

Midnight Mass at Cathedral

Religious ed meet for teachers slated



Cathedral of St. Mary Will Be Scene of Pontifical Midnight Mass.

Midnight Mass will be celebrated by Archbishop Coleman F. Carroll on Christmas Eve in the Cathedral of St. Mary.

The Very Rev. John Donnelly, Cathedral Rector, will preach the homily.

Music during the Mass, which will be broadcast on radio station WIOD, will be provided by the Cathedral choir under the direction of and accompanied by Robert Fulton, organist.

A pre-Mass concert of Christmas music will begin at 11:15 p.m. Selections will include "The World Awaiting the Savior" from the Passion Symphony by M. Dupre; Cantata No. 142 "To Us A Child Is Born" by J. S. Bach; "The Nativity" from Passion Symphony; "O Magnum Mysterium" by T. L. de Victoria; and "Jesu, Joy of Man's Desiring" by J. S. Bach.

A choral fanfare, "Fanfare for Christmas

Day," by M. Shaw, will herald the beginning of the first Mass of Christmas in the Mother Church of the Archdiocese.

"O Come All Ye Faithful" will be the processional hymn.

The Kyrie and Gloria of the Mass will be from "Missa Brevis in C" by Mozart.

"Puer Natus", Gregorian, J. S. Bach, and D. Buxtehude, will be heard during the Offertory followed by the Sanctus and Agnus Dei by J. S. Bach.

At the Communion the choir will sing "O Bone Jesu" by G. P. da Palestrina; and "Jesu, Thou the Virgin Born," by G. Holst.

Bach's "Alleluia" and the traditional "Joy to the World" will be played for the recessional.

Postlude music will be "Dorian Toccata" by Bach.

"How Can the Adolescent Relate to the Church?" will be the theme of a one-day workshop for high school teachers which the Archdiocesan Religious Education Department will sponsor on Saturday, Jan. 6, from 10 a.m. to 4 p.m., at Msgr. Pace High School, 15600 NW 32 Ave., Opa Locka.

In a letter to high school personnel and Religion department chairmen, Father John Vereb, supervisor of Religious Education, pointed out that "The Office of Religious Education under the direction of Bishop Gracida has undertaken the development of a new curriculum for high school religious education."

"A COMMITTEE has been formed, made up of a broad cross-section of priests, Religious, and laity of the Archdiocese.

"Still, the work of this committee will never reach its desired objectives unless our teachers are also adequately prepared to teach our youth with relevant and challenging methodology as well as with sound content."

"Who Is A Catholic?" will be the topic of Father Ronald Pusak, pastor, St. Joan of Arc Church, Boca Raton, during the opening

session of the seminar at 10:15 a.m.

At 11:15 a.m. Father Christopher Conlon, S.M., superior of the Marianist community which staffs Chaminade High School, Hollywood, will discuss "Where Are They?"

FOLLOWING 12:15 p.m. lunch, Sister Catherine Baxter, R.S.C.J., headmistress at Carrollton-Convent of the Sacred Heart, Coconut Grove, will speak on "The Environment and the Approach of the Teacher."

Three seminars will be conducted simultaneously beginning at 2:15. Father Conlon will speak during a session on "Contemporary Culture in Religious Education."

Sister Jean Rene, S.S.N.D. and Sister Eleanor, S.S.N.D., Madonna Academy, will speak on "The Experience of Prayer;" and Sister Bernadette, O.P., Barry College, will discuss "Films in Religious Education."

The Liturgy will be celebrated at 3:15 p.m.

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Judge Atkins to receive human relations award

Federal District Judge C. Clyde Atkins, a papal Knight of St. Gregory and member of Little Flower Church, Coral Gables, will be honored with the Leonard L. Abess Human Relations Award of the Florida Regional Board of the Anti-Defamation League of B'nai B'rith.

Given annually to publicly recognized efforts made towards "furthering the goal of better human relations and contributing substantially to the well being of the citizens of the State of Florida," the award will be presented during a dinner on Feb. 20 at the Hotel Eden Roc, Miami Beach.

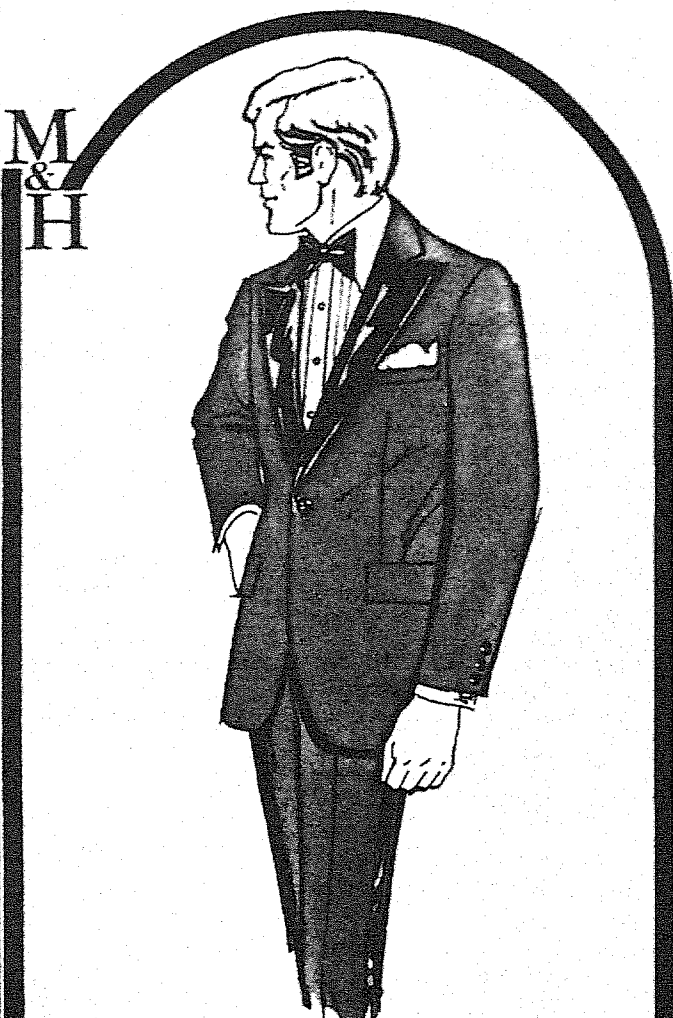
The Abess award carries with it a \$1,000 research grant in the field of human relations, contributed by Miami philanthropist Leonard L. Abess, in honor of the recipient.

Announcing the award, Jack Kassewitz, chairman of the Florida Regional Board, said, "Through this award to Judge Atkins we are recognizing his substantial and positive contribution to the people of Florida as both a distinguished member of the judiciary and a private

citizen, whose life has been an example of personal leadership dedicated towards improving intergroup relations while vigorously opposing bigotry and discrimination."



JUDGE ATKINS

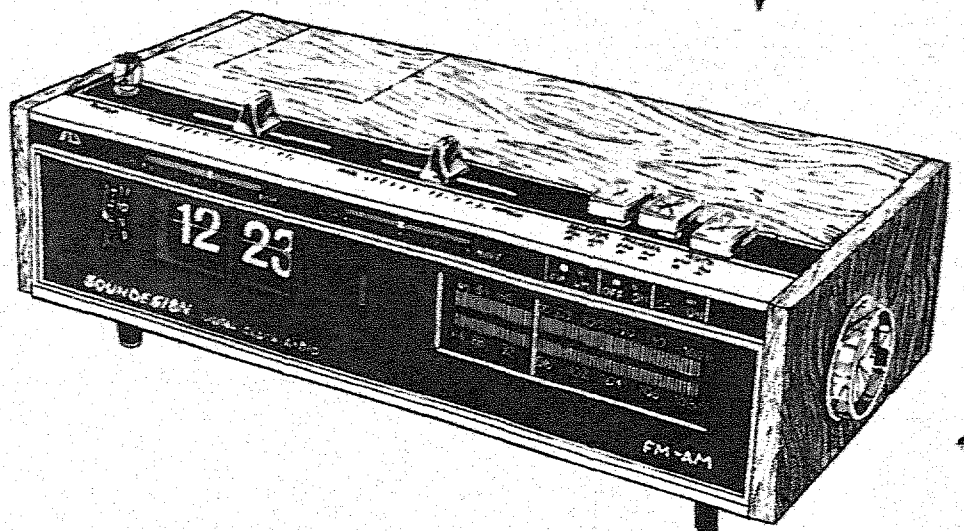
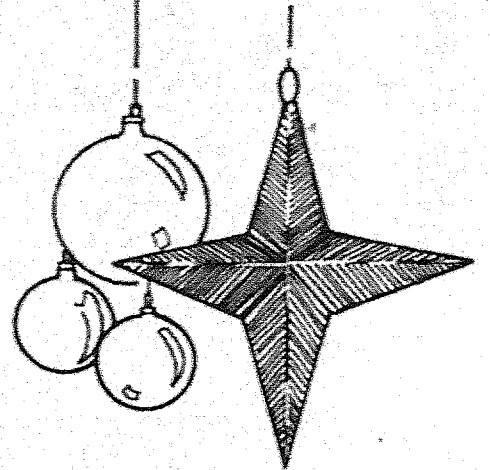


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Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year. Single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

Pope plans Midnight Mass with miners

By JAMES C. O'NEILL

CIVITA CASTELLANA, Italy — (NC) — Pope Paul VI will celebrate Christmas midnight Mass this year at a place near here that today is even more obscure than Bethlehem must have been 2,000 years ago.

Directions telling visitors how to join the Pope for his Mass at the construction base-camp of a series of tunnels being built about 65 miles outside Rome in the Sabine hills are necessarily vague.

But if one stands on the main square of a small town called San Oreste he can see where the Pope will be. It is probably only two minutes from the square as the crow flies — it's straight down — but by car it takes almost an hour.

At the invitation of some 800 miners Pope Paul is making a special visit to men who have been excavating a series of tunnels for a super-fast railway of the future — trains will travel about 400 miles an hour in an almost straight line from Rome to Florence. Their work is dangerous, isolated and totally unknown to most people in Italy.

The Pope will drive from the Vatican north of Rome to an area dominated by a bulky mountain called Soratte, which the Latin poet Horace spoke of.

THE AREA is rather dark, even on a sunlit day. But barring bad weather, Christmas eve will be a spectacle that should thrill the pilgrim Pope.

The mass of the mountain that towers over the yellow and

green shuttered dormitories housing the miners will be lit with fires and torches. Despite a ban on illegal fireworks, the great mountain will come alive with them in the traditional figures of Christmas, including shepherds, which were and still are a commonplace of everyday life in modern Italy as well as biblical Bethlehem.

Pope Paul will begin his Christmas visit inside the longest of three tunnels. He will go approximately two miles inside the tunnel at about 10 p. m.

To people who are not used to tunnels being carved out of solid rock, the papal trip seems a bit far out or — maybe it is better to say — a bit too far in. An enormous snake-black plastic tube bugs the roof of the tunnel under the mountain. On one side of the excavation runs a milk-white river of fluid that helps relieve the pressures within the mountain.

The black plastic tube is necessary to change the air in the tunnel. Men would die without it.

The tunnel has not yet been completed and so the Pope will drive to the end of the vivid pink, grey and black rock at the opening for a meeting with the miners themselves. During his estimated two hours inside the tunnel, he will unveil a commemorative plaque and talk to the miners individually.

Then at midnight he will come out to celebrate Mass in an enormous type of plastic tent used in the construction of the great concrete supports along which the railroad will run two to three years from now.

AN ESTIMATED 20,000 persons will be on hand for the

Christmas Mass. Unlike the diplomatic corps accredited to the Vatican, which normally has the privilege of attending the papal Christmas Mass in the warmth of the Sistine Chapel, the people who come together in the Black valley under Mt. Soratte will have to provide their own heat, except for the smoking lights of Italian television.

The Pope's remarks inside the tunnel will be off the cuff, according to a Vatican official. Father Romeo Panciroli, who was at the site of the Mass a week before the Pope's visit.

During the Mass, Pope Paul will deliver a second speech and then distribute Communion to 100 of the miners. At the same time 30 other priests from the local region will give out Communion to the assembled crowds in front of the papal altar.

"The idea of the Pope's visit came from our own men," Father Mario Valeri, chaplain of the miners and a parish priest in nearby Ponsano, told NC News. "These are wonderful people and are working every hard under real dangers which I never knew existed until I was assigned to work with them three years ago."

Father Valeri, called Don Mario by the hard-hatted miners — most of whom he knows by their first names — wrote a poem and hymn for the occasion that says: "Be happy all you faithful, rejoice you miners, my vicar is coming and the stones of Mount Soratte will speak of me on this day to all the world."

Later Christmas morning the Pope will return to Rome to rest before celebrating Mass in St. Peter's Basilica.

Pope 'bitter of mind' over peace talk failure

VATICAN CITY — (NC) — Pope Paul VI said he is bitter that the Vietnam peace negotiations in Paris have bogged down.

He went on to say, however, in his talk to crowds in St. Peter's square Dec. 17 that the "very politicians responsible for undoing the knot of this interminable dispute" are asserting "the unbreakable links between peace and justice."

THIS seemed to refer to the reason given by U.S. negotiator Henry Kissinger

for the talks' loss of momentum: that Hanoi and Washington "have not yet reached an agreement that the President sees as just and fair."

Pope Paul began his talk by saying he had been expecting peace in the Far East "as a human gift worthy of Christmas."

He continued: "Instead, it is announced to the world that peace is not yet ripe. How sad."

"But as always, we who are disciples of the cross no

less than of Christmas must not lose the strength of mind to continue to hope, to hope always.

"EVEN from the bitterness of mind caused by this failure of the awaited peace to arrive we shall draw lessons that are not empty. We shall think, as Christian wisdom teaches us, of how unfavorable things can be reversed to advantages of a higher order. And the first advantage can lie in this, that today the very politicians responsible for undoing the knot of this interminable dispute are urging us to recognize the unbreakable links between peace and justice.

"Once again justice appears as the condition, foundation and guarantee of peace. Without justice there is no peace. The twofold name 'justice and peace' reveals intrinsic requirements of a highly dramatic nature, as in this case, to judge by what has been stated. But beyond that it is a great and salutary lesson for us in relation to so many disputes that disturb the equilibrium among peoples, or that tear the social fabric. Peace must be founded on justice."

ASKING what is justice and where it is to be found, the Pope replied:

"The great currents of modern thought oblige us to seek it in the basic rights of man. There is no better statement of these rights, no better safeguard of them, than in the Gospel. Charity is the root and the fruit of justice, as justice is the root and the fruit of peace."

Here the Pope spoke once again of Christmas, only eight days away.

"This thought of love takes us again to Christmas, as to a font of saving love, as to a principle of hope always born anew."



CARDINAL John Krol of Philadelphia is flanked by President and Mrs. Nixon after he preached in a White House religious service. One of only three clergymen invited to preach a second time since the unique services in the White House were begun in 1969, Cardinal Krol told the First Family and 325 invited guests that "for us to profess love of God without manifesting concern for the poor, the weak and the lonely would be a caricature of religion."

Pope divides large Oklahoma diocese

WASHINGTON — (NC) — Pope Paul VI has divided the Oklahoma City-Tulsa diocese into the archdiocese of Oklahoma City and the diocese of Tulsa.

The Oklahoma City archdiocese will be the metropolitan See of a new Church province, with Tulsa and Little Rock, Ark., as suffragan dioceses.

Bishop John R. Quinn of Oklahoma City, 43, has been named its archbishop.

Msgr. Bernard J. Ganter, 44, chancellor of the Galveston-Houston, Tex., diocese, has been appointed first bishop of Tulsa.

Msgr. John J. Snyder, 47, secretary of Bishop Francis Mugavero of Brooklyn, has been named an auxiliary bishop of Brooklyn.

THESE changes and appointments were announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States.

The Oklahoma City-Tulsa diocese has up to now included the entire state of Oklahoma. It has a Catholic

population of about 51,000 in a total population of about 1,103,000. It has 63 diocesan priests and 26 religious order priests, 49 parishes, 24 missions, 13 Catholic elementary schools, and 3 Catholic high schools.

The Oklahoma City archdiocese will include all of the state except the 31 counties of the new diocese. It has a Catholic population of about 65,000 in a total population of about 1.4 million.

Archbishop Quinn, 43, served as auxiliary bishop of San Diego, Calif., from 1967 until he was named bishop of Oklahoma City-Tulsa last year.

A NATIVE of Riverside, Calif., he studied at St. Francis Seminary in El Cajon, Calif., and the North American College in Rome. He was ordained July 19, 1953. He was a seminary teacher and rector before being named a bishop in 1967.

Bishop-elect Ganter was born in Galveston. He attended Texas A & M University and St. Mary's Seminary, La Porte, Tex.

Bishops' committee asks women-ordination study

WASHINGTON — (NC) — The National Conference of Catholic Bishops has called — in a report — for an exhaustive study to determine whether women should be ordained.

In a 1,600-word report by the Bishops' Committee on Pastoral Research and Practices entitled "Theological Reflections on the Ordination of Women," the committee noted that there exist some strong theological and pastoral arguments against the ordination of women.

But the report added that "neither scriptural exegesis nor theology alone can give a clear answer to this question."

THE ULTIMATE answer must come from the Church's teaching authority, the report said. The question is whether this authority has already given a definite and final answer. Only the teaching authority itself can give the ultimate answer, the report states.

The purpose of the report is not to give a definitive treatment of the subject but rather "to encourage further study and discussion."

The question of ordaining women has never been thoroughly researched for Catholic theology, according to the report. Therefore a study is required, the report says, not because of developments in the Church in the past 10 years.

The report cited two arguments against the ordination of women:

• Through the incarnation, "the Word of God took on flesh as a male and thus a male priest is required to act in the person of the male Christ.

• The fact that Christ selected only men as His apostles and disciples.

"The constant tradition and practice of the Catholic Church against the ordination of women, interpreted as of divine law, is of such a nature as to constitute a clear teaching of the ordinary

magisterium (teaching authority) of the Church. Though not formally defined, this is Catholic doctrine," the report states.

The argument from tradition is of "ponderous theological import," the study continues. "Its force will not be appreciated by those who look for revelation and theology in Scripture alone, and who do not appreciate tradition as a source of theology."

The constant practice and tradition of the Catholic Church which has excluded women from the episcopal and priestly office would indicate a negative answer to their possible ordination, the report says.

"The well-founded present discipline will continue to have and to hold the entire field unless and until a contrary theological development takes place, leading ultimately to a clarifying statement from the magisterium."

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Only one abortion clinic recommended for Dade

Despite numerous requests, one and only one free-standing abortion clinic has been recommended for Dade County by the Health Planning Council of South Florida.

During a meeting last Monday night, members of the Council, which acts in an advisory capacity for the State Health Department, voted 16-2 to recommend only one clinic in the area and to include guidelines designed to encourage "in-depth medical or counseling follow-up," participation by physicians not on the clinic staff, provisions to aid the poor, and a public board composed of members without an economic interest in the clinic.

THE recommendation for only one clinic came after the abortion committee of the Council considered application by five separate groups interested in establishing abortion clinic and after examination of the capabilities of area hospitals.

Wilma Felder, committee chairman, pointed out that area hospitals are capable of meeting the need for abortions and that some hospitals "were moving fast enough" to ensure that foreseeable needs would be met. She added that the present price range for abortions in hospitals "were not broad

enough" and tend to discriminate against the poor.

Charles Nordwall, director of Jackson Memorial Hospital, urged that the hospital system deal with abortions before encouraging clinics to set up operations, emphasizing that the County hospital is making provisions to meet the needs of the poor.

A spokesman for Zero Population Growth argued that no limit should be placed on the number of free-standing clinics licensed to operate in the area. Mrs. Louisa Murray, a member of the board, stated that such clinics are needed because hospitals do not take abortions seriously enough and thus provide a poor setting.

Meanwhile HPC's executive director, Wood McCue, said that an increase in the number of abortion facilities is bad, whether in hospitals or elsewhere.

Five organizations which have applied for licensed clinics in Dade County include Preterm, Summit Medical Center, Outpatient Medical and Surgical Clinic, Family Planning Center and Atlantic Medical Clinic.

Chaplain's Astronaut Prayer

Father John A. Ecker, Catholic chaplain of the pickup aircraft carrier Ticonderoga wrote a prayer of thanksgiving for the return of the Apollo 17 astronauts.

The prayer said:
"The heavens declare your glory, O Lord — the planets, the sun, the moon and the stars which you set in place.

"In humble gratitude we thank you for the safe return from your heavens of these pioneers in space.

"May their achievement contribute to the unity of mankind and peace for all your people in this holy season."

Shehan's charity is praised

BALTIMORE — (NC) — The 50th ordination anniversary of Cardinal Lawrence Shehan of Baltimore was celebrated with a Mass of Thanksgiving at the Cathedral of Mary Our Queen here.

Religious and laity of the archdiocese joined with Cardinal Shehan in hearing Auxiliary Bishop T. Austin Murphy say:

"The cardinal's unflinching kindness is perhaps the quality that first impresses and which lingers longest when all other impressions have faded. 'Omnia in caritate' — everything in charity is not an empty motto on his coat of arms. It is a way of life."

Cardinal Shehan responded: "One thing that I have

always treasured above all things here in the archdiocese of Baltimore is the unity and cooperation that has existed between us all — bishops, priests, Religious and laity. And as I conclude my 50 years of priesthood it is my earnest desire and my most fervent prayer that unity, that cooperation, will continue to flourish during the time that is still left to me here in the archdiocese of Baltimore."

Hits 'communism fear'

KINGSTON, Jamaica — (NC) — "Jamaicans have nothing to fear from international Communism, if for no other reason than we are situated in the backyard of North America," said an editorial in Catholic Opinion, the weekly newspaper of the Kingston archdiocese.

Commenting on the recent establishment of diplomatic relations between Jamaica and Red China and Cuba, the editorial said that

the government's overtures toward the two Communist countries "simply have no other implications than the economic."

The paper went on to say: "Dissident elements in our midst may well seek support for their subversive and revolutionary tactics, but it is our concern and our business to ferret out these elements and to neutralize them. Any interference in our internal affairs by either Red China or Cuba will bring swift retali-

atory and prohibitive measures. With international organizations on the alert, we doubt whether either country would dare to try anything."

The editorial tempered assurance with caution: "The disparity between the Western concept of democracy and the practice of atheistic Communism is too well known for even the naive to be fooled by any sort of blandishment. While world domination is still definitely sought by Communism, its achievement has become increasingly difficult. It did not succeed in Korea; it will not succeed in Vietnam; and while it may seek for other sources to divide a country, it will not succeed in dominating a people who truly love freedom."

Priest-president-elect of school association

NEW ORLEANS — Msgr. William R. Houck, Superintendent of Schools in the Diocese of Birmingham, has been named president-elect of the Southern Association of Colleges and Schools.

Currently president of the Southern Association of Independent Schools, Msgr. Houck will assume his duties as president in December 1973. The Southern Association includes more than 6,100 accredited colleges and schools in 11 states.

During the same meeting held Dec. 10 to 12, Sister Mary Dorothy, O.P., Barry College president was elected president of the Southern Regional Unit of the National Catholic Education Association.

Both Msgr. Houck and Sister Dorothy are members

of the board of trustees of the Southern Association.

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Editorials

3 Exiles to be pawns in prisoner swap deal?

Is there a difference between a violent revolutionary who hijacks an airplane for the sake of pure piracy or to make political propaganda, and an ordinary citizen fleeing the oppression of a dictatorial government who commandeers a patrol boat to reach freedom?

Incredibly, in the eyes of the U.S. Department of Immigration, apparently there is no difference.

This governmental agency last Tuesday requested that three Cuban refugees who hijacked a fishing boat and fled to Key West 10 days ago — where they have been in jail ever since — be deported to the Red-controlled island and to certain death.

Also, it has long been known that Castro's fleet nets refugees as well as fish. In addition, it performs a number of paramilitary tasks including radar espionage; helping to provision Russian submarines and naval vessels at sea; and smuggling revolutionaries in and out of the U.S. and many Latin American nations.

UNTIL THIS WEEK it has been U.S. policy to extend sanctuary to Cuban's who have fled under similar circumstances as the imprisoned fishermen.

As a matter of fact, more than 11,500 Cubans, according to Refugee Program records, have arrived in the U.S. aboard rafts, boats, inner tubes, and airplanes in the 13 years since the Castro takeover.

Certainly, we cannot condone violence in any form but a number of extenuating circumstances must be recognized in the case of the exiles. They have admitted "We had a gun . . . Then gun, however, does not work and could not be fired. It is in Key West. You can check it. We did not, and could not, use it."

But the case of the exiles was heard under unusual circumstances. In the background negotiations were between Cuba and the U.S. on an agreement to halt the four-year wave of skyjacking in this country.

The deportation hearing, with Harry E. Mattingly, Immigration Department inquiry officer presiding, has been handled directly by the State Department in Washington. A very unusual circumstance, indeed.

A ruling in the case of the three men, Omar Gonzalez, 19, a mathematics teacher; Miguel Perez, 20, an electrician, and Isidoro Alfar, 25, a fisherman, will be made in two weeks, Mattingly said.

CONSIDERING the extraordinary procedures taken, one hopes that there has been no prejudgment in this case, which might have been influenced by the high-jacking negotiations underway.

Because of the decisions in numerous cases preceding this, the editors of The Voice feel that justice weighs heavily on the side of the Cubans. Also, we fear a precedent may be set from which the U.S. will be unable to back away in the future.

There exists, too, another danger, should the decision be made to exchange refugees for revolutionaries.

Will the U.S., by this "trading-off" of prisoners, be put in the position of having to swap Cuban exile leaders, who have lived here peacefully for years and whom Castro would dearly love to get into the gunsights of his firing squads, in order to obtain the release of American criminals who have stolen planes and been given sanctuary in Cuba?

This possibility is not as far-fetched as it might sound, if the U.S., in the case of the three exiles, makes a huge mistake.

Census report is held proof population control unneeded

WASHINGTON — (NC) — A Census Bureau report drastically reducing U.S. population projections is proof that there is no need for government intervention in the field of population control, according to Msgr. James McHugh of the U.S. Catholic Conference.

Richard Scammon, former Census Bureau head, said in his reaction to the report that the problem of population control was no longer relevant because the population already is being stabilized.

Msgr. McHugh and Scammon made their remarks following the release of the Census Bureau's "Projections of the Population of the United States, 1972 to 2020."

In the report, the bureau projected that the U.S. population in the year 2000 will range from 251 million to 300 million, depending on average family sizes varying

from 1.8 children to 2.8 children per family.

THE BUREAU'S latest projections were markedly lower than those it offered in 1970 and in 1971. Two years ago, the agency said the U.S. population in 2000 would be 361 million and last year it said the population would be 322 million. The population is now 209.3 million persons.

Recent government statistics show that the decline in population growth rate is directly attributable to a decline in the birth rate. According to the monthly vital statistics report of the National Center for Health Statistics, the birth rate is now 2.08 — lower than the 2.1 rate needed to eventually maintain a national zero population growth.

Msgr. McHugh, director of the USCC Family Life Division, criticized this view in his comments on the new census report. Scammon, co-

author of "The Real Majority," and director of the Census Bureau from 1961-65, held a similar position in a separate interview with NC News Service.

"THIS REPORT should be further proof that regulation of the population is an area in which the least possible government involvement is the best policy," said Msgr. McHugh, noting the voluntary reduction in birth rate that has occurred.

"I would not want to think that population reports alone would persuade Americans that small family size is morally imperative for every couple. I think we must maintain the freedom for some couples to have relatively large families and realize that this reflects generosity, willingness to sacrifice and a wholesome set of values on their part."



(Lithograph by John Copley (British, 1875-1950))

TV's, socks, lingerie — Oh, Christmas is more

By MSGR. JAMES J. WALSH

Christmas is full of contradictions. Many of those who publicize it most do not believe in Christ at all. Some of those who call Him Lord and Master would be hard put to explain for 60 seconds why His birth is the dividing point in human history and its most significant event.

On the other hand, every year at this time editorialists, politicians, civic leaders can't resist giving their views on the "real meaning" of Christmas. Ads for television sets, beer, suitcases, lingerie, socks, perfume, razors — guarantee you a share of the true spirit of Christmas only if you buy the product.

The divine and the absurd always seem to interweave in the human situation, and never more so than at Christmas. A large percentage of people who are bent on having a very merry Christmas take no offense whatever if you insist this feast exists because the Son of God, the Redeemer of the world, was born on that day.

But they do wonder how so many otherwise bright people can really believe that. They are puzzled how the fable lasted so long. It beats any of the myths the ingenious Romans or Greeks thought up. This is not to say they want it off the calendar. Not at all. It's a fine break just as winter is beginning to get monotonous, and besides it does stimulate some great get-togethers. But how the dickens does such a "cute, quaint story" stay alive and even gain momentum.

THAT'S the mystery of it. I remember a well educated man who eventually became a Catholic, admitting that Christmas bugged him for years. He knew the ancient story, as even the atheist does — a mother protected by a foster father searching for a place to give birth to her child. Angels breaking through the sky announcing the glad tidings that a Savior was born. Shepherds racing over the hill to see for themselves. Wise men and camels and expensive gifts and a fickle star and a nervous, jealous king.

He knew it all. But he was not one of those who considered it all cute and quaint. He thought it was too good to be true. That was his problem. In his own way, he had a truly king-size idea of God and simply couldn't imagine the Creator of the world acting in such a story-book, simple fashion. As he said, whenever it was Christmas, the problem gnawed at him.

So he began to read. He started with history, ancient history, especially Roman, and the beginnings of Christianity. He ran across Augustine in the course of his search and was fascinated by his mind and his conversion. He read his way through the development of art in Europe with Christ and His Mother as the inspiration. He found Cardinal Newman's works, and then soon found himself in the Church.

Christmas at long last made sense, because, after all, he learned the hard way God had said: "My thoughts are not your thoughts, My ways are not your ways."

CHRISTMAS is indeed a contradiction. But it is also sadness. No matter how boisterous and merry the day may be, we cannot forget the tragic situation of the whole world. We go from crisis to crisis. If Vietnam is finally quieted down, the fear that the Middle East, like a giant volcano, will become active again is hard to put out of our minds. As every year, the news this Christmas Day will be a patch quilt of war, suicides, graft, oppression, sudden death.

While wishing each other a merry Christmas, as if not knowing what they are saying, many people at the same time will be discussing the miseries of the world.

So how can Christmas really be expected to be a happy day? For only one reason. Because the "myth" is really not a myth. God did become man. The Christ Child is for real. The One who came to save was indeed a Savior. He is the Lord of the nations, the God who holds the world in His hands.

This and this alone is the cause of rejoicing. This is why people who still do not believe at all feel impelled to manifest something of the spirit of Christmas, because the very atmosphere of the world is different since Christ came.

During the mysterious centuries before His birth, men knew He alone was their hope. They expected of Him what no man had been able to provide, what the whole world could not give them. So in predicting His coming, they called Him Wisdom and pleaded with Him to come and teach the prudence and outline for them the blueprint for victory and permanent peace.

IN THEIR confusion and insecurity, they took heart in the belief that He is the Dawn, "the brightness of the eternal light," the Son of Justice. So they kept calling out to Him to come and enlighten them and point out the way and guide them to safety.

Now this is 1972. And these very same sentiments are in the hearts of people who do not know Christ, do not realize that the King and Savior their very human hearts yearn for has indeed come. Not to turn earth into heaven, but to make heaven the next step from earth.

How ironic it all is. How contradictory. Christmas will indeed be observed by everybody. But many will not give Christ a moment's thought. They ardently desire salvation, but they are not at all sure what they want to be saved from. Poverty and sickness, yes. The bitterness of hatred, family discord, the anguish of insecurity, yes. The apparent annihilation of death, the loneliness of old age, yes.

And all the while what we need to be saved from is ourselves, our sins. That is no myth, that is no contradiction.

THE VOICE

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The Voice Publishing Co. Inc.

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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.

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Founding Editor, 1959-66

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

PHOTOGRAPHY: Tony Garnet.

SPANISH: Gustavo Pena Monte, editor;
Manolo Reyes, contributing editor.

ADVERTISING: Jack Rayner, Herb Blais,
Kurt Kurschat, Linda Lawrence, Mildred
Roman

CIRCULATION: Fred Priebeis, supervisor;
Bernadette Baca.

TELEPHONES

Editorial — 758-0543
Advertising — 754-2651
Circulation — 754-2652
Fort Lauderdale — 525-5157
W. Palm Beach — 833-1951

MAILING ADDRESS
P.O. Box 1059
Miami, Fla. 33138

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Diamonds are forever

By PAT RILEY

Of the telling of Christmas stories there is no end, so great is the inspiration of the first one. To that lengthening list I here add one that was told me by the man who lived it.

We were boys together, or rather stood on the verge of manhood together, and the memory of him is one of the freshest and fondest of my youth. His gait was irrepressible, and in retrospect I see that he

had judgment and perception beyond his years.

When NC News Service sent me to Washington from Rome in the early 1960s, I made a point of journeying to Southern New Jersey to see him. He was pastor of a poor parish, mostly of market gardeners, Italians like himself. I found him prematurely gray and not in strong health, overworked yet complaining only of insufficient time to read

The night I arrived, with his work over and his Office said, he reached back into the years before we met and spoke of the hard times of his boyhood.

Dick's father had been a photo finisher, but the Great Depression put him out of work. To support his family — a wife and two boys — he took odd jobs. He would lead a horse and wagon through the streets of Brooklyn hawking potatoes, and in winter he would shovel snow. Hardly lucrative occupations, these, and even simple necessities such as warm clothes for Dick and his younger brother became heartaching problems. One winter, to get shoes and overcoats for the boys, the father pawned his diamond stickpin and the mother her diamond earrings.

MEANWHILE Dick had found an after-school job delivering meat. This brought him three dollars a week plus tips, not at all bad for a 13-year-old boy in such times. He wanted to give the money to his father, but was told to keep it and use it wisely. So in his mind a great project formed.

Secretly, he searched out the pawn tickets, scrutinized them, and put them back. As Christmas approached, he returned for the pawn tickets, pocketed both them and his savings, and made straight for the pawnshop.

"It's just as if it was yesterday," he reminisced.

"I can see the pawnshop on the corner. I can see the big glass cases full of cameras and jewelry, and the musical instruments hanging on the wall. There I was, walking up to the broker with the tickets and the money in my pocket, feeling ten feet tall.

"Then I'll never forget that Christmas. My mother opened the little package, but when the earrings and the stickpin came into view she stopped still, and kept looking down at them without a word, then I saw she was crying. I looked up at my father, and he was crying too. Pretty soon we were all crying."

"Dick," I exclaimed, "what a wonderful story!"

"But it isn't finished," he said, smiling. He grew serious and paused a moment, whether to savor the memory or to master his emotion I do not know.

"When I was ordained," he finally said, "those diamonds were on my chalice."



'Don't let the holy day be smothered by holiday'

By DOLORES CURRAN

If you are a typical parent, you are tired of the whole Christmas business by now. You have been holidaying since October, buying gifts, addressing cards, inviting people, sewing dresses, and chewing nails. You are yearning for a return to normalcy, to routine in your home and to decent parent-abiding children instead of those greedy little monsters in the family room.

Yet, guiltily, you realize that Christmas, the holy day, has been smothered by Christmas, the holiday. All those extraneous items like decorations, gifts and programs have so taken their toll of family interest and energy that you are almost willing to nod at the Birth.

BESIDES, you don't know what to do about it. You would like to have some kind of family religious observance, but you keep putting it off until Christmas Eve. Then guests, gifts and turkey consume your time. Your family ends up attending two or three different Masses and your observance of the Birth as a family ends up being grace during the Christmas dinner. After it's all over, you wonder what it was all about.

This year, why not make it different? You are tired of the tinsel and chaos (not to mention the children). Instead of intensifying the excitement and noise, help your family relax in the beauty and peace of the Birth. You still have time to set aside one day or evening before Christmas for a Family Only Liturgy.

START a tradition not later, but now. I will give you some suggestions but each family should tailor its liturgy to its own needs. A typical family celebration can include carols, Jesse symbols, stories, individual prayers, and special wishes for one another.

I suggest that someone other than Mom be named commander-in-chief. She has enough on her mind right now and children have untouched capacities in this area. They are excellent celebrators. If there is a child old enough, say ten on up, he can take charge once the groundwork is laid.

Get the family together

for a planning session, at the close of a meal perhaps. Dad preferably (or Mom, usually) can say something to the effect that you feel the need for a religious tradition during the holidays but that you are not quite sure how the family can celebrate it. Brainstorm it from there.

Let the children suggest what to do. You can be the levelling influence (explaining that no, they can't bring straw and animals into the living room) but allowing them fairly free range of their creativity.

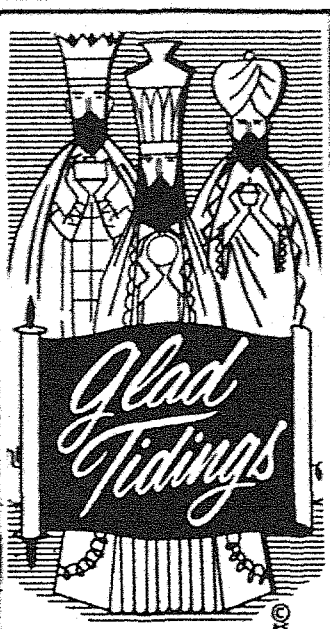
ONE FAMILY ended up building their liturgy around Christmas cards, as a result of the children's suggestions. Each child picks five or ten religious cards in advance, shows the picture, tells the story of it, reads the wish, and mentions the sender. He suggests a carol for the family at the end of his presentation and the next child begins with his cards. The dad reads the story of the Nativity at the end.

Another family has each child take one or two Jesse symbols, tell the story of waiting that each symbolizes (the Ark, the apple, etc.).

Still another writes a special gift prayer for each member of the family, copies it and illustrates it into a book, reads it aloud, and gives the member the book as a gift. Can you imagine a more treasured keepsake?

Other families make use of the crib, role playing the various characters in the Nativity story. One mother reported on the success of the latter. "The children became so involved in their characters that they actually became them for awhile. Our daughter who was playing Mary described it as being 'a little scary when I didn't know if we'd find a place to sleep!'"

SOFT candies, religious symbols, a few carols, and a special prayer or wish for one another help offset the materialism and frenzy of children during this special time. It is a special time for Christians and we should not deprive our children of its religious significance by allowing our busyness or our self-consciousness to get in the way.



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Around the Archdiocese

Palm Beach County

Catholic Young Adults in St. Clare parish, North Palm Beach, welcome new members between the ages of 18 and 30. Those interested should call 622-3235 or 622-1452 after 5 p.m. or weekdays.

Trinity Council, K. of C. will host a New Year's Eve dance at 9 p.m., Dec. 31, in St. Vincent Ferrer parish hall, NE Eighth St., Delray Beach. A buffet supper will be served. Reservations, which close Dec. 27, should be made by calling 276-6511.

Broward County

Fifth annual New Year's Eve party sponsored by the women's guild of Nativity parish begins at 8 p.m., Dec. 31, in the parish hall, 5327 Johnson St. Music will be provided by Larry Gregg, and a buffet supper will be served. Tickets are limited and reservations should be made by calling 989-8093 or 931-4111.

The Plantation Council of the K. of C. will sponsor a New Year's Eve dance and party at 9:30 p.m. on Dec. 31 in St. George parish hall, NW Eighth St. east of Hwy. 441. A live band will be present and a buffet supper will be served. Reservations may be made by calling 584-9663 or 733-9929.

Dade County

Two Christmas parties are planned in St. Vincent de Paul parish, 2000 NW 103 St. for children in the area from 9:30 a.m. to noon on Saturday, Dec. 23, and Tuesday, Dec. 26, on the grounds. Toys will be distributed by a Santa Claus and refreshments will be served. Hostesses will be CCD teachers and Father Paul Murphy, C.M. CCD parish director.

St. Monica parish hall, 3490 NW 191 St., will be the scene of a New Year's Eve dance on Dec. 31, beginning at 9 p.m. Music will be provided by the Swingables. Tickets are available after Sunday Masses or at the rectory.

St. Rose of Lima Parish Council will sponsor a New Year's Eve dance at 9 p.m., Dec. 31, in the parish hall, 10690 NE Fifth Ave. Entertainment will be provided by The Reflections and a buffet supper will be served. Reservations may be made by calling 754-5330.

Holy Family Woman's Club will sponsor a New Year's Eve party on Dec. 31 in the parish Hall.

Who'll help do repairs?

A call for "manpower" to repair appliances was made this week by the St. Vincent de Paul Store located at 801 N. Miami Ave.

People are needed to repair appliances including lamps, toasters, vacuum cleaners, clocks, radios, TV's, etc., which have been donated to the store.

Such items when in good repair are sold at very low prices to the general public and also given free of charge to needy families.

Anyone able to donate a few hours time each week in this repair work should call the store at 373-3856.

Named among student leaders

BOYNTON BEACH — Michael Maslison is one of 30 Catholic University of America students recently named to Who's Who Among Students in American Universities and Colleges for 1973.

John F. Puisis dies; father of 2 priests

CHICAGO — The Funeral Liturgy was concelebrated in St. George Church for John F. Puisis by his two priest-sons, one of whom is administrator of San Marco Church, Marco Island, Fla.

Father Leonard Puisis and Father John Puisis, C.S.V. offered the Funeral Mass for their father, who

CHRISTMAS Tree lighting ceremonies in Miami's Bayfront Park featured the student choir from nearby Gesu School. During the holidays the choir also sang for patients at Mercy Hospital and the Veterans Hospital.



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Publication of religious education digest slated

Plans for publication of a digest for adult religious education as a continuation of FOCUS '72 were announced this week by the National Center of Religious Education (CCD).

The new publication, which will be called "Focus On Adults: A Digest" is the latest project by the National Center of Religious Education toward full-scale adult religious education following the reorganization of the Dept. of Education at the USCC.

IT WILL condense timely articles in the field of adult religious education and will be of interest to all concerned with its development, especially at the grassroots level. Included will be theoretical and practical articles bearing on continuing adult formation in all areas of religion and religious education.

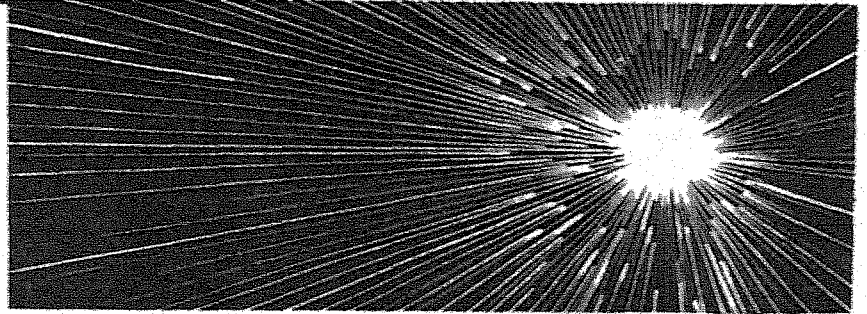
Brother Richard Keressey, assistant director of the National Center, serves as editor of the new publication.

Mary Perkins Ryan, executive editor, will work closely with a board of consultants, consisting of experts in adult education and experienced promoters in the field throughout the nation.

"Focus '72" subscriptions will be honored for the new publication, which will

consist of 32 pages issued monthly at a subscription rate of \$10. Subscriptions may be obtained by writing to the National Center of Religious Education, 1312 Massachusetts Ave., N.W., Washington, D.C., 20005.

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CHAPLAIN

Hospital duty shows all life's deepest joys, sorrows

By BOB O'STEEN
Voice News Editor

What's it like to be chaplain in one of the largest hospitals in the South?

Father Thomas Griffin, S.J., knows what it's like to be chaplain of Miami's Jackson Memorial Hospital, an institution handling the joys and tribulations of over 1,200 human beings a day, a medical complex laced with the sorrows of sickness and the triumph of healing.

FATHER GRIFFIN, a native of New Mexico, who "has a knack" for hospital work lives most of his life in this pattern of life's deepest emotional involvement, death, birth, healing.

He along with Father Fernando Lopez, S.J. both working out of Gesu Parish, give Jackson what Father Griffin calls "the best coverage it has ever had."

And that's what it's all about in such a large place. Coverage — which means walking.

So as Father walks his rounds on an average day he tells about it all in a soft but rapid pace as if reflecting in his speech the very lifestyle he has adopted in his ten years of hospital work, requiring a quick but smooth manner.

"You can't just sit around in the office," he says as the massive old corridors unfold, ward after ward, through swinging doors, leading toward Emergency first. "We have ten buildings to cover and 29 floors. About a fourth of the people here are Catholic, which means about 300 on any day."

"I MAKE my first rounds in the morning and try to catch the 'bad ones' there and then go back later for the more routine ones. This causes more walking but this way I get to the ones who need the anointing and it saves me getting a call in the afternoon and having to rush to someone who's slipping away."

At the emergency room Father Griffin approaches the nurse-in-charge and asks about having a picture made. Swiftly the uniformed guard moves in and gruffly asks what gives with the camera. (Hospitals are sensitive about pictures of patients because of possible lawsuits.)



'I try to let the kids do the tricks themselves so they feel like they did magic,' says Father Griffin after entertaining Lorenzo Moore, 7.

The nurse argues, "It's all right. I'm the nurse in charge. They aren't going to show any patients. It's all right."

The guard grumbles and moves back to his post but makes a quick phone call.

There is a flurry of activity back in the emergency

corridor and Father excuses himself quickly. Behind the curtain a crew works quickly but efficiently over an elderly man, bare to the waist, face half covered with a respirator. He is suffering heart failure.

FATHER MOVES IN and hovers over him and the old man's eyes roll up, large, meeting Father's eyes.

"Can you hear me? Can you hear me?" The response is not clear.

"... Sorry for your sins?" Father asks close into his face, and then in a quieter tone, speaks the words of Sacrament of the Sick and marks the sign of the cross on the pale forehead.

Once in the corridor again he consults one of the little blue cards that contain data on each patient. "I go through the cards and pick out the bad ones to see first. If I see a person, age 77, with kidneys failing or in ICU (intensive care unit) I would go there first."

Looking over one of his cards he enters another curtained cubicle where lies a young black man possibly no more than 30 but with a heart condition, spaghetti-like oxygen tubes taped into his nostrils.

"YOU ARE getting help from doctors and nurses," Father says in fluent Spanish. "How would you like to get help from God to get well?" The young man nods.

The anointing begins again, an ancient rite whose tradition spans back to the anointing of kings and is now the grace-giving ritual between God and man, entering into the grim atmosphere of the 20th century emergency room, its corridors lined with waiting people, a few in obvious discomfort, one or two fighting back tears and losing as the priest's murmuring drifts into the air.

Afterward, Father says, "I use the short form of the anointing, which is all right in pressing circumstances, because I would never make it around if I didn't."

Back at the Emergency desk the Grand Tour halts as a youth is wheeled past on a table, his forehead scraped up as if

(continued on page 10)

Sister says Asians grow wary

DUNEDIN, New Zealand (NC) — Asian peoples are increasingly seeing aid from rich countries as something designed to exploit rather than help them. And their resentment is growing.

This is the message of Argentine-born Sister Inez Braun, from Jakarta, Indonesia, now in New Zealand on behalf of the Asian committee for People's Organizations.

Sister Braun came to New Zealand after being the only woman delegate to an Australian conference on industrial chaplaincy. She went as delegate for her committee, which was set up by the East Asia Conference of Churches' Industrial Mission and the Catholic Church.

A FRANCISCAN Missionary of Mary, Sister Braun said that the non-Catholic and Catholic churches had joined forces in the committee to organize the people at village level into community

projects.

A vicious, articulate social psychologist, Sister Braun told NC News that because of exploitation of Asian countries by developed nations, the Asian people are becoming more wary of aid

"The people see the developed, rich countries investing money in schemes designed to gain advantage from cheap labor and natural resources and with scant concern for the welfare of the people," she said.

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'The nurses know Is anyone in really bad shape'

(continued from page 9)

by concrete, his arms and legs taped and bandaged in a hasty first-aid manner. He appears to have been in an accident, possibly motorcycle.

Then there are more corridors and even an alley or two for shortcuts, not the way the public is routed.

FATHER SLAPS an electric plate and the door to Intensive Care jerks open. Patients lie atop beds with oxygen and intravenous tubes as well as electronic monitors running everywhere and most of the people look as though they could use the priest's services.

He checks in with the young, pretty charge nurse.

"Any bad ones today?" he asks, the familiar phrase referring to the patients' condition.

"No," she says, smiling. "just a routine day."

Father Griffin does not hold back his admiration for the nurses. Back in the corridors walking again past heavy walls and door after door of patient-filled rooms he says, "I never ask a doctor how a patient is. The doctors are too optimistic. I ask the charge nurse. 'How is Mrs. So and So?' The doctor sees her once a day, but the nurse is with her all day and knows if she is slipping.

"I'll go to Emergency and ask the doctor if anyone is sick and he'll say 'What do you mean sick?' The nurses know what I mean: Is anyone really in bad shape?"

IN GIVING Last Rites, now the Sacrament of the Sick, the emphasis used to be on the "Last," but says Father. "Since Pope John we've begun seeing the sacrament as anointing the sick to help them get well, not just Last Rites for someone almost dead."

Pneumatic doors push open and suddenly there is a ward with a lot of windows and light and a glowing red Santa guarding a Christmas tree.

"Here comes the Rev.!"

"Here comes de church man!"

The children's faces brighten as Father approaches. They know he's the man with the magic, the man who makes things disappear and coins change size.

He goes to a table of kids who are supposed to be eating and whips out two flat sticks with snakey looking lines on them.

"Now touch them and watch the snakes go away," he urges a plump girl.

SHE PUTS a finger to the stick and the snakey lines instantly straighten out before her eyes. And her eyes become large.

Father places a penny on the table and gives a boy a magic red box.

"You do the magic yourself," he tells the youth.

The boy puts the box over the penny and says "Abracadabra."

He lifts the box and the penny has turned to a dime — which the lad is allowed to keep.

"How did you do that?" they want to know, showing lots of teeth and bright eyes. "You ought to know," he replies. "you did the trick!"

"I try to let the kids do the tricks themselves so they feel like they did the magic," he explains after doing several more tricks and the tour continues down the endless halls.

"I've seen cases where the kid was going to heart surgery and the family was all worried and conveying that worry to the child. And I would get the magic going and the kid would forget all about his operation. I've even gotten kids right after surgery to forget their pain by doing magic."

Then there is the burn ward which is not too pleasant and the mental ward and the eye ward where one young man is anointed but is a bit out of his head, possibly from medication, and more walking to a repetition of the same scene in the Coronary Care Unit where the Cuban lady is promised that Father Lopez, the Spanish priest, will follow up the next day.

A check of records earlier had showed that Father Griffin had conferred the Sacrament of the Sick upon 2,450 people since March, about 10 a day, and averages up to 500 Communion a week.

And if that's not enough, Father doubles as jail chaplain, ministering not only unto the infirm but to the incarcerated. Rape. Heists. "Bum raps." Youths from bad neighborhoods. Girls sent from South America on fake passports.

"But that's the frustrating part of my job," he says. "I'm not the actual jail chaplain, so I have to go through a lot of security procedures and it takes me a good part of Saturday just to see a few people. In that same time I could have seen three times as many in the hospital."

THE MORNING tour of the hospital is almost done. How did Father get into hospital work?

"Jesuits all get a month of hospital work as part of their training. My first few days in a Portland, Ore., hospital I couldn't eat I was so nervous, but I saw I had a knack for it."

"A lot of priests aren't interested in hospital work. I've seen nurses transfer from a ward because they got attached to a patient they know to be terminal. You also get to know some patients who come in and out with something you know is slipping. I believe patients should be told if they are dying so they can get prepared. And I think they prefer it."

"Some of the smaller hospitals and homes keep people



"I never ask a doctor how a patient is . . . The doctor sees her once a day, but the nurse is with her all day." Here Father Griffin speaks with charge nurse Dorothy Sabin, R.N.

until they get bad, then send them to Jackson. A lot of people don't realize Jackson has a fine staff of top people in many areas, coronary, eye, burn and others.

ALL IN ALL, the hospital visitation seems tough, a tour through troubled pastures, without sustaining features. But on reflection it is more than that. The hospital is a place of healing, a place where the old who have lived most of their lives may extend their days or at least finish them in the best care and comfort, and where the young can gain hope for rejuvenation and look to the future in health, where the broken are repaired and the fevered are cooled.

The hospital is a place where life's meanings have the deepest overtones in suffering and healing and Father Griffin

takes satisfaction in being a part of it.

"In the hospital I find people who have been away from the sacraments for years and who now want them. In a parish seldom does anyone walk in and say, 'I want to confess after 20 years.' But here it happens all the time."

"And people who have been married only civilly or not at all want their marriages fixed up."

The tour of the "bad ones" over, Father had to eat and grab a quick siesta at Gesu. Otherwise he wouldn't be able to make it to his 11 p.m. calls that night.

But first he had to check his greedy parking meter out front.

Father Griffin has to pay his own parking.

Season's Greetings

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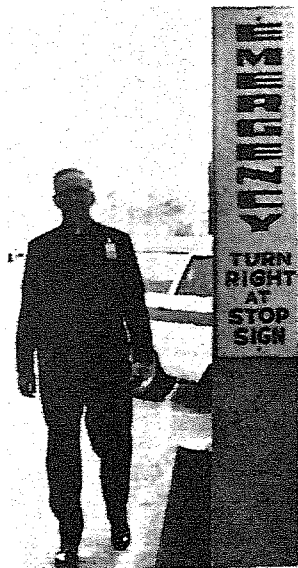
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GRIFFIN

Key to the future not science, force —but compassion

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

A Brooklyn woman was arrested a few months ago after fleeing the scene of a fire in Brownsville. She was reported as admitting that she had been starting fires every month for the last 12 years because she liked the excitement caused by fires. Her scale of values, as told to a fire marshal, was first, her mother; second, her brother; third, fires.

The woman is not a bad symbol of our generation of violence. Ever since the first Sputnik, America has officially opted for more and better education. We have extended our perceptive powers to an incredible degree.

With scientific magic, we can detect sounds from millions of miles away in space, and from fathomless depths below the sea. We can see viruses and look into cells of the human body. But all the while, violence has been skyrocketing with every new astral voyage to the moon. We admire education but we love bloody murder.

AS WE celebrate Christmas, we might ask: is it just a co-incidence that violence is increasing while Christ is gradually decreasing as a significant factor in American life? Christianity is being thrown into the trash-basket of obsolete cults and compassion necessarily goes along with it. For if there is one virtue we identify with Jesus it is compassion. TV is said to be the mirror of contemporary life. Violence takes up most of that mirror.

The woman setting the fires is a good example of lack of compassion. America pays lip service to the old cliché of respect for human dignity but it loves violence. That is why it loves the violence on TV, why it finds violent crimes increasing by leaps and bounds, why it gives toy guns to children at Christmas. As if to say: we wish you little darlings a murderous Christmas!

The yen for violence is not restricted to American citizens. The American nation seems to have a taste for violence; witness the indiscriminate bombing of North Vietnam and the killing of civilians. Violence is endemic in Western civilization.

IRELAND seems to be challenging our record for brutality. Christian Ireland is just as violent as the U.S. and perhaps more reprehensible because the Irish pride themselves, both Catholics and Protestants, on their Christianity. A journalist suggested that all the Irish clergy, Catholic and Protestant as well as their secular warriors be put to sea on a raft and turned loose. I think he meant "sectarian" warriors, but any Christian in Ireland who aids or abets the bombers is sadly lacking the compassion of Christ.

Nobel-prize winner, Albert Szent-Gyorgyi, wrote some time ago that "during the last decade there has been a profound change in the human mind. Power and force does not reign supreme any more." The Nobel laureate must be living on a desert island somewhere. Power and force, the instruments of violence, we see venerated everywhere. Pity and compassion are looked upon as some sort of mystical romanticism.

Rather than accept the notion of Szent-Gyorgyi, I would prefer the approach of scientist Glenn Seaborg: "Let us search not first our technical manuals, our economic texts, or the pages of history for a key to the future but the deepest recesses of the human heart and conscience." For power and violence are rampant and they are the key to death and destruction. Compassion comes from the deepest recesses of the human heart.

The infant born on Christmas presented a key to the future. It was a key to life and love and joy. For some mysterious reason our generation doesn't trust the key. It relies on force and power, the proliferation of weapons, the manufacture of guns and knives and bombs. Christ wept over Jerusalem and said, "If thou hadst known the things that are to thy peace." Compassion is the key to peace.



There were shepherds in that locality, living in the fields and keeping night watch by turns over their flocks. The angel of the Lord shone around them, and they were very much afraid. The angel said to them: "You have nothing to fear! I come to proclaim good news to you — tidings of great joy to be shared by the whole people. This day in David's city a savior has been born to you, the Messiah and

Lord. Let this be a sign to you: in a manger you will find an infant wrapped in swaddling clothes." Suddenly there was with the angel a multitude of the heavenly host, praising God and saying: "Glory to God in high heaven, peace on earth to those on whom His favor rests."

Luke 2: 8-14

In the middle road—happiness

By DALE FRANCES

All that matters is love. I've heard it said. A man is a true Christian so long as he has love in his heart, it is said. What we must teach our children if they are to become real Christians is love, others say.

So I discover myself in a strange position. A decade or so ago, I was writing that we were too unwilling to give emotion its rightful place in our spiritual life. I was finding Catholicism too cerebral, too little inclined to give way to the heart.

Now only a little more than a decade later I sense that while there is still need for many to allow their hearts to move them spiritually, there are others who are inclined to place too much emphasis on the emotions. Somewhere there must be a mean and I think if we are to be authentic Christians we must find that middle way.

WE MUST give way to our hearts. It is not enough to simply give intellectual consent to the truths of the faith, we must accept them joyfully in our heart.

It is not enough to simply say that Jesus Christ is the Incarnation, Second Person of the Trinity. It is required that we know him as our Lord, our Savior, that we become into an intimate relationship of prayer with Him.

But if this is required, then so is the understanding of who He is. One of the great weaknesses of what was called the Jesus Movement was there was never any clear perception of who this Jesus is. He became for many what the rock opera called Him — a superstar — but He is infinitely more than just another superstar. He is God Incarnate, He is our Redeemer, He is our loving Brother, He is the One we

encounter in the mystery of the Eucharist.

I THINK one of the basic causes of the disagreements we have today on such things as catechetical training and liturgy comes not because either side is wrong but because each side sees a different aspect of what can only properly be seen in the whole.

Some say that it is wrong simply to teach children theological formulae, that they may come to be able to recite the answers but never come into real contact with the fullness of the truth of what it means to be a Catholic.

And they are right, that is not enough. I believe it is true that often, where the catechism was taught, there was taught at the same time the spirit of the truths that were memorized but not always. So the reaction of some to this is to place the emphasis on the spirit of being a Christian.

Here it is that they encounter the criticism of many; for they observe the children being taught love and joy but they sense they are not being taught the basic theological doctrine that is manifested in love and joy.

The problem is really one of finding the middle way. The basic doctrines of the Church must still be taught but they must be accompanied by the kind of teaching that brings a realization of what these truths must mean to us.

I REMEMBER once reading the conversion story of Dorothy Fremont Grant. She said that she could never understand how Catholics could come from receiving Holy Communion with solemn faces. It was for her, she said, a moment of unutterable joy and there was no way she could keep this from showing on her face.

And that is true. We did speak of the celebration of Mass and then act as

if we were not at a celebration but at a wake.

So, some who observed this incongruity moved to an incongruity all of their own. They decided that since it was a celebration they had to give it the outward manifestations of celebration. As a result we got liturgies that featured balloons, dancers, swinging music and the atmosphere of a party.

Once again it was a failure to find the middle way. We will find joy at Mass, we will find the sense of happiness, we will be smiling people, if we understand the Mass.

But at the same time, it must be understood that joy and happiness are never ends but by-products of something much greater and important.

CALLED to celebrate, there are some who are unable to conceive of celebration in other than secular terms. They celebrate at birthdays and New Year's parties with balloons and noise-makers so that the milieu of happiness in the secular sense is about them.

But that is not the nature of the celebration nor the manner in which our joy is manifested. Real celebration must reach deepest within us to penetrate the inner consciousness, where true joy and true happiness must be found.

I am not discouraged. We are in the process of learning. It is not strange that in finding that middle way there should be movement to extremes. We will find the way. And when we do we will believe every word of the catechism but believe it with our hearts as well as our minds. And when we come to worship God we will come to Him prayerfully, with awe and respect but we will find there a depth of happiness that exceeds anything the world can give.

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

Moon Marigolds Newman film made of play

The Effect Of Gamma Rays On Man-On-The-Moon Marigolds (Fox) — Paul Newman directs, Joanne Woodward stars.

Screenwriter Alvin Sargent clearly had problems in mind when he tackled the difficult task of adapting Paul Zindel's Pulitzer Prize play to the screen.

The stage play had a heavy dose of symbolism running through its touching story of Beatrice, mother and classic image of grace and beauty cynically re-interpreted as the prototype foul-mouthed American under-achiever, living in an urban hovel, abandoned by her husband and saddled with two girls and the recognition of her essential failure to accept the burden of responsibility in the wake of her ill fortune.

The dominant symbols in her life are the elderly boarders, other people's cast-off parents, she takes in for a few dollars a week, the get-rich-quick newspaper real estate ads she pores over daily, and the countless small fantasies she indulges in constantly, from the wig, we see her modeling at the outset, to the plumber next door, to, finally, the imagined patio garden she describes to one of her daughters at the end. Only the present is totally unreal to her.

THE ELDER daughter, Ruth, also is a composite symbol, a collective idea of budding adolescent girlhood, vulgarized by her experiences at home and in school, and struggling with her own developing sexuality in the hard light of her mother's paranoia and sexual frustrations.

Having already swallowed her mother's sense of self-pity, Ruth can chastise the woman by recounting the conversations she has heard at school about her mother ("the looney") and by her mimicry of her mother's idiosyncrasies in a high school skit. In her frustration Ruth sees her future self projected in the image of her mother's behavior.

The film's central image, however, revolves around the younger daughter, Matilda, and her high



RIVAL DAUGHTERS of Beatrice (Joanne Woodward), Matilda (Neil Potts, Newman's daughter) and Ruth (Roberta Wallach) live in the deprived American environment.

school science competition experiment with marigolds that have been variously exposed to radiation. The paradox, of course, runs deeper than the girl's own flowering in this venomous environment each of the three women is herself an inexplicable mutation, and Matilda for all her sensitive introspection, her sense of discovery, and

her affirmation of life at the end ("I do not hate the world . . .") has not as Newman's out-of-focus final shot of her suggests, won this perception without some personal disintegration. Such cursory analysis is enough to indicate the intensive literary structure of Zindel's play.

YET PITY them we do. That the film transcends the problems of its sources is due essentially to the magnificent performance of Joanne Woodward as the rapacious mother whose slovenly sarcasm serves as a mask for her tragic vulnerability. The casting is ideal and the performance even more so. Roberta Wallach is hardly less impressive as the epileptic older daughter Ruth, already blanched under the influence of her mother. Judith Lowry, Richard Venture, and Ellen Dano all excel in minor roles.

The ensemble acting is a tribute to director Paul Newman who shows much of the same sensitivity that he brought to his initial job of directing, **RACHEL, RACHEL**. But family films have their problems also, and the casting of the Newmans' daughter (Neil Potts) in the crucial role of the younger daughter was unfortunate. Perfectly fine as the young Woodward in **RACHEL, RACHEL**, she simply isn't up to the complexities of Matilda in this film.

If the effect of gamma rays is diminished somewhat by the leaden shield of a sentimentalized treatment which smoothes off too many of the rough edges of the characters, still those characters are ultimately moving, and few audiences will fail to respond to their anguished suffering. Adapting Zindel's play was not without its obvious difficulties. This attempt is, nevertheless, well worth seeing not only for its exceptional acting but also for its thoughtful explorations into the labyrinthian workings of the human heart. (A-III)

A mental breakdown 'thriller'

IMAGES (Columbia) — Robert Altman's anatomy of a mental breakdown.

In "Repulsion" Roman Polanski pictured a woman's descent into madness as a gradual almost imperceptible process of losing control. It was done in a totally realistic, objective manner making it a terrifying experience, almost a clinical study.

In "Images," Robert Altman does exactly the reverse by making us observe all the film's action (except for one final shot) through the eyes and the mind of the troubled heroine. The result is a psychological thriller in which the game for the audience is to determine which of her perceptions are real and which imaginary.

Susannah York's performance is by far the best acting of her career. Onscreen almost every minute of the film, she gages and then is able to maintain our sympathy for the character of Cathryn, a woman increasingly vulnerable to the most maniacal of obsessions.

As in all his previous work, Altman shows a technical mastery of his medium a willingness to take chances in achieving an effect, and a talent for eliciting strong performances from his actors. "Images" also benefits from Vilmos Zsigmond's distinctive photography, which conveys Cathryn's interior world in the concrete terms of her physical surroundings. The disturbing, unsettling atmosphere of the film is also abetted by the claustrophobic sets and a sound track made up of tinkling glass bells, Kabuki noises (as used in Japanese ghost films), and the reading of an eerie, bizarre fairy tale that Cathryn is writing. There are no innovations here, but Altman has put his ingredients together so well that the mood they create is compelling, almost hypnotic. (A-III).

Simply too sugary Waltzing in gay Old Vienna



The Great Waltz (MGM) — Magnificent ballrooms! Swirling dancers! Delightful music! And just for good measure, deceit, adultery, and blackmail — these last items unfortunately being inescapable facts in the life of Johann Strauss, Jr., that even producer-writer-director Andrew L. Stone could not hide with his glossy sugar-coating.

Leaving no turn un-Stoned, however, "Waltz" traces the life and times of the late-nineteenth century composer from the early years when he first eclipsed his father as the Lawrence Welk of old Vienna, through the middle period when Strauss chased skirts and the muse with equal fervor, on down to his moment of triumph when he presented "On the Beautiful Blue Danube" to the masses at the 1872

Boston World Peace Jubilee.

As the composer, Horst Bucholz looks as ill as one might expect of a man forced to gag on a steady diet of Stone's preposterous dialogue and tunes supplied by Robert Craig Wright and George Forrest.

As Jetty Treffz, older woman and former mistress of the Baron Tedesco who snares Strauss for her husband, Mary Costa is simply inadequate. But then, how can anyone take seriously a musical extravaganza that includes a singing tenor narrator whose burden is to fill in yawning narrative gaps for an audience apparently seen as under twelve, equipped with an IQ of 70 or less, or both. If Oscar Levant were around today, he doubtless would avoid "Waltz" on doctor's orders — he was a diabetic. (A-II)

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BOB BOWARD	St. Rose of Lima
JOHN DANICH	St. Rose of Lima
PHIL DORSEY	Little Flower
JOHN HAYES	St. Thomas

And warmest wishes for the New Year from everybody in sales, service, and the body shop!



LINCOLN-MERCURY GABLES

Ponce de Leon Blvd. at East Bird Rd., Coral Gables



PETULA CLARK portrays a glamorous London music hall star who marries a quiet, conservative schoolmaster, in James Hilton's unforgettable "Goodbye, Mr. Chips," to be presented on "The CBS Friday Night Movies" tonight on Channel 4.

Hour-long music special highlights 5th Dimension

"In my opinion, music is one of the best means of worldwide communication. Even if you can't understand another man's language, you can understand his music," says Billy Davis Jr., who is one-fifth of The 5th Dimension, the popular singing group.

Davis and the other members of the group — Lamonte McLemore, Ron Townson, Marilyn McCoo and Florence La Rue Gordon — are convinced that music, in the long run, will help the world. "because music is just something everybody can understand."

MAKING people listen and enjoy what they hear is the prime motivation behind the sound of the quintet, which will appear on "Opening Night: USA," hour-long musical special covering a broad spectrum of opening night performances from nightclubs to the theater, to be broadcast Dec. 25 on CBS.

Also starring will be Sammy Davis Jr. and Milton Berle.

Taped in November at the Boston Music Hall, the 5th Dimension segment of the broadcast will present the group performing a medley of their all-time hits plus a variety of their new music.

"We're taking songs that are currently popular and doing them in a style that we believe makes this new music not only understandable but also palatable to the older generation," says Marilyn McCoo. "We feel that the most important thing is to perform

music so that the whole audience like it and understands it, not just a segment of the audience."

THIS FEELING, and the way the group implements it musically, is largely responsible for the wide age spectrum of their popularity on television and recordings and along the nightclub circuit.



BURT LANCASTER hosts "An American Christmas Words and Music" on Channel 2, Miami, Saturday at 8:30 featuring James Earl Jones, Freda Payne, and the Ella Mitchell Gospel Singers.

Christmas Masses on TV and Radio

Midnight Mass celebrated in the Cathedral of St. Mary will be broadcast live by radio station WIOD on Sunday evening.

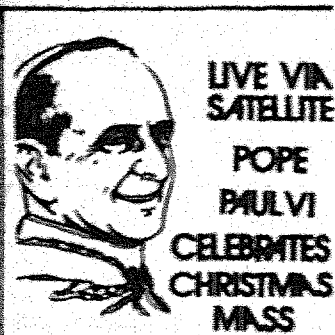
A special Mass for Shut-ins will be televised on Christmas Day at 10 a.m. on WPLG, Ch. 10.

Father John Vereb, Archdiocese of Miami Supervisor of Religious Education, will be the celebrant.

At 6 p.m. on Sunday, Dec. 24, the Christmas Mass of Pope Paul VI will be televised on WLTV, Ch. 23.

A commentary in Spanish will be given locally by Father Jose L. Hernandez and the Rev. Mr. Jose Nickse.

Miami's Ch. 2 will also transmit Pope Paul's Midnight Mass at 6 p.m. Christmas Eve.



LIVE VIA SATELLITE POPE PAUL VI CELEBRATES CHRISTMAS MASS

The annual Christmas Midnight Mass and message by His Holiness, Pope Paul VI, in color with commentary in English.

Sunday, Dec. 24, 6 p.m.



Mexican-American Christmas on TV

SAN ANTONIO, Tex. — (NC) — A program showing how a typical Mexican-American church celebrates Christmas will be telecast Dec. 25 over ABC-TV.

Mexican-American Christmas, to be shown at 11 a.m. on Ch. 10, was produced by the network's public service department in collaboration with the Mexican-American Cultural Center here.

"Feliz Navidad — A

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

FRIDAY, DEC. 22

4:40 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 (Unobjectionable in part for all)
OBJECTION: Excessive brutality
 2:30 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)
 8 p.m. (5) Climb An Angry Mountain (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. (5) Too Late Blues (Unobjectionable in part for all)
 11:30 p.m. (11) Passage West (Unobjectionable for adults and adolescents)
 11:35 p.m. (10) The Gay Divorcee (No classification)
OBJECTION: Low moral tone; suggestive dialogue and distortions

SUNDAY, DEC. 24

1 p.m. (5) War And Peace (Family)
 7 p.m. (6) Revolt Of The Mercenaries (No classification)
 2 p.m. (7) Music Man (Family)
 2 p.m. (10) Mr. Deed Goes To Town (Unobjectionable for adults and adolescents)
 4 p.m. (4) Cry For Happy (Unobjectionable in part for all)
OBJECTION: The attempt at comedy in this film is not an excuse for low moral tone, suggestive dialogue and situations
 4 p.m. (10) The Bells Of St. Mary's (Family)
 4 p.m. (11) Mr. Belvedere Rings The Bell (Unobjectionable for adults and adolescents)

4:30 p.m. (6) Ten North Frederick (Unobjectionable for adults)
 7 p.m. (6) Revolt Of The Mercenaries (No classification)
 9 p.m. (10) Those Daring Young Men In Their Jaunty Jalopies (Unobjectionable for adults and adolescents)

MONDAY, DEC. 25

1:40 p.m. (6) Operations Double Cross (No classification)
 4 p.m. (5) A Christmas Carol (Family)
 8 p.m. (6) Delicate Delinquent (Family)
 9 p.m. (5 & 7) The Railway Children (No classification)
 9 p.m. (10) Miracle On 34th Street (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce
 11:30 p.m. (4 & 11) The Next Voice You Hear (Family)
 11:35 p.m. (10) A Holiday Affair (Family)

TUESDAY, DEC. 26

1:40 p.m. (6) Operations Double Cross (No classification)
 4 p.m. (5) Munster Go Home (Family)
 4 p.m. (10) Journey To Shiloh (No classification)
 8 p.m. (6) Paid In Full (Unobjectionable in part for all)
OBJECTION: Reflects the acceptability of divorce; tends to condense use of illicit means to accomplish good and contains material unsuitable for general motion picture audiences.
 8:30 p.m. (10) Gidget Gets Married (No classification)
 9:30 p.m. (4 & 11) A Death Of Innocence (No classification)

classification:
 11:30 p.m. (4 & 11) Paris Does Strange Things (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations; tends to condense immoral actions
 11:35 p.m. (10) Shall We Dance (Family)

WEDNESDAY, DEC. 27

1:40 p.m. (6) Operations Double Cross (No classification)
 4 p.m. (5) Blast Of Silence (Unobjectionable for adults)
 4 p.m. (10) McHale's Navy Joins The Air Force (Family)
 8 p.m. (6) Delicate Delinquent (Family)
 8:30 p.m. (10) Mr. and Mrs. Bo Jo Jones (No classification)
 11:30 p.m. (4 & 11) The Appointment (Unobjectionable for adults)
 11:35 p.m. (10) The Velvet Touch (Unobjectionable for adults and adolescents)

THURSDAY, DEC. 28

1:40 p.m. (6) Operations Double Cross (No classification)
 4 p.m. (5) Strategic Air Command, Part I (Family)
 4 p.m. (10) Study In Terror (No classification)
 8 p.m. (6) Paid In Full (See Tuesday, 8 p.m.)
 9 p.m. (4 & 11) J.T. (No classification)
 11:30 p.m. (4 & 11) Dr. Faustus (No classification)
 11:35 p.m. (10) She Couldn't Say No (Family)

FRIDAY, DEC. 29

1:40 p.m. (6) Operations Double Cross (No classification)

classification:
 4 p.m. (5) Strategic Air Command, Part II (Family)
 4 p.m. (10) To Have And Have Not (Unobjectionable for adults and adolescents)
 8 p.m. (6) Rains Of Ranchipur (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) Hook, Line And Sinker (Unobjectionable for adults and adolescents)
 11:30 p.m. (4 & 11) Murder At The Gallop (Family)
 11:35 p.m. (10) The Gamma People (Unobjectionable for adults and adolescents)

SATURDAY, DEC. 30

10:30 a.m. (6) Kid Flax — The Sky Above Heaven
 12 noon (6) Paid In Full (See rating Tuesday, 8 p.m.)
 2 p.m. (5) Sunset Boulevard (Unobjectionable for adults and adolescents)
 2 p.m. (10) The Adventures Of Don Juan (Unobjectionable in part for all)
OBJECTION: Tends to condense immoral actions, suggestive scenes; dialogue and costuming
 4:30 p.m. (6) Delicate Delinquent (Family)
 7 p.m. (8) Rains Of Ranchipur (Unobjectionable for adults and adolescents)
 9 p.m. (5 & 7) The Mouse On The Moon (Family)
 9 p.m. (6) Paid In Full (See rating Tuesday, 8 p.m.)
 11:30 p.m. (4) Follow The Boys (Unobjectionable for adults and adolescents)
 11:30 p.m. (11) Sangaree (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
 11:35 p.m. (10) The Four Poster (No classification)

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 Sunday
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 THE CHRISTOPHERS — Ch. 11 WINK
 8:30 a.m.
 INSIGHT — WTVJ Ch. 4
 9:00 a.m.
 CHURCH AND THE WORLD TODAY — WCKT Ch. 7 — Seminar program features Father John McGrath and panelists discussing the mystery of the Incarnation.
 10:30 a.m.
 THE TV MASS — Ch. 10 WPLG — Celebrant Father John Nevins.
 2 p.m.
 INSIGHT — (Film) — WINK Ch. 11

Jesus with Mary at Christmas

(Salpician Father Raymond E. Brown is currently Professor of Biblical Studies at Woodstock College and Union Theological Seminary, New York City. A frequent visitor to Miami, the internationally known Scripture scholar is the only U.S. priest appointed to the Pontifical Biblical Commission and in 1971 was named the outstanding theologian of the year by the Catholic Theological Assn.)

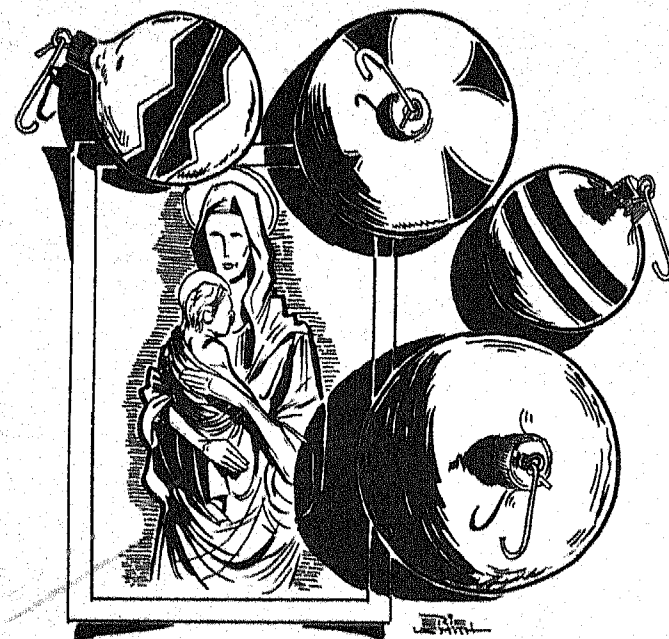
By FATHER RAYMOND E. BROWN, S.S.
When the Magi came to Bethlehem after their journey from the East, they entered a house and "saw the child with Mary his mother" (Matt. 2:11).

Christmas is Jesus' birthday; but as we celebrate the coming of the light into the world, we see His mother's face lit softly and warmly in the glow. There are many ways that Christians may reflect on this picture of Mary the mother at Christmas, but I think of three.

First, Mary's role at Christmas is her essential role in Christian history. The fact that God's Son took flesh of her body is the indispensable guarantee that God's ultimate revelation was part of man's history, involving humanity itself. Because Mary gave birth to Jesus at a particular time in a particular place, Christianity must always resist attempts to eternalize Jesus, to divorce Him from time and place, and to make Him into the ideals of later generations.

Second, Mary's role as mother has made her a Christian symbol. Already in the second century, Christian imagination was depicting Mary as "the new Eve" to capture the mystery of a motherhood that brought into the world the remedy for human sinfulness.

ANOTHER fruitful ancient symbolism related Mary to the Church, who could be portrayed as a woman, just as in the Old Testament Israel and Jerusalem were feminine figures. The mother of the Messiah and the mother of the disciples of the Messiah were a combined image in the New Testament itself (John 19:26-27; Apocalypse 12:1-5, 17). This image was in turn combined with the image of mother Church, for both



"There are many ways that Christians may reflect on this picture of Mary the mother at Christmas . . ." From article by Father Raymond Brown. Sometimes the view of the Madonna and Child is obscured by the glitter of holiday ornaments.

Mary and the Church were mothers to Christians.

Today some react unfavorably to the symbolism of "holy mother Church" as too sentimental and too maternalistic in tone. Yet we should recognize that our recent concentration on the Church as a social structure and an institution does little to encourage a relationship of love between the Christian and the Church, similar to the family-love that Christ has for the Church (Ephesians 5:25). It is not accident that those branches of Christianity which have traditionally encouraged devotion to Mary are also those communities in which the most exalted appreciation of the Church has flourished.

Third, Mary in the Christmas scene is very much the object of Christian piety. I have heard the following explanation for the

current decline in devotion to Mary. This devotion, it is said, was more necessary in the past when less attention was being paid to the humanity of Jesus.

Since Jesus was not being presented to the faithful in terms of truly human emotion, Mary emerged in the drama of the incarnation as the really human figure with whom Christians could identify. She had to trust blindly and to feel anguish because she did not know the future planned by God. Today, the explanation continues, while preserving their belief in Jesus' divinity, Christians reflect more seriously on the implications of the full humanity of Jesus. And so the role played by Mary in Christian piety has been supplanted.

IT SEEMS to me that such a development would be a tragic impoverishment in our attempt to

understand the mystery of God's love in giving us His Son. God made "humankind" — and that means both man and woman — in his image and likeness; and there is something of God that is revealed only in the woman, not in the man (as well as vice versa). Because the male is the more active element in the process of begetting life which we call procreation, we have found the male idiom more suitable to describe the supreme Creator. In our languages God is a "he." And this idiom has been favored by the fact that God became incarnate in a male, Jesus.

Yet, masculine though they were in their outlook on God, the writers of Scripture did not hesitate to use feminine comparisons when the female idiom captured an aspect of God for which there was no male equivalent. The ultimate tenderness of God goes beyond even the love of a woman for the child at her breast (Isaiah 49:14-15). Paul (today accused of male chauvinism!) compares his anguish for his Christians to the birth pangs of a woman: "I am once again in labor until Christ be formed in you" (Galatians 4:19).

TURNING these reflections to the incarnation and Christmas, we recall the words of Scripture: "God so loved the world that He gave his only Son" (John 3:16). How can we appreciate the richness of this love if we neglect Mary's role in God's plan of "giving?" The birth of God's Son was in the context of a mother's love and her creative joy that a child was born into the world (see John 16:21).

Later, the death of God's Son was in the context of a mother's sorrow and loss. This mother's joy and sorrow, her love and her loss, reveal much about the quality of the Father's giving, for we have only the language of human experience to talk of God.

The mother's role makes God's generosity more understandable to a Christian people whose own life is lived in a family context and whose language of love and sorrow is a family language. Christmas, a family feast, and the incarnation that it celebrates will always mean more to Christians because the Magi found the child, not alone, but with Mary his mother.

Finding one another in the body of Christ

By FATHER QUENTIN QUESNELL, S.J.

We can hope to be one in Christ, because there is a Christ to be one in. We celebrate the beginning of that hope when we celebrate His birthday at Christmas.

Christian community is finding one another in the body of Christ. "In one Spirit we were all baptized into the one body. You are the body of Christ, and members one of another."

The body of Christ is not something imaginary. Nor is it merely a pretty name for the Church. There is only one real body of Christ. It is the body of the baby for whom there was no place in the inn, the body of the young worker and of the unrecognized prophet and of the crucified man.

That is the body with which we must be one if we are to become united with one another. When we are united in that body, then we are the Church.

THE PERFECT Christian community we long for may be still in the future. But the center of its unity is here in the present, because he was born for us in the past. The Christ who makes us one and can make all

men one is not a geometrical point toward which the lines of humanity converge in some distant future. He is a man; He is someone.

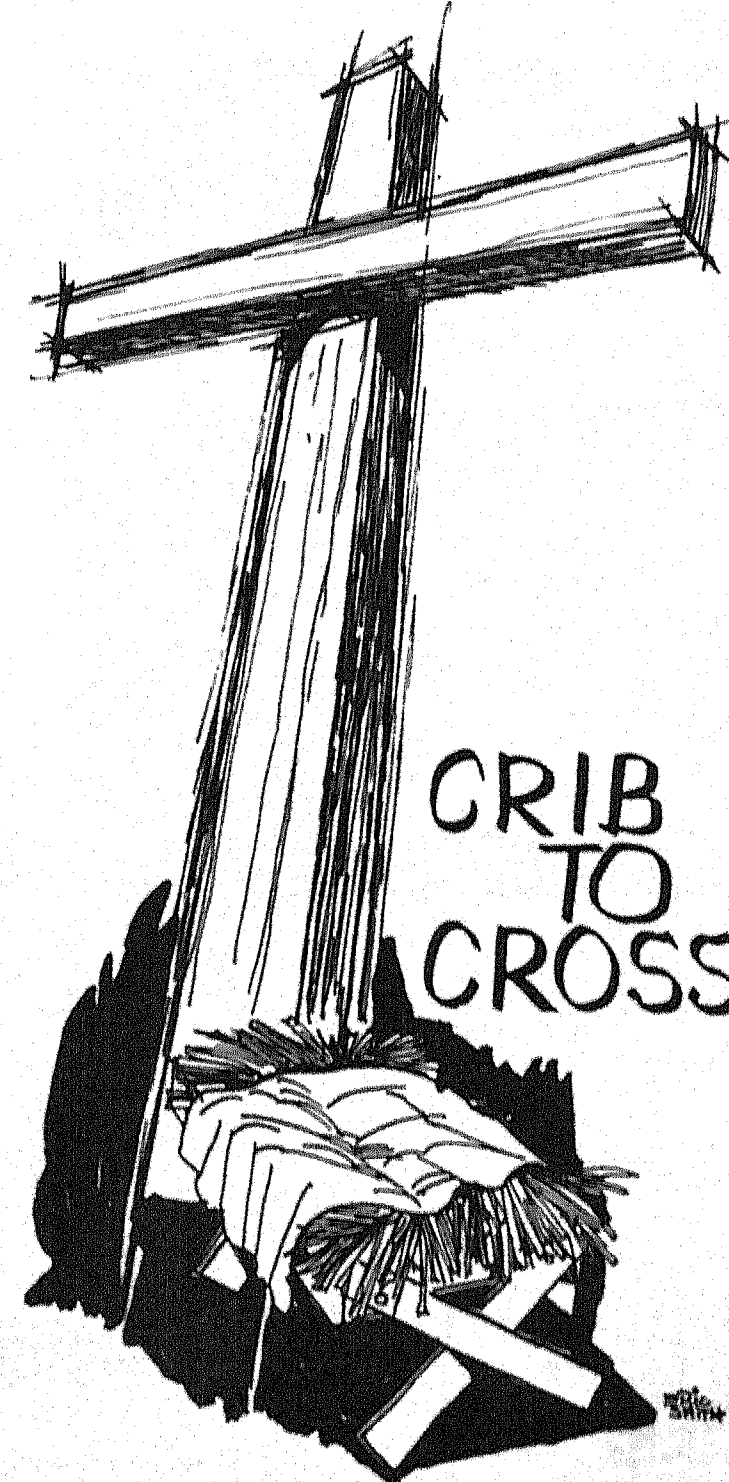
We can love Him because we have seen Him; because He was once a child who could be cared for and comforted, a man who worked and grew tired over His work. We come together around a man who was hungry and thirsty, and sometimes alone and afraid. He was a prophet and a preacher who found Himself frustrated in trying to get across the message that would save the world. They flogged Him and they laughed at His claims; they put Him in jail and they put Him to death.

But He rose in that body, as we hope to rise, from the world of the dead. When we believe that fact and recognize that man as "Christ, Messiah, Savior, Lord," we are on the way to Christian community.

FAITH in that man creates Christian community, and the more real is the faith, the more real is the community. The faith reaches a high point of expression in the Eucharist. As a result, St. Paul can write, "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ? Because the loaf is one, we, many though we are, are one body, for we all partake of the one loaf."

Finally, to believe in Him and to recognize Him as Lord is to accept His way to growth and life. That is the way of self-giving — from crib to cross. If the only way we can grow is to cut others down and take what is theirs, then the human race will never be one. Life will always be a warfare.

But, according to Christ's way, giving ourselves away to others is what makes us grow to the full maturity of Christ the head. Through Him the whole body grows, and, with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love.



"That is the way of self-giving — from crib to cross." From article by Father Quentin Quesnell.

In this happy season — there's warm glow of Christian brotherhood

By DR. LAWRENCE LOSONCY

As Christmas approaches, the warm glow of Christian community once again begins to preoccupy the minds of men. For some men Christmas is a reminder of the fact that we are none of us alone, none of us an island, all of us interrelated and sharing the same destiny to some extent.

We realize that by becoming man, Jesus became personally involved in the history of this world, bringing each of us who love Him that much closer to one another. The birth of Christ becomes in this sense, and for some people, a reminder of our various relationships to one another.

For other people, Christmas is the best time to let friends know they are appreciated and still not be embarrassed. The beauty of mistletoe is that it allows a no-strings-attached kiss; the Christmas card simply says we love you; the office party says you are OK; the gift says thanks for being you; the toast says you deserve esteem.

FOR THOSE in love, Christmas is a feast of love; for families Christmas is what everyone remembers best. Children, parents, grandparents — all remember Christmas and all look forward each year to yet another Christmas. Christmas is never quite as good as we expect, but we always remember it better than it was. Even into the very last years of life, people remember clearly the Christmases they enjoyed with their children and even the Christmases they experienced in their family as children.

For civil society and international society, Christmas is one of the few holidays observed by almost all nations and honored worldwide both religiously and economically. Because a child came from God and yet was dependent upon other men, the world goes down on its knees. Christmas after Christmas, even 20 centuries later,

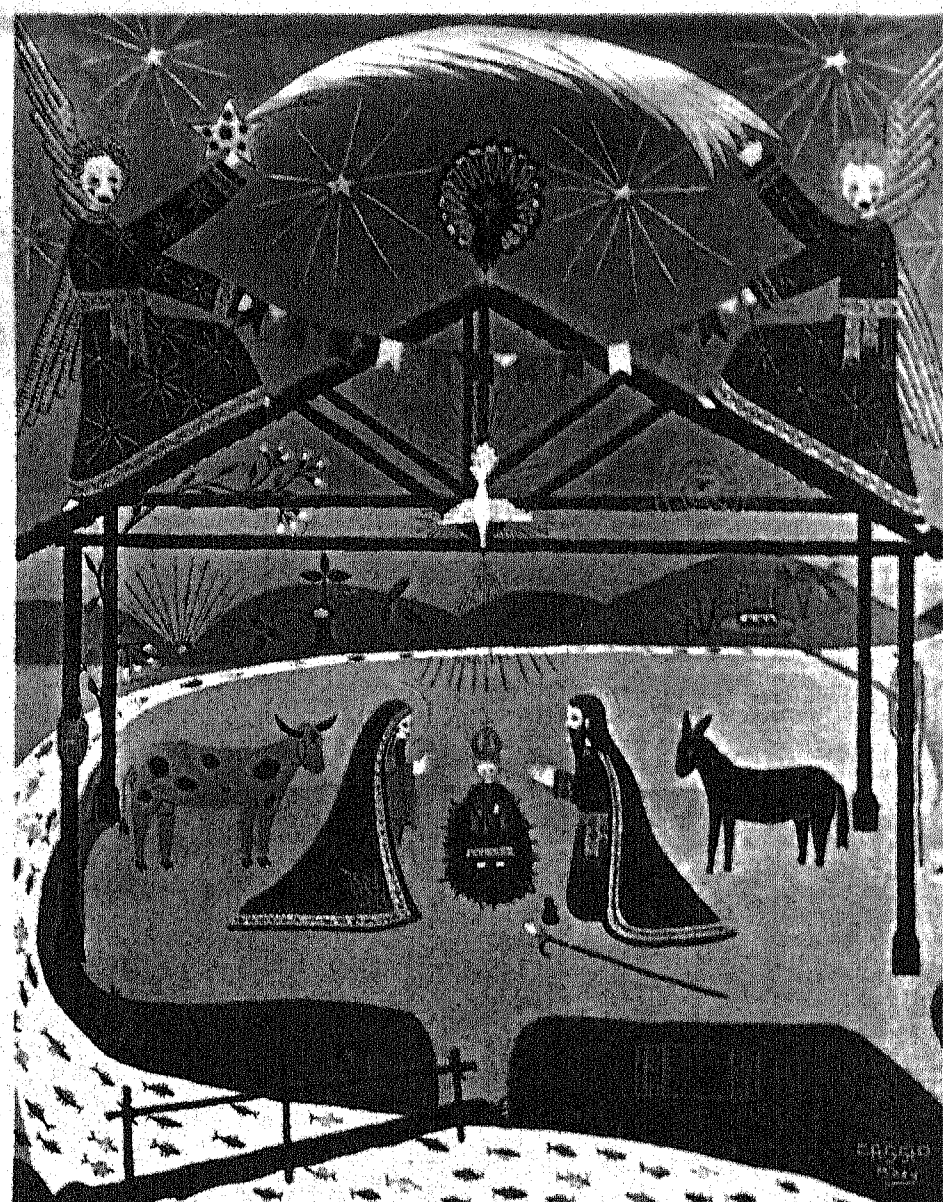
Christmas is the one feast and the one season which brings about, year after year, increased interaction among all forms of human community and among nearly all people.

A modern European philosopher who spent much of his time and energy criticizing organized religion, finally concluded about God that: "Even if there were no God, people would invent one." Should the inventing of God ever be attempted by the human race at Christmas time, our new God would be one of great love.

THE SAD PART of all this is that the human race still hardly knows that there is no need to invent a god because God really lives. Even sadder is to note how few people, relatively speaking, believe the good news that God loves us to an extent even beyond invention or imagination! We are reminded each year upon hearing the Christmas Gospel, that for many people, Christmas is only a story, too good and too remote to be true.

If we, as a Church, wish to bear witness to the reality of Christmas, then Christmas must be real for our lives. The Church is international and universal as a sign of unity among all men. The Church includes friends, lovers, families, children, grandparents, young, old, rich, poor, sinners, prisoners, everyone. The Church is truly a sign for unity among all men because Jesus dwells in the Church.

It remains for us, however, to make that sign which is the Church tangible. There is no other way to do it besides increasing the love we manifest to all the people with whom we live. Christmas, if it means new love in our lives, will mean new love in the Church. Then the increased interaction with all forms of community, which reveals the Church more clearly as the universal sacrament or sign of unity among all men, will last all year and go on every year.



"Christmas is one of the few holidays observed by almost all nations and honored worldwide both religiously and economically."

From article by Lawrence Losoncy. "Manger" is a design contributed to UNICEF for one of its Christmas cards by Cassio M'Boy, an artist from Brazil. (NC Photo)



What really matters

By FATHER CARL J. PFEIFER, S.J.

Mahatma Gandhi, spiritual and political leader of India, was a Hindu. Yet he admired and respected Jesus Christ, whom he came to know through reading the Gospels. However, it is said that contact with Christians led him to disdain Christianity.

Fyodor Dostoevski, world renowned Russian novelist, also loved Jesus Christ. He too knew Christ through the Gospels. Yet he came to despise Christians.

Today many contemporary Americans are "turning on" to Jesus at the same time that they "turn off" the Churches. There is even a growing movement of "Jews for Jesus," although few Jewish followers of Jesus join Christian Churches.

On the other hand the official teachings of the Second Vatican Council proclaim that by her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind. She is also an instrument for the achievement of such union and unity" (Church, 1).

THERE would seem to be a discrepancy between the ideal described by the Council and the experience of many inside and outside the Church. It would seem that if the Church is a sign, its meaning is not being recognized. Some would even say that the institutional Church as it is experienced in parishes, dioceses, or even internationally, gives rather the appearance of being a countersign to the unity Jesus came to bring.

To educate our people — from pulpit, at home, in school — to recognize and aspire to the ideals of Christian unity proposed by the Gospels and Vatican II, is good. But the ideals will only be appreciated if the reality is examined with equal honesty and openness.

By second grade today's children are able to perceive the distance between lofty ideals and often painful reality. Meaningful ideals are only embraced when seen against the backdrop of the real. There is little educational value in

teaching the young that their parish is a community, even a family, when there is not an honest dealing with their perceptions of that parish. To repeatedly tell the young — or old — that the Eucharist is a joyful banquet or meal celebrated by the Christian community, may not ring true to their experience of Sunday Mass in their parish.

To suggest that Christians as a community are an example of social justice, compassion, honesty or dedication may

appear either naive or false to many maturing Christians.

IT SEEMS to me that the ideal must be taught and taught clearly. As the Council affirms, "the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping" (Church in World, 31). Ideals give one reasons for hope and renewed vitality.

But in painting a challenging ideal it is important to avoid triumphalism or fantasy.

The Christian community today — as in every age — is often far from living up to its ideals. It has been many centuries since whole nations were converted to Christ by the example of "how the Christians love one another."

The Council reminds us that "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men here on earth" (Eccumenism, 6).

Paradoxically, a healthy balance between sharing ideals and recognizing reality that perhaps falls quite short of those ideals makes possible a deeper awareness of how much of the ideal is actually present in real situations.

Once the reality is approached honestly, and people have an opportunity

Paradoxically, a healthy balance between sharing ideals and recognizing reality that perhaps falls quite short of those ideals makes possible a deeper awareness of how much of the ideal is actually present in real situations.

Once the reality is approached honestly, and people have an opportunity to express their disillusionments, fears, and anger within an understanding atmosphere, I have found that they begin to recognize many positive factors they were blinded to before. They can begin to recognize that while their community may not yet be ideal, many seeds of that ideal can already be noticed.

IT CAN BE quite surprising to many, once their disappointment and anger are defused through understanding and honest listening, how many good things are happening within their local Christian community and within the Church around the world. Instead of triumphalism, there can be legitimate pride. In place of defensiveness, an honest humility can grow.

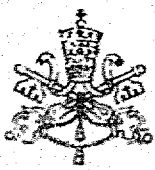
We are a Pilgrim Church. What matters is that we continue on the way, admitting our failures, but rejoicing in the great things the Lord continues to do for and through us. As we struggle toward translating the ideal into reality with God's help, it may be that we and others come to recognize more readily the presence of Jesus Christ within our communities.

Christmas quiz

(Ed. Note: the following quiz on the feast of Christmas is based on information found in the Catholic Encyclopedia.)

1. T. or F. — The least of Christmas is first mentioned in the Roman Chronograph of 354 A.D.
2. The Gospel of _____ sets the Nativity in its historical perspective. (a) Matthew (b) Luke (c) Mark
3. T. or F. — In Palestine, the birth of Christ was celebrated on January 6 until the middle of the 7th century, when December 25 was permanently accepted.
4. T. or F. — The exact year of Christ's birth is known.
5. The feast of Christmas has three proper Masses: at midnight, at _____, and on the day itself. (a) 2 A.M. (b) dawn (c) 3 A.M.
6. T. or F. — The earliest record of a Midnight Mass being celebrated is in the diary of Elthera for January 6.
7. T. or F. — Originally, the three Christmas Masses were celebrated only by the Pope.
8. T. or F. — All Catholics must fast and abstain on the eve of Christmas.
9. T. or F. — The Christmas tree is derived from the Paradise Tree adorned with apples on December 24 in honor of Adam and Eve.
10. T. or F. — Popular Christmas carols originated in Italy under the influence of St. Francis of Assisi.

ANSWERS:
1. (T) 2. (b) 3. (T) 4. (F) 5. (b)
6. (T) 7. (T) 8. (F) 9. (T) 10. (T)



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 of drugs by young a matter of profound sadness'

VATICAN CITY — (NC) — The use of drugs among the young has reached such enormous proportions that it has become a matter of "profound sadness" an concern for all, Pope Paul VI told 150 educators and social workers who specialize in drug problems in Italian schools.

Pope Paul told the group Dec. 18 that "the worrisome spread of the use of drugs among the young and the very young causes profound sadness, especially in terms of the damage it does to spiritual and intellectual energies."

Pope Paul said that it is necessary to mobilize public opinion to slow the use of drugs, "which has reached very great proportions."

The Pope suggested that today's adults share greatly in the responsibility for the spread of drug usage among the younger generation.

HE SAID that "perhaps the adult generation has been overly concerned with giving children well being and the possibility of an education and not enough concerned with training them slowly for the responsibility of life and with making them warmly aware of ideals and interests necessary for life from the earliest years."

The Pope, who has spoken out at least twice in the past two years on the subject of drugs, called for public educational programs on the danger of drug usage. He said that radio and television as well as the press could be helpful in telling all of how dangerous the use of drugs can be.

"It can also be useful," Pope Paul said "that periodic reminders be made in youth clubs or in groups of adults or teachers as well as in meetings of experts, so that all might be informed about the drug picture and the ways drugs are being introduced into our lives."

The Pope flatly rejected the notion that drugs can put a person into contact with God. "Authentic religious experience," he declared, "and spiritual contact with God are fruits of lucidity and of mental activity engaged in with full awareness."

Even if one grants that young people today seek to escape a society that they find unacceptable, "we must say that the road which they have chosen is totally unable to lead them out of the present social situation."

The Pope discounted the argument that too much information on drugs might lead to a worse situation. Some young people, he admitted, might take advantage of increased public information on the use and effect of drugs "out of curiosity or thrill seeking."

However, he pointed out, a program of education on drugs, "at least can avoid allowing young people to fall into a world of drugs almost without having been warned of the dangers."

Special papal diplomat sent to mend fences

VATICAN CITY — (NC) — Pope Paul VI sent a top African official of his missionary office on a diplomatic fence-mending mission to Uganda, which has expelled more than 100 Catholic and Protestant missionaries since early December.

Archbishop Bernardin Gantin, associate secretary of the Congregation for the Evangelization of Peoples, set out for Uganda and his conversations with President Idi Amin Dec. 15, the same day he was named special envoy to President Amin.

Archbishop Gantin was born in Dahomey. President Amin had expressed a willingness to receive a special mission from the Pope.

Vatican Radio reported that Uganda's Catholic bis-

hops on Dec. 5 "thanked General Idi Amin, Uganda head of state, for his decision to re-examine the situation of foreign missionaries in that country.

Vatican Radio said Amin also agreed to examine the entry applications of foreign missionaries.

The Uganda bishops agreed that the expelled missionaries lacked regular residence permits, but pointed out that the missionaries had duly applied for them. Blame for the missionaries' irregular situation must not be laid on their shoulders, the bishops asserted.

Vatican Radio's report also specified that the bishops thanked Amin for agreeing to receive a special papal mission.



Gifts for the Pontiff

Pope Paul VI receives hand-made Christmas gifts from children during his weekly general audience at the Vatican. Nuns and priests in background wait to greet him.

Where world can find unity

VATICAN CITY — (NC) — The unity and universality that the whole world is desperately seeking is to be found in Christ, who came among men at Christmas, Pope Paul VI told a general audience.

In what amounted to a sermon on the significance of the liturgical period of Advent, the four weeks preceding Christmas, the Pope said that the world is confronted with "the messianic prophecy of Christ, which is historically continued in His Church and which obliges us to higher, newer and more trusting thought" than man can find in humanism or in himself.

Man today generally tends "to exclude God from his thoughts and actions," the Pope said. "The man of today affirms, secure in himself, that he can ignore the recognition of the name of God and the celebration of His glory. The legitimate, secular limits of the various fields of knowledge and action tend to result in the exclusion of God from every area of human life."

Nevertheless, the Pope continued, modern thinkers, even those who espouse humanism, tend to put man in the place of God and then find that humanism itself "is nothing more than an aspiration toward life, being and desired ideal . . ."

THE EXALTATION of man and the suppression of religious feeling toward God, the Pope said, ends in "anarchistic and nihilistic delusion" to be found in ideas of Herbert Marcuse, an American Marxist philosopher.

"Modern man is forced to declare himself to be a poor

person, a person made poor by exasperating, illusionary or deceptive ideas."

Despite all this, the Pope said, man still tends to hope and to look to the future. Throughout the Old Testament there is the expressed awaiting of the coming of the Messiah, of God among His people, the Pope recalled.

The Pope affirmed that the hopes of mankind are to be found in Christ, the God-made-man, and that man today, as in the past, still is looking for him.

"Does not the world today seek unity, justice and peace? the Pope asked. "Isn't the world talking about — perhaps confusedly but clearly — freedom? Isn't this continuous seeking after novelty and progress a movement toward a shining and regenerating tomorrow? . . . Is there not a messianic wind blowing?"

"What we are trying to say is this: Is not our hour, more than times past, predisposed, if not already formed for, a messianic mentality. At the same time, isn't the message of Christ of Bethlehem nothing more than the anticipating of the highest hopes of our century — unity and universality, peace and brotherhood, the nobility and salvation of man, love and freedom for every unhappy man?"

Advent is here, the Pope concluded, "may men prepare themselves for a new and happy Christmas!"

After his general talk, Pope Paul extended special greetings to Father John Musinsky, superior general of the Society of the Divine Word and members of the society's general chapter, meeting in Rome.

'Christmas a time of wonder'

By FATHER AL McBRIDE, O. PRAEM.
(One of a Series)

Rod Serling's "Night Gallery" dramatized a Christmas story in which an orphan boy prowls the snowy streets of Brooklyn looking for a messiah to come and cure his dying grandfather.

First he meets a crazed doomsday man who claims he is the messiah and has come to announce the end and death of everyone. He frightens the boy, but not to the point where he is willing to buy such a false messiah.

The boy moves on and finds a young black man. "You are the messiah," says the boy. "How do you know?" replied the man. "Because the messiah is to be tall and black and strong. Come and cure my grandfather."

The remainder of the story dwells on the conversation of the messiah and the doctor of the old man in the tenement, as to whether miracles happen and so on.

The miracle did happen. A great darkness swept through the grandfather's room, gathering up the angel of death and ushering him away through the window. Thus the old gentleman lives. Better still, the old man received a letter containing a \$10,000 check — the result of a long-forgotten and presumably useless investment.

THE STORY touches a recurrent religious theme, namely, that the wisdom of God often breaks through in the shining trust and belief of children. It is perhaps one of the reasons why the yearly celebration of Christmas captivates us more than any other feast of the Church year. The key to children's wisdom is that their sense of wonder has not been spoiled yet. They are spontaneous wonderers, trusting their instincts. Hence they often amaze us with their seeing.

I believe that this is much more than a nostalgic musing about lost innocence. There is a genuine wisdom, simple and direct, that is part of children's lives. And like all people, it is greater in some and less in others. I know very well it is not the wisdom of an 80-year-old Simeon and Anna, even though its clear-eyed simplicity is often parallel.

Not only does wisdom frequently appear in children, but it also shows up in books written for them — or at least, books written in a very simple children's style, but truly meant for adults. Take for example, "The Little Prince," and more recently, "Jonathan Livingston Seagull."

IN THIS latter book, so many of the themes that occupy modern thinkers are communicated in childlike dialogue and straight story line. And the animated animal-seagull is a favorite ploy in children's writing.

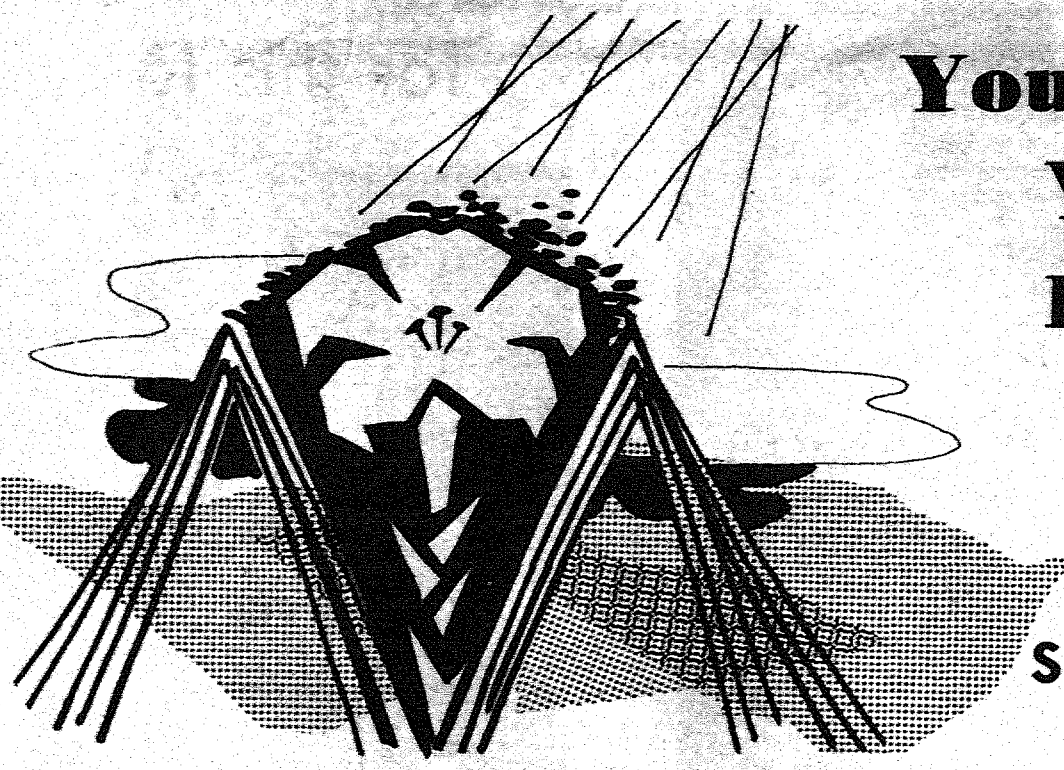
For example, on page 63 of "Jonathan" is a lesson on friendship. Jon is taking leave of his best friend Fletcher. "Don't leave me," says Fletcher. And Jon goes on to speak of friendship that goes beyond the limitations of the Here (Space) and Time (now). Love and affection are bigger than any limits imposed by space and time.

The readings of this last Sunday of Advent speak of kings and shepherds and thrones and angels and the coming birth of a baby. It is a world where children can roam freely, where kingdoms are everlasting and rulers win out and angels bring good news.

If a child's wisdom can pick out the real messiah and tell of spaceless, timeless friendship, it is very likely that the Wisdom Child of Bethlehem will prompt us to wonder again in order to reach our own moment of wisdom.

You and Your Faith

From Sunday's Gospel



In the sixth month, the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, of the house of David. The virgin's name was Mary. Upon arriving, the angel said to her: "Rejoice, Oh highly favored daughter! The Lord is with you. Blessed are you among women." She was deeply troubled by his words, and wondered what his greeting meant. The angel went on to say to her: "Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give Him the name Jesus. Great will be His dignity and He will be called Son of the Most High. The Lord God will give Him the throne of David His father. He will rule over the house of Jacob forever and His reign will be without end."

LUKE 1: 26-38

Prayer Of The Faithful

Fourth Sunday of Advent

Dec. 24, 1972

CELEBRANT: The promises made to David were fulfilled in the birth of Jesus in the city of David. With Jesus, let us pray that all people will realize the kingdom He came to establish will endure forever.

COMMENTATOR: The response for today is: Your kingdom come.

COMMENTATOR: That Pope Paul, Archbishop Carroll and all the bishops, priests and religious continue to be enlivened by the Holy Spirit in guiding the Church in the world, let us pray.

PEOPLE: Your kingdom come.

COMMENTATOR: That the leaders of all nations may use their power to promote peace rather than destruction and come to the aid of nations ravaged by war, let us pray.

PEOPLE: Your kingdom come.

COMMENTATOR: That all of us celebrating the Eucharist may be firm in faith and grateful for the graces assuring our fidelity, let us pray.

PEOPLE: Your kingdom come.

COMMENTATOR: That the poor, especially farm workers, may experience not only the charity but also the justice of Christmas, let us pray.

PEOPLE: Your kingdom come.

COMMENTATOR: That the sick and suffering may never waver in bearing witness to Christian hope, let us pray.

PEOPLE: Your kingdom come.

CELEBRANT: Heavenly Father, strengthened by the fulfillment of your promises in the birth of Jesus, we now hopefully await your loving answer to our petitions. This we ask through Jesus, your Son, our Lord.

PEOPLE: Amen.

Feast day of first martyr of Church

By JOHN J. WARD

It may not be surprising, perhaps, during this holy season of Christmas, that the feast day of one of the most exemplary saints has been relatively forgotten.

Reference is made to St. Stephen, the first martyr, whose feast day will be observed on Tuesday, Dec. 26.

It is unfortunate that St. Stephen does not command more attention, for his life and death contain a message which is still important today.

Indeed, during these days of atheistic communism when petty tyrants are trying to destroy Christianity, the example of the first martyr of the Church should be an inspiration to millions of Christians throughout the world.

St. Stephen, one of the 72 disciples of Christ, was a man of immense courage, as he

proved during his confrontation with the Sanhedrin, a high court of that time.

Accused of blasphemy against God, St. Stephen reminded his persecutors of the prophecies, beginning with the books of Moses, regarding the Messiah.

Seeing their unbelief depicted in their countenances, St. Stephen then accused them in burning words of having rejected and slain those Prophets "who foretold the Just One, of whom," he said, "you are now the betrayers and murderers."

Inflamed with anger, St. Stephen's persecutors stoned him to death. But in his death there was victory, for in the centuries that followed, the determination of the first martyr has been an example for millions of persecuted Christians, even to this day.

Jesus' words on salvation

The birth of Christ is the high point of human history. The Light has pierced the darkness, man can now be saved from the defilements of the world. We must constantly remind ourselves that salvation occurs on God's terms not man's. This week we will meditate on what Jesus Himself tells us about God's design for our salvation.

Dec. 24, Luke 4:16-22
Dec. 25, Luke 13:23-30
Dec. 26, Luke 19:1-10
Dec. 27, John 4:15-26
Dec. 28, John 10:7-16
Dec. 29, John 12:44-50
Dec. 30, John 19:9-15

Caribbean church group to hold first assembly

PORT-OF-SPAIN, Trinidad — (NC) — The first assembly of the Caribbean Conference of Churches will be held in Jamaica Nov. 13-16, 1973, it was announced here.


The theme of the conference will be "The Right Hand of God" and more than 150 delegates from churches of the region will discuss God's action in contemporary events in the Caribbean.

There will be workshops on power, reconciliation,

work, worship and development.

Dr. Phillip Potter, Dominican-born secretary general of the World Council of Churches, will attend the assembly and Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, has been invited.

Archbishop Samuel Carter of Kingston, Jamaica, is chairman of the committee that drew up initial plans for the assembly.


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Prayer Of The Faithful

CHRISTMAS DAY

CELEBRANT: Gathered together with Christ, the Word made flesh, let us ask the Father for our needs.

COMMENTATOR: The response today will be: Our Father, hear us.

COMMENTATOR: The birth of your Son brought hope and encouragement to the world. Let this feast of the birth of Christ be a source of encouragement for Pope Paul, our Bishops and all the Church, we ask you, Father.

PEOPLE: Our Father, hear us.

COMMENTATOR: Make our homes places of peace and happiness, we ask you, Father.

PEOPLE: Our Father, hear us.

COMMENTATOR: Help us to grow in the knowledge of the Christmas mystery — the human birth of your Son — we ask you, Father.

PEOPLE: Our Father, hear us.

COMMENTATOR: Please do something special today for those most dear to you, the poor, the lonely and the suffering, we ask you, Father.

PEOPLE: Our Father, hear us.

COMMENTATOR: Encourage every mother to treat her child as Mary treated Jesus, we ask you Father.

PEOPLE: Our Father, hear us.

CELEBRANT: O God, our Father, out of love for us you sent your Son into the world that we might become like Him. Please hear our prayers and give us the courage to continue to grow in the likeness of your Son. We ask this in His name.

PEOPLE: Amen.

Defends Church rights

VATICAN CITY — (NC) — Pope Paul VI has once again defended the Church's right and duty to make laws and enforce them.


He also criticized what he called "false opinions" that the Church is by nature "purely charismatic" and that its "spiritual part" has been overshadowed by "juridicism."

Pope Paul also denounced the notion that law "cannot be reconciled" with love "as if justice, founded in law, were not itself a virtue strictly tied to charity."

The Pope, speaking in Latin, was addressing participants in the second renewal course in canon law given by Rome's Gregorian University for diocesan legal officials. At his Dec. 13 discourse were vicars general, diocesan judges, chancellors and canon lawyers from 22 countries.

He cited the Second Vatican Council's Constitution on the Church (Lumen Gentium):

"Christ, the one mediator, established and ceaselessly sustains here on earth His holy Church, the community of faith, hope and charity, as a visible structure . . ."


GIFTS OF LOVE FOR CHRISTMAS
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For eight years, Msgr. Nolan has journeyed to Bethlehem to participate in midnight Mass on Christmas. He has also taken gifts to our Lord each year, just as the Magi did so long ago. These gifts are gifts of love—thousands of them from good people like yourself who want to help the hungry, the sick and the helpless in the Holy Land, the Near East and India. These are just as much gifts to Christ as those of the Magi. And they occasion no less rejoicing in Heaven. Will you put your gift in Monsignor Nolan's hand before he starts his Christmas journey? Simply fill out the coupon below and enclose it with your gift. We thank you, confident that through sharing, your Christmas will be spiritually enriched.

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- \$ 2 Buys a warm blanket for a child. . . . He had swaddling clothes
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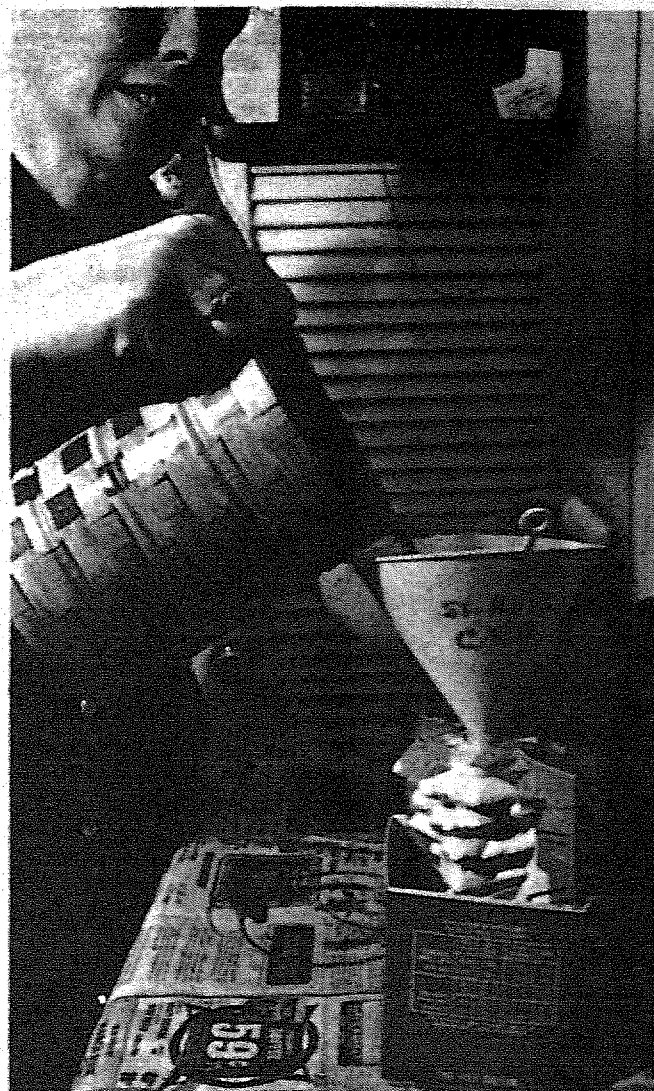
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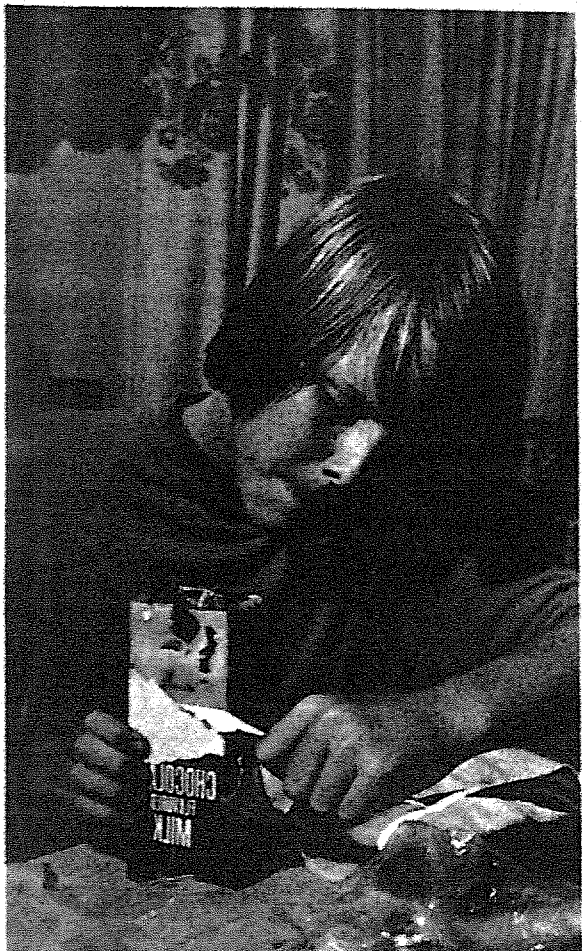
CANDLES, symbolic of Christ the Light of the world, shine brightly each Christmas season in the home of the Joseph St. Thomas family of St. Rose of Lima parish where candlemaking for gift-giving is an annual custom. Mrs. Myra St. Thomas begins the project by shaving a five pound block of wax to be melted on the stove, and then pours melted wax into a mold at right.



Candlemaking time for this family



WAX CUBES, colored earlier, lend a variety of color to white wax as fifth grade student, Jeanne, drops cubes into a metal mold.



A multi-colored candle is removed from its milk carton mold by Joseph, Jr. As CYO moderators Mr. and Mrs. St. Thomas introduced candlemaking to other parish youth last year.



FIVE-YEAR old Jill watches as Jane, a second grader, creates a face for a snowman.



EXTRA TOUCH to colorful candle is added by ninth grader, Joanne, with whipped wax.

MERRY CHRISTMAS

Christmas, season of rejoicing, is with us once again. Not only now, but on every day, let the hope and happiness, the peace and promises of Christmas spread its radiance through our lives. May the boundless blessings of this wonderful time be bestowed upon you and yours. A very Merry Christmas!

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'Unpublished encyclical'— what it could have done

By JERRY FILTEAU
NC News Service

When Jesuit Father John LaFarge met Pope Pius XI in a private audience in June, 1938, he was commissioned to write an encyclical which would have changed the history of the Church — and could have changed the history of World War II.

The encyclical, condemning racism and anti-Semitism, was never published — through no fault of Father LaFarge's — and Father LaFarge, sworn to secrecy by Pope Pius XI, never discussed it till the day of his death in 1953.

THE REASON Pope Pius XI asked Father LaFarge to write an encyclical was a book Father LaFarge published in 1937, "Interracial Justice." Pope Pius XI had read the book, and in his audience with Father LaFarge, the Pope asked him to write an encyclical on the topic "as if you yourself were Pope."

According to the National Catholic Reporter, which first reported the story of the unpublished encyclical, Pope Pius XII probably would not have been elected after Pope Pius XI's death if the encyclical had been published. The encyclical would have so changed the

Vatican's relations with Germany that the election of Pius XII as Pope would have been futile. He was elected partly in hopes of maintaining friendly relations between the Church and Germany.

Father John LaFarge, the man behind the encyclical that could have changed history, was the third of nine children in the prominent LaFarge family of Providence, R.I. His father was a distinguished author and artist who helped establish New York's Metropolitan Museum of Art. His mother was granddaughter of Commodore Matthew C. Perry and great-granddaughter of Benjamin Franklin. His oldest brother became a famous architect, and the next eldest was a noted artist and designer.

AFTER graduating from Harvard University in 1901, John LaFarge studied theology at Innsbruck, Austria. He was ordained a priest in 1906 and joined the Jesuits later that year.

After two years of novitiate, he taught at Canisius College in Buffalo, N.Y., and at Loyola College in Baltimore.

After two years spent in getting a master's degree in philosophy at Woodstock College, Md., he spent a year

as prison and hospital chaplain in New York.

Father LaFarge's sensitivity to the human dimension of racial discrimination seems to have developed chiefly from his next 15 years, which he spent in the Jesuit rural missions of St. Mary's County in southern Maryland.

Upon his return to New York City as associate editor of the Jesuit weekly America, in 1926, he began the apostolate that would last for the rest of his life — the quest for interracial justice.

"Interracial Justice," the book which so impressed the Pope, dealt almost solely with Negro-white relations in the United States, but it laid out in detail the foundations for Christian opposition to any sort of discrimination against racial or ethnic groups.

The book made only three mentions of Nazi racism — one of them in the introduction to the bibliography. The other two references call Nazi racism "the result of political interest and a nationalistic mysticism, not of sober scientific investigation," and "the pagan rebirth of today . . . (of) falling into

the grossest errors in the matter of human rights."

A LEADER in the fight for black equality in America, Father LaFarge's direct focus was on that problem, and all of his concrete examples and analyses were in terms of the black-white situation in this country.

In a 1943 revised edition of "Interracial Justice," entitled "The Race Question and the Negro: A Study of the Catholic Doctrine on Interracial Justice," Father LaFarge apologized for the gap and explained it:

"Concentration upon matters of which I have had personal experience and space limits have caused me to neglect, frankly to my regret, discussing at length the all-important question of interracial justice as it applies to the relations of Jew and Gentile."

The reader, however, is asked to bear in mind throughout: (1) that the first pronouncements of Christianity on the subject of races touched primarily on this very point; (2) that the principles of natural justice

and of human unity herein developed are as definitely opposed to Hitler's anti-Jewish racism as to any other of its manifestations; and (3) that if the voice of science, reason and religion are listened to in our dealings with one racial group, the surest pledge is afforded that they will be obeyed in our dealings with all such groups, the Jewish people included.

Although "Interracial Justice" itself did not come to grips with the specific question of anti-Semitism, it

(continued on page 26)



The draft of a 1938 unpublished papal encyclical which condemned anti-Semitism, as well as all other kinds of racism, some 15 months before the outbreak of World War II was disclosed by the National Catholic Reporter in Kansas City, Mo. According to the lay-edited weekly, the draft was largely the effort of an American Jesuit, the late Father John LaFarge (left), who was an editor of the Jesuit weekly, America, and a pioneer in interracial justice activities. It was commissioned by Pope Pius XI (right) and entitled "Humani Generis Unitas" (The Unity of the Human Race).



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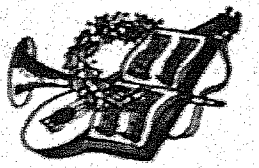
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YULE MUSIC: Has its own rules that span the centuries



SILENT NIGHT! HOLY NIGHT!
Silent night! Holy night!
All is calm, all is bright
Round yon virgin Mother and Child.
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night! Holy night
Shepherds quake at the sight!
Glories stream from heaven afar,
Heav'nly hosts sing: Alleluia,
Christ, the Savior, is born!
Christ, the Savior, is born!

Silent night! Holy night
Son of God, love's pure light
Radiant beams from thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at thy birth
Jesus, Lord, at thy birth.

For about a year now we have been writing this column in which we take contemporary songs and comment on the words. Music has emerged today as one of the main vehicles for transmitting values in our society and has been a prime means of expressing what people think and feel about themselves, others and our society.

Charles Reich in *The Greening of America* calls our age *Consciousness III* and states that this age "has not yet developed a widely accepted written poetry, literature, or theater: the

'Music has become the deepest means of communication and expression for an entire culture'

—Charles Reich, *Greening of America*



function of all of these have so far been assumed by music and the lyrics that go with it. Music has become the deepest means of communications and expression for an entire culture."

THROUGHOUT the year the music market has run the gamut from songs with deep meanings, reaching the core of a person's life and experience to the light songs with very little depth and content. Then there's Christmas! It is in a category all by itself. We forget all rules about good music or criticism about words or phrases.

In time where many traditions have been put to rest, the result of re-evaluation and refocusing, we can find ourselves in the middle of friends and strangers just singing away on songs like *Silent Night*, *Joy to the World*, *O Little Town of Bethlehem*, or *O Come all Ye Faithful*. If we really stopped to analyze the words to these songs, especially the third and fourth verses, we would find ourselves saying "what in the world does that mean?" "How does this fit in with my experiences?"

Just look for a moment at the second verse to *Silent Night* or even the first verse of *The First Noel*:

"The first Noel the angel did say
 Was to certain poor shepherds in fields where they lay;

In fields where they lay, keeping their sheep.

On a cold winter's night that was so deep.

Noel, Noel, Noel, Noel, Born is the King of Israel."

Yet, there we are singing away, enjoying every minute of it and with a

heart full as a basketball. Standing there in the group, there is a spirit present that no contemporary song could ever hope to duplicate. There is a spirit which cuts across age barriers, religious denominations, differences in races and nationalities.

IN A MOST unique way, these songs transmit the true spirit of Christmas — the remembering and celebration of the birth of Christ and the impact that he has made on the world and its people. That impact which has been present for two thousand years recalls and revives in us through sharing those traditional songs the spirit of real love, joy, peace, brotherhood, forgiveness, and understanding.

It is one thing to say these words or to define them in clear, rational terminology. It is an entirely different experience though, to feel their presence and to put them into practice as the Christmas season with its songs and general spirit inspires us to do. The Christmas songs remind us that music goes far beyond words to stir within us a spirit that has been building for two thousand years.

From the *Dameans*, our wish and prayer is that the true spirit of Christ will not only fill your hearts during the holiday season but will flow into the lives of others during the coming year.

CYOers to entertain children at hospital Christmas party

CYOers from St. Monica will hold their annual Christmas party for Variety Children's Hospital today (Friday). The afternoon's activities will begin at 1 in the children's play room of the hospital with the CYOers putting on a play called "The Christmas Alphabet." Each CYOer has made his own costume for the play.

Following the play will be Christmas caroling led by guitarists Sandy Hawes,

Gloria Garcia and Doug Pruss, who is St. Monica CYO president and Archdiocesan CYO treasurer.

SANTA CLAUS (Al Capetillo) will distribute gifts in the playroom and will then visit bedridden patients. Stockings stuffed with candy and toys also will be given out. All gifts have been provided by the CYOers themselves, not by the CYO treasury.

After a stop at the teen ward, the CYOers will visit all departments of the hospital for caroling.

SONG SHEETS have been prepared by the CYOers. One set will accommodate the young children, while another set will be used in the teen ward.

The CYOers have done all the work involved in planning and preparing for the party themselves with advice from adult advisor Mrs. Nancy Northrup.

Some ex-CYOers who have graduated from high school are involved in the party also.

Scout religious camporee scheduled for January

The annual Boy Scout Religious Camporee, sponsored by the Archdiocesan Committee on Scouting will be held on Jan. 5, 6 and 7 at St. Vincent de Paul Seminary at Boynton Beach.

It is being held under the direction of Father William Dever, Archdiocesan Youth Director and Scout Chaplain. Hundreds of South Florida Boy Scouts are expected to attend. Catholic Boy Scouts have been invited to attend whether they are a member of a Catholic troop or another local troop.

Assisting Father Dever in the planning have been the officers of the Archdiocesan Committee on Scouting and seminarians from St. Vincent de Paul Seminary. Implementing the plan is

Fred Priebeis, vice chairman of the Archdiocesan Committee on Scouting.

The purpose of the weekend is to provide the scouts with a combined spiritual and camping experience. In addition to a slide show, a film on Baptism, group discussions and two celebrations of the Liturgy, the scouts will pitch their own tents, cook their own meals and provide a Saturday night campfire. A penance service will also be included.

Scouters will be provided with a short program on Saturday morning. Fr. James Fetscher, a Seminary faculty member will direct the 3-hour program.

Scouts wanting more information should call 757-6241.

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'Open house' for collegians

St. Rose of Lima parish will welcome collegians during a Christmas party and open house from 8 p.m. to 11 p.m. Wednesday, Dec. 27, in the school cafeteria.

Students home for the holidays are invited to renew acquaintances with friends of grade and high school days.



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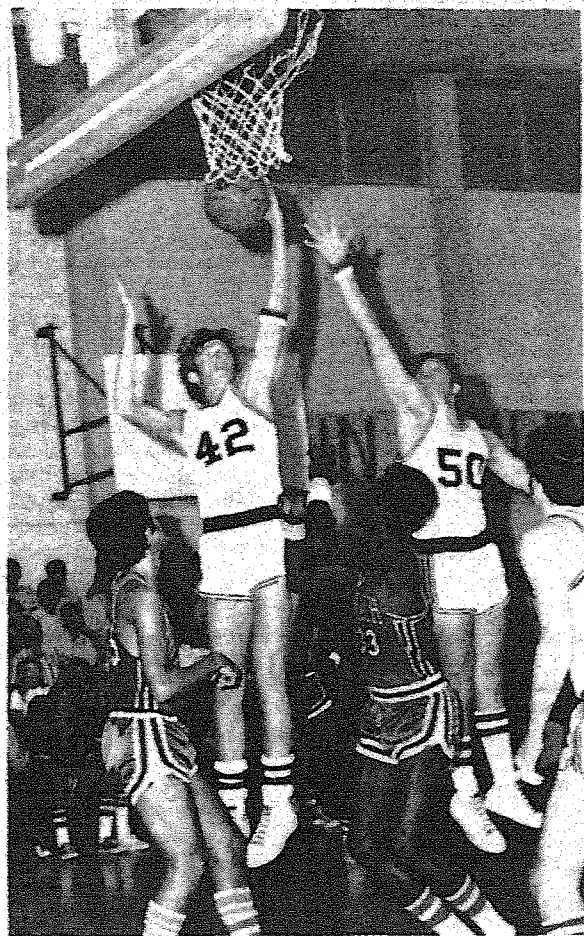
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Named on all-star team



COLUMBUS' top scorers in early season action against Beach are Ed Lynch (42) and Jerry Verdon (50).

Chaminade, Curley and Gibbons each placed five players on the South Atlantic Conference All-Star football squad.

Vince Zappone of Chaminade was selected Coach of the Year.

Heading the Curley contingent is all-purpose running back Fred Rose who ran and caught passes for over 1,000 yards in addition to running back kick-offs and punts. The Knights' fine QB, Mike Bonfiglio hit 75 of 138 attempts for 1,007 yds. and 10 touchdowns.

Mark Berry, who played both ways, was also named to the squad along with Bill Keller and Mike Basha.

Linebacker Bob Schuchts heads the list of Chaminade Lions who made the squad. Schuchts' four interceptions tied him for the conference lead. He also had three fumble recoveries. Other All-Star squad members from the Hollywood school include Joe Chichelo, Joe Lamendola, Dan Rohweder and Frank Camperlengo.

Defensive standouts Bill Googe and Craig Wheaton head Gibbons' contributions to the squad. Between them they averaged 26 tackles per game and 22 assists. They also managed to recover nine fumbles and make seven interceptions. Also named to the team were receiver Brian Glaeser, who had 26 receptions, Bob Miller and Mike Harris.

Two big tackles who played both ways were picked for the All-Star team. They were Pace's Mark Roberts and LaSalle's Jorge Viego. Defensive lineman Greg Diedrick and Manny Reyes of LaSalle were also named. Double duty man Alex Perez and cornerback Bob Pryor, both Pace Spartans complete the squad.

Coach of the Year Zappone directed Chaminade to an 8-2-1 record, including a spot in the state playoffs. He has taken his teams to the playoffs 5 times and has not had a losing season at Chaminade.

The Conference also announced that Chaminade, Gibbons and Curley all with 3-1 records in the conference will be honored as triple winners. Each team will be awarded a trophy.

THE VOICE

of Sports

By Bob Preziosi

Biscayne College raised its record to 4-3 with a 100-60 win last week over Palm Beach Atlantic. The winners had built up a 53-21 halftime advantage. Five Biscayne players finished in double figures, led by freshman Ed Zakowski's 20 points. Arthur Collins, another freshman had 19 and Jim McCloud added 18 points. The Bobcats are off until after Jan. 1.

definitely ready! Come Jan. 14 the Dolphins will be in the City of Angels to show everyone in professional football how it's done.

Odds makers are having all kinds of headaches this weekend. So am I. Having to pick playoff winners with the best teams in football involved is no easy task. Anyway, here goes: Miami over Cleveland by seven points, Oakland over Pittsburgh by three points, Washington over Green Bay by three points and San Francisco over Dallas by a single point.

As most people expected the Dolphins ended the regular season with an unblemished record. Most people probably didn't expect another shutout. Their 16-0 win over the Colts gave the Dolphins their 3rd shutout of the season. That's not a record but it's quite a feat, considering how high powered pro offenses are this year.

Now the real test for the Dolphins begins. They have to play the strongest teams in pro-football this year to achieve 17-0 perfection. Cleveland is no pushover, nor is Oakland or Pittsburgh. The Dolphins will have their hands full. However, they are

Visitation, Blessed Trinity, St. Brendan and Gesu lead their respective divisions in Dade County Boy's 8th grade basketball. In Broward County Little Flower is running away with it all in the South Broward league. In Palm Beach County St. Francis of Assisi heads the 7th grade division, while St. Clare holds the lead among 8th grade teams.

Immaculate Conception girls and St. Patrick boys captured top team honors in the Dade County Elementary School Fall Bowling Tournament held last Sunday. Teresa Tozzo of St. Theresa had the girl's high game and set. Mario Lallier of St. Patrick had the boy's high game, while Stewart Alvarez of Sts. Peter and Paul had the high set. Overall winners were Holy Family boys and St. Timothy girls.

Curley looks 'team to beat'

Curley established itself as the team to beat in the South Florida Conference with last Friday's 79-68 win over Pace at the Miami Beach High School gym. John O'Neil was the man Pace had to stop, but didn't, as the senior forward scored 42 points, including 19 field goals.

Curley jumped off to a 24-11 lead but Pace had the score tied at 33-all by halftime. It was close in the 3rd period but the Knights pulled away in the 4th quarter.

Chaminade continues to find it rough going against Broward county public schools. The Lions lost 2 last week, but did put it together in a 61-60 win over McArthur. Mike Tonkovich of Chaminade continues to lead all Broward county scorers. Tonkovich is averaging over 25 ppg.

Aquinas continued its winning ways with victories over Palm Cove and conference foe Gibbons last week.

Columbus continues to be a pleasant surprise in the GMAC Southern Division. The Explorers are 3-1, including a big win last Friday over Killian. Ed Lynch continues to pace Columbus with an 18 ppg average. It was his last record field goal that gave the Explorers their win over Killian.

HOLIDAY TIME means tournament time for Archdiocesan High School basketball teams. Mary Immaculate will play in the Pahokee Holiday Tourney on Dec. 26 & 27. Chaminade will be in the Cypress Lake Invitational on Dec. 27 & 28. Gibbons will play in Piper's tournament on Dec. 21, 22 and 23. Curley and LaSalle will play in the Deerborne Christmas Tournament on Dec. 22 and 23. Columbus will be playing in the Miami Christmas Tournament on Dec. 27 and 28. Pace will play in the Miami Springs tournament. A JV tournament will be held at Pace on Dec. 29 and 30. Newman will play in the Twin Christmas Tourney on Dec. 28 and 29.

LAST WEEK'S SCORES

Curley 79, Pace 68
Columbus 57, Killian 55
Aquinas 62, Palm Cove 43
Piper 75, Gibbons 45
Curley 63, Hialeah 60
Southwest 49, Columbus 41
Amar 77, Chaminade 75
Aquinas 55, Gibbons 47
Pahokee 69, Newman 50
Chaminade 61, McArthur 60
So. Broward 84, Chaminade 71
Belen 58, Ransom 35
LaSalle 59, Pine Crest 43
Deerborne 72, LaSalle 63

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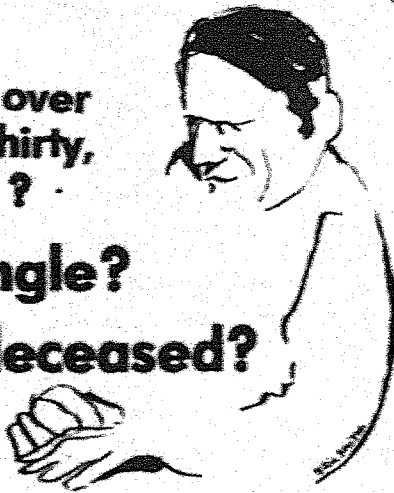
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OR

Urges tax credits on donations

NEW YORK — (NC) — Alan Pifer, president of the Carnegie Corporation of New York, has proposed a tax credit system for charitable contributions that would provide standard income tax benefits for persons in almost all income tax groups.

Pifer, in an introductory to his foundation's annual report, said his plan would save taxpayers \$4 billion a year and help end the alleged favoritism shown the rich over the poor in income tax deductions for charitable donations.

UNDER his plan, a taxpayer in the 50 percent and under tax bracket could choose between filing under the present system or take a 50 percent credit for all charitable donations against the amount of taxes he owes. A taxpayer above the 50 percent tax bracket, he said, should continue the present system.

Thus, almost all taxpayers would receive a 50 percent credit for each \$1 dollar they donate to charitable institutions, including those with religious affiliation.

Under the current tax system, individuals can deduct the amount of their donations from their income. However, this means that a person in the 50 percent tax range would save 50 cents for each dollar given while an individual in the 14 percent tax bracket would save only 14 cents.

"For the sake of simplicity," said Pifer, "this (the amount of charitable donations) would be entered on the tax return as a tax credit after all other computations had been made, although in spirit it would remain a deduction and would have to be supported by the submission of an itemized list of contributions."

Classes set in evenings

A variety of evening classes will be offered during the new semester at Lindsey Hopkins Education Center, 1410 NE Second Ave.

A 16-week course in Braille Reading is offered on Friday evenings from 7 to 10 for those who are blind or losing their sight.

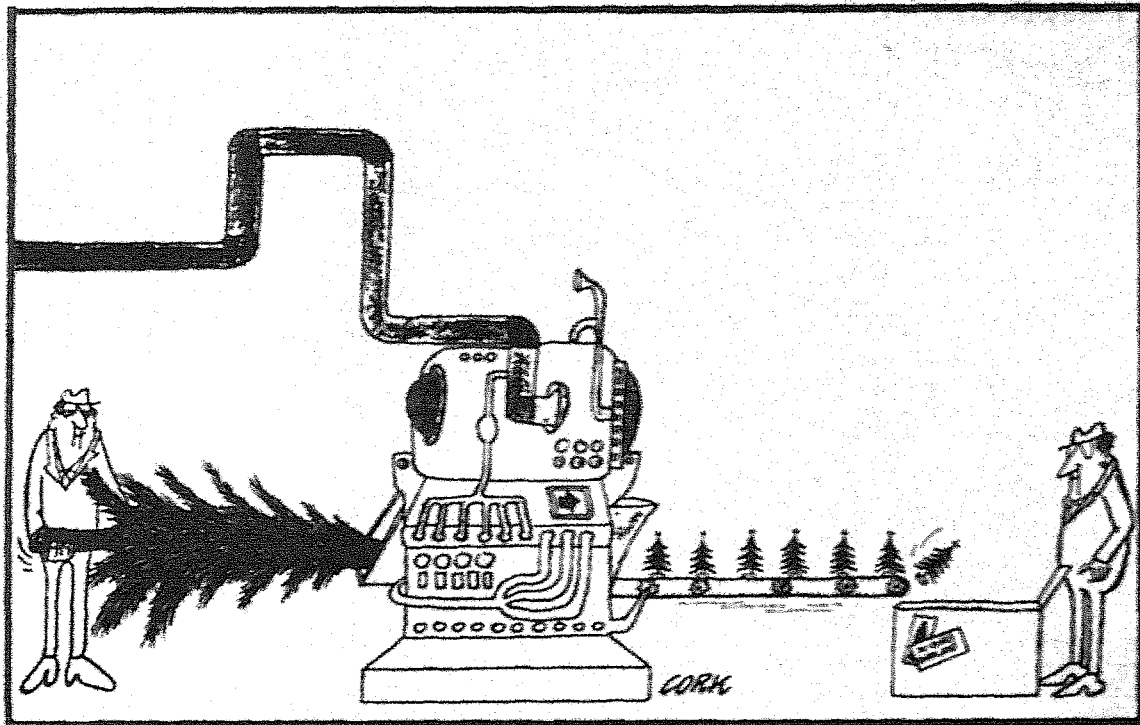
Commercial garment-making courses are available at the center, as well as classes in electric motor repair and rewinding, which are available to beginning and advanced students on Monday, Wednesday and Friday from 5 p.m. to 10 p.m.

An opportunity to master the skills and techniques of buying, receiving, cooking and storing large quantities of food for restaurants, institutions and industry is provided in another of the new semester courses.

Additional information about the courses, which begin Jan. 2, may be obtained by calling 350-3511 or by visiting the center.

Guards Pilgrims

TEL AVIV, Israel — (NC) — Israel will take strong security precautions to guard Christian pilgrims against Arab guerrilla attacks in the Holy Land during the Christmas season, according to a military source.



Say crashed jet pilot tried to avoid schools

CHICAGO — (NC) — Eyewitnesses to the crash of a United Airlines Boeing 737 jet Dec. 8 in a residential area feel the pilot of the doomed aircraft maneuvered the plane to avoid hitting two schools in the vicinity of the crash site.

One witness, a 23-year-old salesman, watched from his car as the jetliner crashed, killing 47 persons.

"I saw the plane coming down, headed north, and then I just saw flames and smoke," he said. "There's the Hurley Elementary School about a block away, and a lot of people had the impression the pilot saw the school — and instead of hitting the school he just let it down right there. The plane was coming in low, and then it just seemed to drop."

ANOTHER witness, a woman, said she had the impression the jet's pilot tried to avoid hitting another school. The Queen of the Universe parochial school.

"He just missed the school," she said. "The front of the plane turned up a little. He tried so hard to miss it."

The eyewitnesses' accounts point to the possible

reason for the jet's crash — a power-on stall causing the plane to drop vertically, nose up, despite full engine power.

A spokesman for United Airlines indicated the pilot may have attempted to gain height after being informed

by Midway Airport tower to apply full power because he was not following a proper glide path in his descent to the airport.

Instead, the aircraft's nose lifted and the jet fell into the residential area, slicing a

home in half and bursting into flames.

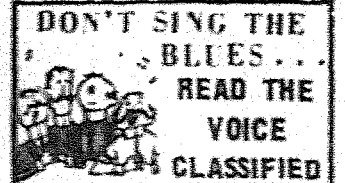
One of the victims of the crash was Father William Philbin, executive director of the National Conference of Catholic Bishops' Committee on the Permanent Diaconate.

Reformed Lutherans, Catholics dialogue

GENEVA — (RNS)

The "religious" or "sacred" dimension in marriage served as a focus for discussion at a second session of the joint Reformed-Lutheran dialogue with the Roman Catholic Church which took place in Madrid, Spain, it was announced here.

The announcement, by the Lutheran World Federation (LWF) news service, said that representatives at the meeting heard introductory papers on "the Lutheran-Reformed perspective of the sacramentality of marriage," and on "the Catholic conception of the sacramentality of marriage."



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Regocijémonos en esa paz que Belen hizo posible

Mis muy amados en Cristo:

Es mi ferviente deseo que cada uno de vosotros disfrute de la plenitud de la paz de Cristo, Nuestro Salvador, no sólo en la festividad de su nacimiento, sino a través de todo el año que comienza.

Lo que Jesús dijo a sus Apóstoles, lo repite ahora a cada uno de vosotros: "Mi paz os dejo, mi paz os doy." Cuando meditamos en las miserias y tragedias de esta tierra — tal como nos impulsan a hacer los contrastes de la Navidad — comprendemos que, por razones conocidas sólo por Dios, nosotros hemos sido bendecidos con el don de la fe, y, por tanto, con la fuente de la paz. Aquellos que más desesperan son los que menos conocen de Dios en su misericordia y bondad.

La fe nos ayuda a comprender qué y cómo es Dios, al llegar al conocimiento de Cristo. San Juan nos explica: "A Dios nadie le vio jamás; su Hijo Unigénito, que está en el seno del Padre ese le ha dado a conocer." En el nacimiento de Jesús comprendemos algo de la gloria de Dios, porque El es la perfecta revelación de nuestro Padre en el Cielo.

Nadie puede tener paz a menos que modele su vida en los valores divinos. Y esos valores fueron explicados y enfatizados por Nuestro Señor una y otra vez durante su estadía con nosotros. Necesitamos más que el tiempo de nuestra vida, por tanto, para comprender plenamente que el nacimiento de Cristo hizo posible que fuéramos el pueblo de Dios. Necesitaremos la eternidad para penetrar el profundo significado que se encuentra en esta misma idea, tal como expresó San Pedro: "Vosotros sois linaje escogido, sacerdocio regio, gente santa, pueblo adquirido para proclamar las excelencias del que os llamó de las tinieblas a su luz admirable".

En esta luz encontramos los valores divinos necesarios para guiarnos en nuestro empeño de vivir en paz como hijos de Dios. Cristo, la luz del mundo, despeja las tinieblas que rodean el amor de Dios a los hombres. Todavía tenemos que caminar en la fe, pero el camino es brillante, porque en Cristo, en su palabra y sus obras, comenzamos a comprender algo del amor de Dios, el amor que sólo puede traer paz al corazón humano.

Se requirió una cruz en el Calvario, la muerte del Dios hombre, para alentarnos a dar nuestros primeros, débiles pasos hacia la comprensión de cuánto Dios nos ama. En esta luz, aprendemos que los pensamientos de Dios no son los nuestros. Y este es el comienzo de la sabiduría. Esta es nuestra iniciación en el divino sistema de valores, el único que puede traer madurez a plenitud a la vida humana.

A través de Cristo conocemos la mente de Dios en relación al valor de la vida misma; que El es el autor de la vida y que

nadie puede usurpar el lugar de Dios para determinar quién ha de vivir y quién ha de morir. Aprendemos que el pobre no debe ser marginado o castigado, como pensaban sus contemporáneos; nosotros aprendimos que los pobres de espíritu son bienaventurados, que todo hombre es nuestro hermano, que todos hemos sido hechos a la imagen y semejanza de Dios, que tenemos el mismo Padre, que compartimos con Cristo su Madre Santísima, que tenemos un propósito final en la vida — la unión con Dios en el cielo.

Comenzamos a comprender, luego, por qué el amor a nuestro semejante es el segundo gran mandamiento, segundo sólo a la necesidad de amar a Dios con todo nuestro corazón.

Es más, a través de Cristo aprendemos, con reverente asombro, que el Padre es un Dios de ilimitada misericordia y compasión. Cuan pacientemente Cristo describió esto en sus parábolas y su ejemplo. E igualmente importante, aprendemos que el pecado es el único mal que puede reducir nuestras vidas al fracaso definitivo. Sólo el pecado, no la enfermedad, ni la persecución, ni la pobreza o la opresión.

Imploro a Dios en esta Navidad que estas gloriosas verdades, que son la fuente de nuestra paz, se graben más profundamente en las mentes y los corazones de nuestro pueblo todo, especialmente los ancianos y los enfermos, los incapacitados y los que sufren, los desamparados y los desilusionados.

Esta será mi muy especial petición por vosotros en mis misas de Navidad. Que conozcáis más íntimamente a Dios a través del conocimiento de Cristo, y por tanto, os regocijéis en esa paz que Belén hizo posible.

Devotamente en Cristo,

Coleman F. Carroll

Coleman F. Carroll
ARZOBISPO DE MIAMI



Detalle de la Virgen y el Niño, del pintor italiano renacentista Federico Barracci, Museo del Prado, Madrid.

LA VOZ

Suplemento en Español de *VOICE*

Abramos los ojos la noche de Navidad

Quien ha nacido en los trópicos asocia la lluvia con el sonido del agua que cae. Esta relación tan simple produce en la persona un fenómeno extraño la primera vez que se ve nevar. Más que la belleza de los copos inmaculados descendiendo suavemente, el hecho de que no acompaña ruido alguno, el silencio extraordinario que abraza a la nevada, causa una de las sensaciones más maravillosas e incomprensibles que recuerdo. Digo incomprensibles porque en mi lógica hay un elemento discordante en la caída de un objeto sin que se produzca el ruido concomitante. Parece como si a la nevada le faltara alma.

Algo parecido me sucede con las Navidades, sobre todo con las Navidades de los últimos años. Todos los días el correo me trae un número de tarjetas de Navidad. Saludos de amigos, familiares, conocidos que a través de ese simple medio expresan su amistad y alegría en este tiempo especial. Las examino buscando las firmas primero, el diseño después, por último el mensaje. Escenas de una Navidad nórdica, venados, palomas, trazados surrealistas, toda la gama de la imaginación artística desfila por esas docenas de tarjetas — menos la escena original, menos el pesebre y el Niño y su Madre y José. El mensaje habla de buenos deseos, de felicidad hogareña, de "season's greetings" pero evitando cuidadosamente mencionar a Belén y citar el hermoso saludo del ángel. ¿Por qué esa cobardía nuestra en demostrar nuestra Fe en Cristo nacido según la carne?

La televisión mostraba anoche unas tarjetas en que una Madona negra, junto a un José negro contemplaba al Niño negro. Nuestros hermanos se sienten hoy orgullosos de su raza y llevan el mensaje al mundo entero de que "lo negro es bello" aunque tengan que tergiversar, étnicamente hablando, la realidad de la primera Navidad. El negro se siente hoy honrado de serlo. ¿Y nosotros nos sentiremos menos honrados de ser cristianos? Aparecieron después tarjetas especiales para algunos que, por razones psicológicas o morales no sienten la natural atracción hacia el sexo opuesto. Dos signos masculinos, entrelazados entre sí, proclamaban a los cuatro vientos que el que la enviaba y el destinatario pertenecen al grupo de los que la sociedad califica como perversos. ¿Y nosotros nos avergonzaremos de confesar públicamente nuestra Fe? Otras tarjetas conmemoran la fiesta judía de la Hannukah, la insurrección de Israel contra el opresor bajo la dirección de Judas Macabeo.

May the meaning...
the blessings...
the pleasures and treasures
of Christmas
remain evergreen
in your heart.

Richards

Merry Christmas to All

Navidad con El

A veces uno se pregunta si será éste el mejor tiempo para escribir sobre Navidad, o si sería preferible que los días pasaran para tratar sobre ello.

A veces pienso que no es momento muy oportuno para escribir sobre el excelso y trascendente sentido de la Navidad cuando la gente anda tan de prisa y tan atareada con los regalos, con las tarjetas, con las compras y con toda la "envoltura" del Gran Regalo.

A veces uno piensa si se pueden conciliar bien la primera Navidad, pobre, fría, amorosísima, con las fiestas de grandes gastos, derroches y tal vez provocaciones.

A veces pienso si se puede ya decir algo nuevo sobre la Navidad.

Pero pienso también que es tan rica y tan necesaria la Navidad que vale la pena, aun cuando algunos no se vayan a ocupar de ello, escribir sobre la Navidad.

Dos noticias muy recientes en la prensa escrita y radial, y en medio de esas dos noticias, nosotros:

La primera dice: "El alcalde de Belén quiere embellecer y modernizar esta ciudad, en la que los cristianos no han gastado un centavo, pues la verdadera cuna del cristianismo no es Roma, sino Belén..." Creo que tiene sentido que el alcalde de Belén quiera embellecer, todo lo que pueda, aquella ciudad que en los designios de Dios fué escogida para ser la cuna de Jesús... Creo que de verdad ahí comenzó todo: todo lo grande que hemos tenido los hombres entre nosotros: a Dios. Claro que si tiene sentido embellecer Belén, para Dios tiene aun más sentido que, antes que el Belén de la geografía, cada hombre se esfuerce en embellecer hasta lo sumo, el Belén de su propio corazón.

La segunda noticia nos llega así: "Las autoridades comunistas de Cuba dicen que no se volverán a celebrar jamás las Navidades en aquella Isla..." Algo así como un tiro de gracia a las manifestaciones religiosas que el comunismo, solamente para la galería — aun permitía en Cuba... Es interesante saber que el Evangelio — por ser palabra de Dios y no de meros hombres — es historia de algo que pasó, y profecía de algo que se realizará... Y el Evangelio nos habla de un rey inicuo, llamado Herodes, que mandó degollar a todos los niños de Belén, de dos años para abajo — un amplio margen de edad para que, de ninguna manera, se le pudiera escapar el Niño Rey... Pero el Niño se le escapó. Herodes murió, según la tradición, comido vivo por los gusanos de la podredumbre, y el Niño Rey reina sobre el mundo... Historia y profecía.

Y, en medio de esas dos noticias, bien distantes en la intención de los decretos que las originan, estamos nosotros, en el país mas afluente del mundo, preparándonos para una Navidad que ya está encima de nosotros.

La Iglesia que es Madre y Maestra ha tratado de prepararnos adecuadamente con el Adviento. Adviento quiere decir, llegada. Esa llegada ha habido que prepararla. Es mas, en diría que el ambiente ya está preparado: pero qué triste que toda esa preparación se quede para muchos en lo externo. En Navidad muchos se parecen a los niños pequeños que, a veces dan más importancia al papel que envuelve un regalo, que al mismo regalo. Los anuncios comerciales, las vidrieras iluminadas, los arbolitos, los colores, los villancicos: todo es envoltura de regalo: el regalo de verdad es JESUCRISTO QUE VIENE... Es más; hemos llegado a un punto en que caemos en algo aun peor: porque cuando lo externo todavía es como una preparación y una envoltura de Jesucristo, puede pasar. Pero cuando se quita a Jesucristo de la Navidad, todo lo demás no tiene explicación.

En algunos lugares — y lugares tradicionalmente cristianos y católicos — ya se ha caído en lo meramente profano, en la secularización y desacralización completa al anclar las Navidades con un simple (aunque muy iluminado) "Felices Fiestas" — Navidad no es una fiesta como el 4 de Julio, o el Labor day, o un long week end... No podemos silenciar estos días que El, el Hijo de Dios, es el que nace en Navidad.

Y es precisamente esto, la convicción de que Jesús, nuestro Salvador, nació en Belén, y vuelve a nacer por la liturgia católica, lo que da un sentido de perennidad y de alegría íntima en Navidad. Es curioso. Los sicólogos y sicólogos nos hablan de la sicosis navideña, que, sorpresivamente eleva la estadística de suicidios. Muchas personas sienten estos días, más que otros, su soledad, su fracaso, y buscan huir de su pena, por la puerta del suicidio... Pero sin llegar a ese extremo, hay muchos para quienes Navidad es sinónimo de melancolía y de tristeza, porque se echan de menos, manos que ya no se pueden apretar, sonrisas que ya no cruzan más... y la tristeza opaca lo que debería ser pura y gozosa alegría.

En el fondo es falta de fe profunda. Porque Navidad es el nacimiento de quien vino a redimirnos y salvarnos, y a abrirnos las puertas del cielo. Porque hubo una primera Navidad, sabemos que habrá de nuevo reunión amorosa con los seres que hemos perdido.

Navidad, es certeza de un futuro mejor y eterno.

En Navidad, Jesús vino a nosotros. En nuestro último día en la tierra, nosotros iremos a El, y para tenerlo para siempre. Pues por su nacimiento, hemos sido llamados a una vida eterna.

Que Navidad no se nos vaya toda ella por las ventanas de los sentidos.

Y si el recuerdo de tiempos mejores, y sobre todo, de seres queridos que hoy no están con nosotros nos quiere ensombrecer el alma, la seguridad gozosa de que un día nos reuniremos con ellos en el cielo, sirva para darle a la Navidad todo su profundo sentido: DIOS CON NOSOTROS... Quien a Dios tiene, nada le falta.

Felices Pascuas en lo único que tiene sentido en Navidad: EL.

Desde Bogotá, Colombia, llega la noticia del fallecimiento el pasado lunes del Obispo Raul Zambrano, de Facatativa, Colombia, quien pereció en un accidente aéreo.

Durante este año el Obispo Zambrano visitó Miami en dos ocasiones. Hace apenas unas semanas dirigió el retiro espiritual para sacerdotes de habla hispana; en junio, a su regreso del primer congreso de pastoral hispana celebrado en Washington, donde fue el principal orador.

BREVES

Como un regalo de arte en la Navidad, la Compañía Gran Teatro Lírico (Grateli) presenta mañana sábado, a las 8 p.m., en el Dade County Auditorium la zarzuela Los Gavilanes, con la actuación especial de la renombrada Pepita Embil, con Franco Iglesias, Ana Margarita Martínez Casado, César Suárez, Rolando Ochoa, Pepa Berrio, la dirección artística de Marta Pérez y Pili de la Rosa y la escenografía magistral de Demetrio.

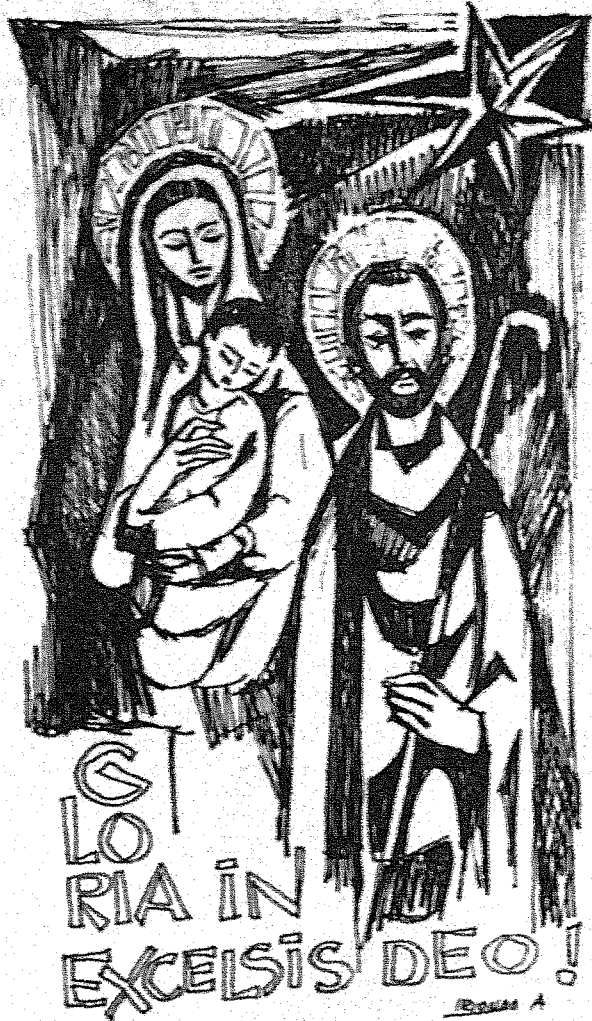
La tradicional Misa de Gallo atraerá a millares de fieles la víspera de la navidad, domingo, 24 a las 12 de la noche. Algunas parroquias, como San Juan Bosco, Santa Cecilia, ofrecerán la misa en español. Otras, como St. Michael, St. Dominic, en forma bilingüe.

El Arzobispo Coleman F. Carroll oficiará la Misa de Gallo, en la Catedral de Miami, precedida de un concierto de Navidad, que comenzará a las 11:15 p.m. La misa será transmitida por WIOD Radio.

Las misas de gallo en St. Michael, St. Dominic, St. John Bosco, y otras parroquias serán también precedidas por conciertos de Navidad, comenzando a las 11 p.m.

El Padre Modesto Galofre, que desde Cuba goza de fama por la originalidad de sus pesebres o nacimientos, está preparando el Nacimiento de la Iglesia de San Juan Bosco, que desde hace varios años ha estado confeccionado por él y que este año promete ser más llamativo.

Mañana, sábado, a las 6:30 p.m. en la misión de San Juan de Puerto Rico se efectuará una fiesta de Navidad



para los niños del catecismo organizada por las Madres Marianitas. Representaciones navideñas con un reparto de golosinas y juguetes. En el 144 N.W. 26 St.

Las posadas, al típico estilo mexicano, están observándose en distintos campos agrícolas de la Archidiócesis de Miami, donde se concentran durante el invierno grandes núcleos de trabajadores de origen mexicano.

El martes, 26 de diciembre, comenzando a las 7 p.m. se efectuará en el Hogar Católico para Niños Refugiados Cubanos la ya tradicional reunión de Navidad a la que Monseñor Bryan O. Walsh, fundador del Programa Católico para Niños Refugiados Cubanos, invita a todos aquellos que en algún momento han sido acogidos por dicho programa. Más de 15 mil niños cubanos han vivido al cuidado del pro-

grama, desde que se creó en 1950. El Hogar Católico para Niños Refugiados Cubanos está enclavado en el 1145 Biscayne Boulevard.

La Madre Margarita Miranda y la Directiva de Centro Mater ratifican no tener vinculación alguna con un festival que tendrá lugar el próximo domingo y cuyos tickets consignan erróneamente el nombre de Centro Mater.

Centro Mater se complace en anunciar que donará una canastilla al primer bebido que nazca el próximo 25 de diciembre en una familia de escasos recursos económicos y que viva dentro de la zona llamada "Little Havana", comprendida entre Miami Avenue y la Avenida 32, y las calles 15 del Southwest a la 12 del Northwest. Las inscripciones para optar por este regalo deberán hacerse en Centro Mater, 4 y 4 del Southwest.

ORACION DE LOS FIELES

FIESTA DE LA NATIVIDAD DEL SENOR (25 de diciembre)

CELEBRANTE: Reunidos en derredor de Cristo, el Verbo hecho carne, imploremos al Padre por nuestras necesidades.

LECTOR: La respuesta de hoy será "Padre Nuestro, escuchanos".

1. El nacimiento de Tu Hijo trajo esperanza y aliento al mundo. Que esta fiesta de la Navidad de Cristo sea fuente de aliento para el Papa Paulo, nuestros obispos y toda la Iglesia, te pedimos, Padre.

2. Haz de nuestros hogares centros de paz y felicidad, te pedimos, Padre.

3. Ayúdanos a desarrollar nuestra comprensión del misterio de la Natividad — el nacimiento humano de Tu Hijo — te pedimos, Padre.

4. Por favor, haz algo especial hoy por tus hijos más queridos, los pobres, los desamparados, los que sufren, te pedimos, Padre.

5. Guía a todas las madres a que traten a sus hijos como María trató a Jesús, te pedimos, Padre.

CELEBRANTE: Oh, Dios, Padre Nuestro, en prenda del amor que sientes por nosotros nos enviaste a Tu Hijo al mundo para que fuéramos como El. Por favor, escucha nuestras oraciones y danos el valor de continuar desarrollándonos en la semejanza de tu Hijo. Te lo pedimos en su nombre.

PUEBLO: Amén.

Sigue la persecucion religiosa en Cuba

Por el

DR. MANOLO REYES

En esta semana el régimen comunista de Fidel Castro hizo un breve anuncio señalando que en este año no se habrán de conmemorar las Navidades en Cuba en el mes de diciembre.

Todo lo que sea religión, costumbre, tradición, valores espirituales y morales para el régimen rojo de la Habana, son espinas clavadas en su garganta. Por ello, desde que se robó el poder en el año 1959 ha tratado de hacerlas desaparecer para imponer su nefasto régimen. Y hasta ha tratado de cambiar la propia historia de Cuba, rehaciéndola a su gusto e intereses.

NO SE puede, ni se podrá olvidar jamás, que en el año 1961 el régimen castro-comunista desató en Cuba una terrible persecución religiosa que trajo como consecuencia el éxodo masivo de muchos religiosos de la isla mártir. Otros fueron expulsados sólo con la ropa que tenían puesta. Sagrarios y clausuras fueron violados. Todos los colegios religiosos fueron robados. Y muchos templos fueron convertidos

en centros juveniles de baile o en almacenes de azúcar. Que se sepa, hasta hoy, ninguno de estos templos o escuelas han sido devueltos a sus propietarios.

La persecución ha llegado al extremo de coaccionar a los niños y jóvenes, haciéndoles saber que si entran en las iglesias serán castigados por el régimen. Y muchos casos se han dado de jóvenes que una vez han salido de las iglesias, han sido detenidos, y enviados a los llamados campos agrícolas, nuevo nombre dado por el régimen a los campos de concentración.

Desde la descabellada zafra de los diez millones de toneladas en los años 1969 y 1970, el régimen castro-comunista, aprovechó la coyuntura para decir, que debido al trabajo del pueblo en la zafra, las Navidades serían celebradas en julio, con el aniversario de la nefasta revolución de Castro.

Así trataban de borrar, de desvanecer de la mente de los cubanos, su fuerte impresión religiosa, y la conmemoración del nacimiento del Hijo de Dios.

Julio llegó y solo se celebró el 26 de julio con bailes callejeros y supuestos carnavales. Pero la conmemoración cristiana de la Natividad fué oficialmente borrada del calendario tradicional de diciembre.

EN LOS años subsiguientes, hasta llegar ahora a 1972, el régimen rojo de la Habana, ya sin el pretexto de la titulada zafra de los diez millones de toneladas de azúcar, ha continuado su persecución religiosa en la isla, con la práctica de cancelar en diciembre la celebración de las Navidades.

Pero en el fondo de los corazones de la inmensa mayoría de los cubanos, que forman un pueblo noble y religioso, esta presente el Nacimiento de Jesucristo. Ya pueden los nuevos fariseos de Cuba tratar de impedir esta conmemoración, físicamente.

Pero para acabar definitivamente con la conmemoración de las Navidades tendría que extirpar — cosa imposible — la tradición de Cuba y el alma cristiana de su pueblo.

NAVIDAD: Dia de la paz en la tierra

**ULTIMAMENTE
dijo el PAPA**



Alocución del Papa a los fieles reunidos en la plaza de San Pedro para escuchar su palabra, recibir la bendición apostólica y recitar la plegaria del "Angelus", en la mañana del domingo, 10 de diciembre.

Se acerca la Navidad.

Es una fiesta muy querida por todos. Vale la pena entregarle nuestro corazón. Despierta el sentido de la vida, el gusto de los buenos sentimientos, la necesidad de la felicidad hogareña, la simpatía por los hermanos, el deseo de fiesta y de paz. Es un día hermoso; hierven ya los preparativos para disfrutarlo con serenidad: felicitaciones, compras, regalos, invitaciones y convites, pequeñas luces y humildes canciones, y para muchos ya excursiones en busca de nieve y de amigos.

Nos gusta ver que así la gente descansa honestamente, se alegra y recuerda que ha venido la Navidad. Os la deseamos ya desde ahora tranquila y alegre, y enviamos a todos nuestra cordial bendición.

Pero permitidos que os recordemos el carácter esencial de este día bendito, para que su gozo sea verdadero y pleno. Su carácter esencial está en que es un día sagrado, un día más religioso que ningún otro. Si religión significa relación entre Dios y el hombre, debemos reconocer y celebrar la relación que la nati- vidad de Cristo, es decir, del Verbo de Dios, Dios también El, que se hizo hombre, estableció entre el cielo y la tierra. Es el acontecimiento más grande de la historia, preludio del misterio pascual con el que se realiza la salvación del mundo. Intentemos pensar en ello: y experimentaremos el vértigo de una realidad admirable e inefable que se hace accesible en la humildad del pesebre. Que no falte un pequeño belén donde haya niños; y recordemos que para ser admitidos en el reino de los cielos, como nos dirá el Evangelio, debemos hacernos todos niños, y sentirnos pobres de espíritu.

Y luego, acordémonos, sí, de los niños y de los pobres. Se hacen tantos gastos en Navidad, y algunos quizás superfluos y vanidosos. ¿Cómo gozar de las fiestas sin haber proporcionado un poco de alegría, un poco de ayuda a los niños, a los huérfanos, a los necesitados, a los que sufren? Es necesario un corazón

Misas dominicales en español

Condado Dade	Sábados
North West	St. Kevin, 4120 SW 125 Ave. 12 m.
Catedral de Miami, 2 Ave. y 75 St. NW - 12:30, 7 p.m.	St. Ana, 13890 SW 264 St. Naranja - 11 a.m., 1 p.m.
St. John Bosco, W. Flagler y 13 Ave. - 7, 10 a.m., 1, 6, 7:30 p.m. (sábados, 7 p.m.)	San Joaquín, Provisionalmente en Caribbean Elementary School, 11990 S.W. 200 St., South Miami Heights. - 12 m.
St. Michael, 2987 W. Flagler - 11:15 a.m., 7:15 p.m. (sábados, 8 p.m.)	Little Flower, 1270 Anastasia, Coral Gables, 1 p.m.
Corpus Christi, 3230 NW 7 Ave. - 10:30 a.m., 1 y 5:30 p.m.	South East
St. Robert Bellarmine, 3405 NW 27 Ave. - 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)	St. Kieran (Assumption Academy) - 1517 Brickell Ave. - 12:15, 7 p.m.
St. Dominic, 7 St. y 59 Ave., NW - 1, 7:30 p.m. (sábados, 7:30 p.m.)	St. Agnes, 101 Harbor Drive, Key Biscayne - 10 a.m.
Vincent De Paul 2000 NW 100 St. - 6 p.m.	North East
Our Lady of the Lakes, 15801 NW 67 Ave. Miami Lakes - 7:15 p.m.	Gesu, 118 NE 2 St. - Downtown - 1 y 6 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka. - 12:15 p.m.	St. Rosa de Lima, 4 Ave. y 106 St., NE, Miami Shores - 1 p.m.
St. Monica, 3490 NW 191 St., Opa Locka - 12:30 7:30 p.m. (Sábados 7:30 p.m.)	St. Martha, 11450 Biscayne Blvd., 11:30 a.m.
South West	Hialeah, Miami Springs
SS. Peter and Paul, 900 SW 26 Road - 8:30 a.m., 1 y 7 p.m.	Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
St. Hugh, Royal Rd. y Main Hwy. Coconut Grove - 12 m.	St. John the Apostle, 451 E. 4 Ave., Hialeah - 9 a.m., 1 p.m., 6:30 p.m.
St. Raymond, 3491 SW 17 St. - 8:30 y 11 a.m. (sábados, 7:30 p.m.)	Inmaculada Concepción, 4500 W. 1 Ave., Hialeah, 9 a.m., 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. Cecilia, 1040 W. 29 St., Hialeah - 8, 11 a.m., 12:30 y 7 p.m. (sábados, 4:30 y 7 p.m.)
St. Agatha (Provisionalmente en Miami Coral Park High School) 12 m.	Miami Beach
St. Timothy, 5400 SW 102 Ave., 12:45 p.m. (7:30 p.m.)	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.)

Acordemonos de los niños y los pobres

grande para la Navidad: sentir es comprender, dar es gozar.

¡Y luego, la paz! La Navidad es el día de la declaración de la paz sobre la tierra. ¿Tendremos también paz al menos en el Vietnam? ¿O está todavía lejos? ¿Y en Irlanda, y en la tierra de Jesús? ¿Y en tantos otros países, corroidos por luchas y por discordias?

Tenemos que reservar en Navidad una plegaria especial por la paz que debe llover del cielo, y renovaremos esta plegaria el primero de enero, Día de la Paz, que queremos que triunfe finalmente entre los hombres de buena voluntad.

Que nos la alcance María, que introduce la paz en el mundo; Cristo es nuestra paz.

Las aspiraciones de la humanidad actual

¿No aspira hoy el mundo a la unidad, a la justicia, a la paz? ¿No se había, quizás con intención equivocada, pero con lenguaje abierto, de liberación? Y este fermento continuo de novedad y de progreso, ¿no es quizás una tensión hacia un mañana luminoso y regenerador? Y el cansancio, la inquietud, el pesimismo que invaden hoy a las generaciones jóvenes, ¿qué nos dicen? ¿No es un viento mesiánico el que está soplando? Queremos decir: ¿no está nuestra hora presente, más que otras pasadas predispuesta, si no formada ya quizás, para una mentalidad mesiánica? Y, por otra parte, ¿qué mensaje vuelve a traer al mundo el Cristo de Belén sino precisamente aquel que se anticipa a las aspiraciones más altas de nuestro siglo: unidad y universalidad, paz y fraternidad, nobleza y salvación del hombre, amor y liberación para todos los hombres desdichados?

Estamos en advenio; y este choque entre nuestro mundo y el vaticinio mesiánico de Cristo, continuado históricamente en su Iglesia, nos obliga a pensamientos elevados, nuevos, a pensamientos de confianza. ¿Que puedan ellos preparar una Navidad nueva y feliz? - 12-13-72.

Quien no cumple las leyes del tránsito, falta contra la ley de Dios

"El hermano mata al hermano no sólo en los lugares donde hay guerra, sino también en las carreteras," dijo el Papa recordando que quien no cumple las leyes del tránsito pone en peligro su vida y la de los demás, faltando a las normas de la ley de Dios y la conciencia moral. El discurso del Papa fue dirigido a la asamblea del Automóvil Club de Italia, al felicitar a esa institución por la labor de educación que está realizando.

Acceptando ya matriculas para septiembre, 1973

COLEGIO PARA VARONES

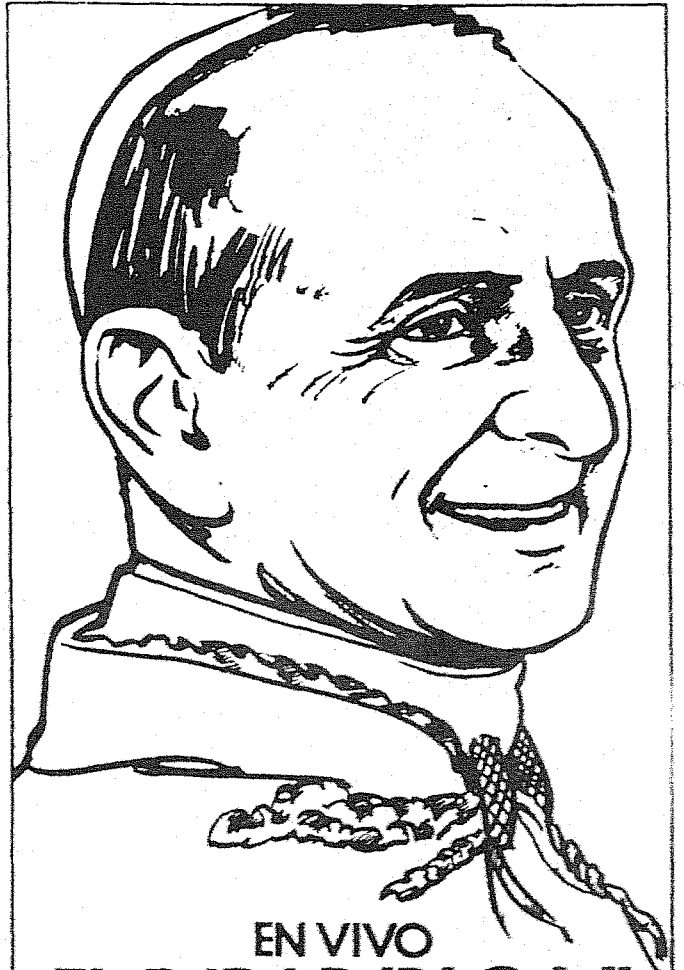
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Silent prayer bill is signed

HARRISBURG, Pa. — (NC) — Governor Milton J. Shapp has signed into law a bill permitting silent meditation and prayer in public schools in Pennsylvania.

The legislation, passed by the 1972 session of the state General Assembly, amends the Public School Code of 1949 to allow a public school teacher at the beginning of each school day to conduct a "brief period of silent prayer or meditation."

The law also states that the silent prayer period "is not intended to be, and shall not be conducted, as a religious service or exercise."

Instead, says the bill, the prayer period "shall be considered as an opportunity for silent prayer or meditation on a religious theme by those who are so disposed, or a moment of silent reflection on the anticipated activities of the day."

New ethical questions stirred up for doctors

By SUZANNE GUYETTE
SAN FRANCISCO — (NC) — Modern technology is stirring up ethical questions which doctors of earlier eras never had to face, according to a Jesuit who is visiting professor of medical ethics at the University of California's campus here.

An issue like the prolongation of life, for instance, "is now seen in a significantly different way than it could possibly have been seen before we had the technology," said Father Albert Jonsen.

TODAY'S pediatrician may have to decide whether to save the life of an infant with serious birth defects, Father Jonsen said. Five years ago, he continued, the doctor would have had no

choice in the matter because the technique necessary to save such an infant's life was unknown and the child would have died.

Father Jonsen, president of the Jesuit-run University of San Francisco from 1969-72, first became interested in medical ethics when he was studying for a doctorate in religious studies at Yale University.

In his present post at the University of California, Father Jonsen is associated with a newly formed Health Policy group and is also on the faculty of the university's School of Medicine.

THE PRIEST sees his roles as "not giving orders or advice, but rather of injecting into a serious conversation about a medical management

problem the kind of issues that are ethically relevant."

He will do this through teaching, symposiums, and informal discussions with doctors, interns and medical students.

Ethics is especially important in medicine, he said, because "there's a very pronounced power relationship" between the physician and the sick person "who is relatively helpless."

Father Jonsen, member of a National Institute of Health panel on the development of an artificial heart, feels that transplants of human organs will occur with increasing frequency in the next decade.

THE MEDICAL profession is "really close to some significant breakthroughs" which will clear up many of the problems now inherent in the transplant operations, he said.

From an ethical standpoint, these breakthroughs will mean that the so-called "risk-benefit equation" —

judging whether the benefit to a patient outweighs the risk of a certain operation — will decrease in importance as far as transplants are concerned, Father Jonsen said.

What other ethical questions might the next decade bring?

"It seems to me that we're going to face massive issues relating to the delivery of health care and distributive justice," Father Jonsen said, referring to the dilemma of persons who do not have access to good medical treatment.

A second issue which will be discussed is "the pharmaceutical use of drugs, especially those which have to do with altering behavior" in psychiatric treatment, the priest said. He cited "a tremendous growth in our ability to alter a psychic state by the use of drugs."

Ethicists of the future will also have to deal with "genetic research and engineering," Father Jonsen said. He added:

"The ability to reach into the genetic structure and make changes is now in the making."

'Unpublished encyclical'— what it could have done

(continued from page 19)

was a powerful, indeed prophetic, call to equal treatment of all members of the human family. Pope Pius XI must have seen this when he asked Father LaFarge to write a papal encyclical for him.

IN THE encyclical draft which he wrote, Father LaFarge met the question of anti-Semitism head on, beginning with the words, "It becomes clear that the struggle for racial purity ends by being uniquely the struggle against the Jews."

He condemned the Nazi and Fascist persecutions, saying:

"Save for the systematic cruelty, this struggle, in true motives and methods, is no different from persecutions everywhere carried out against the Jews from antiquity. These persecutions have been censured by the Holy See on more than one occasion, but especially when they have worn the mantle of Christianity.

"As a result of such a persecution," Father LaFarge continued, "millions of persons are deprived of the most elementary rights and privileges of citizens in the very land of their birth.

Denied legal protection against violence and robbery, exposed to every form of insult and public degradation, innocent people are treated as criminals though they have circumspcctly obeyed the law of their native land."

Father LaFarge's encyclical draft called anti-Semitism ineffective, and harmful on the practical level, and "totally at variance with the true spirit of the Catholic Church."

IT CONCLUDED by branding anti-Semitism as the antithesis of Christianity:

"Thus we find that anti-Semitism becomes an excuse for attacking the sacred person of the Savior Himself, who assumed human flesh as the son of a Jewish maiden; it becomes a war against Christianity, its teachings, practice and institutions."

Circumstances prevented the prophetic voice of Father LaFarge from being heard throughout the Catholic world as the voice of the Pope.

Father LaFarge himself continued his work against racial discrimination in America, writing, speaking and organizing.

He had founded the first Catholic Interracial Council, in New York City, and he

helped promote others around the country. By 1958, 40 such councils had been established around the country, largely due to Father LaFarge's influence, and they banded together to form the National Catholic Conference for Interracial Justice (NCCIJ).

From 1926 to his death in 1963 at the age of 83, Father LaFarge held editorial posts on the national Jesuit weekly America — as associate editor, executive editor, or editor in chief. During that time America was one of the principal Catholic organs promoting the cause of racial justice, a constant prod to the American Catholic conscience on the evil of discrimination.

If the LaFarge attacks on racism had been published in encyclical form, as Pope Pius XI had intended, the American Catholic opposition to social and legal discrimination against the Negro would have been advanced by at least 20 years.

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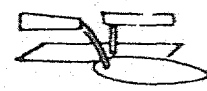
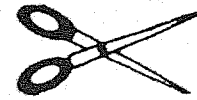
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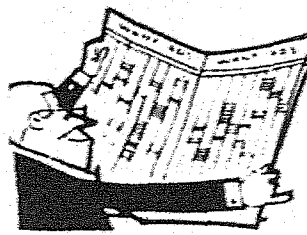
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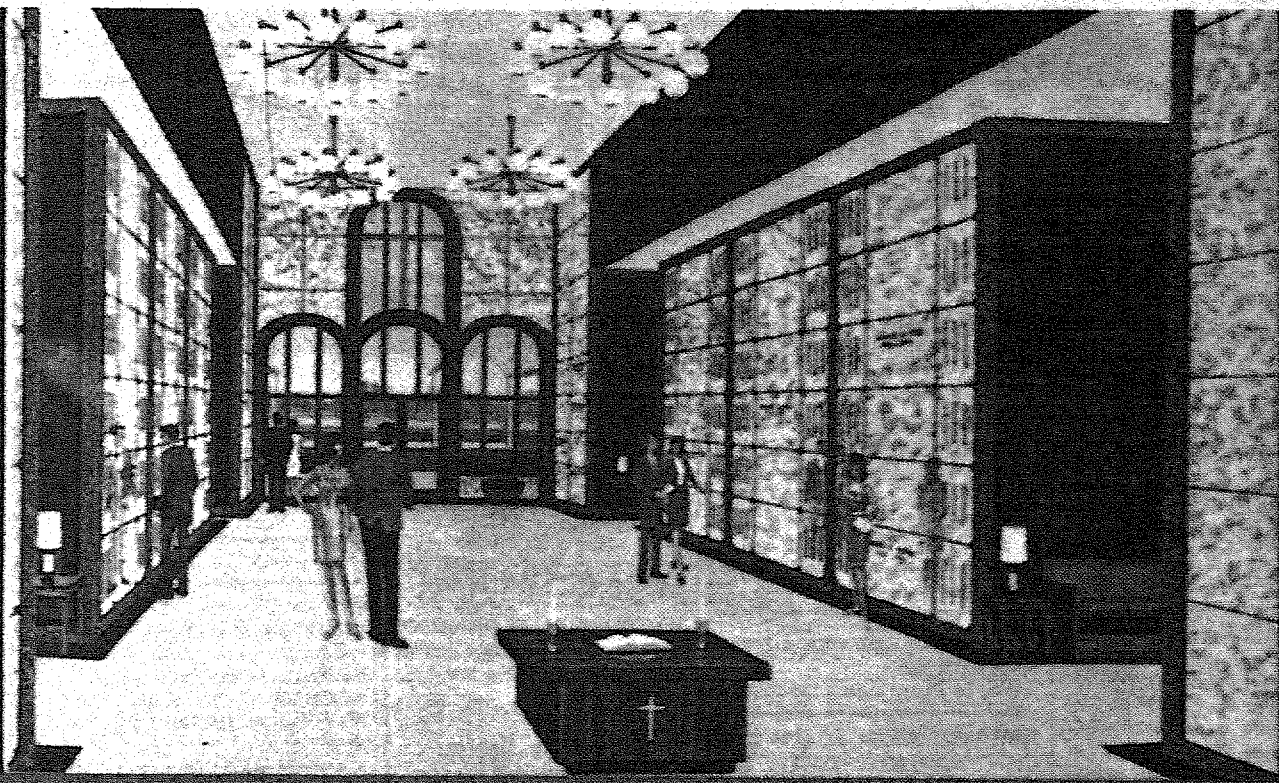
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