. Thomas Endter, St. Catherine of Siena parish; and Siobhan Marie O'Neil, daughter of Mr. and Mrs. Michael O'Neil, St. Patrick parish, Miami Beach.

Each young woman is honored for her works of charity and for her high academic standing.

They are:

**Suzanne Brodeur**—Now a student at the University of Daytona where she is majoring in biology, Suzanne was graduated from Our Lady of Lourdes Academy where she was a member of the National Honor Society and placed first in the South



Suzanne Buffone

Florida Historical Assn. essay contest.

She has served as a Girl Scout counselor and has made gifts for migrant workers in South Florida. This summer she will donate a month of her time to impoverished children in Honduras and will assist medical doctors there.

**Suzanne Buffone**—Presently a fine arts major at Barry College, Suzanne has been a CCD instructor, and has worked as a volunteer at Miami's Camillus House and during parties for senior citizens.

A graduate of Notre Dame Academy where she received a Presidential Physical Fitness award, she is the fourth member of her family to be a presentee.

**Denise M. Conti**—A graduate of Cardinal Gibbons



Denise Conti



Karen Coury

High School, Fort Lauderdale, Denise is majoring in Law at the University of Florida.

A guitarist, she has entertained at area nursing homes and is a member of her parish Youth Choir and the CYO. While in high school she was a member of the student council, National Honor Society, and received the American Legion School award.

**Karen Marie Coury**—A former volunteer at the After School House, Karen was a member of the National Honor Society and president of the English Honor Society before graduating from Palmetto Senior High School.

She also served as a tutor in elementary, junior and senior high and is presently majoring in English at Wake Forest.



Elizabeth Endter

**Elizabeth Ann Endter**—Elizabeth Ann is a graduate of Our Lady of Lourdes Academy and in addition to volunteer work in the Right to Life program, taught CCD for five years.

A member of the National Honor Society and the Spanish Honor Society she is majoring in business administration at Marquette University.

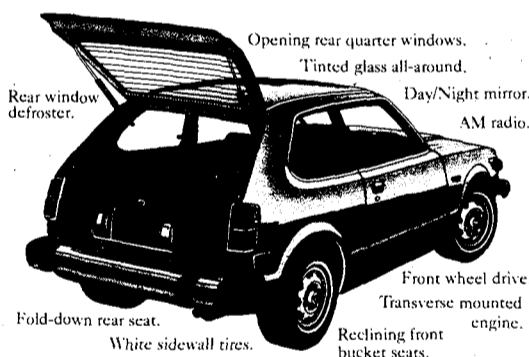
**Siobhan O'Neil**—Siobhan is a student at Barry College following graduation from Notre Dame Academy where she was a National Honor Society student and was for two years a member of the student government.

During summer vacations she has volunteered at Sunland Training Center and taught CCD classes in her parish.



Siobhan O'Neil

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## New Prayer Center for Sisters blessed

Archbishop McCarthy blessed a new Prayer Center for the Sister of the Archdiocese on the feastday of the Immaculate Conception (the diocese patron feastday) and celebrated Mass for the Sisters Council.

The proposal for this center of spiritual reflection and contemplative prayer was initiated by the spiritual life committee of the Council under the leadership of Sister Donald Marie IHM.

The first scheduled activity of the Center will be a series of prayer experiences based on Scriptural texts of the liturgical seasons. On Dec. 10 the Advent session of this series was held with reflection on the prophetic readings from the Masses of the season. The second session will be held on Sunday, Jan. 7 with reflection on the Christmas liturgy.

The Center is available daily to all Sisters of the Archdiocese for Prayer, Study, and reflection on the Word of God. Advance reservations must be made for overnight or weekend accommodations.

## Special Mass In Miami Beach

St. Mary Magdalen Catholic Church will celebrate a special Mass on Sunday, Dec. 17, at 10:00 AM to ask God's blessings for the coming season on our hotel/motel industry in Sunny Isles.

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spiritual counseling and other religious services.

This special Mass will be concelebrated by all the priests of the parish: Rev. Gerard La Cerra, Pastor and Chancellor of the Archdiocese, Rev. Daniel Dorrity, associate pastor and director of the Apostolate to the Aging, and the Rev. Jose P. Nickse, associate pastor and director of Radio & Television for the Archdiocese.

This Christmas, give lustrous, lasting *pewter!*



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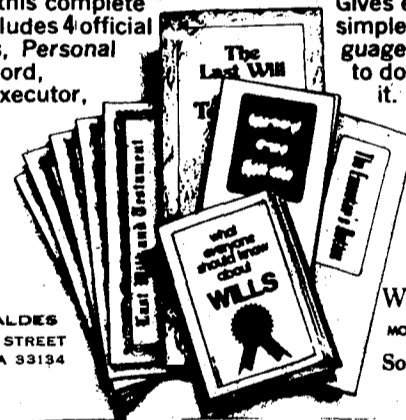
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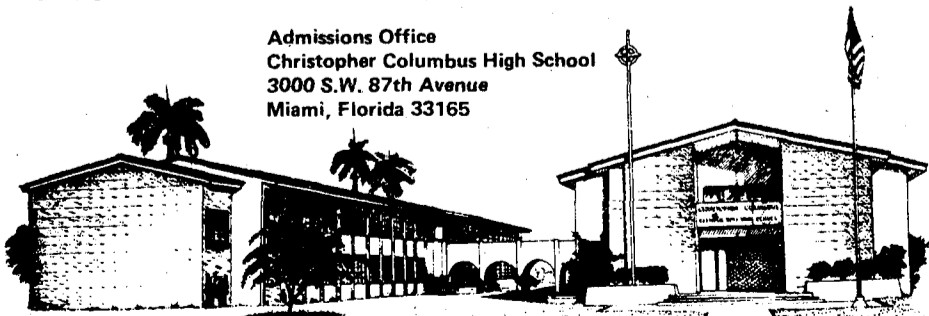
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# Personal reflections on lay ministry

By MERCEDES A. SCOPETTA  
Director of Office of Lay Ministry

Perhaps council meetings are supposed to accomplish very specific goals; perhaps in the tradition of our achieving society a previously planned agenda is meant to be followed, line by line, minute by minute without deviations.

If such is the case, then by objective standards the meeting of the Advisory Council of the Office of Lay Ministry was not a success, although we did finish at the announced time and there are some accomplishments to report.

FOR ME personally, what happened Saturday at St. James Parish Hall, was an honest, open dialogue between an archbishop and his people, in this case, a group of lay leaders of the Church of Miami. What I will always cherish of the meeting is the simplicity and kindness of the Archbishop, his openness and willingness to answer questions, to share his dreams, hopes and expectations, as we responded in like manner. Back at my home that evening, reflecting on the experience of the day, I asked myself, "I wonder in how many dioceses in the world the laity have an opportunity such as the one we just experienced of sharing with their bishop as we did?" When a church has a listening bishop it becomes not only a teaching church but a learning church, an ever present, relevant and growing community.

From the meeting came the Archbishop's promise to write a pastoral letter affirming the laity, calling them forth to ministry and addressing the specific questions we may have in the areas of ministry, shared responsibility, the role of the laity, and the various Archdiocesan programs. The Pastoral will also be of great help in the development of a common vocabulary that will facilitate communication and understanding in our Archdiocese.

The Council approved a motion by which the Coordinator of the Pastoral Hispana was accepted as an ex-officio member of the Council. The chairman of the Apostolic Service Committee proposed that a day be set aside in which all the lay movements and organizations will come together to share their apostolic efforts and to which everyone in the faith community will be invited. The Council strongly supported these plans and they are to be implemented next spring.

The Lay Pastoral Ministry Program is steadily progressing. There are currently seventy-two candidates in formation and about thirty new applications,



Archbishop McCarthy talks with lay leaders at meeting.

mostly parish sponsored. The applicants and candidates come from thirty-seven different parishes. They will serve our Church in a variety of ministries, some traditional ones that we are familiar with, some new and exciting.

Applicants are still being sought from the Palm Beach area. The Office expects this group will be filled by the end of January. Anyone interested may write or call the Office of Lay Ministry at the Chancery.

As we approach the end of our first year in existence, I wish to share some of my own feelings and experiences. Endings and beginnings are

always difficult. At the Office of Lay Ministry we have tried to live and work as people of hope, dreaming and doing, losing our courage and gaining new strengths, encountering resistances as well as open doors through which God called us to a deeper commitment and greater poverty of spirit. This season of Advent represents so well the day to day spirit of our Office as daily we repeated "Marana tha, Marana tha!"

May our ministry candidates and our office staff share with you the love and warmth within our hearts as

we await the coming of the Lord Jesus. Let us pray together that the peace and joy of the Child of Bethlehem fill our lives during this holy season and His freedom be ours for the coming year.

## CCD film slated

The Archdiocesan Catechetical Center, located at 10650 NW 27 Ave. will be showing new audio-visual materials on Tuesday, Jan. 9 and Thursday, Jan. 11 from 10:30 a.m. to 2:30 p.m. and from 6:30 p.m. to 9 p.m.

Religion teachers are invited to attend. For further information call 693-1248.

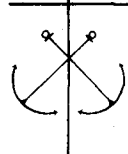
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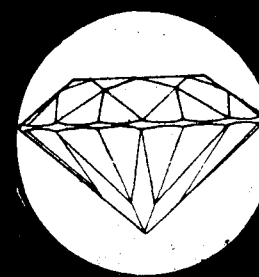
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### AA members retreat

KENDALL— A weekend retreat for those who regularly attend AA or AL-ANon meetings is slated for Jan. 5-7 at the Dominican Retreat House, 7275 SW 124 St.

Father Joseph Ellison, C.S.S.R. will be the retreat

master for retreat which begins at 4 p.m., on Friday and concludes following dinner on Sunday.

For reservations call Sister Elizabeth Ann, O.P., 238-2711.

### Lectures at St. Rose

The Gospel of St. Mark will provide the theme for series of lectures which begin in St. Rose of Lima parish cafeteria at 8 p.m., Tuesday, Jan. 2.

Father Michael Ledwith, professor of Dogmatic Theology at the Pontifical University, Maynooth, Ireland, who is involved in

Ecumenical discussions of the various episcopal conferences in Europe, will be the guest speaker on Jan. 2, 3, 4, 8 and 9.

Sunday Gospel readings prescribed for most of 1979 will be from the Gospel of St. Mark and the course will provide those attending with background for the Sunday liturgies.

## It's a Date

#### PALM BEACH

St. John Fisher youth group Christmas party, 8 p.m., Dec. 23, parish hall, W. Palm Beach.

#### DADE COUNTY

Our Lady of Lourdes Academy is collecting items for its annual auction. Clothing must be new. Items should be delivered to the school, 5525 SW 84 St. For pick-up of large items call 661-9494.

Holy Family Woman's Club New Year's Eve dance, 9 p.m., Dec. 31, parish hall, 14500 NE 11 Ave., North Miami. Reservations call 945-7792.

St. James Men's Club

### Fr. Bennett's Mother dies

A Mass of Christian Burial was celebrated in Dublin, Ireland on Monday for Mrs. Kathleen Bennett, whose son is a priest of the Archdiocese of Miami.

Father Noel Bennett,

pastor, St. Joseph Church, Surfside, was the celebrant of the Mass for his mother who died last Saturday, at the age of 84, after a long illness.

She is also survived by another son, James, of Dublin.



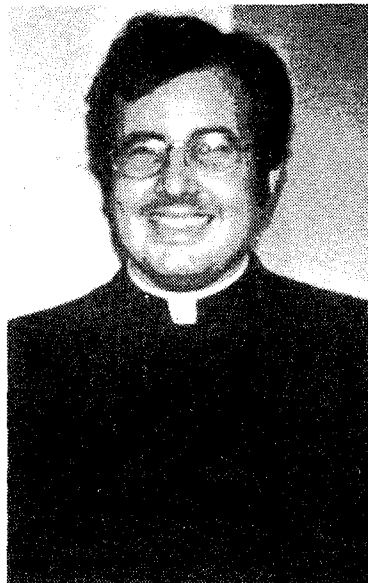
Encouraged by the applause of their school mates, Suellen Scott and Jeffrey Stephens, aided by Sister Lucia, director and Archbishop Edward McCarthy, speared the first shovelfuls of earth on the site of the new Industrial Arts building at the Marian Center school for retarded children. The new service will provide training skills for young adults preparing them for outside work. Susie and Jeff were honored at the groundbreaking ceremonies as the first students of the newly established school in 1964, for special education.

## Father Nickse UNDA director

The Rev. Jose P. Nickse, Director of the Archdiocesan Radio & Television Center, was elected to the Board of Directors of UNDA-USA during its annual convention held in South Padre Island, Texas.

**BORN IN HAVANA,** Cuba, Father Nickse was ordained for the Archdiocese of Miami in 1973. He was appointed director of Radio & Television for the Archdiocese two years ago by the late Archbishop Coleman F. Carroll.

A graduate of St. Vincent de Paul Seminary in Boynton Beach, Father Nickse was trained in communications and radio and Television production in Loyola University, New Orleans, and



FATHER NICKSE

the Catholic Radio & Television Centre in London. He is a faculty member of St.

Vincent de Paul Seminary and Biscayne college. He serves as associate Pastor at St. Mary Magdalen Church, Miami Beach.

For the past three years Father Nickse has produced a nightly program called REFLEXIONES for the local Spanish television Station, WLTV Channel 23. Father Nickse frequently appears as a guest on local radio & television talk shows.

UNDA-USA in the national chapter of UNDA International, the Catholic Association for broadcasters and allied communicators with headquarters in Brussels, Belgium. UNDA-USA was formed nine years ago and includes diocesan and national Catholic communicators serving the Church in all 50 states.

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# Amahl and the Night Visitors returns to TV

By T. FABRE  
NEW YORK—(NC)—

For 16 years—from 1951 to 1966—Christmas didn't seem complete for many TV viewers without the traditional broadcast of Gian-Carlo Menotti's opera, "Amahl and the Night Visitors." After an absence of 12 years, this popular work has returned in an entirely new production airing Sunday, Dec. 24, at 7-8 p.m. on NBC.

The story tells of a crippled boy and his mother living in poverty among the shepherds at the time of the birth of Christ. The Three Kings with their gifts for the Child stop late one night for shelter in the hut of Amahl and his mother. In the morning, when Amahl asks them to bring the Babe his own gift—his crutch—he is miraculously cured and joins them on their journey to Bethlehem.

The simple sincerity of the narrative is one reason why this opera wears so well and can be appreciated by even those of us who have tin ears. The other reason, of course, is that Menotti's score and libretto are so playful and filled with child-like innocence that they go directly to the heart.

Who, for instance, can resist the hard-of-hearing

King Kaspar (performed by Nico Castel) when he describes with such animation the precious contents of his box, especially that third drawer containing licorice?

With the Philharmonic Orchestra of London and the Ambrosian Opera Chorus, such Metropolitan Opera performers as Teresa Stratas as the mother, 14-year-old Robert Sapolsky as Amahl and Giorgio Tozzi as King Melchior, this is a musical treat of the highest order.

Menotti, however did not create this work only for opera-goers but for all in the TV audience. "Amahl and the Night Visitors" was the first opera written especially for television and the first ever commissioned by a network (NBC). It is good being able to say "welcome back" to an old favorite, knowing the delight it will give many others discovering it for the first time.

"LES MISERABLES," CBS, Dec. 27

Christmas week on TV is almost exclusively reserved for repeats and football previews. One notable exception to this is the lavish production of Victor Hugo's "Les Miserables," airing Wednesday, Dec. 27, at 8-11 p.m. on CBS.

The story of Jean Valjean

and his implacable pursuer, Inspector Javert, is one of those durable classics that everybody has seen in one version or another. This one, however, concentrates on making credible the social and political injustices of a time in which a man could be sentenced to five years at hard labor for stealing a loaf of bread for his starving family.

As for plot, forget about credibility because the story is told through a web of implausible actions and narrative coincidences. One can enjoy such melodramatic devices since they serve a gripping chase story that touches on the complexities of human nature.

The contrast between Richard Jordan as Jean and Anthony Perkins as Javert is neatly balanced and maintains interest—as it must—till the final confrontation in the sewers of Paris. The crucial sequence in which Jean is transformed by the extraordinary charity of a saintly bishop (the late Claude Dauphin at his best) is accomplished flawlessly and with conviction.

This handsome production, filmed in France and England, is mounted on an unusually large scale for television. It is a welcome addition to the miniscule



**BITTERSWEET MEMORIES**—Metropolitan Opera star Teresa Stratas, stars in new production of Gian-Carlo Menotti's Christmas opera, "Amahl and the Night Visitors," Sunday, Dec. 24 (7-8 p.m. NY) on NBC-TV.

schedule of holiday viewing for the family.

## TV PROGRAMS OF NOTE

• Tuesday, Dec. 26, 8-9 p.m. (CBS) "Any Place But Here." The plight of mental

patients who do not need to be institutionalized but are discharged into communities unprepared to treat and accept them is examined by Bill Moyers in his final program on "CBS Reports." • Wednesday, Dec. 27, 10-11 p.m. (ABC) "The Politics of Torture." The successes and failures of President Carter's human rights policy are examined through first-hand reports of oppression in Chile, Iran and the Philippines gathered by the "ABC News Closeup" team.

• Friday, Dec. 29, 9:30-10 p.m. (PBS), "Close-Up: Margaret Mead." A film portrait and conversation with the late anthropologist ranging from her early work in Samoa to the exploration of outer space, another program in the "Turnabout" series.

## Christmas programs scheduled

### RELIGIOUS BROADCASTING HIGHLIGHTS

Sunday, Dec. 24, 1-2 p.m. EST (ABC)—"The World of Jesus Christ: A Christmas Celebration"—The story of the birth of Christ to the beginning of his public life in the words of the Gospel narratives and as depicted in the paintings of the great masters of Western art. The latter section of the program attempts to focus upon the contemporary significance of the Nativity through the writings of W.H. Auden and T.S. Eliot, and through a series of Christian worship services from around the world.

Sunday, Dec. 24, 11:30 p.m.—midnight—(CBS)—"Christmas Eve with Mary Lou Williams"—In this Christmas Eve special, famed jazz pianist and composer of several jazz Masses Mary Lou Williams invites CBS News to tape her Christmas celebration for her students at Duke University, Durham, N.C., where she is artist-in-residence. The program of musical selections includes a number of Ms. Williams' own compositions as well as the traditional Christmas carols sung by her

students.

Sunday, 24, 11:30 p.m.—1:45 a.m. (NBC)—"Christmas—1978"—The U.S. Catholic Conference with the cooperation of the NBC television network will present Pope John Paul II's celebration of the Mass of the Nativity from Rome. English commentary will be provided by Franciscan Father Agnellus Andrew, former director of religious programming for the BBC and president of UNDA, the international Catholic association for radio and television. Music for the Mass will be by the Sistine Choir.

Sunday, Dec. 24, 6-7:15 p.m. EST—(ABC)—"Christmas Eve Mass from St. Peter's in Rome"—ABC will carry live coverage of the Christmas Eve liturgy celebrated by Pope John Paul II in St. Peter's Basilica in Rome. Father Vincent O'Keefe, assistant general of the Society of Jesus, will provide commentary from Rome; ABC Correspondent Frank Reynolds and Bishop

Thomas Kelly, general secretary of the National Conference of Catholic bishops, will assist with additional comments in Washington. (Because of this coverage, ABC will not broadcast the previously announced Polish-American Christmas Eve liturgy from Detroit on Dec. 25 at 11 a.m.)

Sunday, Dec. 24, midnight—1:20 a.m., Midnight Mass in St. Patric's Cathedral, N.Y. Channel 6, Miami.

RADIO: Sunday, Dec.

### CH. 5 TV MASS

The following is a listing of the celebrants for the Channel 5 T.V. Mass on Sundays: Dec. 24th Rev. Michael Devaney, O.M.I., Mary Immaculate Church, West Palm Beach.

Dec. 31st Rev. Gerald Morris, St. Vincent de Paul Seminary, Boynton Beach.

Jan. 7th Rev. William Lynch, O.M.I., St. John Fisher Church, West Palm Beach.

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 FLORENCE, Italy.—(NC)—Six Italian lower courts have now asked Italy's Supreme Court to rule on the constitutionality of the state's liberal abortion law.

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**1-LEGAL NOTICES-DADE**

IN THE CIRCUIT COURT FOR  
DADE COUNTY, FLORIDA  
PROBATE DIVISION  
File Number 78-8293

IN RE: ESTATE OF  
ROBERT H. FAUST  
Deceased

NOTICE OF ADMINISTRATION  
TO ALL PERSONS HAVING CLAIMS OR  
DEMANDS AGAINST THE ABOVE ESTATE  
AND ALL OTHER PERSONS INTERESTED IN  
THE ESTATE:

YOU ARE HEREBY NOTIFIED that the admin-  
istration of the estate of Robert H. Faust,  
deceased, File Number 78-8293, is pending in  
the Circuit Court for Dade County, Florida,  
Probate Division, the address of which is 73  
W. Flagler St., Miami, Fl. 33130. The personal  
representative of the estate is Howardine  
Faust, whose address is 7801 S.W. 48th Pl.  
Miami, Fl. 33143. The name and address of the  
personal representative's attorney are set forth  
below.

All persons having claims or demands against  
the estate are required, WITHIN THREE MONTHS  
FROM THE DATE OF THE FIRST PUBLICATION  
OF THIS NOTICE, to file with the clerk of the  
above court a written statement of any claim  
or demand they may have. Each claim must  
be in writing and must indicate the basis for  
the claim, the name and address of the creditor  
or his agent or attorney, and the amount claimed.  
If the claim is not yet due, the date when it  
will become due shall be stated. If the claim is  
contingent or unliquidated, the nature of the  
uncertainty shall be stated. If the claim is secured,  
the security shall be described. The claimant  
shall deliver sufficient copies of the claim to the  
clerk to enable the clerk to mail one copy to  
each personal representative.

All persons interested in the estate to whom a  
copy of this Notice of Administration has been  
mailed are required, WITHIN THREE MONTHS  
FROM THE DATE OF THE FIRST PUBLICATION  
OF THIS NOTICE, to file any objections they  
may have that challenge the validity of the  
decendent's will, the qualifications of the personal  
representative, or the venue or jurisdiction  
of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS  
NOT SO FILED WILL BE FOREVER BARRED.  
Date of the first publication of this Notice of  
Administration:

HOWARDINE FAUST  
As Personal Representative of the  
Estate of Robert H. Faust  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
EUGENE LEMMICH, ESQ.  
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**5A-NOVENAS**

THANKSGIVING  
NOVENA TO ST. JUDE

Oh, holy St. Jude, postle and  
martyr, great in virtue & rich in  
miracles, near kinsman of Jesus  
Christ, faithful intercessor of all who  
invoke your special patronage in time  
of need, to you I have recourse from  
the depth of my heart, and humbly  
beg to whom God has given such  
great power to come to my as-  
sistance. Help me in my present  
and urgent petition. In return, I  
promise to make your name known  
and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glorias.  
Publication must be promised. St. Jude, pray  
for us and all who invoke your aid. AMEN.  
This novena has never been known to fail. I  
have had my request granted. Publication  
promised. J.B.

**7-SCHOOLS & INSTRUCTION-DADE**

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