

Receives petition to aid Cubans in Spain

Abp. Carroll pledges efforts for exiles

Cuban refugee leaders were assured by Archbishop Coleman F. Carroll this week of his "fullest efforts on behalf of exiles now living in Spain."

A petition signed by representatives of a number of groups and of prominent individuals in the Cuban community was presented to Miami's Archbishop asking his help in bringing the 25,000 refugees who are trapped in Spain by governmental regulations from entering the U.S.

"EVER SINCE the Cuban exodus began," the petition read, "we in exile have looked upon you as our protector."

"Often, in the past, you have come to our aid in many ways, both spiritual and monetary."

"Now, we turn to you again." The petition pointed out that not all Cubans "who fled from Castro's tyranny were fortunate enough to come directly to the United States. By reasons of circumstance some had to go by way of Spain to eventually reach the United States in order to be re-united with their families here."

The exile leaders, in their petition, stressed that "Unfortunately, although they were led to believe that such a

transition would be a simple matter, these Cubans have been forced to remain in Spain, unable to obtain resident visas to the United States, where they are considered now as immigrants instead of parolees."

("Parolee" is the special designation given by the U.S. Department of Immigration to Cubans entering this country, which differentiates them from those entering under the quota system with normal visas.)

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Msgr. Bryan Walsh, Vicar of Spanish-speaking, escorts exile to bus



VOL. XIV NO. 39

15¢

DECEMBER 15, 1972

Majority of Census forms in

Although the major portion of census forms has been collected from regional points in the Archdiocese, additional forms are still arriving in various parishes of South Florida, a spokesman for the Census Office said Wednesday.

"Unlike many Census programs which remain rigid on a pre-conceived timetable," he noted, "the program for the Archdiocese of Miami remains flexible in order to obtain as true a count as possible."

HE EMPHASIZED that many workers and parishioners are still involved in taking the Census in various areas and stated that "We simply have to adjust our timetable so that when we're ready to feed these forms into computers for the final results we'll know we have done as thorough a job as possible."

Meanwhile anyone who has not yet been contacted by a Census worker should contact his or her parish rectory to insure being included on the parish and Archdiocesan records.

Since Nov. 12 when the Census began, Archbishop Coleman F. Carroll has reiterated the importance of a complete Census in order to insure the "spiritual wellbeing" of Catholics in the eight counties of South Florida and to reach the many aged persons and shut-ins who may be in need of assistance.



Tiny feet, Latin rhythms

Dressed in typical Mexican dance attire, these fleet-footed little ones dance to mariachi music at the Mexican festival of St. Ann Mission at Naranja which featured tacos and tortillas to eat and the strumming of guitars to listen to. See additional photos, P. 10.

It's a happy Christmas for new-arriving exiles

Freedom Flights resumed this week on a one-a-day basis and with the 2,999th airlift from Cuba came 86 workers or former workers unwanted in the "Workers' Dictatorship."

In contrast to the earlier flights, the refugees on this flight after a seven-month suspension presented a somber appearance as they filed off the plane at Miami International Airport and boarded the two faded blue U.S. Government buses, one of which had to be pushed by the other the last half mile to the processing center where the new exiles were greeted with cheers by about 300 Cuban well-wishers.

THOUGH QUIET in appearance, the new arrivals cheered when they were wished a very happy

Christmas by the Customs official in his welcoming speech at Freedom House.

This joy over the future, mixed with bitterness at the past, was reflected in the views of Miguel Mendoza, 35, one of the only four working-age men on the flight.

When he applied for a permit to leave Cuba seven years ago he was removed from his job as a clerk in an orthopedic shoe shop at Colon, Matanzas Province. Since then he has been assigned to long hours of work in the fields, cutting sugarcane, cleaning cattle barns, jumping from job to job in intense eight to ten hour workdays.

Assignment to agricultural work is the price a Cuban pays when he signs up to go to the U.S.

When the flights were suspended seven months ago, Miguel thought he was a hopeless, marked man for the rest of his life, doomed to field labor, unable to apply for college or other betterment.

"I WAS ONLY a slave at the will of the system."

Further darkening his life was the enrollment of his daughter Mabel, 5, to state preschool activities when the flights were suspended.

In early childhood, students are given open indoctrination which can turn them against "anti-patriotic" persons who want to leave the country — including their parents.

Now that threat to their family is ended by Flight 2,999.

Scarcity of goods is as

(continued on page 4)

Hospital addition to be blessed

Mercy Hospital's new eight-story addition will be blessed by Archbishop Coleman F. Carroll, for whom the new structure is named, on Sunday, Dec. 17.

Carroll Tower will be blessed by the Archbishop following Pontifical Mass to be celebrated in the hospital chapel at 10:30 a.m. Patients will be admitted to the new building on Monday, which marks the 22nd anniversary of the general hospital's opening.

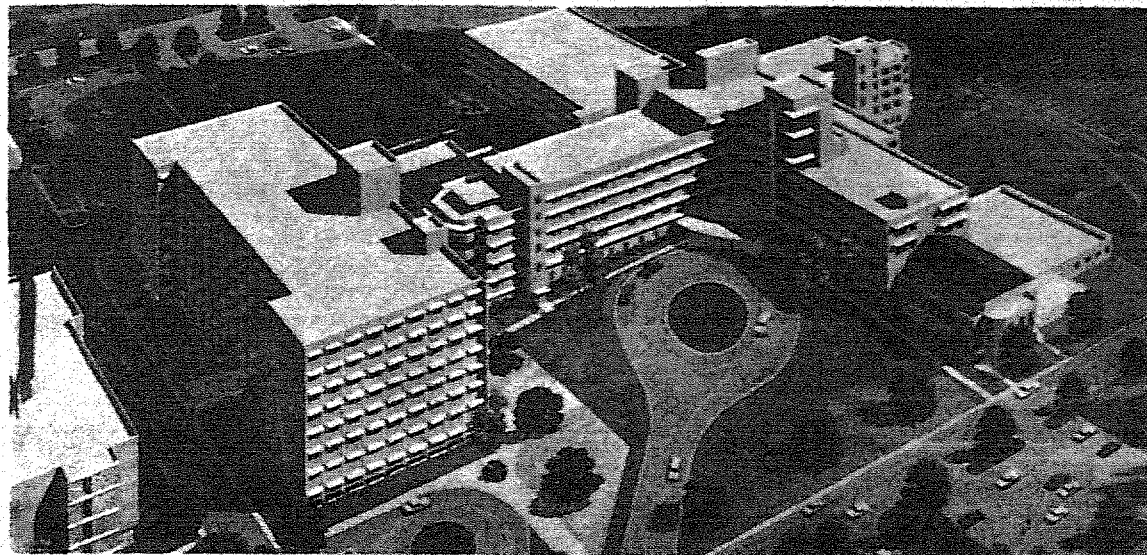
An open house for the general public will be held Sunday from 2 p.m. to 5 p.m.

AN ADDITIONAL 200 beds are provided in the building as well as laboratory and X-Ray facilities and one of the most modern intensive and coronary care units in the nation.

The top five floors feature color-coordinated patient rooms and each floor is decorated in a different theme, including French Provincial, Mediterranean, Early American, modern, and island motif.

An emergency room, out-patient pharmacy and coffee shop are also included.

The Huntley unit provides a total of 32 beds for intensive care and coronary patients. Named for the late Dr. Earl S. Huntley, Jr., chief of the hospital's respiratory department until his death in 1969, the unit also houses a medical records department, an expanded medical library



and features special equipment such as memory banks for EKG recording providing instant replay for physicians.

Rooms are arranged so that patients are under constant surveillance by the nursing staff. Both intensive care and coronary units have special rooms for isolation purposes.

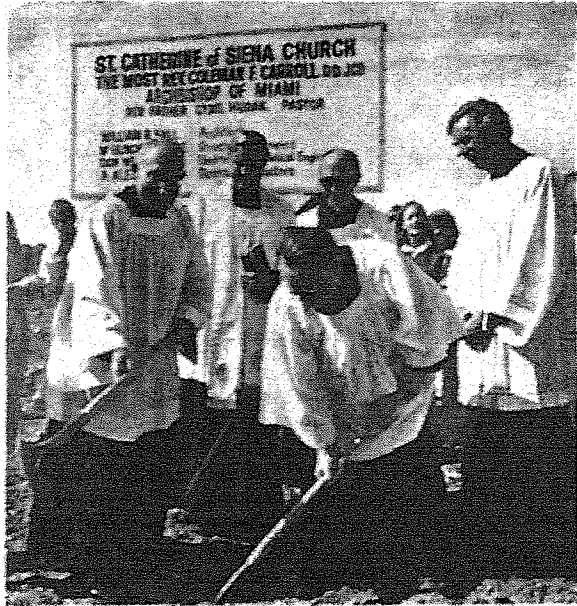
Sisters of St. Joseph of St. Augustine administer the hospital. Sister Mary Emmanuel, S.S.J. is executive vice president.

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



At groundbreaking for new church

Groundbreaking ceremonies were held last week for the new St. Catherine of Siena Church in South Dade County.

At left, Msgr. John O'Dowd, V.F., pastor, Epiphany Church, who represented Archbishop Coleman F. Carroll, is shown turning the first shovel full of earth with Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables. Looking on are Father Cyril Hudak, pastor, St. Catherine parish; Father John Nevins, pastor, St. Louis Church; and Father John Glorie, Director, Boystown. Below is a view of the crowd present. The new structure will accommodate more than 400 persons in the nave. In addition an adjoining hall will be used for overflow crowds or social events; and facilities will be provided for CCD classrooms, a kitchen, and office space.

...tomorrow, a church



Degrees to be awarded to priest and six nuns

A priest and six nuns will be awarded Master of Arts degrees in Religious Studies during commencement exercises at Barry College on Friday, Dec. 22.

Father Gregory Durkin, C.P., who has preaching missions and retreats throughout the Eastern states and is presently a member of the faculty at Rosarian Academy, West Palm Beach, is a member of the winter graduation class.

Other graduates are Sister Marie Geraldine Brownell, O.P., St. Thomas Aquinas High School, Fort Lauderdale; Sister Catherine Laboure Brusnahan, S.S.J., principal, Christ the King

School, Jacksonville; Sister Mary Eugenia Crowley, S.S.J., Bishop Moore High School, Orlando; Sister Antonia Perez-Carreño, R.A., Director of Religious Education at St. Francis de Sales and St. Robert Bellarmine parishes; Sister Francis Cabrini Pichard, S.S.J., principal, Sacred Heart School, Lake Worth; and Sister Patricia Redmond, O.S.F., Director of Religious Education, Corpus Christi parish.

Last June nine others received degrees in the program, which is sponsored jointly by the Archdiocese of Miami and Barry College.

Last Advent concert at Cathedral Dec. 17

The last in a series of Advent concerts being presented in the Cathedral of St. Mary will feature the Cathedral Choir and Robert Fulton, Director of Music, at 5 p.m., Sunday, Dec. 17.

In its first concert appearance in several years the Cathedral choir will be heard in works of Palestrina, Bach, Mozart, and Holst.

Mr. Fulton will play organ selections by Bach and Messiaen as well as accompany the choir.

Mass will be celebrated at 5:30 p.m. All South Floridians are invited to participate.

Appreciation of Bible to be stressed Sunday

"Bible Appreciation Sunday" will be observed on Dec. 17 in parishes and missions of the Archdiocese of Miami, where Scripture will be the theme of Liturgy in churches and chapels.

In cooperation with International Book Year proclaimed by the United Nations Organization, Catholics throughout the world, at the urging of the Holy Father, are emphasizing

the Book of Books in order to help all Christians acquire a better and more extensive knowledge of the texts through which God has expressed Himself in history.

SCRIPTURE professors who are members of the faculty at the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach, will be featured during the "Church and the World Today" program

televised at 9 a.m. Sunday on WCKT, CH. 7. Participating will be Father Philip J. Calderone, S.J. and Father Daniel Ford.

In cooperation with the theme selected by the Holy See, "The Book of Books: The Bible," the Religious Education staff of the Archdiocese has arranged programs which will be presented early next year in South Florida's parochial schools and during CCD classes throughout the Archdiocese.

According to Father Gerald LaCerra, Archdiocesan CCD Director, aim of the observance is to "increase the awareness of the parish community with regard to the mission given by Christ and that his mission is fostered and realized through the spiritual growth obtained by prayerful reading of Sacred Scripture and the continued study of our faith."

Education tax credit conferences scheduled

One of six regional conferences slated by the Citizens Relief for Education by Income Tax, popularly known as CREDIT, will be held Jan. 25 and 26 at the Hotel Americana, Miami Beach.

Rabbi Morris Sherer, chairman of CREDIT, will be the keynote speaker during the sessions, which open at 8 p.m. on Jan. 25. Executive Director Ivan E. Zylstra will welcome participants.

Robert N. Lynch, a member of the Board of Directors, will speak on the topic, "Legislative Overview," at 8:45 p.m.

The following day a "Legal Analysis" will be presented by attorney George Reed at 9:30 a.m., followed by an explanation of the organization's Winter and Spring program by Mr. Zylstra.

Beginning at 11 a.m. sectional meetings will hear a discussion on media and public relations. State organizational meetings will

follow. Luncheon at 12:30 p.m. will close the two-day meeting.

Those planning to attend should forward registration with check for \$7.50 to CREDIT, Suite 906, 1012-14 St., N.W., Washington, D.C. 20005.



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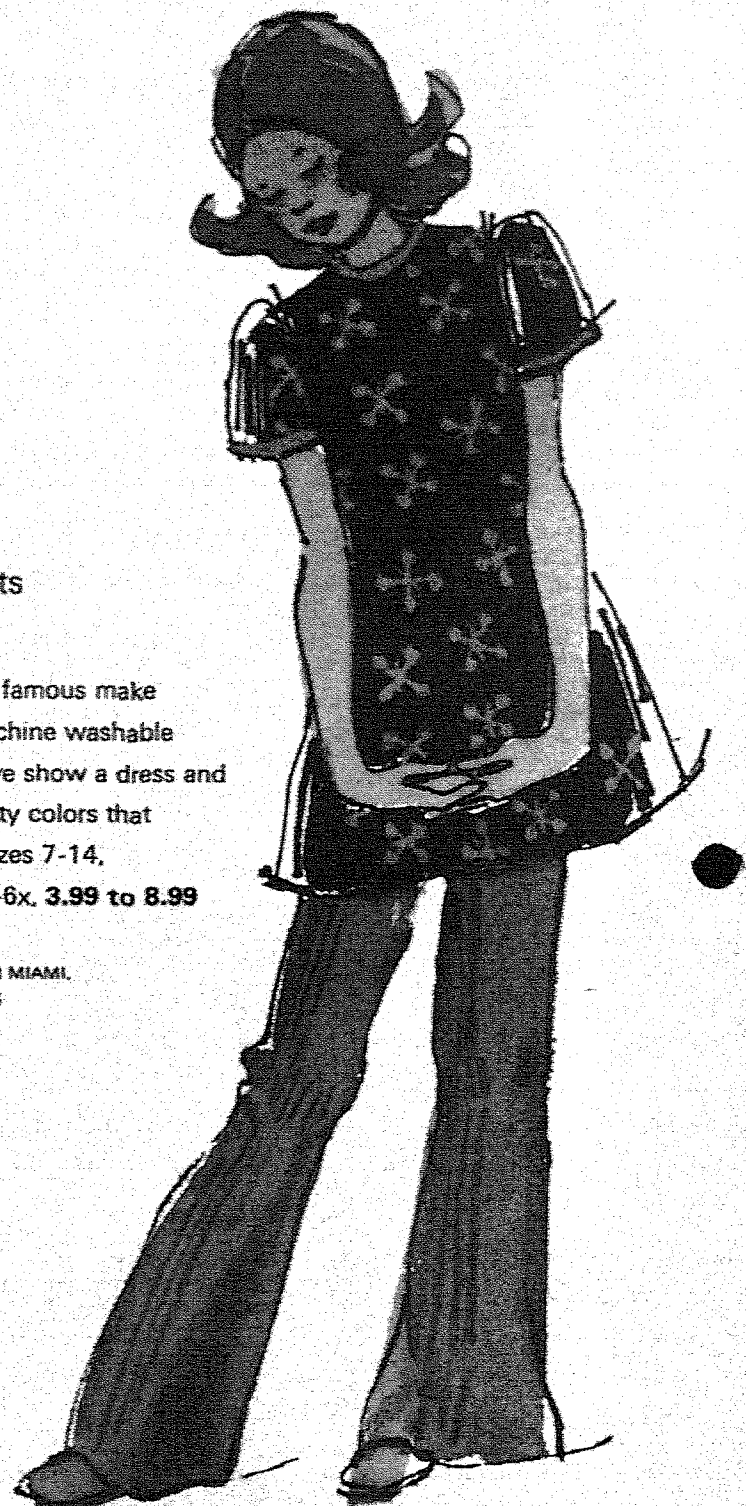
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at 6201 Biscayne Blvd.,
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State asserts abortion clinic applications must show need

TALLAHASSEE — Application for abortion clinics will only be approved on a basis of need and not in areas where such clinics would duplicate the services of existing medical facilities, a spokesman for the Florida Dept. of Rehabilitative Services has announced.

Three applications for "free standing" abortion clinics, whose functions are limited to the termination of pregnancies, have been received and none approved since the state's liberal abortion law went into effect, he said, noting that the clinics are proposed for large metropolitan centers.

All applications for abortion clinics must be accompanied by a certificate from the local Health Planning Council before approval is granted, the spokesman said, emphasizing that "We are looking at things like the health needs and priorities of a community and whether or not the pregnancy termination service is already being provided."

LAST MONTH Florida's Right-To-Life Committee challenged the abortion clinics on the grounds that there was no written statement of facts showing a need for such clinics as emergency measures. The Right-To-Life group charged that no emergency

exists except "in the minds of those people who promote abortion for sociological purposes, whether those people be public officials or otherwise."

In a letter to Secretary of State Richard Stone, Emmett Roberts, secretary of the Department of Rehabilitative Services, pointed out that "a substantial health need for such clinics exists because the clinics are more within financial means of many persons who need abortion services for reasons of health."

He added that "failure to give immediate effect to the rules as an emergency measure could result in the deprivation of services to those of limited financial means or those who live in areas where hospital services are unavailable, either because of limited number of hospitals or because the hospitals exercise their statutory option of refusing to render abortion services."

According to the DHS spokesman, abortion clinics could provide medical services for about \$175 in contrast to the \$300 or more being charged by conventional medical facilities. Patients at the clinics would be treated on an out-patient basis and would remain at the facility only two hours after the abortion.



Astronaut's family at church

CHATTING with Father Don Neumann as they arrive at St. Paul church, near their Houston home, for Mass, are Mrs. Eugene Cernan and her daughter, Tracy, 9, while Capt. Eugene Cernan and his fellow Apollo 17 astronauts were preparing to go into lunar orbit.

Relics of 'Santa' model given Orthodox Church

NEW YORK — (NC) — Relics of St. Nicholas, the historical model of Santa Claus, were presented to Archbishop Iakovos, Greek Orthodox Primate of North and South America, by Bishop Francis J. Mugavero of Brooklyn.

Bishop Mugavero gave the relics to the archbishop during ceremonies at a Greek Orthodox church here where they were enshrined.

The relics of St. Nicholas, a major figure in the Orthodox Church and patron saint of old New Amsterdam — New York's name when it belonged to the Dutch in the 17th century — had been donated to the Orthodox Church by Bishop Enrico Nicodemo of Bari, Italy, where they had been sealed in a vault.

Bishop Mugavero said the gift of the relics was "another indication of the new openness between the Eastern and Latin Churches and of our mutual desire to be more united in Christ."

St. Nicholas became a folk hero after feats attributed to him as Bishop of Myra in Asia Minor in the fourth century. He is reputed to have freed three innocent youths condemned to die and provided dowries for three impoverished girls.

AFTER the East-West schisms in 1054 the saint's remains were transported to Bari by Christians of the West. Over the centuries, with the aid of German folklore, he evolved into the figure of Santa Claus.

He also became the patron saint of New Amsterdam. The first Dutch vessel to reach the city's shores reputedly carried his figurehead, and it was a supposed vision of St. Nicholas that inspired the Dutch purchase of Manhattan Island from the Indians.

In 1969, the Vatican declared that veneration of St. Nicholas was voluntary, whereas it formerly was

obligatory. However, he still is an important object of devotion in the Greek Orthodox faith.



Christmas



THE U.S. Postal Service once again has issued two different Christmas stamps, one religious in theme, the other secular. At left, Santa Claus adorns one of the stamps, along with a line from Clement Clarke Moore's poem, "A Visit from St. Nicholas."

Angels play musical instruments in the other, a detail of the painting "Mary, Queen of Heaven," from the collection of the National Gallery of Art in Washington.

178 permanent deacons in U.S.

WASHINGTON — (NC) — The United States now has 178 permanent deacons, and another 800 candidates, representing 37 dioceses, are in training, according to the U.S. Bishops Committee on the Permanent Diaconate.

The archdiocese of Chicago will ordain 98 deacons on Dec. 10. When the Hartford archdiocese ordains a class of deacons in January, the total in the United States is expected to reach 300, with nearly 30 black and 40 Spanish-speaking deacons. Most deacons and candidates are married men, according to committee officials here.

Abortion not killing called 'crazy' view

LOS ANGELES — (NC) — It is a schizophrenic subterfuge to say that abortion is anything but taking a human life, according to California Medicine, official journal of the California Medical Association.

The journal editorially discussed "A New Ethic for Medicine and Society," and predicted that "the new ethic of relative rather than of absolute and equal values will ultimately prevail."

This, said the editorial, will come about because science and technology now have the power to control the quality of life.

"It will become necessary and acceptable to place relative rather than absolute values on such things as human lives."

"THE PROCESS of eroding the old ethic and substituting the new has already begun. It may be seen most clearly in changing attitudes toward human abortion. In defiance of the long held Western ethic of intrinsic and equal value for every human life regardless of its state, condition, or status, abortion is becoming accepted by society as moral, right and even necessary," the editorial claimed.

"Since the old ethic has not yet been fully displaced it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent."

"The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous whether intra or extra-uterine until death."

"The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices."

"IT IS suggested that this schizophrenic sort of subterfuge is necessary because while a new ethic is being accepted the old one has not yet been rejected."

The editorial said personal fulfillment, betterment of the species and the quality of life would determine application of the new criteria on a compulsory or voluntary basis.

The editorial said medicine's role in the changing attitude to abortion could well be the prototype of its role in problems of birth control and birth selection and of "death control and death selection."

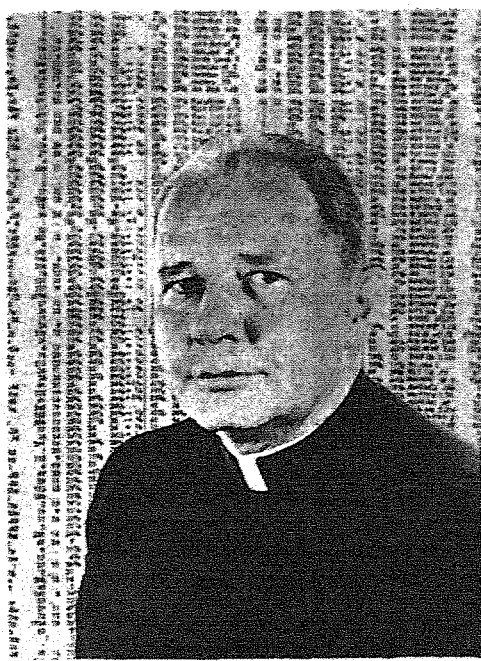
The journal said "participation of physicians and of the medical profession will be essential in planning and decision-making at many levels."

The editorial concluded that it is not too early for the medical profession to examine the new ethic "and prepare to apply it."

Wall Street poet

That I can't take it with me
Is not what makes me glum;
It's more the fact, I've not a bit
Of it
To be taken from.

FOR SEVERAL years the light verse of one J.F. Fenlon has been appearing in the financial monthly, Wall Street Reports. During that time there was no clue that the author was actually a pastor, a superior of a religious house, a former vicar general of the Paulist Fathers, as well as a well-known missionary and writer under his own name. Now, with the publication of a slim volume of Wall Street-oriented poetry entitled Songs for Stockwatchers, it has been revealed that the author is in real life Paulist Father James F. Finley. A native of Jersey City, N.J., Father Finley is no stranger to the field of finance. When he was vicar general of the Paulist Fathers he was part of the general council responsible for administering the property and investments of the order.



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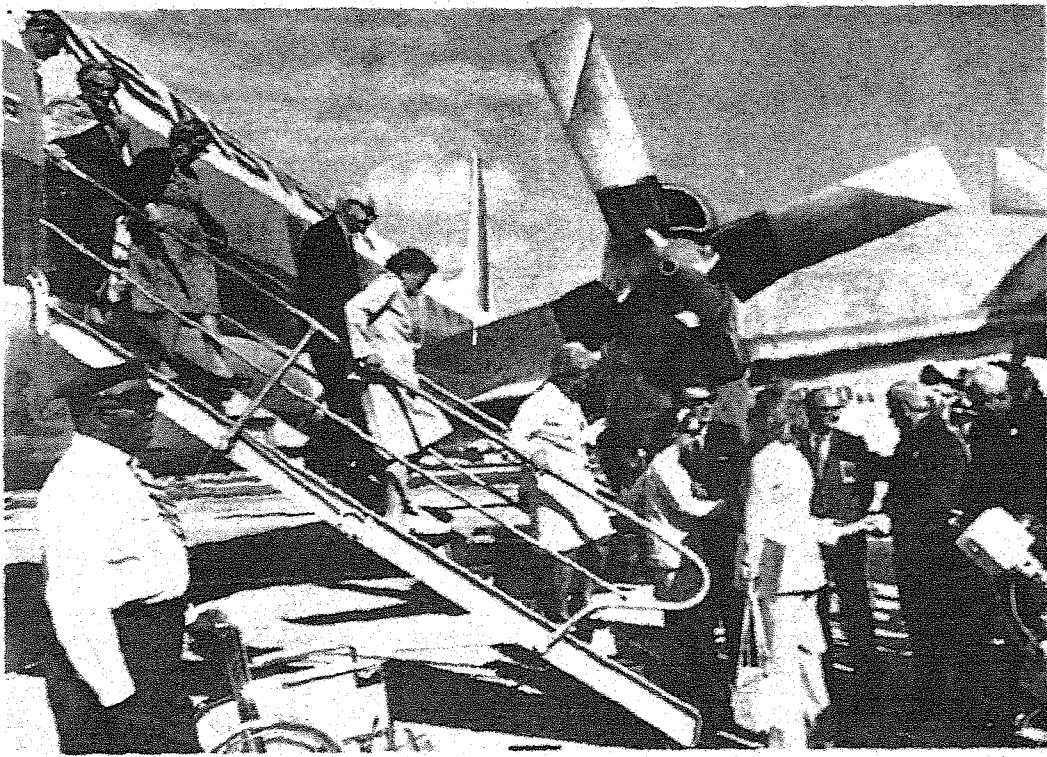
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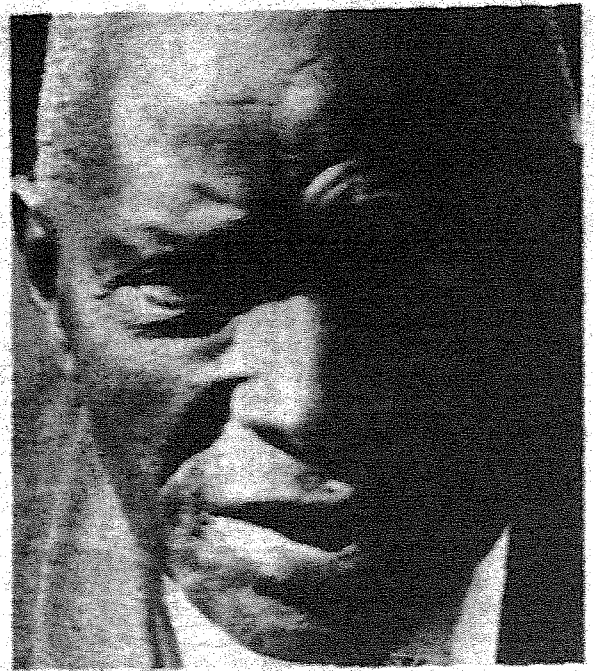
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FREEDOM FLIGHT number 2,999 this week resumed the refugee stream that was interrupted last May. One of the refugees was Ramon Compolari, 77, who said he was going to California to live with a friend. "I'm very glad to be here!" he exclaimed. His comment on Fidel Castro was too strong for print.



Goods still hard to get in Cuba

(continued from page 1) acute today as ever, according to wife, Xiomara. She says their ration card allows each person a half a pound of beef or chicken, a quarter pound of fish and three eggs a week.

"That is the diet according to the card, not reality," says Xiomara.

"What can you do the week you receive a half pound of chicken and most of it is only bones?" says Xiomara.

BEFORE Castro, Cuba had a growing cattle industry. Today it is almost vanished, "particularly because of the lack of interest of the workers, and the disorganiza-

tion in the executive levels where promotion is easier through submission to the regime than through effectiveness," said Mendoza.

Cuba today has the biggest and most sophisticated fishing fleet in the hemisphere, after the U.S., but most of the fish is exported, leaving the Cuban people a few ounces of fish each week.

The Mendoza's children Mabel and Miguel, 4, have had the opportunity to taste orange juice, once a street-sales item, now a rarity. Where before Castro, oranges and bananas were the cheapest fruits in Cuban markets, one or two for a

penny, now they can only be obtained by a doctor's prescription.

Octavio Galindo, 65, another refugee on Freedom Flight 2,999 said the whole fruit crop is exported to the Soviet Bloc. "We have the impression that Soviet leaders are getting used to the bourgeois 'screwdrivers, bloody marys and banana daiquiris'."

ACCORDING TO the ration card again, a person can buy only a pair of shoes per year. "But in eleven years I only had seven pairs of shoes" declares Xiomara.

Is the scarcity of food and clothing the reason the

refugees leave the country? "It is not the lack of food, but the lack of freedom," emphasized Manuel Rodriguez, 38, a laborer.

In contrast with the exodus a decade ago, when the average refugee was the professional and the business executive, the average escapees from the "workers dictatorship" today are workers. But there were only four men of working age in the first flight after the seven month halt: Jorge Llaguno, 27, stevedore, Armando Alonzo, 29, car mechanic, Manuel Rodriguez, 38, laborer, and Mendoza, 35, in the leather and orthopedic shoe trade.

Fresco is discovered

NEW YORK — (NC) — A fresco has been found beneath several coats of paint on a wall of an 140-year-old Catholic church in the Greenwich Village section here.

The painting, by an anonymous artist, is of the "transfiguration" of Christ and is about 14 feet high and 11 feet wide.

The treasure, which may be the oldest wall painting in America, was discovered by parishioners who had volunteered to restore St. Joseph's Church. The workers had come upon a bill for the painting's execution in 1835 — two years after the completion of the church in Greek Revival Style.

THE BILL suggested the fresco had been executed in the church's sanctuary.

"You can imagine how exciting it was — taking paint remover, rubbing away and finally peeking through at the figures beneath," said John de Latour, an American art expert in charge of the restoration project.

He added that at some point parishioners decided they did not like the painting — and painted over it. At least six coats of paint had concealed the fresco.

Although the fresco was not signed and there is no proof of the identity of its creator, it would seem that an Italian was the painter, according to de Latour. He said Italian artists of the time were more conversant with the painting technique — used widely by Italian Renaissance artists — than Americans.

The St. Joseph's fresco portrays Jesus, in red and blue draperies, soaring in the heavens, flanked by Moses and Elijah. Below the figures is a blue mountainous landscape.



HER 107th birthday was recently celebrated by Cuban-born Herminia Cape in a Miami convalescent residence. Shown with Mrs. Cape are Digna Mas, Maria Armstrong, Elvira Brown, a daughter, and Eloisa Sueria.

Meaning of vote 'small'

DUBLIN — (NC) — The Irish Republic's voters agreed by an overwhelming six-to-one majority Dec. 7 to delete the reference to the "special position" of the Catholic Church in the country's constitution.

At the same time, the republic's voting age was lowered to 18.

Cardinal William Conway of Armagh, Northern Ireland, primate of all Ireland, had commented before the voting that he "would not shed a single tear" if the reference to the Catholic Church, Article 44, were repealed.

The cardinal noted that the constitutional clause did not give the Catholic Church any special position in Ireland, but simply recognized what existed in fact: the Catholic faith of the vast majority of Irish men and women.

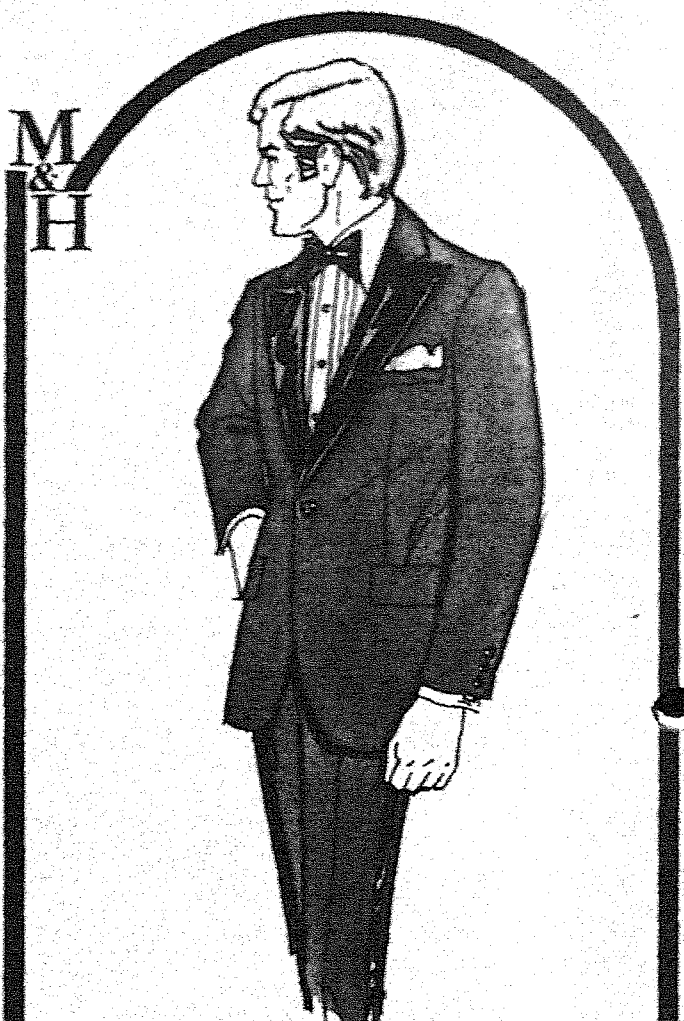
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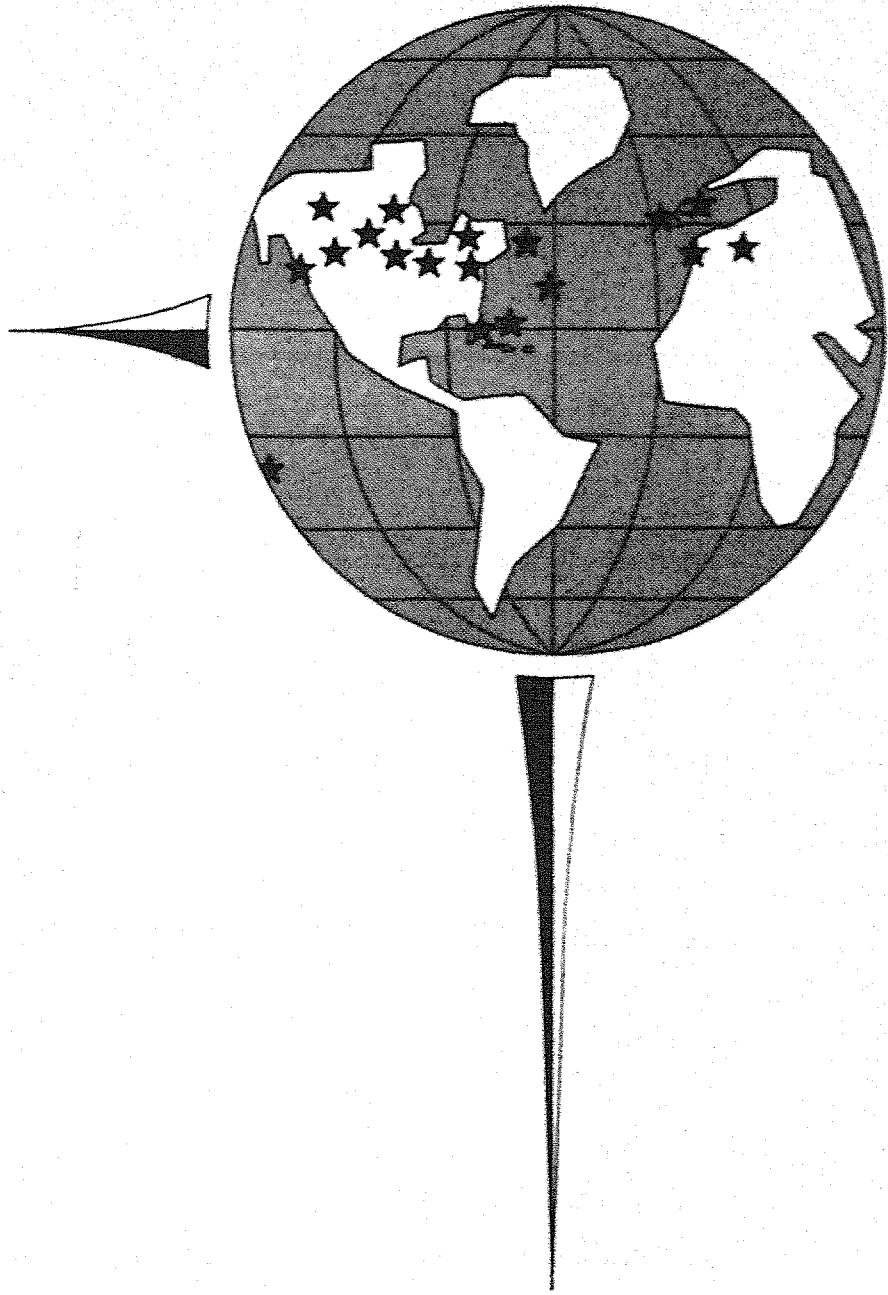


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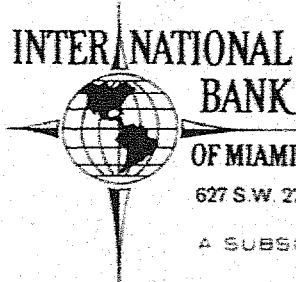
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Editorials

True Christmas spirit, giving, caring, goodness, must survive 'Crush'

It is a historical truth that institutions tend to become distorted after enough years wherein repeated practices become ends in themselves, and their purposes are forgotten.

The Fourth of July has become an institution, more than a holiday, a time for family outings, picnicking, store sales — almost everything except a time to consider the meaning of freedom that allows the celebration that occurs on the Fourth.

How much more monumental is the institution of Christmas! It is not simply a day to celebrate the birth of Christ, but has become a whole season marking practically the whole final quarter of the year, a time when in October or November most of us begin to get that uneasy feeling about present and card-buying obligations, businessmen nervously hover over backroom stocks and parents fret over mail-order catalogs. How often do we hear someone exclaim, "I'll be glad when it's all over." How sad.

If Christmas is an institution, to many it is becoming an economic institution. Many businesses live or die on holiday sales alone. The streets are jammed with buyers' cars and the sidewalks with the buyers' feet. More liquor is sold at Christmas than any other time of the year.

Yet if most of us think back to our first Christmas, the impression is likely to be one of mint-smelling pine or spruce needles in the living room, bright tinsel packages glowing under the lights, voices swelling in choir lofts, and that warm magic feeling in your heart that few minutes before going to sleep on the night before...

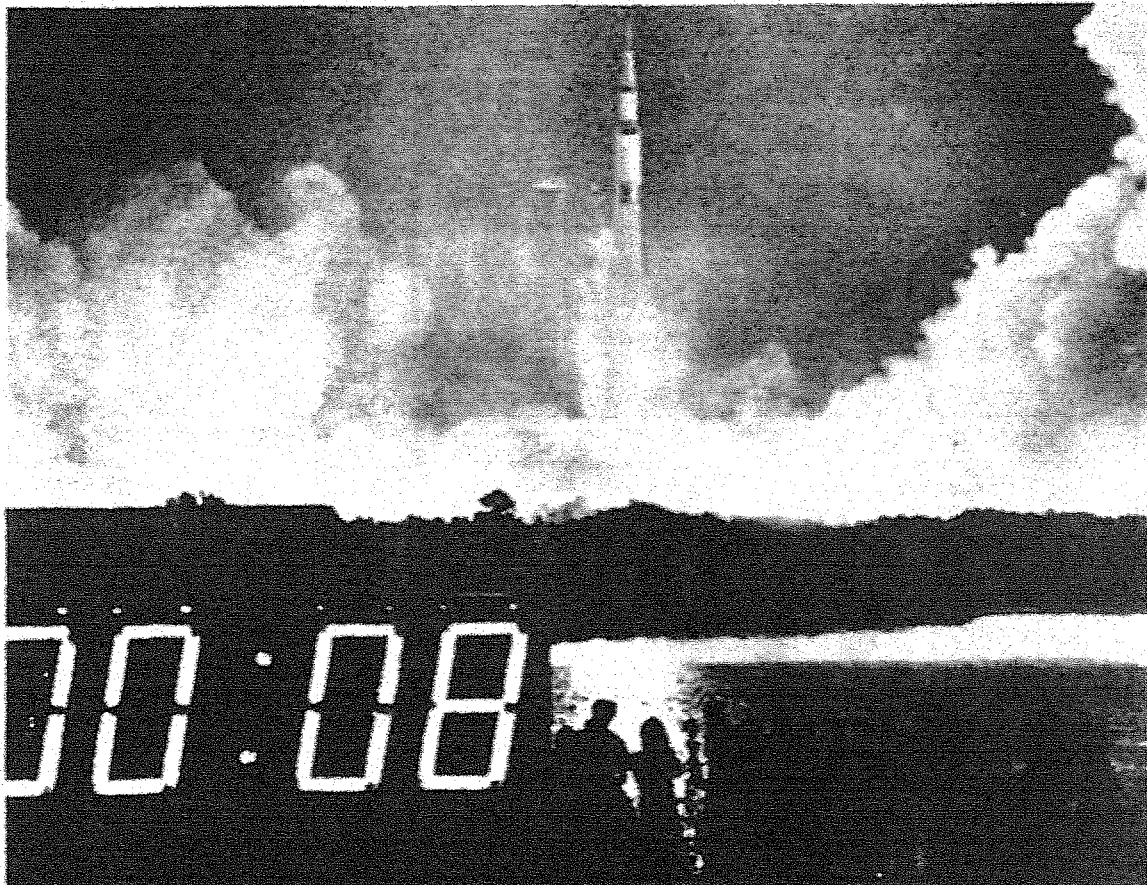
Surely some of this goodness must come from the original meaning of Christmas — the birth of the Savior. From this original meaning must come the spirit of giving and caring that survives the crush of economics, just as the first Christmas survived the crush of the old era and brought new hope, joy to the world.

Let us enjoy our material blessings and make them a part of the Good News celebration and not the purpose of it.



CHRISTIAN message is the theme of two billboards in Palm Beach County sponsored by K. of C. Council No. 2075. Msgr. Bernard McGrehan, V.F., pastor St. Edward Church, is shown with Thomas Yeager, left; and Grand Knight John McMahon.

Toward the heavens



In this fantastic display of power and light at the Apollo 17 launching, mankind sends three of its members to the moon for a last chance to explore and unlock secrets of the lunar origin and from that the origin of the Solar System. In so doing, man is, in a sense, groping toward God, probing scientific mysteries hidden in the infinite complexities of the Creation.

Urges U.S. act to aid farms

DES MOINES, Ia. — (NC) — Msgr. John G. Weber, John G. Weber, co-director of the National Catholic Rural Life Conference (NCRLC), wrote U.S. Atty. Gen. Richard Kleindienst urging the Department of Justice to enforce the Reclamation Act of 1902 in order to help maintain family farms.

The letter also asked the Justice Department to refrain from appealing a recent federal court ruling in California which upheld the residency requirement of the 1902 act.

CITING the intent of Congress to support small family farms by the law, Msgr. Weber said that the NCRLC "has always advocated the family farm system for agriculture as the most desirable form of producing food and fiber."

"We trust that the Department of Justice will enforce the law as it is written," he said.

Under the Reclamation Act the federal government sponsored massive water irrigation projects to reclaim arid Western lands for farming. The law's provisions limited ownership of federally irrigated land to 160 acres per person and required that landholders live on the land they owned.

Our Advent joy real if we clear way for Christ

By MSGR. JAMES J. WALSH

In the Orient in ancient times, when a monarch planned to travel about his country and visit his subjects, it was his custom to send ahead a courier to alert the people. The courier's task was to make sure that the citizens not only awaited the monarch, but also prepared diligently for him. The preparation centered on one thing, making and preparing the roads so that the king could travel comfortably and come to them without encountering any barriers.

This custom was well known by the people who listened to John the Baptist. He claimed to be the courier of Christ, the one sent on ahead to prepare the people for the coming of the Redeemer.

John's urgent voice was heard everywhere: "make ready the way of the Lord, make straight His paths." And



MSGR. JAMES J. WALSH

John's words were too plain to be misinterpreted, too often repeated to be ignored. He taught them that the only obstacle in the soul which could bar the entrance of Christ is sin. Therefore, he warned them to repent.

AND repentance, as he used the word, demands more than regret for past sins. It includes more than acts of atonement for offenses against God. Repentance must mean a change of mind and heart. This is the metanoia we hear so much about today. Without such a conversion, the acceptance of Christ as the Way, the Truth, and the Life would be like the seed which falls upon rocky ground.

Therefore the mind must be docile and humble in order to shape its views and convictions according to the will of God. It must have a new outlook on the meaning of this life as a preparation for the next. And the heart must be converted, if one is to love God as He deserves to be loved and as Christ has loved us. The conviction must become strong that anything in life is to be sacrificed rather than to deny God the love and obedience which are His due.

In all the centuries since John's warning was first heard, his message has lost none of its truth and force. The reason is plain. What John preached was not meant only for pagans and nonbelievers. It is the most practical advice that believing Christians can follow. For we need to be warned that complacency and indifference are grave evils endangering those who already expressed a belief in Christ.

We need to be reminded that although Christ came to us in Baptism and in the Eucharist, we can turn away from Him. Our souls can erect barriers which prevent the entrance of the Lord. Our lips may pronounce His name and call upon Him, but the heart can be so cluttered with sin and the attachment to sin that Christ cannot make His way into it.

Advent's theme is joy nowadays, because Our Redeemer has indeed come. But the joy becomes legitimate and real in our lives only when through prayer and faith and contrition we make straight the way of the Lord and clear His passage into the soul.

The Truth of the Matter

recalling to their minds what the subjects did in preparation for their temporal leader's arrival, he said to them: "Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked ways shall be made straight and the rough ways smooth."

HIS LISTENERS understood readily what John meant. They knew he was not referring to the king of a country, but to the Lord of the Nations. For many centuries their forefathers had longed to hear the final warning that the Christ was about to come into their midst. His advent was their one hope, the sole reason for living on. His arrival meant salvation, peace, deliverance from enemies.

The knew, too, that John's insistence on preparation had nothing to do with the condition of the roads between the cities and towns of Palestine. It was clear he was using a figure of speech to impress on them the need of preparing the soul for the coming of the Lord.

John did not call for the general cooperation of all the people to pool their energies into one project. Rather he hammered constantly on the need of preparation of the individual soul. He urged them to dispose themselves in such a way that Christ could come into the depths of a man's being and liberate him from his prison-house of sin, deliver him from the darkness of ignorance and pride, and remove him from the shadow of death.

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MEMBER: The Catholic Press Association,
Inter-American Press and Florida Press
Association.

SUBSCRIBES TO: NC News Service,
Religious News Service, Catholic Press
Features.

George H. Monahan
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John J. Ward, Contributing Editor
Founding Editor, 1959-66

EDITORIAL: Bob O'Steen, news editor;
Marjorie L. Fillyaw, local news editor, Allen
J. Brent, copy editor.

PHOTOGRAPHY: Tony Garnet.

SPANISH: Gustavo Pena Monte, editor;
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Bernadette Baca.

TELEPHONES

Editorial — 758-0543

Advertising — 754-2651

Circulation — 754-2652

Fort Lauderdale — 525-5157

W. Palm Beach — 833-1951

MAILING ADDRESS

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Where the Christ — born in Bethlehem — now lives

By CARDINAL JOHN WRIGHT

We are now in the season of what is probably called, in the jargon of the moment, "the Bethlehem event," formerly and hereinafter called "Christmas" or the Birth of Christ.

Who is this Christ? According to authentic Christian faith and to Sacred Scripture, as apart from all folklore and poetry, He was a Man, like to us in all things, sin excepted, who was, nonetheless, the Eternal Son of God, True God of True God.

Who for us and for our salvation came down from heaven and took on human nature from the Virgin Mary by the power of the Holy Spirit, so that the Word became flesh and dwelt among us and in Him was seen God's glory and recovered the possibility of our own full human unity and worth.

This "Incarnation" of the Son of God brought into the world at Bethlehem the Messiah, the Son also of Man, who would one day freely become our Savior by a cruel crucifixion. Later, by a Resurrection, no less literal than His incarnation, He became our Hope of Eternal Life and Source of that Divine Love by which, in universal mutual service, we must become like to Him in divine life who became like to us in the human life of the Child born at Christmas.

THESE are the facts of faith. Details of temperature, the number and species of animals present, any coincidence between the "Bethlehem event" and Teutonic or other seasonal festivals, are the stuff of either popular folklore or erudite footnotes, not the substance of the faith. These facts, not folklore or professional research, in all their reality and mystery, prompt us to cry out at Christmas:

"Oh come let us adore Him
Christ the Lord!"

And where, after all these centuries, is this Christ to be found?

In Bethlehem even now, no doubt, — but Christ so transcends space and time that every town where Christ is preached is Bethlehem and every day that Mass is offered is Christmas. But after these twenty centuries, Bethlehem and throughout the world Christ lives today, as He promised, in His Real Presence in the Eucharist. If at Bethlehem He was the Son of God descended from heaven to be also and not less truly the Son of Man, so also on the lakeshore of Galilee He declared Himself "the Living Bread descended from Heaven," who would so live sacramentally among us that we might and must be nourished by His body and His Blood — or die and thus make Bethlehem in vain. (John, 6, 50-51).

Christ lives in the Scriptures, its prophecies, Gospel narratives, testimonies and reflections concerning Him. However, He lives not in the "dead letter" of a book, venerable though this Holy Book be, but in the written word of the Bible as vivified by the Holy Spirit and by the Living Tradition of the Christian community united with and under the successors of those with whom Christ, as a teacher sent by God, identified Himself. "As the Christ, as a teacher sent by God, so I also send you" (John, 20, 21). "He that heareth you, heareth me." (Luke, 10, 16).

HE LIVES visibly among us as our leader and supreme teacher in His Vicar on earth and in history, the Successor to that Peter who acts and speaks through the New Testament as the spokesman for Christ to his contemporaries and the spokesman for his colleagues to Christ (Acts, 15:7; Luke, 22, 32; John, 26, 15-17; 69).

He lives in the Christian community itself ("Behold I am with you all days even to the consummation of the world,"

Matt., 28, 20) "Wherever two or three are gathered together in my name, there am I in the midst of them" (Matt., 18, 20). He lives especially in those whom He specifically designated as the living objects of anything done for or against Him, the poor, the sick, the alien, the imprisoned, the deprived, the outcast of every kind. (Matt., 25, 31-40).

Christ lives most intimately in His Saints, whose lives are permeated by His Life, in His priests ("other Christs") and His religious whose special sacred gifts, above all holiness, derive from Him. He lives in His believing brethren, reborn by baptism unto His life and re-living in their lives as devout parents, as dedicated people in the world, even as children, all the joyful, sorrowful and glorious mysteries of the life of the Christ born in Bethlehem.

He lives, as one in embryo awaiting birth, deep in the hearts and minds of all those who, even if gropingly, nonetheless honestly seek Truth, Goodness and Beauty. Whoever has anywhere sought Truth, sought Christ, for He is the Truth. Whoever has anywhere sought Goodness, was already impregnated with the life of that Christ who is the source of all sanctity and all Salvation. Whoever anywhere craved beauty, Love, Majesty craved Christ, for he is the Magnificence of God, Incarnate in creation. The Spirit of Christ is already alive in the person quickened by the desire for the Goodness, Truth and Beauty of which the Christ born at Bethlehem is the fulfillment and to which He is the Way.

FINALLY, Christ lives by His redeeming influence on the creation of which He became a human part, despite His divine transcendence, on that night "when all of heaven and earth blossomed with beauty" at a baby's birth!

It is this latter reflection which gives meaning to Plunkett's poetic description of how Christ lives not only in the Heaven to which He ascended, but in the Universe that He hallows by his presence:

I see His blood upon the rose
And in the stars the glory of His eyes,
His body gleams amid eternal snows
His tears fall from the skies.

I see His face in every flower
The thunder and the singing of the birds
Are but His voice — and carved by His power
Rocks are His written words.

All pathways by His feet are worn
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.



The Holy Family (By A. S. Hardin)

Military vicar to visit Fla.

NEW YORK — After his traditional visit with members of the U.S. armed forces and their families overseas during the holiday season, Cardinal Terence Cooke, Archbishop of New York, will visit South Florida.

The military vicar of U.S. Armed Forces will visit the Naval Base in Guantanamo, Cuba, on New Year's Day as well as the Navy and Air Force Bases at Key West and Homestead before returning to New York.

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Around the Archdiocese

Senior citizens turn into sewing Santas

Wearing apparel for needy agricultural farm workers and their families is the holiday project of residents at Marian Towers, Miami Beach.

In a sewing room opened early in October, senior citizens made 24 dresses for girls, six skirts for little girls, some adult clothes and boys' apparel which were sent to migratory workers with blankets for Thanksgiving.

For Christmas, Mrs. Sophie LeFebvre, Alice and Azilda Arsenault, Elizabeth Bardoly and Verna Ryan have already completed 41 dresses and 31 pairs of boys' trousers, which will be sent to migrants with donations of children's dresses, adult apparel, boys' suits and blankets.

According to Mrs. LeFebvre, the group plans to continue the project throughout the year and will also do sewing and mending for Marian Towers residents who are unable to sew.

Collier County

"An Evening of Reflections on Advent" begins at 7 p.m. today (Friday) in St. Ann Church, Naples. Father Owen D. Henderson, assistant pastor, will preach and be the celebrant of Mass which will conclude the evening. A social hour will follow in the parish hall.

Broward County

A holiday concert featuring the Hollywood Philharmonic Orchestra under the direction of Maestro Jan Wolanek with Miss Mary Ann Ublar as guest soloist, begins at 8:15 p.m., Sunday, Dec. 17, in Nativity Church, 5327 Johnson St., Hollywood. Admission is by ticket only and may be obtained at the rectory.

Catholic Widows and Widowers' Club will sponsor a Christmas party at 8 p.m., Tuesday, Dec. 19, at the Yankee Clipper, Fort Lauderdale.

Dade County

A pre-holiday sale of items appropriate for gift-giving will be sponsored by the CDA, Court 262 from 8 a.m. to 5 p.m., Sunday, Dec. 17, in Gesu Center, NE First Ave. and Second St.

The annual Christmas dance will be hosted by SS Peter and Paul Coordinating Council at 9 p.m., Saturday, Dec. 16 in the parish hall. Music will be provided by Gerald Wolff and his hand. Table reservations may be made by calling 854-0290.

Christmas party under the auspices of St. Louis Catholic Singles Club begins at 8 p.m., Sunday, Dec. 17, in the parish family center, 7270 S.W. 120 St. Catholic singles over the age of 21 are invited to attend.

St. John the Apostle Council of Catholic Women, Hialeah, will sponsor a holiday party for the aged at Hialeah Convalescent Home on Saturday, Dec. 16. Mass offered at 10 a.m. will be followed by a gift-giving party.

A Mass of Giving will be sponsored by the Holy Rosary Council of Catholic Women at 12:15 p.m., Sunday, Dec. 17 in the parish church, Perrine. Children will bring gifts for needy children to the altar during the Offertory procession.



SEWING SANTAS, Flora M. Randel, Elizabeth Bardoly, Alice Aisenault and Sophie Lefebvre, Marian Towers residents, ready clothes for farm workers' families made by the group as Christmas gifts. The volunteers also made adult and children's clothes for distribution at Thanksgiving to migrants.

Christmas pageantry arranged

Unusual programs will be featured in two Broward County parishes in celebration of the Feast of the Nativity.

A correlation of the historical significance of the Christmas story to the reality of its message, as witnessed in the present age, will be the theme of the Third Annual Christmas Pageant at the stable Church of St. Maurice, 2851 Stirling Rd., Fort Lauderdale, one mile West of I-95.

"The Living Nativity" will begin at 7:30 p.m., Wednesday, Thursday and Friday, Dec. 20, 21 and 22.

PARISHIONERS will be featured in the reenactment of the Biblical story as well as live animals characteristic of the scene at Bethlehem.

Corresponding to the ancient readings is a slide presentation of contemporary events reflecting the presence of Christ in the world today. The St. Maurice Schola, directed by Jim Blachura, will provide musical interpretation. Jayme Harper will be seen as Mary; Rick Mancuso as Joseph; Pat McQuire as the Angel Gabriel; and Jim Caplinger, Leon Reed and Bob Butler as the Wise Men.

At St. Coleman Church, Pompano Beach, more than 300 parishioners will partici-

Cuban artists' work displayed

An art exhibit "Navidades Cubanas" ("Cuban Christmas") is on display at Estevez Gallery, 2520 Coral Way.

The exhibit, featuring the works of Cuban artists who have depicted peasants, mothers, Cuban huts, and the customs of the Cuban people, is open from 2 p.m. to 6 p.m. on weekdays and from 9:30 a.m. to 7 p.m. on Saturdays.

Final day of the exhibit is Dec. 23. Paintings are available for purchase.



"LIVING NATIVITY" scene in St. Maurice parish, Fort Lauderdale, next week features Jayme Harper as Mary; Rick Mancuso as Joseph; and Bob Butler, Leon Reed, and Jim Caplinger as the Wise Men. Performances are scheduled at 7:30 p.m. on Dec. 20, 21, and 22.

pate in the Festival of Light, which will be presented on the parish grounds, 2389 S.E. 13 St., at 7:30 p.m., Tuesday, Dec. 19.

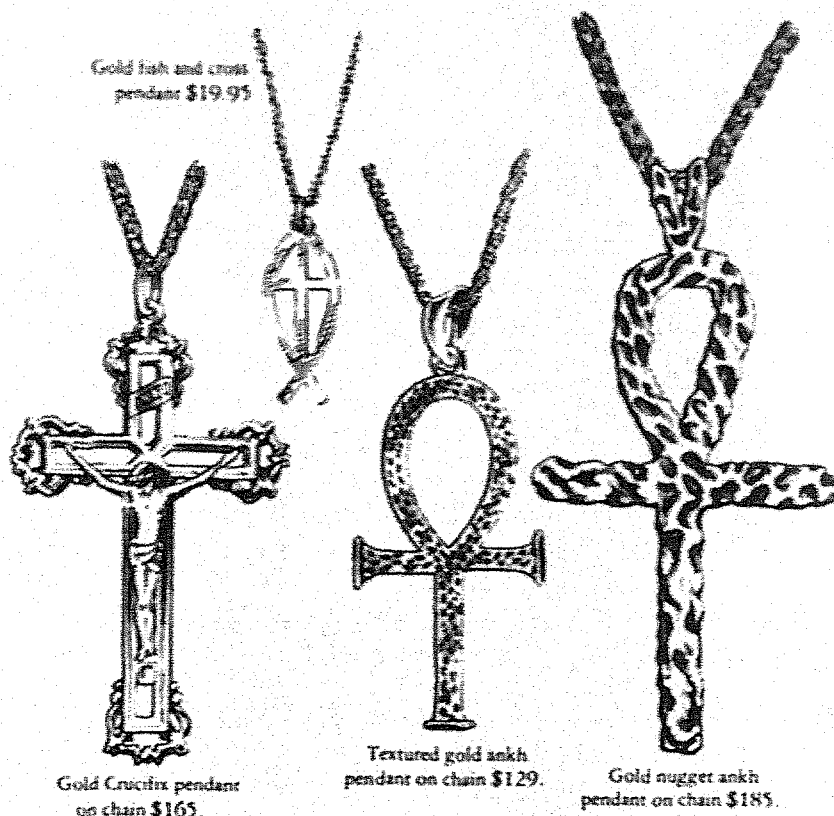
Father Garcia-Rubio,

Mel Arnold and Mrs. Olive Ross are directors of the program, which is divided into three parts, including the Prophecies, Advent, and the Birth of Jesus.

Three choral groups in the area have been invited to participate with the parish youth group, adult choir, women's guild, school choir, and drama club.

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H78x14	33.81	25.95	2.75
D70x14	35.55	26.95	2.31
E70x14	36.96	28.95	2.56
H70x14	46.93	32.95	3.92
G70x15	43.67	31.95	2.88
H70x15	47.92	33.95	3.00
G78x14	43.67	30.95	2.69
H78x14	47.72	32.95	2.93
J78x14	52.35	34.95	2.96
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Fiesta Mexicana

MEXICAN FESTIVALS honored Our Lady of Guadalupe this week in various areas of South Florida. At St. Ann Mission, Naranja, farm workers donned native costumes of their Mexican ancestors.



DOMINICAN Sister Carmen Rose, O.P., a native of Cuba who works at the mission, welcomes two youngsters at the statue of Our Lady.

Balloon went boom on the roof of rectory

PENNSAUKEN, Pa. — (RNS) — Pope Paul's recent comments on auto safety may have to be extended to balloon safety as well. Mr. and Mrs. R. C. Egner

of Fort Washington, Pa., and the pilots were not driving, but floating, when they crashed into the rectory of St. Stephen's church on a Sunday.

Father Fred Voltaggio was just coming out of the church, at 12:40 p.m., when it happened. "It looked like it was going to crash through the roof," he said afterward. "What a place to crash land!"

The pilots, Anthony Fairbanks and son, Michael, of Swarthmore, Pa., were aiming for a nearby field, when "the winds caught us," Anthony said. They were aided by some neighborhood residents in pulling the craft down from the roof.

"I tell you, these people were awfully hospitable after our spilling 80,000 cubic feet of cooking gas down on their neighborhood," Anthony commented, recalling that Arthur Rosenkranz had invited the balloonists and Mr. and Mrs. Egner into his home for a cup of coffee. In response to Mr.

Rosenkranz's hospitality, Michael Fairbanks invited his son, Howard, up for a flight in two weeks.

The trip with the Egners, which was their first balloon flight, was sponsored by the Temple University Music Festival, which offered a balloon ride as first prize in a contest held last June.

Second prize "was two free balloon trips," cracked one of the neighbors who had helped pull the balloon down from the rectory.



"REAL" SNOW was featured during last Saturday's carnival at the Convent of the Sacred Heart, Coconut Grove. One of those making "first snowball" was four-year-old Isabel McDonald.

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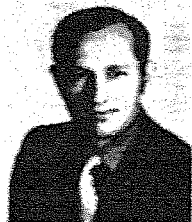
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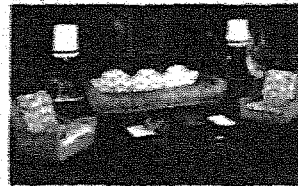


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An extraordinary struggle between hope and despair

By FATHER ANDREW M. GREELEY

Ordinarily I would argue that professional football players are to be watched on television and not to be read about in books. They don't watch me play football, why should I read their books? I make an exception, of course, for anything about the Chicago Bears (and Jeannie Morris's "Short Season" was magnificent).

But the ugly tragedy of the career of Lance Rentzel seemed to have relevance beyond the football field, so I read "When All the Laughter Died in Sorrow" (despite the fact that no Chicago Bear fan can possibly have much sympathy for someone who had played for the Dallas Cowboys).

It is an extraordinary book, perhaps something of a masterpiece. As Rentzel's psychiatrist says in an afterword,

It is not a book about professional football or about psychotherapy; it is a book about growing up.

In a style which is simple and direct without being either self-excusing or self-destroying, a former "golden boy" tells of his struggle for adulthood, a struggle which one senses he is in the process of winning.

His story goes beyond what are ultimately accidental phenomena — his successes in the classroom and on the football field, his marriage to a lovely actress, his arrest and the horrible humiliations which followed.

THE ESSENCE of the story concerns the struggle for maturity and the triumph of hope over despair. Both the struggle and the triumph are part of the human condition; and Lance Rentzel has succeeded in touching a phenomenon that is basic to the humanity of us all. It is the universality of an experience that is a prerequisite for great writing.

Rentzel is Everyman, grasping for adulthood and trying to come back from defeat, discouragement, humiliation, and despair. But he does not attempt to hide his own individuality or responsibility under the Everyman cloak. Not once in the whole painful, poignant, fascinating book does he deviate from the perfect balance of universality and individual responsibility.

The feat is far more impressive than catching an option pass from Dan Reeves or throwing one to Bob Hayes. Indeed, it makes football look like the adolescent's game that it is.

The book was not written as part of Rentzel's therapy, and it is not — unlike most memoirs by athletes — the work of a ghostwriter. No ghostwriter in the world could possibly produce something as authentic as "When All the Laughter Died in Sorrow."

Lance Rentzel's battle is far from over. The press and the night club comedians will continue to hound him. Cornerbacks and safeties will know what words are the most likely to sting him. He emerges from the book as a young man whose personality and relationships are held together by courage and hope and very little else. But, in truth, that is all that any of us have at our disposal; Rentzel simply has been permanently deprived of the illusion that there is anything else that can provide security besides courage and hope.

A MINOR LESSON of his book is the ugliness of the American emphasis on being a "winner," an ugliness that anyone who has dealt with athletes even on the grammar or high school level knows all too well. Many of the reviewers of "When All the Laughter Died in Sorrow" have chosen to interpret this as the main theme of the book.

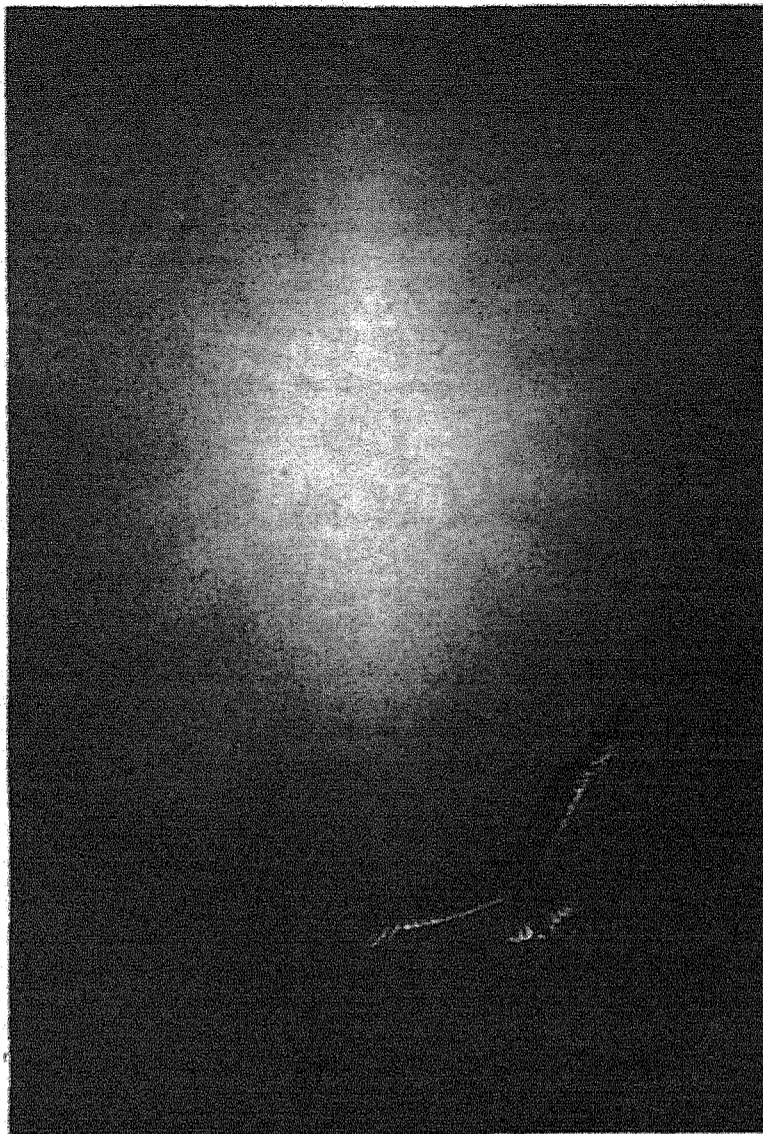
But clearly the issue which concerns Lance Rentzel is much more basic: Is it safe to trust? Can you let others get close to you? Do you become worthless when you fail? Can you run the risk of seeking depth in your relationships and your search for meaning? Can you be brave enough to be serious?

These are all religious questions, and Rentzel has written a religious book. Any book about the pains of growing up — and growing up is what such questions are all about — is inevitably a religious book. One can only grow up when one has begun to answer the question of what sort of creature man is; and that is the most basic of religious questions.

Rentzel touches only lightly on explicit religion. He admits that his shattering experience has forced him to wonder about God and to question the purpose of human existence. Well it might. Any experience that forces us to face the God question honestly and openly is potentially a positive experience.

In the final analysis, he must answer the question of whether existence is gracious by looking at himself — as we all must. There is no stronger "signal of the transcendent" in the human condition than hope.

Lance Rentzel must ask himself whether that powerful hope, which has enabled him to come back from the ashes, reflects a cause and an object of hope that underwrites a universe that is ultimately friendly. One prays that he will listen to the forces of hope within himself. For "When All the Laughter Died in Sorrow" is a book about hope, and hence, whether the author knows it or not, a book about God.



In the beginning was the Word;
the Word was in God's presence,
and the Word was God.
He was present to God in the beginning.
Through Him all things came into being,
and apart from Him nothing came to be.
Whatever came to be in Him, found life,
life for the light of men.
The light shines on in darkness,
a darkness that did not overcome it.

JOHN 1: 1-5

The open attack on marriage

By DALE FRANCIS

I've written often in the last couple of years that at the very time the whole concept of marriage and family is under its greatest attack, there is an attack from within designed just as certainly to destroy the traditional Christian concept of marriage.

I would in no way judge the motives of those Catholics who, it seems to me, are contributing to the destruction of marriage, family life, fidelity within marriage, the lasting commitment of marriage.

But if I cannot with any validity judge their motives, I must not fail to stand against them if I am to be true to my own convictions.

I stress no judgment on motives because I am convinced that some who are doing harm act only out of compassion. Anyone who has ever known two persons involved in an invalid marriage, unable to receive the Sacraments in which they believe, could not help but have compassion for them.

But can this compassion permit you to say to them they may accept their freedom to go ahead and do what the Church says they may not do? Is this real compassion?

I THINK it is quite possible that some of the reasons given now for declaring a marriage never existed are examples of false compassion, not based so much on truth as on the wish to help avoid some of the unpleasant consequences of being Catholic.

The compassion that brings this kind of response, I do not doubt. Whether this compassion squares with the teachings of Christ, whether it is true to Scripture, is something else again. And I do believe that we have a weakening in the firm position of the Church at the very time of the greatest attack on the very truths the Church is called upon to defend.

That is a sadness but there is something else that is not so much a sadness as it is a reason for disgust. It is the kind of Catholic leadership that

seeks to bring Catholics into acceptance of what is clearly in opposition to Catholic teaching.

Dr. Eugene Fontinell, writing in Commonweal on "Marriage, Morality and the Church," seems to me so clearly out of step with the Catholic Church, so clearly identified with attitudes that are the antithesis of Catholic teaching, that for me he speaks in enmity to the Church.

Concerning divorce, Dr. Fontinell says the question is "effectively settled." He says, concerning the acceptability of divorce by Catholics, "Here there is the widest consensus — to such an extent it is not even discussed any longer. It would seem that even in the more traditional circles divorce is hardly looked upon as an evil."

I hope Catholics are aware enough to see the strategy here. It is not one of arguing whether or not the teachings of Christ would say divorce is an evil. It is not one of arguing the issue at all.

IT INSTEAD uses the tactic of telling you the matter is already settled, that knowledgeable Catholics, even traditional ones, accept the idea. The effect sought is one that is supposed to cause you to think that you don't want to be behind times, that you must hurry and accept what already has "the widest consensus."

And don't turn to the Scriptures. In the only time Dr. Fontinell ever refers to the Scriptures — he never mentions Christ — it is to let you know that this is being settled, too.

He writes, "And, of course, we already have the first efforts on the part of the theologians which will eventually result in showing that divorce is not really condemned by the Gospels." But in the meantime, don't worry, he says, "Long before this becomes established in official circles, however, divorce will be viewed as an acceptable possibility by and for most Catholics."

Dr. Fontinell is right in drawing a comparison to the question of contraception. He points out that in the 50's Catholics considered the question of contraception settled. But then — and Dr. Fontinell was one of the first — there came those who said the teaching of the Church would change. They were so persuasive that when Pope Paul stated the teaching had not changed, there were those who simply ignored the Magisterium of the Church and went along with those who had misled them into believing the Church's teaching would change.

IT IS a different matter. The Scriptures are not as clear on contraception as they are on divorce, but the method is the same. And do not think for a moment that this is the end intent of the revisionists.

Dr. Fontinell has no hesitation in showing his hand when he says, "The more biting question and the one with the most far-reaching implications has to do with whether a sustained relationship between a man and woman demands sexual exclusivity."

Let me say the lines are being drawn. There is a concerted attack upon the whole concept of marriage, the whole concept of life-long fidelity, the whole concept of Christian morality.

It is being carried on by those who are fully determined to bring an end to the Catholic teachings on marriage. It is being carried on with cleverness, telling Catholics that it is quite all right since it is really already settled.

And it demands a complete vigilance, a complete fidelity, a willingness to denounce error as error, evil as evil.

The surest defense is to stand completely with the successor of Peter, to adhere entirely to the Magisterium of the Church, and to scorn completely those who would undermine the teachings of Christ and His Church from within.

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint



PAUL NEWMAN is not only the law west of the Pecos, but he owns the only deck of cards in the territory, in John Huston's lively Western, *The Life and Times of Judge Roy Bean*.

It's rip-roaring (and has laffs)

Yahoo! Paul Newman is the Law West of the Pecos in *"The Life and Times of Judge Roy Bean."*

Walter Brennan won an Academy Award for his supporting performance as Roy Bean, the "hanging judge" of Vinegaroon, Texas, in William Wyler's 1940 Gary Cooper vehicle, *The Westerner*.

Times change and now John Huston has given the robustly shiftless judge center stage and his own vehicle to star in.

Paul Newman, Hollywood's leading non-hero, essays to make Bean as lovable a reprobate as had Brennan. The odds, however, are considerably against him, although he succeeds well enough to make the movie a wild, funny experience for nearly everyone.

The film is a rip-roaring tall tale in the modern manner — i.e., loud, vulgar, and serio-comic. The violent material is played for laughs, variety coming mainly from a mixture of comic styles.

Huston, in fact, has gone to great lengths to satirize other Westerns here (including a theme song similar to the "Raindrops Keep Fallin' on My Head" that boosted "Butch Cassidy and the Sundance Kid").

THE PROBLEM with all this is that the laughs don't add up to anything too coherent, and Newman's efforts are thereby somewhat trivialized. By the time Stacy Keach comes roaring into town as a crazed albino gunman, for example, one knows that the only thing holding the film together are the splices in the print.

It is an amusing near-failure, poking hit-or-miss fun at everything that moved in the Old West, and yet without a steady center of gravity or point of view. Some viewers will be put off by its coarse language and laissez faire attitude toward sex but this is mainly a matter of sensibilities.

What is more questionable is the film's ending which has Bean as an old man returning to the town he ruled in order to save it from the crooked oil interests.

He does so by blowing up the wells and burning down the town and so goes to his reward in a blaze of glory. The film could do without this final glorification of the resort to violence as a means of purification.

Oh yes, Lily Langtry is played by Ava Gardner in a cameo appearance, and director Huston himself does a nifty bit as a grizzled mountain man who "cohabited with a b'ar — until she run off with another grizzly!" (A-III)

Here's the man behind the legend

Elvis On Tour (MGM) While Elvis' newest film (his 33rd) is hardly, as the production notes assert, a "close-up look at the man behind the legend," devotees will find enough of the legend here at least to pass an entertaining 92 minutes.

A split-screen documentary of a 15-day nationwide tour Elvis made recently, the film intercuts his performances with all sorts of Presley memorabilia: tapes from the later Ed Sullivan Show appearances, family

photographs, clips from his early films, newsreel coverage of the famous Army haircut, and the inevitable "staged" small talk between the shows themselves which at best can be described as latter-day mellow Presley.

The real charm of the present film, however, is in those countless shots of adoring, screaming fans — now no longer teeny-boppers but, well, quite mature young ladies in their early 30's. Now that, baby, is true loyalty! (A-I)

'SEAGULL'

Odd novel a religious allegory?

(Catholic Press Features)

"Jonathan Livingston Seagull," an odd little novel about a seagull who wants to learn how to fly better, has not only become an overwhelming success in the book-publishing world but it has also become a center of controversy in the world of religion.

Some see in the novel a strong allegory about Christian perfection; some see it as a parable that Teilhard de Chardin might well have written; others see it as a story with strong Christian Scientist undertones (although *The Christian Science Monitor* has refused to run ads for it), and a Protestant bishop has attacked the novel because it glorifies the sin of pride.

Written by Richard Bach, an aviation writer, "Jonathan Livingston Seagull" is already being compared to Kahlil Gibran's "The Prophet" as a "spiritual" book popular among young people.

THE STORY the novel tells is amazingly simple, although some critics prefer the adjective "simplistic."

Jonathan is a seagull who yearns to fly better and faster than any other seagull, despite the fact that his parents urge him to act like other gulls and not try to rise above the flock.

He practices high-speed dives, with disastrous results at first, until he discovers some principles of aerodynamics. When he attempts to teach other gulls how they too can fly better, they cast him out.

Flying alone and practicing still new innovations in flying, Jonathan is mysteriously joined by two other gulls (who cast off a radiant glow) and together they fly to what Jonathan believes is heaven.

There he studies with several other gulls, picks up a philosophy that says, in a nutshell, that learning is power. He could stay there, but Jonathan chooses to go back to his flock, where he recruits seven disciples in hopes that they will help him teach others the joys of flying perfection.

HE TELLS a crippled gull, in what is a key line in the novel: "You have the freedom to be yourself, your true self, here and now, and nothing can stand in your way. It is the Law of the Great Gull."

There are some miraculous flights, and soon the flock members are referring to Jonathan as the son of the "Great Gull" who has come to help them rise above themselves.

Many readers have seen in "Jonathan Livingston Seagull" other than religious allegories. The new head of the F.B.I., according to *Time* magazine, has recommended it to his top assistants because it can help their "spirits to soar." Sales executives have recommended it to their salesmen because of the book's ability, supposedly, to urge them on to higher sales goals. Still others see the novel as proof that the book's fans are extremely gull-ible.

NEVERTHELESS, with its main theme that the goal of life is absolute perfection, "Jonathan Livingston Seagull" could not help but draw the interest of those who wish to use it as a religious allegory.

Author Bach himself was until recently a reader in the Church of Christ, Scientist, and some see Mary Baker Eddy's theology as the main undercurrent of Bach's novel, particularly her view that man is a timeless being, that the soul has always existed.

Offering its opinion as to why Bach's novel has become a new bible of sorts, *Time* magazine commented:

"Jonathan Livingston Seagull" clearly speaks to some kind of need in America for words of inspiration that do not instantly turn to ashes on the tongue. The Catholic Mass has been largely shriven of ritual mystery. Protestant sermons are soggy with sociology. Occultism, though thriving, comes on too much like fraternity rites staged by the devil's disciple.

The old maxims — "This above all: To thine own self be true"; "I think whatever gods may be for my unconquerable soul," etc. — embarrass. Still, hardly anybody can live on irony and neostoicism for long. Even against what seems to be common sense, it is essential to believe in the possibilities of individual endeavor. There, suddenly, stands Jonathan Livingston Seagull, an Horatio Alger in feathers."

Melodrama of a nerve gas accident

Rage (Warner Brothers) After camping out with his boy one night, an Arizona sheep farmer (George C. Scott) wakes to the horror of finding his son and flock dying in convulsions.

Unknown to him, his ranch has been sprayed with nerve gas as the result of a mechanical failure during a secret Army test nearby.

The military decides to hide the facts in order to avoid panic in the community (and in the larger nation) and to continue their testing undisturbed.

WHEN Scott, who himself has only a few days to live, finally penetrates the conspiracy surrounding him in a hospital isolation ward (he hasn't even been told that his son is dead), he becomes unhinged and sets out to destroy those he considers responsible.

This story of a decent man crushed by a technocracy unconcerned with the individual is told in purely melodramatic terms with two-dimensional figures and story contrivances. The pyrotechnics at the end may be spectacular but are beside the point. (A-III)



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COPS on TV

Police expert says shows full of 'illusions, half-truths'

NEW YORK — (CPF) — A former New York City Deputy Police Commissioner has charged that practically every television police show is guilty of "prime-time half-truths, illusions, stupidities and outright lies."

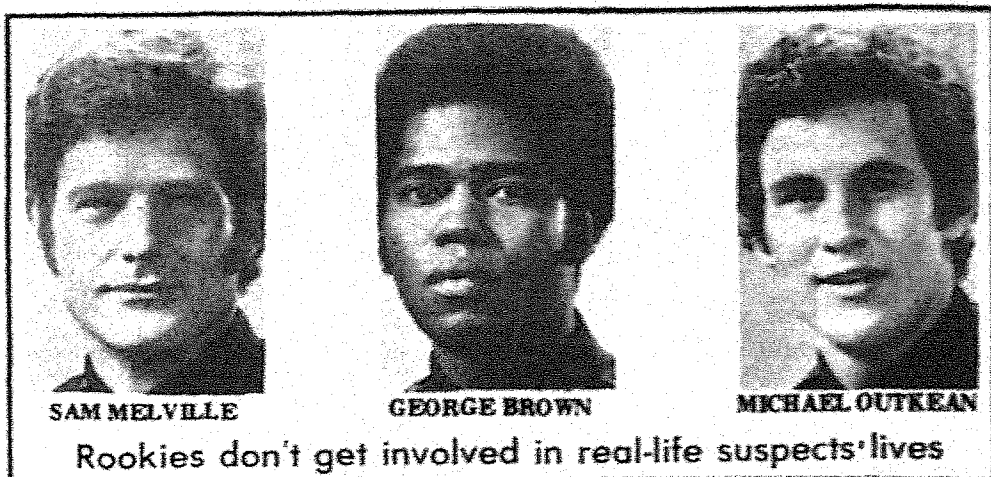
The former police aide, Robert Daley, said in an article published by The New York Times Sunday Magazine that TV series like The Rookies, Mod Squad, Madigan, Streets of San Francisco, McCloud, and McMillan & Wife may unwittingly interfere with police effectiveness and criminal justice because of the myths the shows perpetrate.

"The entire criminal justice system is in desperate need of help," Daley commented. "But as long as our ideas and opinions are formed principally by TV cop shows, very little intelligent help can be forthcoming."

"THE AVERAGE citizen, after all, meets a cop only when caught exceeding the speed limit. And on such occasions both parties usually are surly. On such occasional glimpses of the law in action, plus these TV shows, rests the entire police knowledge of the average citizen."

Daley said that the TV police shows give viewers the false impression that our police departments are well off financially, for one thing. All the policemen shown on TV ride around in brand new squad cars, for example.

"Very little new equipment reaches a police department and once it does come in," he said, "it is over-



Rookies don't get involved in real-life suspects' lives

used so quickly that it becomes old equipment all too soon."

Daley was highly critical of the TV shows underplaying — or totally ignoring — the element of fear and uncertainty that is the daily experience of all policemen: not knowing what or who is to be found behind an apartment door.

"If the cop who stops you for a traffic violation seems surly, consider the encounter from his point of view," Daley commented. "Perhaps you are armed. Perhaps you will shoot him. It has happened often enough. I never heard a cop admit to operating in a state of perpetual fear, but in truth every cop is on his nerves every time he stops a motorist, or investigates a reported prowler or crime, or knocks on the door to somebody's flat."

THE ONLY TV series Daley found

to be at least partially honest in this respect — namely, the heroes not knowing the nature of investigations they are assigned to make while on patrol — was Adam-12, about a pair of young Los Angeles cops in a radio car.

Although he faults this show on a number of points — especially the spanking new equipment always on view — "the best thing about Adam-12 is that the audience never knows any more than the cops know. Jack Webb (who produces the series) constructed the Dragnet series this way, too, which is perhaps the reason that Dragnet reruns are still being seen in New York."

Daley warned that the myths that TV police shows foist on viewers could severely prejudice them should they be later called upon to be jurors. One myth Daley decried is the one in which the murderer usually breaks down on

the witness stand and confesses his crime, a common occurrence on the old Perry Mason series and repeated from time to time in the new Ironside series.

"Murderers don't crack," he noted. "I have never seen a defendant in a murder trial break down on the stand. Nobody cracks, except on TV."

He said that he knows of several murder cases in which he believes the result was a hung jury merely because the defendant, under severe badgering from the district attorney, did not break down and admit his crime.

Another myth that TV police shows foster is the one about fingerprints on a gun.

"MOVIE AND TV cops have always found fingerprints on guns, whereas in actual fact there are almost never fingerprints on guns. A gun has very few surfaces that will hold a print, and to find a usable fingerprint at any crime scene on any surface is extremely difficult, and even rare."

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Religious television programming

SUNDAY, DECEMBER 17

1 p.m. (ABC) — A CONVERSATION WITH THREE JESUITS — A conversation with three Jesuits and ABC correspondent George Watson. Filmed in Rome at the general headquarters of the Society of Jesus, the program features Father Pedro Arrupe, Superior General of the Jesuit order, Father Vincent T. O'Keefe, Vicar General of the order and former President of Fordham University, and Father Herbert deSouza, Special Consultant on Education to Father Arrupe.

4 p.m. (NBC) — HUMAN DEVELOPMENT: SHARING THE AMERICAN DREAM — One hour special on the Campaign for Human Development, its philosophy and projects. Filmed on location around the country, the program focusses on self-help community development grants-at-work in Illinois, North Dakota, Virginia, and New York. Members of the CHD National Committee discuss the Campaign's vision of how to attack the roots of poverty, how and why programs are funded and the effects of these self-help projects on more than 400 communities of the poor in the United States.

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

FRIDAY, DEC. 15
1:40 p.m. (5) Outlaw's Daughter (Unobjectionable for adults and adolescents)
4 p.m. (10) The Killers (Unobjectionable for adults)

8 p.m. (6) White Christmas (Family)
9 p.m. (4 & 11) The Ambushers (Unobjectionable in part for all)

OBJECTION: This purported spy-spoof is a morose exercise in vulgarity and suggestiveness.

11:30 p.m. (4 & 11) Tiger Bay (Unobjectionable for adults)

11:35 p.m. (10) Zombies On Broadway (Unobjectionable for adults and adolescents)

SATURDAY, DEC. 16
10:30 a.m. (6) Kid Flax

12 noon (6) Love With The Proper Stranger (Unobjectionable for adults)

12:30 p.m. (11) Children's Film Festival

1 p.m. (4) Children's Film Festival

2 p.m. (10) Westbound (No classification);
Followed by Gun Fury (Unobjectionable for adults and adolescents)

4 p.m. (6) Fear Strikes Out (Family)

7 p.m. (6) White Christmas (Family)

9 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)

9 p.m. (7) Viva Maria (Unobjectionable in part for all)

OBJECTION: On the surface this film may appear to be merely an exercise in ribald

comedy which needlessly makes light of promiscuity and occasionally lapses into suggestiveness. Closer examination, however, makes one wonder about the purpose of an obviously recurring element of religious ridicule. Is this ridicule of the Latin American Church intended to be a subtle attempt at an anti-Catholic theme? Ridicule, though an effective propaganda device, is not the instrument of unbiased, fair appraisal. Moreover, particularly offensive to Christians is what appears to be the use of a Christ-figure in a realistically erotic sequence.

11:30 p.m. (4) Mr. Sardonicus (Unobjectionable for adults and adolescents)

11:38 p.m. (11) Tropic Zone (Unobjectionable for adults and adolescents)

11:35 p.m. (10) The Informer (Unobjectionable for adults and adolescents)

SUNDAY, DEC. 17
2 p.m. (6) White Christmas (Family)

2 p.m. (10) The Man From Colorado (Unobjectionable for adults and adolescents)

3 p.m. (12) Angel And The Badman (Family)

4 p.m. (7) Island In The Sun (Unobjectionable in part for all)

OBJECTION: Suggestive costuming and situations

4 p.m. (10) The Hell With Heroes (Unobjectionable in part for all)

OBJECTION: Low moral tone; suggestive treatment

4:30 p.m. (6) Fear Strikes Out (Family)

5 p.m. (5) When Worlds Collide (Unobjectionable for adults and adolescents)

7 p.m. (6) White Christmas (Family)

11:30 p.m. (4) Psyche '59 (Unobjectionable in part for all)

OBJECTION: Suggestive costuming, dialogue and situations

11:45 p.m. (11) The Far Horizons (Family)

MONDAY, DEC. 18
1:40 p.m. (6) Man Who Could Cheat Death (Unobjectionable for adults)

4 p.m. (5) Wild, Wild Winter (Unobjectionable for adults and adolescents)

4 p.m. (10) Rage (Unobjectionable for adults)

8 p.m. (6) Ten North Frederick (Unobjectionable for adults)

9 p.m. (7) The Snoop Sisters (No classification)

11:30 p.m. (4 & 11) Michael Kohlhaas (No classification)

TUESDAY, DEC. 19
1:40 p.m. (6) Man Who Could Cheat Death (Unobjectionable for adults)

4 p.m. (5) Nightmare (No classification)

4 p.m. (10) Wild And Wonderful (Family)

8 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)

9:30 p.m. (4) Your Money Or Your Wife (No classification)

11:30 p.m. (4 & 11) The Picasso Summer (No classification)

11:35 p.m. (10) Once Upon A Honeymoon (Unobjectionable in part for all)

OBJECTION: Plot reflects the acceptability of divorce

WEDNESDAY, DEC. 20
1:40 p.m. (6) Man Who Could Cheat Death (Unobjectionable for adults)

4 p.m. (5) Taggart (Unobjectionable for adults and adolescents)

4 p.m. (10) Jigsaw (Unobjectionable in part for all)

OBJECTION: Suggestive sequences, suggestive costuming

8 p.m. (6) Ten North Frederick (Unobjectionable for adults)

9:30 p.m. (10 & 12) Weekend Nun (No classification)

11:30 p.m. (4 & 11) Violent Road (Unobjectionable for adults)

11:35 p.m. (10) At Sword's Point (Unobjectionable for adults and adolescents)

THURSDAY, DEC. 21
1:40 p.m. (6) Man Who Could Cheat Death (Unobjectionable for adults)

4 p.m. (5) The Rainmaker, Part I (Unobjectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; suggestive sequence

4 p.m. (10) Silent Night, Lonely Night (No classification)

8 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) Will Penny (Unobjectionable for adults)

11:30 p.m. (4 & 11) Miracle In The Rain (Unobjectionable for adults and adolescents)

11:35 p.m. (10) Bringing Up Baby (Family)

FRIDAY, DEC. 22
1:40 p.m. (6) Man Who Could Cheat Death (Unobjectionable for adults)

4 p.m. (5) The Rainmaker, Part II (See rating Thursday, 4 p.m.)

4 p.m. (10) Nobody's Perfect (Family)

8 p.m. (6) Revolt Of The Mercenaries (No classification)

9 p.m. (4 & 11) Good Bye, Mr. Chips (Family)

11:35 p.m. (10) The Beast With Five Fingers (Unobjectionable for adults and adolescents)

SATURDAY, DEC. 23
10:30 a.m. (6) Kid Flax

12 noon (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)

1 p.m. (4 & 11) Children's Film Festival

2 p.m. (10) Ambush At Tomahawk Gap

OBJECTION: Excessive brutality

1:30 p.m. (10) A Lawless Street (Unobjectionable in part for all)

OBJECTION: Excessive brutality

4:30 p.m. (6) Ten North Frederick (Unobjectionable for adults)

7 p.m. (6) Revolt Of The Mercenaries (No classification)

9 p.m. (12) Mayerling (Unobjectionable for adults)

9 p.m. (6) Unfaithfully Yours (Unobjectionable for adults and adolescents)

11:30 p.m. (4) The Notorious Landlady (Unobjectionable for adults)

11:30 p.m. (11) Passage West (Unobjectionable for adults and adolescents)

11:35 p.m. (10) The Gay Divorcee (No classification)

OBJECTION: Excessive brutality

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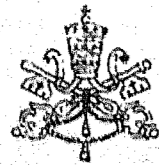
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Pope
Paul
VI

(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.)

'Use Advent to rekindle hope of meeting with God'

VATICAN CITY — (RNS) — Scoring what he called "religious indifference" and "religious denial," Pope Paul VI urged Christians to use the time of Advent to "rekindle" their interest in, and desire and hope for, mankind's "meeting with God in Christ, who is coming."

"Religious indifference," he said at his customary Wednesday general audience here, "which expresses an attitude of intellectual laziness that simply ignores the question of God, is neither intelligent nor human."

"Man," he emphasized, "is made to know God and to love and serve God in this life, and to enjoy a direct and immediate vision of God, in the next."

As for contemporary "religious denial, or 'atheism,'" the Pope went on, "it can be described as speculative and existential emptiness."

Charging that atheism is deficient in "critical reason," the pontiff declared that it has never yet offered a viable reason for the existence of anything, let alone man.

He said that in the context of modern indifference and denial, "man seems to have lost himself and is like someone who runs about madly, not knowing where he is going."

On the other hand, he affirmed, it is the Church, which is often accused of obscurantism and of sacrificing reason to faith, that vindicates the law and validity of reason.

It is the Church, he added, that gives man a reasoned answer to human, existential, questionings.

Speaks on 'true' women's liberation

VATICAN CITY — (NC) — Pope Paul VI said that the women's liberation movement has some just demands but that abortion is not one of them.

In a talk to the Union of Italian Catholic Jurists, Pope Paul repeated the Second Vatican Council's condemnation of abortion and infanticide as "abominable crimes" and asserted that "mere individualistic consideration" of women's rights is a false approach to the question of abortion.

"Above all," he said, "the dignity of the human person is wounded not only in the innocent victim of such killing, but in the very mother who voluntarily uses it and on all those doctors or nurses who cooperate in voluntary abortion."

HE SAID that there are "certain distortions of the current and, in itself, just demand for women's liberation, or of so-called sexual freedom," that are "repugnant not only to Catholic morality but to the universal human ethic itself."

"While the problem of abortion, as has been said, cannot be approached from the mere individualistic consideration of the woman but must also be approached under the aspect of the common good, and, above all, under that of the personality of the unborn, true women's liberation does not lie in a formalistic or materialistic equality with the other sex. Rather, it lies in recognizing what is central and specific to a woman's personality: the women's vocation to being a mother."

The Pope asserted that the relation between a woman and the new human life that she brings into being is "the first and most basic of those constitutive relations of personality."

Recalling that the first and most basic of human rights is the right to life, "that is, to the protection of one's life," the Pope declared:

"Nobody can have a right that opposes this right, when it is a question of an innocent person."

"The weaker the subject and the more needful he is of protection, the more binding upon all is the duty of protecting him. This duty is binding upon the mother most of all, so long as she bears him in her bosom."

Pope Paul again quoted the Second Vatican Council: "God, the master of life, has entrusted to men the lofty mission of protecting life, a mission that must be carried out in a way worthy of man."

Plants of the Bible



The Biblical palm tree was the date palm. The erect grace and beauty of its stems and leaves caused its use for ornamentation in architecture from the days of King Solomon's temple. The immense branch-like leaves were symbols of triumph and rejoicing and the Hebrew word for the date palm, Tamar, is a name given to women of graceful upright carriage. Honey made from dates rather than from bees was the honey mentioned 49 times in the Bible.

Asks peace prayers during holidays

VATICAN CITY — (NC) — Pray during the holidays for peace in Vietnam, Ireland, and the Middle East, Pope Paul told thousands of people gathered in St. Peter's Square for his noontime blessing Dec. 10.

"Christmas is the day of declaration of peace in the world," the Pope said.

"Shall we have it at least in Vietnam, or is peace in that country still far away?"

"Shall we have it in Ireland or the land of Jesus or in so many other countries which are contaminated with wars and discord?"

The Pope urged all to say a special prayer for peace on Christmas Day and again on New Year's Day, proclaimed by himself the World Day of Peace several years ago.

On the Feast of the Immaculate Conception, Dec. 8, Pope Paul addressed crowds gathered in the square and told them that the perfection of Mary and her avoidance of sin is "a comfort for us . . . who are surrounded by such a contaminated ambience of licentious customs and daring and degrading vice."

Later that same day the Pope was driven across the Tiber river to the center of Rome for the traditional laying of flowers at the base of a statue of Mary Immaculate.

The Pope placed a huge bouquet of lilies and roses alongside flowers and wreaths left by Romans and business firms.

Since the statue was erected by Pope Pius IX in 1854, Pope Paul VI has traditionally brought flowers there on Dec. 8.

Tourism commission

VATICAN CITY — (NC) — Pope Paul VI has expanded the Pontifical Commission for Migration and Tourism to bring in clergy and laymen who have direct dealings with world migration problems.

When the Pope set up the commission in 1970 to take care of the spiritual needs of emigrants, temporary migrants,

nomadic peoples and sailors, airline and airport personnel and religious pilgrims, membership in the commission was limited to officials of various offices of the top Vatican administrative offices.

Now the Pope has expanded the commission's make-up of members and consultants to give it a broader base of reference and wider field of experience in its specialized work, which is directed by pro-president Archbishop Emanuele Clarizio.

Confers with Disciples

NEW YORK — (RNS) — Two leaders of the Disciples of Christ met in private audience with Pope Paul in late November, the World Convention of Churches of Christ announced here.

They were Dr. Allan W. Lee, general secretary of the world confessional organization representing Disciples, and Dr. W. B. Blakemore, dean of the Disciples Divinity House of the University of Chicago and a World Convention consultant.

The announcement said Dr. Lee and Dr. Blakemore stopped at the Vatican following a meeting of the Secretaries of World Confessional Families in Geneva.

The men said the pontiff asked them to convey his greetings to the Disciples, and reported that he had inquired about the ecumenical efforts of Disciples churches.

Pope Paul invoked a blessing on work for Christian unity, they reported.

The audience was the first private meeting between the Pope and Disciples leaders acting in their official capacities, according to the World Convention of Churches of Christ.

At the international level, Disciples and Catholics are involved in ecumenical relations through the World Convention and the Vatican Secretariat for Christian Unity.

In the U.S., Catholic-Disciples conversations are sponsored by the Christian Church (Disciples of Christ) and the National Conference of Catholic Bishops.

'Advent opens right horizon for us'

By FATHER AL
McBRIDE, O.P.R.A.E.M.
(One of a Series)

One of the most absorbing stories of the 1930's was "Lost Horizon." It was a tale about a group of western world people who literally plane-crashed into a paradise in central Asia. The paradise was Shangri-La. It was a mixture of Moslem opulence, Far Eastern sayings and an overlay of Christian ethical hope.

To the unhappy people of the Depression era, Shangri-La was a symbol of the horizon they had lost, and yet still yearned for.

Hollywood is planning a re-make of the Shangri-La story for the people of the 1970's. I would not be surprised if 30 years from now, a writer looks back and says "Lost Horizon" was re-played for the unhappy people of the seventies. It is not exactly a desperate judgment, for at any time a good many people are unhappy about something.

We are not experiencing the economic depression of the thirties, but we are coping with a psychic depression that causes us to falter in the face of so many personal and social problems that are due to the numerous unheavals of the past decade. We are not money out of pocket, but we may be money out of spirit.

SOME PEOPLE call this a problem psychosis. The revolutions in society and the Church have shaken the lives of many people. As long as this crisis is perceived as a doomsday, then the contagion of defeat will spread everywhere until everything collapses.

Problem psychosis generates defeatism, spawns a relentless and paralyzing pre-occupation with the faults and errors of all our institutions and creates a death wish that cannot wait to be self fulfilled. If today's crisis is perceived as a challenge to re-create a new world and a new

Church that would be beneficial to all persons, then it would unleash a flood of new ideas. It would yield a courageous search for a behavior to match the insights.

We do have a tendency to lose our horizon. Because of this, the Advent liturgy every year re-discovers the right horizon for us. The third Sunday of Advent retains its perennial message about happiness. "I rejoice heartily in the Lord. In my God is the joy of my soul." (First Reading) "Rejoice always. Never cease praying. Such is God's will for you in Christ Jesus." (Second Reading)

I PURPOSELY selected the God and Jesus words about happiness, but I would add that there are worldly reasons given for happiness in the texts as well. There is talk of freed prisoners, wedding couples, lush gardens and fat harvests. But unless God and His son Jesus are linked to all

of this, it is not likely that there will be true and lasting happiness. The beauty of Advent material is that it keeps the origin of happiness and its expression in earthly joy together.

This is not to say that joy can only take shape in successful earthly events. It is also evident that joy abides along with earthly trials. The Advent message is preached alike to the poor of the thirties as well as the prosperous of the seventies.

Thus to me it seems the wisdom of the Advent texts is to show that joy is to be co-extensive with the "normal madness" we face each year of our lives. The Gospel of this Sunday, talking about Moses, Elijah, the Baptist and a Messiah, indicates that happiness, which comes from God as a gift, stands alongside the yearnings for deliverance from the many crises that beset us.

Will Viet cease-fire bring just peace?

By FR.
PATRICK O'CONNOR
(NC News Service)

A cease-fire in Vietnam will mean the end of fighting for the United States, but will it bring peace with justice for all in South Vietnam?

Any attempt to guess the answer must take account of the following facts:

• U.S. presidential adviser Henry Kissinger has been negotiating not with the Viet Cong (otherwise called the National Liberation Front

admit their presence. They have likewise refused to agree to the withdrawal of their soldiers.

The presence of large North Vietnamese military units in the South after a cease-fire would mean a substantial degree of victory for Hanoi. Their potential for intimidation, joined to that of the Viet Cong network, would be a powerful factor in elections or negotiations.

For years the U.S.

delegation in Paris has been proposing the withdrawal of all "non-South Vietnamese" forces from the South. On April 24, 1969, Ambassador Henry Cabot Lodge told the communist delegates that "all talk of total, unconditional and unilateral withdrawal of U.S. forces ignores the whole issue of the war."

It is widely believed in Vietnam that the North has reached a point of near exhaustion. Its offensive

begun last Spring has cost it dearly. It involved taking at least 12 — some say 14 army divisions out of the North for the invasion.

No communist state feels secure when it depletes its home garrison to such an extent. The troops sent into the South, equipped with armor and artillery, suffered — and inflicted — heavy losses but failed in their main purpose of overthrowing the South Vietnam government.

Their gains were real but limited.

• Feeling their losses but with an estimated 140,000 troops still in the South Vietnam countryside, conscious of American anxiety to end the long war and also of change in the attitude of their Communist allies: such, apparently, were the considerations that induced the politburo in Hanoi to negotiate in earnest.

• While calling for "free and democratic elections," neither Hanoi nor the Viet Cong would agree to accept the majority verdict of the voters. To direct questions on this point, put by this correspondent in Paris, the communist spokesmen replied only by insisting on a coalition government, even after elections. The voting would be for an assembly to draft a new constitution for South Vietnam, in their view.

News analysis

and the Provisional Revolutionary Government of South Vietnam) but with Le Duc Tho, high-ranking member of Hanoi's communist politburo.

Therefore the Viet Cong are obviously subordinate to Hanoi, and the war on the communist side is directed and masterminded by Hanoi. This fact, evident for more than a decade, brings out the basic issue in the war and in the negotiations.

• The ultimate goal of the communist leaders in Hanoi is certainly the reunification of North and South under their own control. In Geneva in 1954 Pham Van Dong, now premier in Hanoi, declared:

"We shall achieve unity. No force in the world, internal or external, can make us deviate from our path."

Throughout the years Hanoi has reiterated its aim to reunify the country. The enormous expenditure of North Vietnamese resources in the war can lead to only one conclusion: the reunification sought by the Hanoi regime is one that would put the whole country under the communist party now ruling the North.

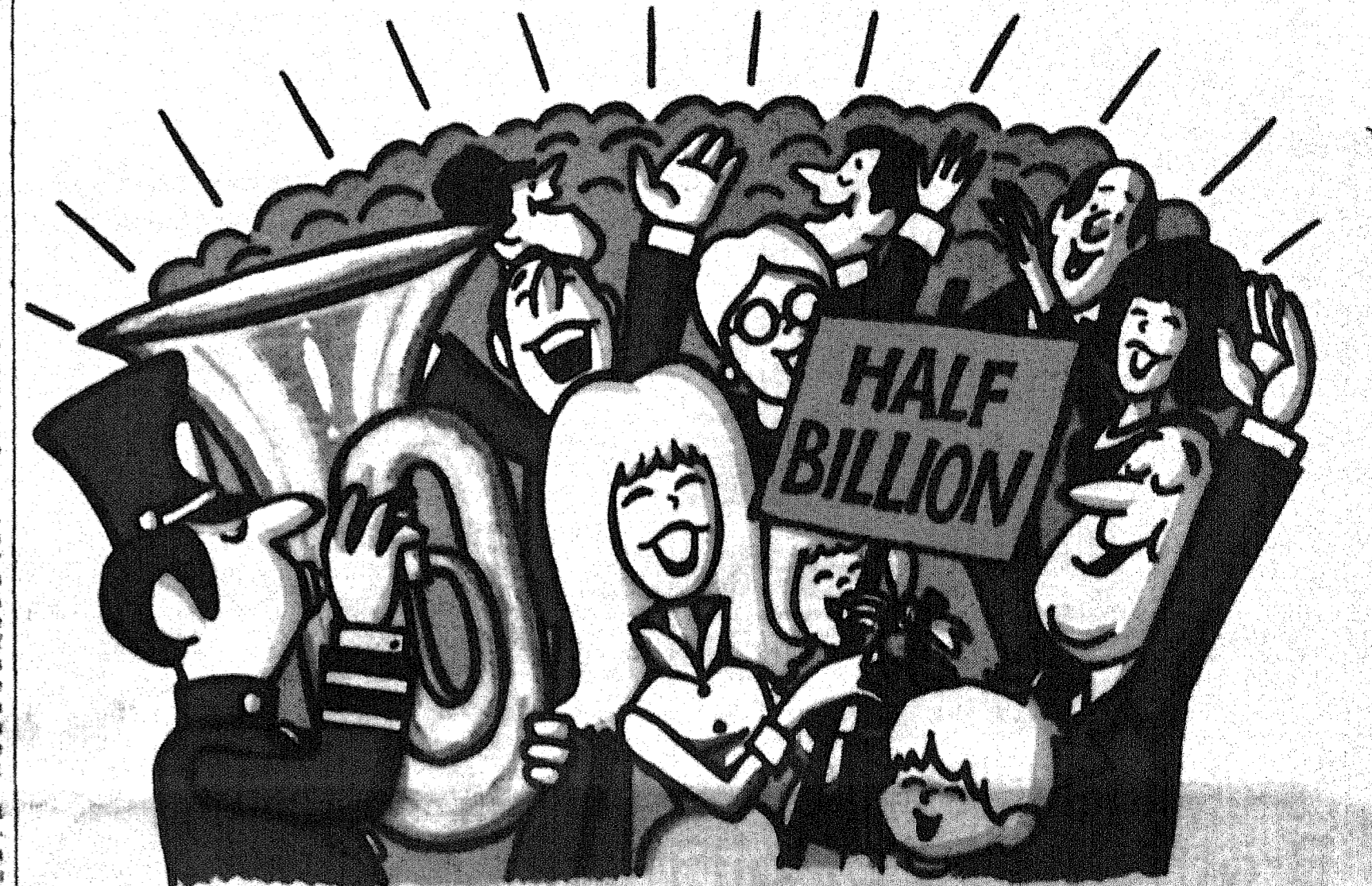
• This desire springs not only from communist doctrine and world policy. North Vietnam cannot feed its population. Before the country was divided, the North always imported rice from the more fertile, less densely populated South. During the war its communist allies have supplied it with rice as well as with arms. They cannot do this indefinitely. Russia and China have to import grain themselves.

• Russian military aid culminated in the heavy tanks and artillery furnished for North Vietnam's massive invasion of the South last Spring. China has furnished arms, technical aid and rice. Obviously each has helped North Vietnam because it wanted North Vietnam to retain its objectives.

Now these two communist powers, jealous of each other and seeing advantages in at least short-term accommodation with the United States, apparently expect no profit from continuation of the war. Neither, however, seems likely to desist from supporting North Vietnam in seeking its ultimate goal, since each of them is anxious to extend its influence in Southeast Asia. Neither would risk being outdone by the other.

• In an early session of the Paris talks (May, 1968) the North Vietnam delegation called it a "perfidious calumny" to say that there were North Vietnamese troops in the South. At that time there were already thousands of North Vietnamese soldiers in prisoner of war camps in South Vietnam.

The North Vietnam force that invaded the South last March was estimated at 12 army divisions. The Hanoi spokesmen in Paris refuse to



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"All of us depend on the sailors, truck drivers, and engineers who daily probably haul a greater tonnage of food and materials than the whole world consumed during the entire 19th Century."

International society

'Brotherhood of all men — it m-u-s-t happen'

By DR. LAWRENCE LOSONCY

A key theme of the twentieth century has become interdependence. If Suez shipping is stopped, Europeans are short of fuel. If the American stock market dips, Japanese financiers panic. Famine in China means war in Indochina or trade agreements with Canada. And so it goes. One nation needs another. No nation enjoys interdependence and yet no nation can survive alone.

A second key theme of the twentieth century might be called working through groups. Just as nations can no longer "go it alone," so, too, individuals can no longer survive alone. The growing interdependence of nations is but a reflection of the growing interdependence of people upon one another.

Urbanites can no longer eat unless the farmer produces; the farmer cannot farm without the urban-manufactures machinery and the fuel produced from afar which runs his machinery. All of us depend upon the sailors, airline pilots, truck drivers, and engineers who daily probably haul a greater tonnage of food and materials than the whole world consumed during the entire nineteenth century.

EVEN PENGUINS in the South Pole and bears in the North Pole suffer from the DDT poisoning which drains off into the seas from North and South America. Penguins and polar bears depend upon you and me for their ecological survival! How much more so people around the world! For many people, the growing awareness of international interdependence, even at the very personal day-to-day level, is shocking.

A feeling of helplessness or powerlessness seems to be the first reaction upon realizing the great extent to which our well-being depends upon individuals and groups of people whom we have never met and whom we are absolutely powerless to control.

The bigger shock occurs seconds later, when we realize how much other people,

even as far away as the Arctic or China, depend upon us. Our politics, our economics, our beliefs and values, our life style, and our entire life will make a difference for other people in the world. It will make their years in this life longer or shorter, their standard of living higher or lower, their level of pollution cleaner or dirtier.

The way we live will allow other people in other countries to be happier or less happy, healthier or less healthier, more human or less human. They too, are powerless to control us. Like us, they reach out through the U.N., through religion, education, culture, business, and communications media, trying to influence our decisions.

NATIONS, like individuals, experience shock at needing other nations, the same deeper shock and unbelief upon realizing how much other nations need them. Rooted deep in human experience, and therefore in the history of nations, seems to be fear of interdependence.

What drives nations and individuals onward is the desire, the false hope of becoming independent, of controlling one's destiny, of not needing help. At the same time, a shudder of fear seems to occur at the thought of being needed, for with being needed comes responsibility, risk, acceptance of the unknown or untried.

We need and want so desperately to believe in the brotherhood of all men, a common sonship to a color-blind God, a destiny of the human race which transcends any national destiny; we so desperately need and want to think of ourselves as people internationally related to one another.

It will happen if we are to survive. It is happening. As it happens, we will realize that the growing interdependence of all nations on each other helps us discover the universality of God's love, which forms the basis of realistic hope for the formation of an effective world community.

Are we growing in respect toward all peoples?

By FATHER CARL J. PFEIFER, S.J.

"Phantom India" is a superbly sensitive documentary film on life in modern India. Seven one-hour episodes explore the major aspects of Indian life, culture, politics and religion. Skillful photography and extraordinarily compassionate and respectful direction combine to draw the viewer into a quiet contemplation of the uniqueness of India.

For me this movie was a richly rewarding experience. I was able to wonder at the deep beauty revealed in a land so different from our own. Clothes, rituals, customs, language, were seen as they are: expressions of the common human longing for peace, love, communion, faith and worship. While so remarkably different from American life-styles, the ways of Indian life reveal dimensions of humanity often unrecognized in our own culture.

The sensitivity, compassion, and respect of the French director, translated into the film medium through skillful camera work and editing, made possible my appreciation of a previously little-known world. I was enabled by this documentary to come to recognize more vividly that man is admirably human under what appear to the strangest guises. In fact the apparent strangeness of some customs intensified the insight into what it means to be human.

UNFORTUNATELY it is all too easy to identify as the ideal of humanity the cultural ways with which one is familiar. A good man is thought to be one who embodies our values and life-style. We easily equate being human with being American, or white, or black. As a result our appreciation of the richness and depth of human nature is impoverished.

An impoverished appreciation of the mystery of man risks creating an equally limited idea of God, one narrowed to our Western notions. As Christians we believe that man is made in God's image and likeness. We also believe that God took flesh, becoming a man like us, in order to enable man and woman to know him better. It would seem then, if we take our doctrines of

creation and incarnations seriously, that our knowledge of God is influenced by our acquaintance with man. Through knowing people we come to know more about God.

This has important implications for religious education. We might ask ourselves questions like these about our approaches to Christian catechesis: "To what extent are we encouraging knowledge and respect of others who come from different backgrounds, races, nations?" "Are we expanding our people's awareness of the values and ideals of those in other cultures?" "How do we feel about 'foreign,' 'strange,' customs and habits?" "What is our attitude toward other religions?" "In our lives as well as in the classroom are we growing in respect and compassion toward all peoples?" "What is our attitude to those who challenge and question our own ideals or values?"

ONE OF the modern criticisms of Christianity is that our God is too small. Many people today criticize Christians not because their idea of God is too lofty, too demanding but that it is not challenging enough. It is a real danger: forming an idea of God that is smaller than God, smaller even than man. We tend to put God into a box, neatly defined and easily grasped.

In so doing we actually betray our own tradition which recognizes God as so good, so beautiful, so mysteriously attractive, so incomprehensible, that he cannot be contained in any one single expression or form. Even Jesus, the fullest expression of divinity, pointed beyond himself, to the Father.

It seems to me one good way to challenge our tendency to constrict God to comfortable categories is to honestly try to appreciate the values and ideas of peoples other than ourselves. The movie "Phantom India" jarred me into the realization that our own tradition is not too distant from the Hindu scriptures, the Vedas, which proclaim: "Truth is One. They call him by different names."

God may be found under many guises.

It was a beautiful experience

By FATHER JOSEPH M. CHAMPLIN

Last week en route to the Central Wisconsin Airport at Wausau, I had a pleasant half-hour drive through the hills and valleys, the farms and forests of that state. It was a beautiful experience — beautiful day in fall, beautiful colors, beautiful scenery and a beautiful driver — companion, Msgr. James Finucan, shepherd of St. Joseph's Church in nearby Stevens Point.

Like most pastors in similar situations, we swapped stories, talked shop and exchanged ideas. Stealing practical suggestions and programs from one another is a commonplace practice among parish priests. Msgr. Finucan has been doing this for 25 years and openly, unashamedly admits it.

He gives credit for many of the successful spiritual activities at his church to Holy Cross Father Joseph Payne, the founder (1937) of Little Flower parish in South Bend and author of "Together at Baptism," a booklet designed to help prepare parents for the baptismal ceremony. Msgr. Finucan says: "He is just a beautiful person. Father Payne looks like a meek, humble, holy harmless old man. But he walks in with all these new, wild ideas and parishioners both love him and accept them."

THIS Wisconsin pastor also acknowledges the wonderful creativeness and energetic efforts of curates who have labored with him at St. Joseph's. Delighted with Father Robert Kulinski, his present associate ("Best priest in the diocese. The plate collection went up \$30, each week when he hit town."), the silver jubilarian sees him as part of a tradition. He speaks about a "beautiful" group of younger clergy who have inspired him with their imaginative recommendations and their willingness to work hard in carrying these out.

These programs illustrate the kind of activities taking place at this 500-family parish:

o First Communion. Adult education at St. Joseph's centers around parents who are preparing their boys and girls for first reception of the Eucharist. Fathers and mothers meet in homes (six couples for six sessions with the priests) and study subjects like sin, revelation, the Church, salvation, First Confession, First Communion. The sixth and concluding conference is a Mass with the children sitting around the altar and the priest making explanatory remarks as he proceeds with the celebration.

Parents receive (under both kinds), but

not the First Communicants. After the sessions are over and when the parents judge a child is ready, then they bring the young one to the rectory for an interview.

Msgr. Finucan believes this particular procedure is the real basis for their progress, the secret behind community spirit in the parish at Stevens Point.

o Gifts for the poor. I noticed during the brief trip two baskets of food wrapped in plastic coverings on the back seat of the pastor's car. He explained that they were gifts for the needy presented by brides and grooms at recent marriages. Almost every couple now makes that kind of offering (using staples like flour, sugar and canned goods which won't easily spoil) as a sign of their concern for others and as a sharing of their wedding reception with the less fortunate. On one of his many visits to people's homes, he will drop off a basket for those who could use it.

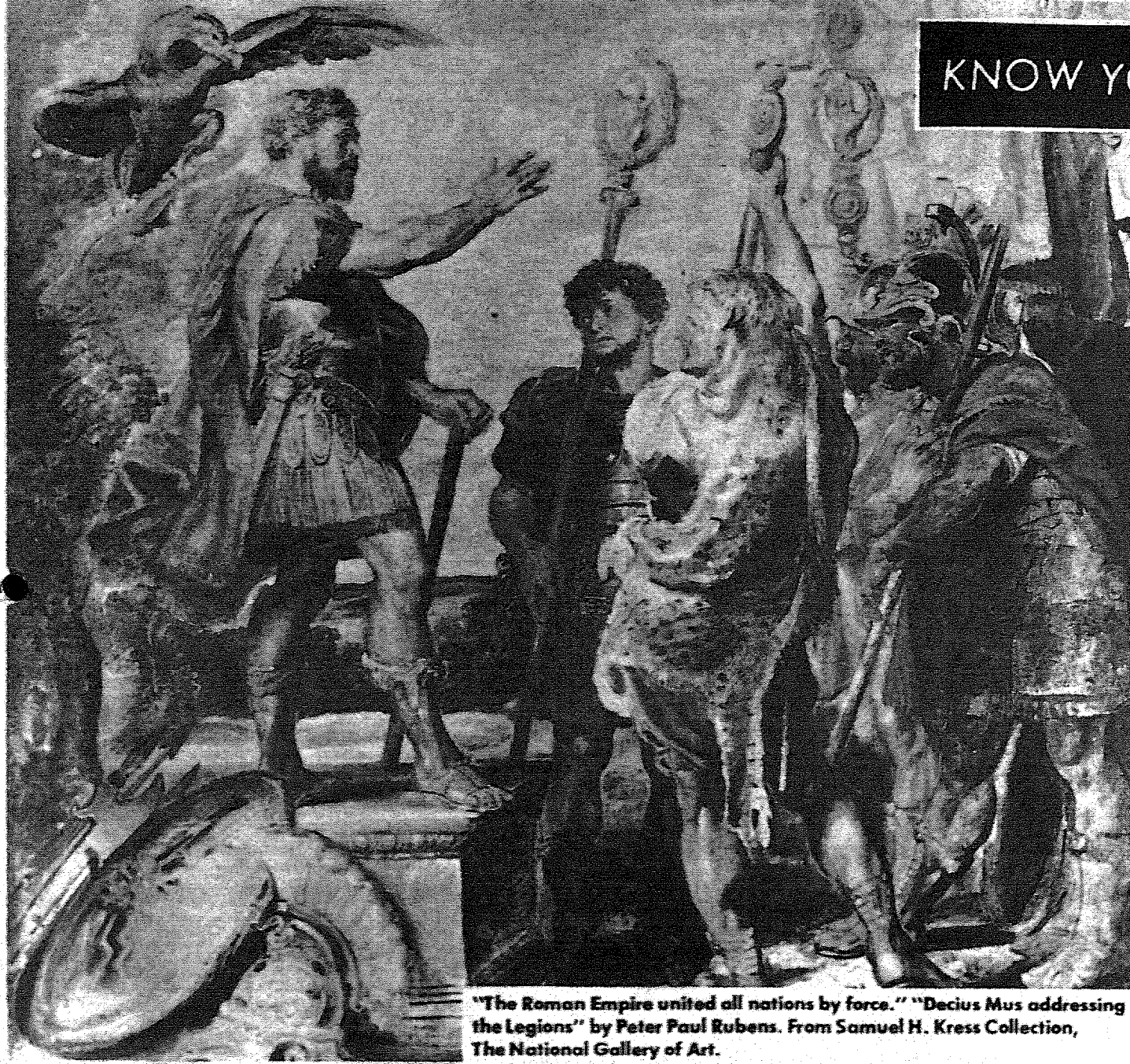
o Symbolic stole. At Baptism the parish presents each child through the parents with a plain, deacon stole which crosses over from shoulder to opposite waist. They are then asked to sew, paint, stitch or otherwise fix an appropriate symbol of Baptism to this wide garment large enough for a 10-year-old to wear. Later, at First Communion, First Confession, Confirmation (even marriage — one bride and groom wore their handsome satin stoles over the typical wedding outfits), the person will wear it again. This time, however, another figure or sign pertinent to the sacrament at hand will have been added on to the baptismal stole.

o Marriage preparation discussions. Instead of referral to a large area-wide or parish pre-Cana conference, engaged persons at St. Joseph's are assigned to one of 14 specially trained married couples for three sessions at home. Aided by tapes and records, the married and engaged couple discuss these topics (communication, love, sex and parenthood) expected in a marriage preparation course.

Afterwards, the engaged couple sees a priest for an explanation of the wedding ceremony (filmstrip plus book) and the rehearsal.

This started as a pragmatic, experimental measure to help one troubled couple through a difficult "mixed marriage" situation. Both parties — engaged and married — found it so beneficial that all the 50 or more young men and women who marry each year at St. Joseph's now are prepared in such individualized, home-style fashion.

Quiz



"The Roman Empire united all nations by force." "Decius Mus addressing the Legions" by Peter Paul Rubens. From Samuel H. Kress Collection, The National Gallery of Art.

1. T. or F. — A key theme of the twentieth century has become interdependence.
2. The growing interdependence of nations is but a reflection of the growing interdependence of — upon one another.
3. Which of the following helps to bring the people of all nations together:
(a) religion (b) culture (c) education (d) all of these
4. T. or F. — The Roman Empire and God's kingdom are identical as regards law and love.
5. The Roman Empire rested on the strength, wealth and — of men.
6. The only international society known to the people of New Testament times was the — Empire.
(a) American (b) Roman (c) Jewish
7. As Christians, we believe that — is made in God's image and likeness.
8. T. or F. — The Hindu scriptures are called the Vedas.
9. Adult education in many parishes today centers around parents who are preparing their children for first reception of the —.
10. T. or F. — Adult education classes must be held in parish facilities only.

ANSWERS:

1. (T) 2. (people) 3. (d) 4. (F) 5. (wisdom) 6. (b) 7. (man) 8. (T) 9. (sacraments) 10. (F)

This quiz based on the articles by Dr. Losoncy, Father Quesnell, Father Pfeifer, and Father Champlin.

International society and the Kingdom

By FATHER QUENTIN QUESNELL, S.J.

The only international society known to the people of the New Testament times was the Roman Empire. As an attempt to organize hundreds of different nationalities into a single functioning unity which spanned the civilized world, it was probably the most successful in history.

Even so, the reality was different from the ideal description, and different as well from the golden memories of later ages. The first Christians had to live within the reality. So they lived in the world-wide Roman Empire, but they dreamed of — and prayed for — the coming of the kingdom of God.

The Roman Empire united all nations by force. God's rule and kingdom would unite them all in love.

The Roman Empire achieved external law and order and obedience. God's kingdom would bring about the liberation of the spirit of man.

The Roman Empire was built on the

exploitation of the weak for the profit of the strong. The kingdom of God was for Christ's little ones, the meek, the disinherited, the hungry, the poor.

THE ROMAN EMPIRE could tolerate all crimes, just so they did not interfere with external law and order. The kingdom of God concerned itself with even the secret thoughts of the inmost hearts, and inspired men to the fulfillment of all possible good.

The Roman Empire found an ideal in the concept of justice: pay what you owe. The kingdom of God was built on forgiveness and mercy. Those in prison, those who were persecuted for justice' sake were its special concern.

The Roman Empire rested on the strength and the wealth and the fallible wisdom of men. When these faded, it died. The kingdom of God would come as a gift of God, and would stand as strong and

everlasting as God's holy word.

The Roman Empire was one of many possible arrangements men might make for international law and order and what may look like peace. The kingdom of God would be only one — singular, inimitable, unique — the pearl of great price, the treasure hidden in a field, which the man of sense would sell all he had to obtain.

The Roman Empire was for those who were willing to compromise with the forces of evil, and let others die so that their own lives would be spared.

The kingdom of God would be for those who would dare with Christ to lose their own lives that all might live. It would find its true strength in its faith in the Lord who was risen from the dead. He had promised to those who were willing to enter with him into his kingdom: "I am with you always — until the end of the world."

Discussion questions

(These discussion questions, from the Theme, Scripture, Catechetical and Liturgy articles, were prepared by Dr. Lawrence Losoncy, Ph.D.)

1. Discussion questions for theme articles by Dr. Losoncy:

A. Do you agree with Pope Paul VI that the Church should support and join in the work of the United Nations?

B. Do you agree with Pope Paul's priorities for this decade for the Church? He sees the Third World needs, especially needs for help against illiteracy, poverty and powerlessness, as having first call on our efforts.

C. Do you think our world is "becoming smaller every day?"

D. Is Pope Paul's plea at Yankee Stadium several years ago, "war never again," possible?

2. Discussion questions for Scripture article by Father Quesnell:

A. Do you think God's kingdom is coming? What will it be like?

B. What will the "liberation of the spirit of man" mean to a culture such as ours?

C. Do you agree that the kingdom of God was built and is built on forgiveness and mercy? Is God merciful? How merciful?

D. Where do you find the Lord today, the Lord who said he would be with us until the end of the world?

3. Discussion questions for Catechetics article by Father Pfeifer:

A. What do we, as Americans, stand to gain from our associations with people in other nations?

B. In what ways are cultures of people in different nations similar to each other?

C. Is there a "danger" in the tendency to picture God in only one way?

D. What do you understand by the phrase that "man was made in the image and likeness of God?"

4. Discussion questions for Liturgy article by Father Champlin:

A. Do you agree with the wisdom of encouraging parents to prepare their own children for first reception of the sacraments?

B. What are your feelings about gifts to the poor in relation to marriage, as described by the writer?

C. What is your reaction to the general direction of sacramental preparation now beginning to emerge with regard to Baptism, Eucharist, Confirmation, and Marriage?

D. What theological and spiritual relationship do you see between the Mass and the sacraments?



"On one of his many visits to people's homes, he will drop off a basket (of food) for those who could use it." Msgr. James Finucan of Stevens Point, Wis., gives a food basket to one of his parishioners.

Prayer Of The Faithful

Third Sunday of Advent
Dec. 17, 1972

PRAYER OF THE FAITHFUL

CELEBRANT: Let us be thankful that we have this wonderful opportunity of praying with and for each other to Our Divine Savior.

COMMENTATOR: The response today will be: Almighty God, be our strength.

COMMENTATOR: That the glad tidings of the Gospels will be heard by all who listen humbly to Our Holy Father and to the bishops united with him, in Christ, let us pray to the Lord.

PEOPLE: Almighty God, be our strength.

COMMENTATOR: That the consolations and courage of the Infant Jesus be shared with all people who are broken-hearted, nervous and fearful, let us pray to the Lord.

PEOPLE: Almighty God, be our strength.

COMMENTATOR: That freedom from every form of injustice and from the captivity of sinful habits be granted to all who suffer from these evils, let us pray to the Lord.

PEOPLE: Almighty God be our strength.

COMMENTATOR: That all prisoners of war and those in jail who are worthy of pardon or parole be returned to their families and friends, let us pray to the Lord.

PEOPLE: Almighty God, be our strength.

COMMENTATOR: That millions of the faithful receive the special graces of the Sacraments of Penance and the Eucharist this Christmas, let us pray to the Lord.

PEOPLE: Almighty God, be our strength.

COMMENTATOR: That all of us — as members of the pilgrim Church — will look forward to 1973 as a year of favor from God, let us pray to the Lord.

PEOPLE: Almighty God, be our strength.

CELEBRANT: Our Father, we are confident that as we prepare for the celebration of the birthday of your Son, you will recognize the urgent needs just expressed and look upon them mercifully. This we ask through your Son, Jesus Christ, Our Lord.

PEOPLE: Amen.

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Cardinal writes on real mind of John

NEW YORK — (NC) — "The Lord only knows how much rubbish has been written as alleged responses to the 'spirit' of Pope John, without reference to the 'letter' of anything he ever said, wrote or did," said Cardinal John Wright in the November issue of *Homiletic and Pastoral Review* here.

Writing on "the real mind of Pope John" in the Catholic monthly for priests, Cardinal Wright, prefect of the Vatican's Congregation for the Clergy, described the contents of Pope John XXIII's major writings to show that "he never, not even once, compromised or repudiated the past roads which had led him to his point in history."

While Pope John was open, amiable and tolerant, said Cardinal Wright, "no one has successfully established" whether he was liberal or conservative.

Focusing on Pope John's personal writings, Cardinal Wright said:

"It is impossible to imagine how many of those who invoke only the alleged 'spirit' of Good Pope John can possibly contain their chagrin, even contempt, when (or if) they read his spiritual reflections, meditations, retreat notes and unashamed diaries of personal piety... His devotion to the rosary, to penitential observances, to saints who were exemplars of a sacerdotal piety now sometimes labelled 'outmoded' and of orthodoxy now likely to be branded reactionary... his incessant references to the Blessed Mother and the angels, as well as to the most uncomplicated and literal mysteries of the life of Christ

and of the Church — all these must appall many who praise him as a person and even claim in him the inspiration of their own totally contrary procedures and preachments."

Cardinal Wright cited Pope John's encyclicals and apostolic letters as "the most official and therefore significant" revelations of his mind and intent.

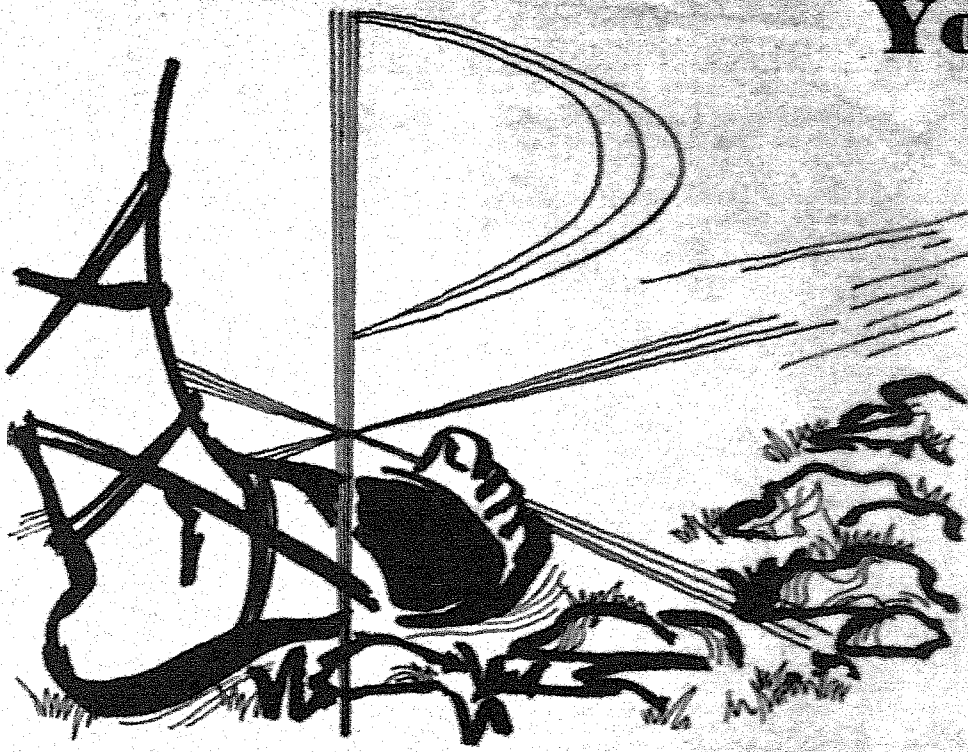
The encyclicals "Mater et Magistra" and "Pacem in Terris" made some "affectionate enemies among the rightists," Cardinal Wright said.

He pointed to Pope John's other encyclicals which called for asceticism, prayer and pastoral zeal among priests, renewed missionary activity, devotion to Mary, and penance.

Cardinal Wright said Pope John's third encyclical, on the recitation of the rosary, "is almost shocking, given the image of Pope John XXIII diffused, probably innocently and certainly in ignorance of his teaching, in whole areas of the Church."

"Recollection of the fourth encyclical" on missionary work, Cardinal Wright said, "will be no less surprising, if not disconcerting, to some who invoke (John XXIII's) name as the justification for their theological and intellectual skidding in all directions."

Pope John's "apostolic letters turn out to be much the same" as his encyclicals, said Cardinal Wright. He cited several letters calling for austerity and asceticism, a deepened prayer life, recitation of the breviary by priests, and the study of Latin in seminaries.



You and Your Faith

From Sunday's Gospel

Finally they said to (John): "Tell us who you are, so that we can give some answer to those who sent us. What do you have to say for...?" He said, quoting the prophet Isaiah, "I am a voice in the desert, crying out: Make straight the way of the Lord!"

JOHN 1:6-8, 19-28

How responsible our consciences?

By FR. JOHN T. CATOIR

I once heard a single girl say that she would divorce and remarry if her future marriage did not work out, because — now hear this — "If God thought that I thought it was all right, then He would think it is all right."

I'm afraid it is not quite that simple. The moral law remains firm and constant: God asks for fidelity, perseverance and constancy in the trials of marriage.

God may forgive a person because of ignorance, but He does not alter His law to suit our fancy.

However, a person may have a basis for exercising his or her conscience in a broken marriage if a doubt exists about the validity of that marriage, i.e., if there is uncovered a serious reason for calling into question the very basis of the marriage.

Traditionally, this is called a *casus perplexus*, and the old pre-Vatican II moral tomes instruct us that in cases of serious doubt, the benefit of the doubt should be given to the penitent.

THE PROBLEM of conscience is one of the most delicate and personal issues in the contemporary Church, and everyone seems to have his own particular slant on it.

As a priest who, on more than one occasion, has argued the importance of individual conscience in certain matters, I am very much aware of the validity of the arguments from critics who say that freedom of conscience leads to subjectivity and social chaos.

They are right, it can lead to that; but, in itself, it is not that, and very often because it leads to rich fruitfulness, there is evidence of the validity of the judgment. The exercise of conscience cannot be foreclosed because of such risks. In fact, no moral act is possible without one's conscience.

FATHER Henry Davis, in his four-volume work, *Moral And Pastoral Theology* (Sheed and Ward, 1968, Vol. I, p. 65), states that: "Conscience is an act of practical reason; it tells us that an action which appears to us to be morally bad must be omitted; that an action which is here and now commanded must, if possible, be performed."

There are times when a Christian ideal, or even a good which is commanded, may not be possible for a given person. Human weakness does not change God's call to holiness; His call is to the ideal of perfect love and perfect obedience. He asks that we become perfect.

THAT IS why we separate the saints from the rest of mankind; they are ready to die for their faith and their pursuit of perfection. It would be wrong to say that weakness or ignorance justifies infidelity; it does not.

Promise of Salvation

The Christmas season is a hopeful time. The rushed shopping, visiting of friends, sending of cards, all the traditional activities, blend to form an aura of good fellowship. Christians know that all of this activity must be rooted in the fact of God's salvation if it is to have meaning.

The season of Advent is meant to be a time of noticing — noticing God's saving presence in our midst. This week's Scripture readings will dwell on the promises God has made concerning our salvation — the promises fulfilled in Christ which permit and foster our joyous celebration of Christmas.

Dec. 17	Exodus	2:23-3:10
Dec. 18	Psalms	25:1-14
Dec. 19	Psalms	89:1-16
Dec. 20	Isaiah	51:4-8
Dec. 21	Micah	7:16-20
Dec. 22	Luke	1:26-33
Dec. 23	Luke	2:25-35



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CHRISTMAS SHOPPERS' GUIDE

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MARIAN CENTER for Exceptional Children will benefit from a recent wine-tasting party sponsored by members of the Auxiliary. Among those present were Paul Marriott, Father John Nevins, Mrs. Edward Bradley and Mrs. Michael Beckman.

World welfare agencies map huge aid for peacetime Viet

VATICAN CITY — (NC) — Worldwide Catholic welfare agencies are studying a battle plan on the fronts of hunger, housing and health for a peacetime Vietnam.

The plan, as well as current needs of two million refugees in Southeast Asia, was presented to the executive committee of Caritas Internationalis, worldwide federation of Catholic relief agencies, which met in the Vatican at the end of November.

An informed source said the plan was modeled on the United Nations peace-keeping teams, in that individual agencies would volunteer their relief experts, money and materials and coordinate all aid under direction of a central command.

FATHER JOHN McVEIGH, Southeast Asia director of Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, told the Caritas committee that refugees will need daily aid long after a ceasefire has been declared.

Although Asians generally have a strong desire to return to the home of their ancestors, Father McVeigh told the committee "it is anticipated that many will remain in their camps until their home village is both free and protected."

Father McVeigh said there was general dissatisfaction with any ceasefire which would allow the respective armed forces to hold whatever territory they possessed at the time of the ceasefire.

"The victims of the war

will continue to be in much need of basic health and comfort items endemic to a way of life which can best be described as minimal, and this need will continue for a long time to come," the priest from the Reno diocese told the committee.

ANY PLAN to aid the refugees in peacetime Vietnam must include among urgent priorities the reconstruction of ravaged villages so that people can return to something, Father McVeigh stated, adding:

"Many refugees will have to be relocated, that is, given a new start in a new place, for many villages, particularly in the northern Quang Tri province, have been reduced to rubble."

Auxiliary Bishop Edward E. Swannstrom of New York, executive director of CRS, asked Caritas Internationalis to formulate a plan for aid in peacetime Vietnam two and one half years ago.

At that time, the bishop said CRS would willingly set up a relief program in North Vietnam after the hostilities if the agency were permitted to go there. CRS was expelled in 1954 and all its supplies confiscated.

IN THE PAST, some Catholic private aid agencies have sent hospital and other equipment to North Vietnam. At the urging of the Vatican, Caritas Internationalis sent aid to the North Vietnamese Red Cross in 1968.

CRS, a member of Caritas Internationalis, said it would not participate or contribute to such a project since United States govern-

ment regulations would forbid CRS to do so.

CRS often acts as a distributor of United States surplus materials in its relief around the world and must render a strict accounting of where everything goes.

Legislator taking a poll on 'death-with-dignity'

An unofficial poll among Floridians on the question of "Death With Dignity" has been inaugurated by Dr. Walter Sackett, Miami member of the state legislature.

The House of Representatives member, whose proposed Death with Dignity legislation has failed to pass the Florida legislature during the past five sessions, asked that voters, particularly in Dade County, answer three questions with a "yes" or "no" and forward their answers to the Death With Dignity Poll, Clerk's Office, Room 246, House of Representatives, Tallahassee.

Many South Florida physicians have pointed out that the proposed legislation is unnecessary inasmuch as physicians are not now morally or legally bound to keep patients alive by extraordinary means.

The three questions are as follows:

1. Should a competent person have the right to create a document which would be given legal status in the case of a terminal incurable illness that the person (patient) have the right to refuse treatment?

2. In the case of an incompetent person (stroke, coma, etc.), should relatives of the first degree have this legal right?

3. In the case of a person without relatives or a legal guardian, should three authorized doctors on the staff of the institution involved have the right to make that legal decision?

According to Dr. Sackett, "this philosophy would not permit positive methods to end a life, but would merely permit a person to die without the use of heroic measures, only giving those discomfort and pain-relieving drugs that would keep him comfortable."

He added that in the 1973 session of the state legislature his bill will be introduced in both houses for the first time. In the Senate it will be co-sponsored by Sen. David Lane (R. — Fort Lauderdale) and Sen. Ralph Poston (D., Miami).

In Dr. Sackett's opinion the billions of dollars expended by public and private funds to prolong the lives of the hopelessly ill should be utilized instead to "restore meaningful existence to curable persons who otherwise might be subjected to inadequate, substandard treatment."



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Educators name acting president

WASHINGTON — (NC) fall.

The National Catholic Educational Association (NCEA) here has named John F. Meyers as acting president to replace Father C. Albert Koob, NCEA president, who is recuperating from injuries suffered in a

A priest of the diocese of Dallas, Father Meyers is NCEA's vice president for fundamental education and executive secretary of the department of Chief Administrators of Catholic Education (CACE).

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CYO gives Yule cheer

St. James CYOers along with their moderator, Fr. Dominic O'Dwyer (left) serve residents at the Oliver Manor Nursing Home in North Miami during the Christmas Party, an annual project of the youth group. Dressed as Santa Claus handing out gifts is adult advisor Ed Hammes, right.



YOUTH IN SERVICE TO MAN

'Search' session is slated

Twenty-five high school and junior college students will make the final Search for Christian Maturity of 1972 this weekend at Lourdes Academy in South Miami.

It will be the sixth Search of the year and will bring the total of 1972 Searchers to over 150.

A special Christmas reunion has been planned following the closing Mass on Sunday. Almost all former Searchers will be there.

Plans have already been formulated for the Search program in 1973. Another Searchiversity to train team members for the Search will be held in late December and early January. The first Search of 1973 will be held at Cardinal Newman High School in West Palm Beach on Jan. 19, 20 and 21.



Pushers

Nearly 350 South Florida teenagers pushed pedals, starting at Columbus High School on the first leg of a bike hike to raise funds for St. Jude Children's Hospital. Many of the riders were CYOers from parishes between Boca Raton and Kendall. Pledges amounted to \$5,500. The event was organized by Archdiocesan CYO officers and adult advisors from St. Timothy parish.

Two CYO's set dances in holidays

Two CYO's have planned dances during the up-coming school holidays.

St. Bartholomew CYO will hold its dance on Dec. 20 at the parish hall, 8001 Miramar Parkway, Miramar, from 7 until 10:30 p.m. Live music will be provided by "What's Up" for \$1.25 per person.

"Wolfgang" will provide live music for Epiphany CYO dance on Dec. 26 from 7:30 to 11:30 p.m. The dance will be held in the parish hall, 8235 S.W. 57 Ave. Admission at the door will be \$1.25 per person and \$2.50 per couple. Refreshments will be available at both dances.

Alumni to hold 'get-together'

Pace High School Alumni will hold its annual holiday get-together on Friday, Dec. 29, at the school. A girls' volleyball game at 6:30 p.m. will be followed by a basketball game involving the boys. Food and drink will be served afterwards. Bro. Stephen Kappes is in charge of the affair.

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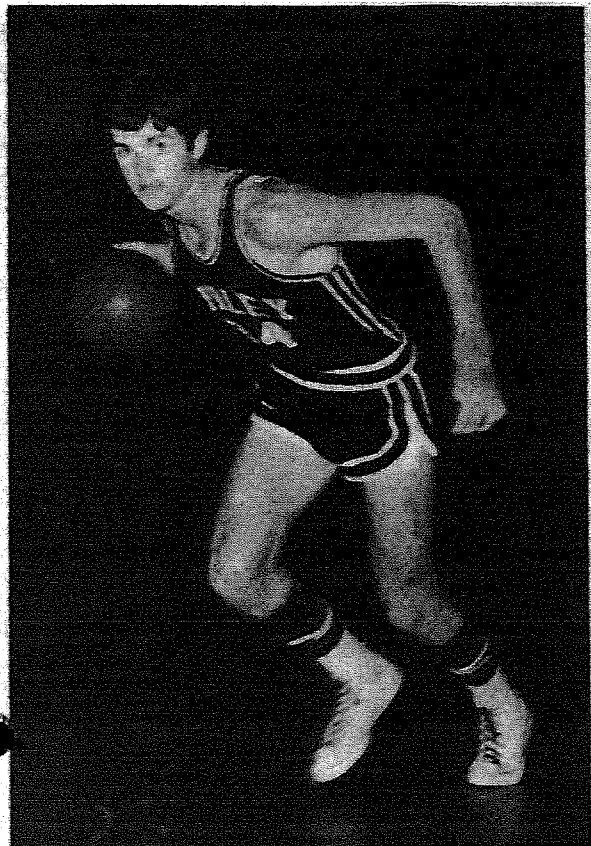


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Curley's John O'Neil a threat to Pace tonight.

League admits Key Westers

The South Atlantic Conference has added one more school — Mary Immaculate of Key West.

Beginning with the present basketball season the Mariners will be competing for all conference championships. The small school has a chance to start off things in a big way and cop the basketball title if it can get by Pace and Curley.

They've got the fire power to do it, too. Senior John Albury is averaging 31 points per game and 19 rebounds. 6'7" junior Maurice Thurston is off to a slow start but hit for 18 points in the Mariners' last outing. Carey Small has 20 assists to lead in that department.

The 3-0 Mariners play Immokalee at home tonight (Fri.) in their tune-up for a Dec. 22 date with Pace.

Speaking of Pace, the Spartans' encounter with Curley tonight (Fri.) at the Miami Beach High School gym will go a long way in determining the team that Mary Immaculate has to beat if it expects to be on top of the conference standings come February.

Pace coach Brother Felix is looking forward to the Curley contest. Despite a couple of colds and Tommy Cates' twisted ankle earlier in the week he expects his squad to be at full strength for the game.

Brother Felix will be counting heavily on the shooting of Joe Mullen and Randy Wilds' rebounding. "To win," he said, "we're going to have to stop (John) O'Neil and (Frank) Cerione. We also will have to penetrate and be able to score inside."

VOICE of Sports

By Bob Preziosi

Biscayne quint has .500 mark

Biscayne College is back from a three-game road trip that included a stop at Florida State.

The Bobcats defeated Old Dominion, dropped a close contest with LaSalle and were no match for the Seminoles, the nation's second ranked squad.

Coach Ken Stibler's small but aggressive group is 3-3 at this point in the season.

The small school is playing almost all of its home games in the Pace high school gym this year. It's the closest thing to having its own gymnasium.

As expected, seniors Jim McCloud and Dave Lawyer are leading the offense. McCloud is averaging over 18 ppg while Lawyer is at 15 ppg. Freshman Arthur Collins is also hitting 15 ppg. Lawyer leads in rebounding with over a dozen per game.

Theodore Hawkins, a three-year starting defensive end at Cardinal Newman High School, has been signed by the University of Florida. Hawkins, who was the only player chosen unanimously to the Suncoast All-Conference team this past year, received a four-year grant-in-aid to the Gainesville school. He will get a shot at both defensive and offensive end. The Gator coaching staff feels that 15 lbs. added to his present 6'3", 195 lb. frame will make him stronger without sacrificing any speed.

Gesu recently won the Dade County 8th Grade Volleyball Championship boys' division with 18-16 and 16-14 wins over Visitation. Holy Family defeated Sts. Peter and Paul 15-4 and 15-10 to take third place. Sts. Peter and Paul won the girls' title with 15-7 and 15-6 wins over O.L.P.H.

Everyone is talking about all the records that the Dolphins are setting or going to set this year. Indeed, the number of team and individual records and efforts that are under fire are impressive. It seems strange, though, that they are almost all offensive. The Dolphin fact sheet reveals that the defense is as impressive in their stats. Nick Buoniconfi alone has been in on over 125 tackles in 13 games. This fact is important because if the Dolphins are going to make it 14 in a row the old Notre Damer will have to be at his best. The Colt offense is not the slouch that it was earlier in the season.

Speaking of streaks, Pace's freshman basketball team has won 21 straight. Seventeen of those came at the end of last year's 19-2 season. The other four belong to this year's undefeated squad.

Coach George Cespedes has been getting excellent play this year from Andy Caro and Pete de la Torre. They were the top two scorers out of 15 players that scored when the young team scored 108 points against Dade Christian. The 108 points have to be a county record for a freshman team. Caros' 6'2" height has also made him the team's top rebounder.

Vatican issues warning on a 'holy Land' fund

VATICAN CITY — (NC) — The Vatican has warned that a money-raising organization known as "Foundation of the Holy Land, Inc., Jerusalem" has never received any kind of approval from the Vatican or from competent Church officials at the local level.

A notice in the Vatican daily newspaper, L'Osservatore Romano, cautioned the foundation "not to abuse the name of ecclesiastical persons or organisms." And it warned churchmen against giving the foundation "any form of support whatsoever."

According to the Vatican daily, the foundation apparently collects funds "in various countries and especially in the United States of America."

The notice in L'Osservatore Romano of Nov. 15 was captioned "warning" and read as follows:

"We are able to state that an undertaking known as 'Foundation of the Holy Land, Inc., Jerusalem,' operating — so it seems — in various countries and especially in the United States of America

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St. Monica 34	St. Vincent de Paul 11	St. Stephen 27	St. Francis of Assisi 24
St. Patrick 35	St. Mary's Cathedral 44	St. Joan of Arc 28	St. Vincent Ferrer 26
Visitation 47	Immaculate 25	St. Louis 12	St. Thomas 16
St. Rose 32	St. Martha 20		
St. Edward 21	St. Francis of Assisi 25		
St. Vincent Ferrer 31	St. Mark 21		
St. Bartholomew 41	St. Stephen 44		
Nativity 38	St. Andrew 23		
St. Timothy 27	St. Louis 22		
Epiphany 42	Boystown 22		
St. Thomas 41	St. Catherine 22		

GIRLS

St. Rose 24, St. Michael 4

LAST WEEK'S SCORES

Pace	50
Piper	43
Novo	30
Columbus	50
M. Immaculate	70
Jackson	70
Agustin	70
M. Immaculate	70
Pace	50
Columbus	50
Agustin	50
Gibbons	51
Newman	77
M. Immaculate	77
Gibbons	50
Dade Christian	37
Agustin	37
Charmotte	48
Miami Beach	58
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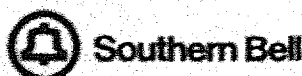
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CHAMINADE HIGH SCHOOL in Hollywood held groundbreaking ceremonies last Friday for a new chapel and library. Shown turning the earth, at right, are Mrs. Robert



Mulford, Thomas F. Lynch, Archdiocesan Superintendent of Schools; David Keating, Mayor of Hollywood; Father Richard Knuge, S.M., principal; Steve McLaughlin, Student Council president; and Father Chris Conlan, S.M., superior of the Marianist Community. At left, Mr. Lynch was among speakers during the ceremonies.

Abp. pledges efforts to help exiles in Spain

(continued from page 1)
 "We call upon you," petition urged Archbishop Carroll, "to give us your full support in a humanitarian effort to see that these Cubans can rejoin their loved ones here in the United States.

"We are the little people. You are a civic and spiritual giant. When you knock on the door, it is more likely to be heard," the refugee leaders

Another way of saying bellyache

When he began to suffer the illness that proved fatal, doctors told him that he had a "gastropathic condition."

"That is because I am the Pope," he said, smilingly. "Otherwise you would call it a stomachache."

From "Good Pope John" Elliott, E.P. Dutton & Co.

declared. SPEAKING on behalf of the delegation was Dr. Manolo Reyes, Spanish News Director of Channel 4, WTVJ, Miami, who told the Archbishop that "these unfortunate people were trusting in the invitation of President Lyndon B. Johnson in 1966 when he said that the U.S. would give asylum to all Cuban refugees seeking it.

"We know how heart-rending the plight of many of these families has become," Archbishop Carroll told the group. "Loved ones are being separated, families are being split apart — I will do all in my power to reunite them.

"For many of these refugees, this separation has lasted three or four years," the prelate said, as he explained that the Archdiocese of Miami, under his direction, and various Catholic charity agencies have continued to

assist these exiles to come to the U.S. since they first were permitted to enter Spain.

"MILLIONS of dollars worth of food, clothing and funds each year are being sent their relatives by Cubans living in this country," Dr.


Reyes said, pointing out that refugees here would make every effort to care for their countrymen, if they are allowed entry.

"We will attempt to house these people among us and will attempt to find work

for them among the many Cuban-refugee-owned industries that have been established here."

Archbishop Carroll as-

sured the group he would "exert whatever influence I can" to bring about this humanitarian reunion as soon as possible.



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Gracias!!

Recuerdan ustedes que la semana pasada publicamos en esta misma página una nota exhortando a la población de habla hispana de Miami y en particular a los exiliados cubanos a que hicieran un esfuerzo para que cada niño y cada anciano que llegara en los vuelos de la libertad recibiera, al menos durante esta navidad un regalo, un juguete?

Esa nota apareció el viernes. En ella sugeríamos que enviaran o llevaran los juguetes y otros objetos al Padre José I. Hualde, capellán católico de la Casa de la Libertad. Pues bien, el miércoles siguiente llamamos al Padre Hualde y nos dijo que afortunadamente el número de juguetes ya superaba el número de niños que habían llegado a la Casa de la Libertad. Nos añadió que además de los juguetes, estaban recibiendo ropas nuevas o en muy buen estado, suficiente para el número de personas que estaba llegando.

Nos complace sobremanera que ese llamado nuestro haya sido — y siga siendo — respondido con tal entusiasmo. Esta semana el Padre Hualde tuvo más juguetes que niños en la Casa de la Libertad. Cierto que no han sido muchos los niños que llegaron en estos primeros días, y por otra parte, no todos van a la Casa de la Libertad. Muchos quedan en Miami donde se reúnen con sus familiares.

Por eso, alentados por el resultado de nuestra sugerencia de la semana pasada, esta semana hacemos una modificación. Varios de los refugiados llegados en el primer vuelo y que quedaron en Miami, fueron ya a visitar el Centro Hispano Católico. Aunque en nuestra nota de la semana pasada mencionábamos también al Centro, parece que por la novedad del reinicio de los vuelos todos los donantes se dirigieron a la Casa de la Libertad. Y mientras allí hay por ahora suficientes juguetes, en el Centro Hispano no ocurre lo mismo. El Centro Hispano Católico necesita juguetes, ropas, alimentos y medicinas, porque son muchos los refugiados que permanecerán en Miami y no califican para ayuda federal. Por otra parte, sus familiares inmediatos tienen que hacer un gran esfuerzo económico.

Gracias por la respuesta de esta semana. Ojalá que la semana próxima, cuando llamemos a Sister Nicoletta al Centro Hispano, nos responda igual que el Padre Hualde: "Son más los que vienen a dar que los que vienen a pedir."

GUSTAVO PENA

Reitera el Arzobispo Carroll:

'Haré todo lo posible por los cubanos que esperan en España'

El Arzobispo Coleman F. Carroll reiteró a un grupo de representantes de distintos sectores del exilio cubano que hará "todo lo posible en favor de los exiliados cubanos que esperan en España la entrada a Estados Unidos."

Una carta firmada por 25 representantes de distintas organizaciones, así como prominentes individuos de la comunidad cubana de Miami, pedía al Arzobispo que intercediera en favor de los miles de cubanos atrapados en el papeleo que no les permite reunirse con sus familiares en Estados Unidos.

"Desde el momento en que comenzó el éxodo cubano — expresa la carta — hemos confiado en usted a nuestro director."

"Frecuentemente, en el pasado, usted ha salido en ayuda nuestra en muchas formas, tanto espiritual como materialmente."

"Ahora nos volvemos nuevamente hacia usted."

Señala la petición que no todos los cubanos que escapan de la tiranía de Castro han tenido la fortuna de venir directamente a los Estados Unidos. Por distintas circunstancias algunos han tenido que tomar la ruta de España para eventualmente entrar en Estados Unidos a fin de reunirse con sus familias.

Los firmantes, en su petición al Arzobispo, señalan que "desafortunadamente, aunque se les condujo a creer que esa transición sería muy simple, esos cubanos han sido forzados a permanecer en España, imposibilitados de

obtener visas para Estados Unidos, donde actualmente son considerados como inmigrantes y no 'Parolees'. ('Parolee' es la designación especial dada por el Departamento de Inmigración de E.U. a los refugiados cubanos que vienen a este país, lo que los diferencia de emigrantes que entran bajo sistemas de cuotas con visas normales.)

"Nos dirigimos a usted — añade la solicitud dirigida al Arzobispo Carroll — para que nos de todo su apoyo en el esfuerzo humanitario de ver a

estos cubanos reunirse con sus seres queridos aquí en Estados Unidos."

"Somos como pueblo, muy pequeños. Usted es un gigante cívico y espiritual. Cuando usted toca a una puerta, casi siempre es escuchado," añadieron los dirigentes exiliados.

Entre los que firmaron y entregaron la carta se encontraban Manolo Reyes, reporter de noticias en español del Canal 4; Dr. Enrique Huertas, Presidente

del Colegio Médico Cubano en Exilio; Julio de la Campa, del Club Sertoma Cubano-Americano; Desiderio Perdomo, Armando Alejandro, Dr. Armando Núñez, Dr. José Lastra, Dr. Hilario Anido, Dr. Oscar Romero, Manuel G. Mariñas, Isabel Marinas, José Borrel, Humberto Estévez, Director del Canal 23; José M. Angueira, Profesor del Miami Dade Jr. College; Tomás García Fusté, director de WFAB Radio; y otros.



El reinicio de los vuelos de la libertad trajo esperanza a decenas de hogares cubanos aquí y allá. Aquí, los que esperan ansiosos la reunión con los familiares que quedaron atrás; allá, los que claman por liberarse del sistema

de terror y miseria. En la foto, el capellán católico de la Casa de la Libertad, Padre José I. Hualde, saluda a los primeros refugiados que arriban. Junto a él el Director del Programa para Refugiados Cubanos, Howard Palmatier.

El Puente aéreo:

Ancianos y proletarios escapan de la 'Dictadura del Proletariado'

El reinicio del puente aéreo Varadero-Miami, esta semana, no sólo trajo a decenas de refugiados, en su mayoría ancianos desvalidos que vienen a reunirse con sus familiares ya establecidos en Estados Unidos, sino también noticias de la situación interna del país.

La miseria económica para el ciudadano promedio sigue siendo igual que cuando hace 7 meses se suspendió el puente aéreo.

Los refugiados que llegan relatan la situación de la libreta de racionamiento: Media libra de carne o pollo a la semana (de lo cual aproximadamente un cuarto de libra es hueso) tres huevos, un cuarto de libra de pescado de baja

calidad. Un par de zapatos al año. Las naranjas sólo por receta médica.

¿Es el hambre y la miseria la razón que movió a estos refugiados a enfrentar años de trabajo esclavo en la agricultura para salir de Cuba y venir a Estados Unidos?

—La falta de comida es grande, pero mucho peor es la falta de libertad.

Así se expresa Miguel Mendoza, que llegó acompañado de su esposa y sus dos pequeños hijos. Y añade:

Libertad y aspiraciones. Allí nosotros somos instrumentos al servicio del sistema. Y no queremos el mismo futuro para nuestros hijos.

Mendoza trabajaba en un establecimiento de calzado ortopédico en la ciudad de Colón, Matanzas, cuando presentó su solicitud de salida.

Desde entonces fue removido de su empleo y obligado a largas jornadas en la agricultura. El era ya un hombre marcado.

Cuando se suspendieron los vuelos hace siete meses, Mendoza perdió toda esperanza: "Seré un hombre marcado para el resto de la vida." Un día expresó su deseo de salir del país y eso lo calificaba como contrarrevolucionario. Lo relegaba solamente a trabajos no calificados, allí donde el régimen necesitara trabajo esclavo. Por estar marcado como contrarrevolucionario no podía aspirar a ningún otro empleo que aquel que se le asignara, ni soñar con ampliar sus estudios.

Los primeros éxodos trajeron inicialmente a las figuras políticas del régimen depuesto. Más tarde comenzaron a venir los ejecutivos de negocios y los profesionales. La clase alta y media. El primer vuelo después del reinicio del puente aéreo sólo trajo a cuatro hombres en edad de producir. Los cuatro eran obreros: Un estibador, un peletero, un peón de albañil y un mecánico de autos: Proletarios que escapaban de lo que los comunistas llamaban en un tiempo la "dictadura del proletariado."

Concierto de Navidad

El sector céntrico de la Ciudad de Miami, a lo largo de la calle Flagler y la Segunda Avenida del nordeste repercutirá con el sonido alegre de la música navideña, este miércoles 13 de diciembre.

Como parte de la serie de conciertos que presenta la Facultad de Artes Vivas del Miami Dade Junior College, dos coros además de 2 grupos corales y una banda contribuirán a difundir el espíritu festivo de las Navidades en el centro de la ciudad.

Este concierto popular está dedicado a los cientos de compradores, empleados, trabajadores, visitantes y estudiantes que trabajan y transitan por el área. Este pequeño concierto dará comienzo a las 11:50 a.m. y durará unos 40 minutos.

Unos 200 estudiantes participarán en el concierto, el cual ha sido coordinado por Ruth Greenfield, instructora de piano del Miami-Dade Jr. College.



Una nueva iglesia se levantará muy pronto en el Sur de Dade, en una zona que cuenta con una considerable población de habla hispana. Se trata de la parroquia de Santa Catalina de Sena. En la foto, Mons. John O'Dowd, que

representó al Arzobispo Coleman F. Carroll, con el párroco, Padre Cyril Hudak, durante la ceremonia de bendición de los terrenos ante decenas de fieles, mayoritariamente jóvenes.

¿CUAL ES SU DUDA?

¿Puede un cristiano creer en la reencarnación?

ORACION DE LOS FIELES

TERCER DOMINGO DE ADVIENTO
(17 de diciembre)

Tercer Domingo de Adviento
(17 de diciembre)

CELEBRANTE: Vivamos agradecidos de esta magnífica oportunidad de orar unidos, los unos por los otros ante nuestro divino Salvador.

LECTOR: La respuesta de hoy será: "Todopoderoso Dios, sé nuestra fortaleza."

1. Que las buenas nuevas del Evangelio sean oídas por todos los que escuchan humildemente a nuestro Santo Padre y a los obispos a él unidos, oremos al Señor.

2. Que el consuelo y el valor del Niño Jesús sean compartidos por los descorazonados, los nerviosos y los temerosos, oremos al Señor.

3. Que los cautivos de toda forma de injusticia, así como los que se aprisionan en sus propios pecados, encuentren la libertad de esos males, oremos al Señor.

4. Que todos los prisioneros de guerra, los presos políticos y todos los que son merecedores de perdón o indulto, puedan regresar a sus familias y amistades, oremos al Señor.

5. Que millones de fieles reciban las gracias especiales de los sacramentos de la Penitencia y Eucaristía esta Navidad, oremos al Señor.

6. Que todos nosotros — como miembros de la Iglesia peregrina — miremos hacia 1973 como año de bendiciones y favores de Dios, oremos al Señor.

CELEBRANTE: Padre Nuestro: Tenemos confianza de que mientras nos preparamos para la celebración de la Natividad de Tu Hijo, Tu reconocerás las urgentes necesidades que acabamos de expresar y los mirarás con misericordia. Te lo pedimos por Cristo, Tu Hijo, Nuestro Señor.

PUEBLO: Amén.

Misas dominicales en español

Condado Dade

North West

Catedral de Miami, 2 Ave. y 75 St., NW — 12:30, 7 p.m.
St. John Bosco, W. Flagler y 13 Ave. — 7, 10 a.m., 1, 6, 7:30 p.m. (sábados, 7 p.m.)
St. Michael, 2987 W. Flagler — 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)
Corpus Christi, 3230 NW 7 Ave. — 10:30 a.m., 1 y 5:30 p.m.
St. Robert Bellarmine, 3405 NW 27 Ave. — 11 a.m., 1 y 7 p.m., (sábados, 7 p.m.)
St. Dominic, 7 St. y 59 Ave., NW — 1, 7:30 p.m. (sábados, 7:30 p.m.)
St. Vincent De Paul 2000 NW 103 St., — 6 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave. Miami Lakes — 7:15 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. — 12:15 p.m.
St. Monica, 3490 NW 191 St., Opa Locka — 12:30 7:30 p.m. (Sábados 7:30 p.m.)

South West

SS. Peter and Paul, 900 SW 26 Road — 8:30 a.m., 1 y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove — 12 m.
St. Raymond, 3491 SW 17 St. — 8:30 y 11 a.m. (sábados, 7:30 p.m.)
St. Brendan 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)
St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.
St. Timothy, 5400 SW 102 Ave., 12:45 p.m. (7:30 p.m.)

Sábados

St. Kevin, 4120 SW 125 Ave., 12 m.
St. Ana, 13890 SW 264 St. Naranja — 11 a.m., 1 p.m.
San Joaquín, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., South Miami Heights, — 12 m.
Little Flower, 1270 Anastasia, Coral Gables, 1 p.m.

South East
St. Kieran (Assumption Academy) — 1517 Brickell Ave. — 12:15, 7 p.m.
St. Agnes, 101 Harbor Drive, Key Biscayne — 10 a.m.

North East
Gesú, 118 NE 2 St. — Downtown — 1 y 6 p.m.
St. Rosa de Lima, 4 Ave. y 105 St., NE, Miami Shores — 1 p.m.
St. Martha, 11450 Biscayne Blvd., 11:30 a.m.

Hialeah, Miami Springs
Blessed Trinity, 4020 Curtiss Parkway, Miami Springs — 7 p.m.
St. John the Apostle, 451 E. 4 Ave., Hialeah — 9 a.m., 1 p.m., 6:30 p.m.
Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 9 a.m., 7:30 p.m.
St. Cecilia, 1040 W. 29 St., Hialeah — 8, 11 a.m., 12:30 y 7 p.m. (sábados, 4:30 y 7 p.m.)

Miami Beach
St. Patrick, 3700 Meridian Ave., Miami Beach — 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach — 6 p.m. (sábados 8 p.m.)

Con frecuencia encuentro personas que creen en la reencarnación no obstante ser católicas o al menos cristianas. Estiman que es esa la forma de cumplir con el purgatorio y que el proceso se renueva tantas veces como es necesario hasta la total purificación y visión final de Dios. Como soy ignorante en materia teológica les pido me informen si hay en las sagradas Escrituras alguna manifestación al respecto; y en caso de no haberla, si las opiniones referidas se avienen o no con la doctrina católica.

Luz García

La teoría de la trasmigración del alma o metempsicosis, era ya conocida por los antiguos egipcios, indios (de la India) y griegos. Según Platón (Fedra) el alma humana, después de la muerte va a las regiones de ultratumba y después de mil años de purgar sus faltas, vuelve a un nuevo cuerpo, acorde con su vida precedente. Sólo el alma de los sabios vuela a morar con los dioses por toda la eternidad. Hacia mediados del siglo pasado con el renacimiento de un neoinduismo o del espiritismo, volvieron a resurgir dichas creencias, formuladas luego por Allan — Kardec, padre del espiritismo actual.

La necesidad de una expiación de las acciones malas cometidas por el hombre en este mundo, es aceptada por todas las religiones y hasta por el sentido común. Pero sólo el cristianismo por medio de la revelación puede decirnos en qué consiste esa expiación. Esa revelación comunicada a

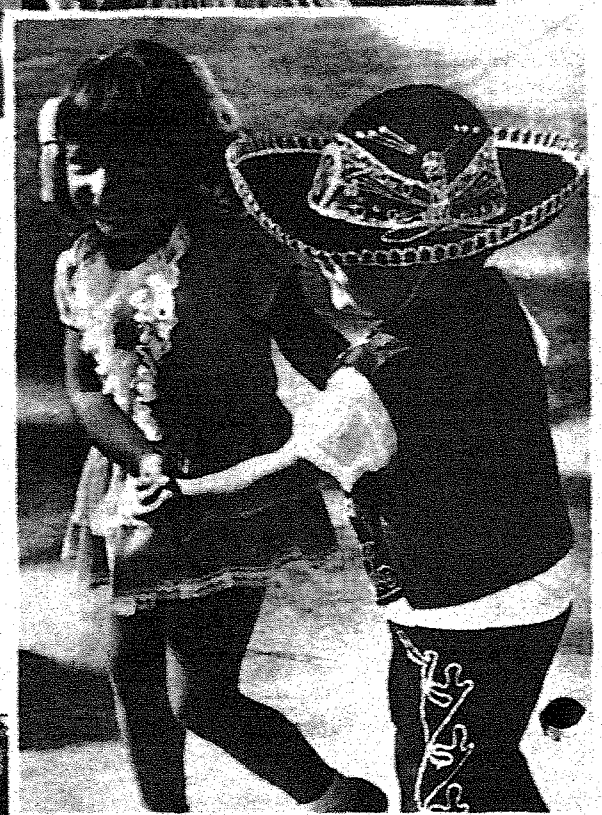
los hombres por medio de las sagradas Escrituras afirma terminantemente que inmediatamente después de la muerte se produce la retribución de las acciones humanas. Es lo que se llama juicio particular, por analogía con el proceso judicial de los hombres, y cuya sentencia será confirmada en público en el juicio universal. Es lo que enseña la Biblia a cada momento. Cristo prometió al Buen Ladrón, desde la cruz, que aquel mismo día estaría en el paraíso (Luc. 23, 43). San Pablo deseaba morir para estar con Cristo (2 Cor., 5, 6-8). Por lo cual es claro que las palabras "todas nos hemos de presentar ante el tribunal de Cristo" se refieren directamente al juicio particular, lo mismo que aquellas decisivas: "Está determinado que los hombres mueran una sola vez, y enseguida, el juicio" (Hebr. 9, 27).

Luego, si los hombres mueren una sola vez y enseguida después de la muerte reciben el premio o el castigo eterno (excepto los casos de expiación temporal en el purgatorio), es claro que la sagrada Escritura descarta por lo mismo la trasmigración de las almas. Benedicto XII definió como dogma de fe la retribución inmediata después de la muerte, de las buenas o malas acciones.

De lo dicho se infiere que ningún católico, ni siquiera cristiano, puede creer en la reencarnación, pues en la Biblia, no sólo no se enseña, sino que precisamente se afirma lo contrario.



Fiestas típicas mexicanas matizaron la celebración de la festividad de Nuestra Señora de Guadalupe en los distintos campos agrícolas del Sur de la Florida, con la asistencia de millares de ciudadanos mexicano-americanos. La devoción a la Patrona de México y las Américas se expresó en jornadas de oración, misas, serenatas, y la alegría de la fiesta en bailes y comidas típicas. En la composición gráfica, tres aspectos de las celebraciones en la Misión de Santa Ana, en el poblado agrícola de Naranja al Sur de Dade. Arriba el parroco, Padre José M. Paz, conversa amigablemente con un grupo de pequeñas mientras al fondo se destaca la imagen de la Guadalupeana, mientras una banda típica mexicana ameniza la fiesta inmediatamente después de la misa. Al lado, dos pequeños nacidos en Estados Unidos mantienen viva las costumbres de su cultura de origen. Abajo, una vista parcial de la fiesta. Al fondo se destaca la iglesia de Santa Ana.



La devoción a María: Santuarios marianos:

Vitalidad eclesial

"Todo se lo debemos a Ella: Dios, que ha ensalzado tanto a su Madre Santísima, ha querido asociarla íntimamente en su misión salvífica", decía José María Sanjuán en el artículo — precedente. Se refiere ahora a la respuesta de sus hijos, que manifiestan su devoción con testimonios innumerables. Puede, realmente, afirmarse que "la vida cristiana es esencialmente mariana".

La devoción a María es necesaria correspondencia de buen hijo, basada en la fe, que proclama abiertamente la maravilla de esta Madre nuestra, que todo lo puede ante Cristo, — Nuestro Señor. Por eso dan pena las personas que parecen incapaces de entender el amor maternal de María, y el amor de hijos, que la Iglesia fomenta en los cristianos, y enseña a vivir en multitud de detalles y muestras de piedad. "Los que consideran superadas las devociones a la Virgen Santísima, dan señales que han perdido el hondo sentido cristiano que encierran, de que han olvidado la fuente de donde nacen: la fe en la voluntad salvadora de Dios Padre; el amor a Dios Hijo, que se hizo realmente hombre y nació de una mujer; la confianza en Dios Espíritu Santo, que nos santifica con su gracia. Es Dios quien nos ha dado a María, y no tenemos derecho a rechazarla, sino que hemos de acudir a ella con amor y con alegría de hijos" (Mons. J. Escrivá de Balaguer, *Por María, hacia Jesús*).

EL ARTE, SIMBOLO DEL AMOR

Los cristianos de todos los tiempos que han sabido tributar a la Madre del cielo una honra que dice mucho a favor de la finura de espíritu de tantos siglos, a menudo considerados ahora zafios y de tosca sensibilidad. Esa gratitud a María, ese amor filial, siendo profundamente sobrenatural, responde además a un sentimiento vivo de los hombres: amor con amor se paga. Y se fundamenta en el papel eminente de María dentro del plan divino de la salvación. No es por tanto extraño que el Espíritu Santo, que guía a la Iglesia, haya suscitado desde el principio el amor y veneración a la Madre de Dios, Madre de la Iglesia, y Madre de cada uno de nosotros; y que continúe suscitándolo en multitud de formas.

Los testimonios de esta devoción son innumerables, por la variedad de sus manifestaciones y, sobre todo, por la intensidad con que han sido vividos. El arte, desde las pinturas de las catacumbas romanas, a las grandes y preciosas iglesias dedicadas a María Santísima; o la pintura e iconografía de tantos siglos y artistas; la liturgia; los escritos de los Padres, Doctores, santos y teólogos; y, sobre todo, el comportamiento, casi siempre desconocido, de tantos fieles devotos de María, son otros tantos testimonios de una misma verdad: la vida cristiana es esencialmente mariana.

Es un hecho incontrovertible que "desde el primer momento de la vida de la Iglesia, todos los cristianos que han buscado el amor de Dios, ese amor que se revela y se hace carne en Jesucristo, se han encontrado con la Virgen, y han experimentado de maneras muy diversas su maternal solicitud. La Virgen Santísima puede llamarse con verdad Madre de todos los cristianos.

PEREGRINOS Y ROMEROS

Entre esas formas tradicionales de culto a la Virgen, se cuentan los innumerables santuarios marianos diseminados por todo el mundo. Iglesias o ermitas en las que se venera con especial devoción alguna imagen de la Virgen, y que constituyen, sobre todo en determinadas festividades, una meta preciada de peregrinaciones y romerías, individuales o colectivas, movidas por sincera y auténtica piedad.

Los santuarios marianos tienen muy variado origen, aunque el denominador común de su nacimiento sea siempre el deseo de corresponder al amor de Santa María. En no pocas ocasiones, motivo directo ha sido su aparición a algunos fieles, a los que ha comunicado mensajes particulares, o ha pedido determinadas manifestaciones de culto; acompañando muchas veces esas apariciones con signos extraordinarios, para confirmar la veracidad del suceso; como en Guadalupe, Lourdes, Fátima...

Otras veces, para motivar la construcción de una ermita o iglesia dedicada a la Virgen, ha bastado la conmemoración de algún suceso en el que María manifestó su proximidad y amor hacia los fieles, con el poder de su mediación.

Y en muchos otros casos puede encontrarse el origen de un santuario en la inicia-

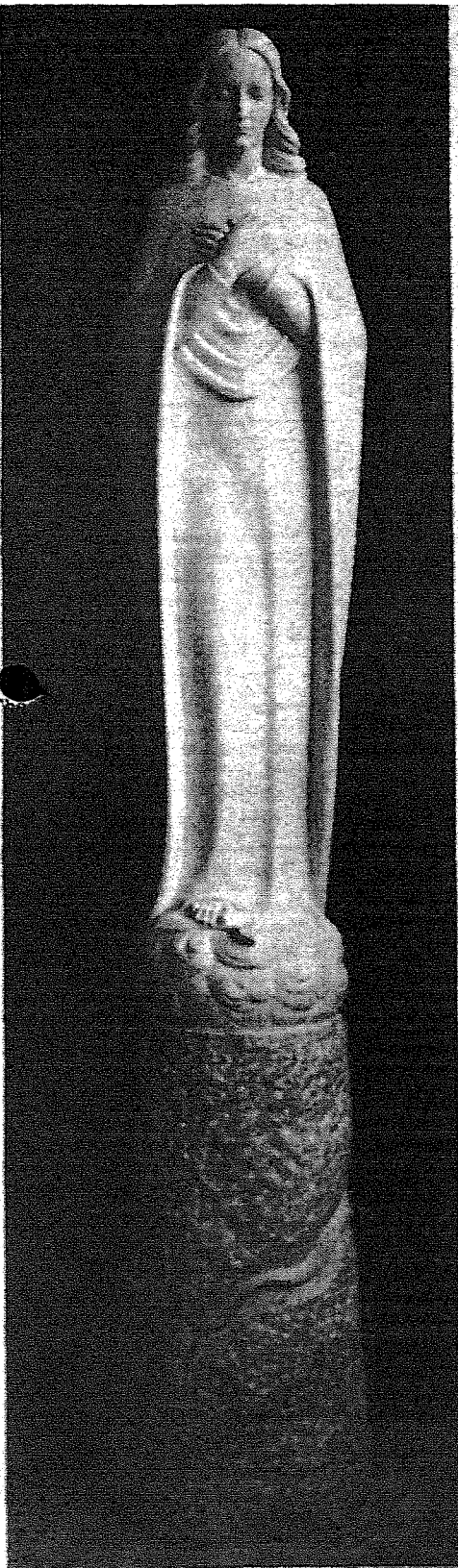
tiva espontánea de los fieles, que han emprendido construcciones, a veces de notable envergadura, para honrar a la Madre de Dios sin escatimar ningún esfuerzo.

TEOLOGIA DE LOS SANTUAROS MARIANOS

Los primeros santuarios marianos, tanto en Oriente como en Occidente, se remontan al menos al siglo IV: momento en que la Iglesia — libre de las persecuciones exteriores —, pudo construir edificios públicos destinados al culto. Después del Concilio de Efeso, que proclamó solemnemente la maternidad divina de María Santísima, se multiplicaron con gran rapidez. Hasta el punto de que puede afirmarse que — más que en las demostraciones teológicas, que tampoco han faltado —, en la vida de la Iglesia se manifiesta de modo patente e incesante la asistencia indefectible de la Virgen hacia sus hijos; y también el reconocimiento de los fieles a la dispensadora de tantos beneficios.

En la economía salvífica, Dios ha querido unir al culto que se le debe, nuestra salvación, nuestra utilidad y felicidad. Ha querido comunicarnos la gracia de Cristo, de modo ordinario, a través del culto — de los sacramentos, etc. — También ocurre así con María: por disposición divina, al honrar a la Madre de Dios, obtenemos más fácilmente la gracia. Este cauce, bien conocido de la teología, es experiencia común a los fieles cristianos, que han comprobado de modos diversos la solicitud maternal de la Virgen: no sólo por los milagros y gracias extraordinarias, sino por los frutos de la gracia santificante, obrando en sus corazones, y motivándoles a un acercamiento más decidido a Dios.

Los santuarios marianos muestran de modo especialmente vivo esa realidad: ad Iesum per Mariam, que es camino de segura eficacia sobrenatural. Y precisamente por la bondad de los frutos obtenidos, el Magisterio de la Iglesia no ha cesado de recomendarlos y promoverlos, como formas arraigadas del culto mariano.



Immaculada Concepción, obra del escultor cubano Manolo Carbonell, develada el pasado viernes en la Agrupación Católica Universitaria de Miami.

El Bien y el Mal

Por el DR. MANOLO REYES

Si bien es cierto que desde el fondo de los tiempos billones de hombres, mujeres y niños han pasado por este mundo, no es menos cierto que todos ellos pueden resumirse en tres seres: Jesucristo, la Santísima Virgen María y Satanás.

EL PASO del humano por este período transitorio que se llama vida, puede encuadrarse en la actitud de estos tres seres.

En todo aquel que tiene hambre, frío o sed, en todo aquel necesitado, se ve a Cristo.

Como también se ve a Cristo en todo padre que cuida a sus hijos, en todo esposo que respeta a su esposa, en todo ser humano que ama o ayuda a su prójimo.

En toda madre que sufre, en toda madre arrancada del lado de su hijo, se ve a la Santísima Virgen María. Como también se ve a la Madre de Dios, en toda aquella que cuida y protege sus hijos, en toda esposa que respeta a su esposo, en toda mujer que se preocupa por el bienestar de los demás y trata de ayudarlos.

Sin embargo, hay un ser despreciable que se encuentra vagando por el mundo, haciendo solo el mal bajo distintos ropajes, muchos de ellos de mentira, engaño, calumnia. Ese es Satanás, el hijo de las tinieblas. Muchas veces Satanás se presenta ante la humanidad como un falso mesías, desplegando luego el odio entre hermanos.

OTRAS veces se presenta tanto como la mujer que deshace hogares o como el hombre pueril, sin voluntad, que se deja arrastrar por sus pasiones, y va por el mundo, sin brújula religiosa o moral, respondiendo solo a sus instintos.

Satanás se abica tanto en el hombre como en la mujer porque es un engendro de soberbia, sin sexo. En ocasiones Satanás pierde a los humanos a través del becerro de oro. Hombres y mujeres, solo preocupados por hacer dinero para aparentemente vivir mejor unos cuantos días, olvidan hogar, olvidan hijos, olvidan amor, olvidan patria, olvidan sacrificio, lo olvidan todo, y concentran sus esfuerzos en hacer dinero. Son adoradores, por así decirlo, del becerro de oro. Pobres necios que no acaban de comprender que desde que el mundo es mundo, sumando todo el oro que ha tenido y podrá tener la humanidad hasta el fin de la eternidad, esa suma no serviría para empezar a comprar un átomo de amor, un átomo de respeto, un átomo de comprensión, un átomo de caridad.

En definitiva, está escrito que Cristo prevalecerá. Satanás será derrotado. Y la Virgen María reina y reinará por siempre al lado de su querido Hijo, como símbolo sublimado de Amor.

ULTIMAMENTE dijo el PAPA



Saludo del Santo Padre al pueblo de Dios, en la mañana del domingo, 3 de diciembre, a la hora del "Angelus".

He aquí el advenimiento que comienza ahora. Nos guía a la Navidad. Es el nuevo ciclo litúrgico de la espiral que sube, hacia Cristo, hacia Dios. Todos los años igual, y cada año a un nivel superior por la experiencia progresiva de la vida, por el abreviarse del tiempo que nos queda, por la aparición de problemas siempre nuevos, por el acercamiento del encuentro final con Cristo.

Su sendero, su escalera, que para nosotros, creyentes y peregrinos, lleva no a la nada sino al Todo, es la oración, también ella entrelazada circularmente en torno a la historia de Cristo Salvador, que se refleja sobre nuestra historia personal, sobre nuestras vicisitudes distribuidas por los días fugitivos del calendario.

Este diálogo momentáneo quiere registrar ahora dos de esas vicisitudes en la cinta de nuestra ascendente plegaria. La primera, que tan profundamente ha herido la sensibilidad de todos nosotros, es la desgracia del barrio Prenestino: dedicaremos un recuerdo de sufrágio a las víctimas, a quienes la muerte ha arrancado de la existencia presente; y dedicaremos un recuerdo de compasión y de consuelo a los heridos y a las

familias a las que ha afectado el luto y la catástrofe. Ha sido un motivo de admiración y de consuelo el espectáculo de la ciudad — autoridades, organismos, ciudadanos — que ha participado en este triste suceso con un interés tan cordial y tan compasivo, y lo ha convertido por medio del dolor común en un lazo de solidaridad civil y religiosa. Consolidaremos con un especial sentimiento de fraternidad ciudadana y de caridad cristiana la comunión de espíritus producida por esta lamentable desgracia. El otro hecho que queremos recordar a vuestra sensibilidad espiritual nos lo sugiere el "Día del emigrante", que se celebra hoy.

Si es para ver...

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RENOVACION DE SUBSCRIPCION

OFFICIAL Human Development fund totals

Following is a list of donations by the faithful to the recent Campaign for Human Development collection taken up in all parishes and missions of the Archdiocese of Miami.

Annunciation, W. Hollywood	147.39
Ascension, Boca Raton	221.96
Assumption, Pompano Beach	00.00
Blessed Sacrament, Ft. Laud.	580.00
Blessed Trinity, M. Springs	134.00
Christ the King, Perrine	243.47
Corpus Christi, Miami	259.20
Epiphany, Miami	1,056.00
Gesu, Miami	378.00
Holy Cross, Indiantown	28.59
Holy Family, N. Miami	410.00
Holy Name of Jesus, W. P. B.	368.00
Holy Redeemer, Miami	104.00
Holy Spirit, Lantana	1,223.71
Immaculate Conception, Hial.	615.00
Little Flower, Coral Gables	1,006.00
Little Flower, Hollywood	1,106.98
Nativity, Hollywood	1,070.10
Our Lady of Guadalupe, Immok.	15.00
O.L. of the Holy Rosary, Perr.	171.00
O.L. of the Lakes, M. Lakes	647.00
O.L. of Perpetual Help, Opa. L.	127.50
O.L. Queen of Heaven, La B.	21.00
O.L. Queen of Martyrs, Ft. L.	577.00
O.L. Queen of Peace, Delray B.	00.00
Resurrection, Dania	360.00
Sacred Heart, Homestead	142.00
Sacred Heart, Lake Worth	1,381.50
San Isidro Mission, Pom. Bea.	00.00
San Juan de Puerto Rico, Mia.	00.00
San Marco, Marco	124.00
San Pablo, Marathon	00.00
San Pedro, Plantation Key	95.00
St. Agatha, Miami	136.00
St. Agnes, Key Biscayne	00.00
St. Ambrose, Deerfield Bea.	554.00
St. Andrew, Coral Springs	295.60
St. Ann, Naples	1,233.00
St. Ann Mission, Naranja	00.00
St. Ann, W.P.B.	488.00
St. Anthony, Ft. Laud.	1,639.00
St. Augustine, Coral Gables	403.00
St. Bartholomew, Miramar	506.37
St. Bede, Key West	00.00
St. Bernadette, Hwd.	248.50
St. Bernard, Sunrise	326.90
St. Boniface, W. Hollywood	103.00
St. Brendan, Miami	750.00
St. Catherine of Siena, Miami	131.70
St. Cecilia Parish, Hialeah	00.00
St. Charles Borromeo, Halln.	99.00
St. Christopher, Hobe Sound	216.35
St. Clare, N.P.B.	376.50
St. Clement, Ft. Lauderdale	875.00
St. Coleman, Pompano Beach	2,141.00
St. Dominic, Miami	253.00
St. Edward, Palm Beach	390.00
St. Elizabeth, Pompano Beach	601.32
St. Francis of Assisi, Riviera	602.75
St. Francis de Sales, M. Bea.	218.00
St. Francis Xavier, Miami	18.50
St. Gabriel, Pompano Beach	773.00
St. George, Ft. Lauderdale	376.50
St. Gregory, Plantation	796.00
St. Helen, Ft. Lauderdale	303.00
St. Henry, Ft. Lauderdale	87.00
St. Hugh, Coconut Grove	439.00
St. Ignatius Loyola, P.B. Gard	156.00
St. James, Miami	800.00
St. Jerome, Ft. Lauderdale	398.10
St. Joan of Arc, Boca Raton	748.00
St. John the Apostle, Hialeah	270.00
St. John the Baptist, Ft. Laud.	00.00
St. John Bosco, Miami	221.70
St. John Fisher, W.P.B.	212.00
St. Joseph, Miami Beach	1,260.00
St. Joseph, Stuart	651.35
St. Joseph the Worker, Moore H.	115.00
St. Jude, Jupiter	300.03
St. Juliana, W.P.B.	457.34
St. Justin Martyr, Key Largo	85.00
St. Kevin, Miami	75.00
St. Kieran, Miami	599.32
St. Lawrence, N. Miami Beach	137.00
St. Louis, Miami	630.32
St. Lucy, Highland Beach	300.03
St. Luke, Lake Worth	543.00
St. Margaret, Clewiston	65.00
St. Mark, Boynton Beach	1,000.00
St. Martha, N. Miami	239.00

St. Mary Mission, Pahokee	21.70
St. Mary's Cathedral, Miami	345.00
St. Mary Magdalen, M. Beach	1,725.00
St. Mary Star of the Sea, Key W	210.85
St. Matthew, Hallandale	408.00
St. Maurice, Ft. Lauderdale	230.00
St. Michael the Archangel, Mia	478.50
St. Monica, Opa Locka	263.00
St. Patrick, Miami Beach	00.00
St. Paul the Apostle, Lighthouse	97.00
St. Paul of the Cross, N. P. B.	227.15
St. Peter, Big Pine Key	56.00
Ss. Peter & Paul, Miami	264.83
St. Philip, Opa Locka	125.00
St. Philip Benizi, Belle Glade	00.00
St. Pius X, Ft. Lauderdale	1,001.50
St. Raymond, Miami	178.50
St. Richard, Perrine	180.00
St. Robert Bellarmine, Miami	49.00
St. Rose of Lima, Mia. Shores	00.00
St. Sebastian, Ft. Lauderdale	653.00
St. Stephen, W. Hollywood	640.00
St. Thomas the Apostle, Mia.	175.00
St. Timothy, Miami	278.00
St. Vincent, Margate	00.00
St. Vincent de Paul, Miami	00.00
St. Vincent Ferrer, Delray Bea.	1,103.00
Visitation, Miami	00.00
St. Malachy	220.00
St. Thomas More	185.00
St. Joachim	28.00

THE VOICE

WANT ADS



1-2 Times \$8 per line per week
 3 Times \$6 per line per week
 13 Consecutive
 Times \$6 per line per week
 26 Consecutive
 Times \$5 per line per week
 52 Consecutive
 Times \$4 per line per week

1 Fictitious Names

Notice of intention to register under "Fictitious Name Law" in compliance with House Bill No. 1175 Chapter No. 20858 Laws of Florida, 1961.

MANGAS REALTY, 2355 W. 12 Avenue, Hialeah, Fla. Eugenio Mangas, owner

RODRIGUEZ MOBILE BRAKE SERVICE, 224 W. 29 St., Hialeah, Mario Rodriguez, owner

WHEN YOU SHOP MENTION THE VOICE

5 Personals

Join the Third Order of St. Francis. "Lord make me an instrument of Thy peace..." south St. Francis, Write Box 1044, Ft. Lauderdale, 33302

Knights of Columbus, Marian Council 2757 Hall for rent for weddings and banquets. We also do catering, 13300 Memorial Hwy. No. Miami 893-2271

HO-HO THE TV MAGIC CLOWN Fun house-Pyrotechnics. For fund raising 604-3043

7 School and instructions

Tutoring - Certified teacher, English, remedial reading, phonics and French by native. Students & adults. Rest 681-9884.

9 Jewelry Loans

We buy old Gold and Diamonds. LE MONDE JEWELERS 6328 S.W. 24 St., Westchase

Old gold, jewelry, watches, diamonds. Highest prices paid. KING'S NORTHEAST JEWELERS, Biscayne Shopping Plaza.

11 Help Wanted Female

Tupperware Home Parties has openings for dealers, part or full time. No cash investment. For information, call 989-5063.

Typist, general office work, 5 day week. Excellent health and welfare benefits. 887-7521

Cook - for rectory of centrally located Miami parish. Please give some background on cooking experience when applying for interview at Box 151, The Voice, 6261 Bisc. Blvd., Miami 33138

SECRETARY

Preferably bilingual, capable of shorthand, good typist. Excellent health and welfare benefits. Call 757-6241, ext. 245

LAWN MAN
 FULL TIME - EXCELLENT
 INSURANCE, PENSION BENEFITS
 CALL 757-6241, EXT. 245

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 299 N. FEDERAL HWY. 2501 W. BROWARD BLVD.
 763-4488 LU 1-6100
DAN H. FAIRCHILD
 ESTABLISHED 1930

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 CARL F. SLADE
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 Tel. 888-3433 Tel. 822-3081 Tel. 226-1811

R. JAY
KRAEER FUNERAL HOME

Fort Lauderdale Pompano Beach
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 R. Jay Kraefer, Funeral Director

WADLINGTON BROWN & COOPER
 Funeral Homes, Inc.
 HOLLYWOOD'S OLDEST... MOST CONSIDERED
 FUNERAL HOMES
 Paul Cooper
 Catholic
 Funeral Director
 ACTIVE MEMBER OF LITTLE FLOWER PARISH!
 140 So. DIXIE HIGHWAY
 HOLLYWOOD / FLORIDA
 PHONE 923-6565

Are you over twenty, thirty, forty...?

Still single? Wife deceased?

You can change your whole life-style if you want, and help change the world in the process.

Why not be a priest?

Interested!
 Call or Write:
 Director of Vocations
 6301 Biscayne Blvd.
 Miami, Florida 33138
 757-6241

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PORST SERVICE STATION
 Pick-up & Delivery Service
 N.E. 2nd Ave. at 99th St. Miami Shores 758-2998

ST. AGNES
LARRY'S TEXACO
 Proprietor - Larry Caboury
 1 CRANDON BLVD. KEY BISCAYNE EM 1-5521

ST. JAMES
JOHN'S
 ROAD SERVICE **GULF** MECHANIC OR BUTE
GULF SERVICE
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 John Pastorella, Prop. N.W. 7th Ave. & 125th St.

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 Funeral HOMES
 4343 N. FEDERAL HWY.
 2605 W. BROWARD BLVD.
 Fort Lauderdale, Florida
 4701 N. State Rd. 7, Tamarac
 CY J. CASE

11 Help Wanted Female

Wanted — Lady to clean 2 bedroom, 1 bath apt. and to sit with Mother — she is well but uses walker. Call 927-6308.

Woman needed part-time with cooking ability. 4 to 8, Monday through Friday. Pleasant surroundings. Apply St. John Faculty Residence, 221-3236.

12 Help Wanted Male

JANITOR

Semi-retired 6-10 P.M. Top pay 524-6500 or 374-5444

Cleaning and light maintenance man for North Miami Church and school. 5 day week, hours 7:30 to 3:30. Good benefits, good salary. Qualified man. Write Box 143, The Voice, 6201 Bisc. Blvd. Miami 33138

Lawn man, full time, excellent insurance, pension benefits. Call 757-6241, ext. 245.

13 Help Wanted Male/Female

Elementary school music teacher and Catholic Parish Liturgical music coordinator. North Miami location. Experienced. Write Box 155, The Voice, 6201 Bisc. Blvd., Miami, Fla. 33138.

Wanted: Experienced, Florida licensed Administrator for 90 bed Catholic Skilled Nursing home in Tampa. Salary open with excellent benefits. Send resume to: Joseph R. Ems, Diocese of St. Petersburg, P.O. Box 13109, St. Petersburg, Florida 33733

15 Positions Wanted Male

Young man would like to be generally helpful in home or yard several days weekly. 856-0954.

21 Miscellaneous for Sale

Aluminum canopy garage door with electric closer. 8'6" wide x 7'6" high. \$85. Phone 751-0004.

HANDMADE QUILTS — all sizes and colors, washable. 1320 S.W. 15 St. 373-3575.

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 - 5,000 BTU - \$107, 6,000-\$114, 8,000-\$135. Reverse-7,800-\$165, 10,000-\$195, 23,500-\$320. Call 947-8674

25 Tool Rentals

Over 100. Low Rental Tools. SMITTY'S Hardware & Paint Co. 12320 NW 7 Ave. 681-4481

30 Business Opportunity

Drug Store, Spanish-American area. Busy corner, no competition. 5 N W 36 St. 578-0684.

Successful people interested in ethical second income business. Tremendous income potential. Call 441-6698

40 Apartments For Rent

DUPLEX, NEW. Lovely 2 bedroom, unfurn. Central air, heat, carpet. Mature adult. \$195 yearly. 315 N.E. 131 St. 891-2819

WATERFRONT APTS. NON-PROFIT

Couples, you may have wished for modern, air cond. retirement living all of your lives. This is now possible to achieve within your budget. CTA Towers rents an active, creative way of living for retirees. Men, as well as their wives, have a great deal of social, cultural and educational activities to interest them. Call Mrs. Pina, and hear what our non-profit rents are. 854-0228.

1 bedroom apartment furnished, private entrance, bus at door, utilities. Woman only. \$150 month, yearly. 947-3668.

40 Apartment For Rent

227 N.E. 2 St. Near Gesu, furn. effy's, bedroom apts. Utilities Adults. Johnson Apt. Hotel 374-4015

41 Homes for rent

Brand new 3 bedroom, 2 bath. Central air. \$275. Angela Daley Realty 891-6212

NEW 3 BEDROOM, 2 BATH, AIR COND. GARAGE, PATIO. 225 N.E. 152 ST., 2511 N.E. 192 ST.

52 HOMES FOR SALE

Hollywood

Spacious 3 bedroom, 2 bath, central air, heat, garage. Family room, sprinklers, fenced yard, located in Hills. Walking distance to Catholic schools and church. Many extras. \$48,900. 4725 Lincoln St. 987-9226

Northwest

VA OR FHA SPECIAL. We have the commitment. No waiting to buy this attractive 3 bedroom, 1 1/2 bath home on large corner lot in CAROL CITY. Covered patio, carport, many fruit trees and fenced rear yard. Convenient location for shopping, schools and RACE TRACK. Only \$24,900. Call Ernon Day, Assoc. 987-8112 for more information. FRANK MOORE REALTY 2515 Hollywood Boulevard 927-1616

Handyman's specials. Home plus income. 418 N.W. 4 Ave., 855 N.W. 29 Terr., 304 N.W. 98 St. Best offer.

Low down payment. Spacious 3 bedroom, 2 bath. garage, eat-in kitchen, family room, carpet. Fenced in, sprinklers. 19215 N.W. 24 Ave. 621-2182.

Hollywood

NEARLY COMPLETED NEW HOME

Sunswept retirement area. Central heat and air, range, refrigerator, dishwasher, sprinkling system, garage and double driveway. This beauty will sell fast.

NICE CLEAN HOME

Wall to wall carpeting, double lot, range, refrigerator, pump and well. Centrally located. \$25,000.

J.A. O'Brien Realtor
6326 PEMBROKE ROAD
989-2096
Eves. 989-5441, 989-1902

Northeast

NEAR BAY-POOL. Terrific value. Spacious modern 3 large bedroom, 2 bath, large living room, large dining room, large Fla. room, garage. New pool. 1010 N.E. 81 St. \$46,900 Carmine Bravo Realtor 754-4731

11 room house, 2 car garage with apartment. 759-9861 or 751-9303

NEW 3 BEDROOM, 2 BATH, AIR COND. GARAGE, PATIO. 225 N.E. 152 ST. 2511 N.E. 192 ST.

7 room house, garage and shop. Zoned duplex. A terrific buy for one who will paint same. Price \$14,000, \$6,000 cash or make cash offer. See 49 N.E. 60 Terr.

Southwest

Owner transferred. Charming 3 bedroom, 2 bath, central air and heat, hardwood floors. Beautiful yard with gas grill and sprinkler system. Near church. \$34,400. 235-8625

Southwest

TO BUY, SELL, RENT SOUTHWEST PROPERTIES MULLEN REALTOR 261-1331

North Dade

EXOTIC POOL HOME. FHA VA available Mid \$30's. Immaculate 3 bedroom 2 bath Tropical Screen Pool-Patio. Vicky Martyna Assoc 758-0703 ANGELA DALEY, Realtor 891-6212

53 Florida Properties

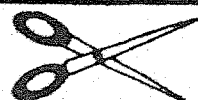
ESTATE SIZE. 2 choice 1/2 acre lots, 100' x 200' each. High and dry. Scenic unspoiled Weeki Wachee Springs area. Priced for quick sale. Terms available. Write Box 152, The Voice, 6201 Biscayne Blvd., Miami, Fla. 33138.

Real Estate

Philip D. Lewis, Inc. Commercial Properties. NO. PALM BEACH COUNTY 31 WEST 20th STREET Riviera Beach • VI 4-0201

BUSINESS SERVICE GUIDE

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T & J AIR CONDITIONING. Sales and prompt service-all models. Stay cool the easy way with T & J. Phone 947-6674. Free Estimates. Work done in your home. Licensed, insured. 947-2816

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Aluminum awnings and awning windows sold and installed. Installer moonlighting. First quality merchandise only. Free estimate. Call anytime 940-2882.

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GO PROFESSIONAL WITH MALCOLM E. ELLIS STEAM OR SHAMPOO. Rug & Upholstery Cleaners. RETINT YOUR CARPETS IN YOUR HOME. 445-8838 685-5689. MASTER CHARGE IT



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May those who enter the holy paths of holy matrimony never meet with thorns. Weddings Catered. John Boudrot 688-8004

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Experienced Italian dressmaker. Expert alterations, dressmaking & party dress. Quality work. Reasonable. 445-8583.

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Black hammock top soil. Lawn sand, fill, mason sand and driveway rock. 854-0951

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CHARLES THE PAINTER. Specializing in residential and commercial painting. Interior and exterior. 18 yrs in Miami. Free estimates. 893-4863. 758-3916

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WHEN YOU SHOP MENTION THE VOICE

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CORAL GABLES PLUMBING CO. Water Heater Repairs & Sales. 4119 Ponce de Leon Blvd. Est. 1930 H16-1414

PHIL PALM PLUMBING. REPAIRS & ALTERATIONS. CALL 891-8576

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FREE ESTIMATES. Work done on your premises. P1.4-2583

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ROOFS CLEANED. WHITE OR COLOR COATED WALLS. PRESSURE CLEANED. MARBLE PLASTIC PAINT USED. R. L. CHERRY. 681-7922. 893-0363

CLEAN \$9 - COAT \$30. TILES, GRAVEL - BONDED. WALLS, AWNINGS, POOLS, PATIOS, BRICKS, WALKS. 947-6465. 373-8125. 949-0437. SNOW BRITE.

MITCHELL'S WHITE ROOF. Roof pressure cleaning \$12 up. Roof white painted \$35 up. Free est. insured. 688-2388

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Lumen de Lumen. Join the 3rd order of St. Francis for true peace. Write Box 1046. Ft. Laud. 33302

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Tile floors and ceilings professionally installed. Free estimates. Telephone 652-0811.

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New Venetian Blinds. OLD BLINDS - REFINISHED REPAIRED - YOUR HOME STEADCRAFT. 1151 N. W. 117 St. 688-2757

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Windows washed, screens, awnings cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580



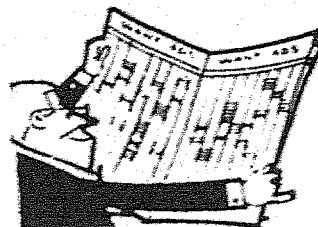
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