

ABCD kick-off slated for Tuesday

Archbishop Coleman F. Carroll will be the principal speaker during the kick-off dinner of the 1974 Archbishop's Charities Drive at 7:30 p.m., Tuesday, Jan. 8 at the Hotel Everglades in downtown Miami.

Archdiocesan coordinators for the annual charities drive which aids the needy

ABCD '74

through the various services provided by Church agencies are Msgr. John O'Dowd, V.F., pastor, Epiphany Church, South Miami; and Father Orlando Fernandez, V.F., Episcopal Vicar for the Spanish-Speaking and pastor, St. Raymond Church.

Charles H. Kellstadt, chairman of the

Executive Committee of General Development Corp., serves as this year's general chairman assisted by Paul Coughlin, Palm Beach; Thomas Walker, Fort Lauderdale; Joseph Robbie and Alberto A. Alejandro, Miami; Edward Oates, Naples; and Leo Haskins, Jr., Key West, co-chairmen.

Msgr. Peter Reilly, pastor, Little Flower parish, Coral Gables; and Father Emilio Vallina, pastor, St. John Bosco parish, coordinators in Region I; and Robert Brake, regional chairman, will welcome guests from Dade and Monroe Counties to the dinner, the first in a series planned in South Florida.

On Wednesday, Jan. 9 another dinner will be served for residents of Region II

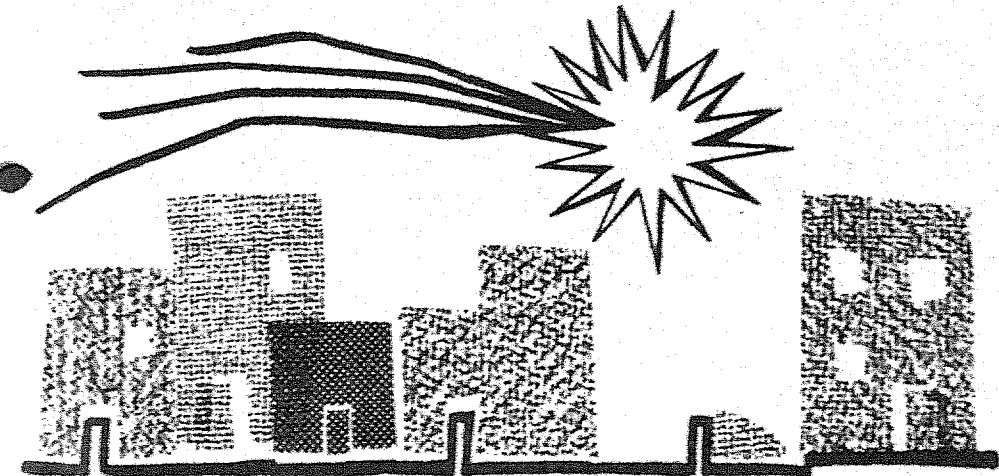
which includes central and north Dade County at the Bath Club, Miami Beach. The Very Rev. T. Noel Fogarty, V.G., Chancellor, and pastor of St. Rose of Lima Church, Miami Shores; and Msgr. Francis P. Dixon, pastor, St. James Church, North Miami; will greet guests with Dr. Frank J. Hildner, regional chairman.

Residents of Region III from Dade County will be guests at a dinner on Thursday, Jan. 10 at Miami Springs Villas where they will be welcomed by Msgr. Francis Fazzalero, pastor, Our Lady the Lakes parish; and Father Thomas Rynne, pastor, St. John the Apostle parish, regional coordinators; and David V. DeChello, regional chairman.

Regional dinners are also scheduled to

be held at the Golden Gate Inn, Naples, on Tuesday, Jan. 15; at Pier 66, Fort Lauderdale, on Thursday, Jan. 17; at the Galt Ocean Mile Hotel, Fort Lauderdale on Tuesday, Jan. 22; at the Key West Country Club, Stock Island, Key West, on Thursday, Jan. 24 and at the Hotel Breakers, Palm Beach, on Thursday, Feb. 7.

Sunday, Feb. 3 will be observed as "Stay-At-Home" Sunday in parishes of the eight counties which comprise the Archdiocese of Miami, when South Floridians will have an opportunity to contribute to the campaign which has for the past 13 years provided assistance to the aged, migratory farm workers, the mentally retarded, unwed mothers, drug addicts dependent children, senior citizens in low-income groups.



Epiphany

"After Jesus had been born at Bethlehem in Judaea during the reign of King Herod, some wise men came to Jerusalem from the East. 'Where is the infant king of the Jews?' they asked. 'We saw His star as it rose and have come to do Him homage.'" (Lk. 2:1-17)

Pilot project leads way in reaching the aged

By BOB O'STEEN
Voice News Editor

They're out to get the old folks in Holy Family Parish.

All of 'em.

And not just members of the parish but anyone who can use a little friendship or a helping hand. And the result is a hundred stories of giving, self-sacrifice and love.

It's all being done in a project called COR, run by the Victory Noll Sisters with the help of the Archdiocese's Commission on Aging, directed by Father David Punch, under the Catholic Service Bureau which is supported by the Archbishop's Charities Drive.

The program is a kind of pilot project in reaching out to the people of advancing years and in getting people to give of time and talent.

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"We see ourselves as catalysts," says Sister Marie Welter, the soft-spoken but systematic nun who has organized Community Out Reach (or Converging on Reality) complete with census, parish survey and volunteer records. "We bring together those people who have needs — we don't think of them as old — and those who want the satisfaction of reaching out to someone with needs."

COR began in 1971 with the realization that the elderly needed some alternative to being institutionalized or just left to sit alone in some residence without contact or assistance from outside.

"WE THINK of COR as concentrating on life rather than age," she said.

Another purpose of COR is to break down stereotypes, and sensitize the community to person-to-person relationships.

"The elderly don't just want to be among other elderly. That's a stereotype view. One woman at an institution said it can be like everyone is just sitting around waiting for each other to die.

"In other countries they are experimenting with housing projects where people of all ages are grouped to give a better cross-section." Otherwise senior people are too often grouped together in homes for the aged as though they were not the same as other people, she said.

"They don't want to be thought of as 'old people' or 'senior citizens.' They just want to be people like everybody else."

But one of the problems of the elderly is that they are isolated, and this, in turn, makes it hard to reach them or to know what their problems are.

SISTER WELTER attacked that difficulty by launching a census of the whole area within the North Miami parish. The area's total population was 30,260, according to the 1970 census, with over 7,000 above age 60. And about 900 of these over 60 were members of the parish.

Systematically, Sister Welter and her assistants, Sister Francene Merkosky, Sister Mary Eleanor Clements and Sister Noreen Gildea proceeded to organize a system of records and committees.

The 900 persons over age 60 are listed in a card file complete with color-coded tabs denoting persons born before or after 1900 and those with pressing needs that require immediate attention.

Having identified the target people, volunteer committees were established to visit nursing homes, make phone calls to the lonely, transport people with no means to get around, entertain groups in nursing homes and do secretarial work.

(Continued on page 4)



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15c

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KING ORANGE Parade this week featured among its floats and bands some Catholic aggregations from around the country, including this band from New York, veterans of many New Year's Eve parades in Miami. See additional photos, P. 19.

Groundbreaking on Jan. 6 for St. Ignatius center

PALM BEACH GARDENS — Ground will be broken at 3 p.m., Sunday, Jan. 6 for St. Ignatius Loyola Multi-Purpose Center, which will be constructed at the corner of Holly Dr. and N. Military Trail.

Participating in the groundbreaking ceremonies will be Msgr. J.P. O'Mahoney, P.A., pastor emeritus, St. Edward Church, Palm Beach; Msgr. Bernard McGrehan, V.F., pastor, St. Edward Church; and Father John Mulcahy, administrator of the parish established in June 1970 by Archbishop Coleman F. Carroll.

DESIGNED by local architect Theodore E. Davis and Associates, the first phase of the complex will include a chapel accommodating about 300 persons; a multi-use room, five classrooms for Religious Education classes; a kitchen and supporting facilities.

The chapel can be expanded to seat approximately 600 people when needed. In addition a recessed choir area has been provided at the side which will seat another 25 worshippers.

The one-story structure will have block walls, steel joist roof and a unique tray ceiling that will visually divide the chapel and multi-use room into four bays providing an overall continuity when the folding partition is opened.

THE roof structure will sweep upward to form a screen parapet for air conditioning

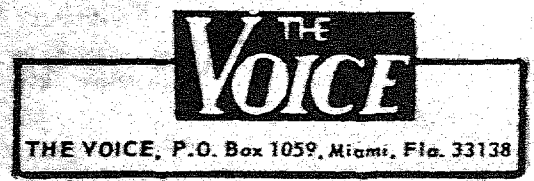
equipment on the roof. The overall effect will be a clean elegant profile that will result in a distinctive appearance from adjacent roads and also relate to the next phase of construction.

Future plans call for an additional multi-use room, additional classrooms and rectory. A bell tower and entry portecochere are also planned.

ESPAÑOL
Páginas 20-21



AFFECTION between Sister Marie Welter, project COR head, and Agnes Miller, 73, is evident as Mrs. Miller tells of visiting nursing homes: "I just say 'here I am' and they always want to be touched and petted. They'll touch my jewelry or dress or anything to make contact."



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

Feast of the Epiphany to be observed Sunday

The Feast of Epiphany will be observed on Sunday, Jan. 6 when Catholics throughout the world commemorate three events in the life of Christ when His divinity was manifested.

At Epiphany Church in

South Miami, the patronal feast day of the parish will be marked by parishioners during a candlelight procession to the outdoor creche after the 6 p.m. Vigil Mass on Saturday; and by young adults during a similar

procession following the 6 p.m. Mass on Sunday.

POPULARLY known as the Feast of the Magi, the word "Epiphany" is taken from the Greek word, epiphania, which recalls the adoration of the Magi, Christ's baptism in the Jordan and the first miracle at the wedding feast of Cana.

In accordance with the new revised liturgical calendar the feast of Epiphany, formerly observed annually on Jan. 6, now occurs between Jan. 2 and Jan. 8.

Members of South Florida's Latin communities traditionally observe the feast known as "El Dia de los Reyes," feast of the Three Kings by exchanging gifts in remembrance of the adoration of the Magi at the Crib in Bethlehem.

Although many Spanish-speaking families have now discontinued the practice, some families still continue the celebration, during which children place their shoes on a window sill or doorstep believing that the Three Kings will fill them with toys and candies.

Father of priest dies in Ireland

Funeral services were held in Ireland for John O'Shea, whose son is assistant pastor in St. Catherine of Siena parish, Miami.

Father Anthony O'Shea celebrated the Funeral Liturgy for his father on Dec. 24 in the parish church at Lahinch, County Clare.

Mr. O'Shea was a retired postman.



Feast of Three Kings On Sunday.

'3 Kings' parade set for Epiphany

A three-hour "Parade of the Three Kings" through the heart of Miami's Spanish-speaking community will be a highlight of the observance of the feast of Epiphany on Jan. 6 at noon.

Archbishop Coleman F. Carroll serves as parade chairman and WTVJ Skipper Chuck Zink as grand marshal.

Formerly one of Cuba's most festive celebrations, the observance was banned on the communist-controlled island two years ago by Castro.

CO-SPONSORS of the parade, which will include more than 40 balloon-topped units, high school marching bands from Hialeah, Coral Park, Miami Senior and Miami Springs and the Mahi Shrine clowns as well as a U.S. Army Color guard, two equestrian drill teams, Latin dance groups, antique fire engines and modern fire-fighting equipment from the Miami Fire Dept. and crack drill squads from the Miami Aerospace Academy, are 7-11 Stores, Burdine's, Coca-Cola and the University Federal Savings & Loan Ass'n.

Theme of the festivities, dedicated to Cuban immigrants, is "Do You Remember When?" Two young refugees will reign as king and queen in the parade, which begins at SW Eighth St. and 27th Ave., proceed east on SW Eighth St. to 12 Ave., then north to Flagler St. and

east again to the Miami River bridge dispersal area.

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LARGE CATHOLIC STAFF



ADORATION of the Magi, commemorated on the Feast of Epiphany on Jan. 6, is portrayed in this woodcarving by 16th century German, Veit Stoss.

Gesu breakfast slated

A parish Communion breakfast for Gesu parishioners will be served on Sunday, Jan. 6 in the school cafeteria following the 10 a.m. Mass. Details of the Faith Fund building campaign recently inaugurated will be outlined during the breakfast, expected to attract present and former parishioners of the downtown Miami parish. Reservations must be made by calling 379-1424, according to John Brion, chairman.

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'It is like the rising sun'

Following is the text of Pope Paul's homily at the 1973 Christmas eve midnight Mass in St. Peter's Basilica:

Listen, brothers and sisters of this Roman Church.

Listen, brothers and sisters of the entire Catholic Church scattered over the globe.

Listen, brothers and sisters of the whole world who with us call yourselves Christians.

And you, brothers and sisters by virtue of that human nature which makes all of us equal in the present life and citizens of the earth.

LISTEN to the announcement of the angels, which

we repeat to you this night:

He has come. He has come. He has come.

Who has come? There has come, there has come, there is born to us today a Savior. The Savior, Christ the Lord.

He whom the ages have awaited, and whom all generations have foretold, each in its own way. There has come the First Born, the authentic Son of man. There has come the true brother of every human being. He is called Jesus, which means Savior. There has come the Messiah, He who decides the destinies of the world. Listen: "For there is a child born for us, a son given to us and dominion is laid on His shoulders; and this is the name they give Him: Wonder

Counselor, Mighty God, Eternal Father, Prince of Peace" (Is. 9:5-6).

This is how the prophet announced Him. My lips tremble; for His true name is Emmanuel, a name which means "God is with us" (cf. Matt. 1:23-24).

Not only is He preeminently the Son of Man; He is also the only-begotten Son of the living God (Cf. Matt. 16:16; I John 1:5). Yes, because He is the very Word of God, God Himself, who was made flesh and is with us (cf. John 1:14), a man like us, the God-man for us.

When did He come? Where did He come? You know already. He came at the time of the first Roman Emperor, Caesar Augustus, (as we have just heard from the Gospel reading), 20 centuries ago. He came into history. He entered time, when the divine plan of human destiny indicated the hour of fullness (Gal. 4:4). He came to establish the focal point of religious events, the events which give meaning to the existence of mankind.

WHERE? Who does not know the answer? In Bethlehem, in a humble and welcoming crib, near that tiny but great village on which already rested the prophecy of the privileged messianic election (Matt. 2:6, Mic. 5:2) and to which the enchanted hearts of our children turn today, together with the thoughtful hearts of all Christians who desire peace.

And how did He come? Women, rejoice. Admire the Blessed One among you. He has come by way of human birth: the Son of God has also become the Son of Man, for by the power of the Holy Spirit He has born of the womb of a woman, a virgin — one who remained a virgin but who was chosen for woman's privileged mission of motherhood. So Mary, the one full of grace, has become the mother of Christ, the mother of God. Let us all bow down with sentiments of respect.

He came as a baby; He came as a child; He came as a worker; He came as a teacher; He came as a prophet; He came as king of the people of God; He came as a Redeemer to take upon Himself all the sins of the world, as a victim in our place, the Lamb of God for mankind; He came for man's life and resurrection, He who is the alpha and omega of the universe; He came to make us sons of God (cf. John 1:12).

BROTHERS and sisters, you who are listening to us: give heed, give importance to the proclamation we make to you this night. Two aspects should draw your attention: the universal value of this coming; it is like the rising sun. The Evangelist John says so: "The true light that enlightens all men" (John 1:9). Every people, every nation's history, everything. And then be filled with new wonder and with joy: there is the personal importance of the coming of Christ. Each one of us can say, must say: "He came for me" (cf. Gal. 2:20). For me. Let no one think he has celebrated Christmas well unless he has felt himself possessed and almost overcome by this ever new discovery: He has come for me. The charity of Christ overwhelms me and pursues me (cf. 2 Cor. 5:14). Each one must say and feel in himself: I am loved by Christ. Yes, I.

Whoever experiences in some way this enravelling and now central truth of Christmas, as he returns to his own home and to his own affairs, will feel rising in his heart a spontaneous song, the song of this festivity: Glory to God. Peace on Earth. A song of divine love, the song of Christmas.



JOE LOMANGINO, blind business executive of New York, laughs with his friend, Franciscan Father Charles Repole. Mr. Lomangino is the founder and director of The Workers of Our Lady of Mount Carmel, whose 300 members spread devotion to the Mother of God.

Executive finds time for Christ

NEW YORK — (NC) — Joe Lomangino, a tall and husky 43-year-old bachelor, appears like any other executive as he conducts his company's business from a richly appointed front office on the second floor of a new building here.

He is the president of the Allied Carting Company, a growing private refuse collection service which he runs with his four brothers and brother-in-law.

But there's another side to this unusual and intense man, who feels that a lot of people in this world today have forgotten how to pray. He's the founder and director of The Workers of Our Lady of Mt. Carmel, a 300-member organization devoted to spreading devotion to the Mother of God.

Lomangino is totally blind. But much of his life is spent "witnessing for Christ" as a result of an encounter with Padre Pio 11 years ago. Since then he has traveled the world with his talk shows and slides of Marian Shrines, the rosary and, of course, Padre Pio, who was Italy's famed stigmatic Capuchin priest.

MUCH of Lomangino's life reads like a melodrama. Sixteen years old when he was injured, he was expected to

die. Instead, he survived and is so well adjusted today to his handicap that he looks upon his disability as little more than a nuisance.

"It happened in 1947," he said. "I was working on my father's coal truck. One day I was on my way out to help him and my mother stopped me and said she saw a darkness across my face and asked that I stay home. I went anyway and an hour later when I was putting air in a flat tire it exploded."

Lomangino woke up in the hospital and soon became aware that he had no vision or sense of smell.

After a short rehabilitation period, Lomangino went back on the trucks again with his brothers. By this time he had won a scholarship to St. John's University, but after a year he gave it up because of financial problems at home.

But Lomangino's life soon began to change. By chance a cousin had organized a pilgrimage to Europe and Lomangino found himself in a small Italian village of Foggia province, the home of the late Padre Pio whom he knew nothing about," he said. "What impressed me most about Padre Pio was the love the people there have for God and for him."

IN 1963 Lomangino returned to Foggia because he felt "Padre Pio had more to do with me." When he knelt in front of him for confession, Padre Pio told him he was angry. "He then put up his hands and said, 'I'll call Jesus and Mary for you.' At that moment my head was spinning, but suddenly my mind became clear. I was 33 years old, but I felt like 16. From that day on the cross was off my shoulders, and I didn't have to run anymore."

Three days later he again knelt before Padre Pio. "Suddenly," he said, "I smelled the fragrance of roses. I didn't know what it was, but Padre Pio told me not to be afraid and touched me on the nose. For the first time in 16 years I could smell. The doctors tell me it's impossible because my olfactory nerves were severed in my accident. But I can smell perfectly."

Lomangino has applied the same talents that built his carting business to the organization of The Mount Carmel Workers. For instance, the Workers make and distribute about 17,000 scapulars and 1,500 rosaries a month. They also organize retreats and for the past several years they have conducted pilgrimages to Europe. But perhaps they are best known as the organizers of the mammoth Rosary Rally held yearly on Long Island. Last year 8,000 people from 10 states attended the rally.

U.S. priest assists at Bethlehem Mass

BETHLEHEM — (NC) — Among the few pilgrims here for Christmas 1973, Msgr. John Nolan of New York, president of the Pontifical Mission for Palestine, had a privileged position beside Latin-rite Patriarch Giacomo Bettritti of Jerusalem at Bethlehem's Midnight Mass.

He assisted as archpriest and took part in the Procession of the Infant to the spot traditionally regarded as the birthplace of Jesus.

That place of honor for Msgr. Nolan, it was reported, was one way in which the people of Bethlehem and the Holy Land tried to express their thanks to U.S. Catholics for the help that is channeled

through two New York-based organizations, the Pontifical Mission for Palestine and the Catholic Near East Welfare Association, of which Msgr. Nolan is the national secretary.

Pope Paul VI has been responsible for the building in Bethlehem of a home for orphans, a school for deaf and dumb children and a university.

Msgr. Nolan and Archbishop Pio Laghi, apostolic delegate for Jerusalem and Palestine, manifested the Pope's concern for the here by visiting the orphans, the deaf and dumb children and the people of Bethlehem throughout Christmas Day.

Canadian Abp. urges pro-life law

TORONTO, Canada — (NC) — Archbishop Philip Pocock of Toronto asked his people to press Parliament to pass a law protecting the unborn. The need for such a law became an issue after a doctor was acquitted on an abortion charge. The court ruled that abortion could not be considered a crime as long as the doctor followed good medical practice. Archbishop Pocock said the ruling "would mean in effect that we would have abortion on demand in Canada."

Bishop opposes cut of aid for unborn

RICHMOND, Va. — (NC) — Bishop Walter F. Sullivan urged a federal appeals court to uphold a lower court decision invalidating Virginia's policy of denying welfare payments for unborn children. Denial of the payments "encourages the pregnant mother to decide in favor of abortion and against life for her unborn child," Bishop Sullivan said in a friend of the court brief.

The brief supports a suit attacking a state policy of cutting off welfare payments for unborn children who had been counted as dependent children.

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People learn to help each other in COR project . . .

(Continued from page 1)

Forms were printed up and passed out at Mass, asking people to check off ways they would be willing to volunteer their help. This information, too was filed.

BUT IF the system is all very briskly organized, the program itself is keyed to the idea of person-to-person contact, with the forms and records necessary to ensure that the program really works and does not degenerate into a group of well meaning people touching at the problem, hit and miss, while large gaps of needs remain unattended.

Sister's idea is to have certain volunteers responsible for visiting certain people who will get to know them personally, not only in institutions but in homes in the volunteers' own neighborhoods.

The result of all this is not only to have helped senior people but to weave a web of human relationships among various members of the parish and bring many members closer together, according to Sister Marie.

One of the program's staunchest pillars is Michael Longo, 78, who retired from banking in New Jersey in 1957 but is hardly sitting back in the sun.

"**WHEN I** retired and moved here I went to the rectory and told them to put me to work and I have been ever since," he said. "I've always lived close to the church and been in all the activities."

In addition to helping COR in various ways he is also the accountant for the Archdiocese's Boystown.

But life didn't start out for Longo as a banker. "Angela (his wife) and I came from Italy on the same boat in 1900 but it wasn't until 1914 that we met again in the church choir and got married. The boat was wooden and was so old even then that it was the boat's last trip and it took 21 days to get here. We went steerage and the price was \$12. We were jammed in like cattle.

"But I'm glad to be able now to help out. I could get a call at any minute and off I go."

AGNES MILLER, 73, is an example of what might have been wasted energy and talent, though she quickly puts down any suggestion that she might have anything special to offer.

Trim and pretty as a 30-year-old secretary and just as vigorous, she tells about how she used to just putter around her daughter's house all day getting bored. Her husband had died 18 years before and she came to Miami from Ohio.

"So I called Sister Marie and told her I didn't have any education but 'you just show me and if I can't do it I'll tell you.'

"I've worked in a paperbag factory, as a waitress, as a nurse, as a housekeeper and never got any formal education. I told Sister not to send me to any nursing homes because I can't talk to people," she said, talking briskly and with hardly a pause for breath.

"**THE FIRST** time I had to help at Mass I was a nervous wreck . . .

"One of the first things I did was to go to a private home where the man had lost his leg and was worried about getting his new 'dummy' leg.

"Well, by coincidence I knew a man who had two false legs and I said I would get him in touch. I was afraid to approach the subject for a long time but I finally got them together and he told the other man about how the straps worked and how well you could walk, and by coincidence it was the day before the other man was to go down to be fitted for his leg. So they both went down the next day and it meant so much to him and eased his fears.

"I also visit this Jewish family nearby because she can't get around. Her arteries are hardened and it causes her to stagger and so they are both glad to see someone. It doesn't matter that they're Jewish. Our policy is to be a good neighbor."

Her eyes dancing, Mrs. Miller talks on with no further questioning.



"And then I also visit nursing homes. Sister Mary is so popular everybody gathers around her, so I just say 'Here I am' so they'll notice me . . . And they always want to take your hand. They want to be

touched and petted. They'll touch my jewelry or dress or anything to make contact.

"**THE NEW** ones cry at being put in a home but (Continued on page 5)

TALKING OVER some parish paperwork are Michael and Angela Longo, in their late 70's, who have always been very active in the local church, and who came to America "like cattle" on a creaky ship in 1900.

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Virtues of self-mastery lauded in family life text

WASHINGTON — (NC) — A statement has been issued by the nation's 160 diocesan family life directors which examines "the implications of population policies for family life, with special concern for the responsibilities of families within the Roman Catholic tradition." Issued on the feast of the Holy Family (Dec. 30), the statement reaffirms the Church's position on birth control and maintains that married couples should be free from the "coercive influence of government" and "social structures" when deciding how large a family they want.

DECISIONS involving family size, the statement said, must necessarily take into consideration the nature of human sexuality.

"Human sexuality is basically good," the statement added, "and should always be regarded and used in

ways that respect human dignity."

Sex, the statement, said, is often treated as a means of achieving personal pleasure without responsibility.

However, it continued, "the delicate balance of intimacy, mutual love and responsibility for others is often lost, or never achieved."

The decisions a married couple must make, the statement said, if they are to abide by Church teaching, are not easy.

"Christian couples must therefore," the statement added, "develop the virtues of marital chastity and self-mastery."

THE family unit, the statement maintained, is the primary unit in society, and as such it should be supported through policies that will assure sufficient housing, employment, health care, and educational and social opportunities.



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... 'It's worth it for the cheer you give these people'

(Continued from page 4)

the old ones have been there so long they're just glad to see you.

"A lot of people shy away from going to see the elderly and sick. They say they've already done that at home, but so did I and I found that it was worth it for the little cheer you give these people," she concludes, holding hands with Sister Marie Welter.

Mrs. Mary E. Miller, 78, whose husband has been dead for 27 years, gets moral support from the COR visits.

And she deserves it.

For half her life she has taken care of a son and daughter who through accidents and improper medical treatment years ago have been incapacitated or handicapped since childhood. Gordon, her son, had had encephalitis which was diagnosed as food poison. Old photos on the wall show a bright-eyed healthy boy and girl.

"I have to bathe Gordon, put his food through a blender, rub and massage him. He has always been sickly off and on. But I don't even think anything about it. I'm so used to doing these things. Also, I've been a practical nurse all my life and I'm prepared to do what I have to.

"Mariann fell as a child and hurt her spine which impeded her speech. Then when she was about 17 she went into a coma and the doctors said she would never know anybody again. They gave up. So I said OK, and took over. She came out of her coma and now knows people and can communicate.

"I TOLD the doctors then that I thought it was her pituitary gland and they said no that's too well protected by the brain to be damaged by a fall. Recently Mrs. Miller was able to confirm through later medical discoveries that her motherly and nurse's instincts had been right about the cause of Mariann's retardation. Too late.

Mariann goes across the room smiling and touching the guests gently and saying "kitty," pointing to her shy pet.

Mrs. Miller recently had a run-in with a neighbor who wanted her out of the neighborhood and went among the neighbors complaining about her two children as a "menace."

"He said he's seen two men going in my house late at night and improper things were going on."

The two men were a priest and a doctor who were there because of a deformed baby that had been born



CHECKING color-coded index cards on people in need derived from her parish census is Sister Marie Welter who spearheads the COR program in Holy Family Parish.

and the doctor didn't want the mother to see it, knowing it would die shortly. He called Mrs. Miller and she agreed to take care of it, being experienced in those things.

"WE TOOK the man to court and the judge told him off and told him to stop bothering me or else he would regret it."

Mrs. Miller also took care of another neighbor for

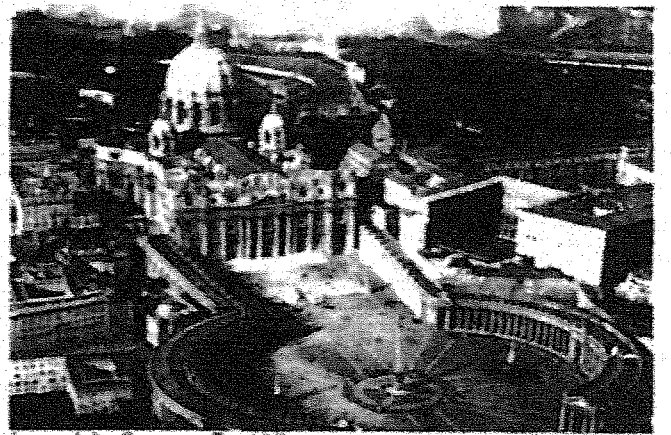
15 years, seeing that he got a hot meal every day. But that is another story.

These are just a few of the stories of giving, of reaching out that can be seen through COR just beneath the surface of an ordinary parish.

Every parish has them. Most are never seen by the public.

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National also has three tours to the International Rosary Pilgrimage conducted by Rev. Patrick Peyton. Rosary Pilgrimage #100 leaves Miami Aug. 8 to London, where you connect on a flight to Tel Aviv and then transfer to Jerusalem. Return to Miami Aug. 23. All inclusive rate from Miami is \$899. Rosary Pilgrimage #101 leaves Miami Aug. 5 to London, you connect to a flight to Rome, then visit Jerusalem and return to Miami on Aug. 19. The all inclusive rate from Miami is \$1,013. Rosary Pilgrimage #102 leaves Miami Aug. 2 for London and you connect with a flight to Cairo. You visit Beirut, Nicosea, Tel Aviv, Jerusalem, Nazareth, Mt. Tabor, Athens and Rome. Return to Miami on Aug. 29. The all inclusive price from Miami is \$1,384.

For more information, call your travel agent, send us this coupon, or call 874-3160.

Communications workshop set

SAN DIEGO, Calif. — (NC) — A workshop designed to explore modern communications techniques will be conducted for Western bishops and other diocesan officials Jan. 28-31 here.

Sponsored by the Catholic Communications Foundation of New York and the diocese of San Diego, the workshop will deal principally with the practical use of modern electronic and printed media.

The workshop will include field trips to local television and radio stations and to a modern newspaper plant in San Diego. Several leading broadcasting executives will speak and lead discussion groups.

In announcing the workshop, Bishop Leo T. Maher of San Diego said that both media and the Church "are concerned with the communities they create and serve, and in serving those community interests they have a common goal and should work together."

Asks 'rethink' on school aid

DAYTON, Ohio — (NC) — Participants in the first National Workshop on Catholic Jewish Relations heard Rabbi Irving Greenberg, a scholar from New York City, call on Jews to rethink their opposition to aid for nonpublic schools.

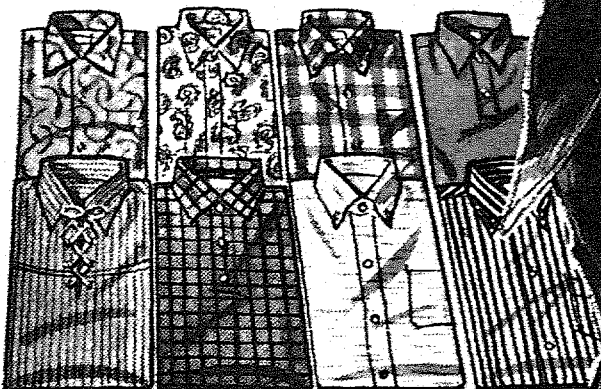
Father John Pawlikowski, an interfaith leader from Chicago, called on Christians to back Israel's desire for security within defensible borders.

Father Edward Flannery, the U.S. bishops' expert on Catholic-Jewish relations, warned of an upsurge of anti-Semitism in the face of the Arab oil embargo.

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Editorials

High mail rate boost called 'stamp of doom' for many publications

The January issue of Reader's Digest contains a message from its editors titled "Will Congress Kill The Magazine Industry?"

The article tells its readers that the U.S. Postal Service has announced rate increases for second class mail (those applied to magazines and newspapers) that almost certainly will spell the end of a large segment of the magazine business. These postal rate increases are being put into effect because the Postal Service is obeying the law passed by Congress that requires every class of mail to pay its own way. The editors of Reader's Digest call on Congress to take action to save the periodical industry.

BECAUSE of Reader's Digest's large circulation (it goes into one of every four homes in America), many people will get the chance to learn about the seriousness of the scheduled postal rate increases. However, the article doesn't tell the whole story because, as serious as the matter is for secular publications, it is far more serious for the religious press and the publications of non-profit organizations.

This is because the percentage of increase for non-profit publications is considerably higher than that of secular publications. Granted that religious publications would still be paying less total postage, the percentage of increase in postage will be much higher.

For example, one Catholic diocesan newspaper, with a circulation of 38,000, now has an annual postage bill of \$17,800. With the annual increases now scheduled by the Postal Service, that bill will be \$65,000 by 1981. This is on top of large increases experienced during the past two years (the annual postage bill was \$10,000 in 1971). Thus, in 10 years time the postage will have increased from \$10,000 per year to \$65,000 — a 550% increase.

ANOTHER Catholic diocesan paper with a circulation of 11,000 now pays about \$4,500 a year in second class postage. Scheduled increases will raise that to \$18,300 by 1981. A paper with a circulation of 23,000 now pays \$11,500 and this would increase to \$41,600 by 1981.

The Reader's Digest article makes it clear that "there is no doubt whatever that the rate rise will force a large number of magazines to stop publishing." If the problem is serious for large secular publications (and it is) it is even more serious for religious publications that have fewer possibilities for adding to their revenue to cover the increased cost. It would take an annual subscription price increase of about \$1.25 just to cover the increased postage costs, to say nothing about increased costs of paper, printing and other publishing expenses.

Officials of the Catholic Press Association have presented these facts in testimony before both Houses of Congress and before a panel of the Cost of Living Council. Legislation is being considered in Congress that would phase in the increases over an additional five years and The Voice supports that legislation. We also support the Reader's Digest's contention that Congress made a mistake in its decision that periodicals must pay their full mailing costs and that this decision should be repealed.

We urge you to read the Reader's Digest article in its January issue and to write to your senators and representatives about this problem — particularly concerning the special plight of religious publications.

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THE COMET Kohoutek, now visible in the western sky, appears coincidentally with the feast of Epiphany, Sunday, Jan. 6, which is symbolized by the story of the Magi, who followed a moving star — possibly a comet — to the Christ Child. "The star

which they had observed at its rising went ahead of them until it came to a standstill over the place where the Child was. They were overjoyed at seeing the star, and on entering the house, found the Child with Mary, His mother." (Mt. 2:9-11).

Time for inventory—of our souls

By MSGR. JAMES J. WALSH

For many businessmen the beginning of the New Year is an important time of inventory. In charting the course of another twelve month period, they find it necessary to make a new appraisal of assets and debts in order to be sure of their present position.

The same wise procedure is followed by many in the business of the soul. The New Year brings with it a mood of reflection. Old faults and mistakes come back to the mind with a pang of regret. Hindsight reveals the past in a clear light and enables one to retrace the steps that led to failure of success. The months ahead offer a challenge and one feels determined to carry out the kind of resolutions which will effect a lasting change for the better.

IT IS a good thing for us that Christmas leads directly into the New Year. For one of its powerful lessons is aimed at this matter of personal stock-taking. The birth of the God-Man has given a new meaning to the life of man on earth. We realize this better when we analyze our spiritual assets and debts and draw up the final estimate and face the inevitable conclusion that if we are worth anything at all, it is only because of Christ.

The message Christmas repeats every year is that we are of value to God only because Christ identifies Himself with

The Truth of the Matter

even the least of us. We can hold up our heads after self-scrutiny for no other reason than the fact that Christ, Who has taken our human nature, invites us to share His divine nature.

It gives a healthy blow to pride to face the truth that without Christ we are nothing. And unless we face it, the books of the soul cannot be balanced at the beginning of this New Year. Unless we credit Christ with His contribution to our lives the total assets of our own making add up to zero.

ALL MEN are of lasting value only because of Christ.

If the stable at Bethlehem had never housed the infant God, if the earth had never felt the transforming impact of His coming, what would our status be? What would we have to show the Eternal Judge after a lifetime of aimless, fruitless effort to fulfill our almost infinite desires for truth and love? For we have only to recall that without Christ, we remain in original sin, enemies of God, disinherited heirs of an immortal kingdom. Without Him, we are men without a country, wanderers without a Home. We would plod on through a bitter life with the mark of death branded on our brows, without a light to console us or a shepherd to guide us or a goal to look forward to.

Unless Christ had come, the earth would be in darkness, for He is the Light of the World; it would be cold beyond description, for He came to cast fire on the hearts of men; it would be barren and starving, for He is the Bread that has



MSGR. JAMES J. WALSH

come down from Heaven. In short, if the Son of God had not chosen to die in our stead, how would we have been ransomed? Not even the great of the earth can save themselves, much less others. Who would have held back the avenging hand of God poised to destroy the rebellious human race.

But there was a Bethlehem and there was a Calvary. Christ "was in the world and the world was made through Him." But despite the fact that the Son of God became man, "the world knew Him not." Worse yet, "He came unto His own, and His own received Him not." But all was not lost. All men were not to be without value to God and to themselves for "To as many as received Him, He gave them power to be the sons of God."

THIS is the only solid asset capable of lending value to everything in life. Our success then is measured by the thoughts, words and deeds which safeguard our destiny as sons of God. With Christ, we have eternal life and citizenship in a supernatural homeland. With Him, we are stronger than the gates of hell and evils of earth. We have a sure firm step on the one path to the Kingdom of peace.

There is light to see the way, there is strength to follow it, there is joy in the quest. All things are grist for the mill of the one united with the Savior — even pain and suffering and disappointment are transformed into assets in union with the Crucified Lord.

Man is not important because of his standing in the community. He rates attention simply because God sees in him the image of His Incarnate Son. Is not this the reason the human race has been spared annihilation despite the constant rebellion of creatures against the Creator? God is merciful because Christ pleads for our forgiveness. God is patient because man has a little time yet to be incorporated into Christ.

We must start with this foundation in taking inventory of our souls. Our lives will take a new shape from the conviction that we are of value to God only because of the Child of Bethlehem.

Repression in Chile charged

WASHINGTON — (NC) — A U.S. Catholic Conference (USCC) official has criticized "widespread and systematic repression of human rights" in Chile and has urged the U.S. Church "to provide Christian witness" in response to that repression.

The repression of human rights "is accomplished through violent intimidation which includes the selected use of torture to inspire fear and violence," said Father Frederick A. McGuire, director of the USCC Latin America Division. He said he was expressing his personal views and not making a statement for the USCC. His comments were based on observations and conversations in Chile during the week of Nov. 4-11, two months after the military coup that overthrew the government of Marxist President Salvador Allende.

Pope criticizes 'man-is-supreme' cult

Following is the text to Pope Paul's message Urbi et Orbi — to the city of Rome and the world — given on Christmas Day 1973 from the balcony of St. Peter's Basilica:

Brethren:

Our words today are the echo of a heavenly message, a message distant in time but ever close in reality, a message that conquers the centuries and remains ever relevant. The message is this: "I bring you good news that will bring great joy to all the people, for today is born for you a savior, Christ the Lord" (cf. Lk. 2:10-11).

It is the message of Christmas.

It is the message that from a son of the human race salvation comes to mankind. The insistent question arises: perhaps man is saved by man? We are celebrating, it is true, a feast for man. Perhaps this is the reason why Christmas exercises a spontaneous attraction even among the many that do not accept its religious significance.

TODAY, many people substitute anthropology for theology. They see in Christianity a human value that is acceptable to all: they do not see the divine truth that gives this human value its reason for being and its infinite worth.

Today, the strategic point of ideological discussion is humanism. Not the humanism that we remember from history, nor that of our classical culture, but rather the humanism of modern culture and sociology, a humanism that has become in some of its typical expressions a cosmic utopia that sets up man as man's god. It is a humanism that, with a persistent and falsely logical precipitation of thought, will dare to affirm that man is his own absolute cause, the spontaneous expression of a liberating and an innately legitimate and honest vitality, one that takes the place of any other external obligation. Man, and nothing else.

AND THEN this humanistic infatuation, being aware of the limits of our life, will increase beyond measure the dimensions of human stature, and will deafen us with the triumphant cry of the superman, secretly fretting at not knowing how otherwise to satisfy man's innate vocation to rise above himself. It will delude the world that it can renew it by authorizing it to undertake the conquest and use of unlimited material power.

But at the same time this humanism, becoming disillusioned with itself, will seize on scientific analysis and will remind us of the actual consistency of our animal nature, not hesitating to identify the complex creature of election that we are with our lower forebears in the biological kingdom — these also are marvelous phenomena of nature, but lack spiritual consciousness and are destined soon to undergo the inexorable dissolution of death.

Another sort of humanism, brethren, we celebrate on the "birth of Christ." It is a different concept of man, and this is of capital importance today. The feast of the true Christmas places us at the summit of the science of man: the ancient wisdom of "know thyself," remaining at the level of a question, has today its own superabundant, even though ever mysterious, response.

Our concept of man recognizes and affirms man's preminent origin. Man is a creature so fine, so noble, so worthy of all our enthusiasm and admiration as to show forth in himself, in his own essential being, "the image and likeness" of God (Gen. 1:24).

HE IS DESTINED to rule over all other creatures. He knows, through a faith confirmed by experience (cf. Pascal, 434), the sad drama of the original and inherited fall of original sin, a sin which has brought division into every element of human life, leaving therein boundless nostalgia and unsatisfied aspirations together with disorder and imbalance in the psychological and social mechanism of man's activity.

This drama has left the sad and humiliating experiences of a great inherited malfunctioning, and the greatness and misery which make man in himself an exalting and tormented need. In the depths of his heart man has a mysterious need, a need which has become a hope through the promise of divine mercy. This is man. Woe to the person who interferes with him: for man is born sacred in his life, from his mother's womb.

He is born ever endowed with the dangerous but divine prerogative of freedom. This freedom can be trained but it is inviolable. Man is born as a person sufficient in himself, yet needing social companionship; he is born a thinking being, a willing being, a being destined for good but capable of error and sin. He is born for truth and he is born for love.

IF WE WANTED to give a complete description of man as Christian humanism describes him, we would never finish. For the moment we would point out just one aspect, an aspect which underlines all the others that make up the essential picture of man: the need for salvation.

As he exists, man is not perfect. He is a being essentially in need of restoration, of rehabilitation, of fullness, of perfection and of happiness. His is a life which does not suffice to itself; he needs a complement of life, an infinite complement. Exalt man and you will make more evident his deficiency, his incompleteness, his inner need to be saved. We say it at once and we say it in a word: his need for a savior.

Yes, the need for a savior: a man to be one with men, but at the same time God in order to lead man to the heights to which his original and present nature destines him — to the level of the divine.

TO YOU, our brethren, we speak today of these fundamental things, so that you may understand them, believe them and live them. To you, our brethren, if you are in sorrow, misery, suffering or sin; to you, peoples of the entire world, we repeat with the joy of certainty: brethren, there is born for us a savior — the savior. He is the Son of Mary; he is the Son of God. He is called Our Lord Jesus Christ.

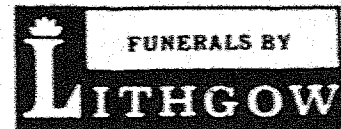


A THROG of perhaps 40,000 Romans and tourists heard Pope Paul deliver his Christmas message from the balcony of St. Peter's at noon Christmas Day. The Pope dimmed his weekend activity by proclaiming

Man as "born sacred in his life," as fine and noble but a still imperfect creature who needs Jesus Christ as his Savior.



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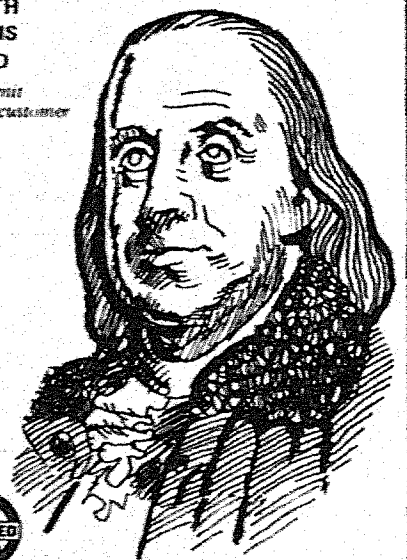
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Around the Archdiocese

Hospital auxiliary sets annual ball for Feb. 16

FORT LAUDERDALE — The annual dinner and ball to benefit Holy Cross Hospital will be an event of Feb. 16 in the Venetian Room of Pier 66.

Mrs. Frederick Behr, auxiliary president, is honorary chairman and Mrs. Vincent Coppola is general chairman assisted by Mrs. Frank Fabiani, co-chairman.

Committee chairmen are: Mrs. Rudolph Frei, reservations; Mrs. James Hogan, Gold pages; Mrs. Paul Gallagher, Mrs. Stedman

Miller, and Mrs. Francis L. Cronin, patrons; Mrs. John Harper and Mrs. Alphonse Della-Donna, decorations; Mrs. Roy Glass, invitations; Mrs. Florence Hogan, program; Mrs. Nataline Por-raro, publicity; Mrs. Eugene Ahearn, music; Mrs. Joseph Amatore, favors; Mrs. Max Wilson, secretary; Mrs. Peggy Barry, treasurer; Mrs. Arnold Waldsmith, ways and means; Mrs. Mildred Nee, business donors; and Mrs. Robert Conti, hostesses.

Palm Beach County

A day at Calder Race Track on Monday, Jan. 7 will benefit Lourdes Residence in West Palm Beach. Reservations may be made by calling Miss Arden at 655-8544 and will include a buffet luncheon and reserved seat.

Luncheon and fashion show to benefit the scholarship fund of St. Joan of Arc Guild begins at noon, Jan. 12 in the Boca Raton Hotel and Club. Reservations may be made by calling 395-2999. "Fashion Showboat" will be the theme.

Palm Beach County Right-To-Life League meets at 8 p.m., Thursday, Jan. 10 in St. Mary Hospital cafeteria, West Palm Beach.

St. Lucy Women's Guild will meet for a Continental breakfast on Monday, Jan. 7 at Holiday Inn, Highland Beach. Guest speaker will be Mrs. Millie Rosacker who will outline highlights of her trips to Europe and the Orient and which included audiences with Pope Paul. Reservations may be made by calling 276-6820.

Fashion show and luncheon under the auspices of St. Ann Home and School Assn. begins at 11:30 a.m., Saturday, Jan. 12 at the Hotel Breakers, Palm Beach. "Fantasy of Fashions" will be the theme of the fashion show presented by Worth Ave. shops. Reservations may be made by calling 832-4082 or 842-0672.

Dade County

Miami surgeon, Dr. James Jude, will be the guest speaker during the monthly meeting of the Patrician Club of St. Patrick parish, Miami Beach, on Tuesday, Jan. 8 in the club rooms.

The Miami Catholic Singles Club will sponsor an outdoor party at "Shirly Patio," 1004 SW 16th Ave., at 8 p.m., Saturday, Jan. 12.

A Day of Recollection for Physically Handicapped Adults begins at 9:30 a.m., Saturday, Jan. 12 at Villa Maria, 1050 NE 126 St., North Miami. Registration fee includes a box lunch. For further details and reservations call John Winters, 891-2017.

Broward County

Monthly meeting of St. Bernard Women's Guild, Sunrise, begins at 8 p.m., Tuesday, Jan. 8 in Roarke Memorial Center where the proposed Equal Rights Amendment will be discussed by Judge Elizabeth Athanasos, Fort Lauderdale.

St. Jerome Women's Club will sponsor a luncheon and card party at 12:30 p.m., Tuesday, Jan. 8 in the parish hall, 2533 SW Ninth Ave., Fort Lauderdale.

Mrs. Lloyd J. O'Toole will be installed as president of St. Pius X Woman's Club during the 8 a.m. Mass, Monday, Jan. 7. Also taking office will be Mrs. Francis McNicholas and Mrs. Joseph Cook, vice presidents; Mrs. William MacMullen, secretary; Mrs. Harry Horne, treasurer. Breakfast will follow at Patricia Murphy's Restaurant.

A choral presentation by the Florida Bible College will highlight the monthly meeting of Chaminade High School Parents Club at 8 p.m., Wednesday, Jan. 19 in the high school cafeteria, Hollywood.

Monthly meeting of St. Paul the Apostle Women's Club begins at 8 p.m., Wednesday, Jan. 9 in the parish hall. Plans for a "white elephant" boutique will be discussed. All women of the parish are invited to attend.



NEWLY ORDAINED priest of the Sacred Heart, Father Michael Diaz is greeted by his mother, Mrs. Aida Rios Diaz, and two of his brothers, Tony, left; and Karl, following his Mass of Thanksgiving in his home parish of Christ the King last Sunday. He has been assigned to Brownsville, Tex.

Who'll join March for Life?

Local Right-To-Life groups are urging South Floridians to participate in the National March for Life scheduled to be held Jan. 22 in the nation's capital in protest of the Supreme Court decision on abortion handed down just a year ago.

Whether or not those opposed to the decision are planning to participate in

person in Washington, D.C. they are urged to send a rose to their congressman by forwarding a check or money order for \$2 to the Rose Committee, 5209 Augusta St., Washington, D.C. 20016.

A Washington florist will individually wrap the roses and deliver with the name of the sender on Jan. 22 as a symbol of life.



NAMED QUEEN of San Isidro Mission, Pompano Beach, was Juanita Vargas, who will represent the mission in the Florida Hispanic Pageant on March 16 in West Palm Beach Auditorium. She will compete with eight other representatives of Spanish-speaking missions in South Florida.

Melkite pastor named for Miami

The Rt. Rev. Lucien Malouf, former pastor of the Melkite Cathedral in Boston has been named pastor to serve the Byzantine Melkite community in Miami now under the patronage of St. Jude.

Nominated by Archbishop Joseph Tawil, Apostolic Exarch for the Melkites in the U.S. with the approval of Archbishop Coleman F. Carroll of Miami, Father Malouf succeeds the late Rt. Rev. Nicholas Abraham who was the founding pastor of the local Melkite rite parish.

LITURGY for Melkite Catholics is celebrated at another Byzantine rite church, the Ukrainian Church of the Assumption located at 51 NW 57 Ave.

Ordained July 11, 1943, Father Malouf was elevated to the rank of Archimandrite, an official of the Byzantine Church below the rank of a bishop, in 1967. Until his Miami assignment he served from 1962 at the Cathedral of Our Lady of the Annunciation which was built under his direction.

A noted linguist, writer and lecturer, Father Malouf, who is a native of the Republic of Lebanon has lectured extensively in France, Lebanon and the U.S. and has been a contributor to Arabic magazines and the

new Catholic Encyclopedia. Last October he was named a consultant to the Pontifical Commission for the revision of Oriental Canon Law by Pope Paul VI.

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Dermatologist to lecture

FORT LAUDERDALE — "Skin Deep" will be the topic of dermatologist Dr. Bruce B. Burgess during the next in the series of free health maintenance lectures at 7:30 p.m., Wednesday, Jan. 9 at Holy Cross Hospital.

An update of his lecture, which attracted nearly 1,000 persons to the hospital last year, will be presented by Dr. Burgess, who is certified by the American Board of Dermatology and a member of the hospital staff since 1968.

Seating in the hospital auditorium is limited and reservations must be made by calling 771-7423 between 9 a.m. and 5 p.m. on weekdays.

Small business conference

The next one-day conference on operating small businesses is scheduled to be held on Tuesday, Jan. 8 in Room 208 of the Federal Bldg., 51 SW First Ave.

Reservations, limited to 50, may be made by calling 350-5835.

The monthly one-day meeting is sponsored by SCORE and the Small Business Administration.

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SUNRISE BLVD. AT INTRACASTAL WATERWAY FORT LAUDERDALE

We might be the next to feel the brutality of terrorist attacks

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

"Amnesty International" three weeks ago issued a less than cheery report. It said that for the tenth year in a row, barbarism was increasing throughout the world. With the energy crisis staring us in the face, it is not an exhilarating experience to realize that the coming year will witness an increase in terrorism, especially in torture.

The terrorist is no ordinary troublemaker. He is pledged to a cause and resolved to achieve his goal by intimidating ordinary citizens to help him attain his goal. Rather than resort to legal means, he scares the daylight out of innocent citizens or public officials.

POPE PAUL (December 19th) put aside a speech he had prepared for his weekly general audience and spoke impromptu and with anguish about the murderous guerrilla attack by terrorists that left at least 32 dead at Rome's International Airport. He lamented the killings but also expressed his fears that terrorists might commit another massacre to disrupt the peace negotiations at Geneva.

Here in the United States the public reaction to this act of terrorism seemed to be listless. There was the usual burst of public outrage that accompanies brutal murders but the public soon got back to business as usual. One explanation for the seeming apathy was that the American airlines have been surprisingly effective in their electronic scrutiny of airline passengers, and also their baggage.

The awful truth, however, is that terrorists could wreak havoc here if they concentrated their attention on Americans. Shortly after the massacre at the Rome airport, four bombs exploded in London streets injuring about 70 persons. On TV, the head of London's bomb-squad admitted that there was no sure way to ward off such terrorist attacks, but pleaded with the bombers to let the police know about explosions in advance so that the streets could be cleared of innocent civilians.

THIS seemed to me rather naive. Terrorists do not discriminate between the "enemy" and the innocent civilians or public officials. Their aim is to call attention to their cause by committing horrors that will frighten the innocent into helping the cause. New Yorkers remember the "Mad Bomber" who put bombs in phone-booths and letter-boxes to frighten the injured into helping him with his grievances against Consolidated Edison.

This pattern of using the public as hostages is an ancient device but it is still found in contemporary terrorism. Black September made its debut in November 1971. This group assassinated the Prime Minister of Jordan not so much to dispose of the Prime Minister as to prevent the Palestinian Liberation Organization from effecting a reconciliation with Jordan. The same terrorist organization attacked the headquarters of the Israeli athletes at the Olympic village in Munich in 1972. They aimed to kill the Israeli athletes, but, more importantly, they wanted to frighten the German public which had been sympathetic to Israel.

A great amount of American press reaction to the horrors at the Rome Airport in December was thoughtful and well-founded. Most editors noted that the blood-bath seriously harmed the Arab cause. They took the line that if the Arab nations are genuinely sincere in their desire for peace, they should make it impossible for Arab terrorists to commit such crimes. True, but I suspect that Arab leaders will continue to offer sanctuary to Arab terrorists.

Essentially, is there a great difference between the terrorists' tactics and the Arab nations' oil blockade? In both cases, the innocent suffer because the terrorists or the Arab leaders want to intimidate the innocent into changing their attitude toward Israel.

It is not at all inconceivable that terrorists will attempt to gun down or bomb Americans on Fifth Avenue, New York or Pennsylvania Avenue, Washington. Will we let terrorists make our decisions for us? It's time to think this one over!

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



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E. PIERRE WOOTEN

Epiphany theme

The Light of the World is the unifying theme for Jan. 6, the Epiphany, as illustrated from these readings: First — The glory of the Lord shall enlighten the whole earth; nations will be guided by the light of the Lord (Isaiah 60:1-6); Second — The light of Christ is meant not only for the Jews, but also for the Gentiles (Eph. 3:2-3, 5-6); Gospel — Guided by the light of a star, the Wise Men find the infant Jesus and recognize Him as the Light of all nations (Matt. 2:1-12).

Reaction of Catholics to TV's 'The Catholics' — unfavorable

By DALE FRANCIS

The reaction to the CBS television production of Brian Moore's small novel, "The Catholics," was varied among Catholics, although most of the reaction was unfavorable. There was no criticism of the production as a production. Trevor Howard will surely win an Emmy for his portrayal of the old abbot. The setting was beautiful and dramatic, the direction crisp and every portrayal outstanding.

The unfavorable reaction was directed towards the content of the play — which means the novel, since Brian Moore simply translated his novel to the screen. He did it effectively enough, although it required him to have the abbot speak aloud about his experience at Lourdes, which he did not do in the novel and would not have done because he showed only a little of himself to the representative from the Vatican.

WHAT I can say is that I was irritated by the presentation — and for all of the excellence of the production found it most unsatisfactory.

But what I'd like to talk about in this column is the manner in which the Church is portrayed in the novel and to discuss whether or not such a radical change would be possible in the next quarter of a century.

Some of the Catholic criticisms I've read have said that it is utterly impossible that the Catholic Church should come to the unbelieving Church in the 1990's that is depicted in this novel and film.

Because I believe the Holy Spirit guides the Catholic Church, I would agree with this. The Church of a quarter of a century from now, presented by Moore, could not exist as the Catholic Church. If there were a

church calling itself Catholic that was as Moore presented it then the true Catholic Church would have to exist elsewhere.

But at the same time, I do think that Moore has made a valid extension of the direction some Catholic theologians are taking. I do think Catholics might well be challenged to consider what the logical movement should be from some of the present attitudes and concepts.

IN "The Catholics" the Mass is considered only symbolic, a pious exercise. No longer is there a belief in Transubstantiation, no longer does the Church say that the substance of the bread and wine becomes the substance of the Body and Blood of Christ.

This can not and will not happen in the Catholic Church, guided by the Holy Spirit. But ask yourself if you do not see signs of movement in that direction? I am not speaking now of new theological formulations, which Pope Paul has rejected, because the people are seldom aware of the controversies on a theological level. I am speaking of what is evident in parish churches.

Is it not true that some of the reverence has gone out of the Mass? The Mass is a sacred event and yet sometimes you get less a sense of sacredness than that the Mass is just a kind of a community event.

The attitude towards the Eucharist is no longer one of awe. There are some who no longer even genuflect as they enter their pew. We receive not as worshipping people coming to receive the precious gift of Our Lord's Body and Blood but like people in a cafeteria line. The Vatican has urged again a return to Adoration of the Blessed Sacrament and Benediction but these

devotions directed to the Eucharist are almost forgotten in many parishes.

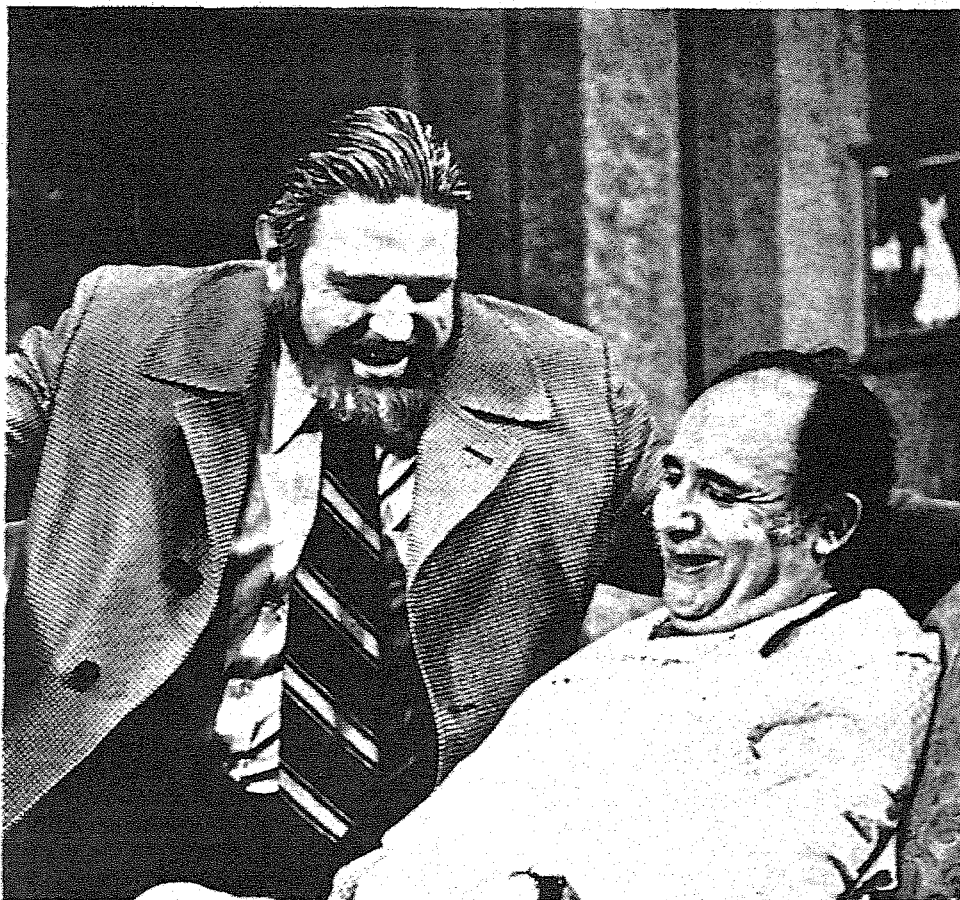
THE TRUTH is, if we are willing to see it, that there has been a movement in the direction of treating the Mass as if it is not a sacred event.

In the Church in the 1990's, offered in Moore's novel and screenplay, there is no longer private Confession except in the most extreme cases in which private counseling is necessary. But if we are honest we must admit that there are far fewer people seeking the Sacrament of Penance. What is more important, there are those who would relegate private Confession only to mortal sin, as if the Sacrament of Penance no longer had any role to play in the development of spiritual perfection.

The real dispute on the question of Confession before first Communion was on just this question. Some would have the Sacrament of Penance delayed for years beyond first Confession, the children not even prepared to receive it. Their rationale finally was that children can not commit mortal sin and — this is the new legalism — Confession is for only those in mortal sin.

Or consider the Church in the 1990's in Moore's presentation as a Church of social action. There is no longer concern for souls, only for just social order, and a hero of the Church in the 1990's contends even belief in God stands in the way of changing the social order.

Examine well present attitudes on whether the conversion of the soul or of social order is most important. You might not have liked Moore's presentation. But he was writing about something real.



THEODORE BIKEL and Harold Gary co-starring in the fun-filled Neil Simon comedy, "The Sunshine Boys" at The Coconut Grove Playhouse through January 13. They're laughing here, but as "Lewis and Clark," classic vaudeville team, they hate each other.

At Coconut Grove Playhouse

Simon's 'Sunshine Boys' uneven but full of laughs

By GEORGE SPELVIN

"The Sunshine Boys" are a Weber & Fields vintage vaudeville team who smashed solid for forty-three years with now classic routines.

As the curtain rises on the hilarious Neil Simon vehicle at the Coconut Grove Playhouse, "Lewis and Clark" are being recalled from old-age limbo to pair up again for a television spectacular hailing American comedy immortals.

REVIEW

THE CLOWN of the team, Willie Clark, has been holed up in a diminishing hotel suite for the past 12 years, ever since partner Al Lewis announced his retirement suddenly and went to live with his daughter in New Jersey.

Willie's young nephew and nearest relative, Ben Silverman, has tried unsuccessfully to book him as a single — club dates in the sticks, TV commercials — and Willie can't remember the sponsor's product while on camera.

Now nephew Ben is battling Willie's secret hatred of his 43-year partner, to get them working together again for this one "Big Money" night on TV.

HAROLD Gary, veteran of 40 Broadway shows and 300 television appearances, understudied Willie Clark when "The Sunshine Boys" opened in New Haven, a year ago November. Then he had his innings in the role on Broadway.

But Gary took a long time getting started, the night we saw him in Coconut Grove's second hit of the current season.

It needs superb skill to play a desperate, unemployed old trouper with pathos, and still spark the yaks and boffs with which Neil Simon laces all his dialogue.

Spotlight Players to do 'Mousetrap'

A blinding snowstorm sets the scene as the first arrivals of the newly opened English guest house, Monkswell Manor, check in unaware of the fate that awaits them. A murder has been committed in a nearby village and the name of 'Monkswell' jotted in a notebook is found at the site of the foul play. An uncomfortable chord is struck between the guests, with suspicions building as the crime is investigated. Then, to the strains of a childish song, a second murder is committed. And yet another! Who will be the next victim of this maniacal killer????

Director Rick T. Adams plans to hold the audience spellbound during the run of Agatha Christie's "Mousetrap", Spotlight Players South's second offering of the season. Working with a talented cast including Isis Hilton, Carmen Clary, Tom Grant, Edward Weiss, Stan Soloman, Bob Harris, Phil Manship, and Barbara Eastwood should allow him to do just that.

Harold Gary was a natural as one of the Nathan Detroit's opposite Marlon Brando's Skye Masterson in "Guys and Dolls." He probably was even better opposite Mae West in "Diamond Lil." But he doesn't deliver Simon's crackling lines with the exact timing of a topflight comedian. As Willie Clark he's an effective actor. But he loses a hundred laughs in character study and, unforgivably, in dropped lines.

WITH THE same number of television credits but fewer years on the boards, Michael Mann fights the nephew role valiantly. His Ben Silverman begins to panic, about the middle of the first act, with trying to spike up Willie's tempo.

Finally, to the rescue comes Theodore Bikel, great all-rounder and master of the spoken word, playing former partner Al Lewis. Old but magnificently erect and well-dressed, in the lifetime role of straight man to Willie's clown, Bikel's Lewis restores the snap of Simon, and the show rockets into constant laughter.

SOMETHING else may have been at work in the Playhouse, the night we attended. Good breeding.

So many of the Grove's audiences have been ill prepared for good theatre, indiscriminately dressed, replete with younger people seeking only slapstick, it was comforting to feel quiet intelligence there that night. But maybe the unexpected vibrations threw Gary's Willie off balance, out of rhythm. And it took him half an act to get the right groove.

The original Willie Clark was Jack Albertson, opposite Sam Levene. Currently, the ex-vaudeville greats are being played to unrelentingly happy houses at New York's Shubert Theater by Jack Gilford and Lou Jacobi.

MR. ADAMS, himself a capable actor, appeared as John the witch boy in Spotlight's production of "Dark of the Moon" last spring, and at various theaters such as Merry Go Round Playhouse, Tunnel Theater (Ft. Lauderdale), M.D.J.C. and Florida Atlantic University in "Caucasian Chalk Circle," "Anything Goes," "Marat/Sade," "Imaginary Invalid" and "Orestes." Graduating with honors from Florida Atlantic with a B.F.A. in acting and directing, he has to date directed "A Shot in the Dark," "Morning, Sarah and the Sax" among others, and currently teaches sixth grade and a secondary drama class at Dadeland Country Day School.

Spotlight is a part of the Palmetto Senior Adult Community School program. Season tickets, allowing substantial savings to regular theatergoers, are still available. For more information call 238-931, for tickets call 235-9179.

Capsule review

That Man Bolt (Universal) is none other than "The Hammer," i.e., former football star Fred Williamson. And what that man Bolt does, as super-smooth courier of valuable goods for well-heeled international clients, is dispatch all of those nuts who've been following him during the course of one particular mission neigh-impossible. In the tradition of those men Bond, Flint and Solo, with a hint of Shaft thrown in for the sake of grit, Bolt is a fashion plate who positively relishes the sort of orchestrated mayhem that characterizes this type of genre. Whilst conveying an attache case full of possibly (but only possibly) counterfeit \$100 bills from Hong Kong to Las Vegas and back again, Bolt works a nifty double-cross on the international gang that hired and then crossed him. For the adventure-fantasy fans, there's plenty of action, often quite violent but invariably relieved by its whimsical staging, plus a touch of discreet implied sex here and there, with the usual accompanying risqué dialogue. For most adults, it's a matter of taste. (A-III)

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Buzz Aldrin's story

The way back from moon, mental illness

RETURN TO EARTH, by Aldrin, Col. Edwin E., with Wargo, Wayne. Random House.

Hypocrisy is opposed by honesty. In these days in which truth can become "inoperative" it is refreshing, inspiring, to accept Colonel "Buzz" Aldrin's Return. This account of his life, aided by the professional skill of journalist Wayne Wargo, is admirable for its basic dedication to truth, unvarnished, cruel, yet liberating.

"Return to Earth" is a splendid title. It not only catalogues the first visit of man to the moon and the return to earth; it also shows us the return of a good man to the reality of himself: separated from the module of man's systems which invariably can degrade, depersonalize. How fleeting is fame if it is not based on the human values of life itself.


BUZZ Aldrin achieved many goals in life: he was an excellent student, athlete, scientist, husband, and father. He fulfilled the roles assigned to him by an overly ambitious father and society. But what happens after one gets to the moon and returns? What goals are left after a barnstorming tour of the world for the USA and its space program? As Colonel Al unwinds in a mental hospital with a physician aiding, begins an agonizing appraisal of life itself. One is left at book's end with a sincere prayer that his life is today more rewarding than all the attention of parades, gifts, notoriety which followed upon that historic visit to the moon.

There are times in reading through this book that one may become bored by its attention to detail. Not all of the circumstances from earliest childhood memory through West Point and Korean dog fights until dreams are realized in the Apollo Space program seem significant. Yet, upon reflection these very specifics add up to a profound realization that we are truly in touch with a fine human being. There is no attempt to titillate about sex, infidelity toward marriage contract, or any other human failing at West Point or within the American system. We are left to ponder what it means for ourselves. There is an obvious cancer within human systems and if we dare to face it and cut it clean, there is hope. The reader will feel a therapy by exposure to this man's life.


SOME fine photographs at the center-fold of the book help us feel the magnificent moments. But the address before a joint session of Congress, the parades and meeting of world leaders, the heralded first step on the moon all pale before this man almost broken by depression as he contemplates rejection of wife and career. The loving strength of Joan Aldrin is evident as she worries through decisions. As we glory in these men of achievement, do we think of the stress we place upon the family with our adulation — so brief really as we tire of heroics like a child playing with toys.

This book was reviewed by Eugene J. Linehan, S.J., National Institute of Health, Bethesda, Md.

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The Coconut Grove Playhouse

ONE MORE TIME

...for Pearl and Carol in 'Dolly' special

One week after collapsing from overwork on stage in Las Vegas, and after several days in an intensive care unit, the irrepressible Pearl Bailey was back at work. Moreover, she was in rare form, reprising "Hello, Dolly!" with another irrepressible performer, Carol Channing, before the television cameras in Hollywood.

The teaming of Misses Bailey and Channing is a highlight of "One More Time," musical special to be presented Thursday, Jan. 10 (9:00-10:00 p.m., ET) on Channel 4.

Having planned the special around the dual appearance of the two great "Dollies" from the Broadway stage, Misses Bailey and Channing, executive producer George Schlatter was understandably concerned over Miss Bailey's health. While she was still hospitalized, Schlatter telephoned and suggested they postpone taping the special until she felt stronger.

"Now wait a minute, darlin', you want Pearl, you got Pearl," she told Schlatter. "Just hold everythin', darlin', I'll be there before you can hang up the phone."

Schlatter wasn't too surprised at Miss Bailey's response, since she has been making show-business history for a good number of years. She is still accepting challenges and, with each new performance, reestablishing herself as one of the truly greats in the entertainment field.

Since the early 1940s, when she quit high school to work the vaudeville circuits, through her discovery by the critics when she hit the big-time in New York City, first at the Village Vanguard and later at the Blue Angel, to her Broadway debut in 1946 in "St. Louis Woman," Pearl-Mae, as her friends call her, has been hailed, saluted, respected and loved by people from all walks of life.

Miss Bailey, who was joined on stage for the finale of "Hello, Dolly!" in Washington, D.C., by the late President Johnson, has been designated an "Ambassador of Love" by President Nixon.

"Love is all-important to Pearl Bailey," says one critic. "She gives away large doses of it across the footlights every time she performs, and it comes back to her a thousandfold from the audiences she entertains and loves."



PEARL BAILEY (left) and Carol Channing, renowned for their individual performances in the Broadway musical "Hello, Dolly!", will perform the title song from the hit, on "One More Time."

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

FRIDAY, JAN. 4
 9 a.m. (4) Virgin Queen (Family)
 1 p.m. (4) Virgin Queen (Family)
 3:30 p.m. (5) Five Golden Hours (Unobjectionable for adults)
 4 p.m. (5) Faries, Part II (See rating Thursday, 4 p.m.)
 7:30 p.m. (5) The War Lord (Unobjectionable for adults)
 8 p.m. (5) No Down Payment (Unobjectionable for adults and adolescents)
 9 p.m. (4 & 11) The Gypsy Moths (Unobjectionable for adults)
 11 p.m. (6) Cult Of The Cobra (Unobjectionable for adults and adolescents)
 11:30 p.m. (4 & 11) Murders In The Rue Morgue (No classification)

SATURDAY, JAN. 5
 1 p.m. (4) Children's Film Festival
 2 p.m. (4) Tarzan Finds A Son (Family)
 3 p.m. (5) Number One (Unobjectionable for adults)
 5:30 p.m. (6) Black Cat (Unobjectionable for adults and adolescents)
 8 p.m. (12) Beast Of Morocco (No classification)
 11:30 p.m. (4) Seven Against The Sea (No classification)
 11:30 p.m. (10) Anatomy Of A Murder (Special classification)
OBSERVATION: The clinical analysis with which the subject matter of this film (rape) is so explicitly and frankly detailed is judged to exceed the bounds of moral acceptability and propriety in a mass medium of entertainment.
 11:30 p.m. (11) Always On Sunday (No classification)

MONDAY, JAN. 7
 9 a.m. (6) River Of No Return (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dancing and situations
 1 p.m. (6) River Of No Return (Same rating as above)
 3:30 p.m. (10) The Notorious Landlady, Part I (Unobjectionable for adults)
 4 p.m. (5) The Borgias Stick (No classification)
 8 p.m. (6) President's Lady (Unobjectionable in part for all)
OBJECTION: Tends to condone divorce and remarriage; suggestive sequences; presents dueling sympathetically
 9 p.m. (5 & 7) The Defiant Ones (Unobjectionable for adults)
 11:30 p.m. (4 & 11) A Global Affair (Unobjectionable for adults)

TUESDAY, JAN. 8
 9 a.m. (6) Francis Of Assisi (Family)
 1 p.m. (6) Francis Of Assisi (Family)
 3:30 p.m. (10) The Notorious Landlady, Part II (Unobjectionable for adults)
 4 p.m. (5) Fame Is The Name Of The Game (No classification)
 8 p.m. (6) Mardi Gras (Unobjectionable for adults and adolescents)
 8:30 p.m. (10 & 12) Death Squad (No classification)
 9:30 p.m. (4 & 11) Nightmare (Unobjectionable for adults and adolescents)
 11:30 p.m. (4 & 11) Heat Of Anger (No classification)

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 Sunday
 6:30 a.m.
 CROSSROADS - WSRF 1580 kc., Ft. Lauderdale.
 CROSSROADS - WTNO 1230 kc., W. Palm Beach.
 10 a.m.
 MARIAN HOUR - WSRB 740 kc., Boca Raton.

Movies on TV

SUNDAY, JAN. 6

8:30 p.m. (ABC) - **INDICT AND CONVICT** - Larid made-for-television melodrama about a public official accused of murdering his wife and her lover - and if you think that's nice, some of the other plot twists are even "nicer." Wm. Shatner is the politician (a District Attorney, yet), and George Grizzard and Reni Santoni are the folks who check things out for the police.

MONDAY, JAN. 7

9:00 p.m. (NBC) - **THE DEFIANT ONES** (1958) - Sidney Poitier and Tony Curtis topline this action-morality drama about two Deep South convicts who escape from their prison gang but remain chained together. The racial issues are explored with characteristic heavy-handedness by director Stanley Kramer, and the result is a melodrama that was pretty daring and "relevant" back then, but rather awkward and out of date today. There's good acting, though, by Curtis and Poitier, and a bit of leavening in the occasional humor. (A-III)

9:00 p.m. (ABC) - **F. SCOTT FITZGERALD AND THE LAST OF THE BELLES** - Aside from the impossible title, this special dramatic film based on writer Fitzgerald's Roaring Twenties lifestyle and some of his early fiction is interesting and occasionally quite engaging. There's good period ambience, and Richard Chamberlain as the supposedly dashing F. Scott and Blythe Danner as his wife Zelda, are charming as all get-out. The segment based on his short fiction, "The Last of the Southern Belles," stars David Huffman and Susan Sarandon as - surprise - romanticized versions of Scott and Zelda. Why didn't they simply make a program about one or the other, fact or fiction?

TUESDAY, JAN. 8

9:30 p.m. (CBS) - **NIGHTMARE** - Richard Crenna, Patty Duke and Vic Morrow inhabit this suspenseful drama about a wishy-washy businessman (Crenna) who gets involved in the investigation of a murder he thinks he witnesses, and ends up wishing he had washed his hands of the whole thing. Miss Duke is supportive as his fiancée, and Morrow is the jaded detective who at first won't believe Crenna's story.

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EQUAL RIGHTS

Will come only when the 'haves' are willing to share with 'nots'

By RUSSELL SHAW

Few ideas have received more recognition in modern times than those of equal rights and opportunities. From the Declaration of Independence through the United Nations Declaration on Human Rights and beyond, rights of human persons have been proclaimed and efforts have been made to establish structures for their protection and realization.

Yet for all the lip service paid to equal rights and opportunities, both are constantly denied in theory and practice. Why should this be so?

The obvious explanation is human selfishness, the tendency shared by all of us to deny to others what we claim for ourselves. But "selfishness" is too broad an answer.

PEOPLE often take for granted that they have a "right" to whatever they already possess or can reasonably hope to get. To possess something confers a "right" to it. This applies most obviously to material possessions — money, property, and so on — but not only to them. The same attitude exists with regard to political, intellectual and spiritual possessions: "What I have is mine, and because I have it, I have a right to it."

This is not the Christian understanding of "rights." A moment's reflection makes it apparent that merely acquiring something does not by itself give one a right to it. Despite the old saying, possession is not "nine-tenths of the law" and it counts for still less as a basis for rights.

To what, then, does a person have a right? Basically, one has a right to his fair share of what is available to all members of the community for the preservation and promotion of human

dignity and development.

"Fair share" is, to be sure, an elastic concept which leaves plenty of room for honest disagreement about its meaning in concrete situations. But the principle of "fair share" is surely being violated in a nation — or a world — like ours in which some people enjoy a super-abundance of goods while others scrape by with little or nothing.

THE problem is even more acute with regard to "opportunities." People who are willing in theory to concede equal rights to others often balk at taking the next step and extending to them the opportunity to realize those rights.

Sometimes this refusal takes the form of discrimination and oppression. But often it is done more subtly — for example, with the paternalistic attitude that other individuals or groups are not really "ready" for certain opportunities which the rest of us enjoy.

Some people believe the problem of unequal rights and opportunities will solve itself as the quantity of goods of all kinds increases and the resulting abundance spreads to all. Unfortunately there is little evidence that this is happening now and no certainty that it will happen in the future. Even if it were true, generations would have to suffer the penalties of inequality in the interval.

Equal rights and opportunities will become reality only when the "haves" — both individuals and groups are prepared to share more generously with the "have-nots." Or when the "have-nots" rise in frustration and anger and seize some of what the "haves" now possess. The challenge for Christians is stark and clear: work to extend equal rights and opportunities to all or be prepared to accept the consequences — whatever they may be — of injustice.



"YET FOR all the lip service paid to equal rights and opportunities, both are constantly denied in theory and practice." (A tearful man consoles his weeping daughter after they were evicted from their home.)



"BUT THE PRINCIPLE of 'fair share' is surely being violated in a nation — or a world — like ours in which some people enjoy a super-abundance of goods while others scrape by with little or nothing." (Vacationing couples on motorized bikes tour a resort island which features a plush golf course and a luxurious hotel.)

Weekly Quiz

1. Even though equal rights and opportunities for all have been proclaimed, both are constantly denied in — and in —
2. T. or F. — Basically, one has a right to his fair share of what is available to all members of the community for the preservation and promotion of human dignity and development.
3. T. or F. — The principle of "fair share" is observed throughout the world.
4. Sometimes the refusal to allow equal opportunities takes the form of — and oppression.
5. T. or F. — Discrimination exists in American society and in the Church.
6. "We + They = Us" means helping people realize that all men are — and —

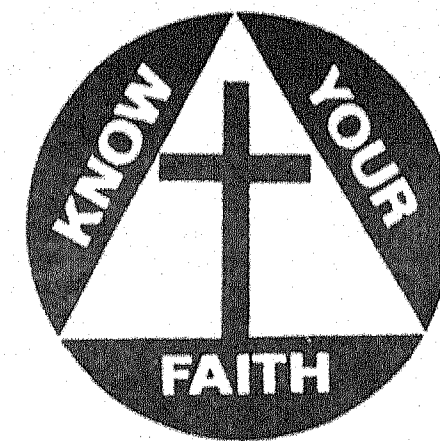
7. — reminds the first Christian communities that there should be no discrimination between rich and poor, male and female, Jew and Gentile — all are one in Christ.
 8. T. or F. — An important part of religious education is the effort to help individuals come to grips with their prejudices.
 9. T. or F. — The Parthenon was built by Pericles and was dedicated in 438 B.C. after 10 years of labor.
 10. In the — century the Parthenon was converted into a Christian church and dedicated to Hagia Sophia, Holy Wisdom.
- ANSWERS:
 1. (theory and practice) 2. (T) 3. (F) 4. (discrimination) 5. (T) 6. (brothers and sisters) 7. (St. Paul) 8. (T) 9. (F) 10. (fifth)

"It would be difficult to say what is the most familiar structure in the world . . . The Eiffel Tower, the Leaning Tower of Pisa, St. Peter's Basilica, the Sphinx and the Pyramids at Giza . . . each of them would be challenged by the beauty of the Parthenon."



THE PARTHENON was built as a pagan temple and later served as a Christian church and a Moslem mosque. It was blown up in the 17th century while being used as a powder magazine by the Turkish army.

Parthenon's many careers — temple, church and mosque



By STEVE LANDREGAN

It would be difficult to say what is the most familiar structure in the world. The Eiffel Tower, the Leaning Tower of Pisa, St. Peter's Basilica, the Sphinx and the Pyramids at Giza, all would be in the running, but each of them would be challenged by the classical grace and beauty of the parthenon at Athens.

Most school children can tell you that the Parthenon is a pagan temple that is the most dominant structure of the Acropolis, the seat of classical Athens. Few would know that it also had been a Christian church and a Moslem mosque.

Officially the temple is known as the temple of Athena Parthenos, or Athena the Virgin. It was built by Pericles and was dedicated in 438 B.C. after 10 years of labor. It took an additional six years to complete the intricate carvings and decoration.

It was dominated by a colossal statue of Athena, the patroness of Athens, and is regarded as the outstanding example of the Greek Doric style. The designer, Ictinus, incorporated a number of optical illusions in order to give the temple a more perfect appearance when viewed with the naked eye.

SCARCELY a surface of the building is truly vertical or horizontal, each being carefully curved or thickened to compensate for the distortions of perspective. It is a rectangular building with two sides having eight evenly spaced columns. The other two sides have 17 evenly spaced columns. The length is double the width, plus one.

It was in the fifth century that the temple was converted

into a Christian church, dedicated to Hagia Sophia, Holy Wisdom, as was the great church in Constantinople.

In 662 it was rededicated to the Virgin Mother of God and underwent substantial remodeling of the interior. When the Turks captured Athens in 1458, the Parthenon became a mosque and a minaret was built on the southwest corner.

Two centuries later when the Venetian army was besieging Athens, the Turks used the temple as a powder magazine. One of the Venetians' heated cannonballs struck the powder and the building was severely damaged. It deteriorated from that time onward through plunder and neglect. Many of its sculptures were removed and are now in the Louvre, the British Museum and elsewhere. Others are still in Athens.

On his visit to Athens, St. Paul undoubtedly viewed the magnificent temple but there is no reference to it or to the Acropolis in Scripture. The altar to the Unknown God that attracted Paul's attention was located on the road leading from the Athenian port of Piraeus to the Agora or public square and market at the foot of the Acropolis.

It was atop the Areopagus, a large stone outcropping close to the Acropolis, that the apostle made his speech before the leaders of Athens announcing that he was proclaiming the "Unknown God" to whom they had built an altar.

His speech was pretty much of a failure, although he converted one member of the Areopagus Council, Dionysius, a woman named Damaris, and a few others.

An ancient tradition records Dionysius as the first Bishop of Athens, martyred in 95 A.D.

Simple anti-prejudice formula: We + They = Us

By FATHER CARL J. PFEIFFER, S.J.

"We + They = Us!" I recently came across that simple formula in an article I was reading. I jotted it down at the time (unfortunately, without a reference to its source) and hung it on my bulletin board. It is so simple, but so suggestive. "We + They = Us!"

The first half of that clever formula lays bare the prejudices that find unconscious expression in our daily conversations. "We," of course, are people who share "my" views and feelings. "They" includes just about everyone else. If I am white, "they" may embrace all non-whites. If I am a man, "they" can take in the other half of the human race, women. If I am rich, "they" may be poor. Just the opposite naturally holds too. To the black, "they" may be all non-blacks. For women "they" may refer to men. To the poor "they" can be the rich.

You can go on substituting all kinds of groups for the "we" and "they" to fit your own experience. Whatever the specific groupings, "we" are normally O.K. — to be trusted, appreciated, rewarded. "They," for some reason, are viewed with suspicion. "They" may be "lazy," "ambitious," "heretical," "closed," "conservative." In any case "we" and "they" are left to be different.

AS OUR language betrays our inner attitudes, so does our action. While "we" have certain rights, enjoy definite opportunities and privileges, "they" are often prevented from

sharing the same rights and opportunities. A careful look through the daily newspaper will show how widespread a reality is the lack of equal rights for large segments of American citizens. Discrimination exists in American society and in the Church.

If the first half of the equation suggests how people tend to divide the world into "we" and "they," the second half of the equation reveals one of the major tasks of religious education. Religious educators — such as parents, teachers, preachers, writers — face the challenge of helping people realize that "we + they = us!" In more traditional words that means helping people realize that all men are brothers and sisters, deserving equal respect, equal rights and equal opportunities. That is part of what Christians mean when they call God "our" Father.

Jesus said that we are to love others as we love ourselves. That is another way of saying that "they" — "us" — Jesus goes further and urges us to love others as He loves us — as He loves them! St. Paul reminds the first Christian communities that there should be no discrimination between rich and poor, male and female, Jew and Gentile — all are one in Christ. His message is restated in very clear terms by the Second Vatican Council:

"With respect to the fundamental rights of the person, every type of discrimination, whether social

or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent." (The Church Today, 29)

AN IMPORTANT part of religious education, then, would seem to be the effort to help individuals come to grips with their prejudices. To be a Christian implies the recognition of the dignity and rights of every human being. We need to educate ourselves, our young, our old, to resist every form of discrimination and to resist acting our personal prejudices.

The command of Jesus to love one another needs to be translated into language that relates concretely to the "we" and "they" in our own lives.

In addition we need to help our people recognize the existence of institutionalized prejudice such as racism or sexism. It is one thing to come to grips with one's individual prejudices, and quite another thing to face the fact that certain social, political and religious structures or institutions are radically discriminatory. We need to help our people look not only at their own hearts but at their institutions, including the Church. This is particularly imperative in adult religious education — to move beyond eradicating prejudice. We have the challenge to enable individuals to realize that "we + they = us!" and then to draw personal and social conclusions from that realization.

Cardinal Newman beatification hoped by end of Holy Year

By PARTRICK RILEY

VATICAN CITY — (NC) — The Vatican's Congregation for Saints' Causes is working toward the beatification of Cardinal John Henry Newman in the forthcoming Holy Year.

The prefect of the congregation, Cardinal Luigi Raimondi, said it is not certain, however, whether all the necessary investigations and documentation would be completed by then. Holy Year in Rome runs from Christmas of 1974 to Christmas of 1975.

"It is our hope that Cardinal Newman will be beatified during the Holy Year," the cardinal told NC News.

Cardinal Newman, whose life spanned almost nine decades of the 19th century, was England's most celebrated convert to the Catholic faith. As a clergyman and teacher at Oxford University, he was perhaps the foremost theologian in the Anglican Church. His conversion in 1845 at the age of 44 created a sensation in England, and its effects are felt to this day.

He became a Catholic priest in 1847 and founded the Congregation of the Oratory in England.

His essay "on consulting the faithful in matters of doctrine" was related to the Vatican, and Father Newman remained under a cloud for the best part of a decade until his exoneration in 1867. During that period he published his celebrated "Apologia pro Vita Sua," a book-length vindication of his religious beliefs written in the space of two months.

Pope Pius IX invited Father Newman to attend the First Vatican Council, but the celebrated convert asked to be excused. He defended that council's definition of papal infallibility in a public "Letter to the Duke of Norfolk," which was warmly received by Anglicans and Catholics alike. A faulty translation into Italian, however, got him into difficulties once again with Vatican authorities. This time an old antagonist, Cardinal Henry Manning of Westminster, sprang to his defense.

Father Newman was made a cardinal in 1879, but continued to live the frugal life of an Oratorian priest at Birmingham until his death in 1890 at the age of 89.

Pope transfers diplomat

VATICAN CITY — (NC) — Pope Paul VI has transferred the apostolic pronuncio to Japan to the West African city of Abidjan, Ivory Coast, to head a new office which will be in charge of Vatican relations with four countries.

As the head of the new office, Archbishop Bruno Wustenberg will hold the title of pronuncio to the republics of the Ivory Coast and Dahomey and apostolic delegate in the republics of Togo and Guinea.

These posts were formerly held by Archbishop Giovanni Mariani, but were transferred to Archbishop Wustenberg in an effort to reduce the workload placed on Archbishop Mariani who remains apostolic pronuncio to Senegal, Upper Volta and Niger, as well as apostolic delegate in Mali and Mauritania.

12 named to press group

VATICAN CITY — (NC) — The Vatican's Central Commission for the Holy Year, 1975, has named 12 members to a communications commission which will serve it in an advisory capacity under the presidency of Msgr. Andrea Deskur, head of the Pontifical Commission for Social Communications.

Msgr. Deskur, the successor to the late Archbishop Edward Heston, chose as members of the commission persons specializing in various aspects of communications, including newspapers, radio and television, living in Rome. The commission will have an advisory capacity and has been established by the central Holy Year commission to assist it in its overall effort to provide for the news and publicity demands of the Holy Year. The central commission will also have its own press center and staff.

NAMED AS members of the communications commission were: Matteo Ajassa, professor of social communications at the Pontifical Urban University and vice director of Italian television's teleschool, an educational program;

Federico Alessandrini, director of the Vatican press office;

Floris Ammannati, head of the La Fenice theater of Venice and vice president of the experimental film center of Rome;

Max Bergerre, former chief Vatican correspondent of the national French press news agency and now the correspondent for Radio Canada;

MSGR. CARLO Chiavazza, delegate for the press of the national office of the Italian Bishops' Conference and editor of the Turin Catholic newspaper, *Il Nostro Tempo*;

Gian Carlo Cresci, head of the press office of the Italian Radio and Television;

Luitpold Dorn, director of the Catholic European news agency office in Rome, *Centrum Informationis Catholicum*, representing a number of national Catholic news agencies, including those of Austria, Germany, the Netherlands and Switzerland.

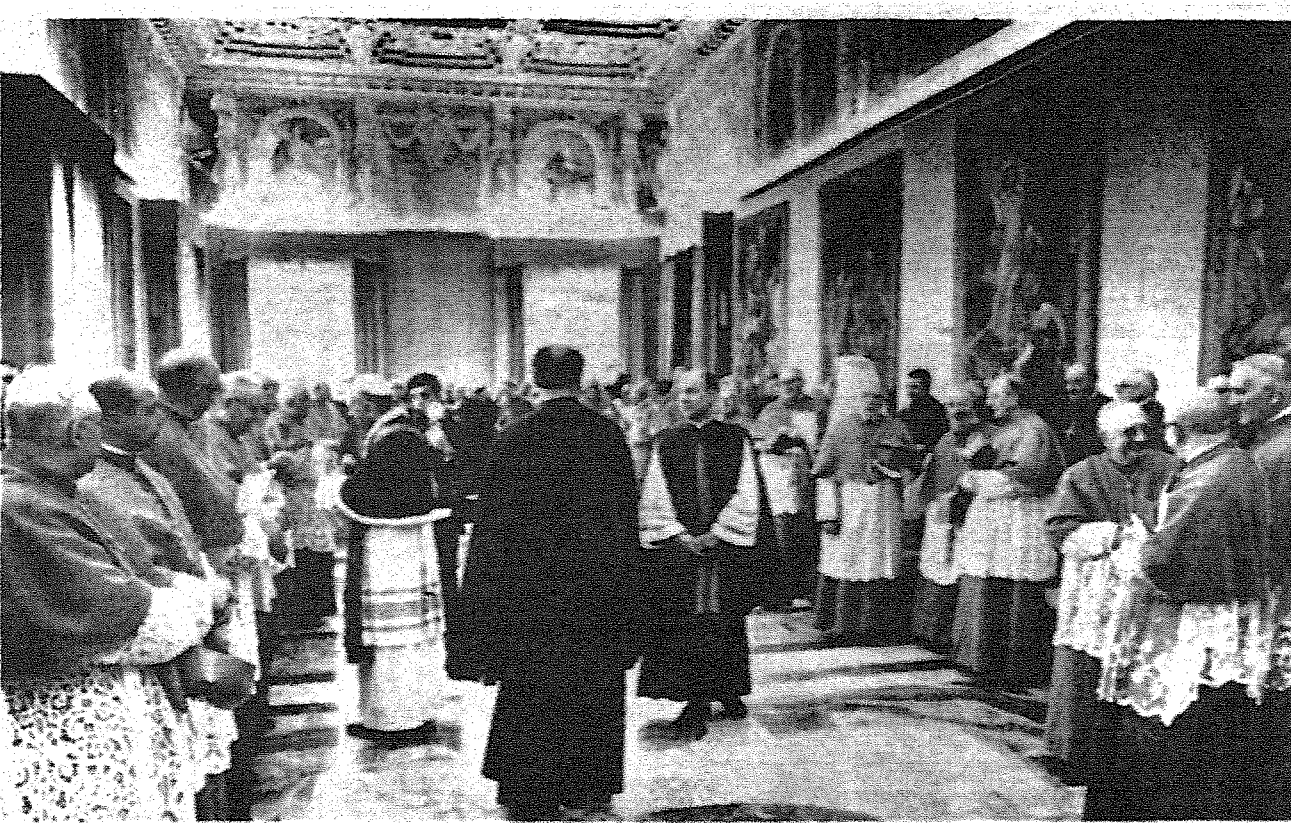
Father Mounge El-Hachem, official delegate of the Vatican film library and an assistant at the Vatican press office;

Msgr. Virgilio Levi, assistant editor of *L'Osservatore Romano*, Vatican City daily;

James C. O'Neill, bureau chief of the U.S. National Catholic News Service's Rome office;

Father Romeo Panciroli, secretary of the Pontifical Commission for Social Communications;

Father Roberto Tucci, director general of Radio Vatican.



POPE PAUL VI began a busy Christmas weekend on Friday, Dec. 21, the day the Middle East peace conference opened in Geneva, with a pledge to aid Mideast peace efforts. After greeting the Cardinals

resident in Rome, the Pope stressed his right and duty to work for a solution to the "status of Jerusalem and the Holy Places in Palestine."

Policy on holy places discussed

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Four major African political leaders called on Pope Paul VI three days before Christmas to discuss peace prospects in the Middle East and to voice a joint concern over the future of the holy city of Jerusalem.

The arrival (Dec. 22) of the delegation from Africa was described by many European newspapers as a "little summit meeting." Taking part in it were Ethiopian Emperor Haile Selassie and President Gaafar al Nimeiry of Sudan. Representing the presidents of Liberia and Zambia were Liberian Vice President James Green and Zambian Foreign Minister Vernon Mwangi.

Present also for the hour-and-a-half meeting in the Pope's library were the foreign ministers of Ethiopia, Sudan and Liberia. The meeting was described by the Vatican press office as cordial and filled with mutual understanding. It ended with the affirmation by both the Pope and the African leaders that it will be useful to maintain further contacts.

ACCORDING to a communique issued by the Vatican shortly after the meeting ended, "the chiefs of state expressed to His Holiness their points of view on world peace and security, and particularly in regards to a just solution of the crisis in the Middle East, including the legitimate rights of the people of Palestine."

The communique stated further: "Among their concerns the pre-eminent one is the question of Jerusalem, which must not be placed under the exclusive control of a single religion." The four leaders proposed that Jerusalem should be granted a special status which could be worked out under the leadership of the United Nations.

Pope Paul on his part, according to the Vatican communique, emphasized the Holy See's interest in all questions related to peace in the Middle East and "confirmed the position of the Holy See regarding the Holy Places, in particular the city of Jerusalem." He also spoke of his "understanding of the problems of the peoples of Africa and of his warm and sincere appreciation for the efforts they are making to bring about justice and progress."

NEWS OF the visit, proposed by the African leaders to the Vatican, was not released publicly by either the Vatican or the government of Italy until after the leaders had entered Vatican City for the 10 a.m. audience. The reason given for the news blackout was that "security demands had to be observed" at the request of the visitors.

Nevertheless, rumors of a visit by top African leaders

had appeared in the international press for at least two weeks prior to the meeting. The visit coincided with the Middle East peace conference in progress at Geneva and was certainly aimed at having an effect on the Geneva negotiations.

In a speech to the cardinals in Rome the day before, Pope Paul had made no allusion to the audience to be given to the African delegation. However, almost a third of his speech (Dec. 21) dealt with the problems of the Middle East and the Vatican's role in international discussions on the status of Jerusalem.

THE POPE spoke of his duty and right to work so that "any possible solution touching the status of Jerusalem and the Holy Places in Palestine should take into account the exigencies of the special character of that city, unique in all the world, and of the rights and legitimate aspirations of those belonging to the three great monotheistic religions that have shrines in the Holy Land that are among those most precious and dear to their hearts."

The Pope also declared in the same speech: "The courteous interest which has already been manifested from many sides to know the position of the Holy See on such questions, and the deference which has been shown to us by the authorities of Israel assure us of the possibility of having our voice duly heard when these questions are eventually submitted for concrete discussion."

According to Vatican observers, the Holy See today, while not repudiating the resolution of the United Nations in 1949 to internationalize the city of Jerusalem and other Holy Places in Palestine, has seen its views on the subject evolve according to the political realities of the situation.

IN SHORT, these observers say, the Vatican would agree with the recent African delegation in objecting to Jerusalem, or at least its Holy Places, being "placed under the exclusive control of a single religion." Demands for "internationalization" as such, however, are not being pushed.

Rather, it appears the Vatican favors the establishment of an international agreement guaranteeing the Holy Places an autonomous position which would make them independent juridically of any particular sovereignty and would assure complete access to them by all three religions involved. Details would have to be worked out by diplomatic negotiations.

'Polish regime attempts to hamper Church'

VATICAN CITY — (NC) — The Vatican daily, *L'Osservatore Romano*, carried news reports Dec. 27 that Cardinal Stefan Wyszyński of Warsaw, in his Christmas message, said that Poland's communist regime "has not abandoned" attempts to block the efforts of the Church, "especially in the field of youth."

L'Osservatore Romano printed a report from Warsaw on the cardinal's sermon at midnight Mass in which he said that the recent visit of Polish Foreign Minister Stefan Olszowski to the Vatican was a "useful, positive and constructive approach" by the Polish government.

(OTHER news reports said that the cardinal had told a select group of priests Dec. 24 that Pope Paul had reportedly made it plain to Olszowski that there can be no normalization of Polish-Vatican relations without the agreement of Polish bishops.

(The cardinal also complained that provincial authorities in Poland still attempt "to hinder Church activities even at times of important political events" — a reference to Olszowski's visit to the Vatican.

(Cardinal Wyszyński said also that ceremonies introduced in government offices to replace Baptism and other sacraments were ridiculous. "We must say this openly," he said, "because we are concerned with the prestige of our state, which must not indulge in such freak amusements.")

ACCORDING to some observers of Vatican-Polish affairs, Cardinal Wyszyński, who visited Pope Paul VI privately three times in November, has asked that the Polish bishops be consulted before any formal agreement between the Vatican and Poland is reached. Vatican diplomats have

visited Warsaw, and Polish representatives have had exploratory talks in Rome in recent years in attempts to work out a new state-Church arrangement in Poland.

However, even as the Polish foreign minister was visiting the Vatican, on Nov. 12, the government was pushing educational reforms that could restrict the rights of the Church in providing religious training to the young.

The Vatican daily reported that Cardinal Wyszyński, in his midnight Mass sermon, said that the Church in Poland counts 30 million faithful and has, therefore, "a place in the life of the nation."

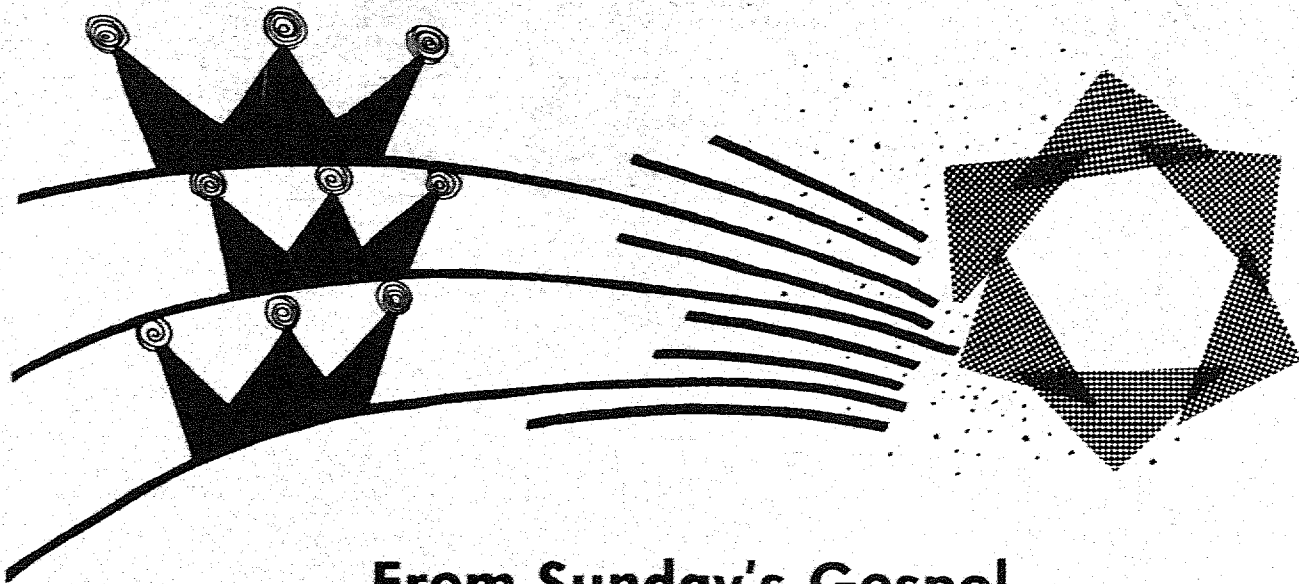
THE CARDINAL said that the Church is ready to participate in an "authentic" effort to reconstruct the country socially and economically.

The news dispatch quoted by the Vatican newspaper noted that the cardinal spoke of the new educational proposals of the government as the "gravest danger for the past 25 years" to the Polish Church, although the full effects of the laws seem to have been warded off. The Polish bishops charged that the education reform law would seriously restrict religious instruction.

The cardinal was reported as saying that he is convinced that the education of the young must have a "national character, and not one of a political party," because "the nation continues, while parties change." That story concluded:

"He (the cardinal) mentioned in conclusion that news from various sources indicated that efforts have not been abandoned to block the work of the Church, particularly in the field of youth."

You and Your Faith



From Sunday's Gospel

"The star which they had observed at its rising went ahead of them until it came to a standstill over the place where the child was. They were overjoyed at seeing the star, and on entering the house, found the child with Mary His mother. They prostrated themselves and did Him homage. Then they presented Him with gifts of gold, frankincense, and myrrh."

Matthew 2:9-11

Prayer Of The Faithful

Feast of Epiphany Jan. 6, 1974

CELEBRANT: The mystery of the call to salvation through faith in Jesus is stressed in today's liturgy. Let us call upon God, our Father, to aid us in the problems related to Faith.

COMMENTATOR: The response today will be: Lord, help our unbelief.

COMMENTATOR: That non-believers may be willing to make a long journey, like the Magi, if necessary, to accept Christ as their Redeemer, let us pray:

PEOPLE: Lord, help our unbelief.

COMMENTATOR: That those who have lost the faith in these troubled times may return to the Church, let us pray:

PEOPLE: Lord, help our unbelief.

COMMENTATOR: That we may have the faith to relate the difficulties and challenges of daily life to the providence and wisdom of God, let us pray:

PEOPLE: Lord, help our unbelief.

COMMENTATOR: That the sick and the old, the troubled and the disillusioned, the poor and the abandoned, may be sustained by their faith during these trials, let us pray:

PEOPLE: Lord, help our unbelief.

COMMENTATOR: That the Church this Holy Year may receive with open arms all who seek the Lord with sincere hearts, let us pray:

PEOPLE: Lord, help our unbelief.

CELEBRANT: Our Father, we know that life is meaningless without faith and that your Son stressed its necessity constantly, if we hope to obtain lasting happiness. Grant that we may be humble and docile, and willing to sacrifice anything to hold fast to the gift of faith received from You. We ask this in the name of your Son.



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Unity is urged on religious orders

WASHINGTON — (NC) — The Conference of Major Superiors of Men (CMSM) has urged Religious to heal the divisions that threaten to split their orders into separate communities based on "opposing mentalities."

The appeal came in "A Call for Reconciliation" issued on behalf of the conference, an organization of the superiors of orders of men in this country, by its president, Father Paul Boyle.

The statement called on

religious orders to enter into a "process of reconciliation" as the Church prepares for the 1975 Holy Year.

SOME divisions in religious communities "go beyond the proper and due diversity so necessary for

community living," the statement said. While saying that some "claim that the discord is often beyond repair" and "conclude that the answer is to divide the communities according to opposing mentalities," the statement rejected such a solution.

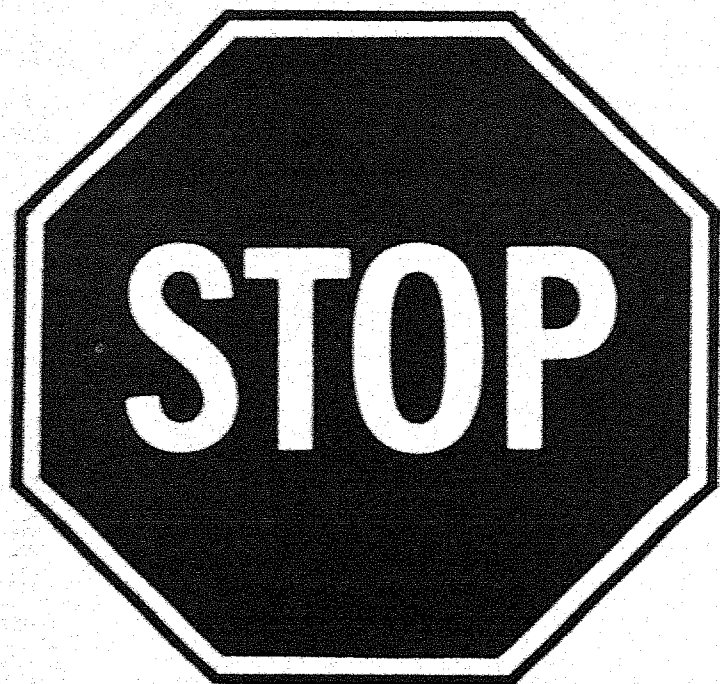
"Our world and our Church need the example of brethren working through their differences, not separating because of them," the CMSM said.

A CMSM spokesman said that the statement may be controversial because the Vatican has in the recent past given permission to groups within some Religious communities of women to separate legally and groups within some men's communities are seeking similar permission.

"Vatican Council II has given us all a new vision of the Church and of her mission among men," the statement continued. "It has given also new insights and new directions for Religious life. But the acceptance of new ideas, the initiation and testing of new practices take time and willingness to change. Religious everywhere must open their minds and hearts to assimilate what is new and to blend it with what is old."

The statement warned that to "finalize internal discord into legal structures would be to build on shifting sand, weaken the communities and in the long run, hurt the Church. Our present need and pressing duty is to work for reconciliation. We believe that God can heal what man has broken. We believe also that He is ready to grant us His healing grace, but that He wants and awaits our cooperation."

The CMSM told Religious that "unity cannot be found through arguments in which one side wins and the other side loses. That way leads only to the stalemate of separation. The unity of minds and hearts we search for, can and must take into account different visions and desires. Experience reveals that those communities find such unity who are able to intensify a common experience of their particular vocation: common experience in prayer, in thanksgiving, praise and petition, common experience of the radical discipleship of hearing and announcing the Good News to all, in serving the poor, in healing the sick, and attending the deepest needs of their fellow men."



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Christ's life in the priest is love'

By FATHER JOHN T. CATOIR

If I were to endure years of self-denial to become a priest and then begrudge the service of my priesthood, I would reduce sacred orders to a mere ornament for my vanity.

If I were to preach like a prophet and impress even children with my flair for story-telling, but have no deep love in my heart for those who hear me, my words would bear no fruit, like spoiled seeds buried in good soil.

IF I were to administer a huge parish complex with expert skill and build great edifices to the glory of God, and not have true love for those who come to pray therein, I would be a failure to myself and to my God, for my talents would be squandered and my people denied.

If I were to visit the sick and bury the dead so that no one could fault my sense of duty, but not be filled with compassionate love, I would be nothing, a mere professional, faithful to my hard-earned reputation, but light years removed from the heart of Christ.

IF I were elected to the Priests' Senate, chosen for honors, dignified with many titles, and be deficient in humble love, I would be an actor on a stage, parading in an empty theater.

If I were to be passionately loyal to my bishop while others criticize and lament his faults, but have no feeling for him as a human being heavily burdened with responsibility, I would be a mere functionary, a servant, but not a friend.

If I were to remain faithful to my vocation, surmounting temptations and obstacles, yet show nothing in the end but a narrow, cold, intolerant nature, I would be a stone monument to human pride, and my perseverance would count for little.

Love is Christ's life in us. A priest who is not loving is not Christ-like. Love does not depend on good feelings or kindly treatment, it prevails against all odds. Love does not see the difference between attractive faces or homely ones; it does not allow the pain of misunderstanding, neglect or apathy to poison its power. Love bears the cross; whether in weakness or strength, in fear or in courage, love endures.

Love is God in us. Nothing else really matters. In the end we will be judged on our love, not on our successes or failures, not on our gains or losses.

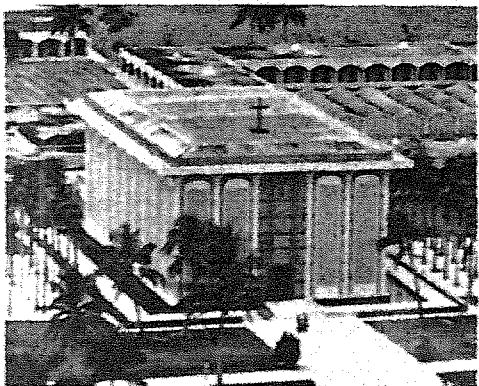
The priest either wills to love and therefore wills to die to his own shoddy ego, or he lives a lie. In love, he finds the Way, the Truth and the Life.

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Serra Club of Broward County
Meets second and fourth Monday of each month
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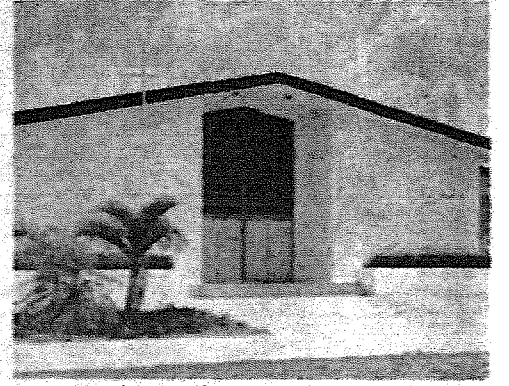
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Meetings at 7:00 p.m.
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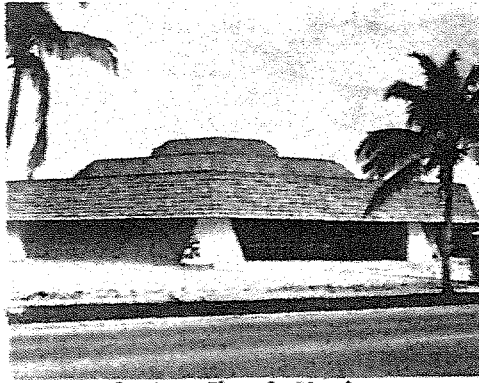
St. Thomas More (Major Seminary, Boynton Beach)



St. Mary Cathedral, Miami



Epiphany Church, South Miami



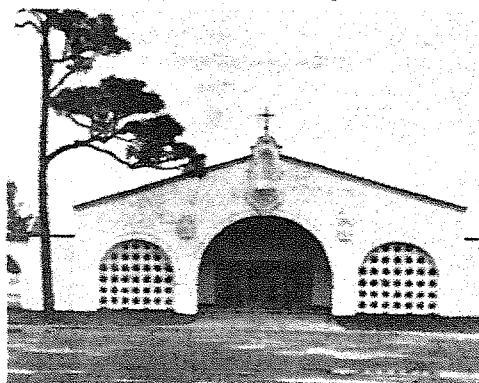
St. Ann Church, Naples

Pilgrimage places

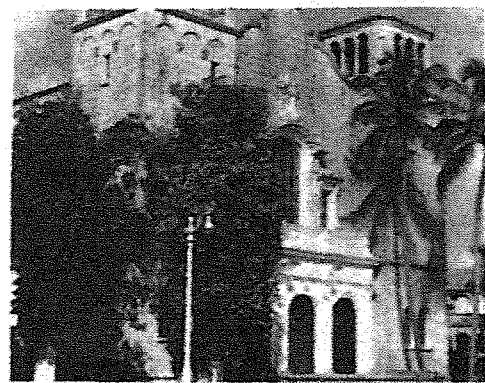
(See Story below)



Gesu Church, downtown Miami



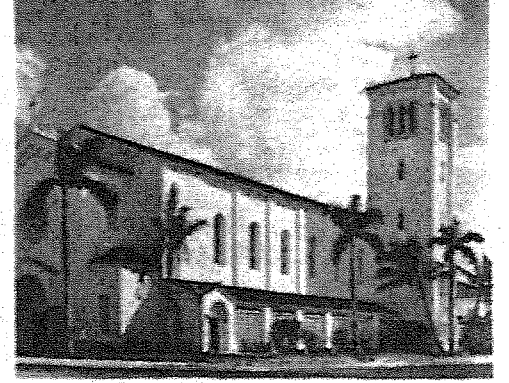
St. Coleman Church, Pompano Beach



St. Edward Church, Palm Beach



St. Mary, Star of the Sea, Key West



St. Anthony Church, Fort Lauderdale

Jubilee practices as a sign of spiritual renewal

(In the second installment of the article by Father C. Dumont, O.P., reprinted from *Osservatore Romano*, indulgence in general and the jubilee indulgence in particular were discussed, as was the importance of penance to the Church. The last article of the series herewith is a further discussion).

Already in these stages the Church opens to the faithful the "sources of salvation" (Is. 12, 3). She asks them for "signs" in order to grant in her turn the "sign" of divine mercy, the Plenary Indulgence in the form of the Jubilee.

The Conditions

What are the "signs" requested, in other words, the necessary conditions to obtain the Indulgence?

The document of the Sacred Penitentiary tells us: participation in a community celebration arranged by the Bishops on the occasion of the Pilgrimage in the cathedrals and churches fixed by them (it may be a eucharistic assembly or another meeting for prayer, meditation, witness to the Gospel); or a pause for reflection and prayer that special groups (for example family, school or religious groups) will make in the same places determined by the Bishops, concluding with the Pater, the Credo, the invocation to the blessed Virgin Mary (practices which are understood to be included in the community celebration mentioned above, and which it is not necessary, therefore, to repeat in that case).

Thus we have a Christian utilization of community and group sociology. But the fundamental term of the relationship with God remains the human person, called to respond sincerely — also from the group and by means of the groups — to God's call. For this very reason also all those who are prevented by illness or any other grave cause from taking part in the Pilgrimage but are spiritually joined to it with their prayers and the offering of their suffering, can if they have the intention, receive the "gift of the Indulgence", which in these cases particularly is a sign of the motherly kindness of the Church, the reflection and image of God's fatherly mercy.

Relevance of the Indulgence

Seen in this framework the Indulgence contains a theological justification and a spiritual importance that make it extremely relevant even in the present context of mankind, more than ever in need of reconciliation and renewal: both inside the Catholic Church, which is aspiring ardently to her own sanctification according to the indications of the II Vatican Council; and outside her, in her relations with the other Churches, inspired by a more intense desire for

reconciliation in Christ and for Christ, the one mediator of salvation.

It seems to us that this conception of the Indulgence, pointed out by the Apostolic Constitution "Indulgentiarum Doctrina" in 1967, has its own internal logic, in the sphere of soteriology based on revelation and on the divine institution of the Church. But it does not violate the area of respect enveloping everything that happens in the mysterious reality of the Communion of Saints.

Indulgences and Non-Catholic Christians

It is true: Indulgences still do not have a good reputation in Protestant environments after having been, at the beginning of the 16th century, the detonator used by Luther to set off a movement of Reform which, he hoped, would take place within the Church, and not outside her, far less against her.

But a lot of water has flowed under the bridges since that time. The Catholic Reformation — sometimes called the Counter-Reformation — contributed to dispelling the misunderstandings caused by the abuses of the preaching of Indulgences. The latter, in fact, gave it to be understood that, thanks to some more or less important offering, it was possible to obtain thereby eternal salvation, without changing one's life and without departing from a disordered way of life.

The preaching of the Holy Year intends to correct this distorted conception. It aims precisely at causing (where it does not yet exist), encouraging and developing (where, thank God, it already exists), the deep and lasting reform of hearts and renewal of life in the service of the reconciliation of men with God (in faith and in moral rectitude), and of men with one another (through renunciation of all individual and collective selfishness). This is precisely the most urgent task to restore to our poor world the real meaning of life with peace in justice.

Need for Good Works

The controversies about Indulgences have, furthermore, died down considerably in the course of the centuries. One of the first fruits of the ecumenical movement is to have led the Catholic Church to an important updating of her doctrine on this point. This aggiornamento, prepared at the Council, began to be implemented with Paul VI's Apostolic Constitution (Indulgentiarum Doctrina) in January 1967. The preaching of the Holy Year will endeavor to ensure that this is really put into practice by the faithful. In this way really ecumenical work will be carried out.

The Catholic Church, moreover, would willingly adopt the following affirmation of a Protestant member of the World Council of Churches: "Jesus Christ is the plenary

Indulgence". She would say with St. Paul, and in agreement with her Protestant brethren, that He is also our justice. But since His justice does not actually become that of each of us, actually ours, unless we accept it freely by faith (itself a gift from God), in the same way we cannot benefit from the Indulgence, which He is for us unless to the extent to which it becomes ours with good works, through which the Lord said we must glorify God.

It is precisely to give her faithful an exceptional opportunity to carry out these good works and in order that their manifestation may be to the glory of God, that the Catholic Church proposes to them to carry out, in prayer and repentance, certain precise practices, pilgrimages or others. They entail some sacrifices, and it is expected that they should be acts of interior renewal, and at the same time external manifestations of faith, hope and charity, the substance of life in Christ.

9 Churches set for pilgrimages

Nine churches and six chapels located in other institutions of the Archdiocese of Miami have been designated by Archbishop Coleman F. Carroll as places of pilgrimages where the special benefits of the Holy Year may be obtained during the 1974 Holy Year.

Included are the Cathedral of St. Mary, Mother Church of the Archdiocese; Epiphany Church, South Miami; and Gesu, downtown Miami; St. Mary Star of the Sea Church, Key West; St. Anthony Church, Fort Lauderdale; St. Coleman Church, Pompano Beach; St. Thomas More Church, Boynton Beach; St. Edward Church, Palm Beach; and St. Ann Church, Naples.

The following chapels have been designated as extraordinary places where those persons participating in group religious exercises, such as retreats, may gain the special graces and a plenary indulgence:

Cenacle Retreat House, Lantana; Dominican Retreat House, Kendall; St. John Vianney Minor Seminary, Miami; the Archdiocesan Major Seminary of St. Vincent de Paul, Boynton Beach; Shrine of Our Lady of Charity of Cobre, Miami; and

Substantial Difference

While a more exact conception of the doctrine and a purer practice of Indulgences is thus progressing in the Catholic Church, among our Protestant brethren new honour is being given, thanks also to the ecumenical movement, to the following article of our Apostolic Creed: I believe in the Communion of Saints, that is, in the participation of everyone in the spiritual treasure which, through the merits of Jesus Christ and by means of these merits, is constituted by the good works with which the Lord wishes us to glorify our Father who is in heaven, our Father by adoption, His Father by nature. There is, certainly, a convergence of minds that is very promising because it is on this doctrine that the doctrine of Indulgences is based, and it is by means of it that its practice is justified.

FATHER C. DUMONT, O.P.

Our Lady of Florida Retreat Holy Year will be a pilgrimage to the Holy See led personally by Archbishop Florida observance of the Carroll.

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CLIP AND SAVE



10th ANNUAL Presentation Ball was a highlight of Miami's winter season on Dec. 27 at the Indian Creek Country Club. Mrs. Maytag McCahill, general chairman of the benefit for the Marian Center, is shown left as she distributed red roses to Pamela Grondin, Katrina Brake, and Mary Ulseth,



three of the 1974 presentees. The entire group is shown with Archbishop Coleman F. Carroll, above. Left to right are Paulette Nagel, Pamela Grondin, Susan Bulfin, Katrina Brake, Roberta Combaluzier, Maria LaCavalla, and Mary Ulseth. Chaplains accompanying Archbishop Carroll were

Msgr. Joseph O'Shea, left; and Msgr. John O'Dowd, V.F., right. Federal Judge C. Clyde Atkins, K.S.G., left; and Joseph M. Fitzgerald, K.S.G., right, provided an honor guard during the presentation of girls to the Archbishop of Miami.

'March of America toward great goal'

WASHINGTON — (NC) — The American revolution should be a continuing event, striving to create a world in which all persons can live more humane life.

This call came in a statement issued by the Inter-religious Committee of General Secretaries.

The committee consists of Dr. R. H. Edwin Espy, retiring general secretary of the largely Protestant and Orthodox National Council of Churches; Rabbi Henry Siegmans, executive vice president of the Synagogue Council of America; and Bishop James S. Rausch, general secretary of the U.S. Catholic Conference.

"If we are facing the future with hope," the statement said, "we must recapture the spirit which animated our courageous ancestors."

The nation, the statement added, has too often been called upon to mobilize in defense of material possessions against an obscurely defined enemy. The American concept of individualism, the statement

maintained, borders on the survival of the fittest.

Recently, the war in Southeast Asia and "false understandings of law and order by national leaders have generated an atmosphere of cynicism and disbelief," the statement said.

Official policy toward underdeveloped nations and the poor people in this nation, the statement said, violate the spirit of the American revolution.

The statement added: "There is a striking similarity between the aspirations of the American patriots of 1776 and those of oppressed peoples today here and abroad. But there also exists a disturbing similarity between the spirit which has dominated much of our national life in recent years and the reactionary spirit of the British Crown in the 18th century."

The statement concluded that Americans should "use the months ahead to rediscover what is best in their past and apply it to the present and future of our nation."

Cable TV future...?

The cable-television industry is suffering from a "crisis of credibility" according to David Foster, president of the National Cable Television Association.

In an interview with Broadcasting magazine on the eve of a Las Vegas cable convention, Foster described the many problems causing a widespread anxiety among cable operators across the country. These include unforeseen difficulties in implementing last year's FCC regulations which were meant to encourage cable

developments, competition from commercial television, pay-cable controversies, unwillingness of backers to finance cable's growth, and most unexpected of all, the resistance of potential subscribers to cable which they are weighing "with a lot of cold-eye realism."

There is, Foster said, a "pervasive feeling around the country as to whether cable will achieve its promise." But then he added, "the question isn't will it ever, but rather will it within a reasonable time frame."

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Top Round Steak \$1.89 LB.

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Round Steak \$1.59 FULL CUT LB.

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Voice of Youth

What are your New Year's resolutions?

This week's question was asked of students at Lourdes Academy.



I don't usually make any formal resolutions. I feel that you should try to do your best throughout the year, not just at the beginning of the New Year.

— MILDRED RAGIS

I just want to face 1974 with optimism and courage, and not lose hope. The whole world situation is very depressing right now, but we must keep on going.

— SUSANA MAY



My resolution is to start appreciating people more. While I was running for national CYO office, I used a lot of people as stepping stones, without really thinking about what they were doing for me. I am going to try to appreciate people and things more in the next year.

— PEGGY MORAN



I haven't really given it any thought yet, but I usually make some resolution about helping people. Last year I resolved to do work with retarded children. My resolutions are usually positive things — "I will do ..." rather than negative — "I will not do ..."

— DENISE SHROPSHIRE



This year I just want to make it a good year for my future. I hope to make decisions about what I will do in the future, such as going to college.

— CINDY OAKS



Notre Dame gets accredited again

Word has been received from the Southern Association of Colleges and Schools (SACS), by Notre Dame Academy that the school has been accredited by the organization for another 10 years.

The first Catholic school in the Archdiocese to be accredited by SACS in 1963, Notre Dame underwent its second three-day investigation last February. A 17-member panel from SACS toured the school, talking with students, visiting classes, inspecting the physical plant and studying all phases of curriculum and school operation.

Accreditation by the association enables students who graduated from the school to be more readily accepted into colleges.

Youth-for-Life spreads feeling of love for all life

Allen is a freshman at Miami-Dade Community College who feels that abortion, even though legal, is wrong. Jeff, 19, feels it a duty to be informed on abortion's long-range effects. Jeanette, 16, is genuinely concerned about the future of our society. Tim is a seminarian who loves people and wants to dedicate his life to serving them.

Ordinary people? Yes. But, together with six other interested young people, these teen-agers form a dynamic little group known as the Youth-for-Life Crusade. They are trying to inject a positive attitude toward all life in a society that has seen abortion legalized and euthanasia proposed as a solution to the unwanted or deformed.

SPEAKING for the group recently, Susan Endter, a member of St. Catherine Parish and a junior at Our Lady of Lourdes Academy, explained that "our motives are to inform and educate people as to the beauty of life in all its forms. We feel it is our duty to protect the sanctity and dignity of human life whether old, young, retarded or unborn — this is part of our creed. We also want to serve the community in which we live. Just two weeks ago we participated in the Bike-a-thon held for the benefit of the children with cystic fibrosis."

The group's crusade-for-life is carried out in programs which they present to interested groups. Already audiences at CYO meetings, a school assembly at Our Lady of Lourdes Academy and several informal get-togethers have responded enthusiastically to the presentation which usually consists of an introduction, the song "Bless the Beasts and Children", the Youth-for-Life creed, a discussion of the legal and moral aspects of the right to life and a slide presentation of human development. A question-and-answer period usually follows.

"Being the oldest of six children doesn't allow much time for hobbies," Sue observed with a grin, "but I do study the piano and recently sold some of my own arts and crafts at Fuchs Park. Also I manage to assist with CCD at St. Catherine and teach the migrants at Homestead on Friday afternoons. But the Youth-for-Life Crusade is my special love. We are the parents of tomorrow and we want to have a society that is livable. All of us in the group are dedicated to that belief."

"AND WE believe that many other people are, too," she added. The silver "Circle-for-Life" bracelets which we wear are now being worn by others to show their support of the movement."

Right now the group is anxious to show the Youth-for-Life presentation to concerned audiences of any size and to recruit teen-age members who share their love and respect for life in all its forms.

"We need you!" Sue stated in closing.



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New Year is starting with lots of activities

By JOAN BARTLETT

Now that everyone has finished exchanging all those Christmas ties and woolen mittens they got from Aunt Jane up north, and the last strains of Auld Lang Syne have drifted away for another year, activities should be picking up again around the Archdiocese soon.

Remember, this year, like last year, Your Corner is here to help you spread the word about what your group is doing.

YOUR CORNER

Just drop a line to Your Corner at the Voice, P.O. Box 1059, Miami, Fla. 33138, by Monday of the week in which you want the item to appear.

ST. JOAN CYO, in Boca Raton, is starting the new year with a new idea — a co-ed basketball team. They are challenging youth groups from different churches to form teams to compete in the league. So get on the ball, and start forming your own team. It sounds like it can be a lot of fun if enough groups join in.

The BOY SCOUTS are busy again preparing for the annual Lincoln — Marti Camporee, sponsored by the Tequesta District of the South Florida Council. It's being held Jan. 25, 26 and 27 at Robert King High Park, on Flagler St. between 69th and 71 Ave.

Highlights of the Camporee will be: the torch-lighting ceremony of the Lincoln and Marti statues Friday night at 8:30; the campfire Saturday night at 7; the Field Mass Sunday at 9:30 a.m.; and the awards ceremony following the Mass at 10:30 a.m.



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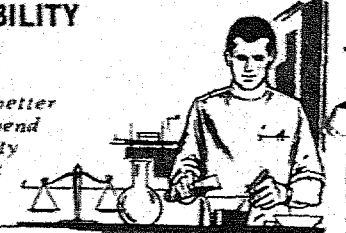
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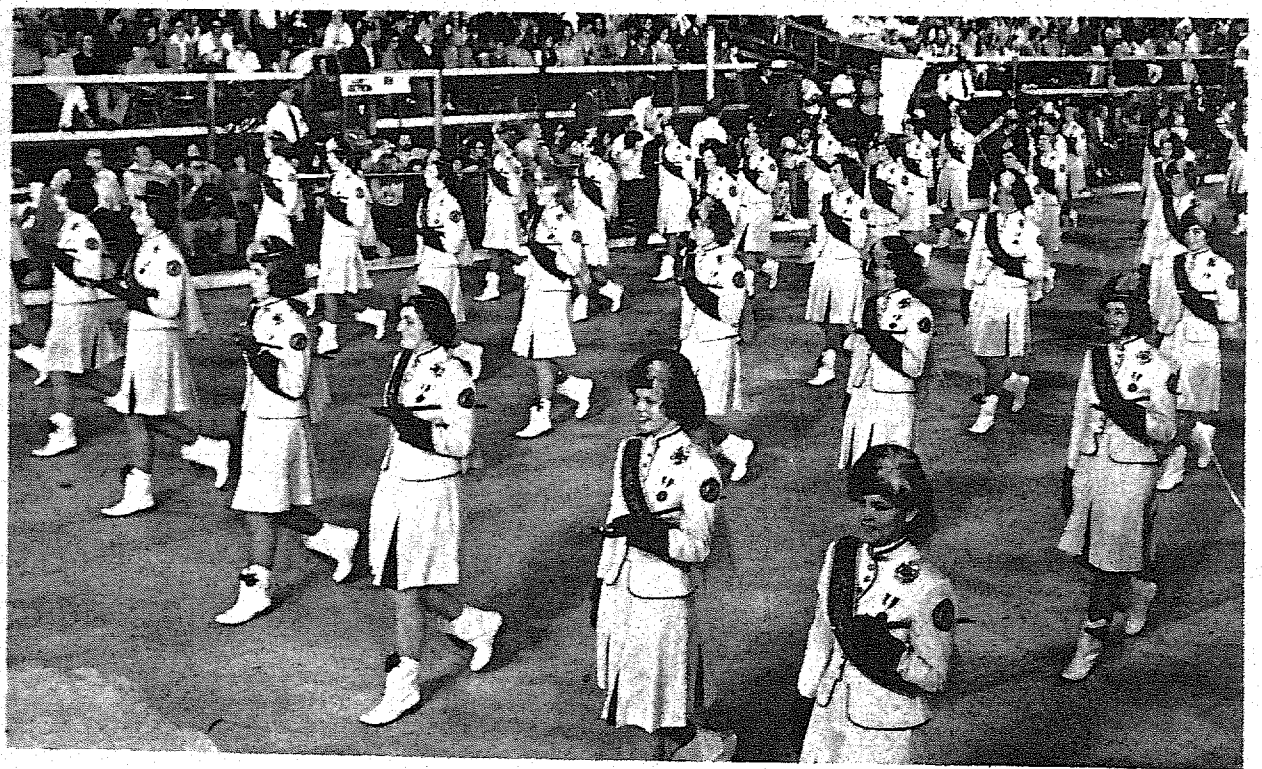
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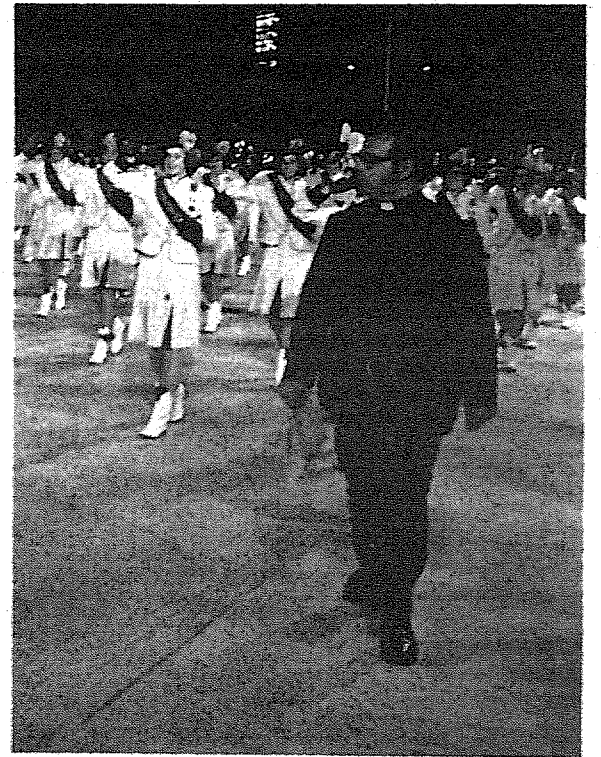
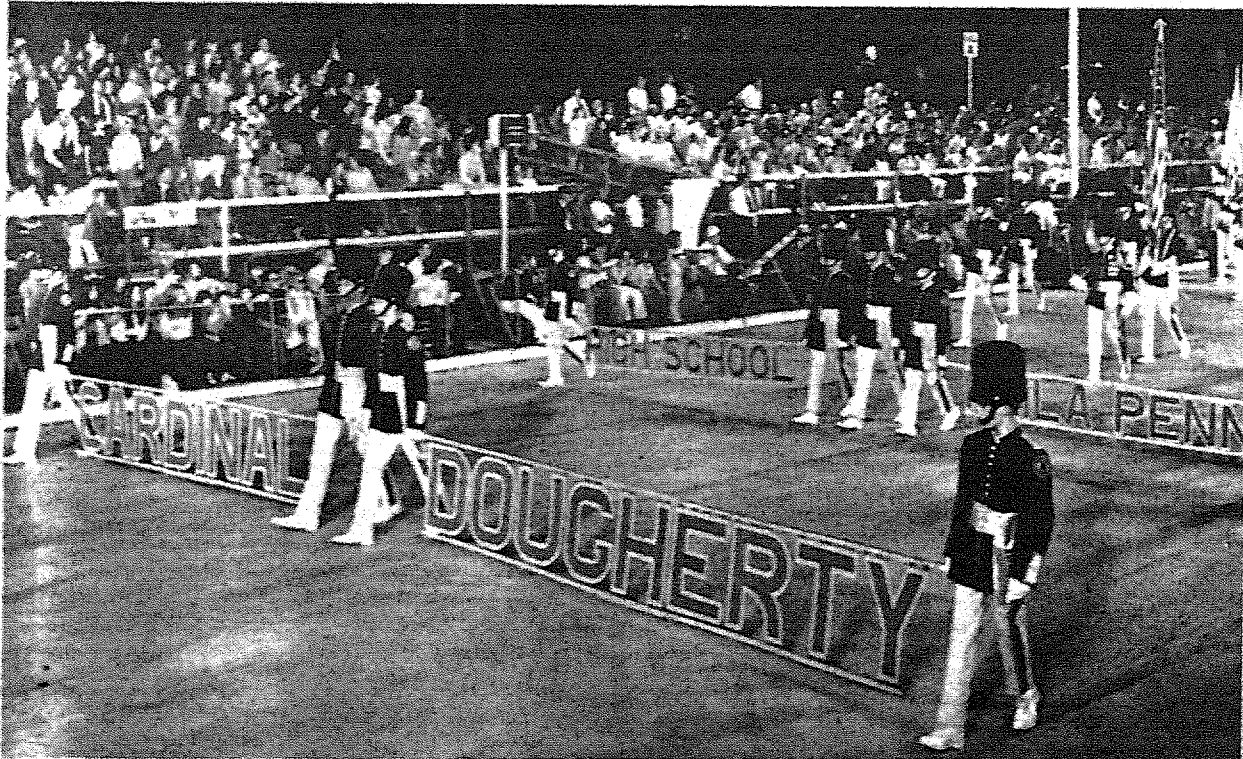
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El hombre: Ser Vulnerable

Cuando el hombre se niega a reconocer su dependencia de Dios, no encuentra sentido a las limitaciones de su frágil naturaleza. Es fácil entonces ceder a la tentación de achacar todos los males a las estructuras de la sociedad o a factores organizativos. Este artículo de Michelangelo Paláez muestra que el ejemplo de Cristo nos mueve a aceptar nuestras imperfecciones y a sostener con piedad las de quienes nos rodean.

La vulnerabilidad del hombre es una condición permanente y universal y no se reduce a algunos momentos concretos de la vida, a unas determinadas circunstancias históricas o a unos grupos humanos específicos.

Nuestros límites físicos o morales son evidentes: enfermedad y muerte, cansancio y hambre, carácter y estados de ánimo inconstantes, pasiones que se transforman rápidamente en risa o llanto; la imperfección marca siempre todas las obras humanas. Esta vulnerabilidad innata no se puede identificar siempre con el pecado. Es ciertamente la huella del primer pecado, que dejó nuestra naturaleza trastornada y herida para siempre, pero es también la ocasión para poner de manifiesto con toda claridad el camino de nuestra salvación. Dios quiso ser vulnerable para cumplir su promesa de restituir su primitiva dignidad e integridad al hombre herido en lo más profundo. "Curaré tus heridas, haré que tengas alivio". (Jer. 30.17) Dios se encarna y se hace vulnerable como nosotros, excepto en el pecado: se convierte, en suma, en nuestro ejemplo de vida.

Todas las relaciones del hombre con Dios y con su prójimo tienen sentido por la presencia de Jesús. **Homo patiens**, entre nosotros. Como dice San Agustín, Dios ha creado todo con su omnipotencia, pero lo ha recreado con su enfermedad. Dios ha escogido esta condición pasible y puede, por ello, ser objeto de alabanzas y de blasfemias, podemos llegar fácilmente a El y podemos hacerle víctima de nuestra indiferencia.

JESUS, OMNIPOTENTE Y VULNERABLE

Quando nace en Belén inerte e indifeso, la Señora le envuelve en pañales, y pastores y reyes le llevan regalos. Pero muy cerca del pesebre, a pesar de esta protección generosa y santa, se desencadena su persecución. Acaba de nacer y ya hay alguien que quiere matarle. Debe afrontar el exilio en tierra extranjera y, cuando vuelve a su patria, tiene que instalarse en la pequeña aldea de Nazareth y llevar una vida de intenso trabajo manual.

Llega la hora de actuar como maestro de Israel, y Jesús sólo sufre las burlas de sus coterráneos y de sus mismos parientes. El corazón de Jesús se conmueve hasta las lágrimas delante del sepulcro de Lázaro. Son lágrimas que suscitan el comentario: "Cómo le amaba...". Jesús llora también de dolor ante Jerusalén, insensible a los designios de Dios y pronta para rechazar a su Salvador.

Sus milagros son la respuesta conmovedora y conmovida a una escena de dolor. Valga por todas la página donde San Lucas narra la resurrección del hijo único de la viuda de Naim. Hambrientos, ciegos, leprosos y paralíticos consiguen arrancar una y otra vez pan y salud a un corazón compasivo. La situación religiosa de su pueblo — a merced de mercaderes, escribas y fariseos — suscita el gesto airado y la dura recriminación de Jesús, junto a su dolor de ver dispersas a las ovejas de Israel. La vulnerabilidad humana del Salvador llega hasta el punto de convertirse repetidas veces en blanco del tentador: al principio, en el desierto; pero luego, hasta el mismo Pedro

le quiere disuadir de ir a Jerusalén al encuentro de la muerte, y su palmaria incredulidad hará exclamar a Jesús: "¿Cuándo venga el Hijo del Hombre, encontrará fe en la tierra?". Desolación y espanto invaden el corazón de Jesús en el huerto de los olivos, y, en lo alto de la cruz, debe soportar la burla insolente: "A otros salvó, y a sí mismo no puede salvarse. ¡El Mesías, el rey de Israel! Baje ahora de la cruz para que lo veamos y creamos". Pero la ofensa que resume de modo simbólico su vulnerabilidad redentora es la llaga del costado, de la que sale sangre y agua; se cumple así la Escritura: "Mirarán al que traspasaron" (cfr. Jn. 19. 33-37).

UN DIOS ACCESIBLE

Los creyentes que están seguros de su propia fragilidad encuentran consuelo y fortaleza al contemplar con agradecimiento el corazón vulnerado de Jesús. "herido por nuestras rebeldías, golpeado por nuestros pecados" (Is. 53. 5). Jesús nos enseña así a convertir el dolor y la tentación en oportunidades de salvación. Para ello basta no rebelarse como hicieron los apóstados de que habla el Apocalipsis de San Juan, que "blasfemaban del Dios del cielo a causa de sus penas y sus úlceras".

La conducta del cristiano se modela siempre, y no sólo ante el dolor, sobre la vida de Jesús: un ejemplo bien diferente de la impassibilidad aséptica y controlada a la que hoy se tiende. El trato con Dios, la oración, es consecuencia de una experiencia vital con la humanidad de Jesús. La relación con Dios, lejos de ser abstracta o intelectualizada, está llena de afectos que caracterizan las diferentes formas de la súplica: en la adoración, el estupor de la criatura frente a su Creador; en la petición, la piedad filial; en la intercesión, el amor a los demás y el deseo de reparar; en la acción de gracias, la gratitud. Dios se hace accesible a nuestras súplicas, invitándonos a descubrir la dimensión divina de nuestra frágil condición humana, primero en nuestra relación con El, y luego en nuestro modo de vivir en el mundo. No es preciso trascender nuestros límites para llegar a Dios, porque El mismo se abaja, establece su morada en medio de nosotros, y nos acompaña a lo largo del camino de tribulación que va de Jerusalén a Emmaús.

En vez de hacer esfuerzos sobrehumanos por adquirir falsas seguridades y la impassibilidad suficiente para esconder nuestra verdadera naturaleza, aprendamos de Jesús a vivir de piedad y de compasión junto a todos: si reconocemos su Amor, podremos aprender a medirnos con nuestra frágil condición y a sostener la de los demás. Una rebotante cultura titánica y prometeica intentó quitar de en medio el Evangelio ridiculizando la piedad y el valor de las cosas pequeñas, consideradas como tareas de débiles y de vencidos. Pero en seguida tuvo que hacer frente a su inmensa capacidad devastadora. Hoy, después de la triste situación del hombre absurdo que repite los gestos desesperados de Sísifo, acepta un destino sin sentido y se complace en la negatividad como único valor humano, estamos también inmersos en un clima artificial de prepotente frenesí dionisiaco, en donde sólo la naturaleza puede considerarse inocente e íntegra.

El hombre se avergüenza o se rebela al palpar sus miserias o su fragilidad. Las enfermedades morales, personales y colectivas, no se ven como tales y se niegan o ignoran. Sólo somos víctimas de relaciones sociales injustas o de imprevisiones técnico-científicas. En el horizonte está el hombre naturalmente bueno, el buen salvaje, que no debe ser molestado en su búsqueda del placer.

Las consecuencias dañosas de las propias acciones y la inevitable presencia del mal han sido neutralizadas, ya no se capta la admonición moral que contienen: se abandona a los enfermos y se especula sobre ellos, transformando sus lamentos en simples gritos de protesta contra las estructuras de la sociedad; la muerte, cuando no puede ser instrumentalizada para viles fines políticos o comerciales, se silencia; la alegría, dolor, sudor y lágrimas quedan farmacológicamente embalsamados; en vez de la tentación y del pecado se habla de estímulos e inadaptaciones sociales. En este contexto negador de la verdadera naturaleza humana, desaparece la responsabilidad del hombre singular en la concreción de sus deseos más auténticos y de sus elecciones individuales: sus gestos y sus palabras quedan encasillados en los términos de un status, de una ideología, de una clase, y como tales son implacablemente juzgados o neutralizados. Las debilidades y los errores, como los méritos y aciertos, no se imputan a la conciencia personal sino a determinados procesos histórico-sociales o a factores organizativos.

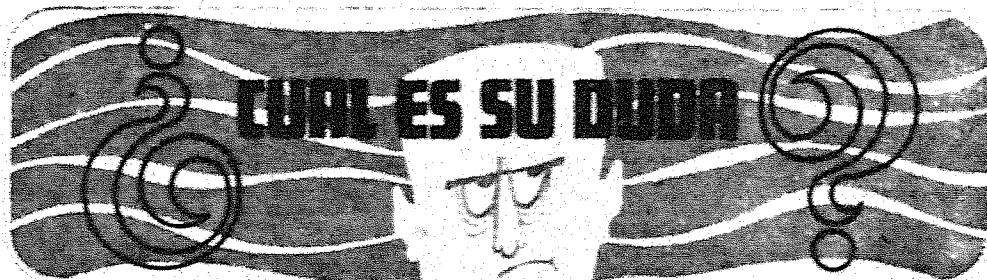
Nada debe, pues, sorprender: ni la indiferencia rastrera que empapa hasta las más íntimas relaciones, como las familiares; ni las explosiones irracionales y abstractas de entusiasmo y de odio, que suscitan ambiguas rivalidades de solidaridad

y linchamientos colectivos en una atmósfera fría e irreal, en la que no cabe ni la piedad que comprende y perdona ni el amor personal y reparador.

EN EL CAMINO DE JERICÓ

Estamos lejos de la naturaleza sana de Jesús y del modelo de vida que el Evangelio propone. El que quiere inspirarse en él y toma ejemplo de la accesibilidad de Dios que se ha hecho hombre y se somete a su súplica, aprende a acercarse a los otros, a luchar y a sufrir, a fiarse sin escandalizarse de las miserias propias y ajenas, a sentirse personalmente interpelado y por tanto vigilante. Sus pasiones y sus sentidos son como ventanas por las que Dios le llama; deben estar, pues, constantemente sometidos y purificados para que su innata inclinación al pecado no les haga impermeables al soplo de la gracia o causa de graves disonancias.

Hoy el hombre se vuelve a encontrar, como en la parábola evangélica, en el camino de Jerusalén a Jericó, donde hay saltadores y víctimas, sacerdotes, levitas y samaritanos. Ningún papel es de antemano incompatible, pero a uno sólo debemos aspirar (el papel de víctima no se elige, se acepta sin complacencia): el del buen samaritano que no pasa de largo cuando ve a un pobre hombre robado y medio muerto, siente los lamentos, se acerca, mira, se apiada, cura las heridas, monta en su jumento al herido, le lleva a la posada y, antes de volver a partir, deja cuenta abierta con la que se puedan pagar las curas necesarias. No se puede sentir satisfecho con las cuentas a la par. Tratar de saldar la deuda es imposible pese a todos nuestros esfuerzos. No queda más remedio que cultivar sentimientos de piedad y de reconocimiento: Jesús, como buen samaritano, ha curado muchas veces nuestras heridas físicas y morales.



Respuesta a una Duda

Reproducimos a continuación una carta respuesta a una duda aparecida en esta sección recientemente. La correspondencia para esta sección debe remitirse a The Voice, P.O. Box 1059, Miami, Fla., 33138. Sr. Saturnino Castro Ciudad

Estimado Señor: Lei en el periódico "La Voz" lo que Ud. escribió quejándose de su mala suerte. Mientras tengamos la gracia de Dios, no tenemos mala suerte. La felicidad consiste en vivir contentos como Dios nos tiene y con lo que El nos ha dado. Le envío eso tan hermoso que copió para Ud.

La felicidad no se alcanza teniendo

siempre lo que nos gusta, si no gustando siempre lo que tenemos.

Que Dios lo bendiga, Germaine

LA ORACION

Pidió fuerza para hacer grandes realizaciones: fué hecho débil a fin de que pudiera obedecer.

Pidió salud a fin de poder realizar cosas mayores: se le dió enfermedad para que pudiese hacer cosas mejores.

Pidió riqueza para ser feliz: se le dió pobreza para que fuese sabio.

Pidió poder, para tener la alabanza de los hombres: se le dió debilidad para que sintiese la necesidad de Dios.

Pidió todas las cosas para poder gozar de la vida: se le dió vida para que pudiese gozarse de todas las cosas.

No recibió nada de lo que pidió o anheló, pero su oración fué contestada para su bendición.

Si nuestra confianza en Dios nos permite aceptar sus amorosos y sabios designios, que únicamente buscan nuestro bien presente y futuro, solo pediremos lo que debemos pedir y aceptaremos con plena fe y gratitud lo que el Señor tan generosamente nos envía.

Elevó Dios al hombre a muy alto ser haciéndolo a su imagen y semejanza, pero mucho más lo ennobleció, haciéndose Dios verdadero Hombre.

San León Magno

Nuestra alegría está en el recuerdo de Dios. El placer de morir sin pena, vale la pena de vivir sin placer.

La santidad es amor. El amor es santidad.

El alma que perdona es como el árbol del sándalo, que perfuma el hacha que lo hiere.

Jesús manso y humilde de corazón, baced el corazón de los Sacerdotes, semejante al Vuestro.



Un nuevo sacerdote de origen hispano en Miami, el Padre Michael A. Díaz, ofició una misa de acción de gracias el pasado domingo, 30 de diciembre, en la iglesia de Christ the King, Perrine. El nuevo sacerdote es hijo de la señora Aida Ríos y Díaz y fue ordenado el pasado 8 de diciembre

para la Congregación de Sacerdotes del Sagrado Corazón, en el monasterio de esa orden en Franklyn Wis. En la foto, el Padre Díaz oficiando la misa asistido por los padres Luke Lindon y Joseph Gietel.

Comienza Campaña ABCD

El martes, día 8, a las 7:30 p.m. en el Hotel Everglades, se ofrecerá el banquete de apertura oficial de la Campaña ABCD-74 (Colecta de Caridad del Arzobispo.)

El Arzobispo Coleman F. Carroll pronunciará el discurso en el que delineará las necesidades más salientes en la obra de asistencia social auspiciada por la Archidiócesis de Miami.

Como se sabe, la Campaña ABCD está destinada a recaudar los fondos necesarios para el sostenimiento de las obras de servicio social

de la Iglesia Católica en el Sur de la Florida, como son los hogares y residencias para ancianos, la Ciudad de los Niños de la Florida, el Marian Center para Niños Retrasados Mentales, los programas de Rehabilitación de Alcohólicos y Drogadictos, los Hogares para Madres Solteras, los Centros de Adopción de Niños, y los diversos servicios sociales del Catholic Services Bureau.

La Campaña de este año estará dirigida y coordinada por un grupo de sacerdotes y seglares entre los que se encuentran:

Monseñor John O'Dowd, V.F. párroco de Epiphany; Padre Orlando Fernández, V.F. Vicario Episcopal de la Comunidad Hispana y párroco de St. Raymond como sacerdotes y como seglares:

Charles H. Kellstadt, Presidente del Comité Ejecutivo de General Development Corporation, Alberto Armando Alejandro, y Joe Robbie, de Miami; Edward Oates, de Naples, Leo Hanskins, de Key West; Paul Cowghlin, de Palm Beach y Thomas Walker, de Fort Lauderdale.



La adoración de los Magos, de Quentin Massys, Museo Metropolitano de Arte, New York.

LA VOZ

Suplemento en Español de **VOICE**

25 AÑOS DE CURSILLOS

Hoy, viernes, 4 de enero, los cursillistas de Miami se unirán a sus hermanos de todas partes del mundo para comenzar la celebración del vigésimo quinto aniversario de la fundación del movimiento de Cursillos de Cristiandad.

El Movimiento de Cursillos de Cristiandad de Miami iniciará las celebraciones con una misa a las 8:30 p.m. en la Casa de Cursillos Emaus, Opa Locka.

En una circular destacando la significación de la celebración, el Director Diocesano de Cursillos en Español, Padre José L. Hernando expresa:

"Este es el año de las bodas de plata del Movimiento de Cursillos: 25 años sembrando, creciendo, haciendo el bien en el mundo entero. Lo que nació débil en una pequeña isla: Mallorca (España), hoy se extiende como una primavera universal por todas partes."

El Movimiento de Cursillos de Cristiandad fue introducido en Miami en 1962 y desde entonces ha ido creciendo y expandiéndose por toda la Archidiócesis y llevando también su influencia a otras áreas de la Florida, de Estados Unidos y de otras partes de América.

Hasta este momento se han efectuado en Miami 76 cursillos para hombres y 52 para mujeres. Precisamente el jueves, 17 de enero, comenzará el cursillo número 77 para hombres.

Fiesta de la Familia en St. Brendan

El domingo, 6 de enero, en la festividad de la Epifanía, el Movimiento Familiar Cristiano efectuará su tradicional celebración de la Fiesta de la Familia Cristiana, con la Renovación de los Votos Matrimoniales.

La ceremonia tendrá lugar en la iglesia de St. Brendan, comenzando a las 3:30 p.m. con una misa seguida de la Renovación de las Promesas del Matrimonio.

Terminada la ceremonia en el templo se ofrecerá una merienda y show en el salón parroquial, con golosinas para los pequeños.

ORACION DE LOS FIELES

FIESTA DE LA EPIFANIA
(DOMINGO, 6 DE ENERO)

CELEBRANTE: El misterio del llamado a la salvación por la fe en Jesús es resaltado en la liturgia de hoy. Imploramos a Dios, Nuestro Padre, que nos asista en las cosas de la fe.

LECTOR: La respuesta de hoy será "Señor, ayúdanos."

1. Que los no creyentes estén prestos a emprender un largo recorrido, como los Magos, para aceptar a Cristo como su Redentor, oremos.

2. Que aquellos que han perdido la fe en estos problemáticos tiempos regresen a la Iglesia, oremos al Señor.

3. Que siempre tengamos la fe para poner las dificultades y retos de la vida diaria en la providencia y sabiduría de Dios, oremos al Señor.

4. Que los enfermos y los ancianos, los abatidos y los desencantados, los pobres y los abandonados, mantengan su fe durante estas pruebas, oremos al Señor.

5. Que en este Año Santo la Iglesia reciba con los brazos abiertos a cuantos buscan al Señor de todo corazón, oremos al Señor.

CELEBRANTE: Padre Nuestro, sabemos que la vida carece de sentido sin la fe y que tu Hijo destacó esa necesidad constantemente si esperamos obtener la felicidad imperecedera. Concede que seamos dóciles y humildes, prestos a sacrificarlo todo por el don de la fe que de tí recibimos. Te lo pedimos en el nombre de tu Hijo.

Breves Locales

El domingo, 6 de enero, a las 7 p.m. en el Salón Parroquial de San Juan Bosco se ofrecerá un concierto de villancicos ofrecido por la Coral de San Juan Bosco, respondiendo a las peticiones de las personas que no pudieron asistir al concierto de Navidad y cerrando así en el Día de Reyes, el tiempo de Navidad.

El sábado, día 5 en horas del mediodía, los Grupos Juveniles de San Juan Bosco tendrán una Peregrinación de Año Santo a pie, desde la iglesia de San Juan Bosco hasta la Catedral de Miami. Los jóvenes interesados en mayor información deben llamar al 649-5464 al Padre Michael McNally.

El lunes, día 7 comenzarán los cursos de formación religiosa para adultos (Nuevo Testamento y Metodología) en las parroquias de St. Dominic e Inmaculada Concepción. El costo de la matrícula \$5.00.

El Muy Reverendo Lucien Malouf ha sido designado pastor de la comunidad Melkita de Miami. Anteriormente fue pastor de la Catedral Melkita de Boston y sucede al fallecido Padre Nicolás Abraham, fundador del rito melkita en Miami. Reside actualmente el Padre Malouf en el 8135 Sunset Drive y se le puede llamar al teléfono 274-5628.

Las carreras del lunes, día 7 en el Hipódromo Tropical at Calder serán a beneficio de la Residencia Lourdes, católico de ancianos en West Palm Beach. Las reservaciones pueden hacerse llamando a Miss Arden al 655-8544. Incluye un almuerzo tipo buffet y asiento reservado.

El primer aniversario de la decisión de la Corte Suprema legalizando el aborto será conmemorado con protestas públicas y un esfuerzo ante el Congreso apoyando la aprobación de enmiendas constitucionales pro-vida. La National Pro-Life Coalition espera conseguir que representantes de cada distrito electoral vayan a Washington para prestar a sus congresistas.

EPIFANIA

DIA DE REYES

La festividad de la Epifanía será celebrada el domingo 6 de enero, cuando los católicos de todo el mundo conmemorarán tres acontecimientos que manifestaron la divinidad de Jesucristo.

Popularmente conocida como el Día de los Reyes Magos, la celebración litúrgica recuerda la Adoración de los Magos, el Bautismo de Cristo en el Jordán y el milagro de las Bodas de Caná.

De acuerdo con el nuevo calendario litúrgico, la festividad de la Epifanía, que antes se celebrara el 6 de enero, ahora siempre es observada en domingo, entre el 2 y el 8 de enero.

LA FIESTA DE REYES EN MIAMI

La colonia cubana de Miami ha venido observando una celebración tradicional en España, Cuba y algunos otros países de habla hispana: El Día de Reyes Magos, conservando la costumbre de obsequiar juguetes a los niños en esos días.

La tradicional celebración será escenificada con una parada de tres horas

de duración organizada por la radioemisora WQBA y patrocinada por Coca Cola, Burdines, Seven Eleven y University Federal.

El Arzobispo Coleman F. Carroll ha sido designado chairman de esta parada de los Reyes Magos y el popular personaje de la televisión, Skipper Chuck Zink será el 'Gran Mariscal' de la misma.

La parada comenzará en la esquina de Calle 8 y Avenida 27 del S.W. bajando por la Calle 8 hasta la Avenida 12 del S.W. y desde allí hacia el norte hasta la Calle Flagler, bajando hacia el este hasta el Río Miami, donde terminará la parada.

Más de cuarenta carrozas, así como bandas de música de los colegios de Hialeah, Coral Park, Miami Senior y Miami Springs, grupos de comparsas y danzas cubanas, carros antiguos de bomberos, así como las más modernas unidades del cuerpo de bomberos de Miami, seguirán el desfile que encabezarán los personajes que representan a las tres figuras bíblicas Mechor, Gaspar y Baltasar.

El domingo llegan los Reyes Magos

Por el DR. MANOLO REYES

Tradicionalmente en Cuba la festividad de Epifanía o de los Reyes Magos era conmemorada con especial atención entre los niños de la isla.

Así como los Estados Unidos tienen a Santa Claus, el tradicional personaje del Polo Norte que viene a traer juguetes y regalos a los niños norteamericanos en la noche del 24 de diciembre, así los niños cubanos recibían la visita de los Tres Reyes Magos en la noche del cinco de enero.

Todo esto sucedió hasta que la pesadilla del comunismo internacional se entronizó en Cuba, tratándole de cercenar sus costumbres tradicionales y celebraciones religiosas. Porque en definitiva la conmemoración de los Tres Reyes Magos era una celebración religiosa. La misma recordaba la visita al Niño Jesús en el pesebre de Belén de aquellos tres ricos personajes orientales, Mechor, Gaspar y Baltasar, que desde tierras lejanas, y siguiendo la Estrella de Belén, llegaron a postrarse a los pies del niño Dios con muchos regalos, incienso y mirra.

Los niños cubanos eran bastante afortunados. Porque en la isla, antes del régimen Castro-comunista, los niños recibían regalos dos veces en menos de un mes, unos de manos de Santa Claus y otros de manos de los Tres Reyes Magos.

Este año, como hace quince más, los niños cubanos, allá en la isla irredenta no

recibirán regalo alguno. Sino que por el contrario el 5 de enero sorprende a la juventud cubana viviendo uno de los capítulos más dramáticos de toda su historia, con las cárceles comunistas llenas de ellos. Y los que están en libertad son forzados a ir a los campos a la zafra azucarera, en un llamado trabajo "voluntario" que no es más que un trabajo esclavo. Los hogares cubanos están diezmados, otros destruidos, otros separados por el odio del Castro-comunismo. La festividad de Epifanía se ha conmemorado siempre en Cuba, con visitas a las Iglesias. Hoy esas Iglesias en Cuba, son pocas. Y abiertas en su mayoría para ciudadanos adultos. Porque el régimen le prohíbe a la juventud cubana el poder entrar a la Casa de Dios, so pena de imponerle nuevos castigos.

Aquí en el exilio, en contestación a la tiranía castro-comunista, se efectuará una gran parada para disfrute de todos los niños, pero en especial de los niños cubanos. Más de cuarenta gigantes globos, al estilo de la parada de Nueva York, se verán en las calles de la Pequeña Habana, el próximo domingo seis de enero a la una de la tarde.

El Chairman de Honor de la Campaña lo será el Arzobispo de Miami, Su Excelencia, Coleman F. Carroll.

Y tanto allá como acá miles y miles de oraciones se elevarán al Altísimo, pidiéndole en su inmensa misericordia que la libertad reine otra vez, allí donde ha sido conculcada.

Vatican is not trying to internationalize Holy City

By PATRICK RILEY
VATICAN CITY — (NC)
 — Prospects of settling the Middle East's 25-year-old recurrent war have once again set controversy afoot over the holy city of Jerusalem and the Vatican's hopes for its future.

Only one day after the Arab-Israeli peace conference opened in Geneva Dec. 21, leaders of several African states met with Pope Paul VI to urge upon him their view that Jerusalem "must not be placed under the exclusive control of a single religion." By "a single religion" they meant, principally, the Jewish state of Israel, which has made Jerusalem its capital.

AMONG those African leaders were Christians such as Emperor Haile Selassie of Ethiopia and Moslems such as President Gaafar al Nimeiry of the Sudan. Their religious distance from one another and their geographical distance from Jerusalem point up the peculiar interest Jerusalem has for the most diverse and distant peoples.

That "little summit" in the Vatican occasioned some sharp rebukes in Israel. The leaders of Israel's National Religious party, Yossef Burg, wondered aloud in an election speech where Pope Paul was when Arabs were misbehaving against Israelis. The daily newspaper of the General Federation of Labor,

juridical solution. THE STATE in possession of the city would exercise jurisdiction over Jerusalem. But it would not do so in the name of its own state sovereignty or to its own laws. It would administer Jerusalem according to a special law for Jerusalem only, as declared and guaranteed by an international body. The occupying state would rule the city in the name of that international body. It would exercise a delegated power.

The official explained some drawbacks of internationalization.

"Internationalization would require not only a settlement but an international police force. That is unrealistic nowadays. You can see what happens in a place like Cyprus when foreign police are in charge. "The holy city would become a plaything of international politics."

(THE OTHER official commented independently that an international city, such as Tangier had been, tends to attract undesirables and become a potpourri of international intrigue and rackets.)

If internationalization would entail such crippling disadvantages, why did the Vatican ever favor it?

The answer probably lies in historical circumstances. In 1947, when Palestine was



A view of Jerusalem, which the Vatican wants "universalized" rather than "internationalized."

Vatican's support for internationalization, the Vatican was slow to realize the implications of Jerusalem's new single administration.

About a fortnight after the six-day war ended, the Vatican formally reminded the United Nations of that organization's own repeated resolutions for internationalizing Jerusalem.

The Vatican's formal note stated that it remained "convinced that the only solution which offers a sufficient guarantee for the protection of Jerusalem and of its holy places is to place that city and its vicinity under an international regime."

JERUSALEM had hardly been under Israeli control a month when the Vatican daily newspaper, L'Osservatore Romano, drove the point of the note home. In a July 6 editorial described by the Vatican's press officer as "authoritative," the Vatican daily declared:

"Jerusalem is the holy city above all for Christians but it is also that for Moslems as well as for Jews. The reasons which led the United Nations to decide in favor of internationalization are still valid, because they are founded on truth and on justice."

The reasons, yes, but the circumstances or conditions, no. And before the year was out Pope Paul showed he had realized that and had already taken action. On Dec. 22, 1967, he said he had sounded out various governments and the Orthodox and Anglican Churches on "a beginning of a solution" to the problem.

"THE FIRST concerns the holy places properly so-called and considered such by the three great monotheistic religions concerned, that is, Jewish, Christian and Moslem. It seeks to safeguard the freedom of worship, the respect for, preservation of and access to those same holy places, protected by a special immunity through a proper statute whose observance would be guaranteed by an international institution. Particular concern would be taken for the historical and religious physiognomy of Jerusalem."

The other part of the Pope's plan dealt with "the free enjoyment of religious and civil rights which legitimately regard the persons, properties and activities of all communities present within Palestine."

Since the 1967 war, one of the Vatican's main objectives has been to stem the ebb-tide of Christian Arabs out of Jerusalem and the Holy Land.

"You can't speak of universalizing the holy city unless it has a Christian community," the high Vatican official told NC News.

"THE CIVIC and religious rights of Christians must be assured. But laws safeguarding these rights could be abolished overnight

ANALYSIS

Davar, accused Vatican press officer Federico Alessandrini of anti-Semitism. It also asserted that some people in the Vatican are "seeking to resuscitate the plan for the internationalization of Jerusalem."

That the Vatican is trying to revive a plan for internationalizing Jerusalem can be denied confidently, even categorically.

THE VATICAN has not spoken on internationalizing Jerusalem since 1967. Yet the Vatican's basic aim has remained the same: insuring respect for the holiness of the holy city, respect for the rights of all three religions for which Jerusalem is holy — Christianity, Judaism and Islam. This necessarily implies, among other things, free access to the holy places of those religions, and the preservation of the holy places.

If the Vatican does not want to achieve that through internationalization, how does it think it can be achieved?

"There is no single, detailed plan drafted and tucked into somebody's top drawer," one Vatican official told NC News.

But another high official outlined some specifics of the Vatican's approach. Summing it up, he said:

"THE HOLY See wants Jerusalem universalized."

"The universalization of Jerusalem means," he said, "making Jerusalem not mine or yours but everybody's."

Universalization differs radically from internationalization. To internationalize Jerusalem would be a political solution, making the city a body separated from any state and putting it under the role of an international agency.

To universalize Jerusalem would be a

still under British mandate, the United Nations General Assembly resolved that Palestine should be partitioned into two states, Jewish and Arab, with Jerusalem and its environs as far as Bethlehem as an international zone to be administered under a special international regime. It was to be an enclave surrounded by the Arab state.

Even after the 1948 war between Jews and Arabs had relegated this plan to the status of a piece of paper, the UN General Assembly adopted in 1949 another resolution restating its intention that Jerusalem and a zone around it be placed under a permanent international regime.

POPE Pius XII supported that plan. In October 1948, after the creation of the state of Israel and while Jerusalem was divided between the forces of Jews and Arabs, he issued a carefully worded public letter speaking of his "persuasion that it would be opportune to give Jerusalem and its environs . . . an international character which in the present circumstances seems best to guarantee the safeguarding of the sanctuaries."

What were those "present circumstances" that made the internationalization of Jerusalem seem "opportune?"

One was that the plan had the backing of the United Nations. It therefore had some prospect of realization, of enforcement.

Another circumstance was that Jerusalem was divided politically between two hostile administrations.

THAT CIRCUMSTANCE changed in the 1967 war, when all of Jerusalem was brought under Israeli control. But if the fact of a divided Jerusalem had been the decisive factor in the

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if Jerusalem is subject to the law of a single nation.

"The Israelis often speak of the immunity of the holy places, and that's fine. But if Jerusalem is the capital of any one nation, or even belongs exclusively to one nation, whatever status may be accorded to the holy places, the religious leaders of the state will have their own way.

"It will be their holy city and our holy places."

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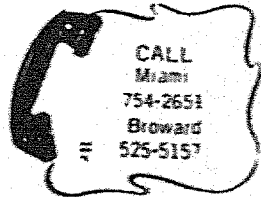
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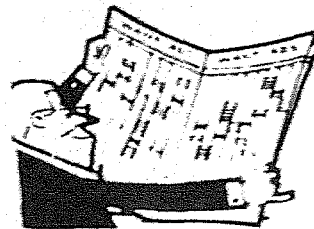
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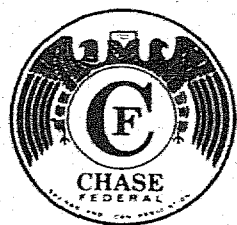
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