Christmas Message

My beloved priests, religious and faithful of the Archdiocese of Miami:

As we approach the Holy Feast of the Birth of Jesus Christ, Our Redeemer, Our Way, Our Truth, and Our Life, may I express to you my prayerful greetings of love, of esteem, and of gratitude.

By Divine Providence, we are committed to each other as we work out our spiritual destinies in this life and pursue together, with Mary's help, our eternal happiness. As we stand together in awe before the Crib, I wish to express my admiration and my encouragement of your earnest efforts to be good Christians and good Catholics. I wish to thank you for the support you give each other in your parishes and in the little churches that are your families.

As we devote ourselves during the coming Year of the Family to deepening our spiritual lives by enriching our family lives, I beg the abundant blessings of the Christ Child on each and every priceless member of our Family of Faith — on parents, on children, on young adults, on the lonely senior citizens, on those who are troubled or alienated, on the people of Key West, of Naples, of Immokalee and of every part of our Archdiocese.

I beg the Christ Child's blessing on Americans, Hispanics, Haitians, Canadians, on people of every heritage. Everyone is a precious child of God called to receive and to radiate His life and His love in this pilgrimage together of Faith and Hope and Love which was launched from Bethlehem.

On behalf of the Bishops, priests and religious of the Archdiocese, I pledge to you our loving, prayerful committed service during the New Year of Our Lord 1980.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
Special Ministers Training in Naples

There will be a training day for those waiting to become Special Ministers of the Eucharist, held on Jan. 19, at St. Ann's Church 407. 439 Ninth Ave., S. Naples. The workshop will run from 10:00 a.m. to 3:00 p.m. Registration and lunch fee is $3.00. Checks to be made to Office of Worship and Spiritual Life.

Pastors wishing to send candidates for training on Jan. 19, are required to submit candidates names (together with reservations and registration fees), in a letter to the Office of Worship and Spiritual Life, Archdiocese of Miami, 3301 Biscayne Blvd., Miami, Fl., 33137. Deadline for registration is Jan. 16.

Please Note: In order to be commissioned and function as a Special Minister of the Eucharist, a candidate MUST HAVE BEEN RECOMMENDED BY HIS/HER PASTOR AND MUST HAVE COMPLETED A FULL DAY OF TRAINING.

If you have any questions please call the Office of Worship and Spiritual Life at 757-6241 Ext. 241-242.

MAY THIS HOLIDAY SEASON BRING PEACE AND SECURITY TO ALL PEOPLE THROUGHOUT THE WORLD.

Shepard Broad
Chairman

Morris N. Broad
President
**VATICAN DECLARATION**

**Kung Cannot Teach Theology**

Another Theologian Probed, Pg. 16

**VATICAN CITY** — (N.C) — Swiss theologian Father Hans Kung: “can no longer be considered a Catholic theologian and, as such, cannot exercise the function of teaching,” the Vatican announced Dec. 18.

Father Kung’s rejection of infallibility — the inability of the church or the pope to be in error in fundamental matters of faith and morality — was at the heart of the Vatican condemnation.

**THE DECISION** — made by the Vatican’s doctrinal congregation and personally approved by Pope John Paul II — has church-state implications in West Germany where Father Kung is on the Catholic faculty of the state-run university of Tubingen.

Father Kung was warned on his view on infallibility in 1976, the declaration said, but the doctrinal congregation took no further action, “expecting in the meantime that he would bring his opinions into harmony with the doctrine of the authentic magisterium (official teaching authority).”

However, to the present time he has in no way changed his position...indeed he has recently proposed his view again more explicitly...even though this sacred congregation had affirmed that such an opinion contradicts the doctrine defined by Vatican Council I and confirmed by Vatican Council II, the declaration said.

Despite more than a decade of clashes between the controversial theologian and the Vatican, many thought Father Kung was prac-

tically untouched because of questions a condemnation might raise over his state-paid Catholic teaching post — and thus over the concordat between West Germany and the Holy See.

**OF MORE immediate interest to the church at large was the implica-
tion that the condemnation would have for theological study and teaching.**

In making the announcement before a crowd of journalists at the Vatican, press spokesman Father Romeo Panciroli emphasized views on Christ by French Dominican Father Jacques Pohier or to just-completed hearings in Rome over the orthodoxy of Dutch Dominican Father Edward Schillebeeckx.

The declaration does not affect Father Kung’s standing as a Catholic or as a priest.

According to the declaration, the priest’s right to teach as a Catholic theologian has been withdrawn by the Vatican’s doctrinal congregation. The priest was recently in Rome for Vatican proceedings and that there has not been the object of immediate clarification, however.

Sources said the action by the Congregation for the Doctrine of the Faith in removing the title of Catholic theologian was in reaction to a 200-word document carefully argued that previous efforts to persuade Father Kung to modify his teachings through other channels had failed, and that the condemnation of his teachings was a final step taken in a sense of duty to the rights of “all the faithful.”

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Miami, Florida / THE VOICE / Friday, December 21, 1979 / Page 3
William J. Dolan, director of admissions for the Catholic University of America (CUA), is accepting applications for full-tuition scholarships from outstanding students from each of the 29 Archdiocesan provinces in the United States.

The scholarships, amounting to $3750 per student, are awarded purely on the basis of academic performance in high school, class rank and Standardized Aptitude Test (SAT) scores. The scholarship program, in existence at CUA for over four decades, will result in the dispersal of $86,250 in academic aid this year alone.

To qualify for this scholarship, interested high school seniors must apply by February 1, 1980 of their senior year. Applications and information may be obtained from Mr. Robert J. Talbot, director of admissions, The Catholic University of America, 110 McMahon Hall, Washington, D.C. 20064.

WASHINGTON, D.C. — The Catholic University of America (CUA) is accepting candidates to the University. The program traditionally dispersal of $86,250 in academic aid this year alone. Senior year. Applications and information may be obtained from Mr. Robert J. Talbot, director of admissions, The Catholic University of America, 110 McMahon Hall, Washington, D.C. 20064.

WASHINGTON — (NC) — Although certain issues, such as abortion, can be given additional importance, no one issue can be singled out as the top or only priority of the American bishops because of the interrelated nature of all the issues on which the bishops have spoken, according to Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference.

Certain issues can be weighted more heavily than others because of their inherent value or because of historical circumstances, but none can be looked at in isolation, Bishop Kelly said in an interview.

HE MADE his remarks Dec. 11 a week after Sean O'Malley, chairman of the Life Amendment Political Action Committee, strongly criticized the U.S. bishops for listing abortion as only one of more than a dozen issues of concern, and for urging Catholics to base their votes "on the full range of issues."

Downey, who had been a candidate for the Democratic nomination for president, called the bishops' listing of issues "heretical" because it did not single out abortion, the one issue on which he said Catholics should base their votes.

Bishop Kelly originally had declined immediate comment on the Downey criticism as well as an allegation by Downey that the statement, titled "Political Responsibility: Choices for the 1980s" was part of a "deal" between the bishops and Sen. Edward M. Kennedy (D-Mass.) made at a meeting between Kennedy and Cardinal Terence Cooke of New York.

"There's no stronger pro-life presence in the country than Cardinal Cooke," responded Bishop Kelly about the New York archbishop, who is chairman of the bishops' Ad Hoc Committee for Pro-Life Activities.

"The idea that he would make a deal with anyone and sell short the abortion issue is just himself, to decide."

Bishop Kelly said that would be a question for the entire Administrative Board, a group of some 40 bishops elected to represent the NCCB between its semi-annual general meetings. A similar statement was issued by the board early in the 1976 election year.

In addition to abortion, the statement lists issues such as arms control, capital punishment, food policy and housing and gives brief synopses of the bishops' positions on each.

The church never wants to tell people how to vote," he said. "But most of the interview with Bishop Kelly addressed the "larger issues" behind the Downey criticism, revolving around the purposes of the political responsibility statement and the reasons why the bishops approved it felt they could not single out abortion.

The statement was issued by the bishops' Administrative Board, a group of some 40 bishops elected to represent the NCCB between its semi-annual general meetings. A similar statement was issued by the board early in the 1976 election year.

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Archdiocese Growth - Two New Churches

St. Kieran
Archbishop Edward McCarthy is shown dedicating the new St. Kieran's Church located at 3605 S. Miami Ave., last week. The architecture of the church, designed in Gothic and Modern, will utilize the breezes off Biscayne Bay negating the constant need for expensive and energy-consuming air conditioning. Fr. Daniel Barrett, pastor, addressing the fast growing membership gathered for the ceremony, thanked them for their "willing sacrifice in the building of this new house of the Lord".

Situated in the Mercy Hospital-Immaculata High School complex the new church will serve the new Carroll Manor building for the elderly as well as the parish area.

Our Lady of Divine Providence
With the altar as the centered focal point of the quadrant, the modern new multi-purpose Our Lady of Divine Providence Church was dedicated by Archbishop Edward McCarthy last week. Situated at Southwest 102 Ave., and Flagler St., the new church will serve the spiritual needs of one of the fastest growing area's in the Archdiocese.

Archbishop McCarthy was chief concelebrant of the Mass. Msgr. Bryan O. Walsh and Fr. Ernesto Garcia Rubio, pastor, were chaplains. Fr. Garcia Rubio is shown talking to an overflow of parishioners. More than 1500 attended the late afternoon ceremony. An outdoor buffet followed the formal services. There was music and folk dancers of Nicaragua, Honduras and Cuba entertained the crowd, to climax the day's activities.

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Double Life As 'Bag Man' 12 Years

WESTBURY, N.Y. — For the past 12 years Anthony Carvelli, a member of St. Bridgid’s Parish in Westbury, has been living a double life.

Co-workers at the Nassau Public Works Department sewer disposal plant in East Rockaway know him as the jovial, genial father of four daughters, a man who likes people and enjoys his work. For 10 years Carvelli successfully concealed another aspect of his personality.

Only when a union newspaper profiled the chunky, 54-year-old employee did his friends on the job learn he had been bag of toys.

Carvelli’s job was to move the gift-wrapped packages from the plant’s offices to Nassau Public Works headquarters for distribution to the needy children in the county.

“Seeing the joy on their faces is my reward,” explained Carvelli.

Tony Carvelli feels special loyalty to the poor of his parish, and he considers his role as Santa Claus as a form of discharging a religious obligation.

“I’m so lucky I got this chance to play Santa. A number of years ago I nearly lost my eyesight with cataracts on both eyes. But I was fortunate to get the best of care.”

After two sight-saving operations and nine months of convalescence, Carvelli emerged from his twilight world of distorted images.

“During my recovery, I was totally dependent on others to learn what it was like to be helpless. I wanted to show my gratitude to God by helping others,” he said.

PLAYING SANTA seemed like the best way of saying thanks. For the first two years Carvelli organized a one-man campaign to spread joy. He contacted merchants and persuaded them to donate toys and money, then he struck out on his own on Christmas Eve, visiting the homes of poor families.

In 1970 he decided to team up with St. Bridgid’s Council for Community Service, a group designated by the pastor to help the needy. “Operation Santa” suddenly mushroomed.

Church workers got more merchants, banks, supermarkets and friends to kick in to make the season bright for the area’s poor children. Volunteers assembled at Westbury Community Center a few days before Christmas to wrap, sort and pack food, clothing and toys.

Volunteer drivers mapped the route and chauffeured the red-robed Carvelli in a red van donated by a car rental company. Local social service agencies submitted names of families who needed Christmas gifts.

Santa was assisted by his own family, too. They helped store and pack donations at their home. Then Carvelli’s daughter and a friend, acting as Santa’s helpers, would carry the gifts to the poor.

During the 12 years, Carvelli estimated he has called upon hundreds of families, rousing sleepy-eyed tots with his thundering ho-ho.

Westbury Community Center will hold a meeting, Monday, Dec. 3, at 8:00 p.m. at the K of C Hall, 3971 N. Adrews Ave., Ft. Lauderdale. For information: 783-4274 or 586-8274

Besides these Christmas Eve visits, Carvelli handles other assignments as Santa. He makes his usual appearance at a parish party for handicapped young adults.

This year he’s also volunteered to visit local schools, pinchhitting for the Santa who normally covers the circuit. And before he puts away the Santa suit for another year, he’ll visit the homes of friends on Christmas day to surprise their youngsters.

“I wish Christmas came every day,” he said. “It’s a wonderful time to be alive.”

Pope to Have Busy Christmas

VATICAN CITY (NC) — The Christmas holidays won’t exactly be a vacation for Pope John Paul II.

As is customary for pope, he will have a heavy round of public activities during the Christmas season.

The highlight will be a midnight Mass Christmas Eve in St. Peter’s Basilica, another Mass in the basilica at 10:30 Christmas morning, and a noon Christmas blessing “Urbi et Orbi” (“to the city and the world”) from the basilica’s central balcony overlooking St. Peter’s Square.

The schedule of papal events released by the Vatican Dec. 15 included:

- Tuesday, Dec. 18: a 6 p.m. Mass in St. Peter’s for the university students in Rome, in preparation for Christmas;
- Saturday, Dec. 21: A meeting at 11 a.m. in the consistory hall with the cardinals in Rome, the pontifical family, and Roman prelates and Curia members to exchange Christmas wishes;
- Wednesday, Dec. 26, the feast of St. Stephen and an Italian and Vatican holiday: a noon Angelus over St. Peter’s Square instead of the regular Wednesday general audience;
- Tuesday, Jan. 1, feast of the Mother of God and 13th World Day of Peace: Mass at 10:30 with the ordination of several bishops.

Notably absent from the schedule of special events put out by the Vatican was a visit to the Gesu Church in Rome on New Year’s Eve.

Last year Pope John Paul resumed that once-traditional visit after a lapse of more than a century. It was generally assumed at the time that he planned to again make it an annual event.

Merry Christmas!
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Cross Rib Roast....... lb. $1.99

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Swift's Premium, Fully Cooked
16 to 19-lb. Average, Whole
Smoked Hams....... lb. 99¢

(Shank Portion ......................... lb. 99¢)
(Shank Half or Butt Portion .... lb. $1.09)
(Butt Half ...................... lb. $1.19)

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thru Wednesday, December 26, 1979.
Were There Really Magi?

Wore there really Magi who followed a mysterious star from the east to a stable in tiny Bethlehem? Did the wicked King Herod really make an attempt on the life of the infant Jesus and kill the baby boys in the town in the process? Did Joseph and Mary actually foil his plan by escaping to Egypt in the nick of time?

These are legitimate and understandable questions in an age like ours with its mania for historicity. However, they betray a mentality which narrowly equates truth with history, which says, in effect that if something is historical it is true. If truth with history, which says, in effect historical truth, which, furthermore, is not the most important kind of truth.

With regard to sacred Scripture, the bishops of the world reminded us, at the Second Vatican Council, that in determining the intention of the sacred authors, attention must be paid, inter alia, to "literacy forms, for the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression. Hence the exegete must look for that meaning which the sacred writer, in a determined situation and given the circumstances of his time and culture, intended to express and did in fact express, through the medium of a contemporary literary form" (Constitution on Divine Revelation, par. 12).

Suppose that one could verify the historical reality of the Magi, the star of Bethlehem, the flight into Egypt, and all the other details of the birth narrative, where would that leave us? With a handful of fascinating facts surrounding the early infancy of Jesus. But was the author of Matthew intent on communicating such data — or did he have something much more important in mind? Careful, responsible scholarship has concluded that his intention was profoundly theological rather than just interestingly biographical. To accomplish his end, he used traditional stories as a means of expressing a faith-inspired Christology.

Using "a contemporary literary form," one very close to folklore or legend, Matthew tried to answer questions like: "Who, in fact, was Jesus? What was his mission? How was he received?" Having such substantive issues in mind, he would undoubtedly be annoyed by frantic attempts to identify the star with a recorded celestial phenomenon, attempts which completely divert people's attention from the meaning he wanted to convey, the star as a symbol of messianic dignity, of royalty, of divinity, thus pointing to the identity of the child.

His narrative of the Flight into Egypt portrays in story form a truth expressed in another way in the Prologue to the Fourth Gospel: "The light shines on in darkness, a darkness that did not overcome it... To his own he came, yet his own did not accept him" (John 1, 5, 11). It is a story which, like a really good stories, is quite true to life. We know the kind of person Herod was. The Jewish historian Josephus has left us a rather authoritative account of his personality and career. Neurotic, paranoid, insanely jealous, he maintained his position on the throne only by dint of a reign of terror. Anyone who looked at all longingly at the throne was executed without further ado — and that included three of his own sons. The list of his victims, even within his own family, is appalling.

Against this background, the Magi would have asked the one question no one should ever have asked during his reign: "Where is the newborn king of the Jews?" (Matthew 2,2). And his reaction is perfectly in character. What would the murder of village babies mean to a man who hadn't scrupled to execute his own sons?

Again, Egypt had long been the traditional destination for political refugees. But the evangelist had a much more serious reason for getting Jesus to Egypt. He wanted to identify him symbolically as the new Moses, the new Israel, coming out of Egypt in a new and surpassing Exodus. To this end he quoted Hosea 11, 1: "Out of Egypt I have called my son," which in the context, is not a prophecy at all, but a reminiscence of God's having liberated his people from bondage in Egypt. But even more importantly, Matthew wanted to proclaim the real identity of Jesus as God's Son. It is a profession of the faith of his community.

Jesus' return from Egypt is, in turn, a forecast of God's ultimate vindication of him in the person of Moses. To his new Moses, the renewed Israel, the very Son of God, Jesus is the object of the Father's loving care. On a broader scale, the story tells of the ongoing conflict between good and evil, of the incredible hatred and violence with which evil pursues good. It tells, too, of God's care for those who, in every age, have the courage to resist evil and risk everything in the pursuit of good.

By F. John J. Castelot.
However one may feel about Christmas, one has to recognize it as a profound mystery. The believer, glorying in the fact that he accepts it as a challenge to probe more deeply into it, the non-believer who does not accept the doctrine, is forever puzzled by its permanence. This is the irritating mystery.

Christmas should have died out long ago. Fables fade. Folklore does not spread from generation to generation and grow in intensity among all cultures. Myths do not cause bloody wars for centuries or turn brother against brother or make kings persecute subjects for treason.

What mystery have we here? How is it that Christmas will be furtively celebrated in 1979 in some villages in China where the names and faces of basket-missionaries are not yet forgotten? And it will be celebrated in many places in Russia where the men in black designed to pulverize such a myth cannot contain it in its maw.

In one sense, that an enlightened world which was thrilled to see science teach men how to walk on the moon and to launch incredibly long voyages into outer space and to wire the heavens for sight and sound can still believe the ancient teaching that God came down to earth in the form of a baby? No end of mystery here. But it is one of those fascinating mysteries which send off shafts of light into dark corners of human minds. The human race has had two thousands years to think about it. The best minds have tackled the mystery, most of them to marvel in gratitude and adoration, others to lament man’s gullibility and immaturity.

THE FACT is Christmas has endured because people of all races and varying degrees of talent came to believe that God became man. The Creator really did appear as one of his own creatures, that he hid his majesty and power and wisdom in the disarming innocence of a child. If mankind has clung stubbornly to that belief it is because in it a key to the very mystery of God himself. Man has learned much of what God is like of Christ on earth was like. It is not through our idea of God, our pre-conceived notions of God, that we can know and judge the authenticity of Christ. Rather it is in knowing him through his words and actions in a brief life, that we can come to know God. Jesus has been called the only true view of God’s revelation.

No man in ancient history, however high in intelligence and even begun to understand the person of God or his love and wisdom and power. Neither a Plato or a Socrates came close to conceiving how much God loved the creatures he created. It took a cross, a plotted death, an apparently disgraceful end to a brief career of teaching, to remove some of the mystery of divine love for mankind. For even the least among us.

So many centuries after Jesus made known God to us, we are still awkwardly fumbling with this massive truth. We are consoled and inspired by it; we are closer by far to God’s love and will, but still overwhelmed by it reality.

Another shaft of light emanates from the mystery of Christmas. It reveals that a new set of values came into the world with the Christ Child. In Christ, the child and the man, we find meaning in other areas — in other mysteries. The mysteries of life and death, poverty and riches, love and hatred. In the revolutionary standards of Jesus Christ, we learn what is important in God’s mind.

He chose as his own the very thing we shy away from — poverty, obscurity, pain, humility. He showed how all these can have extraordinary value and be a source of peace and growth, whereas for so many riches, comfort, fame and pride become enemies of happiness and render one’s life sterile and frustrated.

Mankind cannot let Christmas disappear. Men cannot discard for long what Jesus told them of God, for then they plunge into the darkness which plagued the world before Bethlehem. They cannot ignore his standard of values either, because they keep learning the hard way there is no hope of peace, and it is in the nuclear age, no hope of survival, unless they can learn something of the mystery of Christmas and follow the values given by Jesus.

From time to time college campuses are the scene of intense debates on key national issues. A couple of weeks after Pope John Paul II visited the Catholic University of America, a controversial “teach-in” on abortion was held there by the National Lawyer’s Guild. Then the University of Notre Dame sponsored a “National Conference on Abortion”, which unlike the Catholic University event, was a well-planned attempt at bringing together people from both sides of the controversy.

Several topics were raised there that tried to find some common ground — circumstances surrounding the unplanned pregnancy, phychological factors, child adoption, public opinion, U.S. support of third world population programs, and others. Father Theodore M. Hesburgh, president of the university and host for the three-day event, explained his motivations for holding the conference in a letter read to participants on the opening day. “Three years ago, during the presidential campaign, I recollected, ‘candidate Jimmy Carter spoke at Notre Dame. He had been under extraordinary pressure because of the abortion issue.” Hesburgh then discovered Carter’s personal opinions were not like that of many other politicians — opposition to abortion itself, but a reluctance to get involved in a reversal of the Supreme Court decision. After assuring Carter that the issue was “not really his concern”, but that of Congress, he suggested the idea of a Notre Dame conference on abortion to the bishop of Champaign, Ill. where Carter was to speak. The Bishop accepted.

HESBURG’S REMARKS also mentioned the works of two political candidates who claim to agree 95 percent with Catholic principles of social justice”, face possible defeat in 1980 because of voter rejection of their pro-abortion records.

One of the conference speakers was Dr. Judith Blake, a social researcher and Professor of Population Control at the University of California in Los Angeles. Dr. Blake was given 1500 interviews from seven surveys and found that regular church attendance, set religious affiliation, was the most common characteristic of pro-life people. In other words, church-going Protestants and Catholics shared an opposition to the taking of unborn life, while nonchurch-goers from most religious tendencies tended to take a more permissive attitude. (Interestingly, in another study, where the Senators and Congressmen were defeated last year, political observer noted the absence of voting records to churchgoers as a prime reason for the election upsets.)

One of the most controversial people at the conference was Dr. Bernard Nathanson, M.D., a New York City abortionist and author of a recently published book, “Abortion America”. Nathanson, a former clinic director who now feels personally responsible for over 60,000 deaths, now is convinced that “human life exists in the womb from the very onset of pregnancy”.

The Catholic Church’s strong position in defense of life. “Look at the New England and the Catholic leaders on the abortion issue. Look at the Quakers and Vietnamese. Only in the abortion issue do people persist in saying it’s a one-sector issue, and that’s not fair. They forget all the other issues. The Catholic Church has become the favorite ‘whipping boy’. In 1968 as head of a national abortion lobbying organization we specifically planned to use the Catholic hierarchy to attack. We knew we couldn’t afford to attack his Catholics, and the Pope was out of the question. So we deliberately decided to attack the middle layer of the church hierarchy, and we identified these Catholics with the anti-abortion issue and flogged and flogged them. It was very effective.”

Finally, one of the most positive talks was given by two Orlando women, Judy Peterson and Kathy Perren, who belong to an organization which helps pre-natal care, and that’s not fair. They forget all the other issues. The Catholic Church has become the favorite ‘whipping boy’.

In 1968 as head of a national abortion lobbying organization we specifically planned to use the Catholic hierarchy to attack. We knew we couldn’t afford to attack his Catholics, and the Pope was out of the question. So we deliberately decided to attack the middle layer of the church hierarchy, and we identified these Catholics with the anti-abortion issue and flogged and flogged them. It was very effective.

Handicapped students are the scene of intense debates on difficult circumstances. The old organization which helps them obtain high school equivalency diplomas, provides job training, child care, adoption assistance, and operates a self-help fundraising boutique.

THE ONLY negative response to a Perry received at the conference came, interestingly, from a woman who didn’t attend the Beta talks. She accused pro-life advocates of putting down the women and girls who come to them with a crisis pregnancy, by “rubbing their noses in it.” Perry was quick to refute the charge with an explanation of Beta’s pro-life philosophy. “We try to do everything we can to help them”, she explained. “Women seek abortion to solve problems, and we first seek every possible avenue to help them. We even provide brochures in the abortion clinics. After we have offered everything, we can, and she still decides to have an abortion, our door is still open, in case she wants to come back for counselling. You don’t accomplish that by pushing a guilt trip on anyone.”

I’m sure that conferences and seminars such as this one have their purpose, and an open exchange of views is always healthy. But for every ‘convert’ like Dr. Nathanson, there are probably 100 people, maybe 1,000, who already hold pro-life views. Perhaps they are the future Beta volunteers, financial contributors, and campaign workers who can make a real difference in society. Many will come from the ranks of Dr. Judith Blake’s “churchgoing Christians.”
The First Christmas

Joseph and Mary knew from the beginning that their baby would be like no baby ever born.

By WENDY SOMERVILLE WALL

The young girl was expecting a baby. These should have been happy months, the husband proud and eager, the wife loving, preparing for the event with joyful anticipation. There was much of that. But it was also an anxious time.

EVERY YOUNG couple prays for one thing above all else that their baby will be normal. This couple, Joseph and Mary, knew from the beginning that their baby would not be normal. He would not be normal in a most wonderful way: he would be special, sent by God, Son of God. Still, he would be like no baby ever born and they who had played easily with brothers and sisters and cousins and nieces and nephews and friends had no experience with such a baby. They wondered what he would be like.

They wondered how they would care for him. How does one cope with a different child, no matter how splendid his difference?

EACH OF THEM had separately come to terms with their acceptance of God’s will. Mary of Nazareth, a young virgin engaged to the carpenter Joseph, had been visited by an angel who told her “You are to conceive and bear a son, and you must name him Jesus. He will be great and will be called the Son of the Most High.” “How can this be,” Mary had asked the angel, “because I have never been with a man?” And the angel told her that she would be pregnant by the Holy Spirit, an idea so overwhelming that she did not try to reason with it. “I am the handmaid of the Lord,” said Mary, “let what you have said be done to me.”

JOSEPH ALSO had struggled with incomprehension. When he discovered Mary pregnant, he wanted to break their engagement, though quietly with no denunciation of the woman. In a dream an angel appeared to him and told him that Mary had not betrayed his trust but had conceived while still a virgin and that her child “is the one who is to save his people from their sins.” Joseph did as the angel told him and married Mary, but he sometimes sighed as he looked at her.

THEY HAD taken each other on faith. They had accepted Mary’s pregnancy on faith. As the time drew near when the abstraction was to become the reality of crying, kicking baby, they needed more than individual strength. They needed a mutual trust, a support system. They were in this together. They needed a mutual trust, a support system. They were in this together.

Separated them from their families. A decree was given by the Roman government and Joseph was ordered to go with Mary to the city of Bethlehem, home of his ancestors, where he and his wife would be registered in the census. They journeyed alone. Now they had only each other, no relatives to help. As they entered the city, teeming with travelers from all over, Joseph worried.

MARY WAS TELLING him the birth of the baby was imminent and they had no place to go. Tired and discouraged, blaming himself for the situation, Joseph went through the city seeking shelter. As he grew more and more concerned, Mary grew calmer and calmer. She was turning inward, focusing all her effort and attention on the one central theme in her life at that moment. She was going to have a baby. Nothing else mattered. The details she left to her husband and to God.

FINALLY the anxious husband and the serene mother-to-be were told of a cave where animals were stabled. Joseph was relieved but upset by the surroundings and tried to make it as clean and comfortable as possible. Mary set about the business of giving birth, oblivious of any distraction, except to tell Joseph not to worry. “And she gave birth to her first born son. She wrapped him in swaddling clothes, and laid him in a manger.

THE CHILD WAS BORN. In their euphoria the parents forgot their doubts. The future, whatever it held, seemed possible. They called the baby Jesus. A star rose in the heavens, a beacon for shepherds in the fields to come and see the savior who had been born to them.

When the shepherds came, they found the Holy Family. There was Joseph, his confidence returned, already planning to teach Jesus his trade. There was Mary trusting her instincts as a mother, nursing her son and smiling lovingly at him. There was the baby, as beautiful as any child they’d ever seen, but a baby like other babies. Yet this night was like any other night. The difference would live in their hearts forever. It was as the angels sang: “Glory to God in the highest heaven and peace to men who enjoy his favor.”

Such peace they had never known.
Children and Grandparents Are Made For Each Other

By EUGENE S. GEISSLER

One of our older daughters, with her three children, has just visited us for a month. She lives far away, and she can’t come very often, so she comes for a long stay when she can. The three children are six, four and one. It’s nice being grandparents because the cares and duties are all someone else’s, and the grandparents have only to enjoy, enjoy. The children have an uncanny sense of returning the compliment. They also know how to enjoy, enjoy their grandparents.

MIGHT ONE say that children and grandparents were made for each other? I think so. Sometimes it doesn’t work out that way, but all the possibilities are there for a love affair. The grandparents have the time and the wisdom, and the child has the need and the trust and the enthusiasm to go places and to do things, as the saying goes. Or to do nothing together, just so it is done together with love. How is it that the child does not see wrinkles or grey hair, and doesn’t mind the slow pace? And he is so trusting that every smile begets a smile.

OUR CHILDREN when young beguile us and grandparents in their turn beguile us a second time. It is even more evident the second time than the first that of such as these are the kingdom of heaven. These three grandparents are going again, but when they have enriched my life. I feel younger. I look forward to hanging around a while to see them grow up. They have put new life into me.

WE ALL NEED the child for these very same reasons: to be enriched, to feel young, to have something to look forward to, to put new life into us. We are enriched because the child takes us beyond ourselves whether we are young, middled aged or old. We feel younger because the child tells us not to take ourselves so seriously. We have something to look forward to because the child gives us hope. There really is such a thing as a future. And the child puts new life into us because incarnates God’s plan for us and our part in it. We aren’t the whole cheese but neither are we nothing.

IT IS NOT difficult to see that every child needs a brother and sister for a full life. It should be even more obvious that a couple needs a child for their self-development, self-fulfillment, and hopefully their self-transcendence. How do most couples get beyond selfishness if not through their children? It is only a little less subtle how old people need the child for the rounding out of life. The child represents God’s plan for a future. The child is God’s manifestation of his creative presence, of his pro-life attitude. In the hands of such a God, the old can rest secure in their own future.

THERE IS A passage in the Bible where Paul lists a number of evils and then says, “These are not so much as to be mentioned among you who become saints.” If he lived today he would probably list abortion among those and so also be among the things he would mention among you? Maybe it is because men tend to think in the terms of the utilitarian, of words, and words give currency to ideas, and in time we become used to the ideas. That’s where I think we are with abortion today.

WHO WAS THE first to form the words “unwanted child? There is always somebody who wants that child. The child could hardly be more innocent. What reasons are there valid enough to snuff out innocent life? What has become of us in a mere decade since six or seven men were enough to make abortion legal? How could such a thing happen without reference to all the people? Or has the plan been all along to let the people vote on it after they have become used to the idea?

We all need the child to teach us how to live and how to get to heaven. (In Jesus’ own words: Unless you become like little children you cannot enter the kingdom of heaven.) Who else will teach us littleness, purity of heart, trust, hope, dependence on God?

Love Leads Us All to Grow in His Image

By WILLIAM E. MAY

One of the marvelous things about marriage is that in a man and a woman are called upon and given the grace to grow together in a life-giving love. In expressing their love for each other, they can give love to children, persons like themselves and summoned like themselves to a life of loving friendship with God. The love that husband and wife have for each other, in the sense in which pistol parents have in to provide the help their children need. To do this chiefly by the way they touch each other and ‘touch’ their children, extending themselves, with heart and mind, body and soul in loving friendship. The special, utterly unique and exclusive kind of friendship that the parents are to share with each other —marital friendship —supports the special kind of friendship they are to have for their children and that their children are to have for them. They know that friendship is demanding and challenging, that it overcomes obstacles and is meant to help the other in recognizing shortcomings and growing to full stature. Because we have true friendship, we are ready to help one another in our struggle.

In being friends to their children, parents are to help them grow. At first they help by doing things for them, and throughout their lives they are always ready to do things for them when necessary. But, and this is most important, from their parents children learn how to do things for themselves. They become capable of managing their own lives. They grow up.

The parent-child now is to rejoice that the child is no longer a child, no longer helpless. And the parent-child must now let go while still being in touch and ever ready to reach out if help is needed.

Growing in the kind of love whereby we have been and are loved by God never ends, not even for parents. They, too, need help in that: greatest of all friends, God. From their children they, too, can learn how to grow. In giving friendship to their children, they receive; in pardoning their children, they are pardoned. In reconciling their children to them, they are reconciled to themselves; in ministering to their needs, they come to a deeper awareness of their own deepest needs, needs that can only be met by our heavenly Father.
Brotherhood Dinner Chairman Named

William S. Ruben, Chairman of the Board for Jordan Marsh, has been named General Chairman for the 28th Annual Brotherhood Dinner of the National Conference of Christians and Jews. The dinner will be held on Saturday, February 2, 1980 at the Omni International Hotel. Ruben is assisted by Dr. Henry King Stanford, President of the University of Miami who will serve as Awards Chairman. Both Ruben and Stanford are former recipients of the coveted NCCJ Silver Medallions, Ruben in 1977 and Stanford in 1968.

Carnival

Pace High School, 15600 NW 32nd Ave., Opa Locka, will hold a Carnival from January 10 through January 13. Hours 5:00 p.m. to 11:00 p.m. Thursday and Friday, and from 12:30 p.m. to 11:00 p.m. Saturday and Sunday. Rides and attractions.

Archbishop's Mass Schedule

Midnight Mass will be celebrated by Archbishop Edward A. McCarthy on Christmas Eve, Dec. 24 in the Cathedral of St. Mary, NW Second Ave., and 75th St.

Concelebrating the first Mass of Christmas with the Archbishop will be Bishop Paul Tanner, recently retired Bishop of St. Augustine and priests serving in the Cathedral parish.

A concert of Christmas music will begin at 11:30 p.m. featuring a Christmas Cantata by J.S. Bach entitled "For Us A Child Is Born," and congregational singing of Carols.

The Archbishop of Miami will also celebrate a Mass at 10:00 a.m. on Christmas Day in the Cathedral. The prelate will preach at both Masses.

Auxiliary Bishop Agustin Roman will celebrate Midnight Mass on Monday in Spanish at the Shrine of Our Lady of Charity, 3605 S. Miami Ave. A Mass will be offered by Bishop Roman in Spanish for Broward Countians on Christmas Day at 1:30 p.m. at St. Stephen Church, West Hollywood.

Auxiliary Bishop John J. Nevins will celebrate Midnight Mass at San Isidro Mission in Pompano Beach. On Christmas Day he will celebrate a Mass at St. Thomas More, at 8:00 a.m., Boynton Beach, and an 11 a.m. Mass at Our Lady Queen of Peace, at Delray Beach.

Archbishop McCarthy will celebrate Mass in St. Mary Cathedral at 11 a.m. on Jan. 1 for World Day of Peace.

Christmas Telecast from Rome

A telecast of Pope John Paul's Christmas Midnight Mass from St. Peter's Basilica in Rome will be aired from Midnight to conclusion on Christmas Morning by Channel 7 in Miami and its Humanitarian Award, a national honor given for career success and community service. He is a past chairman of the United Way and a current Board Member.

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"Light Up the Sky" -- Needs to!

(Light Up the Sky, by Moss Hart, Oakland West Dinner Theatre, 4950m Oakland Park West, Lauderdale Lake, Fl. 739-1900. Through Sunday, January 20, 1980.)

By GEORGE KEMON

"Light Up the Sky", the current holiday offering at the Oakland West Dinner Theatre, should have a sub-heading, "Because it's dark here on Earth!"

Anyone who goes to this production believing that it is a comedy, as advertised, is in for a surprise. It is anything but. It is a depressing piece of theatre. No one came away laughing or recalling gag lines as they left the show. They just left and quietly so.

Why did Brian Smith choose this particular vehicle for a holiday bill? This play, albeit skillfully acted by a very competent company belongs in the waning days of a long winter when we are all depressed anyhow - not during a season of hope and joy.

Jeanne L. Austin's "Irene Livingston" is excellent. She emotes beautifully, fools no one and does it very well. One wonders if Frank Logan, who plays Owen Turner, is really portraying Moss Hart? Sidney Black, our family favorite Berdie Friedkin, comes off like the inspector in "Catch me..." It would be interesting to see Bernie play a part totally different from these two concepts. Is he becoming typecast?

Willys Knickerbocker who cries a lot, plays the part of the director and the "chesplan" quite adequately. Gertrude Berman, does a great job in her allotted space.

The play is for another time, and not really skin life we are living today. It is difficult to draw any parallels as suggested by the before play announcer, who, incidentally, should change his format - it's tired and not funny.

But we suppose that's because those who have been to Oakland West more than once are jaded.

The food was excellent. (Forrest, the rolls were hot, and the butter creamy!)

But, it's hard to fault Oakland West's efforts. The play is depressing, the acting is excellent, the food in the same. The writer's taste it's still the best entertainment value for our hard bucks to be offered in this area.

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Ashkenasi Scores Again

By GEORGE KEMON

Schmuel Ashkenasi young genius of the violin continues to cut a sparkling swath across the musical horizon.

His performance of the Bruch Concerto for Violin and Orchestra played with the Miami Beach symphony under Barnett Breeskin last Sunday night at the Theatre of the Performing Arts on Miami Beach, was nothing short of brilliant. He never missed a line as they left the show.

The program opened with the Overture - The Creatures of Prometheus, a crowd pleaser - no one ever really does badly. It's a choice morsel to set the tone for the evening.

Mr. Breeskin's handling of the Pathetique, the second piece on the program seemed to the writer to get off to a rather ragged start. The second end, of course, the third thundering movement were handily dealt. We do suggest that the brass and horns were overloud and a bit harsh - however, this symphony, aside from the soft movement, is rather a tour de force for orchestra and Mr. Breeskin's interpretation is every bit as valid as the next conductor's.

All in all, it was a fine performance, admirably played and well received.

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Curley Placement Tests

There will be a placement test held at 8:45 a.m., Saturday, January 19, 1980, for all students entering the 9th or 10th grade at Archbishop Curley High School in Sept. 1980.

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Healing Service

On Sunday December 30th at 3:00 p.m., there will be a Healing Service at St. Bernard Church, located on Sunset Stip just off of University Drive in the City of Sunrise, with Fr. Ralph DiOrio, a priest of the Diocese of Worcester, whose healing ministry developed at St. Bernard Church, Pilchburg and it continues at St. John Church, Worcester and at St.

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Dinner at Camillus House

Christmas Dinner at Camillus House

For those who will not be able to have a nutritious Christmas dinner, on December 25th Camillus House will be serving a Holiday meal consisting of turkey or ham complete with all the trimmings. The Brothers of the Good Shepherd will begin serving at 10 a.m. and will continue until everyone in need is taken care of. For those who are sick, or unable to go to the facility, carryout dinners can be provided.

Camillus House is a downtown shelter which feeds 400 to 500 people daily. On Christmas Day, 1,000 to 1,500 people are expected to participate in the Christmas dinner.

The house is located at 726 N.E. 1 Avenue, Miami. For further information please call 374-1068.

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(Serves 12 to 15 people).

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Cheese Board

Includes: Sharp Cheddar, Switzerland Swiss, Holland Gouda, Wine Cheddar, Blue Cheese and Hot Pepper Cheese.

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Buffet Supreme

Includes: Roast Beef, Boiled Ham, Corned Beef, Chicken Roll, Cooked Salmon, Swiss Cheese, American Cheese, Potato Salad, Cole Slaw, Pickles and Rye Bread.

(Serves up to 25 people).

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Barbecued Chicken

Includes: 6 Chickens cooked to perfection, cut into portion sized pieces, Potato Salad and Cole Slaw. (Serves up to 24 people).

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Shrimp Platter

Includes: 3 pounds (129 to 156 pieces) of cooked shrimp on a bed of lettuce with cocktail sauce.
Farm Labor-Decade of Struggle

By GERARD E. SHERRY

Heung! Strike! Boycott grapes!

A decade ago these words generated impassioned pleas for justice for farm workers. California was the place where the struggle began, and millions from all over the world joined in the grape boycott, supporting diminutive Mexican-American Cesar Chavez who led the struggle—which even now still goes under the banner of La Causa.

THE GRAPE BOYCOTT succeeded and in 1970 some 87,000 workers joined the Chavez union, the United Farm Workers of America, enjoying the fruits of contracts signed with hundreds of grape growers in the San Joaquin and Napa Valleys. Now, ten years later—and unbelievable as it may seem—the grape industry is no longer the major concern of the UFWA. Grape pickers under the union’s contract have decreased to a mere 10,000.

This is not to say that the UFWA membership has declined. Indeed, it has almost doubled, and the union has branched out into California’s vegetable fields, into nurseries, egg-producing plants and so on.

The UFWA membership now stands at 100,000 members. Most of the contracts are in California. The one other major contract is with the Minute Maid Company of the Coca-Cola Company in Central Florida. There are also a few UFWA members in Colorado, New Mexico and Arizona—but they work for subsidiaries of California growers and are included in home office contracts.

Chavez was in Miami a few days ago to give personal contracts to some 2,700 of the Coca-Cola Company in Central Florida. There are also a few UFWA members in Colorado, New Mexico and Arizona—but they work for subsidiaries of California growers and are included in home office contracts.

CHAVEZ TOLD The Voice that two of the major problems for the union were:  

• A sizeable group of mercenaries, professional strike-breakers from Central America.

• Selective law enforcement by the U.S. Immigration and Naturalization Service.

Naturalization Service Chavez says these mercenaries come mainly from Mexico and “they are controlled by the mob and recruited by organized smugglers to cross the border.”

“When a grower gets into trouble in a strike with us,” Chavez said, “I suspect he picks up the phone and calls the contact in Mexico or somewhere else and then brings in the strike-breakers. These are people who used to be farm-workers and who came back and forth into the United States for several years, made a little money, and then became self-employed. They might have brought a piece of land back home.

“These former farm workers have now hooked up with the professional smugglers controlled by the mob throughout Mexico. There is now a very sizable illegal alien, professional strike-breaking group of mercenaries who come into the U.S. and there is no way in the world you can appeal to them. We cannot get the Immigration and Naturalization Service to stop them.”

“THERE ARE other types of strike-breakers who are illegal aliens, and they are brought in from Central America. They know what they are doing is bad—and in time we can get to them. Then the growers bring in young kids from the cities who are looking for adventure and we can get to them right away. But the professional strike-breakers do nothing but try to influence those in the field against the union. Why, we just recently discovered a guy from Central America who for the last six years has not worked in anything else except strike break fields.”

Chavez added that even in the UFWA there are some illegal aliens.

“When we organize at a farm, we don’t ask the workers where they come from or what they believe in. We simply organize them and they become union members. But when we call a strike, the INS will come in and raid our picket lines and pick up our members who are illegal aliens—but they will not go and arrest the illegal alien strike-breakers working at the farm.”

“It is selective law enforcement. The INS says it has a policy of not getting involved in farm labor disputes. But what is the reality? They enforce the law when it concerns illegal alien strikers who are members of our union. If they were even-handed and picked up all illegal aliens including the professional mercenaries, we would win outright. But the INS does not. It implies that if it enforces the law against strike-breakers, they would be brought to justice by the growers of taking sides.”

WHAT ABOUT the charges that the UFWA troubles and lack of success with contracts was not so much caused by strike-breakers as union mismanagement? Chavez said:

“As I go around and look at other unions, we are not such amateurs. And I know at the management practices of some of the growers, we really are pretty professionally done.

“Three years ago, we made a decision that would have one of the best union management in the country. We brought in a Franciscan Nun who was a professional administrator who was simply trained in the union in Delano. We are not in the picket line. We are a union first and foremost. We are still in our infancy. It is a very clear situation to us that we are only two unions in the country. Long ago they had the problems. We are now experiencing. They solved them and so we find ourselves with the same problems they have.”

What about Delano and the grape industry? Why has the UFWA lost almost 50% of its grape picker membership? Chavez said:

“The Teamsters are coming into the areas after our first contract expired in 1973 and then ran out of business. We simply organized them. On April 15 of that year we had 35,000 members. A day later, we were left with 2,700. They came in and we got ourselves into a real battle over money and jurisdictional matters. Nearly three years ago we were spending the non-English speaking farm workers. So far, the school has concentrated on personnel from the headquarters and regional staffs. In February of next year, we will start educating the farm workers and file leadership. So far, our educational and training programs have been very successful. We have turned the whole idea of administration around quite a bit.”

What about those who believe the UFWA is more of a social movement than a labor union? Chavez replied:

“We are probably both. We have to operate as a union to take care of the things. But we are also dealing basically with immigrants and because we have to do an awful lot of service work which leads to a great amount of community organization.

“We be able to maintain the union we need to do a lot of organizing on employer-employee relationships. These are included in our contracts. We have to have to go to the community where the workers live and begin to attack the problems there. They are the same problems that nag the workers when they are in the fields. Those are really standard now. There are a lot of areas where we have been established for awhile, like in the grape industry. And we have two unions. In the front lines we are making headway. But we have a lot of new territory to open up new territories.”

“IT IS PRETTY much like Delano fifteen years ago. The situation in Delano does not now have that kind of fervor and we are not in the picketing lines every day. We are a union first and foremost. We are still in our infancy. It is a very clear situation there that we are only two unions in the country. Long ago they had the problems. We are now experiencing. They solved them and so we are as we go.”

What about Delano and the grape industry? Why has the UFWA lost almost 50% of its grape picker membership? Chavez said:

“We have just started our second contract and we have an educational and training program for the workers. It is really a school. We have just finished our first year, having trained two contract negotiators and 35 union organizers.

“WE HAVE just graduated a class of para-legals and a class of field office administrators. In the process, we started a language department—with English.
With actors, dancers, singers and live animals...Our Lady of the Lakes Church, 15601 N.W. 67 Avenue in Miami Lakes, will present a musical drama under the stars entitled "And It Came To Pass." The performance Sunday, Dec. 23 at 8 p.m. is free. It is suggested that those who attend dress warmly and bring their own seating.

Catholic Book on Sexuality

DUBUQUE, IA — SEX, SEXUALITY AND YOU, a new 100 page book by Nancy Hennessy Cooney with Anne Bingham, is now available. Subtitled "A Handbook for Growing Christians," this book is designed to be a reading resource for young adolescents. It begins by explaining the physical changes that occur in both the male and female bodies as each enters puberty. Anatomy and reproductive biology are discussed in frank, open terms with definitions, illustrations, and diagrams.

SEX, SEXUALITY AND YOU also deals with sex roles, expressing sexuality, sexual minorities, and social and personal issues such as abortion, venereal disease, pornography, and rape. In addition, sections on the Christian community and making decisions help the adolescent to recognize Christian values in guiding sexual feelings.

A member of the USCC Committee on Family and Human Sexuality, Ms. Cooney is part of the team that has developed national Catholic guidelines for sex education.

SEX, SEXUALITY AND YOU is also an ideal reference for counselors, parents, and teachers. When used as a text, there is a Teacher Resource Guide available with information for treating the subject in the classroom.

SEX, SEXUALITY AND YOU is available at local bookstores or direct for $3.00 (Teacher Resource Guide, $.75) from Wm. C. Brown Company Publishers, Religious Education Division, 2460 Kerper Boulevard, Dubuque, Iowa 52001.
American Reaction to Fr. Kung Ban

(Continued from Page 3)
University of Chicago Divinity School, and Father Richard McBrien, professor of theology at Boston College, said they thought that Father Kung was denied due process by the doctrinal congregation. The declaration "shows that the congregation cannot be depended upon to allow a fair hearing," said Father Tracy, "nor does it seem willing to consult with the community of theologians in a case such as this." Added Father McBrien, "Hans Kung never was allowed a hearing in which he would know exactly what the charges would be against him, who his judges would be, what documentation they would use, or whether he would be allowed counsel to attend with him."

BUT JESUIt Father Kenneth Baker of New York, editor of Horizon, the Catholic Press Review, welcomed the Vatican's declaration and said that the doctrinal congregation worked with "patience and charity" with Father Kung before issuing the declaration. "They bent over backwards to get him to change his opinions and be steadfastly refused," said Father Baker. He added that the congregation used a lot of behind the scenes pressure in conflict with Father Kung and that some members offered to personally mediate the dispute, all to no avail.

But another theologian who said that Father Kung had not been accorded due process, Father Charles Curran, professor of moral theology at the Catholic University of America, Washington, said that a condemnation like the one issued in the case of Father Kung should be made only as a last resort. FATHER CURRAN, who himself has been "in correspondence" with the doctrinal congregation because of his controversial opinions, said that theologians can make mistakes and there may be times when a Vatican condemnation of a theologian may be justified.

But he also noted that theology always will be on the cutting edge of the church because of its efforts to make the word of God more relevant to contemporary times.

"Theology needs support, it doesn't need condemnation," he said.

Of the theologians contacted by NC News, some said there was a direct link between the Vatican declaration on Father Kung and the cases of two other theologians whose views have been questioned in Rome.

BUT OTHERS, such as Father McBrien and Jesuit Father Avery Dulles, professor of theology at Catholic University, noted that the Kung case had been going on long before the election of Pope John Paul II, who, it is claimed by some, backs the current efforts to bring dissident theologians in the church into line.

"I don't see how you can divorce this from the other things that are happening," said Father Curran. "There does seem to be a pattern."

A Canadian theologian, Gregor Baun of St. Michael's College at the University of Toronto, was more explicit in linking the Kung condemnation with the election of Pope John Paul II.

"The Vatican is establishing a clearly-defined party line and is campaigning against Catholic theologians and the pluralism that has developed," said Baun, a former Augustinian priest.

FATHER BAKER also agreed that the Kung condemnation was linked to the election of Pope John Paul. "If Paul VI were still pope, I don't think this would have happened," said Father Baker, who noted that Pope Paul tried to reason too much with dissident theologians while Pope John Paul has indicated a willingness to use his authority.

Collection for Missions

The Chancery Office announced this week that the people of the Archdiocese of Miami "generously contributed $41,019.03 to the 1979 appeal for the benefit of Mission Churches, Schools and Social Services for Black Americans and also for American Indians throughout the United States."
"I think our biggest problem is that the growers have taken to hiring management consultant firms in their dealing with our union — from contracts to benefits. Everything winds up in court. Everything winds up in near disaster. They start a big fight with us and stall every inch of the way. But you have to remember that it is different in any other union these days. The growers are doing to us what they are doing to the industrial unions."

After fifteen years of struggle, is the union receiving the legitimate and community support that it needs? Chavez was enthusiastic on two counts:

"The California Agricultural Labor Relations Act (1976) was the greatest thing that happened to us. While it protects the growers, it also protects us and gives us legal clout for collective bargaining and union organization. We could never have consolidated our position into what it is today had we not had that law. Furthermore, if that law had been in existence in 1973, we would never have had the jurisdictional problem with the Teamsters."

"As to THE community — Church leadership is not as vocal in our support as it used to be — on the picket line and in the boycott committee. The Churches — Catholic, Protestant and Jewish are still in there helping us in the present lettuce boycott all over the country. Local priests, ministers, Rabbis and Sisters are working with us as they have done in the past.

"On this lettuce boycott, we are now active in 18 major cities in North America, including Canada. It takes a while before people can find out, but one of the good things is that we still find the consumer is pretty much disposed to boycott. I would admit it is a little different than all the hoopla and noise that accompanied the grape and Gallo boycotts. Still, in a very quiet and direct way, we can get consumers to help us in our struggle. This is the tenth boycott we have had since we started, and all the previous ones were successful."

Has Chavez changed much in his fifteen years of Huelga, Strike and Boycott? He does not appear so. He is a little thinner than when he started, and the 62 year old farm labor leader is certainly not in the best of health. Various physical conditions brought about by exhausting schedules and frequent and long fasting in behalf of his cause have taken their toll. He has a chronic back ailment, his legs are not as good as they used to be, and he has been in the hospital quite a lot over the years. But the spirit does not seem to have dampened. The enthusiasm is the same as of old — and his leadership of the UFWA is as firm as ever.

As he left this reporter, he had one request. He had been in and out of various Florida cities standing with others as a human billboard promoting the lettuce strike on the highways and byways — and all he wanted was to find a sauna for his aching back.

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

If you have been denied SOCIAL SECURITY BENEFITS, you should appeal! Former Soc. Sec. Judge is available to help you FREE CONSULTATION! Julio Reh 576-6300
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LEGAL NOTICE

In the Circuit Court of the County of Dade, Florida, Case Number 78-4006, used in Social Security, filed November 7, 1978, in the name of ELIZABETH RICE whose address is 227 NE 2 St. Miami, Florida 33133, and of the undersigned, as personal representative of the estate of ELIZABETH RICE, and in whose name and on whose behalf this action is brought.

NOTICE TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE, AND OTHER PERSONS INTERESTED, you are hereby notified that the administration of the estate of ELIZABETH RICE, deceased, File Number 79/1753, is pending in the Circuit Court of Dade County, Florida, Division 25, the address of which is 244 NE 2nd Avenue, Fort Lauderdale, Florida 33304.

All persons having claims or demands against said estate, and all persons who are subject to service of the publication of this notice, are requested to file their claims or demands against said estate with the Clerk of the above court a written objection they may have that challenges the validity of the signature of the undersigned as personal representative of the estate of ELIZABETH RICE, deceased or the contents of this notice or of the administration of said estate. All persons having claims or demands against said estate, and all persons who are subject to service of the publication of this notice, are also requested to file their objections, if any, with the Clerk of the above court before the date of the first publication of this notice.

Publication of this notice shall be made once a week for a total of seven weeks. The first publication is to be made on DECEMBER 14, 1979.

The undersigned as personal representative of the estate of ELIZABETH RICE, deceased does hereby give notice that in the event of default in such objections, written or oral, to be filed within said time, the undersigned will proceed to make an accounting of the estate of ELIZABETH RICE, deceased.

Dated at Miami, Florida this 30th day of November, 1979.

JOSEPH H. MURPHY
Attorney for Applicant
521 Catalonia Ave. 448-9242

By: Barton H. Bennett, President
Clerk of the Circuit Court of Dade County,

PROBATE DIVISION
Division 03

2367 S.W. 27th Terrace, Miami, Florida 33133.

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May the spirit of peace be with you this Yuletide season.
Mensajes de Navidad del Arzobispo de Miami

Amados Sacerdotes, Religiosos, religiosas y fieles de la Arquidiócesis de Miami:

Como nos reúνimos a la Santa Fiesta del Nacimiento de Cristo, Jesús, Nuestro Redentor, Nuestro Camino, Nuestra Verdad y Nuestra Vida, deseo expresarles mis felicitaciones y saludos.

Por la Divina Providencia, estamos comprometidos unos con otros a lograr juntos nuestros destinos espirituales en esta vida y procurar, con el auxilio de María, nuestra eterna felicidad. Mientras permanecemos juntos en reverencia ante el pesebre, deseo expresarles mi admiración y mis estímulos por sus esfuerzos constantes para ser buenos Cristianos y buenos Católicos. Deseo agradecerles el apojo que se ofrecen unos a otros en las parroquias y en las pequeñas iglesias que son sus familias.

Cuando nos estamos dedicando a abonar más nuestras vidas espirituales durante el próximo Año de la Familia, a través del enriquecimiento de nuestras familias, yo ruego las abundantes bendiciones del Cristo Niño sobre todos y cada inapreciable miembro de nuestra Familia de Fe: Sobre los padres, los hijos, los jóvenes, los adultos mayores y solitarios, sobre aquellos que padecen tribulación o alejamiento: sobre el pueblo de Key West, de Naples, de Immokalee, y de cada pueblo de nuestra Arquidiócesis. Suplico las bendiciones de Cristo Niño para los Americanos, Hispanos, Haitianos, Canadienses y para todos los pueblos de toda herencia. Todos son preciosos hijos de Dios llamados a irradiar Su vida y Su amor en este peregrinaje común de Fe, Esperanza y Caridad que salió de Belén.

A nombre de los Sacerdotes, Religiosas y religiosas de la Arquidiócesis, los prometo nuestro amoroso, ferviente y dedicado servicio durante el Nuevo Año de Nuestro Señor 1980.

Devotamente suyo en Cristo

Edward A. McCarthy
Arzobispo de Miami

Honran Virgen de Guadalupe

El día 12 de Diciembre, Festividad de la Siempre Virgen María de Guadalupe, titulada por el que ella misma se dio a conocer a Juan Diego, se honró a la Madre de Dios en la Iglesia Our Lady Queen of Peace en Delray Beach con una muy hermosa fiesta.

Comenzó la celebración con una procesión por las afueras de la Iglesia y la Solemne Misa a continuación en el que fue concelebrante principal el Rdo. P. Joaquín Rivas Pagán, ordenado el 8 de Diciembre en San Juan, P.R., para esa Diócesis y regresó para completar sus exámenes en el Seminario St. Vincent de Paul donde cursó sus estudios religiosos. Durante sus cursos de seminarista, P. Joaquín desarrolló su educación para el ministerio pastoral en Our Lady Queen of Peace, donde también participó en las reuniones de los grupos de oración.

Concelebraron la Santa Misa los Padres Miguel Fernández, Pastor de Our Lady Queen of Peace, José Peralta, Pastor Asociado de Inmaculada Concepción, Dionisio Oraño, Director Espiritual de St. John Vianney Seminary y Sergio Cabrera, Asistente de St. Cecilia y Maria Jose McMahon, Director de Vida Rural de la Arquidiócesis. Los Diáconos fueron Angel Pagán y José Rodríguez, quien fue el predicador, ambos estudian- do aquí para servir en Puerto Rico.

Durante la Gloria y la procesión del Oratorio se efectuaron Danzas Litúrgicas Mexicanos-Americanas y después de la Misa hubo recital de Danzas Culturales Hispánicas y Norte Americanas. La Hermana Francesca fue la coordinadora de las Danzas Culturales y Litúrgicas, que amenizaron la festividad.

CIUDAD MEXICO, - (NC) - El Hon. Sr. Presidente de México, José López Portillo, declaró en una conferencia de prensa que él siente que "hay más civilizaciones médicas" para el control de la población que el "aborto barbaricó", señalando así su oposición a la legalización de tal medida.

A preguntas individuales respecto a las declaraciones del presidente, los Obispos de México, que han estado llamando la atención del Mandatario sobre la nueva ola de promotores del aborto legal, dijeron que el Presidente estaba de acuerdo con los principios de la Iglesia y que ellos celebraron altamente su posición al respecto.

López Portillo recibió a 65 miembros de la Asociación de Correspondencias Extranjeras en su residencia de Los Pinos. A la pregunta de si México contemplaba la legalización del aborto, respondió:

En mi opinión, no. Creo que hay medios mas civiliza- dos para el control de la natalidad que el aborto, al que yo considero un método hárbaro.

El código penal mexicano considera el aborto un crimen y los movimientos de liberación femenina y grupos de izquierda han estado tratando de introducir reformas en la ley. En noviembre pasado lograron que se pusiera el primer proyecto de ley en el Congreso para la legalización del aborto. Sin embargo se oponen a que se use el aborto como medio de reducir el crecimiento de la población que es ahora de 3.5 por ciento, sino que se haga legal para evitar que las mujeres sigan arriesgando su vida en clínicas clandestinas sin la necesaria sanidad y supervisión.

Agencias del Gobierno estiman que el promedio de abortos en México es de cerca de un millón al año de las cuales mueren unas 10,000 mujeres por complicaciones. La dirigente del Frente por la Liberación, Marta Lamas, expone que ellos "preferirían una maternidad voluntaria que fuera acompañada por un eficiente sistema de educación sexual y métodos contraceptivos económicos y seguros; y sólo en último extremo, el aborto legal."

Los miembros de los Grupos Pro-Vida y el Partido Acción Nacional y simpatizantes, introdujeron un proyecto de ley para modificar el artículo 4 de la Constitución. Para darle aún más fuerza al derecho a la vida del no-nacido, la redacción del proyecto dice: "todo ser humano tiene el derecho a la protección de la ley desde el momento de su concepción hasta su muerte. " Esta consideración subraya que el respeto a la vida es básico para el sistema democrático y la fibra moral de los ciudadanos.

La población de México ha crecido en unos 24 millones de habitantes desde 1968. En 1973 el gobierno lanzó una campaña para in-
San Juan Evangelista

Diciembre 27

Juan fue hijo de Zebedeo y Salomé — no Salomé la que tuvo parte importante en la muerte de Juan Bautista — nació en Galilea a las orillas del Lago. Zebedeo era pescador y, como también sus hermanos, gozaba de una mediana posición económica ya que sus aparejos y barca eran de su propiedad y contaba con la ayuda de algunos jornaleros.

Santiago era también hijo de Zebedeo y por tanto hermano de Juan, quien era el más joven de los hijos y de los apóstoles. Estos dos hermanos, junto con Pedro, formaban un grupo con ellos, se cuentan ser los más fieles seguidores de Cristo.

Sin embargo, y quien sabe por qué misterio de Dios, Juan y Andrés, hermanos de Pedro, fueron seguidores de Juan Bautista y de aquellos primeros seguidores de Jesús. Por Andrés supo Pedro de Jesús y por Juan, Santiago.

Cuando Juan bautizó a Jesús en el Jordán, el joven Juan siguió al Maestro a Galilea, su tierra natal, y estaba presente cuando Jesús realizó el primer milagro, la conversión del agua en vino durante la boda de Caná. Después del milagro de la gran pesca, fue llamado por Jesús junto con Santiago, Pedro y Andrés a lo que siguieron para "pescar hombres". Ya no se separaron más de Jesus. Juan estuvo presente, más que ningún otro apóstol, en todo momento de la vida de Jesús, especialmente durante su pasión. Quizá a causa de esta lealtad fue que Jesús ante la muerte, le encomendara el cuidado de su madre y a su madre el cuidado del joven amigo. Después de la Ascensión, Juan sigue unido a Pedro y juntos sufrieron los azotes por orden del Sanedrín por causa de dar testimonio de Cristo en el Templo. Años más tarde aún estaba en Jerusalén y allí conoció a Pablo, quien dice de Juan: "es una de las columnas de la Iglesia". Después viajó a Efeeso para llevar el Evangelio, de aquí fue enviado a Roma para castigo por sus prédicas y fue el primero en ser martirizado en una calidez de aceite hirviendo de la que salió ileso. Volvió al Oriente y de aquí lo expulsaron a la Isla de Patmos donde escribió el Apocalipsis. Luego viajó a Efeso y de aquí fue enviado a Roma para castigo por la denuncia de la Iglesia. Después viajó a Efeso donde predicaba el Evangelio, de aquí fue enviado a Roma para castigo por la denuncia de la Iglesia. Después de su destierro regresó a Efeso donde predicaba el Evangelio, de aquí fue enviado a Roma para castigo por la denuncia de la Iglesia. Después de su destierro regresó a Efeso donde predicaba el Evangelio, de aquí fue enviado a Roma para castigo por la denuncia de la Iglesia. Después de su destierro regresó a Efeso donde predicaba el Evangelio, de aquí fue enviado a Roma para castigo por la denuncia de la Iglesia. 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Gloria a Dios en las Alturas....

La Navidad es siempre motivo de alegría porque nos recuerda la promesa de la salvación en Cristo Jesús. Renacemos, dejamos el "yo" de antes para nacer de nuevo en un yo que sea "ellos". Alegramos, gocemos y alabemos a Dios, que por Cristo somos sus hijos.

Celebremos estas Navidades llevándole esa alegría también a otros. Cantemos con júbilo alegre y vivamos estos días con moderación, ofreciendo a Dios algún sacrificio y una oración por aquellos que no pueden disfrutar de los bienes que tenemos. Por los que lloran, por los rehenes de Teherán, por los que sufren hambre y persecución; por los niños que no saben lo que es un chocolate, por los matrimonios separados cuyos hijos anhelan una Navidad con padres, por los enfermos...

Alegremos pero recordemos que Jesús vino al mundo en la más absoluta pobreza para que no olvidemos a los pobres de este mundo. Disfrutemos los bienes que Dios nos brinda pero no los derrochemos para que lo que nos sobre pueda llegar a los que no han tenido nunca en su vida.

Que el verdadero "espíritu de la navidad ilumine nuestras vidas en estos días y cada día de nuestras vidas. Gritemos en nombre de los que sufren, de los que no lloran, por los rehenes de Teherán, por los que sufren hambre y persecución; por los niños que no saben lo que es un chocolate, por los matrimonios separados cuyos hijos anhelan una Navidad con padres, por los enfermos...

Nuestra Navidad de hoy es el regalo de Dios. (VienedelaPag. 1A)

Presidente ...

(Viene de la Páx. 1A)

formar, especialmente a la ca-
se pobre, de los medios para
reducir la natalidad. Esta cam-
paña se conoció como "Pater-
nidad Responsable", y el go-
bierno confiaba que con ella
podría reducir la pobreza, el

Ácido de trabajadores a los Es-
tados Unidos y el desempleo.
La Iglesia Católica ocasional-
mente hizo críticas a los es-
fuerzos del gobierno cuando en
ellos estaban envueltas prácti-
cas contraceptivas en pugna
con las enseñanzas de la Ig-

Programa de Misas de Navidad del Arzobispo

Misa de Medianoche celebrará el Arzobispo Edward A. McCarthy la víspera de Navidad, Diciembre 24, en la Catedral de St. Mary, NW 2nd Ave. y 75 Calle.

Encuentro Familiar

Los días 5 y 6 de Enero próximo se celebra un Encuentro Familiar para la comunidad latina. Será el primero del mes de la Familia 1980. Si deseas participar de este Encuentro Familiar, que tiene por objeto la unión de las familias y las buenas relaciones entre padres e hijos de 11 a 20 años, por favor, llame al teléfono 751-2458.

El día 28 de Diciembre se conmemora un año más, para hacer el primer centenario, del natalicio de Su Eminencia Manuel Cardenal Arteaga, quien fuera Arzobispo de La Habana y gloria de la Iglesia Católica y de nuestra Cuba.

Por este motivo se celebrará una Misa Solemne en su memoria oficiada por S. E. Edward McCarthy, Arzobispo de Miami, como principal celebrante, el propio día 28, Miércoles a las 8:00 p.m. en la Iglesia de San Juan Bosco, West Plager y Avenida 13. El Rvdo. P. Emilio Vallina invita a todos los Católicos a sumarse a esta demostración de cariño al querido Cardenal Arteaga, que en Gloria está.

Arzobispo
Celebrará Misa por Card. Arteaga

FELICES NAVIDADES

HACEMOS SABER A TODO LOS LECTORES QUE THE VOICE - LA VOZ NO SE EDITARA LA PROXIMA SEMANA

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Misa de Navidad de Mons. Nevins

El Obispo Auxiliar John J. Nevins celebrará Misa de Medianoche en la Misión de St. Isidro, en Pompano Beach. El día de Navidad celebrará la Misa de 8 a.m. en St. Thomas More, Boynton Beach y a las 11 a.m. en Our Lady Queen of Peace, en Delray Beach.

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Eucaristía Familiar en Naranja

El pasado viernes día 14 nos dirigimos a la Misión de St. Ann en Naranja, guiados por la curiosidad sabia de conocer. Allí, bajo el halo de la ausencia de los olores del humo, de las risas por la escarcha y al principio por los sueños por la chubascos, fue un lugar de tranquilidad. En el centro de la comisaría, Pedro Juan, el pastor, y sus Hermanas Guadalupanas, convocan a sus fieles. Durante todo el día, le ha sido posible remitir las necesidades de las familias de la localidad pues se ha hecho todo en secreto. Varias familias no han recibido ningún alimento, aunque sabían en el corazón que lo saben. Pero esa vida todavía no ha sufrido experimentación y esperamos con gran esperanza.

La Pluma de Dios

Por P. Daniel I. Kubala

Uno de los pensamientos más fríos de esta tierra bendita es que la Navidad es la celebración de la vida. Aún en medio de los aburrimientos y los apuros, en los días antes de la navidad, nadie puede negar la alegría emocional que hay en nuestros corazones. Con estas nuevas familias se reúnen para celebrar la Navidad. El Día de Resurrección, claro, es la solemnidad mayor del año. En ese día celebramos la nueva vida que Jesucristo ganó para nosotros. Pero esa vida todavía no la hemos experimentado y esperamos con gran esperanza.

Navidad es la celebración de un nacimiento. Tocas a todos, queremos a todos y lamentamos a todos. En este tiempo, podemos darnos cuenta de que la Navidad es la gran esperanza. Con cada pensamiento, decimos que antes de la Misa, estábamos aún en la iglesia, fuimos testigos de una costumbre, que creemos es mexicana, y que es digna de mención: con motivo del progreso, y el Plan, los pobres quieren manejar una cadena de preparación antes de la fiesta de navidad. Los niños y jovencitos y jovencitas fueron muy nuros y así lo muestran a la festejada de la Navidad.

Regresamos más que complacidos de una misión que cumplimos para nuestra comunidad familiar de negocio. Pero lo que más llamó nuestra atención, fue el espíritu de hermandad, aunque común en toda reunión del Movimiento Familiar Cristiano en el país. Aunque sabíamos que Jose' y Maria iban a llegar tarde, el Padre Juan -también uno de ellos, esto lo que se advierte en sus relaciones.

Después de la Santa Misa hubo cancioneros, juegos para los niños y un intercambio de obsequios de Navidad como prenda de amor y solidaridad.

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