

Pontiff contacts India and Pakistan for peace

VATICAN CITY — (NC) — Pope Paul VI sent messages to the presidents of India and Pakistan offering to help negotiate a settlement of the war between those two nations.

The announcement of the Pope's offer was carried in guarded diplomatic language in the Dec. 4 Vatican daily, "L'Osservatore Romano." It appeared within a lengthy news story on the military action on the India-Pakistan borders.

"In the past days," the announcement said, "the Holy Father has sent to the presidents of India and of Pakistan his own personal message.

SHOWING intense pain and profound apprehension for the grave tensions developing between the two countries, Paul VI has appealed to both governments not to overlook any effort that would avoid a recourse to arms — which would be a bloody trial — and thereby to permit the voice of wise and magnanimous moderation to prevail.

"His Holiness has expressed his own willingness to help reach a just and honorable arrangement among negotiators and said that the Holy See is always ready to offer its own cooperation. The Holy Father has assured (all) that he will pray to the most merciful God that He will illumine and support the efforts of all those who are responsible to overcome this moment of danger and to attain and reestablish reciprocal understanding and trust between the two nations."

The day after the announcement of Pope Paul's offer to intervene personally in the India-Pakistan conflict the Pope said that he is saddened by "the terrible and inhuman misfortune" that is war.

In a regular Sunday noon talk Dec. 5 from his window overlooking St. Peter's Square, Pope Paul said:

"We are all surprised and saddened; war again, a new war, that terrible and inhuman misfortune, starts to explode in the world."

The Pope said that efforts toward peace have often been in vain and that man still does not learn from the dire lessons of war.

BUT THEN with optimism he added: "Peace must win.

"Not only for justice sake, but in the sense of the common calling of sovereign respect for humanity.

"Neither skeptics nor dreamers can we be when it comes to peace on earth."

A few days before Pope Paul's offer to negotiate was reported, the India-Pakistan conflict was intensified into a full-scale war. India later formally recognized the government of Bangla Desh as the government of East Pakistan.

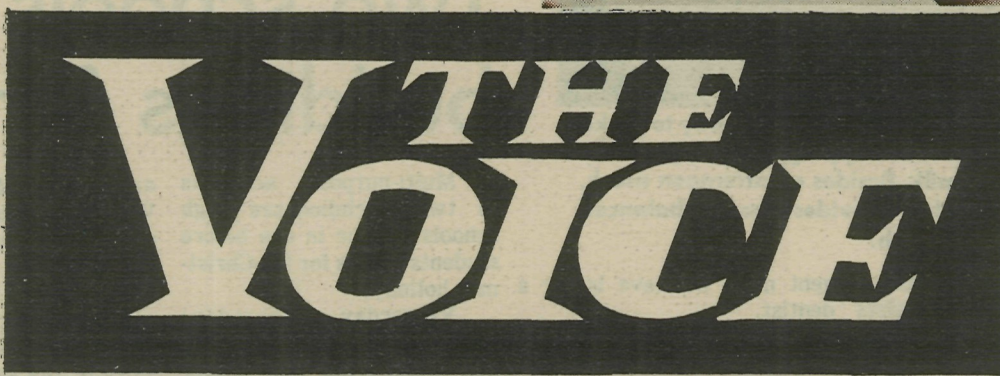
Government spokesmen said that India's drive into East Pakistan had been undertaken to help the rebels establish the independent state of Bangla Desh.

Pakistan was established when India gained independence as a refuge for Moslems. The Pakistani territory was divided, however, into two sections — East and West Pakistan — separated by about 1,000 miles of Indian territory.

East Pakistanis claimed that they were being discriminated against by the national government (situated in West Pakistan) and had been agitating for greater autonomy if not outright independence. Hundreds of thousands of refugees fled into India when national troops moved into East Pakistan to repress independence movements there.



HOLDING automatic weapons, two members of the Bangla Desh revolutionary army are on guard in a jungle area outside Satkhira, East Pakistan, about 10 miles from the Indian border.



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CARDINAL NEWMAN High School, West Palm Beach, was the scene of groundbreaking ceremonies when Archbishop Coleman F. Carroll broke ground last week for a multi-purpose center. Assisting during the ceremonies were Msgr. J.P. O'Mahoney, P.A., pastor emeritus of St. Edward Church, center. At right is Father Frank Curley, O.M.I., supervising principal. Shown behind Msgr. O'Mahoney is Msgr. Bernard McGrehan, V.F., pastor, St. Edward Church.

New church to be blessed

FORT LAUDERDALE — St. John the Baptist Church, newest in the Archdiocese of Miami, will be dedicated by Archbishop Coleman F. Carroll at 11 a.m., Saturday, Dec. 18 at 4601 Bay View Dr.

Mass will follow in the new church, recently completed on grounds adjoining Cardinal Gibbons High School, where a new multi-purpose structure which houses a gymnasium and lunchroom, will also be blessed.

Designed by local architect, Charles F. McAlpine, St. John the Baptist Church will accommodate 1,000 persons and is completely air conditioned.

The front gable of the rectangular building is a faceted glass window depicting St. John baptizing Christ. According to Mr. McAlpine, this window will be illuminated at night. More than 30 side windows made with faceted glass feature the Mysteries of the Rosary, the Sacraments, Apostles, Evangelists and the Church calendar year.

Sacristies for priests and altar boys are located behind the main altar and a brides' room and ushers' room are located in the narthex.

Father Thomas Dennehy, pastor, is also supervising principal of Cardinal Gibbons High School.

'Home' will be moved to Greg for Christmas

By **MARJORIE L. FILLYAW**
Local News Editor
(See related story P. 21)

Greg Stead will not be home for Christmas — but "Home" will go to him on Dec. 25 — a gift from employees of a Miami-based airline.

Concerned and compassionate personnel of National Airlines are underwriting not only the round-trip air fare to Houston but motel accommodations as well for the immediate family of the 16-year-old youth, who is now hospitalized at Texas Rehabilitation and Research Center.

Suffering from a broken neck which paralyzed him from the neck down following

injuries he sustained while playing in the Sept. 30 Edison-Norland football game, Stead was moved to the Texas Medical Center three weeks ago aboard an ambulance-type plane provided by President Richard M. Nixon.

Boarding a plane in Miami on Dec. 23 will be his parents, Mr. and Mrs. Cyril F. Stead and his eight brothers and sisters: Timothy, a freshman at Curley High; Mary Beth, a senior at Notre Dame Academy; Nancy, and Christine, both students at Miami-Dade Jr. College; Marc, sophomore at St. Edward College, Austin, Tex.; Jane, an X-Ray Technician at Veterans' Hospital,

Miami, Cyril, Jr., who is married and the father of one child; and Mrs. Susan Daves, Knoxville, Tenn.

"It just isn't enough to say thank you," Mrs. Jane Stead reiterated this week when she and her husband returned from Houston after consultation with physicians on Greg's condition.

"How will we ever thank everyone for all they have done for us?"

(continued on page 26)



HIS BROTHER'S jersey and the game ball were accepted by Tim Stead during the Greg Stead Bowl in the Orange Bowl. The presentation was made by Miami Edison Principal, William Duncan, left and Mason Copeland, vice president, Velda Farms, who sponsored the game.

OFFICIAL Appointments

Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointments effective on the dates indicated:

THE REVEREND ROBERT F. REARDON — to leave of absence at his request, effective Dec. 6, 1971.

THE REVEREND JEROME J. MARTIN — to Pastor, Blessed Sacrament Parish, Fort Lauderdale, effective Dec. 6, 1971.

THE REVEREND CHRISTOPHER STACK — to Director of Campus Ministry in Palm Beach County and Assistant Pastor, St. Edward Parish, Palm Beach, effective Dec. 11, 1971.

THE REVEREND JOHN F. FLYNN — to Assistant Pastor, Nativity Parish, Hollywood, effective Dec. 27, 1971.

THE REVEREND JOSEPH P. ANGELINI — to Director of Campus Ministry at Florida Atlantic University, Boca Raton, and Assistant Pastor, St. Joan of Arc Parish, Boca Raton, effective Dec. 27, 1971.

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Espanol... P. 23, 24, 25

Amusements... P. 11, 12

THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

Center for children brings days of joy

DELRAY BEACH — Parents of some 60 children can go to work in the fields and dairies in South Palm Beach County with the full assurance that their children are in good hands until the day's chores are finished.

The Child Development Center at Our Lady Queen of Peace Mission has become a home away from home for the children of seasonal and migrant farmworkers. They are cared for by three Sisters of Our Lady of Charity of Refuge and the lay staff at the center.

"These children are the most unspoiled I've ever worked with. They are just beautiful — this is the way their teachers feel," said the director of the center.

Sister Mary Clare Peterson, O.L.C.R., and her staff of two sisters, teachers, their assistants and aides begin their day at 7 a.m. Ranging from age three to five years, the children are picked up very early in the morning by a bus which goes from one camp to the other.

SISTER MARY CLARE explained that "the bus goes up one rinky-dink road for maybe 10 miles and then down another road picking them up."

The youngsters, who include whites, Mexican-Americans, Puerto Ricans and Negroes, remain at the center from early morning to 3:30 p.m., when they then are returned home by bus. While at the center, they are fed breakfast and dinner and are taught according to the Montessori method.

"Designed for the disadvantaged, we find this method to be very helpful," said Sister Mary Clare.

"The children learn balance and control, color and shapes, English and Spanish. We stress education, health and culture. It's like a Head-start Program," she added. "It helps the children to learn, share and give of themselves."

EACH TEACHER and her aides are given the responsibility to care for a certain number of children. And through the close relationship with the children, the staff at the center has gained the confidence of the parents also.

"The parents feel very warm and close to us," said Sister Mary Clare. "A lot of the parents are young. There is so much education needed for the whole family. The parents of the children don't know how to go about getting help for the children."

"I get notes from them requesting information about getting dental care. Just recently I sent a note to one of the parents asking them to have their girl's ear examined. It was bleeding," she said.

"There is a great need for centers such as this. There are 40 children on the waiting list. The parents of these children work in dairies, in the fields. Many of them want to stabilize their lives. Some parents are on welfare," she added.

ALTHOUGH MOST of the children belong to Our Lady



TWO BOYS DECIDE that the best way to wake up after an hour of napping is to sample some muffins and milk. Besides an afternoon snack, the center also provides for a balanced breakfast and lunch.

Queen of Peace Mission parish, the center subsists mainly on monies from the Archdiocesan ABCD drive. A minimal "tuition" is charged. "We receive no aid from the government," Sister Mary Clare said.

The only assistance given to the center from the outside is through participation in the government's school-lunch program.

"The children get a very well balanced meal. We at least know that they are getting the nutrition they need," she said.

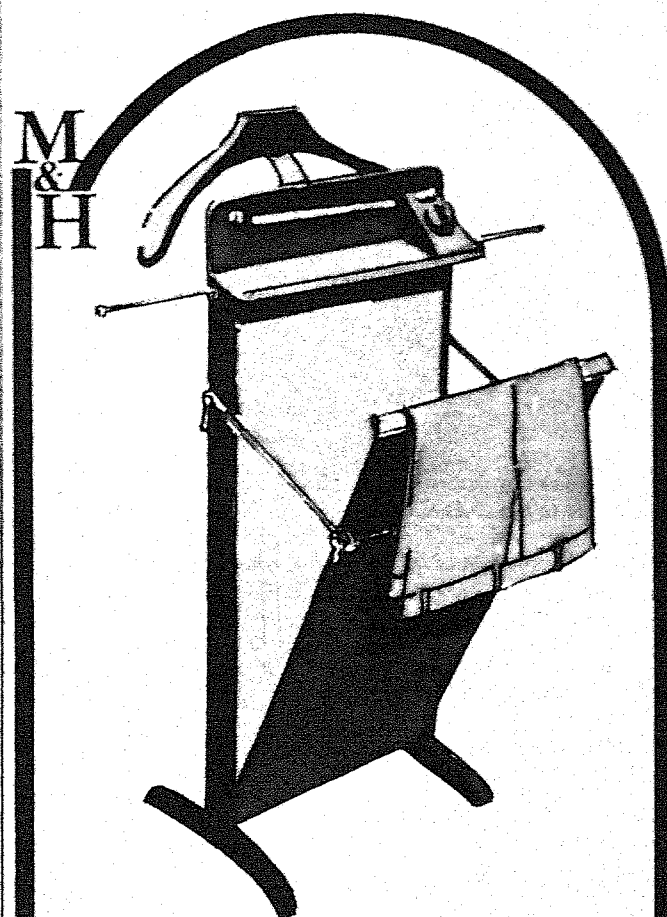
The center offers health examinations for the children. "The doctors come right to the center," Sister Mary Clare said. "We had three nurses here the last time physicals were held. One ur-

gent need we have is for a dentist.

"MANY OF THE children need dental care. We had one youngster come in with a terribly swollen jaw. The parents just didn't know where to go to get help for him."

"We have field trips. We take the children to the library and the fire engine station. We've taken them to the beach also," said Sister Mary Clare. "It was the first time. I think, that some of them had ever seen the ocean."

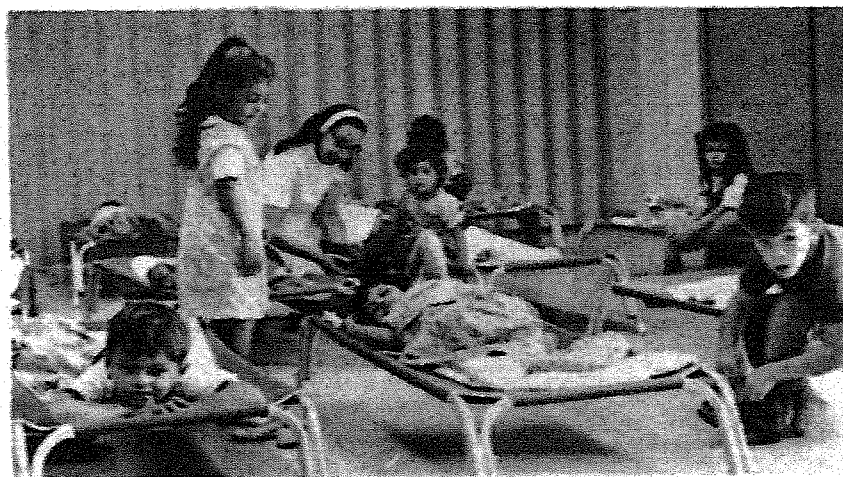
At the end of their busy day, the children are put into the bus and driven back to their homes. When the children first began coming to the center, some didn't want to get off the bus when they returned to the camps. Sister Mary Clare added.



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AFTER A LONG AND RESTFUL afternoon's nap, children at the Child Development Center find it a little difficult to jump right out of bed. Helping put on the shoes of one child is Sister Joseph, one of the three Sisters at the center.

Two schools get new buildings for Christmas

Multi-purpose additions to two Archdiocesan high schools will be in use before students recess for the Christmas holidays.

Yesterday (Thursday) Archbishop Coleman F. Carroll blessed the new center containing gymnasium and lunch room at Msgr. Edward Pace High School.

On Saturday, Dec. 18, the Archbishop will bless an identical center at Cardinal Gibbons High School, Fort Lauderdale.

DESIGNED by Miami

architect Murray Blair Wright, the centers provide a combination auditorium-gymnasium space which will accommodate 2,100 persons auditorium-style and 1,400 in telescopic bleacher seating at sides of the basketball game court during sports events.

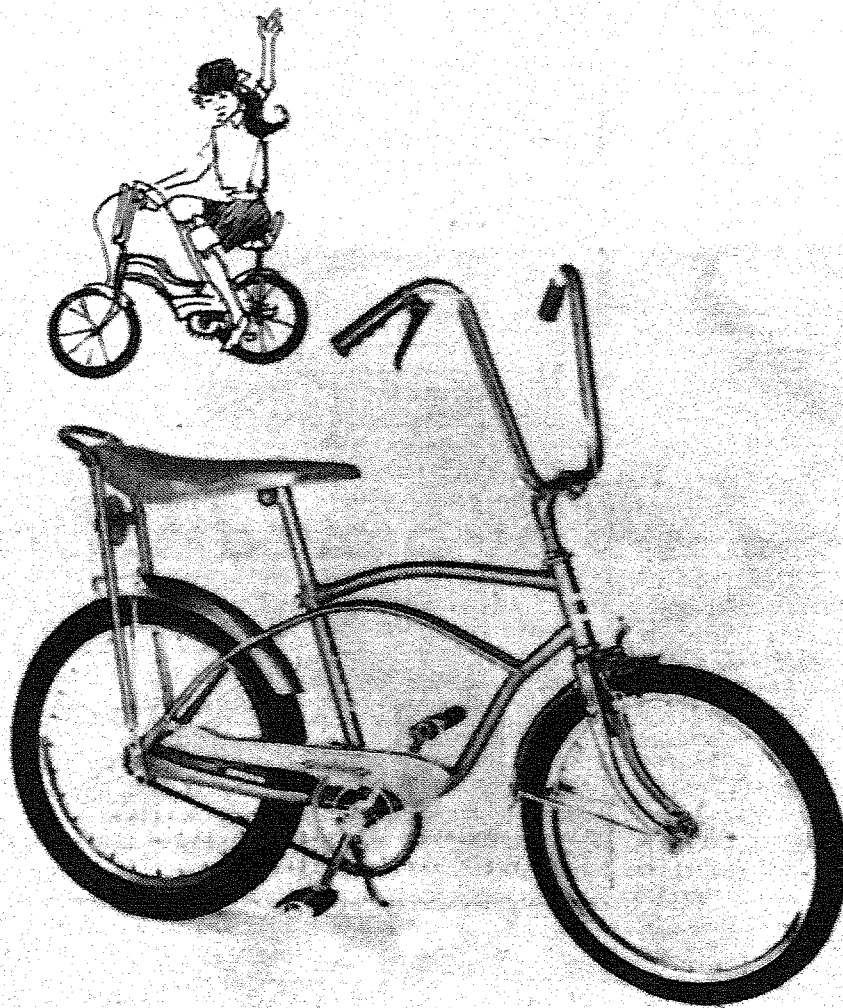
The granwood playing court flooring is large enough for two regulation high school practice basketball courts. The main lighting system is designed with a combination of mercury vapor high intensity units and incandescent to

achieve a blended color mixture of light and alleviate stroboscopic effect on moving objects during a sports event.

The air-conditioned lunch room and food service area will accommodate up to 300 at table. Flooring is of vinyl.

Last week ground was broken in West Palm Beach by Archbishop Carroll for a multi-purpose addition to Cardinal Newman High School.

Included will be a gymnasium-auditorium and school cafeteria.



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Archdiocese of Miami
Weekly Publication

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Physicians leading new drive against abortion

By LOUIS A. PANARALE
(NC News Service)

The campaign against liberalized abor-

tion laws has opened up on new fronts at national, statewide and diocesan levels.

The U.S. Supreme Court has agreed to

consider medical evidence on abortion from more than 220 physicians across the nation who urge protection of the unborn.

The physicians asked the high court in a 79-page "amicus curiae" or friend-of-the-court brief to recognize the unborn individual as a person entitled to protection under the fifth and fourteenth Amendments of the Constitution. They lined up with anti-abortion appellants in Texas and Georgia district courts.

The medical group's position is that "the unborn are developing human persons who need the protection of the law just as do adults."

The physicians, more than 100 of them professors at leading medical schools and the rest private practitioners, said they were motivated to speak on "the pro-life side of abortion."

MANY OF THEM are Fellows of the American College of Obstetrics and Gynecology, many were signing their names against abortion for the first time — and their basic argument stemmed from grounds other than religion.

Taking issue with the idea that abortions should be treated no differently than any medical procedure to protect maternal health, completely disregarding the human being developing in the womb, the doctors said that at fertilization "a new and unique being is created which, although receiving one half of its chromosomes from each parent, is really unlike either."

They went on to detail how medical science sees the humanity of the unborn child:

- Blood cells form at 17 days.
- A heart forms as early as 18 days, starts irregular pulsating at 24 days, smooths out into regular contractions at about 30 days.
- Development of the nervous system is under way at 18 days.
- The brain begins at the 20th day, along with the spinal cord and the entire nervous system, all of which are completely formed at 30 days.

- The eyes begin to form at 19 days, with 40 pairs of muscles begun by 28 days, at which the embryo is 10,000 times larger than fertilized egg and has millions of cells instead of one cell.

At the 30th day, the quarter-inch-long embryo begins to look distinctly human, no longer exchanges blood with the mother — and the mother may not even be aware yet that she is pregnant.

Said the doctors: "Human life is a con-

tinuum which commences in the womb. Modern science has proven conclusively that any law based on quickening is based on shifting sands — a subjective standard even different among races. We now know that life precedes quickening."

Meanwhile, the first Abortion Study Committee in Pennsylvania, conducted by Pennsylvanians for Human Life (PHL), issued reports based on research papers it studied in closed sessions at Hershey, Pa.

Thomas A. Noone, Jr., PHL president, said that Pennsylvanians too long have been looking to the governor's office, the state legislature and the Supreme Court for leadership in population control and abortion.

"TIME IS RUNNING OUT," Noone said. "Prenatal life is being destroyed without regard to the rights of the unborn to live. Pregnant women are being asked to risk their lives and health by accepting abortion as a solution to their problems."

In Rhode Island, the diocese of Providence has launched Birth-right Counseling, a 24-hour professional counseling service for women "experiencing crises because of unwanted or problem pregnancies."

Birthright Counseling, a nonsectarian program, offers its services through a "hot-line" telephone number, manned by 10 women and two men. Eight of them are professional social workers.

In a statement on its philosophy and purpose, the counseling service said, it will "attempt to bring women through the initial shock of an unwanted pregnancy."

The purpose of the service "will not be to moralize, or be judgmental, or condemnatory or punitive or to pressure anyone to go against their personal convictions," according to the statement.

"The focus will rather be to offer help, kindness, warmth and understanding, with professional counseling to every woman with a problem pregnancy."

The diocese of Syracuse has announced a campaign "to bring respect for all life out of the political arena and into moral and educational contexts."

Seventy-five speakers have been assigned to address parishes in the upstate New York diocese under the joint coordination of the diocesan family life agency and religious education officials.

Coadjutor Bishop David Cunningham said: "We must make every effort to reach our people in every way possible so that the religious and moral dimensions of this issue will always receive prime consideration in their personal judgments and actions."



CHILDREN REMOVE a baby's playpen from the debris of McGurk's Bar in Belfast, where 16 persons died in a bomb blast, the highest death toll from a single act of violence in Northern Ireland in two years. All the victims were civilians and Catholics. Three children and four women were among the dead.

Pub blast takes highest toll in Belfast strife

BELFAST — (RNS) — The highest death toll from a single act of violence in Northern Ireland in the last two years rose to 16 when another body was uncovered in the rubble of a bombed-out bar.

Police said that in addition to the 16 killed when a bomb exploded in a local pub, McGurk's Bar, on Dec. 4, some 13 persons were injured, five of them seriously. All the victims were civilians and Roman Catholics, police said. Three children and four women were among the dead.

BOMB DISPOSAL experts said a 50-pound gelignite bomb had been placed inside the three-story pub. The blast demolished the building, ripping away an entire corner where the bar was located.

The provisional wing of the illegal Irish Republican Army (IRA), which has been waging a terrorist campaign of bombing and sniping in Ulster, issued a statement denying responsibility for the blast.

Despite this denial, police worked on the hypothesis that the pub, without the knowledge of the owner, was being used as a transfer point for bombs by the IRA provisionals.

Many Catholic residents in the area said they were convinced that the bombing was the work of the banned Ulster Volunteer Force, the Protestant equivalent of the IRA.

According to one report, an 8-year-old newspaper deli-

'Split' parliament set up in Ulster

LONDONDERRY, Northern Ireland — (NC) — A breakaway parliament called the Assembly of the Northern Ireland People is drawing up plans for an independent police force for the Catholic areas of this troubled British province.

Present plans call for the force to be full-time, paid and backed by a court system.

The assembly, which met here, is made up of former members of the Northern Irish parliament — most of them Catholic — who resigned to protest the policies of the government, particularly its August order of imprisonment without trial for suspected terrorists.

The assembly president, John Hume, a Social Democratic and Labor party MP, said: "This is an outright challenge to the people who call themselves the authorities of Northern Ireland. It is an extreme step to take, but extreme problems require extreme steps."

Protests by Catholics against discrimination in jobs, voting, and housing have resulted in violent clashes between Protestants and Catholics and led to the intervention of British troops and escalation of the violence by bombings and killings.

very boy said he had seen four men drive up to the pub. One of them got out, he said, and placed a square box inside the doorway. The boy said the man lit the package with a match, then ran off.

Cardinal William Conway, Archbishop of Armagh, Northern Ireland, and Primate of All Ireland, denounced the bombing as a "crime against humanity."

Ulster Prime Minister Brian Faulkner called the blast the work of insane fanatics.

"Only insane fanatics could place or even handle a gelignite bomb in premises crowded with ordinary citizens."

John Taylor, Ulster's Home Affairs Minister, said he was horrified that Irishmen should kill fellow Irishmen in such a manner.

Gerry Fitt, a member of the British Parliament from Belfast, joined in a night-long search for survivors. "This is the most heart-breaking sight I have ever seen in my life," he said.

Street-preaching priest hits 'dollar' Christmas

SAN FRANCISCO — (NC) — A young priest revived the practice of street preaching here when he stood on a busy downtown corner and called on Christmas shoppers to "reject the commercial exploitation of this holiday season and work to recapture the true spirit of Christmas."

Father James M. Purcell, representing a San Francisco Bay area group called the Committee to Save Christmas, said he hoped to persuade the shoppers to give their money to Vietnamese children burned or injured in the Southeast Asian war.

"Christmas will not be a time of joy for most Vietnamese children," he told the shoppers. "While the war may be winding down for Americans, destruction and death continue for the Vietnamese."

THE PRIEST, who is executive secretary of the

San Francisco archdiocesan priests' senate, blamed the United States government for financing the Vietnamese conflict. "It's time to support life with our money," he said.

Father Purcell said he was not asking for a Christmas boycott on stores. "We're asking people to re-evaluate how much they spend and what they buy," he explained.

"We're also asking people to make their own Christmas gifts themselves," he added.

Father Purcell told the crowd that 200,000 Vietnamese civilians had been wounded or killed in the war each year.

"More than half of these casualties are children under the age of 16," he said, "and more than half of the injuries to civilians are caused by American firepower."

After Father Purcell's Union Square sermon, some

20 students, most of them from St. Rose Academy in San Francisco, distributed leaflets on the work of the Committee to Save Christmas.

"THE PEOPLE certainly listened, and, with one or two exceptions, the leaflets were graciously received," Father Purcell said.

Father Purcell later told newsmen that more than the commercialization of Christmas was at issue.

"The fact that Congress just appropriated \$70 billion for defense shows we support a death oriented economy," he said.

"Our commercial Christmas and our economy have not promoted the human values this country stands for," he added. "We want to appeal to as many people as we can. That's why we're asking not only to put Christ into Christmas but also to put life into Christmas."

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High cost of health going higher, HIGHER

By LINDA MAJOR
WASHINGTON — (NC) — It cost the federal government \$26 billion in 1960 and nearly \$70 billion a decade later. The price tag is expected to be over \$100 billion by 1974 — even without any new federal programs.

Despite its rising cost, health care — especially quality health care — is not available at a reasonable charge to all Americans. It is a subject that Msgr. Harrold A. Murray expects to shape up as "the most torrid" issue of the 1972 election year.

The Monsignor, director of health affairs at the United States Catholic Conference (USCC), said that while there is agreement across the political spectrum that quality care should be provided, "sharp disagreement has erupted over the best way to achieve it."

Health insurance plans under debate, as summarized in Msgr. Murray's resource paper, are:

- The health security act: Sen. Edward M. Kennedy (D-Mass.) and Rep. Martha Griffiths (D-Mich.) have introduced a sweeping plan with the backing of the AFL-CIO, the United Auto Workers and other labor organizations.

THE PLAN would cover complete

hospital and medical services, dental care for children and prescription drugs without deductibles or other forms of cost-sharing. It would supercede both Medicare and Medicaid and would be administered by HEW. Cost estimate is \$57 billion.

- President Nixon's plan: a two-pronged approach in which employers would be required by 1976 to subsidize three-quarters of health insurance for employees and their dependents. Estimated costs are \$390 a year per married employee, with the employer's share \$292 at the 75 percent rate.
- Mediredit: The American Medical Association (AMA) has endorsed this plan under which tax credits would be given to offset completely or partially the cost of private health insurance. For basic benefit the credit would be geared to income tax family owed. Low-income families without tax liability would be issued government vouchers to buy health insurance.
- National health care act: The Health Association of America whose members write 80 percent of the health insurance in this country, is advocating this act, administered by private insurance carriers, to provide insurance to almost the entire population.



GREATER MIAMI Choral Society was heard in concert Tuesday evening in the Cathedral of St. Mary. Lawrence Hedgepeth is shown directing the group which was accompanied by Cathedral organist, Robert Fulton.

Under it, insurance for welfare recipients, low-income families and those not normally insurable because of bad health would be financed in part by state and federal revenues.

- Catastrophic insurance: Sen. Russell Long (D-La.) is sponsoring this bill under which catastrophic medical expenses would be paid through the Social Security system and financed by payroll taxes. Persons under 65 now covered by Social Security would be covered. There is no provision for private insurance participation.

Samoan Mass in New York

NEW YORK — (RNS) — The world's only Polynesian Catholic Bishop celebrated a Samoan Mass at St. Patrick's Cathedral here, accompanied by 22 members of a Samoan singing group who recently entertained Pope Paul in Rome. He will also visit Washington and the West Coast before returning to the South Pacific by Dec. 20.

In a brief sermon, Bishop Pio thanked the Catholics of New York and the United States "for their sacrifices in behalf of the people of the mission lands."

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'68 OLDS Cutlass Convertible. Blue with white bucket seats and white top V-8, automatic, AIR COND. radio, whitewalls, wheel cover, one owner and in great shape \$1788	'68 OLDS Luxury 4 door sedan, loaded with all the extras and ready to go. A gorgeous luxury car \$1788
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They learn about Advent



PASTOR of Our Lady of the Lakes Church, Msgr. Francis Fazzaloro, chats with parishioners during Family Advent Day.

For Catholics the season of Advent has long been not only a season of spiritual preparation for the coming of Jesus at Christmas but is also an ideal time for the practice of liturgical customs which will restore families to Christ.

Such was the spirit among and within families of Our Lady of the Lakes parish, Miami Lakes, when entire families including parents, teenage sons and daughters, small children and even babies met for a day of learning about Advent at the parish center.

While parents explored the liturgy of Advent and its application to their daily lives, teenagers found a different expression to the Church's cry of "Come Lord Jesus!" Banners made by the youth illustrated their responses: "May the Spirit of Christmas take root and endure," "Who's That Coming?" "Watch it man, He's a coming," "Alleluia! Christ is coming," "Christmas is the time of love," and "Rejoice! He is coming."

Historical stories of the Annunciation and Nativity highlighted activities for children in the elementary grades and pre-schoolers and the ancient custom of the Advent Wreath was revived to help children and their families live closer to Christ and His Church during the pre-Christmas season. Wreaths made by family groups were taken home to be used daily during family prayer life.

Celebration of the Eucharist marked the climax of the day-long program which was concluded with a covered-dish supper for all.



ADVENT WREATHS, an age-old custom observed in homes during the season of Advent, proved attractive to youngest family members



PARENTS explored the liturgy of Advent and its role in their daily lives, during the unusual parish project.



TEENAGERS depicted their own ideas of Advent through banners which when completed were hung in the parish center.



Fr. Berrigan gets award

CHICAGO — (NC) — Jesuit Father Daniel Berrigan, an imprisoned leader of the Catholic peace movement, has been awarded the Thomas More Medal for "the most distinguished contribution to Catholic literature in 1971."

Dan Herr, president of the Chicago-based Thomas More Association, said Father Berrigan was honored for his book "The Dark Night of Resistance."

Father Berrigan and his brother, Josephite Father Philip Berrigan, are confined at the federal penitentiary in

Danbury, Conn., for destroying draft records.

"Daniel Berrigan has long been one of the outstanding Catholic writers in the country," the literary association's award announcement said. "This year he is without question among the best-known prisoners in the country, as well."

The association said it was honoring the Jesuit "as poet and writer, particularly for 'The Dark Night of Resistance,' a book written during the four months that he was avoiding arrest."

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Editorials

World again totters on the brink of war

As the birth of the Prince of Peace approaches, once again in various parts of the world peace is still being threatened, violated or stifled.

As Pope Paul VI said last year to the College of Cardinals, "Innocent peoples are being thrown into confusion by forces greater than themselves; they are made the uncomprehending pawns of a cruel and merciless game, which snatches its victims not only from the ranks of strong men, torn away from their peaceful work, but also and above all among the children, the mothers, the sick, the old and the defenseless."

"AS A RESULT of war," the Pontiff continued, "every day there are people dying in the world, through violence which is at the same time blind, wily and insidious through vengeful and malicious reprisals, and through the resulting terrible lack of security and food."

Pointing out that in today's world the young people "no longer believe in fine words; they see, with their intuition of reality and their instinctive knowledge of the moral bases of situations, that in spite of so many

speeches — for everyone is in agreement in speaking about peace — armed conflicts are increasingly frightening, like a patch of oil spreading inexorably towards a flame."

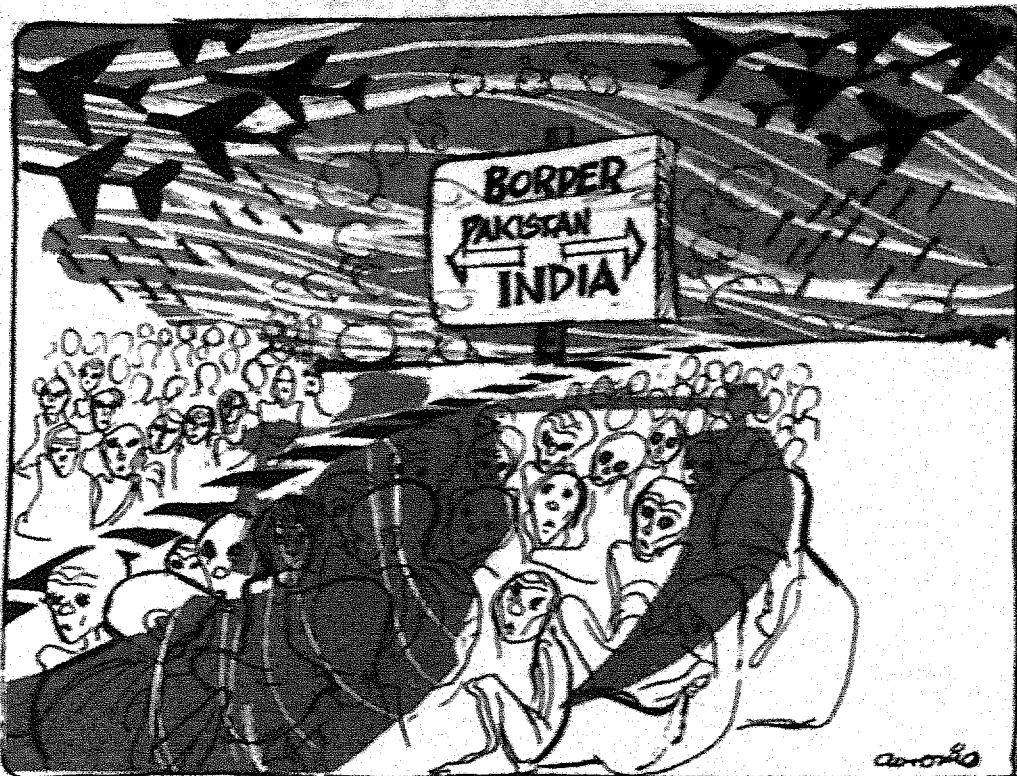
So once again — as full scale war rages in Cambodia, in Vietnam and as it threatens in the Middle East and Ireland — still another conflagration between India and Pakistan, last weekend, sparked into flames.

AT MIDWEEK, both countries were ignoring a mandate of the United Nations to cease firing and to order their troops to return to their own borders.

In a dramatic move, Pope Paul this week called upon India and Pakistan to end the conflict and offered, personally, to intervene in order to help negotiate a settlement.

We hope sincerely that those nations will avail themselves of the Pontiff's offer, that they will heed the UN's admonition to cease fire and to withdraw, for once again during the season marking the birth of the Prince of Peace a world cataclysm threatens. And surely, it will be a cataclysm from which no nation will emerge victorious.

New fields to conquer



The old truths but new methods in catechetics

By JOSEPH McLELLAN
(NC News Service)

For five months, a lot of Catholics in the United States have been talking about a book that they have not seen. Now the book, the "General Catechetical Directory," has been published by the U.S. Catholic Conference. It is highly specialized in subject-matter, style and primary audience, but the 112-page booklet may become a modest best-seller.

Discussion of the Directory has been hot since its original Latin form was approved by the Pope last April and published last June by the Vatican Congregation for the Clergy. But until the USCC published the official English version on Dec. 6, most of those who were talking about it had not read a copy — unless they picked one up in Latin, Italian or German.

The USCC Publications Office said a first printing of 50,000 copies had been ordered — a remarkable distribution for a document that is intended primarily for the guidance of bishops' conferences. The 112-page booklet released by the USCC is the only English translation approved by the Clergy Congregation at the Vatican.

MOST OF THE INTEREST in the Directory has been stirred up by an appendix in the document which looks askance at — but stops short of condemning — the practice of having children receive first Communion before their first Confession.

In brief, the appendix says that bishops should not change the traditional practice "without having first entered into communication with the Holy See in a spirit of hierarchical communion."

Where the practice has already been changed, "the conferences of bishops will wish to submit these experiments to a new examination. If after that they wish to continue these experiments for a longer time, they should not do so unless they have first communicated with the Holy See."

Cardinal John Wright, prefect of the congregation which issues the directory, has insisted that this passage is not a "law" but rather "a formula under which one could legitimately experiment." Some 88 dioceses in the United States — more than half of nation's total — presently recommend first Communion before first Confession as a matter of policy.

While most of the interest in the Directory focuses on the four-page appendix on confession and Communion, there is also considerable interest in its chief topic — the content and methods approved by the Vatican for Catholic religious education.

Is the Directory progressive or conservative about religious education? An examination of its contents indicates that it is both — firm about the doctrinal content of catechetics but flexible about the methods that may be used.

Coming in the wake of a series of catechisms that have disturbed officials in Rome — the Dutch Catechism, for example, and the Catechism of Isolotto, a Florentine parish that has left the Church structure — the Directory recognizes the need for teaching innovation but insists that what is taught must follow tradition.

Official catechisms, drawn up and designated as such by bishops' conferences, must be approved by the Congregation for the Clergy, the Directory prescribes. This requirement of Roman Curia approval, in effect, sets up a new category of catechisms,

similar to texts of the official liturgy, which also require Curia approval before they can be put into use.

THE RESTRICTION does not apply to the various catechisms presently in use in the United States, which the Directory treats as textbooks or teaching aids, subject to no special requirements.

What should be taught in Catholic religious education? "The entire treasure of the Christian message," says the Directory. It outlines a "hierarchy of the truths of the faith," which "may be grouped under four basic heads:

- "The mystery of God the Father, the Son, and the Holy Spirit, Creator of all things.

- "The Mystery of Christ the incarnate Word, who was born of the Virgin Mary, and who suffered, died, and rose for our salvation.

- "The mystery of the Holy Spirit, who is present in the Church, sanctifying it and guiding it until the glorious coming of Christ, our Saviour and Judge.

- "The mystery of the Church, which is Christ's Mystical Body, in which the Virgin Mary holds the preeminent role."

This outline is elaborated in an 18-page chapter on "The More Outstanding Elements of the Christian Message."

In contrast to the doctrinal unity on which it insists, the Directory notes that "catechetical activity can take on forms and structures that are quite varied."

Methods should be chosen according to "the circumstances in which the ecclesial community or the individuals among the faithful to whom the catechesis is directed live," the Directory says. It recommends "great diligence in looking into and finding ways and methods which better respond to the various circumstances."

WHILE IT SHOWS openness to new techniques, such as audio-visual aids and discussion groups, the Directory does not condemn older methods, such as the use of verbal formulas, familiar from earlier catechisms.

"Formulas," it says, "permit the thoughts of the mind to be expressed accurately, are appropriate for a correct exposition of the faith, and, when committed to memory, help toward the firm possession of truth. Finally, they make it possible for a uniform way of speaking to be used among the faithful."

Unlike the old system, however, in which formulas were sometimes the only way in which Catholic beliefs were presented, the Directory calls for the use of formulas generally "when the lesson or inquiry has reached the point of synthesis."

The Directory also calls on teachers to stimulate "the activity or creativity of those catechized." When adults are being taught, it specifies, "they should be asked how they understand the Christian message and how they can explain it in their own words. Then a comparison should be made between the results of that questioning and what is taught by the magisterium of the Church, and only those things which are in agreement with the faith should be approved. In this way powerful aids can be found to hand on effectively the one true Christian message."

The Directory places strong emphasis on adult education and insists that the teaching of adults "must be considered the chief form of catechesis."

Catechetical Directory: what it is; what it isn't

By NC News Service

CHICAGO — (NC) — The American bishops' top education expert says the Vatican's new General Catechetical Directory, published in Washington this week in its official English version, is intended primarily for bishops and their religious education specialists.

"It is not the kind of document which most parents would take home to assist them in directing their children's religious education," Auxiliary Bishop William E. McManus of Chicago said in a recent interview in the archdiocesan newspaper, The New World.

"IT'S A RATHER technical booklet which presupposes a rather good grasp of theology, catechetical trends, psychology, and the administration of catechetical programs."

Bishop McManus, chairman of the United States Catholic Conference (USCC) education committee, headed the American delegation of some 50 persons who attended the International Catechetical Congress in Rome three months ago.

In a question-and-answer interview with Father Vincent J. Giese of the newspaper's staff, Bishop McManus said of the Directory:

"It's not a catechism, nor an encyclical, nor a total summary of all Christian doctrine. It is, as the name asserts, a Directory."

Discussing the American delegation at the Rome meeting, Bishop McManus said his group had "complete consensus that the General Catechetical Directory was a highly important document" and that the

international congress in Rome was a significant meeting.

He noted that reports in some conservative Catholic publications have been critical of the American delegation, but he said that despite such reports the Americans neither "tried to dominate the congress or to reject the Directory."

The Directory was ready last April in its original Latin, after Pope Paul VI approved it in March. The summer was spent translating it into English, with a team of experts including Bishop McManus working out what the bishop called "the inevitable differences on what English words mean." Then the translation had to be approved in Rome.

"There will be only one official English translation," he added.

BEFORE the official translation was published Dec. 6 by the USCC Publications Office, a group in Warrenton, Va., printed its own unofficial translation and entitled its booklet: "Rome's Answer to the Crisis in Catechetics."

The Society of the Christian Commonwealth, which published the unofficial version, has had an active voice with other conservative Catholic organizations against new catechisms. They have been looking for a rigid, official approach by the highest Church authorities in settling questions concerning post-conciliar religious textbooks — and were counting on the Directory to do the job.

The Society's translation was done by William H. Marshner, who studied scripture at Yale and is now an assistant editor of Triumph magazine. L. Brent Bozell, director of the Society, is Triumph's editor.

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An Irish American-British dialogue

By FATHER ANDREW M. GREELEY

During a recent trip to England, I was accosted one evening by a Briton who wished to know when the United States was "going to get out of Vietnam." It was a bad night and I was suffering from jet lag, so I took him on.

"We will be out of Vietnam," I observed, "long before you guys are out of Ireland."

"Oh, but that's different," said my friend. "We're in Northern Ireland to avoid bloodshed. If we leave there will be a massacre. Besides, the majority of the people want us there."

"Funny you should mention it," I commented, "but that is just exactly what the American leadership says about Vietnam. I'll tell you what the real difference is between the English presence in Ireland and the American presence in Vietnam: we have been in Vietnam for about 15 years; the majority of our people disapprove of what we are doing there, so we're getting out. You have been in Ireland for over a thousand years, and most of that time your people have overwhelmingly supported it. That's what is different."

MY FRIEND was a little surprised. He was used to Americans who felt guilty about Vietnam and were ready to concede the accuracy of the self-righteous and self-congratulatory British assumption that they are a much more civilized nation than we.

"But what about your oppression of dissidents and your injustice towards blacks?" he asked.

"No one has been interned in the United States without trial or the promise of trial," I responded, "and in case you haven't noticed, your very civilized United Kingdom has interned several hundred people in the north of Ireland on the mere suspicion of political dissent. In the United States, every one of those persons would be out of jail unless an indictment could be got against them for a major crime. And as for the blacks," I concluded, by now in a burst of outraged fury, "my ancestors didn't kidnap them in Africa, my ancestors didn't bring them across the ocean in filthy slave ships, and my ancestors didn't keep them in slavery in the South for a hundred years or so."

"As a matter of fact, my ancestors didn't develop Jim Crow, either. It was your ancestors that enslaved them, your

ancestors that built the cotton economy in the South, and your ancestors, or at least your American cousins, who are responsible for Jim Crow. Don't tell me about your British moral superiority. The blacks and the Irish have one thing in common: we both have been oppressed by the Anglo-Saxon."

By now, my friend was pretty well back in the corner. He began to say something about Americans' sexual puritanism, but he didn't get very far with that either before I pointed out where the original Puritans came from.

It was all great fun, especially since my English friend was more used to the kind of Americans like Anthony Lewis (the "New York Times" correspondent who pontificates about America from London) who quoted approvingly comments in "The London Times" about how uncivilized America is at the time of the Attica tragedy. That Attica was uncivilized, I will concede, but that British support for Mr. Faulkner's government represents a higher level of civilization, I will not concede.

HOWEVER, such exercises in putting down pious frauds by turning their own weapons against them obscures a critical point. My poor English friend had nothing to do with the thousand years' oppression of the Irish; he had nothing to do with the slave trade; he didn't build the cotton economy of the South; he wasn't responsible for the atrocities of Bomber Harris during the Second World War, and I presume that he really didn't like any more than I did — though he might have tried to justify it — the internment of the IRA.

By a similar standard, Americans are not responsible for what happened at My Lai; I was not responsible for what happened at Hiroshima, and John Kennedy, dead two years before the escalation of the Vietnam War, can scarcely be blamed for it on the grounds of a couple of phrases in his presidential address and the argument that "if he were alive he would have escalated the war."

He might have and he might not have. I am inclined to think he wouldn't have, but the point is that he wasn't alive to make the decision. What he would have done we don't know, but what he did not do we do know. He did nothing because he was dead.

Collective guilt is an extremely slippery, dangerous concept. Some people apparently get a good deal of emotional

kick out of confessing their own guilt and attempting to make reparation for things that they didn't do because they weren't alive to do them. Well and good, if such behavior is emotionally satisfying to them, but I trust the rest of us will be excused from being overjoyed when these enthusiasts of guilt want us to assume the same guilt they are so proud of.

Considerable injustice is being done to American blacks now, and I think that is all that really matters. This injustice must be stopped. The residue of injustice from the past must be eliminated; it must be eliminated not because I caused the past or even because I am causing the present, but because the past was bad and the present is bad, quite independently of who is guilty.

This is an argument with which most Americans are, I suspect, in fundamental sympathy and agreement, but it is one that is made infrequently because so many people are so busy in parceling out guilt and assigning moral responsibility to everyone in the landscape.

I wish they would stop, or maybe go soak their heads in sulphur and brimstone.

John XXIII items taken by thieves

BERGAMO, Italy — of them. (RNS) — Thieves broke into a museum housing mementoes of Pope John XXIII at his birthplace in Sotto Il Monte, near here, and took a number of them. Police said thieves took the late Pope's pectoral cross, gold and silver medallions, gold chains, a gold key and two silver crucifixes.

St. Vincent de Paul

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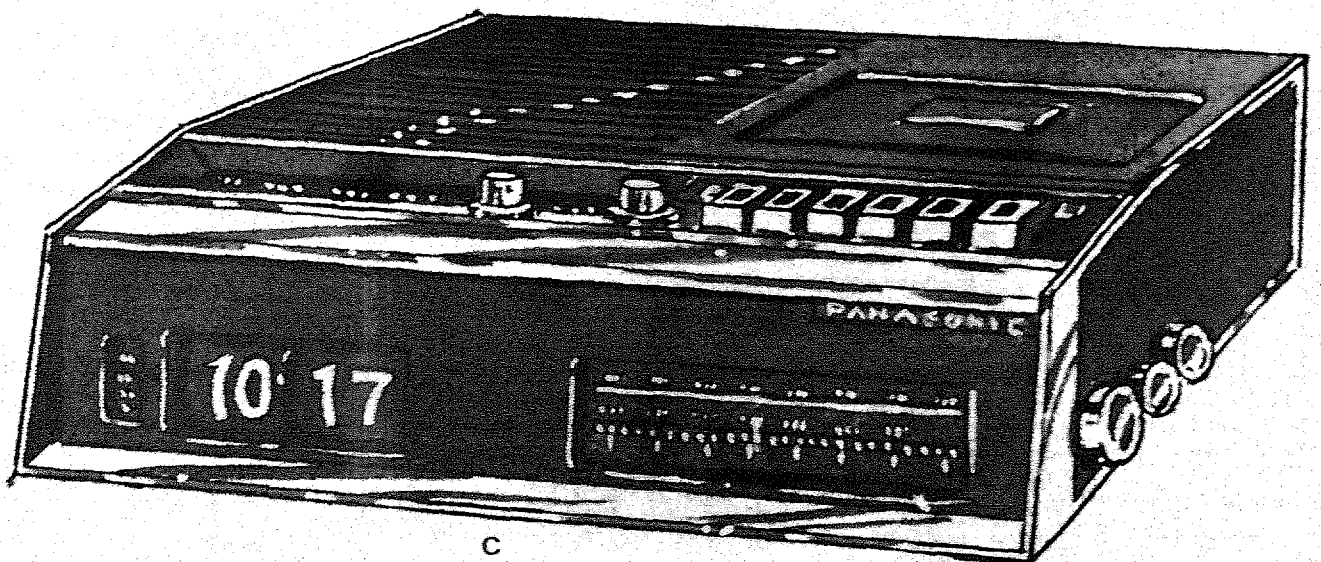
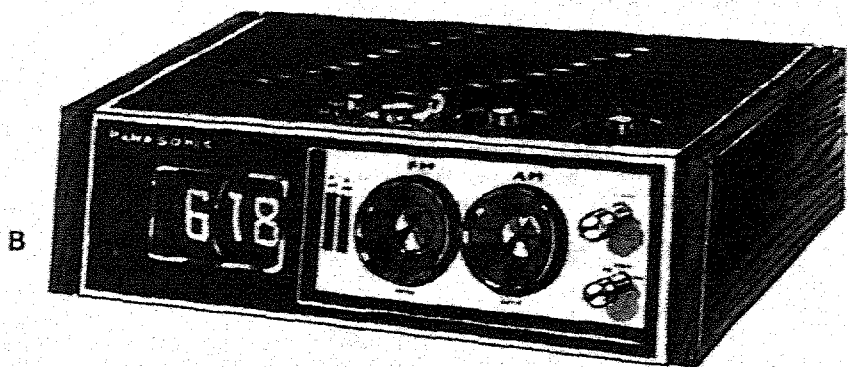
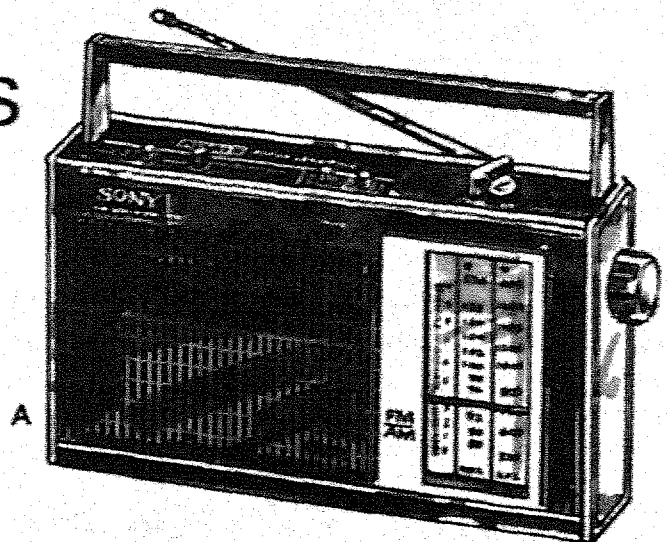
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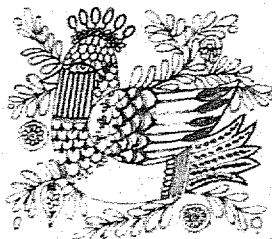
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Around the Archdiocese

Bethany teens will present play

Their annual Christmas play and open house will be hosted by teenagers at Sophia's Greek Church, located across the street from Bethany Residence at 2400 S.W. Third Ave. presented at 3 p.m. at St. Sophia's Greek Church. Christmas 265 Days A Year is the title of this year's stage production, written by the girls, which will be refreshments and a tour of the buildings.

Broward County

The second annual Christmas party, hosted by the St. Bartholomew Women's and Men's Clubs, Miramar, is set for Saturday, Dec. 11 in the school hall.

A covered dish dinner will begin at 8 p.m., followed by dancing from 9 p.m. to 1 a.m.

The Eldorado Plaza West 180 will be the scene of St. Matthew Catholic Women's Club's Christmas party in Hallandale, Tuesday, Dec. 14. The Plaza is located at 200 N.E. 12 Ave.

A bake sale will also be held on Dec. 12.

St. Pius X Women's Club is sponsoring its annual Christ Child Tea, Tuesday, Dec. 14 in the parish hall, 2605 NE 33 Ave., Ft. Lauderdale, from 2 to 5 p.m. for all members and their guests.

Many handsome Christmas gift items will be available at the "Handicraft Bazaar," hosted by the Women of St. Clement's parish, Ft. Lauderdale. The bazaar will be held in the parish hall, 301 NW 29 St., after all the Sunday Masses, except the 6:30 a.m. Mass, on Dec. 12 and 19.

Assumption Guild will hold its regular monthly meeting, Tuesday, Dec. 14 at 10 a.m. at the Harris Imperial House, Pompano Beach. Those attending have been asked to bring a gift for the Mental Hospital.

The Guild will hold its Christmas Tea at the Sea Ranch Club, Thursday, Dec. 16 from 2 to 5 p.m.

The Nativity Parish Guild, Hollywood, will hold its annual Christmas party, Monday, Dec. 13. Everyone has been asked to bring a gift. For reservations contact Mrs. Helen D'Elia, 981-1764 or Mrs. Peggy Donato, 987-4004.

Dade County

The Council of Catholic Women of St. Michael the Archangel parish, will host its Christmas party, Monday evening, Dec. 13. The party will be preceded by a Mass in the old church at 7:30 p.m.

The St. Mary Magdalen Women's Guild will attend the 8:45 a.m. Mass, Sunday, Dec. 13, and receive Holy Communion. A breakfast will follow at the Hawaiian Isle Motel, 17601 Collins Ave.

"An Auld Lang Syne Night," sponsored by the St. Rose of Lima Mother's Club, is set for Wednesday, Dec. 15, at 7:30 p.m. in the school auditorium.

Father Arthur Venezia is planning a children's program and will lead the Christmas singing. Refreshments will be served.

A collection of new clothing for children under the care of the Catholic Service Bureau will be taken up at the next meeting of the Daughters of Isabella, Monday, Dec. 13 in the K. of C. Hall, 270 Catalonia Ave., Coral Gables.

Palm Beach County

The annual Christmas party, sponsored by the Sacred Heart Guild, Lake Worth, is set for Thursday, Dec. 16 at 8 p.m. in the church's audiovisual room. A 7:30 Mass will precede the party.

Gifts asked for WICS

The Job Corps office of WICS is requesting donations of gifts for young women of Miami enrolled at centers around the nation who will not be able to come home for Christmas.

Perfume, scarves, stationery, bath powder, and hair-care products are just a few of many things that may be sent easily and will always be welcomed.

Additional information may be obtained by calling Mrs. Flora Earles at the WICS office, 649-7121.



HUMAN RIGHTS for Soviet Jewry was the plea of various groups which held a rally on Monday evening at the Miami Beach Auditorium. Father Donald Connolly, chairman of the Archdiocese of Miami Commission on Ecumenism is shown

giving an invocation. Prayers were also offered by Rev. I.B. Hall, pastor, University Baptist Church, left; and Rabbi Irving Lehrman, right. At far right is Florida Secretary of State Richard B. Stone.

Sisters to observe 80th year of order

The 80th anniversary of their founding will be observed by the Sisters of the Apostolate of the Sacred Heart during a Mass of Thanksgiving on Sunday, Dec. 19, at 1 p.m. in St. John Bosco Church.

A holiday dinner will follow at the convent and novitiate of the nuns, where the Cuban Chorale conducted by Mrs. Carmen Riera will entertain.

Alumnae of schools formerly staffed by the sisters in Cuba are invited to participate in the observance with their families.

In the Archdiocese of Miami the Sisters of the Apostolate of the Sacred Heart staff the Casa Francesca Residence, Miami Beach, and St. Monica School, Opa Locka.

Some tips on buying safe toys

Safety tips for buying toys have been issued by the Florida Dept. of Agriculture and Consumer Services.

Among things for buyers to watch for are:

- Mechanical toys which might pinch a child's finger or small holes in which a finger might get stuck.
- Toys that are easily taken apart or broken into small parts or pieces that could be swallowed.
- Toys that can inflict puncture wounds (sharp points or tips on darts and toys that shoot objects).
- Noisy toy guns that could result in injury to ears of child.
- Stuffed toys with parts that are easily removed such as button eyes. Cloth or painted eyes are safer for small children.
- Dangerously high temperatures in toys that produce heat (toy stoves).
- Warning labels that will tell you if the toy is potentially dangerous.

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Young women to be honored at presentation ball Dec. 27

Six young women from the Archdiocese of Miami will be the recipients of a distinguished medal when they are presented to the Archbishop of Miami on the evening of Monday, Dec. 27, at the Indian Creek Country Club, Miami Beach.

Mrs. Maytag McCahill of Miami Beach is chairman of the committee on arrangements for the Eighth Annual Miami Presentation Ball, during which music for dancing will be provided by Peter Duchin and his orchestra.

Serving as co-chairmen for the event, which benefits the Marian Center for Exceptional Children, are Mrs. B. Boyd Benjamin, Mrs. Arthur Gallagher of Chicago and Miami Beach; Mrs. Philip D. Lewis, West Palm Beach and Mrs. Ralph F. Pelaia, Fort Lauderdale.

SELECTED for the episcopal honor because of their charitable works on behalf of the Church in South Florida as well as their outstanding scholastic records, the presentees are Miss Michele Marie Buffone and Miss Maureen Patricia Daley, St. Rose of Lima parish, Miami Shores; Miss Jean Marie Gorman, St. Anthony parish, Fort Lauderdale; Miss Diana Lewis, St. Juliana parish, West Palm Beach; and Miss Elena Lourdes Morales-Gomez and Miss Virginia Zambrana, Epiphany parish, South Miami.

Michele Buffone

A daughter of Mr. and

Mrs. Peter A. Buffone, whose sister, Kristen was a presentee last year, Michele is majoring in drama at Florida State University, Tallahassee.

An active volunteer among Dade County's mentally retarded children and migrant workers' families, she has spent the last two summers assisting the poverty-stricken in the Appalachians.

Graduated from Notre Dame Academy, where she was the recipient of the Elks Citizenship award, she has special interests in music and sports.

Maureen Daley

The daughter of Mr. and Mrs. Bernard F. Daley also attends Florida State University where she is majoring in government.

She has served as a nurses' aide and was active in civic projects of Chi Omega Sorority. Named a "Little Sister" of Sigma Phi Epsilon, she includes among her hobbies sports and photography.

Next January she will study in Florence, Italy.

Jean Gorman

Now a student at Marymount College, Boca Raton, Jean is a daughter of Mr. and Mrs. John C. Gorman, who is a volunteer in the Gold Coast Chapter for the Mentally Retarded.

She intends to embark on a career in political science and includes theater, music and water sports among her special interests.

Diana Lewis

A sophomore at the University of Dallas, Diana is a daughter of Florida Senator and Mrs. Philip Lewis, who has served as a volunteer in programs for the betterment of South Florida's migratory farm workers.

A language major, she will study the Italian language from January to May in Rome.

During the past two years she has been active in various collegiate projects and enjoys tennis and golf.

Elena de Lourdes Morales-Gomez

Now majoring in psychology at Miami-Dade Jr. College, Elena de Lourdes is a daughter of Mr. and Mrs. Jose Miguel Morales-Gomez.

She has served as a volunteer at Centro Mater, a center for Spanish-speaking members of agricultural workers' families. Her hobbies include creative arts, music, ballet,



Michele Buffone



Maureen Daley



Elena Morales-Gomez



Jean Gorman

swimming and horseback riding.

Virginia Zambrana

A daughter of Mr. and Mrs. Rene Zambrana, Virginia has taught Christian Doctrine at centers for South



Diana Lewis

Dade migrant farm workers. She enjoys sewing, horseback riding and water sports.



Virginia Zambrana

and in January will begin her studies at Marymount College.

Curley wins in debates

Archbishop Curley High's debate team won back to back sweepstakes awards last week. The first win came in competition with public and

Catholic schools in the Dade County Debate Day meet last Friday.

The second victory was gained during the first semester junior varsity Catholic Forensic League meet the following Saturday, held at St. John Vianney Seminary.

IN THE Catholic school competition, Columbus placed second and Notre Dame came in third.

Curley debaters in the city meet included Charles McClelland, Mike Cronin, David Daley and Ray Benkoczy. John Zarrella came in first in oratory and Carlos Vega placed second in the same category.

Catholic school competition saw Christina Urioste of Lourdes Academy win first in oratory; Dana Vogelsanga of St. John Seminary first in declamation; Matt McFadden of Curley first in boys' extemporaneous; and Ana Pontela of Lourdes first in girls' extemporaneous.

Bill concerns birth control

TALLAHASSEE — A bill concerning family planning and birth control clinic information has been prefiled by the Committee on Health and Rehabilitative Services of the Florida House of Representatives.

House Bill No. 912 provides that the county judge shall distribute a list of family planning and birth control clinics in the county to all applicants for marriage licenses and amend statute 154.06 of Florida statutes to provide that the county health officer shall prepare the list of such clinics and transmit copies of it to the office of the county judge for distribution.

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Coming of Christ to mankind

The humanity in Christ: was He exactly like us?

(This is one in a series entitled "The Coming of Christ to Mankind," on the season of Advent. The articles were written by Father Donald Connolly, chairman of the Ecumenism Commission of the Archdiocese of Miami, and executive secretary of the Archdiocesan Office of Communications.)

By FATHER DONALD CONNOLLY

You have lived long enough to know that there are times in the life of everyone when the problems are too confusing, the trials too depressing, or unjust oppressions too heavy, to carry alone. At those times, the soul cries out for someone to help.

Who would know our need better than God, the Father Who made us? It was in answer to this very need that Jesus said one day, "Come to Me, all you who labor and are heavily burdened and I will refresh you" (Mt. 11, 28). "You are My friends... I have called you friends." (Jn. 15, 14-15).

To the Jews, God is the great Lord of all creation, the all-powerful and majestic Master. As sinners, we might well be afraid to think of Him also as our judge. Perhaps we would even be afraid to call upon Him for help, let alone friendship. But when He came to earth, He emptied Himself of all appearances of majesty and took to Himself a human body like ours. He made everything easy for us. He could show us in this way not only that He created us and rules over all things, but that He loves us tenderly and has compassion on our weakness.

AS A MAN, Christ our God became approachable. He had feelings with which to manifest His compassion. He had a voice with which to speak to us in guidance. He had eyes with which to show us He understood us and our sorrow for sin. And He had ears with which to listen to the deepest whisperings from our troubled hearts. No longer could we feel that God lived afar off. He was as near as a small, cold stable on the first Christmas, or the carpenter shop at Nazareth, or a hillside outside Jerusalem.

Yet some men immediately doubted this humanity in Christ. Once they saw by His words and actions that He was truly divine and that He accepted the worship of His followers, they remembered their earlier fearful concept of God's awesomeness. They felt He could not truly have become so small and insignificant as a mere man even though His favorite phrase was to refer to Himself as the "son of man" (an expression found 84 times in the New Testament). From this

lack of credulity, some of the earliest heresies regarding Our Lord arose.

Even before the end of the first century A.D. the errors concerning Christ's humanity had begun. A group called the Docetists, scandalized by what they considered Christ's failure at Calvary, denied He had actually suffered as a man. Later sects, called Gnostics, taught that all created things were evil and hence declared that Christ only seemed to have a human body.

What the heretics did not seem to consider was the necessity for Christ to be a man if He were to atone for the sins of man. Man had sinned against God and had cast himself from God's protection. If mankind were to re-establish a loving contact with God, we would need some way to bridge the gap between God and ourselves. Christ claimed to be that bridge.

As God, He was connected to the substance of the God-head. As man, He was connected to us. He could atone for the offense committed against God by our sins because He could make a divine atonement. This He did by becoming a man, suffering like a man, and offering His life as a man. The value of the crucifixion was possible only if Christ was like us in His humanity. If He remained only God, He could not possibly have suffered, and thus could not have atoned for our sins. It is therefore not only our glory that God became man; it is the source of our redemption that He did so.

Our Lord, according to the testimony of Scripture and Tradition, was born of Mary, a Jewish maiden, through the miraculous action of God. He had no human father because God alone was His father. But His human mother, Mary, gave to Him the heritage of the human race. Because of her, He too is a descendant of the human race. He possessed a human soul, a human mind and will, a human heart, and a human body. He was like us, says St. Paul, in every respect except that He never was guilty of sin.

THEOLOGIANS and philosophers will never be able to explain how God could become a man. The mystery is so deep and involves the inner nature of God so essentially that our minds are incapable of comprehending this mystery of God's love for us. However, the sign of the intelligent man is that he accepts facts even if he cannot always explain why they are facts.

Just as the Master's words and actions proved His divinity, so His life proved His

humanity. He ate, slept, grew, became tired, became hungry, and had emotions of love, anger, pity, sadness, discouragement, and He could — and did — feel pain.

As a man, Christ could learn new things from experience. This does not mean that He did not know all things as God. But He never before experienced the process of learning things through the senses. Before and during

His earthly life, the Lord knew all things in their essential characteristics. But on the level of experience, Jesus would learn how to walk, how to talk, and how to work with wood in the carpenter shop. He did not have difficulty in reading men's minds and hearts, though, because as God He knew every

(continued on page 22)

Irish women call for peace moves

By DICK GROGAN
DUBLIN — (NC) —

Nineteen women's organizations in Ireland, representing many thousands of Irishwomen, have invited Irish women to join with them in helping to create "a new climate" in which they and future generations can live "in peace and harmony."

Banded together in the three-month-old Women's Voluntary Emergency Service (WVES), the organizations called for new peace moves in Northern Ireland.

The WVES was formed in August to aid refugee centers in the Irish Republic caring for hundreds of northern families who fled south during riots.

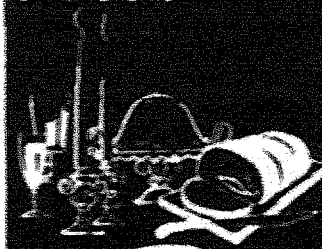
THE PEOPLE INVOLVED include women of all religious and political persuasions. They are to make personal contact with women's organizations in the North so that all Irishwomen can work together for peace.

In a public declaration after a meeting here they said, "We women of varying religious and political views have come together at this crucial time to declare our desire and determination to maintain in unity, our concern and compassion for all those in distress."

"We invite all women in Ireland to join with us in helping to create a new climate in which we and future generations can live in peace and harmony."

Among the women's groups associated with the declaration include the Irish Countrywomen's Organization, the Irish Housewives' Association, the Irish Girl Guides, the Catholic Women's Federation, the Presbyterian Women's Federation, the Methodist Women's Fellowship, the Religious Society of Friends (of Dublin) and the Association of Widows in Ireland.

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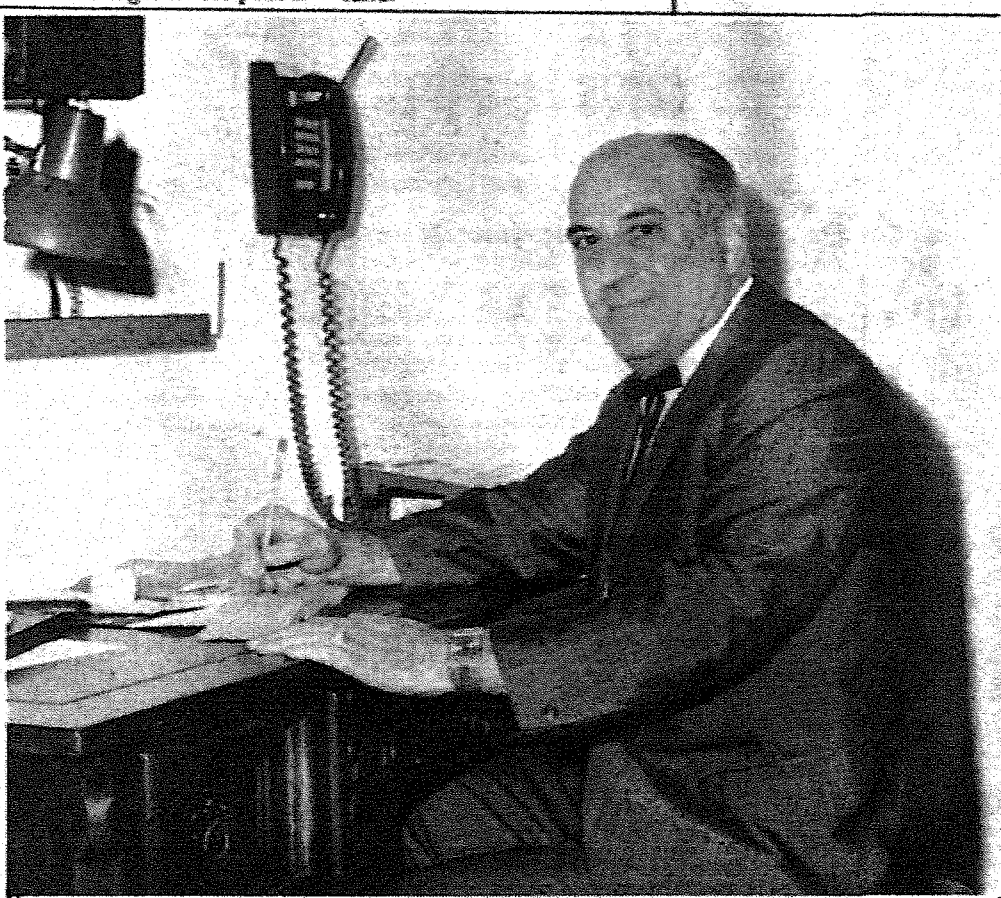
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Film fare on TV

SUNDAY, DEC. 12

7:30 p.m. (CBS) — **Will Penny** (1967) — Week's Best Bet. Consciously or otherwise, "Will Penny" represents a return to one of the earliest forms of the Western, the Good Bad Man films of William S. Hart. Fledgling director Tom Gries has recreated in "Will Penny" (Charlton Heston) what in all likelihood is an accurate portrait of the cow puncher as he really existed on the plains and mountains of the pioneering American West.

Briefly, the film deals with an aging, illiterate, but still capable cowhand who, with his comrades, finds himself at the mercy of the narrow social and economic system of cattle ranching. Will's travels in search of work after a roundup lead him to the defense of a cultured woman (Joan Hackett) and her son, who by accident become settlers. Following a series of unrelated incidents they fall in love. Will is nearly killed by a vengeful gang, his friends come to the rescue, and there is a surprise ending that will frustrate the amorous sympathies of most audiences.

If the basic plot is not obviously complex, the number of themes it suggests certainly is, with hints of conflict between seasoned age and reckless youth, between labor and management, even between love and marriage. And therein lies the film's problem: its lack of control over a proliferation of themes, locales and characters prevents the achievement of unity.

What remains of more than routine interest is the character of Will Penny. Even in this flawed effort, Heston's Penny maintains a stature and suggestion of complexity within a code of morality that reflected the rigors of the life, the shortage of marriageable women and the rudimentary nature of frontier justice in the early West. (A-II)

9 p.m. (ABC) — **Hurry Sundown** (1967) — Even sanitized for TV, this is a loser. Lots of dirty doin's Down South, with the Feds agin' the locals, the uppity blacks agin' the righteous whites, not to mention the menfolks goin' at the wimmin. Director Otto Preminger's huge, grotesque, scabrous adaptation of the interminable K.B. Gilden novel about social, marital, and racial unrest in a little Georgia town, all done to a crisp in a hotly sensational style. Michael Caine is a Cockney-accented cracker, sultry Jane Fonda his somewhat bruised Georgia peach. Forget it, you all. (C)

MONDAY, DEC. 13

9 p.m. (NBC) — **The Big Country**, Part II (1958) — Can a peaceful man find his place in the rough-and-ready frontier in late-1800's California? Gregory Peck finds out the hard way in this huge, sprawling, adult Western. Old Greg lands smack in the middle of a violent bickering Charles Bickford and burly Burl Ives. Sweet Jean Simmons is on hand as the gal who owns the rights and in whom the solution ultimately

AMUSEMENTS MOVIES-TV-RADIO

rests. The film was shot in the Mojave Desert, and if you have a color set, the movie is definitely worth watching; otherwise it's a matter of taste. Part I was presented on Saturday, December 11th. (A-III)

TUESDAY, DEC. 14

8:30 p.m. (ABC) — **The Trackers** — Sammy Davis, Jr., Julie Adams, and Ernest Borgnine star in a Western action drama made for television. Miss Adams is the object of a relentless, often violent search by Borgnine (playing a tough rancher) and Davis (a strong-willed, wily frontier scout).

THURSDAY, DEC. 16

9 p.m. (CBS) — **Arrivederci, Baby!** (1966) — What might have been a bright, sprightly marital comedy starring, say, a Cary Grant, is instead a dull, tasteless, and vulgar vehicle for clownish Tony Curtis. The big issue seems to be whether or not the marriage in question (an aged Italian count's to lovely Rosanna Schiafano, con-man Curtis' girl friend) was valid. (B)

FRIDAY, DEC. 17

8:30 p.m. (NBC) — **They Call It Murder** — Murder mystery stars Jim Hutton, Leslie Nielsen, Jessica Walter, Jo Ann Pflug. As a suburban D.A., Hutton tries to untangle a pair of probable murders (one in a swimming pool, the other in a suspicious auto crash) that point to an underworld gang war campaign. Made especially for TV.

9 p.m. (CBS) — **Dead Men Tell No Tales** — Made-for-television feature starring Christopher George and Judy Carne. Poor Mr. George discovers one fateful day that a couple of hired killers believe him to be someone else, someone, to be exact, for whom they have a "contract."

SATURDAY, DEC. 18

8:30 p.m. (ABC) — **What's A Nice Girl Like You . . . ?** — Original 90-minute TV film, with Brenda Vaccaro, Jo Anne (Laugh-In) Worley, Jack Worden, Vincent Price and Roddy McDowall. Miss Vaccaro is a slum child from the Bronx who aspires to greater things. To save some time, she decides to impersonate a prominent socialite, with predictable complications.

9 p.m. (NBC) — **The Singing Nun** (1966) — Hollywood's tribute to the joyful spirit of a young Dominican nun is colorful, sentimental and lively. Henry Koster's glossy direction is out of tune with the reality of the film's basically interior story, which involves the difficulty of secular fame for a member of a religious order. Greer Garson, as the superior, turns in a well-balanced performance while Debbie Reynolds sings prettily and Agnes Moorehead provides comic relief. There is some pleasant amusement, a little uplift, and the music of "Soeur Sourire," which is well worth bearing and remembering. (A-I)

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, DEC. 16

9:10 a.m. (5) **Deadliest Sin** (Unobjectionable for adults and adolescents)

1:30 p.m. (6) **Doctor In Love** (No classification)

4 p.m. (10) **Miss Grant Takes Richmond** (Unobjectionable for adults and adolescents)

8:30 p.m. (5 & 7) **How To Steal An Airplane** (No classification)

9:30 p.m. (4 & 11) **Mongo's Back In Town** (No classification)

11:30 p.m. (10) **Cry Wolf** (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce

SATURDAY, DEC. 17

12 noon (6) **Kid Pix**

1 p.m. (4) **Children's Special** — Alice in Wonderland

1:30 p.m. (6) **The View From Pompey's Head** (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage

3 p.m. (7) **House Of Women** (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage

4:30 p.m. (6) **Secret Of The Incas** (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive situations

7 p.m. (6) **The View From Pompey's Head** (See rating at 1:30 p.m.)

8:30 p.m. (10 & 12) **See The Man Run** (No classification)

9 p.m. (5 & 7) **The Big Country**, Part I. (Unobjectionable for adults and adolescents)

11:15 p.m. (12) **Invasion Of The Saucer Men** (Unobjectionable in part for all)

OBJECTION: Suggestive situations

11:30 p.m. (6) **Lydia Bailey** (Unobjectionable for adults and adolescents)

11:30 p.m. (11) **Wabash Avenue** (Unobjectionable in part for all)

OBJECTION: Suggestive costuming and singing and dancing

SUNDAY, DEC. 18

12 noon (10) **Purchase Price** (No classification)

OBJECTION: Followed by Mad Miss Manton (Family)

2 p.m. (6) **Secret Of The Incas** (Unobjectionable in part for all)

OBJECTION: Low moral tone; suggestive situations

4:30 p.m. (6) **The View From Pompey's Head** (Unobjectionable in part for all)

OBJECTION: Light treatment of marriage

5 p.m. (10) **Nobody's Perfect** (Family)

6:30 p.m. (6) **Secret Of The Incas** (See rating at 2 p.m.)

7:30 p.m. (4) **Will Penny** (Unobjectionable for adults)

9 p.m. (10 & 12) **Hurry Sundown** (Condemned)

OBJECTION: Superficial and patronizing in its treatment of racial attitudes and tensions, this melodramatic depiction of life in a small southern town during the 1940's is also frequently prurient and demeaning in its approach to sex.

11:30 p.m. (11) **True Story Of Jesse James** (Unobjectionable in part for all)

OBJECTION: Tends to justify and condone the immoral actions of criminal characters

11:45 p.m. (5) **The Court Jester** (Family)

MONDAY, DEC. 13

9:10 a.m. (5) **Fancy Pants** (Family)

1:30 p.m. (6) **The Third Voice** (Unobjectionable for adults)

4 p.m. (10) **It's A Great Feeling** (Unobjectionable for adults and adolescents)

9 p.m. (5 & 7) **The Big Country**, Part II (Unobjectionable for adults and adolescents)

TUESDAY, DEC. 14

9:10 a.m. (5) **My Favorite Spy** (Family)

1:30 p.m. (6) **The Third Voice** (Unobjectionable for adults)

4 p.m. (10) **Fuller Brush Man** (Unobjectionable for adults and adolescents)

8 p.m. (4) **The Barretts Of Wimpole Street** (Unobjectionable for adults and adolescents)

8:30 p.m. (10 & 12) **The Trackers** (No classification)

11:30 p.m. (10) **Scandal Sheet** (Unobjectionable for adults and adolescents)

WEDNESDAY, DEC. 15

9:10 a.m. (5) **Here Come The Girls** (Unobjectionable in part for all)

OBJECTION: Suggestive costuming and situations

1:30 p.m. (6) **The Third Voice** (Unobjectionable for adults)

4 p.m. (10) **Mr. Smith Goes To Washington**, Part I (Unobjectionable for adults and adolescents)

11:30 p.m. (10) **Storm Over The Nile** (Family)

THURSDAY, DEC. 16

9:10 a.m. (5) **Beau James**, Part I (Unobjectionable in part for all)

OBJECTION: While recognizing the legitimate prerogative of dramatic license, it is to

be noted that this film is an inadequate and unbalanced representation of a one-time public figure in that it omits the years in his final years to the faith and ideals of his youth. It presents a sympathetic treatment of the divorce which the historic person eventually discovered.

1:30 p.m. (6) **The Third Voice** (Unobjectionable for adults)

4 p.m. (10) **Mr. Smith Goes To Washington**, Part II (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) **Arrivederci, Baby** (No classification)

11:30 p.m. (10) **Destroyer** (Family)

FRIDAY, DEC. 17

9:10 a.m. (5) **Beau James**, Part II (See rating Thursday at 9:10 a.m.)

1:30 p.m. (6) **The Third Voice** (Unobjectionable for adults)

4 p.m. (10) **Man's Castle** (No classification)

8:30 p.m. (5 & 7) **They Call It Murder** (No classification)

9:30 p.m. (4 & 11) **Dead Men Tell No Tales** (Unobjectionable for adults and adolescents)

11:30 p.m. (10) **Flight Commander** (No classification)

SATURDAY, DEC. 18

12 noon (6) **Kid Pix** — **My Favorite Spy**

1 p.m. (12) **Down To The Sea In Ships** (Family)

1:30 p.m. (6) **To Catch A Thief** (No classification)

3 p.m. (7) **Lad, A Dog** (Family)

4:30 p.m. (6) **Omar Khayyam** (Family)

7 p.m. (6) **To Catch A Thief** (Unobjectionable for adults and adolescents)

8:30 p.m. (10 & 12) **What's A Nice Girl Like You . . . ?** (No classification)

9 p.m. (5 & 7) **The Singing Nun** (Family)

11:15 p.m. (12) **Attack Of The Puppet People** (Family)

11:30 p.m. (4) **Anastasia** (Family)

11:30 p.m. (11) **House On Telegraph Hill** (Unobjectionable in part for all)

OBJECTION: Tends to condone immoral actions

RELIGIOUS PROGRAMS

TV

Saturday

THE TV MASS — (Spanish) Ch. 22 WLTV

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Sunday

7 a.m.

THE CHRISTOPHERS — Ch. 11 WINK

9 a.m.

CHURCH AND THE WORLD TODAY — Ch. 7 WCKT

— "The Modern Seminary" will be discussed by Msgr. John Connor, rector, Seminary of St. Vincent de Paul, Msgr. James J. Walsh, spiritual director, and Father Luke Lindon, Dean of Students.

10:30 a.m.

THE TV MASS — Ch. 10 WPLG — Celebrant Father John Farrell, O.S.A.



RELATED ROMANCE — Charlton Heston as a middle-aged cowboy accidentally meets and falls in love with a beautiful woman, played by Joan Hackett, in "Will Penny" Sunday, Dec. 12 (7:30-9:30 p.m.) on WTVJ, Ch. 4.

TV college goes on the air in January

A televised environmental course, Man and Environment, will launch Miami-Dade Junior College's new TV College in January.

Among topics to be covered are ecological imperatives, the nature of man, air pollution, urbanization. The general education, three-credit course will be aired twice weekly by WPBT, Ch. 2, from 7 to 7:30 p.m. on Monday and Tuesday evenings throughout the 15-week semester.

Based on a one-topic-per-week formula, students who register with the college for the course for credit will have a textbook and study guide. A computerized Teaching Information Processing System will allow grading and testing outside the classroom. The only time when it will be mandatory for students to come to the campus will be for mid-term and final exams.

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**CHRISTMAS
SPIRIT** is low as Bob Cratchit and his lame son Tiny Tim face the results of Scrooge's miserliness, on "A Christmas Carol," holiday special animated from the pages of Charles Dickens, to be rebroadcast Sunday, Dec. 12 (5-6 p.m.) on WTVJ, Ch. 4.



FIGHTING FOR SURVIVAL, Richard Harris stars in an unusually powerful truelife adventure set in the great Northwest Territory, circa 1820.

A tough man's fight against wilds, Indians

Man In The Wilderness (Warner Bros.) — Richard Harris is once more out in the woods with the wild Indians. Last year he was there in *A Man Called Horse*; this year he's in *Man in the Wilderness*, an survival-adventure story written by Jack DeWitt, directed by Richard C. Sarafian and based on one of those bizarre frontier episodes that color American history.

Harris plays Zachary Bass, a violent, godless man who is abandoned by a landlocked cross-country shipping-trapping expedition after he has been mauled by a grizzly bear.

SOMEHOW Bass survives the first few days and nights and gradually recovers well enough to begin his own trek through the wilds, hell-bent for revenge on the expedition's Ahab-like leader, Captain Henry (John Huston), and well aware of the Arikara Indians dogging the expedition's trail.

The way back is tedious but frequently absorbing, as minute and momentous events intermix to bring Harris to a rather pantheistic awareness of life's forms and rhythms and man's cruelty to his fellow man.

Cutting from Harris to the Indians to the struggling expedition, Sarafian experi-

Movie review

ences a great many directorial ups and downs, just as he did in the equally episodic *Vanishing Point*, and the final confrontation he arranges is jarringly anti-climactic.

The film's rewards, however, are rich if one is willing to take the story in bits and pieces. The Northwest scenery is a magnificent vehicle for the theme of nature's power and dignity.

'Dirty cricket' in U.S., according to a Briton

British director Peter Watkins assails senses and sensibilities with his New York Film Festival entry "Punishment Park."

The film, in simplest terms, shows a kangaroo court of "solid Americans" conducting the trials of an assorted crew of conscientious objectors, hippies, peaceniks — in short, all types of "radicals" — and meting out the pre-ordained sentences.

Pontificating in a tent on the edge of the Mojave Desert, adjacent to the heat and terrors of Punishment

and several things Harris sees for us, notably the trail-side birth of an Indian baby, have a stunning, eerie beauty.

Photographer Gerry Fisher's camera uses the great, rugged wilderness to its best advantage, but one gets the impression that Sarafian made a much longer film, which was then chopped down to manageable size and which has suffered considerably for it. (A-III)

Park, the accusers mouth platitudes which provoke the accused to the now all-but-conventional obscenities.

Once convicted, the radicals all opt for three days in Punishment Park rather than extended prison terms, giving Watkins further opportunities to stultify his idea of justice American-style.

This he does successfully. But with each successive scene, Watkins' failure to achieve the social indictment which was apparently his goal becomes more annoying. The histrionics of both the cast and the director antagonize rather than inspire, provoke disdain rather than assent. A competent, disciplined director has gone wrong! (A-IV)

Not the time for comedy about the dope-hooked

Born To Win (United Artists) — This is Czech director Ivan Passer's first American film and, unfortunately for him and us, it may lose. Passer undoubtedly suffers from an obvious, but misguided sincerity in making a sort of "human comedy" picture based on the life and times of a down-trodden Times Square junkie, played in a "Where's Poppa" style by George Segal. Segal gets an assist from Karen Black as a fey girl with no visible means of support who picks Segal up when he steals her car. Imagine that!

Zounds, girl private eye

Ginger (Joseph Brenner) — Rather shopworn for the 20-year-old she is playing, bleach-blond Cheri Chaffaro is Ginger, girl private eye with a yen for sadistic revenge.

Her methods range from castration to outright murder as she disrobes and dispatches a nasty band of sex merchants, blackmailers and drug dealers operating in a New Jersey seaside resort town.

Striving mightily to be spicy, "Ginger" is merely sick. (C)

After parlaying grand larceny into grand amour, Segal proceeds to get pinched between a dealer out to burn him and two swaggering nars out to use him in order to burn the dealer.

Either way Segal is a loser, despite his dreams of making a final break for freedom and dignity.

One of the main problems with the picture is that too many of its scenes are played for laughs and sex. These scenes are occasionally funny but consistently sick. The time in America just is not right for a comedy, however serious, about drug addiction — and, hopefully, that time will never come. (B)

V AMUSEMENTS MOVIES-TV-RADIO

This film a goodie? Not with such stuff

The Steagle (Avco Embassy) — Remember during the 1962 Cuban missile crisis when Dean Rusk said, "We were eyeball to eyeball, and the other guy blinked?" Indeed, there were a great many people who blinked — and gulped, and cringed in terror.

One of the more adverse reactions was experienced by one Harold Weiss, Ph.D., nice Jewish professor of literature and fictional creation of novelist Irvin Faust, whose book "The Steagle" has now been rendered into a very mixed bag of a fantasy film, one that is alternately hilarious and flat, charming and crude, amusing and offensive.

Richard Benjamin plays Professor Weiss, a Walter-Mitty type who cloaks his private fantasies and enormous store of trivia beneath the mantle of pedantry, but who loses his grip on respectability come the crisis and the eight days of national trauma that followed.

DURING those days, Weiss literally takes off in flight (aboard 707's) to all of the fabulous places and people he's stored in his vivid imagination: Chicago, Las Vegas, Los Angeles.

In the windy city he is reunited carnally with a bygone mistress, or rather with the daughter of a bygone mistress, which answers his question about how she is so well-preserved.

In the nation's gambling capital he hallucinates in the company of two frisky airline stewardesses and a would-be lapsed minister who are under the impression that he is the son of a WW I French flying ace, on his way to Hollywood to supervise a big pic about his famous father.

In Sodom by the Pacific, Weiss drops all pretense and introduces himself as Judge Hardy's boy, Andy. There he meets fellow dreamer Tall Boy McCoy (Chill Wills), a one-time Western movie idol now bathroom attendant in one of the strip's plush restaurants.

Together the two invade one of the studio backlots and stage the grandest shoot-out in movie history. In fact, they restage every shoot-out in

movie history, mowing down everyone from Redcoats to Injuns to Yankees and Rebs, Germans and Japanese, Commies and even a legion of sabre-rattling Arabs.

SUCH IS the heady stuff of wild Jewish comedy and satire, but such is not the stuff which writer-director Paul Sylbert can manage with any consistency. Scenes such as the backlot shootout or an earlier one in which Benjamin delivers a spirited lecture in jabberwocky (an receives a standing ovation for it) are screamingly funny. But there are too many lapses of taste and slack stretches to be compensated for.

The encounter with the former girl friend's daughter, risky enough by itself, is downright sick and offensive in its juxtaposition of the immediate situation with a number of religious articles and recitations that are part of the setting. The romp with the minister and the stewardesses, while not explicit in treatment, nonetheless offers a gratuitous undercutting of the Christian man of the cloth that begs for equal time. In sum, "The Steagle" is too uneven and too full of potentiality and actually offensive material to serve as good film entertainment. (B)

'X' rating on film leads to big law suit

NEW YORK — (RNS) — Does an "X" rating insure a film's success? No, says Entertainment Marketing, Inc., which is suing the Motion Picture Association of America, charging that the "X" stamped on "Bang, Bang, the Mafia Gang" resulted in restricted distribution and exhibition of the movie.

According to Variety, the show business weekly, Entertainment Marketing is asking damages of more than \$100 millions. The company represents producers of the film, William R. Gibbs, president of Entertainment Marketing, also contends that it was promised the milder "R" rating after the film had been edited to conform to MPAA standards.

The action could establish some legal precedents regarding the ratings system. Variety reported.

Plaintiffs in the suit argue that the rating given a film determines whether it will be accepted or rejected by a distributor. It also notes that some news media have refused to accept advertising for X-rated movies.

Therefore, the company charges, the rating represents unreasonable restraint.

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Worthwhile qualities abound in 'Fiddler'

Fiddler On The Roof (United Artists) — The long-running Broadway and international hit musical is now a spirited, vibrant film, starring Israel's Topol as Teyve, Norman Jewison has respected the flavor and music from the original, based on the Sholom Aleichem stories about peasant Jewish life in turn-of-the-century Russia, and the result is as engaging a three hour's entertainment as you could hope for.

Just as with Levy's real Jewish rye, you don't have to be Jewish to love "Fiddler" — the respect for God, man, and life is a universal virtue, and one from which we all can draw warmth. The film is for everyone, but parents should be prepared to hold tightly to the little ones' hands during a scary nightmare sequence. (A-I)

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Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Christianity can't be interpreted to suit personal ideas

What is the Church? The Church is a society, a religious society. This fundamental observation should be enough to remind us that we cannot presume to belong to the Church, to profess the religion that she personifies, in other words, we cannot be real Christians and have a religion of our own, without being, at the same time, members of this society called the Church. Christianity is a social fact. It is not just an ideological movement which everyone can interpret in his own way and hide in the recesses of his own conscience. The religion professed by the Church constitutes a community, a communion of thought and of morals; it generates a people, the People of God. The image of a purely spiritual Church, which is inwardly invisible and outwardly unrecognizable, just does not completely express the reality of Christianity. The Church not only has a soul, it also has a body. Even the Christians who separated from the Church, with the intention of founding another purely spiritual and invisible body not subject to any social bond, nor sustained by any external, authoritative and juridical relationship, realize they have moved outside the constitutional thought of the religion founded by Christ. They claim the title of a Church, but such a title requires a visible social entity, determined and embodied in a human organism which calls for unity. This is the logic of the Incarnation. Christ, Saint Thomas reminds us, accomplished the work of our salvation, inasmuch as He was God and man, so that as man He suffered for our redemption and as God His passion had a saving value for us.

Speaking to a general audience, Nov. 10, 1971



It is important to be well informed today. The complex and feverish circulation of news must not find us on the verge of ignorance or indifference. This was well defined in a pastoral instruction issued by our Pontifical Council for social communications. It was a document addressed to the entire Church and worthy of our perusal and thought, because it is the rightful duty of each one of us to know what is going on. It is important that the moving panorama of daily reality should be interpreted in conformity with the principles, as well as the final and indispensable aims of life, of a Christian interpretation. This is what the Catholic newspaper strives to give; unfortunately, it is almost alone in doing so. The Catholic newspaper is important then for the dissemination of Christian thought and for the Word of God to be reflected in the daily events of life and history. It is also important to have watchful and frank reminders of morality in both public and private behavior. The frightening experiences in the world today cry out for this. How can we offer public opinion and social education a firm, righteous, sane and unrestricted sense of morality without the daily voice of a courageous and free press which faithfully echoes our Catholic culture?

Speaking to faithful in St. Peter's Square, Oct. 14, 1971



Permit us to express our thoughts about the two subjects of supreme importance which were laid before this Synod. You very rightly considered with thoroughness the part to be played by priests in the apostolic office of the episcopal body and the true nature of the ministerial priesthood, when you devoted special attention to the preaching of the Gospel whereby the priest proclaims the Savior of the world to the men of our age. It follows from your discussions that the bishops of the entire Catholic world wish to retain intact that absolute gift by which the priest is dedicated to God; and a not unimportant part of that gift — in the Latin Church — is sacred celibacy. The second subject concerns the establishment of justice in the modern world. From the deliberations you have conducted it is apparent what a wide field this activity embraces and how many and great are the difficulties that it brings with it. Indeed you bore witness to the fact that the Church, in the extremely difficult circumstances of our time, is aware that she must dedicate herself to social action with renewed vigor. In order that justice among men may be more perfectly established, she must gain fuller knowledge of this world's present needs, set an example, direct her care to the poor and oppressed, develop men's consciences towards work for social justice and finally undertake and encourage every kind of initiative to bring relief to the deprived.

Concluding address at Synod of Bishops, Nov. 6, 1971.

You and Your Faith



Sunday's Gospel

Now John in prison heard about the works Christ was performing, and sent a message by his disciples to ask Him, "Are you 'He who is to come' or do we look for another?" In reply, Jesus said to them: "Go back and report to John what you see and hear: the blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them. Blest is the man who finds no stumbling block in me."

As the messengers set off, Jesus began to speak to

the crowds about John: "What did you go out to the wasteland to see — a reed swaying in the wind? Tell me, what did you go out to see — someone luxuriously dressed? Remember those who dress luxuriously are to be found in royal palaces. Why then did you go out — to see a prophet? A prophet indeed, and something more! It is about this man that Scripture says,

"I send my messenger ahead of you
to prepare your way before you."

Mt. 11:2-11

Papal audiences are changing

By FATHER LEO E. McFADDEN

VATICAN CITY — (NC) — Like almost everything else in the Church, papal audiences are changing.

This is either good or bad, depending on where you stood — or sat — during the usual 90-minute audiences in St. Peter's Basilica before the opening this November of the spacious, brightly modern new audience hall.

Only a fraction of those attending the old audiences in St. Peter's could sit in the tribunes, or raised platforms, down front near the main altar. Because seating in the tribunes was on wooden benches, many a pious pilgrim was tumbled to the floor as his excited bench-sharers jumped up on — and unexpectedly off — the bench as the Pope passed by.

The vast majority attending a papal audience in St. Peter's knew their place and kept it. They had to, for they were jammed into what can best be described as cattle pens, wooden barricades made into square boxes for crowd control. They did their job well. The hapless tourist, caught midway between a friendly elbow and a gleaming halberd of a hulking Swiss guard would not dare move. He couldn't. Midway through the audience he was pinned into paralysis.

BUT NOW it is different. The new audience hall, located just off the left-hand colonnade of St. Peter's Square, is replete with about 6,800 black plastic chairs that are tumble-proof because they are locked into the gradually sloping floor by a shiny, metal support. Not even an overanxious mother superior can knock you down.

Of course, at peak seasons of the year, many will have to stand. At any time of the year those without a ticket are generally asked to stand in the back, a practice carried over from the days of audiences in St. Peter's Basilica.

One practice that has not been carried over from those days is the use of the sedia gestatoria, the large chair in which the Pope swayed down the aisle supported by eight sturdy men in scarlet pantaloons and matching jackets.

"This was a vestige of triumphalism," said one Vatican prelate in explaining why the practice was discarded.

Triumphal or not, it was practical. Everyone in St. Peter's could genuinely say that he had seen the Pope.

In the new hall, most people do not see him as he enters or leaves down the sloping aisle. It is true that everyone in the hall gets a clear, unobstructed view of the Pope as he ascends the platform down front to begin his greetings, but for those in the back, it is like looking from one end zone of a football field to the other.

A change in the actual format of the audience is still being studied. In St. Peter's, the Pope talked in Italian on a given theme, greeted groups from various countries, said a few words to special delegations, saluted personally two members of large delegations, shook hands down the front row and was then carried out on the sedia gestatoria.

THE SEDIA is gone, the greetings to the two representatives of large delegations has been dropped, and in recent audiences the Pope has not shaken hands with those in front but, while entering and leaving, grabs hands along the main aisle.

Because the Pope is no longer in a church setting but that of a concert hall — for which it will occasionally be used — the Vatican is looking for a different format.

People have been leaving audiences in the new hall early. This is because there is greater freedom of movement, so foreigners, tiring of a language they do not comprehend, and having seen the Pope, depart. Even Italians can be seen leaving in large numbers as the Pope begins greeting groups in other languages. This could not have happened very often in the days when people were pinioned in the audiences of St. Peter's.

One suggestion voiced around Rome is to abandon the Pope's weekly general audience talk. It is doubtful, however, that Pope Paul will do this, because he is said to feel that he is

talking to the whole Church and to the world in those talks.

Another suggestion is that the Pope should abandon the platform at the front of the hall and stand on a platform in the middle of the hall.

Many in Rome believe that Pope Paul would receive a roar to match the din in St. Peter's if he would appear in the center of the hall and turn around to greet everyone with his traditional gesture of hands on high.

Connally calls on Pope

VATICAN CITY — (NC) — U.S. Secretary of the Treasury John B. Connally visited with Pope Paul VI for more than 40 minutes Dec. 2, following the end of a meeting of international government finance ministers and bankers.

Connally was accompanied to the Vatican by his wife and officials of the U.S. embassy in Rome. Connally met with Pope Paul in the papal library along with Msgr. Justin Regali, a member of the papal secretariat of state from Los Angeles; and Robert Illing of the office of Ambassador Henry Cabot Lodge, President Nixon's representative to the Vatican.

Following that meeting Mrs. Connally and other members of the treasury secretary's party were received by the Pope, who presented them with medals and other mementoes of their visit.

The results or content of Connally's conversation with the Pope were not disclosed by Vatican officials.

Connally had been in Rome at a meeting of non-communist nations attempting to work out a solution to the problems facing the finances of the West. The meeting will be resumed in Washington Dec. 17-18.

Listen to God'

VATICAN CITY — (NC) — Pope Paul, calling modern times "the civilization of sounds and images," urged mankind to listen to the voice of God saying "I am."

At his regular Wednesday audience, the Pope observed that modern man's psychology "is continually engrossed by the senses." Sense images at once nourish modern man's mind and exhaust it, he asserted.

"Man becomes naturalistic and positivistic almost without realizing it. He is so used to concreteness, to what is immediately and surely known, that he seeks nothing else. This is the very model of today's common man."

Ideals for women

VATICAN CITY — (NC) — If women want to attain the "purest ideals of womanhood" they must be faithful to the "principles of a healthy morality," Pope Paul VI told about 150 members of the National Congress of the Italian Women's Center.

His remarks came as Italy is caught up in a battle over a new law permitting divorce and attempts to make abortion easier and to propagate wider use of artificial birth control.

The Pope told the women that they must oppose "certain principles that undermine women's morals and those values that must be regarded as sacred and fundamental because they hold the real human and Christian features of women. The dignity and specific mission of a woman rests on them."

The Pope added that "faithfulness to the principles of a healthy morality must never be absent or neglected in activities such as yours."

This faithfulness, he said, will never be a force that mortifies women or checks "their legitimate aspirations."

"It will be indeed the secure support to help women to rise even more toward the purest ideals of womanhood."

What does conscience say to a pilot dropping bombs?

By FATHER JOHN B. SHEERIN, C.S.P.

The American Bishops' condemnation of American involvement in the Vietnam war was an historic step. It was the first time in history that a national hierarchy condemned a national war. In their statement in the latter part of November, the Bishops said that whatever good we had hoped to achieve through the war is now outweighed by the wholesale destruction of human life and moral values which it continues to wreak. "It is our firm conviction, therefore, that its speedy ending is a moral imperative of the highest priority."

Unfortunately the most common reaction to the Bishop's statement was the laconic remark, "six years too late." The condemnation was unconsciously late in coming but one grim fact we have to keep in mind is that the war is far from over. American planes, helicopter gunships, fighter-bombers and B-52s will continue to strafe and strike targets in South Vietnam and North Vietnam, Laos and Cambodia in an attempt to prevent the infiltration of North Vietnamese troops to the South. This will continue until well into 1972.

It will be interesting to see what effect the Bishops' condemnation of the war will have on Catholic chaplains and pilots in the Air Force. Will they ignore the Bishops' pronouncement?

I SUSPECT that most will pay little attention but there will be a few who will have remorse of conscience about their role in the continuing war, now that the ultracautious Bishops have spoken. Their judgment was clearly expressed: our involvement is now so immoral that a speedy end of our participation in the war is "a moral imperative of the highest priority."

Catholic pilots will find themselves in an agonizing dilemma. They will be under orders to drop their death-

carrying bombs. The extent of their destructiveness can be gleaned from the study made by a group of 20 scholars at Cornell University's Center for International Studies. They estimate that the Administration in Washington plans to continue bombing "for the indefinite future" at a cost approaching \$4 billion dollars a year.

On the other hand, Catholic pilots and bombardiers might conceivably decide that, regardless of what the Bishops say, they will stay with the war until the bitter end. But I would think that the My Lai episode would remind them that no American combatant can excuse his participation in an immoral act by saying that he committed the act under orders from his superior officer.

MOREOVER, a Catholic flier will probably notice two events that preceded the issuance of the Bishops' statement. Shortly before the Synod at Rome, the American Bishops came out with a strong endorsement of the right of conscientious objection. Then the Synod itself voted for recognition of the right of conscientious objection. The American Bishops then followed up with their condemnation of the American involvement in Vietnam. These three events, coming in such close succession, seem to have a very urgent message for Catholics still involved in the war. That message is — refuse in conscience to play any part in this immoral enterprise!

If the Catholic pilot dropping bombs on Cambodia can honestly persuade himself that he is simply protecting American soldiers as they withdraw from Indochina, his conscience and sincerity must be respected. But it does seem difficult to understand how he can arrive at this nice distinction. To us at home, the war seems indivisible. American casualties are certainly decreasing but it's the same old war. The only difference is that, as many experts



WAR AND PEACE. The Civil War monument in front of the city hall at Williamsport, Pa., generally stands alone, a reminder of a past war. But during the Christmas season, the lone trumpeter is joined by another musician, in this case an angel symbolically heralding the birth of the Prince of Peace.

have said, the color of the corpses is different. A quick end to the war, not its transference, is "a moral imperative of the highest priority."

Press treated with kid gloves for too long

By MSGR. GEORGE G. HIGGINS

"Like many another established institution, the U.S. press tends to suffer criticism badly — even when it comes from within."

I didn't say that. "Time" magazine said it last week by way of leading into a roundup article on the phenomenal increase, within recent years, in the number of "blunt, angry, and gossipy" magazines aimed at exposing the real or imagined faults of the press. Time reports that in-house journalism reviews of this type have sprung up in nearly a dozen U.S. cities in the past years. Their performance thus far is said to be uneven, "but editors are beginning to wince as they read."

As an avid newspaper reader, I would say that it's about time that editors — and their counterparts in radio and television — began to wince a bit. They have been leading a sheltered life and, by and large, have been treated with kid gloves for as long as I can

remember. And this — as they themselves are properly in the habit of reminding other established institutions in our society, and notably in recent years the church — is bound, in the long run, to take its toll.

IN THE CASE of the media, the price of being immune to criticism (or, in Time's phraseology, of suffering criticism badly) is all too evident. Frankly speaking, it makes it extremely difficult for the media to maintain a policy of balanced objectivity — free of prejudice and bias — in their presentation of the news and their treatment of the people who make the news. In short, it tempts the media to take themselves much too seriously and to ignore — and sometimes even to ridicule — those who may happen to disagree with them.

This isn't true of all the media all the time, but unfortunately it's true of all too many of them some of the time. Those who disagree with this judgment might want to ask themselves if they can ever remember an instance in which the average newspaper

or the average television network openly and frankly owned up to a serious misstatement of fact and, more importantly, went to the trouble of publicizing its retraction in such a way as to make absolutely certain that its readers or viewers would catch up with it.

My own experience in this regard has been that the media (which, after all, are made up of human beings just as weak and just as fallible as the rest of us) are seldom willing to admit that they have made a mistake and, even when they do condescend to publish a retraction, are inclined to bury it, so to speak, and consistently refuse to give the "opposition" anything even approaching equal time or equal space.

The standard response to this kind of criticism of the media is to invoke the sacred principle of the freedom of the press, or, in more recent years, to associate all such criticism with the name of Spiro Agnew. That's a convenient ploy — a sophisticated form of guilt by association — but it simply won't wash any longer.

In other words, to say that Mr. Agnew's incessant criticism of the media tends to be much too simplistic and much too intemperate in tone is one thing. But to suggest that other observers should refrain from criticizing the media for fear of playing into the hands of the Vice President and his numerous devotees is errant nonsense.

ANOTHER WAY of saying the same thing is to point out that the time has come for the media to face up squarely to the

obvious fact that what Mr. Agnew has been saying about the media, for his own purposes and from his own political point of view, is being said quite objectively by a lot of other people whose professional credentials are far more impressive than Mr. Agnew's and whose commitment to the principle of freedom of the press simply can't be questioned.

Some of these people are "conservative," others are "liberal," and still others are "radical" in their political orientation. Political labels of this type, however, are irrelevant. In other words, it makes no difference whether Edith Efron and Allen Drury, for example, are "conservatives," whether John Roche, Milton Viorst, and Andrew Hatcher, for example, are "liberals" or whether Dr. George Weinberg, for example, is a "radical." That's neither here nor there. The fact is that all of these writers — and many others besides — have, within recent weeks, accused certain influential segments of the media of being either seriously deficient in the performance of their public calling or, worse than that, of being deliberately biased in their presentation of the news and their treatment of controversial public figures.

The time has come, it seems to me, for the media to respond to this kind of criticism on its merits. To try to get around it by invoking the principle of the freedom of the press or by raising the specter of Agnewism would be to add insult to injury.

Says Nixon 'sells Taiwan down river'

SYRACUSE, N.Y. — (NC) — The Nixon administration "is just trying to sell Nationalist China down the river, and fooling the American public," a priest from Nationalist China said here.

In an interview with The Catholic Sun, Syracuse diocesan newspaper, Msgr. John T.S. Mao of Taipei, Taiwan, said "the two-China policy is 'ridiculous, deceitful and just plain crazy and tricky.'"

Msgr. Mao said the impact of President Nixon's decision to visit Communist China "is both shocking and strong. This announcement makes 800 million people in Red China despair, because all these people have always talked that some day free nations — particularly under the leadership of the United States — would help them detach themselves from the communist oppressors. And now they see the great president of the most powerful country in the world, the U.S., going to extend his hand to the oppressor."

THE DECISION shocked the people of Nationalist China, the priest said. They had considered "the United States as the best and most trustworthy friend of China's

people and today they see that the Nixon government is selling them down the river without any warning," he said.

He said the President's decision had made the people of Taiwan conclude that they must try to deliver the people in Communist China "from Communist slavery" themselves.

Msgr. Mao maintained that the Nationalist Chinese have sent many underground workers into Communist China. "We are hoping," he said, "that in a few years the people of China will start to revolt against the Communist oppressors, with the encouragement that, as soon as they start to revolt, Taiwan will come to their rescue."

The 800 million people on mainland China, Msgr. Mao said, "are not Communists, they are not for the Communist regime, they will not work for the Communists, and if the chance comes, they will work for Nationalist China. And as we speak here today they are preparing themselves for making revolution on the mainland of China. With the assurance that as soon as they start, Taiwan will come to their rescue."

Chinese priest is for talks

ROME — (RNS) — A Chinese Roman Catholic priest, reportedly exploring with Vatican officials the possibilities of "dialogue" between the Holy See and the People's Republic of China, said in an interview that he is happy over "the understanding" he has encountered at the Vatican "as regards the Church in China."

"It seems to me," Father Wei Tsing-sing, told newsmen "that we are on the right road for talks between the Holy See and Peking." He added that he thought action in this matter was "urgent," not only "to save what can be saved of Catholicism in China" but "above all, to bring the light and peace of the Gospel to 700,000,000 Chinese."

"ONE human being out of four is Chinese, and the Church cannot neglect one fourth of humanity," he added.

Father Wei, a parish priest in Paris, came to Rome in mid-November on his own "personal initiative" to discuss the question of Vatican-Peking relations with members of the Secretariat of State and of the Council for the Public Affairs of the Church.

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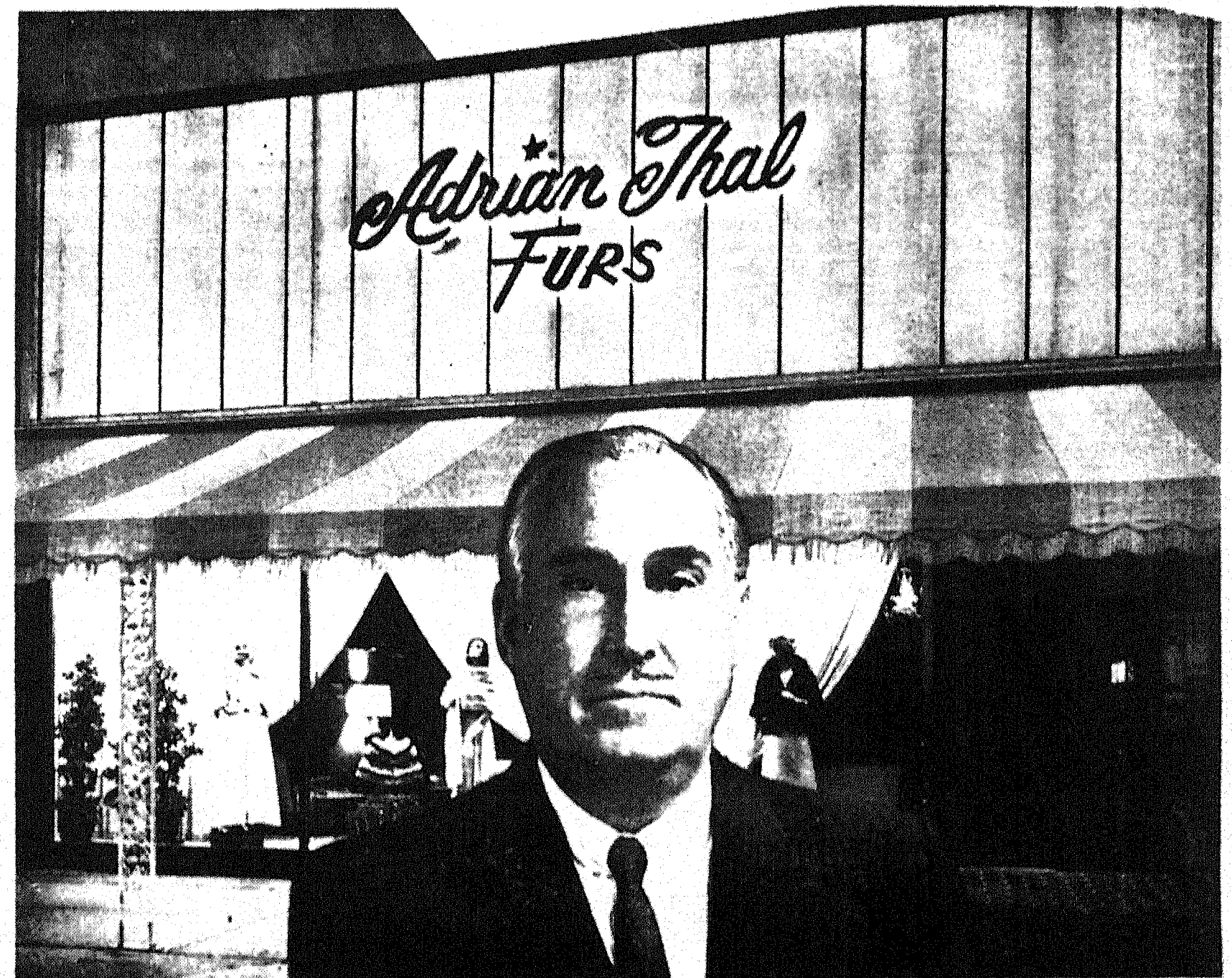
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Christian morality and the law

By FATHER JOHN P. SCHANZ

A college sophomore recently confided in all seriousness, "I think the Catholic Church has had it." Those who work with youth in our Catholic institutions realize only too well the large-scale defection of this age-group from the Church.

Some contend that the Church is too authoritarian; it is a "Church of law" rather than a "Church of love." Others claim it is so bogged down in ritual and tradition that it has failed to "come across" as a relevant institution, practicing what it preaches (e.g., poverty, love, peace).

Perhaps youthful idealism expects too much perfection in the Church; but whether it be the failings and hypocrisy of leadership and constituents or simply the anti-authoritarian and permissive preference of youth, the latter are in fact, at least temporarily, "hanging loose" from organized religion.

YOUTH, OF COURSE, aren't the only defectors; a certain number of "intellectuals," though they may still consider themselves Catholic, have also abandoned the institutional Church in favor of a freer religious community-style. Obviously for these disenchanted souls, decrees, encyclicals, and Canon Law are empty sanctions. Even fairly loyal Catholics are dismayed by the birth control and abortion controversies, the questioning of papal infallibility, and the general attenuation of authority in the Church.

The concerned Catholic may well ask: "What is the function of law in the Church of the 70's? Is the Church like God, determining right and wrong, binding under sin (e.g., Mass on Sundays) even condemning to hell recalcitrant members who choose to defy its precepts? In keeping with its character as a pastoral Council, Vatican II, while reaffirming the teaching authority of the Church and its hierarchy ("Const. on the Church," No. 12, 32, 37; "Decree on Bishops," No. 2), lays surprisingly little emphasis on the legislative and sanctioning function of the Church.

But if Scripture be consulted, it is not hard to show the Church's authority to teach and govern in the Lord's name. The governing function accords with the simple structural form of the New Testament community. Matthew's Gospel (Chs. 16 & 18) centers "binding and loosing" (i.e., legislative) authority in Peter (16:18) and the other

apostles (18:18). "He who hears you hears me (Lk. 10:16) likewise enunciates Christ's intention to delegate teaching power to his disciples.

John's gospel promises teaching assistance in the person of the "Spirit of truth" who will lead Christ's followers into all truth (Jn. 16:13). The Petrine primacy (Mt. 16:18) is recognized here too, as Peter is installed as Christ's visible surrogate over the community (Jn. 21:15-17).

In the Pauline corpus, especially the pastoral letters to Timothy and Titus, the Church's early organization under episcopal direction appears with emphasis upon responsible authority of service (1 Tim. 5:2; Tim. 2:24; cf. Mk. 10:45). Community regulations are in evidence, even with Paul himself, who, though he championed Christian freedom, took occasion to legislate specific prescriptions where he deemed it necessary (e.g., head-coverings for women in Church (1 Cor. 11:5), women's silence in church (1 Cor. 14:34 f.), prohibition against eating meat offered to idols (1 Cor. 10:28 f.).

CONCLUDING from such generalizations, we Catholics have every right to turn confidently to our ecclesiastical leaders for competent moral direction. At the same time, the spirit of the times suggests a move away from detailed and rigid programming of moral life (e.g., fasts and feasts of obligation, complex marriage legislation, rigid penalties after the manner of civil law) to a greater respect for the maturity and responsibility of adult Catholics.

This issue of the Church's "philosophy of law" is especially relevant in view of the current reform of Canon (i.e., statute) law. Should the old canons simply be rewritten and updated? Or should a thorough juridical face-lifting be attempted, to replace the entire legal corpus with a non-technical, pastoral directive reflecting the Church's face of love in place of the stern face of judgment?

Positive (written) law, after all, should mirror the mentality and objectives of an institution. Following the pastoral orientation of Vatican II, the renewed legal expression of the post-conciliar Church ought to show its benevolent concern for the common good of its members, its relationship to the community of mankind, and optimism in terms of its final end.

Unlike the legal codes of secular society, Church law should express the mind of the

Master Lawgiver who affirmed: "I no longer call you slaves, but friends" (Jn. 13:15). The Church's code should be a kind of good house-keeping formula insuring that all of God's people trust one another and treat each other with equity, justice, and love (cf. current

pressure for due process in Church disputes). If this is accomplished, a momentous step forward will have been taken to show the world the loving face of Christ rather than the fearsome, forbidding countenance of an unfeeling judge.



EVEN THOUGH there is a current turn toward informal religion, the Church's authority still stands upon traditional law.

Christ gave His Church power to make laws

By FATHER CARL J. PFEIFER, S.J.

During a discussion about the changes and confusion in the contemporary Church, a friend of mine recently asked me, "When is the Church going to make new laws to put an end to all this confusion?" His question recalled similar questions asked at meetings the past year or two. Parents, teachers, priests have asked me, "Why doesn't the Pope just come out with a law to solve some of these problems?"

Concern about Church law is also evident when "the precepts of the Church" are listed by concerned parents or teachers with "the Seven Sacraments" and "the Ten Commandments" as the "basic truths" that should be taught in religion classes. Some few still define a good Catholic as one who "goes to Mass on Sundays, contributes to his parish, and obeys the laws of the Church."

I recall these questions and observations not to disparage genuine concern and respect for Church law. Religious educators continue to encourage respect for the legitimate authority of those in the Church who have power to legislate. New programs of religious education for children, adolescents, and adults clearly teach that Christ gave His Church the power to make positive laws for the good of the Christian community. The Church also has the important role of recognizing and interpreting God's law as it is discerned in man's nature and in the course of human events.

HOWEVER, religious educators are trying to communicate a balanced view of law in the Church. The questions and observations listed above reveal an exaggerated emphasis on law in the life of the Church. They almost reduce the leaders in the Church to legislators, and Christian living to observing Church law. Not all problems are solved simply by issuing laws.

Perhaps religious educators can learn much about education toward a proper

appreciation of law and its limitations in ordinary Church life from the General Catechetical Directory, released by the Vatican's Sacred Congregation for the Clergy last April. The Congregation of the Clergy, headed by an American, John Cardinal Wright, is the organ of the Roman Curia concerned with religious education in the Church.

The Directory recalls the right and responsibility of the Church to interpret God's law and to make positive laws regarding Church life, but law is seen in the richer context of following the Holy Spirit's guidance. Regarding the limited role of law in resolving many problems, the way the Directory was composed and promulgated, and the way the Congregation of the Clergy describes its role, is instructive.



"When is the Church going to make new laws to put an end to all this confusion?"



"Why doesn't the Pope just come out with a law to solve some of these problems?"

That there is considerable confusion about catechesis in the Church is clear. That this can pose serious problems for the spiritual health and growth of individuals and entire communities is likewise evident. So about three years ago the Vatican decided to propose a Directory for the whole Church in matters of religious education. It was early decided that a general definitive Catechism for the whole Church was not the solution.

Questionnaires were sent to every national conference of bishops. The replies were seriously considered, a commission was formed, further information was requested from the world's bishops and their catechetical experts. A first draft was written and sent to the bishops for comments. The commission went back to the

drawing board and rewrote the first draft in the light of observations received from around the world. Finally after this process of consultation and collaboration, the General Catechetical Directory was released with the approval of the Holy Father.

IMMEDIATELY many Catholics saw in the Directory a law book to solve catechetical problems, although it was deliberately named a "Directory." Cardinal Wright, in releasing the directory, stated to the press, "the basic purpose of the directory is to provide an orientation for religious formation, rather than establish binding rules."

At the International Catechetical Congress in Rome in September Cardinal Wright repeated that the directory was a service-document, not a book of laws for catechesis. He pointed out that the directory is not intended to block further discussion nor to stifle creativity. His sentiments were repeated at the closing of the Congress by Archbishop James Knox of Melbourne, Australia. The directory "contains updated orientational guidelines rather than prescriptions," he said. It is not meant to be "a definitive document but a point of departure . . . a basic document meant to be adapted to local cultural pastoral situations of each country under the guidance of the local episcopal conference in consultation with the Holy See."

Such an approach to collaboratively solving problems and then sharing the fruits of the collaboration in authoritative guidelines reveals a healthy respect for the limitation of law as a cure-all for the Church's ills. In no way does such a collegial approach weaken the authority of the local bishops nor the National Conference of Bishops. Rather it enriches the whole Church with the shared experience and judgment, providing helpful guidelines for sound development.

of the Church



From the earliest days Christianity had rules

By FATHER QUENTIN QUESNELL, S.J.

If the first Christians lived in the Spirit according to Christ's law of love, one would think that was enough. They would not have needed Church laws, as we do. But they did.

For instance, Paul, between 50 and 60 A.D., settles a point on liturgy with the words: "If anyone wants to argue about it, all I have to say is that neither we nor the other churches of God have any other habit in worship" (I Corinthians 11, 16). By about 100 A.D., it seemed natural that a council should have met in Jerusalem to determine a point of law for the universal Church (Acts 15).

Acts also tells that, after the point was settled, Paul traveled around promulgating the law: "And as they went through the towns they delivered to the believers the rules decided upon by the apostles and elders in Jerusalem, and told them to obey these rules" (Acts 16:4).

HERE ARE some early church rules for worship: "Women are not to pray to God in public worship or speak God's message (prophecy) to the assembled church with nothing on their heads" (I Cor. 11, 2-16).

"When the community gathers for the Lord's supper, they are to wait for one another" (I Cor. 11, 33). If during their prayer meeting someone is going to speak with strange sounds (speaking in tongues), "two or three at the most should speak, and someone else must explain what is being said. If no person is there who can explain, then no one should speak out in the meeting" (I Cor. 14, 27). "If someone sitting in the meeting receives a message from God, the one who is speaking should stop" (I Cor. 14, 30). "The women should keep quiet in church meetings. They are not allowed to speak, as the Jewish law says, they must not be in charge" (I Cor. 14, 35).

Paul makes rules for special collections: "On the first day of every week, each of you must put aside some money, in proportion to

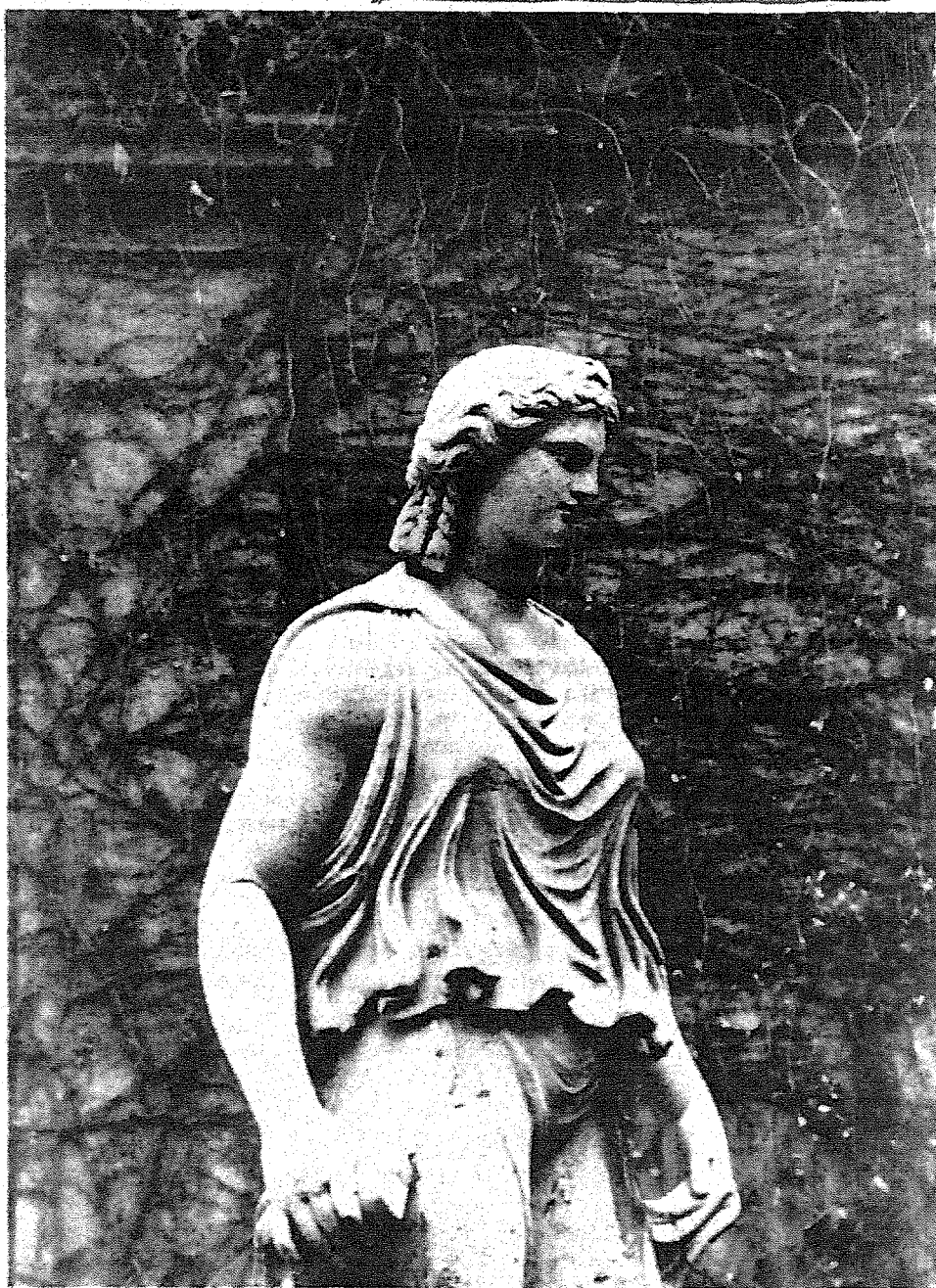
what he has earned, and save it up, so there will be no need to collect money when I come" (I Cor. 16ff.). He does not neglect to mention the regular support of one's pastors: "The elders who do good work as leaders should be considered or receiving double pay, especially those who work hard at preaching and teaching" (I Tim. 5, 17).

HE LAYS DOWN RULES for church superiors and courts: "Do not listen to an accusation against an elder unless it is brought by two or three witnesses" (I Tim. 5, 19). He sets down criteria for ordination: "A church leader (episkopos, 'bishop') must be a man without fault; he must have only one wife... he must not be a recent convert" (I Tim. 3, 2, 6). "To be kept on the church's roll of widows, a widow should be not less than 60 years" (I Tim. 5, 9). "I would have younger widows marry, bear children, rule their households" (I Tim. 5, 14). "If any believing woman has relatives who are widows, let her assist them, let the Church not be burdened, so that it may assist those who are real widows" (I Tim. 5, 16).

What is one to say? Why, only that it is inevitable. Large groups of people cannot live together without mutual agreement as to how they will behave. They cannot work together without some understanding of who is responsible for what.

When people come to such agreements and understandings, they are in fact making laws for themselves as a group and for their lives as members of the group. Whoever wants to go on living within the group has to observe those laws.

Of course, such laws never take the place of the law of Christ, the law of the Spirit, the law of love. Nor does observing such regulations automatically make one holier. Holiness is growth in the life of Christ in the Spirit through faith and love. But there never was a time when the Church was completely without law. For "our God is a God of peace and not of disorder" (I Cor. 14, 33).



Church law, like this ancient Roman statue, was built from firm foundations, but has changed slowly over the years by the "weather" of need while remaining basically intact.

Bread and wine

By FATHER JOSEPH M. CHAMPLIN

During a whirlwind tour of Europe by car this summer, my priest companions and I ate three rather unusual lunches. They were unique, that is, for us and would be for most Americans.

We pushed a little rented Fiat pretty hard throughout the trip and on days of continuous travel wanted to save time and still savor the scenery. To do so, we bought our mid-day snack early in the morning — a

loaf of bread, some cheese, and a bottle of wine, then, later on, pulled over by the side of the road to enjoy lunch.

These pauses proved most delightful. At one spot we watched boats churn up and down the Rhine river in Germany, at another we admired snow-capped mountains high in the Swiss Alps, and at the third, we sat by the shore of a beautiful Austrian lake.

OF COURSE, the bread and wine helped. We found this common fare more than ade-

quate to ease hunger pains and quiet growling stomachs. The combination also made me reflect on God's wisdom in giving us the Eucharist under very ordinary and easily understood signs.

During Jesus' days these were the standard, staple items on everyone's table. We shouldn't be surprised, therefore, to learn that for the first 12 centuries Christians as a matter of course communicated at Mass under the forms of bread and wine. The

Church clearly felt in those days and still feels now that receiving the Eucharist under both kinds is the ideal method, the fuller sign we are eating Jesus' Body and drinking His Blood.

A year ago the Holy See and our American Bishops greatly liberalized regulations permitting Communion from the cup. The new legislation, subject to local approval, in effect allows this practice whenever it would be pastorally practical and spiritually useful. We found a number of such opportunities at our own parish in Fulton.

INVITING the entire congregation to share the chalice at weekend Masses has not seemed feasible. However, we have given Communion under both species to a few special individuals on Sundays (parents and godparents at a baptism, jubilarians at the renewal of marriage vows, convert at his reception into the Church) while the community watched in the pews and waited its turn to come forward.

The smaller weekday celebrations lend themselves more readily to communication for the laity under the appearance of bread and wine. Today, we do this as a matter of course and experienced only minimal and isolated objections when it was first introduced. These suggestions or observations which follow may assist parishes contemplating a similar move.

- Use clean purificators each day.
- Remind people that they receive the whole Christ even when they choose not to drink from the chalice.
- Respect the freedom of those who, for various reasons, prefer to refrain from the cup.
- Mention gently now and then that persons with colds, coughs or comparable ailments should limit themselves to Communion under the sign of bread alone.
- Understand that if a parish employs the larger thicker altar breads recommended by the new Roman Missal, Communion under both kinds aids significantly in eating and consuming these more substantial particles.



IN LARGE congregations Communion is usually distributed under a single species. However in smaller congregations both Bread and Wine can be distributed during more personal celebration.

Feast of Our Lady of Guadalupe

By JOHN J. WARD
Did you know that the Americas have a patroness?
Do you know who she is?
Well, most of the members of the large Spanish-speaking colony in Florida do, as well as the workers in the migrant camps and other places.

She is Our Lady of Guadalupe, whose feast day will be observed in the Archdiocese of Miami next Sunday, Dec. 12, and in other dioceses throughout the United States. Masses will be offered and in some places there will be processions held with the statue of Our Lady.

The Shrine of Our Lady of Guadalupe is one of the most celebrated places of pilgrimage in the Americas.

IT WAS on Dec. 9, 1531, that the Blessed Virgin appeared to Juan Diego four times on the hill Tepeyac, about three miles from Mexico City. Juan was an Indian convert. He was hurrying down Tepeyac hill on that Saturday morning to assist at Mass of the Blessed Virgin at Tlateloco, a Franciscan mission.

The Blessed Mother sent



Our Lady of Guadalupe

the poor, pious Indian to Bishop Fray Juan de Zumarraga with a message that a church should be built where she stood. At the same place that evening and the following day, Sunday, again she appeared. From the original history attributed to another Indian, Antonio Valeriano, the

following account has been drawn:

"When he reached the top of the hill called Tepeyac, dawn was breaking and then he heard strains of music. It sounded like the song of wonderful birds. For an instant, the singing ceased and then the mountain seemed to echo with the response. The song, very sweet and delicate, again resembled that of most beautiful birds.

Juan Diego looked about and said to himself: 'How can I be worthy of what I am hearing? Am I dreaming? Am I in the terrestrial Paradise of which our elders told me? Am I already in Heaven?'

Then there was silence. followed by the sound of a voice calling:

"Juanito, Juan."

PURSUING the sound, he reached the summit, where he saw a Lady of marvelous beauty, who motioned him to approach. Her garments shone like the sun and the cliff where she stood glittered with glory, like an anvil of precious stones and

brightened the earth like a rainbow. Then she spoke:

"I am Holy Mary, Ever Virgin Mother of the True God for Whom we live, the Creator of Heaven and Earth. I urgently desire that a temple be built to me here, to bear witness of my love, my compassion and protection."

"For I am a merciful Mother to all thy people on this earth who love me and trust me and invoke my help."

THEN she directed him to go to the Bishop in Mexico and tell him that a church should be built to her on the site.

However, the Bishop did not believe the young messenger and told him to ask a sign of the Lady. When Juan did as he was asked, the Lady told him to go up to the rocks and gather roses. Although it was not time of year or place for roses, Juan went and found them.

After gathering a number and placing them in his tilma — a long cloak worn by Mexican Indians — he came back. Our Lady arranged the roses and told him to take them to the Bishop as her "sign." Juan did as he was told, and when he unfolded his cloak, the roses fell out.

Juan was startled to see the Bishop and his attendants fall down upon their knees before him, and the life-size figure of the Virgin Mother was imprinted on the poor tilma.

The picture was venerated and guarded in the Bishop's chapel and soon after, it was carried in procession to the preparatory shrine and it now reposes in the Basilica, which was erected in 1709, to replace the previous shrines.

This famous place has since been a place of pilgrimage and many miracles have occurred there.

Prayer Of The Faithful

Third Sunday of Advent

Dec. 12, 1971

CELEBRANT: The coming of Jesus is a blessing. It is truly Good News to men. We are filled with joy and gladness, for He will come and save us. Let us pray.

COMMENTATOR: Our response today will be: Come, Lord Jesus.

COMMENTATOR: For all God's people that we may heed the pronouncements of prophets and prepare the way of the Lord, we pray to the Lord.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: For those suffering from war during this season of peace, especially those in India and Pakistan, Southeast Asia, Ireland, and the Middle East, we pray to the Lord.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: For all those suffering in prisons during this season of joy, especially those in the prisons of Vietnam and Cuba, we pray to the Lord.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: For those who are most deeply entangled in sin, that the power of Jesus may transform them, and that they may learn to praise God's grace, we pray to the Lord.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: For those who are called to marriage, that through their love and fidelity, Christ might live, we pray to the Lord.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: That each person who comes into our house may receive the hospitality due the Christ whom he bears, we pray to the Lord.

PEOPLE: Come, Lord Jesus.

COMMENTATOR: For all of us, that we may prepare ourselves to be the instruments of His coming, especially to those in most need of our love, we pray to the Lord.

PEOPLE: Come, Lord Jesus.

CELEBRANT: O Father, you have loved us from the beginning of the world and you have given us a history which has led our people to your Son, our Savior. See our joyful hope in the coming of your Son. Hear the prayers we make in His name, through Christ our Lord.

PEOPLE: Amen.



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Mohammed as a prophet

By FATHER JOHN T. CATOIR

(This is one in a series of articles on the history of religion).

Mohammed was honest about his mission. Even when people wanted to make more of him than he was, he would resist them: "God has not sent me to work wonders; He has sent me to preach. . . . I never said that Allah's treasures are in my hand, that I knew the hidden things or that I was an angel. . . . I am only a preacher of God's Words."

It was not necessary to speak this way until the last two or three years of his life, for before then, he was struggling to gain some kind of allegiance from the people. He was rejected and spurned by most, and was literally driven at sword point from Mecca, the home of his birth.

The actual flight, which is called the Hegira, took place in 622 A.D. and is now a sacred day for Muslims throughout the world. This is the point in time which Muslims use to reckon their calendar. Christians might better appreciate the meaning of the phenomenal rise of Islam if they understood the struggle of Mohammed against his adversaries.

HE WAS a revolutionary, not merely on the theological level, but on the economic and racial level as well. His theory of monotheism called into question all the established religious theories of his day. For generations families made their living from the shrines attached to the various gods. In one temple in Mecca alone, there were 360 shrines, one for every day of the year. He preached loud and clear: "There is only one God, his name is Allah, and I, Mohammed, am his greatest prophet."

In the beginning he was hesitant and unsure of himself about the idea that God had actually chosen him to preach this message, but his devoted wife reassured him that his private visions were from God. There is no denying that he brought his people from a primitive form of religion to a highly refined sense of God.

This kind of preaching naturally caused havoc in the market place, for it repudiated the devotional practices of thousands upon thousands of local Arabs. He further infuriated the hostile crowd by preaching the equality of all men. In fact the women's liberation movement received one of its first major boosts from this man.

He resisted the social pattern of the day which supported the subjugation of women and enabled the upper classes to exploit and manipulate the poor. Daughters were usually unwanted and always omitted from the inheritance which their brothers divided. Mohammed fought for their rights, and outraged the stubborn, selfish male population. He forced his rigid moral code upon the people of Mecca until they threatened his life.

BUT HE ESCAPED and in a few short years managed to take over political leadership of Medina, the town to which he had fled. He soon prepared an army to return and capture Mecca. His series of victories and colossal success made him truly great in the eyes of the populace, and they connected God's favor with this phenomenon. He won adherents to the faith of Islam all over the Arab world, and his movement spread like wildfire for a hundred years after his death. Had it not been broken substantially by Emperor Charles Martel in the classic battle of Tours, Islam might have become the faith of Europe.

Two observations are in order at this point. First, the Muslims viewed Christ as a great prophet, but only one of the many prophets who were ultimately defeated by their enemies. Mohammed is seen as greater than all the other prophets because he was not defeated by men.

The second observation concerns the Black Muslims of the United States. African and Near-Eastern Muslims regard the Black Muslim movement as a spurious, non-authentic variation of the pure teachings of Mohammed, because Mohammed was opposed to any class or racial division among his followers. Just as equality was preached by Christ and not practiced by His followers, so too was equality preached by Mohammed and not practiced by his followers. However, Black Muslims not only do not practice this teaching, they implicitly deny that Mohammed ever taught it. Orthodox Islam rejects such a stance as heretical.

Niger envoy calls on Pope

VATICAN CITY — (RNS) — Ebra Kabovwai, the first Ambassador to the Holy See from the predominantly Moslem western African Republic of Niger, has presented his credentials to Pope Paul.

In welcoming Mr. Kabovwai, a Moslem, the pontiff spoke of what he called the "fruitful collaboration" existing between Niger and the Vatican. He praised the "benevolent understanding" of Niger's leaders, as evidenced in their encouragement of Catholic missions "to contribute with all their means to that teaching and education which opens the door to human development."

Niger, bordering on the southern reaches of the central Sahara, is one of Africa's most isolated countries. A former French colony, it proclaimed complete independence in 1960.

Roman Catholics number about 12,600 among a population of 3,800,000. The Vatican Yearbook for 1971 lists one diocese, centered in Niamey, the capital.

How parents can keep children from drugs



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methadone Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN SHEPPARD

It was recently decided that from now on the only drug topics about which I would write would pertain to new reports from reputable medical journals on research about the drug addict and his physiological problems. I'll also discuss more general medical and social problems. Many times these reports are many months in research and then several more in being published, yet television and newspapers fall even further behind.

There have been some recent testings recorded that detect marijuana and the presence of psychedelics. The test consists of washing the addict's hands in a chemical solution and the result determines the drug usage.

I HESITATE to print this for fear that parents will become even more Sherlock Holmesy, greeting their children at the door with flashlights, checking for contracted pupils.

If parents have not made the rules definite enough and encouraged the children to involve themselves in church groups and family gatherings — activities to counteract the attendance at pop festivals — then they have flunked.

What have you as parents offered in exchange for the drugs sold at these pop festivals? This isn't 1900. Start guiding, loving, directing your children. Start with your infants. Don't take anyone for granted. There is too much television idealization of how a child should react — an idealization that will be long fading. Hopefully, commercial television will fade, and educational television will replace it. This new brand of TV will face facts rather than stressing perfect profiles and 36-24-36 people.

In another vein, I find the common acceptance of marijuana by a large majority of people very distressing. A phone call from the West Coast last week informed me that it's common for adolescents to be drunk, and a cheap bottle isn't hard to come by.

Returning to the new report

Medically speaking, as doctors, we've been looking at eye color, checking abdominal pain and generalized weakness to determine syrum hepatitis. The new test indicates that the hepatitis leaves a lasting indication and recession. Many new tests have been developed that have led to the detection of several new cases of hepatitis, heretofore neglected.

METHADONE treatment gets a plus point since it's given by mouth, which avoids all chance of contracting hepatitis from a dirty needle.

More data on the effects of morphine have been uncovered too. Drug-free volunteers received it intravenously and they found a quick early loss of effect in the first 10 minutes, yet 40 to 48 hours after the injection, there were still morphine traces in the blood.

In another report, Dr. Donald B. Launa of the New Jersey Medical College showed that statistically there was a greater chance of young people's trying LSD or psychedelics if they had tried or were on marijuana. He found that the risk in this case was 20 percent higher than for someone who had never tried marijuana.

Dr. Launa also feels that doctors have been low in our gradation cycle of marijuana to opiates. I don't agree with him, except in the ghetto areas. He found that in urban areas, opiate experimentation started in the 14 to 15 year-olds. This

Congress ecumenical

VATICAN CITY — (RNS) — The "predominant note" of the International Eucharistic Congress at Melbourne, Australia, in February 1973 will be "ecumenism," according to a Vatican Radio announcement.

It reported that Anglican Archbishop Frank Woods of Melbourne, Metropolitan of the Province of Victoria, and the Victorian Council of Churches have already expressed full support of the Congress. Before the Congress meets, the broadcast said, a series of ecumenical meetings and discussions will be held in Australia on such themes as "The Eucharist and Man," "Man and God," "Social Consequences of the Eucharist," "The Eucharist and the Community."



past week, I saw a 12-year-old girl from an affluent family who was experimenting just "for kicks."

IN NEW YORK City, though, the single greatest cause of death in the 15-30 age group is heroin addiction. A study of the

age curve shows that in 1918 the median curve of heroin overdose was 45, but after World War II, the spread of heroin to the ghetto areas led to adolescent use of it and in 1950, the average age of death fell to age 23. Between 1969 and 1970, counting only teenagers, there were 224 reported deaths. In 19 of the cases, death was attributed to dirty syringes and dirt in the purported heroin. Six of the deaths were related to inhaling heroin. Another point he found was that 70 percent of drug dependents return to heroin after serving jail sentences if they have not been properly supervised.

In answer to a frequently asked question relating to the use of Ritalin or Dexedrine on the hyperkinetic child. Parents fear addiction and oftentimes, according to the parents, it is the school or teacher that encourages the use of the drug. Some of the drugs have been used on children for over 30 years. When they are properly prescribed and administered they can be used for as long as necessary, or until age 14.

FINALLY, on a happier note, the permissiveness trend which marked the era 10 years ago, is changing. This permissive approach emphasized equality of family and produced tensions within the family instead, according to latest statistics. The Menninger Foundation's Dr. Hinchberg feels that "give and take" is replacing permissiveness, so the child assumes independence and responsibility gradually.

Don't smother the child and force infantilism over a long time period. Don't force maturity either. Parents must remember that if they seek help, it is not a sign of helplessness but a sign of maturity.

Parents often feel that they have to give the child education and social life that they, as parents, were unable to get for themselves. This may lead to the child's rejecting his parents. With this rejection, there comes more guilt and anxiety in the child. In spite of all cultural and social change, the family is the basis of life.



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THE NOW SET

Christmas party planned; food drive in progress

In CYO news throughout the Archdiocese, St. James CYO will travel to Oliver Manor Nursing Home to hold a Christmas party for the residents Sunday evening. The annual party will be held from 7:30 to 10 p.m.

The North Dade Deanery CYO will meet Monday, Dec. 13 at 7:30 to 10 p.m.

The South Dade Deanery are now involved in canned food drive which will run through Dec. 18. The items are being collected for needy families. For more information on the drive, contact the deanery president, Alice Audie, 445-2195.

Membership for Squires open

Election of officers for the Columbia Squires Circle 1223, will be held this month to conform with national elections.

Six candidates were approved to membership in November. They are: Joseph and George Largar, Bill McHale, Jeff Faust, Frank Perez, and Tony Randall. Membership is open to all Catholic young men who are between the ages of 13-18.

Brother Jack Hagarty was recently appointed District Squire Chairman for Dade and Monroe Counties as well as part of Collier County.

St. Rose CYO has two car washes planned for Saturday Dec. 11 and 18. Cars will be washed in the school parking lot. The group is also staging a Christmas party for the children of St. Francis Xavier parish at the St. Rose auditorium, Sunday, Dec. 19 from 4 to 8 p.m.

A meeting of all the Archdiocesan CYO's is slated for 7:30 p.m., Thursday, Dec. 16, at St. James parish.

Win CYO girls' volleyball title

Blessed Trinity recently captured the Archdiocesan CYO Girls' Volleyball crown with a 2-0 match victory over St. Monica.

The winners jumped off to an early 3-0 lead in the first game and won it 15-8.

Down 10-6 in the second game, Blessed Trinity rallied to win 15-10 and sew up the championship.

Only a couple of weeks ago, the Blessed Trinity CYO won the Boys' Soccer title.



PINT-SIZED figure, gallon-sized spirit, characterize the youngest member of the Edison High School cheerleading team at the Greg Stead Bowl last Thursday, as Edison lost to Killian, 3-0.

Seniors named to Who's Who

Three Biscayne College seniors have been named to "Who's Who Among Students in American Universities and Colleges."

They are Ralph Cribbs, a pre-law student from Ft. Pierce; Gary Baldwin, business major from Decatur, Illinois; and Philip Villanueva, Miami Beach.

Students selected for the publication are named on the basis of scholarship and contributions to the school.

Basketball CYO scores

St. Catherine
St. Thomas

St. Louis
St. Timothy

Sacred Heart
St. John Vianney

Epiphany
St. Brendan

Immaculate Conception
St. Mary's Cathedral

St. Theresa (CG)
St. Martha

St. Joseph
Blessed Trinity

St. Stephen
St. Clement

St. Charles Borromeo
St. James

St. Rose of Lima
St. Monica

St. Elizabeth

CYA

CYO bowling deadline near

The deadline for entries in the Archdiocesan CYO Bowling Tournament is rapidly approaching. The tourney will be a four-game handicap affair on Jan. 2 at Hialeah Lanes.

There are four divisions for the tourney: boy's, girl's, and two adult groups, which are limited to CYO advisors and moderators.

Entire families invited to party

Entire families, including grandmothers and babies, are invited to enjoy a Christmas party and family picnic sponsored by Notre Dame Academy on Sunday, Dec. 12 on the school grounds.

Games, refreshments and a host of other activities will begin at noon and continue until 6 p.m.

Two high schools learn accreditation

Two Archdiocesan high schools received accreditation from the Southern Association of Colleges and Schools, at the general assembly of delegates meeting held last week on Miami Beach.

The schools, Msgr. Pace High School, and Our Lady of Lourdes Academy, have been working on the requirements for admission for several years. Principals from both schools and Archdiocesan Superintendent, Thomas Lynch were introduced to the assembly during the meeting.

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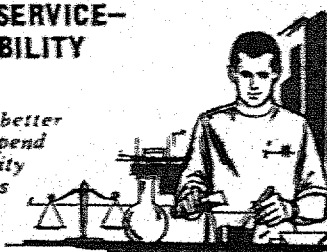
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ELEMENTARY SCHOOL volleyball champions in the Archdiocese of Miami for the second straight year are St. Hugh girls, left to right, first row: Jeanne McTague, Mary Casas, Margarita DeLaCamara, Ileana Llorente, and Maria Gallo; back row, Mariana Herrera, Deirdre McVeigh, Lori Alley, Valena Gibson and Diane Eskra.

VOICE of Sports

By Mitch Abdallah

Gibbons sophomore rides high in saddle

Small in stature but riding high in the saddle, Sue Maccari has graced Cardinal Gibbons High with another champion. Not too long ago, Sue placed first in the national competition of the American Royal Horse Show Association held in Kansas City.

A sophomore, Sue had tough competition from 40 other teenagers from throughout the United States and Canada. For her accomplishments she was given the custody of a cup inscribed with winners dating back to 1937. Her name has been added to the list of champion horsemen.

LAST YEAR, the Gibbons sophomore was the world champion of the saddle seat Equitation event. This year her sister, Judy, won the honors. The national horsemanship goes back to the late 1800s, said Sue. To her knowledge, this was the first year that sisters have won the equitation championship back to back.

In the Equitation event, the rider is judged according to his horsemanship. When this is the case, explained Sue, "I ride Top Secret. I ride Bold Destiny when the horse is judged for his performance." Top Secret is her older horse and responds more accurately to her commands. But Bold Destiny, a younger horse and not fully broken in, is more of a challenge to Sue.

"ONE OF THE BIGGEST disadvantages in winning in Equitation," said Sue, "is that I can't compete again in that event" since it is the highest honor that can be given to a horseman in the national competition. Sue has been riding for four years now and she has won every event she is eligible to participate in. Her room is lined with awards and trophies. "I'll probably just ride five-gaited now," she said.

St. Thomas goes into semifinals

The bid for another state title by an Archdiocesan school was kept alive last week when St. Thomas Aquinas, Fort Lauderdale, ran over Lakeland Santa Fe, 29-12, in the Region 4AA gridiron playoffs, Lakeland.

However, Hollywood Chaminade fell short of its attempts to reach the semifinals in the 4AAA tilt as Glades Central shutout the Lions, 31-0.

Making an excellent show of itself in the school's first

(continued on page 26)

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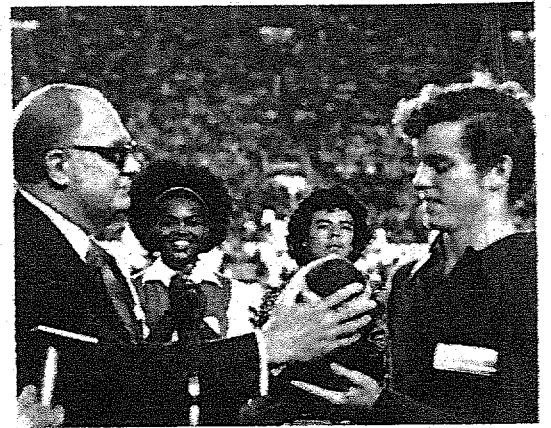
Stead Bowl attracts 11,526; Killian wins

Greg Stead was the real winner last week when Edison and Killian met in the Stead Bowl sponsored by Velda Farms. He was the winner because the benefit match drew over 11,000 spectators who saw Killian win the game in the last few seconds with a field goal kicked by Jeff Harris.

Many of the fans had no partiality towards seeing one or the other of the squads win. Their only purpose at the game was to give financial and moral support to Greg Stead, the Edison sophomore who suffered a broken neck in the opening kick-off of the Edison-Norland game two months ago.

STEAD, NOW RECEIVING treatment at the Texas Medical Center in Houston, heard the game broadcast through a special hook-up at his bedside. The large turnout for the game was a wonderful tribute to Greg, said Mrs. Jane Stead, in a telephone interview from Houston.

DURING HALFTIME activities, Tim Stead, brother to Greg and a freshman at Curley High School, received his brother's jersey from Edison principal William



DURING THE EDISON-KILLIAN halftime ceremonies, Mason Copeland presents the game ball to Tim Stead who accepts it on behalf of his brother, Greg. Proceeds of the game went to the Stead Fund for medical and rehabilitative expenses of Greg who was critically injured in September.

Duncan. "We want to see him wearing his jersey to play for Miami Edison again," Duncan said. The Curley freshman also received an autographed ball for his brother. The football was sent by quarterback Johnny Unitas of the Baltimore Colts, who wrote: "I've recovered from injuries . . . you will too."

Many of the fans at the game never met Greg. But as

one spectator said, "We want to help him and care about him. So do the rest of these people here, otherwise they wouldn't be at the game."

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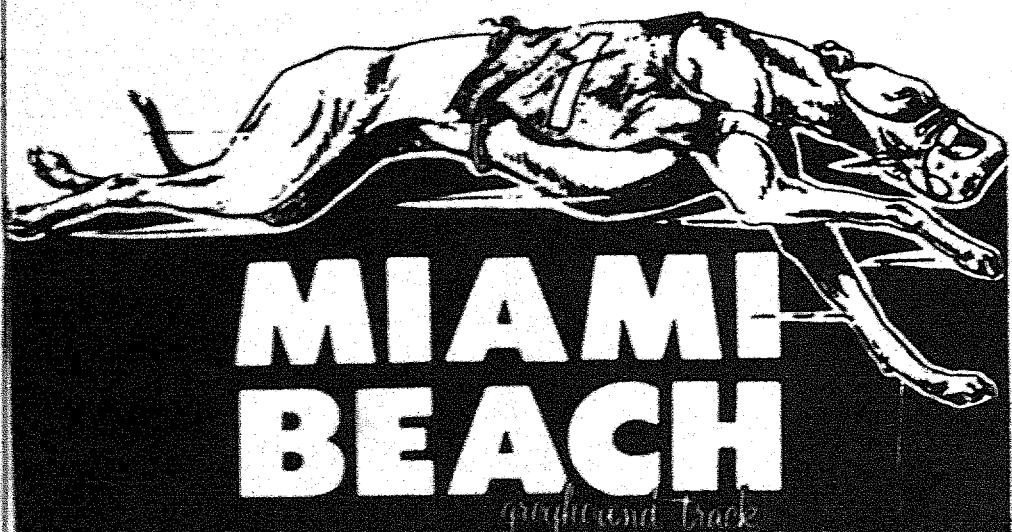
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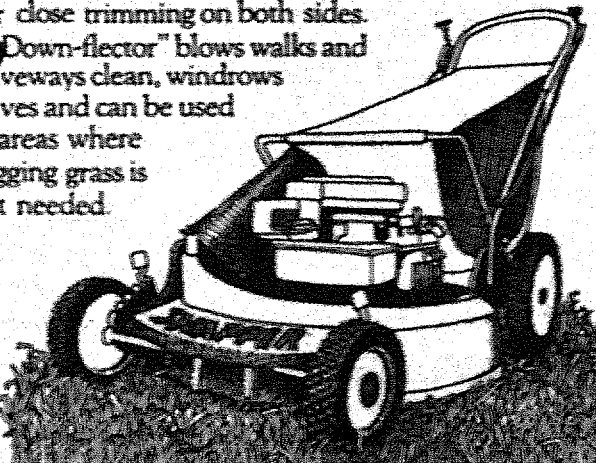
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The humanity in Christ: was He exactly like us?

(continued from page 19)

human secret. Although it is difficult to describe directly what Our Lord was like, theologians are quick to tell us what He was not. He was not two persons, one God and the other human. The "I" in Jesus was His divine person. Joined to that divinity until the rest of eternity are all the essential characteristics and qualities of a man — a human body and a human soul.

Difficult to describe, Our Lord is less difficult to understand. Especially is this true when He is considered under the aspect of a favorite devotion of many Christians in their love for the Heart of Jesus. Christ's love for us is His primary message, and He transmits it to us through the symbol of His heart. We understand Him because heart speaks to heart.

Perhaps the favorite point of meditation for Christians in the life of Christ is the consideration of the holiness of His life. He

spent, the Gospels tell us, many nights in prayer. He Himself told us always "to watch and pray" (Mk. 13, 33; Lk. 21, 36). Since it is through prayer that we are directly united with God, Christ reiterates God's will for us all, namely, that we remain constantly with Him. In an age like our own, where human dignity is not always respected, and where ideals are sometimes scoffed at as a replacement for expediency, it is a comfort for people of Faith to know that God considers us worthy of friendship.

But no consideration of the life of Christ would be complete if we did not come to realize, through Him, the hideousness of sin. Whatever Our Lord suffered on earth — the humiliation, the rejection, the insults, the pain of His scourging, the crowning with thorns, and a ghastly crucifixion — all of it would never have happened if we had not sinned.

HE HAD TO ATONE for each one of us.

for none of us can enter heaven with sin on his soul. And since He came to save all of us, it was necessary that He suffer for each of us to whatever extent our infidelity required. It is a fearful thing to realize that the same Lord of whom St. John said, "We saw His glory, the glory as it were of the only-begotten of the Father, full of grace" (Jn. 1, 14, 16) was that Lord of whom the prophet spoke when he pictured Christ suffering for our sins: "I am a worm and no man; the reproach of men and the outcast of the people... I am poured out like water, and all my bones are scattered — they have dug my hands and feet. They have numbered all my bones." (Psalm 21).

Let despondency weigh us down at this picture, however, the Lord on His resurrection appeared to the Apostles and commissioned them to preach repentance to the world so that the world might be saved. Christ added, "He who believes shall be

saved." (Mk. 16, 16).

And thus, as Christmas approaches once again, the opportunity is given us to reflect what we have done with our lives as a result of the Savior's coming into the world. Have we received Him like the Shepherds did, and the Wise Men; or have we, like Herod and the innkeeper, kept the Light of the world away from us? The message of Christmas, the message of Christ's humanity, is that we do not have to be afraid of our God. All we have to do is to obey His teachings, and in our obedience show that we love Him. "If you love Me," He said, "keep my commandments... He who has my commandments and keeps them, he it is who loves Me. And he who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him." (Jn. 14, 14, 21). Thus the Lord, the God-man, promises to make another Christmas each time that another soul is ready to receive Him.

Marriages without priests are studied

VATICAN CITY — (NC) — The Vatican is studying a document that would permit persons other than priests to act as witnesses to valid Catholic marriages in cases where an ordained minister is not available.

Church teaching says that the true ministers of the sacrament of matrimony are the bride and bridegroom, who confer the sacrament on each other, and that the priest stands as a witness for the Church as well as civil authority in many countries.

Federico Alessandrini, head of the Vatican press office, said that "an instruction is being examined regarding the celebration of marriages for which a priest or deacon is not available."

EXAMPLE of such marriages are those entered into in missionary lands where there is an acute priest shortage.

Alessandrini pointed out that even under the present Code of Canon Law there are

provisions for marriages without the presence of a priest when circumstances make the normal provisions for a canonical form of marriage impossible.

For instance, Canon Law 1088 permits local bishops to dispense from the normal provisions, stating: "If the pastor or the local Ordinary, or a priest delegated by either, who should according to Canons 1905 and 1906 assist at the marriage, cannot be available or the parties cannot go to him without great inconvenience, the following rules are to be observed:

"(1) — In danger of death, marriage may be

validly and licitly contracted in the presence only of two witnesses: even apart from the danger of death, marriage may thus be contracted if it can be prudently foreseen that this state of (namely, the great difficulty of getting an authorized priest to witness the marriage) will continue for a month.

"(2) — In both cases, if there is at hand another priest who can be present at the marriage, he should be called

and should assist at the marriage together with the witnesses, without prejudice, however, to the validity of the marriage contracted only before the witnesses.

The Vatican offices that have jurisdiction in these matters are the Doctrinal Congregation and the Congregation for the Sacraments. Before any instructions were published in these matters, it would have to be approved by the Pope.



RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

A Mission Carol

One of the most loved stories at Christmas time is Dickens' A CHRISTMAS CAROL. Dickens was a social satirist, and because we are not living in 19th century London, we miss some of the underlying "sting" of his writings. We do, however, grasp the conventional moral message of "good conquers evil," but can we apply this to our day and age?

In A CHRISTMAS CAROL, I find three subjects appropriate to our own day which can be applied to the story of today's missions and today's Christians.

First, of course, is the character of old Ebenezer Scrooge, whom nobody likes — he is selfish, miserly, cranky, and definitely anti-Christmas! We may have our faults and pet peeves, but we certainly don't identify ourselves with a Scrooge — nobody can be THAT hardhearted! But then, Dickens created Scrooge, not so much as an individual character study, but as the personification of People's Indifference to People.

Secondly, the people Scrooge is confronted with are not just "people in general." Dickens makes them POOR people. And Scrooge is indifferent to their needs, their feelings, and their lives AS poor people, including their spirit of joy.

And finally, Dickens chose "Christmas," not because it would be a familiar and colorful setting, but because Christmas, more than any other season, expresses the spirit of giving — joy — and brotherhood, so completely opposite to the characteristic Scrooge.

Let's try to apply these (Indifference, the poor, and Christmas) to our day. Everyone today can identify with the Christmas spirit — even Dickens' 19th century "old fashioned" Christmas. But what about the poor? We can identify with the poverty around us; we can identify with the needy families in our home town, the orphans, the sick in hospitals, and the lonely. But can we identify with the starving, homeless refugees of Pakistan? ... the leprosy patients in an African mission clinic? ... the cold and hungry in a filthy slum of Latin America? ... the crippled beggar lying in the streets of Calcutta? Can we identify with the spiritually deprived? ... with those who have not heard the Good News?

Truthfully, no! We cannot really identify with the poorest of the poor because our life styles, values, problems, social and psychological make-up are so different. Scrooge couldn't identify with the poor either, but the point is not that he didn't IDENTIFY, but that he didn't care — he was indifferent.

Our world today and our responsibilities to it, are not the same as the world of Charles Dickens, but the "change of heart" in a Scrooge, the joy which comes from "giving," and the "reality" of Christmas are still very much with us. And so are the poor.

We may not be able to fully "identify" with the needs of the mission-poor or the needs of the missionaries serving them, but we do share with them, and find them, in the Love of God, who GAVE HIMSELF to us in Christ and made us all brothers.

This is the message of Christmas — the message of the missions — and, we pray, YOUR message of peace on earth for all men. Please share your love with the mission-poor this Christmas; please do not be indifferent to them ... please send your gift for them today.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33139.

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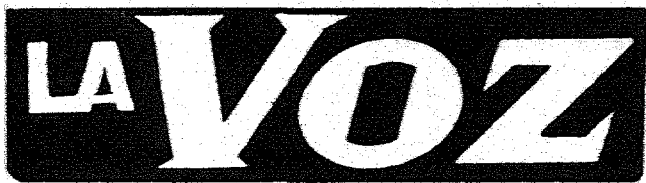
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Como la ceremonia de inicio de las obras de la Ermita de la Caridad tiene efecto en los momentos en que se cierra esta edición de The Voice, no hemos tenido oportunidad de traducir la información al inglés ni de procesar las fotos.

Por tanto, la semana próxima aparecerá una amplia reseña fotográfica y la información en idioma inglés.



Suplemento en Español de *VOICE

Celebrarán 80 años de fundación apostolina

El domingo, día 19 las Religiosas del Apostolado celebrarán el Día de la Antigua Alumna. En esa fecha, con ocasión del 80o aniversario de su fundación, las madres del Apostolado quieren reunir en la Casa-Noviciado, 5869 Pine Tree Drive, Miami Beach, al mayor número posible de Antiguas Alumnas con sus familiares, para pasar la tarde unidas en un ambiente acogedor y cordial.

Se reunirán previamente en la Iglesia de S. Juan Bosco en la Eucaristía de la 1 p.m. celebrada por el Párroco, P. Emilio Vallina. De ahí

pasarán al convento donde se servirá un almuerzo criollo, cortesía de la Asociación y habrá diferentes atracciones navideñas; el grupo coral de Carmita Riera animará la tradicional estampa de Belén, y Sta. Claus hará la alegría de los pequeños, distribuyendo regalos.

Estos 80 años de fundadas quieren las Religiosas del Apostolado agradecerlo de una manera especial a Dios. Por este medio animan a todas las Antiguas Alumnas de sus colegios cubanos a que se unan a ellas en este día tan significativo.

Para informes, llamar al 864-9468

"Que esta Ermita que con tanto sacrificio levantarán sirva para unirles siempre en la Caridad".- Mons. Bryan O. Walsh

Iniciadas simbólicamente obras para la Ermita de la Caridad

Por GUSTAVO PENA MONTE

"Acaban de poner la primera piedra de lo que será la Ermita de la Caridad en Miami. Han puesto un pedazo de Cuba en tierra extranjera como símbolo del momento histórico que ustedes sufren en este exilio, dijo Monseñor Bryan O. Walsh a una multitud de exiliados cubanos que se reunió para la simbólica inauguración de las obras de la proyectada Ermita de la Caridad.

MOMENTOS ANTES, el Arzobispo Coleman F. Carroll había procedido a la simbólica rotura de la tierra donde se levantará el templo en honor de la Virgen de la Caridad del Cobre, Patrona de los cubanos.

El Arzobispo Carroll bendijo también la primera piedra del templo que construirán los cubanos del destierro para que sea casa de oración por la patria y que quedará como testimonio de la fe cristiana y la devoción mariana de ese pueblo desterrado.

Al caer la tarde del miércoles pasado, festividad de la Inmaculada Concepción de María, el Arzobispo se reunió con los cubanos en uno de los más bellos rincones del litoral de Miami. La iglesia se levantará en la explanada enclavada entre el afamado Placio Vizcaya, el Hospital Mercy y los colegios Inmaculata-La Salle.

Emplazada en un ángulo al extremo del terreno que domina la vista del mar por tres lados, el conjunto conserva la tradición marina de la Virgen de la Caridad, que llegó a los cubanos de las aguas del mar, según la narración histórica, y que a la vez "es faro y guía para los desventurados que, arriesgando sus vidas, cruzan el Estrecho de la Florida en busca de libertad."

DURANTE el sermón de la misa que siguió a la ceremonia de bendición de la primera piedra, el Vicario Episcopal para la Comunidad de Habla Hispana, Mons. Bryan O. Walsh dijo que los cubanos habían recogido con amor las piedras suficientes para comenzar esta obra. "Y estamos seguros que porque saben amar, un día vendremos con nuestro Arzobispo para bendecirla y abrir sus puertas al mundo," dijo el prelado, añadiendo:

Pero no faltan las dificultades, sobre todo en este nuestro mundo, con su cultura del sonido y de las imágenes, en el que la pantalla de nuestra psicología está continuamente ocupada por los sentidos.

De este modo el hombre se hace materialista casi sin quererlo, sin tiempo para pensar, para elevar la mente hacia arriba.

Por eso es necesario ver en cada cosa un camino ascendente hasta el misterio de Dios. Desde ese misterio nos llega la voz viva, infinitamente viva, del Señor que dice: "Yo soy"; y abre con nosotros un diálogo, el diálogo característico del Adviento, cuando el Verbo se hace Hombre entre nosotros y para nosotros.

Para poderle oír claramente, necesitamos el silencio, un silencio que escucha, al cual llega, como desde un inmenso desierto, la llamada sugestiva: preparar el camino del Señor.

En ese camino ya se oyen los pasos y la voz de Dios, que viene a nosotros, para que oigamos más de cerca su palabra.

La visita de Castro al Cardenal Silva

"Viéndolo, todos murmuraban de que hubiera entrado a alojarse en casa de un hombre pecador." — Lucas, 19-7.

Varios voceros del exilio cubano en Miami han expresado su asombro y su indignación por la reciente visita que el dictador Fidel Castro hizo en Santiago de Chile al Cardenal Raúl Silva Enriquez.

Es una reacción natural el que los cubanos que hemos visto a Fidel Castro pisotear todas las libertades y traicionar todos los compromisos, despreciar el concepto cristiano de la vida humana, se aparezca ahora para el consumo de la propaganda exterior, queriendo visitar a un líder del cristianismo.

Criticar al Cardenal Silva por haberlo recibido, sin embargo, es desconocer que para vivir apegado a las enseñanzas de Cristo, para ser un Pastor al servicio de Cristo, el Cardenal Silva debe recibir a cualquiera que le pida un momento de conversación.

En el pasaje bíblico, Zaqueo, el pecador, ni siquiera se atrevía a pedirle una audiencia a Cristo. Fué éste quien amoroso se acercó al hombre que todos despreciaban y le pidió que lo invitara a su casa.

Un pastor que como el Cardenal Silva sigue el ejemplo de Cristo, no puede rechazar a nadie que se le acerque. El Cardenal Silva es uno de los más dinámicos preladados católicos en Latinoamérica. El está al día de los problemas de su país y su continente. El ha venido varias veces a Miami y conoce bien la situación de la Iglesia y del pueblo en Cuba.

El sabe de las cárceles repletas de presos, sabe de los campos de concentración, sabe del trabajo esclavo al que se somete a cuantos expresan tan sólo su deseo de salir del país. Muy poco se dijo sobre el contenido de esta conversación de media hora. Pero nos inclinamos a creer que el Cardenal, quizás sin iras pero sí con amor y firmeza haya aprovechado la ocasión para abordar algunos de estos temas.

El cable nos trae desde Ecuador una actitud que parece

"La devoción a la Virgen es muy de ustedes. Ella se ha manifestado en más de tres siglos y medio y no podía faltar en esta etapa de su historia."

Según la descripción del arquitecto José Pérez Benitoa, la planta del templo será circular, compuesta por seis grandes pilares que suben como plegarias y convergen en un vértice donde se levanta una cruz.

La Ermita ocupará el sitio privilegiado de una gran plaza, la que se abre en su frente donde pueden congregarse, como en un anfiteatro, millares de personas. Estará rodeada por un envoltorio de palmas reales que simbolizan las cuentas de un rosario.

Estará situada sobre un podium o plataforma con tres escalinatas de granito y una rampa de suave pendiente. La capilla en sí será también circular, con capacidad para unas 400 personas, con diversas entradas que facilitarán la circulación de peregrinos y visitantes.

"El altar mayor estará cubierto en su frente por un dramático mural de proporciones monumentales que será obsequiado y ejecutado por el gran pintor cubano Teok Carrasco. Este mural será la única decoración en el interior de la Ermita y en él quedará reflejada para siempre la historia de la Virgen y de nuestra querida patria," describió el arquitecto Benitoa.

EL ARQUITECTO intentó diseñar una Ermita a la Virgen de la Caridad que fuese inmediatamente identificada por los Cubanos como una escultura Arquitectónica de Nuestra Patrona Nacional. Si observamos detenidamente el diseño, el simbolismo y la relación con la Imagen de Nuestra Señora resalta con fuerza y claridad. En la parte mas alta de la Ermita aparece la Corona de la Virgen sostenida por una cruz. La base de la cruz contiene un faro lumínico, por ser Ella: faro, luz, guía y esperanza de la gran mayoría del Pueblo cubano. Inmediatamente debajo del faro está el pequeño domo y campanario de bronce simbolizando la pequeña cabeza de la Virgen. El gran cono monumental de 72 pies de altura, revestido en cerámica, representa el manto triangular que tan bellamente viste a Nuestra Señora de la Caridad en sus tres colores: blanco, azul y oro. La base circular de menor diámetro debajo del manto simboliza la nube o esfera que tradicionalmente aparece en estampas e imágenes de la Virgen. Al frente y en el eje principal del muro circular que encierra parte de la Ermita sobresale un gran mural de mosaico con el bote y los tres Juanes, que fueron los primeros Cubanos en presenciar el maravilloso milagro de la aparición de la Virgen Santísima.

El simbolismo más impresionante de la composición arquitectónica es el de los seis grandes pilares que sostienen toda la Ermita. Estos seis pilares representan a las seis Provincias de Cuba, o los seis pilares de la Patria que se elevan hacia el cielo abrazando a su Santa Patrona. Sobre estos brazos, que imploran extendidos, descansa la bella Imagen de la Virgen, y Ella — allá en lo alto de la Ermita — acoge los brazos extendidos de sus seis Provincias y los envuelve amorosamente en su Manto.

Mons. Walsh terminó su sermón con las siguientes palabras:

"QUE ESTA ermita que con tanto sacrificio levantarán sirva para unirles siempre en la Caridad. Que sirva de encuentro por Maria de los hombres con Dios y de los hombres con los hombres.

Que el majestuoso manto de la Virgen elevado por las seis columnas como símbolo de sus seis provincias llame a los hombres de este momento heridos por el ateísmo a alzar sus ojos y corazones al cielo y que allí encuentren al Padre de todos."

ADVIENTO: Tiempo de plegaria y esperanza; Invitación al coloquio con Dios

La Iglesia está celebrando el tiempo de Adviento, época litúrgica que prepara a los fieles cristianos para la venida del Señor. Con motivo de la observancia del Adviento, que por otra parte es el inicio de todo el año eclesial, el Papa Pablo VI nos ofrece a continuación dos breves meditaciones: El Adviento como tiempo de plegaria y esperanza y como invitación al coloquio íntimo con Dios. He aquí estas breves meditaciones catequísticas:

Queridísimos hijos: Demos importancia a las cosas importantes. Comienza el año litúrgico. Ya habéis escuchado su anuncio y este anuncio nos debe hacer estar atentos a las ideas grandes que invaden, no sólo el momento especial de la oración, sino también toda la concepción de la vida.

Empecemos por la idea del tiempo, medida inexorable de nuestra existencia presente.

El gran panorama de los siglos, la historia, se abre ante nuestros ojos. ¿Tiene algún sentido esta enorme aventura? Si, el hombre camina y progresa: pero está siempre en trance de búsqueda; y ésta, más que una conquista, es un incremento de deseos y de necesidades, es un hueco más espacioso excavado en el corazón del hombre que se torna más ávido y más hambriento de una vida colmada y de una verdad segura. La ciencia, lámpara del universo, denuncia un misterio en la noche que nos rodea, noche cada vez más profunda y más angustiosa: es el misterio del mundo.

Y he aquí que nosotros, a la luz de la ciencia y de la fe, conocemos el designio del tiempo y de la historia: nosotros tenemos la clave que nos abre el sentido de las cosas y, entre todas, las relativas a nuestra vida. Y este designio, este sentido se nos ha revelado en un acontecimiento, es decir, en un encuentro con Cristo que ha venido precisamente a nuestro sendero, y se ha convertido en maestro y salvador de quien ha recibido la suerte inmensa de encontrarlo y ha aceptado libremente escucharlo, creerle sin extrañarse, sin escandalizarse de El.

Este instante decisivo para los destinos de la humanidad lo llamamos Adviento, venida. Mirad: es un hecho que merece un recuerdo soberano, tanto más que aquel hecho tiene una continuidad espiritual, se repite cada año, se renueva en cada hombre, el cual madura y envejece en el tiempo; y, en Cristo — si logra hacerlo suyo — rejuvenece y crece en la certidumbre y en la esperanza.

Si, son pensamientos elevados y grandes, pero verdaderos. Este es el soplo profético con que respira la Iglesia, y que se ofrece a la angustia del mundo; si, también del mundo moderno que se siente sofocar en medio de sus mismas obras gigantescas.

El Adviento nos vuelve un poco silenciosos y pensativos: nos rehabilita para la plegaria y la esperanza; nos hace humildes y solícitos en dirigir los pasos hacia el pesebre.

En marcha, hermanos: en marcha, una vez más. Con paso presuroso, la Virgen nos precede (Lc 1, 39).

Este tiempo de Adviento nos propone de nuevo el gran problema de nuestro encuentro con Dios, que halla su solución en la Navidad, en Cristo, en la fe, en la vida católica.

distinta. En la etapa final de su viaje, el dictador Fidel Castro hizo escala en Guayaquil. El Gobierno de Ecuador invitó al Arzobispo Echeverría a que formara parte de la comitiva de recepción y éste se negó, alegando que esa era una visita inspirada por la política. Y ciertamente, una demostración política no es el mejor lugar para un Arzobispo. Las circunstancias eran distintas de Chile a Ecuador. En Guayaquil Castro estaba de paso por muy breve tiempo; acudir a recibirlo aparecería como una señal de rendir pleitesía a ese hombre y punto. En Chile, Castro tuvo una extensa — a fin de cuentas, negativa — visita y había solicitado la audiencia con el Cardenal.

Aun cuando presintiera esos afanes propagandísticos, es difícil para un pastor rechazar a cualquier hombre que se acerque a pedirle un momento de conversación privada. Especialmente si con esa conversación espera poder ayudar a alguien. Quizás a los miles de presos, quizás mayor libertad para la Iglesia, quizás — un obispo, un cardenal debe de tener una profunda esperanza cristiana — llegar a conmover la conciencia de un hombre.

Si esos fines buscó el Cardenal en su entrevista, nadie puede censurarlo.

Si por el contrario — cosa que dudamos — pertenece a esa legión no pequeña, por cierto, de los que se han dejado arrastrar por la astuta propaganda de un tirano y quiso congraciarse con éste, tal actitud no puede turbarnos, al menos en lo que se refiere a nuestra fe y a nuestras convicciones religiosas, porque la fe nuestra no es fe en un hombre, por muy alta jerarquía que tenga en la Iglesia, y los errores o actitudes de un hombre, ya sea sacerdote, obispo o cardenal, no deben hacer mella en nuestras convicciones religiosas y humanas.

G.P.M.



12 de Diciembre Fiesta de Guadalupe

Esta foto habla por sí sola. Es el testimonio gráfico de la fe cristiana y la devoción mariana del pueblo mexicano. La foto fue tomada hace varios años en un campo de trabajo agrícola al sur del Condado Dade. Era la víspera de la festividad de la Virgen de Guadalupe, Patrona de México. Los braceros migratorios que trabajaban en la recogida de frutos, al regresar de los campos a sus hogares, se detenían en una breve oración, como la visita de un hijo a su madre. La cámara sorprendió a estos dos curtidors trabajadores, de rodillas en un momento de oración ante su Virgencita. Un elocuente testimonio de fe pura, sincera y espontánea, la fe que caracteriza al pueblo mexicano y a los millares de trabajadores migratorios de origen mexicano que cada año vienen a trabajar en las cosechas de vegetales de la Florida.

Este domingo 12 de diciembre, se celebra la festividad de la Virgen de Guadalupe, la Patrona de México y de todos los pueblos de las Américas.

La Archidiócesis de Miami se esfuerza en mantener viva en los trabajadores migratorios esa fe abierta que nos muestra la foto. En cada uno de los campos de trabajo agrícola donde se concentran grandes núcleos de trabajadores de habla hispana — en su mayoría de origen mexicano — se levantan misiones atendidas por sacerdotes y religiosas de habla hispana, que al tiempo que asisten espiritualmente a esos trabajadores, les hacen apreciar y conservar los valores de su legado indohispánico y les despierta la conciencia de la dignidad de

trabajadores, merecedores de una mayor participación en los bienes materiales y culturales de la sociedad a la que sirven.

La fiesta de la Virgen de Guadalupe será observada adecuadamente en cada uno de las áreas agrícolas. En el poblado de Naranja, en la Misión de Santa Ana, los festejos comenzarán a las once de la mañana con una misa al aire libre, en la que varias decenas de niños harán su primera comunión. La misa estará seguida de un almuerzo con comidas típicas mexicanas, cubanas y puertorriqueñas y una fiesta campestre con danzas típicas mexicanas así como un baile general amenizado por un combo que interpretará números mexicanos, cubanos, y americanos.

Mencionamos de manera particular la Misión de Santa Ana en el Sur del Condado Dade, porque es la más próxima a Miami y una oportunidad para que los integrantes de la colonia hispana de la ciudad, cubanos, colombianos, puertorriqueños, españoles, puedan acudir fácilmente a esta iglesia que tiene como párroco al Padre José M. Paz.

Acudir a esta fiesta dará a muchos la oportunidad de apreciar la devoción mariana de estos trabajadores mexicanos, dará la oportunidad de conocer más de cerca a un pueblo hermano en la lengua y en las tradiciones. Será una muestra de solidaridad de los hispanos de la zona urbana con los hispanos del campo agrícola. Será una oportunidad de hermanarnos aun más en la oración, y en la celebración festiva, compartiendo los alimentos, la música, las canciones, las danzas de nuestros pueblos.

Elogia el Papa a la prensa católica

CIUDAD DEL VATICANO — El Papa Paulo VI destacó el papel que desempeña la prensa católica en la tarea de contrarrestar la "desastrosa experiencia de nuestro mundo" en cuanto a la moralización de las costumbres privadas y públicas, en ocasión de celebrarse el "Día de la Prensa Católica".

El Papa, refiriéndose a la muchedumbre reunida en la Plaza de San Pedro para la bendición dominical, dijo que la prensa diaria católica es importante para la difusión del pensamiento cristiano, de la palabra de Dios reflejada en las vicisitudes de la crónica y la historia; es importante, igualmente, — añadió — para el vigilante y franco

reclamo de la moralización de las costumbres.

"Cómo dar a la opinión pública, — se preguntó Paulo VI — a la educación social un sentido moral fuerte, recto,

sano, abierto, sin la voz cotidiana de un diario valiente, libre, fiel a nuestra cultura católica, estímulo urgente de nuestra misión civil y cristiana?"

Banquete del Colegio Immaculata-La Salle

La Asociación de Antiguos Alumnos de los Colegios Immaculata-La Salle de Miami (Immaculata-La Salle Alumni Association) celebrará su banquete anual el martes, 21 de diciembre a las 7 p.m. en la cafetería de ese plantel.

Una amplia variedad de comidas será expuesta

a la selección de los asistentes.

El precio del cubierto será de \$3.00 y las reservaciones deben hacerse con tiempo, enviando cheque o giro postal al Brother Malachy Broderick, 3333 S. Miami Ave., Miami, 33133. Para más información teléfono 854-3453.

Instauran en Puerto Rico Diaconado permanente

SAN JUAN, Puerto Rico — "Los obispos puertorriqueños confían en la madurez cristiana de los movimientos apostólicos laicos para asegurar el éxito del diaconado permanente en Puerto Rico", dijo el arzobispo Luis Aponte de San Juan, en nombre de la Conferencia Episcopal Puertorriqueña, de la cual es presidente, al anunciar en rueda de prensa la instauración del diaconado en la isla.

LA CONFERENCIA Episcopal Puertorriqueña había solicitado autorización de la Santa Sede, a comienzos del año en curso, para instaurar aquí el programa de los diaconos permanentes. En fecha reciente se recibió el permiso del Vaticano.

Los obispos expusieron las siguientes razones para solicitar a Roma el diaconado: escasez de sacerdotes, la posibilidad de liberar a estos para las tareas específicamente sacerdotales, una mayor presencia de la jerarquía en las zonas rurales, y otras más.

Los diaconos administrarán el bautismo, asistirán en las ceremonias litúrgicas, conservarán y distribuirán la Eucaristía, asistirán a los matrimonios y los bendecirán en nombre de la Iglesia, etc.

Los candidatos al diaconado deberán tener entre 35 y 55 años, no menos de 10 años de matrimonio, los casados; el consentimiento de la esposa; capacidad de lide-

razgo; madurez emocional y psíquica. También, deberán gozar de estimación y respeto por parte del clero y de la grey.

Monseñor Alfredo Méndez, obispo de Arecibo, ha sido uno de los que más se ha preocupado por conseguir

la instauración del diaconado. Promovió campañas para recabar fondos con el fin de ayudar a los candidatos que no pudieran sostenerse por ellos mismos, y hasta fundó una sociedad para proveer orientación y ayuda económica.

Las antiguas alumnas del Colegio La Inmaculada de La Habana y de otros colegios de las Hijas de la Caridad en Cuba tendrán una reunión el domingo 12 comenzando a las 3:30 p.m. con una misa en la

iglesia de Gesu oficiada por el Padre Baldor. Después se efectuará la reunión y merienda con la participación de Sor Hilda Alonso y otras religiosas de la Orden que se encuentran en Miami.

TV deja marca fatal en la niñez latina

BELO HORIZONTE, Brasil — "La televisión ha dejado una marca fatal en toda una generación" según un congreso de pediatras que se refirió a los dañinos efectos de la TV en los niños. Los pediatras culpaban a la televisión en gran parte de la ola de violencia en la juventud de hoy. Erotismo, violencia y crimen son el principal material de los programas espectaculares, dijo un grupo de psiquiatras venezolanos. Los pediatras ofrecieron la siguiente estadística: Por cada 100 horas de televisión, los niños presencian 12 asesinatos, 16 tiroteos, 21 golpeaduras y 75 otras formas de violencia.

El psicólogo, Dr. Pedro Correia dijo que el contenido de la mayoría de los programas infantiles es dañino y de muy poco contenido educacional.

"La imagen del 'Superman', dijo el Dr. Helio Americão, agrava las frustraciones del niño, porque tiende a empujarlo a un mundo irreal.

En meses recientes el Instituto de Medicina del Brasil reportó cuatro muertes de niños que saltaron de lugares altos — incluyendo edificios de apartamentos, tratando de imitar a un personaje de TV.

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Dios, la Patria y Maceo

Por el DR. JOSE M. RODRIGUEZ HADED

Cada 7 de Diciembre, al conmemorarse la caída del Lugar Tte. General Antonio Maceo y la de su fiel Capitán Ayudante Francisco Gómez Toro, el pueblo cubano iba, con su Presidente al frente, a ofrecer una Misa junto a la tumba gloriosa del Cacahual. Nunca faltó el Presidente de la República de Cuba, a esa Misa, que se ofrecía por el Ayuntamiento de Santiago de las Vegas como depositario de los restos venerables.

Todos los gobernantes de Cuba, desde Mr. Wood y D. Tomás Estrada Palma, así como José Miguel, Menocal, Zayas, Machado, Mendieta, Miguel Mariano, Laredo, Batista, Grau, Prio... Todos, sin excepción, asistían cada 7 de Diciembre a esa Misa... ¡Hasta que llegó el despota comunista que no asistió y que la suprimió, borrando así con su traición ese acto tradicional que inició el Generalísimo

Maximo Gómez, en 1898 en la vetusta Iglesia de Yaguajay!

DE AQUELLA primera Misa del 7 de Diciembre en un templo de Cuba Libre, relata la emoción del viejo Generalísimo, la eximia patricia Doña Eva Dán, esposa del Mayor General Alejandro Rodríguez, la que cantó en dicho piadoso acto, haciendo derramar lágrimas al Jefe Supremo del Ejército Libertador y a sus aguerridas huestes.

Jamás faltó la Santa Misa en el Cacahual hasta que llegó el comunismo ateo, apátrida, negador y escarnecedor de las más excelsas tradiciones del pueblo de Cuba. La República, en la persona de sus mandatarios, de su Presidente, junto a los familiares de Gómez y Maceo, junto a los venerables Fundadores, — los Veteranos de la Independencia, se ponía de rodillas sobre la tierra en que cayó el Titán de Bronce y su legendario Ayudante, para rogar por ellos y por todos los muertos por la Libertad de Cuba. A esos muertos gloriosos, ¡cuantos nombres más hay que añadir! ¡Cuántos que se han enfrentado a la muerte con el nombre sagrado de Cristo Rey y de Cuba Libre en sus labios y en su corazón!

¡Qué gran verdad expresó el General Maceo cuando allá, en la comarca de San Luis, en Oriente, escuchó a un soldado lanzar una blasfemia! Antonio Maceo, indignado por esa estúpida ofensa a Dios, llamó ante sí al blasfemo, lo requirió y le ordenó que estudiara el Catecismo. Alguien dibujó una sonrisa irónica ante el gesto dignísimo del General Antonio. Severo, el Titán convocó a todo el campamento y luego de una arenga conmovedora, dijo estas palabras lapidarias: "¡Quien no quiere a Dios, no puede querer a la Patria!"

¡QUE GRAN verdad en los labios del hijo de Mariana Grajales, aquella que le hizo, al Titán y a sus hermanos, ponerse de rodillas y alzando un Crucifijo, jurar ante el Señor, que lucharían hasta morir por la independencia de Cuba!

¡Dios y la Patria! Son inseparables: "quien no quiere a Dios, no puede querer a la Patria"! ¡Qué gran verdad demostrada en la esclavizada Cuba donde los tiranos que creen en Dios han suprimido la Misa de cada 7 de Diciembre, junto a la tumba del Cacahual!

sumamente interesantes en su vida.

Cuentan sus familiares que el joven médico que atendió al Gran Corzo, Napoleón Bonaparte, en su destierro de Santa Elena, fue a vivir a Cuba cuando se retiró. Y allí hubo de atender en algunas ocasiones a la señora Cape. La misma mano que estrechaba la de Napoleón, estrechó también la de la señora Cape.

Y ya en el ocaso de su vida, cuando todo debía ser

tranquilidad y dulzura, la señora Cape fue forzada por el nefasto Castro-comunismo a salir de su patria y venir al exilio.

Y AQUI está ella... con sus tres hijas, ocho nietos, cuatro biznietos y dos tataranietos, en hermoso ejemplo familiar de amor.

Por eso, en este breve artículo, se le rinde homenaje a una venerable dama cubana, señora Herminia Cape, viuda de Martínez, una gran mambisa.

Un cumpleaños de los que hay pocos

Por MANOLO REYES

Dentro de las paredes de la Maria Nursing Home, en la ciudad de Miami, hay gran cantidad de historia.

PRECISAMENTE en esta semana tuvo lugar allí una interesante celebración en honor de una dama cubana que ha estado en Miami solo cinco de sus 106 años de vida.

Se trataba del cumpleaños de la señora Herminia Cape, viuda de Martínez, probablemente la cubana refugiada de mayor edad, en todo el exilio.

La señora Cape nació el 5 de diciembre de 1865, o sea, el mismo año que el Presidente de Estados Unidos, Abraham Lincoln, fuera asesinado.

Sus ojos han sido testigos del paso de la historia. Durante su vida, el acorazado Estadounidense "Maine" fue hundido en la bahía de la Habana, en 1898, dando origen a la guerra Hispano-Cubano-Americana. Teddy Roosevelt

desembarcó con sus "rough riders" en la provincia de Oriente en Cuba y luchó en la célebre Loma de San Juan.

Y ella vió el deslumbrante amanecer del 20 de mayo de 1902, en que la República de Cuba nació al concierto de las naciones del mundo en una aurora inmortal de libertad. La señora Cape hizo mucho por la libertad de Cuba.

Durante la segunda guerra de Independencia, según sus propias palabras, trabajó con los Cubanos que luchaban al lado del Lugarteniente General Antonio Maceo. Ella conocía todos los santos y señas. Sabía donde estaban los polvorines del General Maceo en Oriente. Y se comprometió a darle 150 balas diarias a los mambises Cubanos que luchaban por la libertad de la patria.

Pero la señora Cape quien habla seis idiomas, tiene otros detalles también.

¿Existe el Demonio? ¿Qué hace?

Respecto al demonio tengo las siguientes dudas: ¿existe?, ¿qué es el demonio en realidad?, ¿puede el demonio tomar posesión de un individuo y dominarlo? — VIRTOL, Bs. Aires.

Se ha afirmado que la mayor victoria del demonio en el siglo XX es conseguir que muy pocos crean en él. Aserción exagerada, porque en el fondo, todo el mundo termina diciendo, cuando se fastidia: "Que se vaya al diablo". Bromas aparte, los cristianos creemos que el demonio existe, por que Dios lo ha revelado, en las Sagradas Escrituras, y por medio de las enseñanzas de su Iglesia.

a) Sagradas Escrituras. Bajo la figura de un animal (serpiente) la Biblia nos enseña que el demonio tentó a nuestros primeros padres, Adán y Eva. En el libro de Job, aparece el demonio como el espíritu del mal, al que Dios permite tentar o probar al hombre, precisamente para aquilatar su virtud, aunque las intenciones del Malo son perderlo. En el libro de Tobías aparece con el nombre de Asmodeo. En la historia de Saul nos dice el autor sagrado de este rey, que "era atormentado por un espíritu malo". En otros libros se cita a Satanás, "por cuya envidia entró la muerte en el mundo".

En el Nuevo Testamento, el diablo aparece más a menudo. Se presenta ante Jesús, tratando de desviarlo de su misión redentora. En esta parte de la Biblia se refleja la lucha que sostiene el demonio contra Dios. Se lo describe como dotado de gran sagacidad, inteligencia y tenacidad: su acción va dirigida a desviar a los hombres del recto camino.

valiéndose de toda clase de supercherias, falsedades y vilezas. Es "el padre de la mentira", no se fija en medios: se transforma de pronto en "un ángel de luz", para engañar con mayor facilidad. De ahí el nombre de "diablo", del griego "diábolos" que significa "el calumniador".

¿Pero de dónde procede el demonio o mejor dicho los demonios? Son espíritus puros (sin materia) creados por Dios, o sea, son ángeles. Pero antes de la creación del hombre (entonces no había tiempo) abusaron de su libertad y se rebelaron contra Dios, quien castigó su pecado con el infierno. Dios les permite que intervengan, dentro de límites que El mismo determina, en la economía de nuestra salvación, tentándonos. Sobre la naturaleza y objeto de los ángeles rebeldes o demonios, sobre la prueba u orden a la que desobedecieron etc., los teólogos tienen ancho campo de estudio.

b) Doctrina de la Iglesia. Tomada de las Sagradas Escrituras, la doctrina de la Iglesia sobre el demonio, fue concretada en diversos Concilios, los de Letrán, de Trento y Vaticano I. Dice en síntesis: Los demonios han sido creados por Dios, como todas las cosas, fueron creados buenos, y se convirtieron en malos por su propia culpa. No tienen materia ni cuerpo. Están castigados por Dios con los tormentos del infierno. El diablo tentó a Adán y nos

¿CUAL ES SU DUDA?

Con este artículo, La Vox inicia una sección de preguntas y respuestas sobre materias de la fe católica, la que es sindicada en combinación con el semanario Esquiu, de Buenos Aires y otras publicaciones católicas del continente. Las personas de esta área interesadas en someter preguntas a esta sección pueden dirigir su correspondencia a:

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Miami, Fla. 33138

tienta a nosotros, impulsado por su deseo de destruir la obra de Dios.

En cuanto a la posesión diabólica, se debe admitir, pues en los Evangelios se narran varios casos de poseídos liberados por Jesús. En general se distinguen dos casos: la obsesión, o sea la intervención del diablo desde afuera, atormentándole en su cuerpo y en su espíritu, pero sin apoderarse de él, y la posesión propiamente dicha, en la que el demonio se halla presente en el cuerpo de la persona. En este caso, no es que el diablo sustituya el

alma del poseído o se adueñe de ella sino que se vale de los miembros y órganos como un agente motor.

Lo difícil es verificar en qué casos existe realmente posesión diabólica, y no estados de histerismo, locura, etc.

Como ve, el demonio existe, y San Pedro nos lo presenta como "león rugiente, buscando a quien devorar". Una imagen muy distinta a la del Mefistófeles bonachón y apicarado, con rabo y cuernos, a que el escepticismo ambiente nos tiene acostumbrados.

LA VOZ

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ORACION DE LOS FIELES

(TERCER DOMINGO DE ADVIENTO)
(12 de diciembre)

CELEBRANTE: La venida de Jesús es una bendición. Es ciertamente la Buena Nueva a los hombres. Nos llenamos de gozo y alegría porque El viene a salvarnos. Oremos:

LECTOR: Nuestra respuesta hoy será "Ven, Señor Jesús".

1. Por todo el pueblo de Dios, para que atienda los pronunciamientos de los profetas y prepare el camino del Señor, oremos al Señor.

2. Por los que sufren de la guerra en este santo tiempo de paz, especialmente aquellos en India y Pakistán, el Sudeste de Asia, Irlanda y el Medio Oriente, oremos al Señor.

3. Por todos los que sufren prisión en este tiempo de alegría, especialmente por los que están en las prisiones de Vietnam y Cuba, oremos al Señor.

4. Por aquellos que están sumidos en el pecado, para que el poder de Jesús los transforme y aprendan así a alabar la gracia de Dios, oremos al Señor.

5. Por aquellos que han sido llamados al matrimonio, para que Cristo viva a través de su amor y fidelidad, oremos al Señor.

6. Que todas las personas que vengan a nuestras casas reciban la hospitalidad debida al Cristo del que son portadores, oremos al Señor.

7. Por todos nosotros, para que nos preparemos a ser instrumentos de su venida, especialmente hacia aquellos más necesitados de nuestro amor, oremos al Señor.

CELEBRANTE: Oh, Padre, Tu nos has amado desde el principio y nos has dado una historia que ha conducido a nuestro pueblo a tu Hijo, nuestro Salvador. Mira nuestra jubilosa esperanza en la venida de tu hijo. Escucha las oraciones que te elevamos en su nombre. Por Cristo Nuestro Señor.

PUEBLO: Amén.

MISAS DOMINICALES EN ESPAÑOL

Catedral de Miami, 2 Ave. y 75 St., N.W. 12:15 p.m. y 7 p.m.

Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.

SS. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 p.m.

St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6 y 7 p.m.

St. Michael, 2933 W. Flagler - 11:15 a.m., 7:15, 7 p.m.

Gesu, 118 N.E. 2 St., 6 p.m.

St. Kieran, (Assumption Academy) 1517 Brickell Ave., 12:15 p.m. y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy., Coconut Grove 12 p.m.

St. Robert Bellarmine, 3406 N.W. 27 Ave. 11 a.m., 1 y 7 p.m.

St. Timothy, 5400 SW 102 Ave., 12:45 p.m.

St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.

St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

Little Flower, 1270 Anastasia, Coral Gables. 1 p.m.

St. Patrick, 3700 Meridian Ave. Miami Beach 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.

St. Rosa de Lima, 5a. Ave. y 105 St., Miami Shores. - 1 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) - 11 a.m. y 1 p.m.

St. John the Apostle, 451 E. 4 Ave., Hialeah 12:55 y 6:30 p.m. En el Henry Filler School, a las 11:30 a.m.

Immaculada Concepcion, 4500 W. 1 Ave. Hialeah - 10:30 a.m. y 7:30 p.m.

Mision en 6040 W. 16 Ave. - 9 a.m.

Blessed Trinity, 4020 Curtiss Parkway. Miami Springs - 7 p.m.

Our Lady of Perpetual Help, 13400 N.W. 28 Ave., Opa-locka 12:15 p.m.

St. Monica, 3490 N.W. 191 St., Opa-locka. - 12:30 p.m.

Our Lady of the Lakes, Miami Lakes 7:15 p.m.

Visitation, 191 St. y N. Miami Ave., 7 p.m.

St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.

Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.

Santa Ana Naranja - 11:00 a.m. y 7 p.m.

Santa Juliana, West Palm Beach - 7 p.m.

St. Agnes, Key Biscayne 10 a.m.

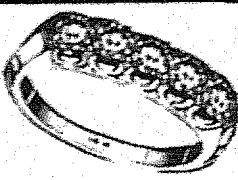
Sta. Marta, 11450 Biscayne Blvd., - 11:30 a.m.

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'Home' will be moved to Greg

(continued from page 1)

WHATEVER progress is going to be made in Greg's condition will be made within the next four to six months. The Steads said they were advised by physicians.

"We really feel that he is going to come along just fine," they said. The youth, who weighed 178 pounds before the accident, now weighs only 126 pounds.

"He prays and has faith in God," his parents said. "We know that he will be okay."

The Steads, who had intended to be in the Orange Bowl last week for the Greg Stead Bowl game between Edison and Killian, didn't get there. Instead, they were at the funeral of Mrs. Stead's 79-year-old mother in New Jersey on Thanksgiving Day. They flew directly from the funeral to Houston and were at Greg's bedside and heard the game with him through a special telephone hook-up arranged by radio station WIOD.

Joining them at the hospital were the parents of Miami Edison assistant coach, Bill Schrader, who live in Houston. As they

listened to the game on the radio, other members of the family sat in the Orange Bowl stands as 15-year-old Tim, who plays football for Curley High, appeared on the field to accept the game ball and his brother's jersey which had been restitched after being cut from Greg's chest on the night that he was injured.

"It was a wonderful tribute to Greg," the Steads said. "He is so proud of the honor, and the hook-up came through beautifully."

MORE THAN 11,000 fans turned out for the game, which boosted funds for Greg's medical attention by \$50,700. Football stars Larry Czonka, Jim Kiick, and Paul Warfield of the Miami Dolphins worked the sideline chains during the game. Joe Robbie, managing partner of the Dolphins announced that the combined recent fines of Czonka and Kiick totaling \$5,600 had been matched by the management and the total sum of \$11,200 has been contributed to the funds. In addition the club will match any other fines donated by Dolphin players and contribute them.

In addition, WIOD

advertisers donated \$4,110 in lieu of advertising during the broadcast, expense of which was borne by the radio station; and the Greg Stead fund inaugurated by radio station WFUN climbed to \$33,486.42 at the First National Bank of South Miami, which still is accepting contributions.

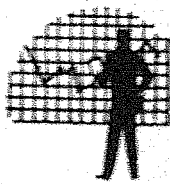
Meanwhile Christmas is already beginning for Greg. His bedside surroundings have been decorated by Patricia Whitley of Houston — a newly-found friend to the Steads, who "wanted to do something for Greg."

"And that's not all," Mrs. Jane Stead said. "You'd be surprised at the number of invitations we have had from residents of Houston who read about Greg and offered us the hospitality of their homes anytime we are there."

For South Floridians and persons around the country from whom they've had messages of cheer and the assurance of prayers, the Steads asked "The Voice" to convey a brief message.

"A happy and holy Christmas for everyone from the Stead family."

Business Briefs



Cornide



Tylek

Ad director appointed

Cecil McGlohan, Southeastern District Manager of ABC Florida State Theatres subsidiary of ABC Television, announces the appointment of Mathew T. Tylek as Director of Advertising and Publicity.

Tylek has been with ABC Florida State Theatres for the past 18 years in the position of Advertising Art Director and has been a resident of Dade County since Jan. 1949.

Harry Margolesky, who was the Director of Advertising and Publicity for the past six years, will become City Manager for ABC Florida State Theatres and will handle advertising, promotion and publicity in Broward County, with headquarters in the Florida Twin Theatres in Hollywood, Florida.

New assistant cashier

WESTCHESTER NATIONAL BANK announces the appointment of MANUEL CORNIDE as assistant cashier. Cornide attended Havana University prior to immigrating to the United States to join the American Express Company.

VINTON DAVIS, chef-proprietor of "The New Orleans" in Orange, N.J., and "Vinton's Country House" in the Pennsylvania Poconos, has created a provincial French restaurant off the lobby of the La Palma Hotel in Coral Gables. Called "VINTON'S TOWN HOUSE," the new restaurant opened this week featuring award-winning original recipes. Chef Vinton is also a popular women's club speaker.

A new public relations agency was announced this week by TED COHEN and TOM MONAHAN, principals, in the firm of COHEN-MONAHAN ASSOCIATES. Located at 1 Lincoln Road, Miami Beach, they combine 25 years of public relations and media talent into one agency.

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Deerfield Beach 399-5544
R. Jay Kraeer, Funeral Director

Fairchild

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CARL F. SLADE

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Palm Springs 1325 W. 49th St. Tel. 822-3081
Bird Road 8231 Bird Rd. Tel. 226-1811



Paul Cooper - Partner
Catholic Funeral Director
Mem. Little Flower Parish

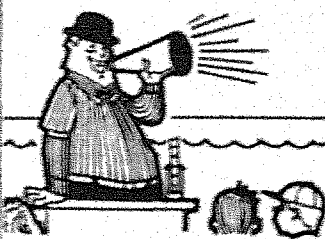
WADLINGTON FUNERAL HOME

Hollywood's Oldest
140 S. Dixie Hwy.
923-6565

1 Fictitious Names

Notice of intention to register under "Fictitious Name Law" in compliance with House Bill No. 1175 Chapter No. 20551 Laws of Florida, 1941.

SERVICIOS FEDERALES
Leonel Macias, Ricardo Karakade, owners. 224 W. 28th St. Hialeah, Florida.



ANNOUNCEMENTS

5 Personals

Daughters of St. Paul need a piano for their convent. Phone Sister Carmen. 371-0835.

SONG WRITERS
WORDS & MUSIC PLEASE
885-3822

Soprano singer for weddings. Also can provide music for receptions, parties. 448-5833, mornings or 642-0599.

HO-HO TEE TV MAGIC CLOWN
Fun house-Ponies-Rides, for fund raising. 634-3945

BETTIE JONES BEAUTY SALON
25 years same location. 415 71st St., Miami Beach 866-1227.

Music for all occasions, weddings, dances, etc. Call Bill Patlachia, Cordovox and Orchestra. 633-1335.

Join the Third Order of St. Francis "Lord make me an instrument of Thy peace..." so saith St. Francis. Write Box 1046, Ft. Lauderdale. 33302.

READ FINEST PRINT even in the dark. Giant Magnifier enlarges, illuminates print on maps, newspapers, boating charts, phone books, stamps, coins. Takes two "C" batteries (not included). \$4.95 plus 40¢ postage. (Florida residents add 4% tax.) Send check or money order to MEAD MANOR, P.O. Box 457-V, Miami, Florida 33157.

7 Schools & Instruction

Tutoring - Certified teacher. English, remedial reading, phonics, French by native. Students & adults. Reas. 681-9884.

9 Jewelry Loans

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8538 S.W. 24 St., Westchester

Old gold, jewelry, watches, diamonds. Highest prices paid. KING'S NORTHEAST JEWELERS, Biscayne Shopping Plaza.



EMPLOYMENT

10 Child Care

BABYSITTING IN MY HOME. WESTCHESTER AREA. FENCED YARD. CALL 223-3838.

Babysitting in your home, rooming in my home. 757-8079.

Baby sitting hour day or w. Your home or mine. Referenced. Phone Paulette 667-6176.

11 Help Wanted Female

Babysitter in her home. Close to Dade Jr. South. Call 230-9908 evenings, weekends.

Nice opportunity for retired lady. Fabric store, part-time 4-8 p.m. Sat., Sun. small wages, commission. 688-8041.

Family wishes mature woman to live in, private room, must like children. 238-0297.

Housekeeper-cook for rectory. No heavy cleaning. 5 days weekly. Fringe benefits. Write Box 519, Hallandale, Florida.

OGO PERSONNEL
OFFICE GIRLS ONLY
ALL JOBS FEE PAID
525 Pan Am Bank Bldg.
379-3633

12 Help Wanted Male

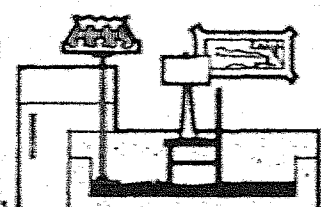
JANITOR

Semi-retired 6-10 P.M. top pay. 524-6500 or 374-5444

17 Help Wanted Female

Woman would like to care for children, live in, light house-keeping, S.W. - Gables area. 448-3075.

TYPING
DONE IN MY HOME
696-6163



MERCHANDISE

20 Household Goods

Sewing machines for rent, \$10 a month. Rent may apply on purchase. Free delivery. Baker 751-1841.

Canopy bed, nearly new, double size. Paid \$250, asking \$150 or best offer. Call 940-3112.

21A Miscellaneous Wanted

Donation wanted of small cabin cruiser for use of missionary priest in Haiti. Write Box 130, The Voice, 6201 Bisc. Blvd. Miami 33138.

22 Air Conditioners for Sale

Warehouse Sale. 1971 - 8,000 BTU. \$135. 6,000 - \$114. 5,000 - \$107. 947-6674. Agent.

24 Art for Sale

Sacred art - murals, oils, stations of Cross, scriptures, banners, Christmas figures. For appt. call 379-7753.

25 Tool Rentals

Over 100, Low Rental Tools
SMITTY'S Hardware & Paint Co.
12320 NW 7 Ave. 681-4481

Two auxiliary bishops appointed for Boston

WASHINGTON — (NC) — Pope Paul VI has named two new auxiliary bishops for the Boston archdiocese.

They are Msgr. Lawrence J. Riley, 57, and Joseph F. Maguire, 52.

The appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

Both bishops-elect were born in Boston, attended parochial schools there, went to Boston College and St. John's Seminary in Brighton, Mass., and served as secretary to the late Cardinal Richard Cushing.

Bishop-elect Riley, now pastor of Most Precious Blood Parish in Hyde Park, Mass.,

and a judge of the archdiocesan court, has worked mainly as a teacher since his ordination in 1940. He attended the North American College in Rome and won a doctorate in theology at the Catholic University of America here. He served as professor, dean of studies, vice rector and rector of St. John's Seminary.

Bishop-elect Maguire served as assistant priest in several Boston parishes following ordination in 1945. From 1956 to 1959 he was a military chaplain. After serving as Cardinal Cushing's secretary, he was appointed secretary to Archbishop Humberto S. Medeiros of Boston in 1970.

St. Thomas goes into semifinals

(continued from page 21)

match in regional competition. St. Thomas Aquinas of Fort Lauderdale scored the first three times it had the ball, with most of the running being executed by backs Bob Bradley and Steve Buckley.

THE RAIDERS' FIRST TD was scored by Brad Worthen, who grabbed onto a 49-yard aerial from quarterback Tom Houle. The second score was set up with a fumble recovery by the Raiders' Dwight Caselle. A few plays later Buckley pushed his way over from the three-yard line. A two-point conversion by Buckley made it 14-0 in the first quarter.

A second quarter score Represents priests at national meet

TAMPA — Father John X. Linnehan recently represented priests of the Province of Miami at the annual meeting of the house of delegates of the National Federation of Priests' Councils.

The superintendent of the Hillsborough County Board of Education of the Diocese of St. Petersburg, who heads the provincial council of the NFPC, represented the Miami Priests' Senate, the Miami Association of Priests, the Orlando Senate and St. Petersburg Senate.

saw Bradley carry the ball over from five yards out and Buckley again made the extra two points. With the last touchdown drive coming in the third quarter, Aquinas again pushed the ball down to Santa Fe's one-yard line and Bradley took the ball over.

Aquinas made its own breaks in the game and showed heroic defense against the Santa Fe aerial attack. Keeping the ball mostly on the ground, the Raiders gained a total of 410 yards.

The Raiders will meet Cross City this Friday in Fort Lauderdale in the semifinal match.

THE LIONS of Hollywood met with ill luck from the beginning as Pat O'Leary's first pass attempt after kick-off was stolen. "It was our worst offensive showing of the whole season," said coach Vince Zappone.

Chaminade was held to a minus five yards and O'Leary hit for only six of 22 passes for 53 yards. Three of them were intercepted. It was Glades' defense which put the pressure on O'Leary and thus stifled Chaminade's explosive offense. O'Leary was dropped five times for 58 yards. Glades' hard rush forced the Lion quarterback to throw hastily. This made the difference in the game.

26 Pets

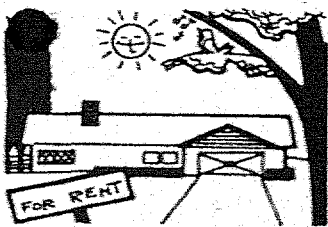
Free to good homes
Beautiful fluffy kittens
757-3696

27 Automotive

DELUXE POLICE BEAUTY
'67 Plymouth, new tires, 440 engine. Factory air, all power \$775 or best offer today. 3455 Royal Palm Avenue, M.B. 531-0458.

28 Mobile Homes/Campers

12' x 50' Ritzcraft. Front living room, 1 bedroom. Adult park with pool, near busline. Homestead. Call 247-0084 for appointment.



RENTALS

42 Rooms for Rent

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40 Apartments for Rent

Miami Shores. Studio apartment. 1 or 2 adults, seasonal or yearly. Also large clean efficiency. December through April. \$1100. Mrs. Currie Assoc. 893-0654. Frederick Realty Co. Realtors 759-9191

NATIVE SUN oceanfront resort motel 1950 S. Ocean Blvd. Pompano Beach. Directly opposite Our Lady of Assumption. Hotel rooms, efficiencies, apartments. 305 942-2800

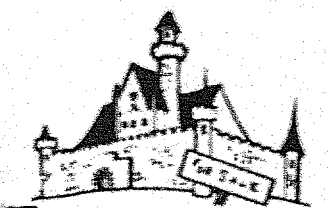
227 N.E. 2 St. Near Gesu. furn. effy's bedroom apts. Utilities Adults. Johnson Apt. Hotel. 374-4015

40A Apartments Wanted

Adv. teacher wants to rent yearly, small apartment, efficiency or room within walking distance to Barry College. 581-6236 Ft. Lauderdale.

41 Homes for Rent

NEAR BAY
Northeast. 3 bedroom, 2 bath. Florida room, furnished. 1080 N.E. 83 Street. Broker 754-4731.



REAL ESTATE

51 Lots and Acreage

35 N.E. 154 St., 2511 N.E. 192 St., 2115 N.W. 171 St. \$7,800 65 N.W. 166 St. Owner — 947-4465

51A Lots Wanted

Builder wants small lots to build homes, duplexes, apts. All cash. 947-4465

52 HOMES FOR SALE

Northwest

ST. MICHAEL'S
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Northwest

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Southwest

DUPLEX
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Northeast

Homes, new 3 bedroom, 2 bath, patio. 215 & 225 N.E. 152 St. \$2,800 down. 1262 N.E. 157 St., 1575 N.E. 160 St. Owner builder.

North Miami

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NORTH MIAMI SPECIAL FHA Aircond. 3 bedroom, 2 bath Separate Fla. room — Carport Appliances — Sprinklers. \$28,000 ANGELA DALEY REALTOR 713 N.E. 125 St. 891-6212

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FHA-VA
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J. A. O'BRIEN REALTOR
6326 Pembroke Road 989-2096 Eves. 967-4908, 983-8427, 989-5998

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EXCEPTIONAL

This 2 bedroom home in Miramar, close to St. Stephens Church is very clean and attractive. NEW range, double oven. Dining room, family room, wall to wall carpet on 75' lot. Excellent neighborhood. Call Ernon Day, Associate. 989-8112.

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56A Condominiums for Sale

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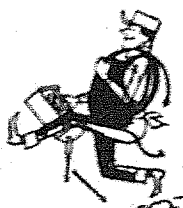
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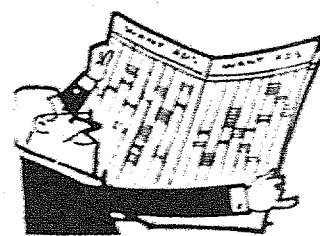
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