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

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

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

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

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

The barracks is only intended to be temporary. (Continued on page 20)

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

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

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

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

"The first reason for our Panama statements is that, as we see it, substantive issues of social justice are at stake in these treaties," he said. "I know, you are St. Nicholas, the bishop. May I have a cookie now?" were the words of Susan Thomas at St. Basil Catholic Byzantine Church's annual observance of the feast of St. Nicholas when the parish sponsors a fund raising event and gives the proceeds to the needy in the spirit of St. Nicholas' concern for the poor.

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

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

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

The Archbishop said resolution of the canal issue is the first step in a "mature and..."
700 at birthday Mass

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

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

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

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

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

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

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

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

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

Historical photographs of the parish and Mary Immaculate Convent were presented to the archbishop by Robert Welters (left) and Grand Knight Louis Bencaz on behalf of K-C Council 3652.
"It's not true, not true" cry Providence coeds

By ROBERT F. BALDWIN
PROVIDENCE, R.I. — (NC) — "It’s Jan. 6, isn’t it true," the young woman repeated as she stared at the broken and blackened fourth floor windows of Aquinas Hall dormitory at Providence College.

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

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

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

Even before the last fire truck left the campus, students kept asking the same question over and over: "Have they released the names of the victims yet?" A few hours later, officials of the Dominican-run college told the students the names of the dead.

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

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

A group of students, some of whom had assisted firemen and comforted survivors during the pre-dawn blaze, clustered outside the dormitory, looking at the windows from which two women had plunged to their deaths, just as they were about to be rescued.

A few hours later, officials of the Dominican-run college told the students the names of the dead.

The ordinance was passed by Sheriff Ed Stack, who did most of the work on the amendment, looking to the Providence area, looking for a friend they could not find.

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Bishops seen not political

(Continued from page 1)

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

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

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

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

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

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

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

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

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

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

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

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

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

By ARACELI CANTERO
Voice Spanish Editor

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

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

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

Dr. Scopetta was recently appointed by Archbishop McCarthy to coordinate the team, Roberto Hernandez, and some 100 diocesan lay leaders.

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

—Roberto Hernandez.

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

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

SPEAKING FOR the Spanish speaking Apostolate coordinating team, Roberto Hernandez stressed ministry as a response to the needs of the people of God. Summarizing the history of the Spanish in the Archdiocese he singled out as most important the evangelization of the great number of "nominal" Catholics who, having arrived in the 60's, found themselves in the midst of another culture and had little understanding of the changes of the Second Vatican Council.

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

Hernandez explained that while efforts were made at the beginning to meet the needs of those connected to parishes, the general understanding was that Cubans would learn the language and assimilate to the existing Church structures. It seems that there were few efforts to promote any type of specialized apostolic activities in Spanish," he said.

He then described the first efforts of priests and lay in the 60's toward evangelization of the Spanish through the Curiallo,metros.

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

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

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

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

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

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

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

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

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

—Mrs. Arthur Harlan.

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

—Mrs. Arthur Harlan.

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

WHAT IS happening here today is an indication of how far we have matured,upticipation of all the laity in that program. He also entertained questions about the announced Council of the laity and about the Office of Lay Ministries, clarifying that in no way would they try to interfere with the autonomy and individuality of any of the existing organizations on apostolic lay movements.

THE DANIA BANK
255 East Dania Beach Boulevard Dania, Florida 33004
South Dania Branch at 601 South Federal Highway / Broward: 925-2211/527-5545, Dade: 945-6341 Member FDIC
Miami, Florida / THE VOICE / Friday, December 16, 1977 / Page 5
One more Christmas because of Michael Turola

Monday, Dec. 5 was declared Michael Turola Day at St. Patrick School, Miami Beach. Now that's a distinction not every eighth-grade student gets but Michael earned it! There are two little children who are alive and planning to open presents on Christmas morning because of young Michael.

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

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

Michael was able to grab a three-year-old youngster from the sinking car but could not see an infant in the back seat beyond his reach.

"I had the three-year-old in my arms but could not get to the baby all the way in the back of the car and just at that time the car started to sink, engine first. I saw a back window open and moved in that direction hoping that by waiting I would be able to reach him. When the water rushed in, it floated the baby out the back window and I grabbed him," Michael recounts.

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

Catholic-Orthodox dialogue hopes for common Eucharist

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

Official dialogue sessions, which are now being planned by the two churches, "make us hope that the difficulties which do not allow us yet to con celebrate the Eucharist will be overcome," said the Pope to the metropolitan.

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

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

"GO, TELL IT ON THE MOUNTAIN..."

These Sisters in Central America are doing just that—taking the Good News of God's love even to the most remote areas—to people who can be reached only on horseback!

You too can "tell it on the mountain...over the hills and everywhere..." through your Christmas sacrifice for the Missions.

Your gift will help announce TO JESUS CHRIST IS BORN!"
Save with our big family and take a gift home to yours.

Save and shop for the holidays at First Federal of Miami.
Deposit $500 or more in a new or existing savings account, and take your choice of one of these 25 famous-brand appliances. GE, Sunbeam, West Bend and Hamilton Beach. Depending on how much you deposit, you get your choice as a gift. Or you can buy it at a big savings.

So come in, and choose something nice. Only one gift per account, please. No phone or mail orders.

It's just another little way our big family helps out around the house.

Come be part of our big family.

First Federal of Miami
It's a Date

Broward County

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

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

FATHER SOLANUS Guild annual Christmas tea, 3 p.m., Dec. 18, Blessed Sacrament parish hall, 1701 E. Oakland Park Blvd.

ST. MATTHEW CHURCH Charismatic Mass and prayer meeting, 7:30 p.m., Dec. 22. Women's Club Christmas party, Dec. 29, 7 p.m. Vale's Restaurant.

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

CATHOLIC DAUGHTERS of America Christmas party, 7 p.m. today (Friday), Our Lady Queen of Martyrs parish center. Lunch, gift exchange, musical entertainment.

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

GULFSTREAM WORLD TRAVEL INC.

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

ST. JOHNNY WIDOWS meet 2 p.m., Dec. 18, St. Francis Hospital, Oakland Park. Information call 484-3094 or 771-9976.

Sacrament parish hall, 1701 E. Oakland Park Blvd.

Park Blvd.

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

ST. MATTHEW CHURCH Charismatic Mass and prayer meeting, 7:30 p.m., Dec. 22. Women's Club Christmas party, Dec. 29, 7 p.m. Vale's Restaurant.

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

ST. JOHN FISHER parish Christmas party, 6:30 p.m., Sunday, Dec. 18, in the church.

ST. MARY MAGDALEN Women's Guild Christmas party, 8:30 p.m., Dec. 19.

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

HOLY FAMILY Senior Citizens Club, holiday social, 1:30 p.m. today (Friday), parish hall. Special Christmas program by youth and women of parish, 7:30 p.m., Sunday, Dec. 18, in the church.

Palm Beach County

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

HOLY SPIRIT Parish Liturgy for children, 6 p.m., Dec. 18, followed by party in social hall, Lantana.

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

French, Creole Mass

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

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

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

Il 'aura une messe de minuit le 24 Decembre pour la communauté haïtienne. Elle se déroulera dans la chapelle de l'Academie de Notre Dame qui se trouve à 130 NE 62ème rue, c'est a dire: au coin de la 2ème avenue et 63ème rue, N.E.

On dirigera la messe en creole et en francais. Toutes personnes de langue francaise sont invitees d'y assister. C'est en francais et creole qu'on dirigera la messe. La chapelle sera dejaouverte a partir de 11h. Ceux qui veulent se confesser peuvent venir.


Noi invite tout moun Ki pali fransce a Kreol pou jo vini.
Retreat for Sisters
LANTANA—An "after Christmas" midweek retreat for Sisters in South Florida begins at the Conacle Retreat House, Tuesday, Dec. 27 at 6:30 p.m. dinner.
Father Robert U. Perry, O.P., Bloomington, Minn., a Dominican Theologian, will conduct the sessions which will continue through Friday, Dec. 30.
Reservations may be made by contacting Sister Helen Tiemann, R.C., at the Conacle, (305) 582-2534.

Notre Dame Academy
A homecoming reunion for all graduates will be held at Notre Dame Academy from 2 to 5 p.m., Sunday, Dec. 18.
Former students are invited to bring their families on the occasion which marks the beginning of the high school's silver jubilee year.
For further information call 754-4305.

Bro. Right to Life
FORT LAUDERDALE—Broward County Right to Life will meet Monday, Dec. 19 at 8 p.m.
Bro. Right to Life will sponsor an evening program to begin at 7:30 p.m. in the College of Greater Miami's new Anthropology Building.
A social hour will follow during which refreshments will be served. Auxiliary Legion members will participate through their prayers in the movement.

Legion of Mary
LEGION OF MARY Auxiliary members from various areas of the Archdiocese will participate in 7:30 p.m. Mass, Dec. 20, St. Boniface Church, 8380 Johnson St., Pembroke Pines.
A social hour will follow during which refreshments will be served. Auxiliary Legion members participate through their prayers in the movement.

Hospital unit blessed
WEST PALM BEACH—A new Emergency Department Suite was recently blessed and dedicated at St. Mary Hospital in memory of Christopher J. Dunphy.
The facility was provided by a gift in his will by Dunphy, a long-time resident known to many as "Mr. Golf." Included in the suite are four cardiac monitoring stations, x-ray, obstetrical room, pediatric treatment room, minor surgical facility, an eye examination room, and separate entrances for ambulance and ambulatory patients.

Serrans to hear principal
Brother Edmund, F.M.S., principal of Christopher Columbus High School will be the guest speaker during a meeting of the Miami Serra Club at 12:15 p.m., Tuesday, Dec. 30 at the Hotel Columbus.
His topic will be "Vocations in High School."

Pets available
Many healthy puppies and kittens are available now at the Humane Society of Greater Miami, 2101 NW 95 St.
The adoption center is open daily, Monday through Saturday from 10 a.m. to 6 p.m. and on Sundays and holidays from noon to 5 p.m.
Requirements for adopting a pet are easily met by most applicants who receive complete instructions for the care and feeding of pets.

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Seeing the child in us in Christmas

By MARY MAHER

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

Poets throughout the ages have dwelt on the Child Jesus. Artists have painted and sculpted Madonnas and Child with every texture and form imaginable. The story of Jesus and His mother and Joseph has been known throughout the world by Christians and non-Christians alike. We might ask: Is this need we have to return to early Christian origins a nostalgia trip, a journey backward toward less hectic days in our history? Do we idealize and then idolize being a child during this season? Is this simply a regressive return-to-the-womb trip? Some people have even fervently insisted that we talk of the Child the symbol of the deep things in humans. He had in mind present wholeness, not past fullness.

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

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

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

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

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

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Page 10 / Miami, Florida / THE VOICE / Friday, December 16, 1977
LONDON—(NC)—The Star of Bethlehem recorded in St. Matthew’s account of Christ’s birth was a nova observed in the year 5 B.C. by Chinese and Korean astronomers, three British scientists say.

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

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

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

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

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

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

He story ends with his agonized question: “There can be no reasonable doubt; the ancient mystery is solved at last. Yet—O God, there were so many stars You could have chosen!”

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

Day of Peace material ready

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

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MIAMI, Florida / THE VOICE / Friday, December 16, 1977 / Page 11
The poorest of the poor

by Philip Scharper

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

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

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

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

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

As a Sodalist, she had been touched by the newsletters written by Yugoslav Jesuits working in Calcutta. She would be a missionary nun, she decided and India would be her mission field. She applied to the Sisters of Loreto in Ireland since Bengal was one of their missions and after a year of probation was sent to teach at their St. Mary's High School in Calcutta.

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

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

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

With five rupees, Mother Theresa began her new work. She started a school for the slum children teaching them the alphabet and basic hygiene. As the work grew, so, too, did her support. Several of her former students came to assist her and soon, 10 of them wished not only to share her work among the poor but also share her life. A new religious community was formed. In 1950, the Congregation of the Missionaries of Charity was approved, to be followed in 1963 by a male congregation, the Missionary Brothers of Charity.

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

Thousands of these men and women, most from comfortable backgrounds vow to live among and serve the poor, searching, searching. For almost 20 years, the dream unfolded as she taught her Indian students, served for a number of years as principal of the school and was drawn ever more deeply into a knowledge and love of the country she had adopted.

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

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

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

by Dan Morris

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

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

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

No, he wasn’t coming or going. He has to dress that way to keep from getting too cold in his house, a fact he said to me with a kind ofкрыт on his face. 

He has that dress, that way to keep from getting too cold in his house, a fact he said to me with a kind ofinecraft to keep from getting too cold in his house, a fact he said to me with a kind of

The Bishop prods those of us who should be giving leadership in following Christ’s teaching have not been living the message of Christ: the way we should be living it. We water it down. The salt has lost its savor,” he says.

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

The Bishop believes that middle income to see where they might live more simply, to question things like ostentatious recreation, trying to be “in style” every season, and expensive meals out.

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

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

An eccentric?

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

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

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

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


Miami, Florida / THE VOICE / Friday, December 16, 1977 / Page 13

Bishop chooses frugal life

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

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

Very simply, he explains, “Because God wanted me to.”

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

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

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

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Miami, Florida / THE VOICE / Friday, December 16, 1977 / Page 13

Bishop chooses frugal life
Recovery for skin hunger--touching

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

I'm glad we've finally regained the ancient practice of receiving Communion in the hand. And happily it has been done without a single person being struck by a bolt from on high. I hope this practice will contribute to bridging the gap we've placed between ourselves and our Lord. He came to share our humanity, but we're so insistent about keeping Him at a distance. He is a bridge builder and we're hesitating to touch our humanness, but we'll also handle His Body and allow Him to touch us, 0 Lord, with the brotherhood of all peoples and help us to live with the lonely as we were of them we do for Him. Some of us are fearful of touching one another as we were of touching the Eucharist. This non-touching has grown to such epidemic proportions that some psychologists have commented that the greatest disease in America is "skin hunger."

Many people are hesitant to touch their sons with much else than a defensive hand across the bottom. Holding hands and being close in public seems so cute for young couples. Why should couples feel less comfortable with showing affection as they grow into marriage? Would that all children saw as much of their parents passion as their hostility. Jesus showed us how to really live a human life and it's interesting to see how often He touches those He is with and allows them to touch Him. He touched the leper and cured him, took Peter's mother-in-law by the hand and helped her out of her sickness, brought the daughter of Jairus back to life with a touch, touched and embraced the little children, touched the eyes of the blind, the ears of the deaf, and the mouths of mute. He washed His disciples feet and allowed His feet to be anointed with oil, allowed John to lay His hand on His chest and invited doubting Thomas to place his hand in the wounds in His side.

Notice how the touch of the Lord cured and healed those who were ill. Throughout the history of the early Church miracles continued to be performed by the laying on of hands. The Lord's healing power through the human power of touch is coming into its own in the Church today again in the sacrament of the sick and the sacrament of reconciliation as well as in the prayer of more charismatic Christian communities. We are encouraged to use our gift of touch to extend the Lord's love to one another at the sign of peace. In many gatherings of special groups within the Christian community such as Cursillo, Searches, Marriage Encounters, Kerryans, both young and older Christians are becoming more comfortable at physically expressing their unity with one another.

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

Family Night

The 4th Week of Advent

Prayer of the Faithful

The Fourth Sunday of Advent

Rom: 1,17 Mt: 1,18-24

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

Lector: For all lonely people, O Lord, we pray to You, for all those who are separated from their families and are longing for a family, may they feel the comfort and companionship of the Christ Child this Christmas season, we pray to the Lord...

Lector: For love, peace and happiness everywhere, we pray to the Lord...

Lector: For the Church and all her members that we may be a constant witness to the Father's love, we pray to the Lord...

Lector: For public authorities that their energy and labor may be dedicated to the advancement and equality of all people, we pray to the Lord...

Lector: For victims of natural and social disasters that they may be blessed with the strength and resources to overcome their trials, we pray to the Lord...

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

Lector: For love, peace and happiness everywhere, we pray to the Lord...

Prayer for the Needs of the Poor

Oración de los fieles

The Fourth Sunday of Advent

Rom: 1,17 Mt: 1,18-24

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

CUARTO DOMINGO DE ADVENTO

18 de diciembre de 1977

Celebrante: Esperemos con alegría la venida de Jesús, y nos dirigimos al Padre con confianza.

LECTOR: Por tus bendiciones para que sea un testigo constante del amor del Señor, oremos: Ven Señor Jesús.

LECTOR: Por toda la iglesia para que sea una iglesia de paz, bendita y bendecida, oremos: Ven Señor... por los que se sienten necesitados, que sean bendecidos para que sus preocupaciones y sus luchas sean bendecidas, oremos: Ven Señor...

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

LECTOR: Por las necesidades para que se las haga servir a los demás, oremos: Ven Señor...

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

LECTOR: Por los que no tienen hogar, que sean descendidos y ayudados, oremos: Ven Señor...

LECTOR: Por los que se sienten solos, para que encuentren en las comunidades cristianas apoyo y cariño, oremos: Ven Señor...
St. Ambrose School girl's volleyball team (Deerfield Beach) won the North Broward Catholic Grade School League championship. Phys. Ed. coach Cynthia Thuma poses with her prize-winning team.

Free throw championship

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

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

Last summer, Alex Brin, a fifth grade student at St. James School, was severely burned and is still in the hospital. Through the united efforts of the faculty and Youth Corner students, 'Operation Cooperation' came into existence. Each class set a goal to raise money to assist the Brin Family. Bake sales, Chinese auctions, walk-a-thons and other projects were used to raise funds. Recently, the students presented Mr. Brin with a check for $777 to assist in defraying expenses. Cards and letters are mailed weekly to Alex who was transferred to the Shriners Hospital in Cincinnati. The students plan to continue "Operation Cooperation" until Alex returns to Miami.

Students from LOURDES ACADEMY held a week-long canned beans drive to aid Camillus House. The teens are also in the midst of competition to produce Christmas favors ranging from snowmen with candy cane arms to Christmas trees with apples for bases. Bake sales, Chinese auctions, bazaars and other projects were used to raise funds. Recently, the students presented Mr. Brin with a check for $777 to assist in defraying expenses. Cards and letters are mailed weekly to Alex who was transferred to the Shriners Hospital in Cincinnati. The students plan to continue "Operation Cooperation" until Alex returns to Miami.

Nothing better can be said of a bicycle

See your nearest dealer now!
Funeral held in Tampa for Mother Magdalena

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

One of the six Franciscan Sisters who came in 1927 to staff the Allison Hospital, renamed St. Francis Hospital, Mother Magdalena, who was 99, had served as hospital administrator for 26 years.

A native of County Galway, Ireland, she joined the Sisters of St. Francis of Allegany, N.Y., 1914, and studied nursing at St. Francis Hospital, a post which she held until 1966.

After serving as a nurse at St. Francis Hospital until 1961 she transferred to St. Anthony Hospital, St. Petersburg, as administrator. In 1964 she returned to Miami Beach as administrator of St. Francis Hospital, a post which she held until 1966.

Mother Magdalena was appointed vice president and treasurer of the governing board of the hospital in 1966 and served in those positions until ill health forced her retirement in 1972.

During her administration at the hospital, South Florida's first clinic was established, the present main building was completed, and the first intensive care unit and dialysis unit were provided. She had a life membership in the American Hospital Association and in 1960 was honored by Barry College with an honorary Doctor of Laws degree. Since 1977 Mother Magdalena had served in those positions until ill health forced her retirement in 1972.

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Since 1977 Mother Magdalena had resided at St. Francis Retirement center in Tampa.

The beautiful bride will wear an exquisite wedding duo or trio chosen from Mayor's magnificent bridal collection and... as everyone knows... all brides are beautiful! Shown top to bottom: 14k yellow gold trio, $235. 14k yellow gold duo, $625. 14k yellow gold duo, $495.

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'Heroes' is digestible but no gourmet delight

If the new movie, "Heroes," were a restaurant meal, it would be neither a gourmet's delight or a fast food taste or ham burger. It would be something like that satisfying home-cooked chopped sirloin that you get at a modest neighborhood lunch counter. Fault you can easily find, but without it, a lot of people would go broke or develop ulcers.

That's the long way to say "Heroes," which has been touted mostly as the first star movie of Marriage Encounter of young filmmakers quite worth $30 million in box-office gross.

The main thing about "Heroes" is that the likeable Winkler proves, if he had to, that he can ride his TV success to a viable movie career. Unlike most pop idols, he is a gifted and versatile actor as well as a magnetic personality. He is short and slight, and not your classic hero-type, but if Dustin Hoffman can make it, so can he.

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

The relevance angle is covered by the fact that Winkler is an emotionally disturbed Vietnam veteran on the lam for a New York hospital. (Sally is also escaping— from a wedding date she isn't quite sure about). Winkler's psyche doesn't bother us because we're used to movies in which mental patients are saner than their doctors. Winkler, in fact, is almost as manic, amusing and outspoken as Jack Nicholson in "Cuckoo's Nest." But the theme of Vietnam trauma gets more serious as the movie proceeds, and finally explodes on a tragic level in a surprise ending that is moving but not quite convincing.

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

by

James Arnold

he stops to see each buddy we realize all the men have been scarred, apparently permanently, by the war, and their dream is likely to fail. Thus "Heroes" raises our consciousness about the plight of veterans in a tone that is effectively understated until the all-stops-out conclusion.

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

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

In the long view, "Heroes" is neither as funny or sad as it might have been, and seems about 20 minutes too long. But it's an evening at the movies only a perfectionist could regret. (A-3, PG)
Archbishop McCarthy, homilist at an annual Pan American Mass in Washington D.C., Sunday told the group of dignitaries and others that the U.S. Bishops' interest in the Panama Canal treaty is based on their concern for justice and for its symbolic value.

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

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

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

So, like it or not, the Canal issue has been raised and Latin America is looking at the United States to see what it is going to do: Is the U.S. going to sit on the status quo, dominating the central economic and geographic feature of this small country created decades ago by our huge dollar power; or will the U.S. come to a compromise that gives Panamanians the dignity of home-ownership, so to speak, of this big ditch that is the major fact in that nation's existence?

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

How would you feel?

What youth are doing

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

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

Like the huge number of teenagers involved in Operation Santa Claus collecting toys for poor children...like the teens who participated in DYA's Almost Anything Goes at St. Thomas Aquinas High School donating ten cases of canned goods to agencies serving those in need...like the girls at Lourdes Academy making Christmas favors for the aged and shut-ins throughout Dade County to brighten their holiday...like the 80 joggers who ran 334 miles to raise funds for Boystown...like the students from St. Agnes School entertaining the golden agers at Gesu Senior Citizens Center for the holidays...and the list could certainly go on and on.

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

Our participation in Christmas

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

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

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

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

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

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Editorial

How would you feel?

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

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

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

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

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

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

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

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

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

The Gospel expresses this commitment in Mary's response to the message from God; with her life as well as her words, she answered, "I am the Lord's servant. May it be done with me as you have said."

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

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

At times, the reverent acceptance of his will also involves the acceptance of suffering, disappointment and loss. Often we are unable to see reasons for such trials, but through faith we can dimly recognize behind them a loving Father in whom we can place our trust.

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

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

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

Pope asks 'brotherly love' at Christmas

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

The 76-year-old Pope, who looked did not look well and spoke with difficulty, told crowds at his general audience (Dec. 7) that "a secular or worldly Christmas celebration should not be ours."

He reminded listeners that "brotherly love is the admission to the eternal society, filled with divine life."
Christmas belongs to 'kids' of all ages

By Msgr. James J. Walsh

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

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

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

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

With a genuinely child-like faith, he accepts this marvel, he adores the Infant God, and touches with wonder at the unshakable reality that this Lord has been born for him, he is filled with gratitude. In the presence of God, he can be none else but a child. And so with all who recognize the Infant. But a Christmas that inspires the almost-lost sense of wonder, that makes children out of adults, is the fact that the baby in the manger is God. The more you reflect on that astonishing truth, the more awe-struck you become. We should not grow tired of this wondrous fact as we can of any other valuable gift.

You can’t discard it, thinking you have fathomed its meaning, as a boy treats a toy. That’s why the appeal of Christmas is enduring and universal, why it can touch old hearts and stir youthful emotions.

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

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

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

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

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

Protest—how far would you go?

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

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

Many people participate in the annual January 22 observances to mark the 1973 Supreme Court abortion rulings. In Washington each year nearly 100,000 people march peacefully around the capitol and visit legislators to ask once more for action on a Human Life Amendment.

(In Miami a local rally will be held at Bayfront Park on Sunday afternoon, January 22. Mark your calendar now and plan to join us there.)

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

When an abortion clinic announced plans a few months ago to open in Melbourne, Florida, citizens quickly protested to the local zoning board and kept the clinic out. When it finally opened in nearby Cocoa Beach, residents "took to the sidewalk" with homemade signs to call public attention to the facility and cause a significant loss in business. This kind of peaceful, non-violent protest is not unlike the lunch counter sit-ins of the civil rights movement, the anti-war marches, or more recently the efforts of environmental groups to halt pollution.

Dr. Mildred Jefferson, the black doctor who is president of the National Right to Life Committee, was once asked how the girls who have let abortion become the epidemic it is today. She replied, "Because babies can only die. They only whisper a little and die. If babies could burn down ghettos, if babies could throw rocks through windows, if babies could exercise economic sanctions and boycotts, oh, there would be no abortions. No abortions at all. But babies cannot. They can only whimper and die. They have no voice of protest, only yours. They have no feet to walk on, but yours."

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

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

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

A faithful Army: If that girl had come for an abortion, non-parental permission would have been needed.

By Dick Conklin
Sister helps Haitian refugees

(Continued from page 13)
porary, Novack said, until the Haitians can find homes and jobs. The barracks needs donated appliances such as stoves and refrigerators, he said. "The Catholic Social Service Bureau has CETA (Comprehensive Employment Training Act) workers, funded by the federal government working on fixing up the barracks for now," he said.

"But our main job is to interview them and help find out if they have relatives here or in other cities where they could be located and find work," said Ncvack.

The U.S. Catholic Conference sent down a representative, Robert Van Horn, to observe the situation or other items to the refugees or other cities where they could be located and find work. His job is to help find housing for them.

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

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

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Finally The End Of The Cockroach

A new scientific development, tested and proven over a period of years, can now make the roach extinct. This product is so effective that retail stores will not stock it because there is very little reason to reorder. The manufacturer states "RO-CHECK" not only kills roaches, but also eliminates ants, water bugs, and silver fish, preventing reinfestation for years.

Since roaches do not recognize toxic "RO-CHECK" as a bug killer, they walk through it and make an attempt to by-pass it. One of "RO-CHECK" ingredients produces an electrostatic charge which will cause the powder to adhere to their bodies. Within 24 hours of making contact the roaches die and during that time they spread the powder inside the walls while going through the ritual of cleaning themselves. This habit permits the elimination of the roach population in 10 days. "RO-CHECK" is being sold directly to consumers. It costs $4.95 (add $.50 for postage and handling), but there is a box of 12 which is sufficient to roach proof a 9 room residence. To Obtain "RO-CHECK", send a check or money order to JM Co. 685A NE 123 St. North Miami, Fla. 33161. For further information please call 947-5531.

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BUSINESS SERVICE GUIDE
...toda nuestra vida es un adiuvio esperanzado que aguarda en pobreza de espíritu la llegada definitiva de Dios.

Por el Padre Pedro Jove

Revela la esperanza del relámpago: Cristo, el hijo de María, nace en la pobreza.

Miami—Adiuvio de 1977—

Así comenzamos otra mañana de espera: con la introyetora que la pobreza de Cristo planea un adiuvio a nuestras vidas.

Para muchos esa “pobreza” es uno de tantos ingredientes que le dan un toque de romanticismo y santidad comercializada a la Navidad: claro, así tiene que ser. ¡A fin de cuentas! Si una tarjeta de Navidad es mucho más emotivo, un pesbre en un establo que una cuna en un palacio!

Para otros, esto de la pobreza de Cristo al nacer es una lección hermosa, una enseñanza sublime de Dios. Así también los que entienden el mensaje y lo viven de corazón.

(Cristianismo, desengaño)

¿Navidad es la fiesta de la pobreza del espíritu humano?

Cristo nace pobre porque el espíritu del hombre es pauperismo. El Hijo de Dios abandona la riqueza de su propio ser para revestirse con la pobreza del nuestro. Así lo dice Pablo cuando le escribe a la Iglesia de Filipo. Lee y escucha con el corazón:

“El que era de condición divina no se afeó celos a su igualdad con Dios. Sólo que se adaptó a sí mismo tomando la condición de esclavo y llegó a ser escarnecido a los hombres.” (Fil. 2,6-7)

Cristo nace pobre para beneficio de poetas y pintores en busca de inspiración. Pobre nació porque pobre es lo que significa ser hombre. Y Jesús quiere ser hombre para enriquecer nuestro espíritu.

Pienso, cristiano, que tal pobreza no viene del bocado rústico en lo más profundo de tu corazón. Así nacemos: empobrecidos, porque no estamos llenos de Dios. Así también es que vivimos, porque nunca saciamos el hambre de vida eterna que llevamos en el alma.

Por así decirlo, nuestra gran aventura es proclamar Jesús es la más importante. El Reino de Dios pertenece a los que son pobres de espíritu.

Y por eso nuestra vida es un Adiuvio esperanzado que aguarda en pobreza de espíritu la llegada definitiva de Dios.

Esta pobreza es algo curioso. Entre los hombres pobre es desdicha; para el cristiano esta pobreza es ganancia.

Es Palabra de Dios—de los que no ven con repugnancia y destiño la pobreza de su ser, de esos es el Reino de los cielos.

El hombre que se considera afortunado por la riqueza empobrecida no sabe que sufrir más que el desparrame de la riqueza que pudo haber alcanzado para su propio beneficio y talento propio, sufre la desdicha de vivir sin conocer a su Dios.

¿Qué valor tendrá para tal alma, el nacimiento de un Dios que abraza la pobreza de ser humano? Recuerda: es negándose a nosotros mismos que nos salvamos. No vivas un engaño—vive la primera verdad de tu vida. Sonríe un poco, somos tan débiles y tan poco control tenemos sobre nuestras vidas, que en verdad, hemos de considerar pobres.

Haz de tu Adiuvio aceptar la pobreza de tu propio ser. Quizás entonces puedas reconocer, a Aquel que al nacer en Belén, abraza la pobreza de ser humano.

Por esta razón la primera Bienaventuranza que proclama Jesús es la más importante. El Reino de Dios pertenece a los que son pobres de espíritu.

Y por eso nuestra vida es un Adiuvio esperanzado que aguarda en pobreza de espíritu la llegada definitiva de Dios.
Arz. McCarthy sobre Canal

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

(Viene de la Pág. 24) de el Arzobispo Edward McCarthy y lanzó la siguiente invocación: "Hagamos de nuestras parroquias focos misioneros, esforzémonos por entender a los otros, su cultura y sus necesidades, que en la familia parroquial haya más participación de los laicos en la planificación de apostolados, que tengan estos más responsabilidad en cuestiones financieras y aspectos administrativos...

"Somos simientes de apóstoles," dijo Hernández expresando la contribución de los hispanos. "Nosotros hemos de ir a ellos con actitud misionera."

Hernández recordó la proclamación del Año Santo Latinoamericano, "afadió. "Hagamos de nuestras parroquias focos misioneros, esforzémonos por entender a los otros, su cultura y sus necesidades, que en la familia parroquial haya más participación de los laicos en la planificación de apostolados, que tengan estos más responsabilidad en cuestiones financieras y aspectos administrativos...

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Obispos latinoamericanos a Cuba

Obispos latinoamericanos a Cuba (Viena de la Pág. 24) quedaron "indiferentes ante vuestra suerte; os tenderemos la mano fraternamente, y como vuestros, seguiremos trabajando infatigablemente por la promoción integral de todos los necesitados, que en la familia de la Iglesia, nosotros hemos de ir a ellos con actitud misionera." 

Arz. McCarthy sobre Canal

En la homilía de la Misa Panamericana, celebrada anualmente en Washington D.C., el Arzobispo Edward McCarthy de Miami presentó el proclamado por las que la Iglesia tiene derecho a intervenir en el debate sobre los tratados del Canal de Panamá. "Aunque se trata de negociaciones de carácter político, como obispos vemos que los resultados de las negociaciones tienen implicaciones morales. Ya que la política y la justicia económica afectan a la dignidad humana, por eso nos parece que es asunto que nos incumbe," dijo, dirigiéndose a dignatarios de países latinoamericanos presentes en la celebración eucarística, el pasado 11 de diciembre.

"Además estamos de acuerdo con quienes ya han afirmado que una justa y pacífica solución a esta cuestión es el primer y esencial paso en el logro de madurasy justas relaciones entre los Estados Unidos e Latinoamérica," añadió.

En Immokalee honraron a Virgen de Guadalupe

Con bailes, oración y en espíritu comunitario la misión de Ntra. Señora de Guadalupe celebró a su Patrona el pasado lunes 12. Con ellos para la fiesta, estuvo el Arzobispo Edward McCarthy quien bendijo una pequeña gruta a la Virgen en los campos de la misión.

La misión entera participó en la Eucaristía con el arzobispo y varios sacerdotes de Miami y misiones cercanas. Al finalizar la Misa el arzobispo corono a la joven Margarita Grimaldo, elegida semanas antes por voto comunitario, como la joven que representará a Immokalee en el Reino de febrero, para competir con las jóvenes de otras misiones y quedar como ejemplo de jóvenes cristianas y comprometidas en el servicio de la comunidad. Margarita presentó un ramo de flores a la Virgen de Guadalupe que quedó permanentemente como vírgen y protectora de la misión.

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

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

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

Durante la homilía pronunciada en la Catedral de Santiago de Cuba, por Monseñor Ramón Arrieta Villalobos, obispo de Tilarán, Costa Rica, el prelado extendió a los presentes “el saludo cordial y abrazo fraternal de los obispos que han visitado y visitarán Cuba en el contexto de las relaciones latinoamericanas, desde que el santo Padre Juan Pablo II encabezó una histórica visita a Cuba el pasado 19 de octubre.”

El Consejo estaría formado por personas de diversas culturas, experiencias apostólicas, y edades, y servirá de órgano asesor al Arzobispo McCarthy en materia referente a las vocaciones de la Iglesia católica, según informó el director de los Ministerios Laicales, el Arzobispo McCarthy, quien orientará a sus representantes a nivel local.

A establecerse Consejo para el Laicado

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

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

Fue por iniciativa de dicha oficina que tuvo lugar la reunión del sábado, en la cafetería de la escuela parroquial de St. Brendan, con el propósito de ofrecer al Arzobispo la oportunidad de dialogar y escuchar la visión de los laicos y su papel en la misión de la Iglesia.

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

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

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

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

«La historia de estos últimos años es un hecho que en la Iglesia católica está siendo estudiado y debatido, pero hoy quiero mencionar otro aspecto, el de nuestras necesidades espirituales», dijo.

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

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

«Sinceramente no fue fácil al principio obtener permiso para estas actividades,» añadió describiendo el crecimiento en años sucesivos de otros nueve movimientos para evangelizar a los hispanos según su cultura.

Haitianos en libertad buscan alojamiento

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

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

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

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

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

El Sr. Novack informó que cualquiera persona interesada en donar muebles o ropa puede dirigirse al Haitian Center, 127 N.W. 2 Cuile, 374-0009.

Colecta pro-seminarios

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

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