

ABCD-1976 Was Discussed By Archbishop Carroll at Pastors' Meeting in Miami

Attorney and contractor to head ABCD—1976

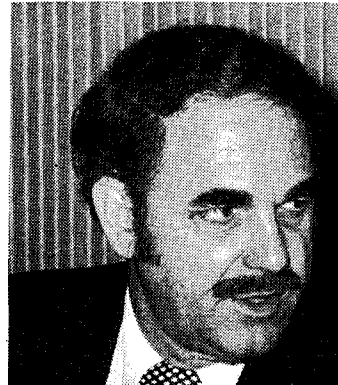
Two community leaders have been appointed as General Co-Chairmen of the 1976 Archbishop's Charities Drive (ABCD) by Archbishop Coleman F. Carroll.

Robert M. Brake, a Coral Gables attorney, and Alberto A. Alejandre, a Miami contractor, will serve as the heads of the annual campaign which supports over 40 charitable facilities in South Florida.

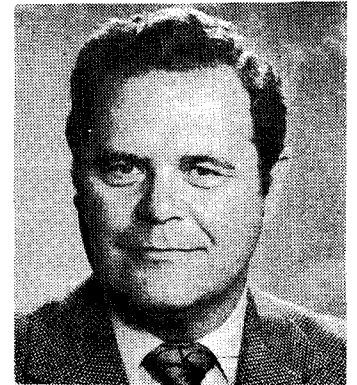
Brake is a nationally prominent leader in various Respect Life movements, while Alejandre, serving as Co-Chairman for the third year, is a well-known leader in the Church.

BRAKE as Co-Chairman will be associated with several of the facilities and institutions benefited by the annual appeal are dedicated to preserving the sanctity of life.

A native of Detroit, Brake



ALBERTO ALEJANDRE



ROBERT BRAKE

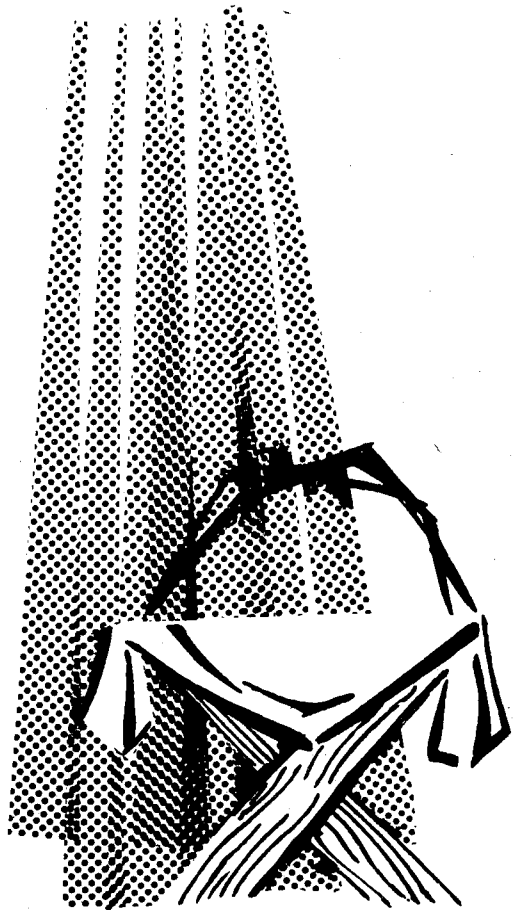
attended Wayne State University, The University of Chicago Law School and received his L.L.B. from the University of Michigan Law School. A veteran of World War II and Korea, he is now a Lieutenant Colonel in the Air Force Reserve.

A former member of the Florida House of Representatives, Dade County Commission and Coral Gables City

Commission, he is Vice President of the U.S. Bishop's Advisory Council, Treasurer of the Dade County Right to Life Committee, President of Birthright of South Florida and a Director of the Right to Life Crusade.

An active parishioner at the Church of the Little Flower in Coral Gables, Brake is a Lector, Past President of the

(continued on page 2)



The makeshift crib awaiting the birth of the infant Jesus serves as a symbol during Advent as Christians everywhere await the celebration of the birth of Christ. Special Advent article on page 8.

4 Priests are assigned as heads of parishes

Four Archdiocesan priests were named to head South Florida parishes this week by Archbishop Coleman F. Carroll.

Father Francis J. Dunleavy was named pastor of St. Ignatius Loyola Church, Palm Beach Gardens.

Father Leslie D. Cann, was appointed assistant pastor, Holy Spirit Church, Lantana.

Msgr. Orlando L. Fernandez is the new pastor of St. Francis de Sales Church, Miami Beach.

Father John C. Mulcahy is the new administrator of St. Maurice Church, Fort Lauderdale.

Father Francis J. Lechiara has been named Vicar Econome of St. Kieran Church.

PASTOR OF St. Francis de Sales parish for the past 11 years, Father Dunleavy is a native of Ireland who was ordained in 1940 at Maynooth College.

He formerly was pastor of St. Catherine parish, Sebring, and administrator of SS. Peter and Paul parish, Miami.

Msgr. Orlando Fernandez, former pastor of Corpus Christi Church, is a native of Havana

who was ordained there in 1949.

HE CAME to Miami in 1962 and served as an assistant in several parishes of the Archdiocese before being named pastor of St. Raymond Church. He has served as Episcopal Vicar for the Spanish-speaking peoples as well as vice-Chancellor with the responsibility for handling Chancery matters pertaining to the

Spanish-speaking. In January, 1974 he was elevated to the rank of Monsignor.

Named first pastor of St. Ignatius Loyola parish when it was founded in 1970, Father Mulcahy has served as an assistant in Epiphany parish, South Miami; Little Flower parish, Coral Gables; Little Flower parish, Hollywood; and St. Timothy parish.

Official

Archdiocese of Miami Appointments

The Chancery announces that Archbishop Carroll has made the following appointments effective as of December 17, 1975:

THE REVEREND FRANCIS J. DUNLEAVY to Pastor, St. Ignatius Loyola Church, Palm Beach Gardens.

THE REVEREND LESLIE D. CANN to Assistant Pastor, Holy Spirit Church, Lantana, while retaining other assignment.

THE REVEREND

MONSIGNOR ORLANDO L. FERNANDEZ to Pastor, St. Francis de Sales Church, Miami Beach.

THE REVEREND JOHN C. MULCAHY to Administrator, St. Maurice Church, Fort Lauderdale.

THE REVEREND FRANCIS J. LECHIARA to Vicar Econome, St. Kieran Church, Miami, effective immediately, while retaining other assignment.



FR. DUNLEAVY

MSGR. FERNANDEZ

FR. MULCAHY

FR. LECHIARA

He took post graduate studies at the University of St. Louis and has been a member of Family Counseling staff at the Miami Catholic Service Bureau as well as Director of the Catholic Service Bureau in Palm Beach County.

The supervising principal of Immaculata-LaSalle High School, Father Lechiara was ordained in 1959 in Erie, Pa. and came to South Florida in 1963.

HE HAS served as an assistant pastor in the parishes of St. Kieran, Holy Name, West Palm Beach; St. Mary Cathedral, Little Flower, Coral Gables; and St. Hugh, Coconut Grove.

A former assistant superintendent of schools, he was awarded a Doctor of

Education degree in Administration at the University of Miami in 1969.

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Planners say 'maybe'

Will Pope attend Eucharistic Congress?

PHILADELPHIA—(NC) —Both Vatican officials and planners of the 41st International Eucharistic Congress deny current published reports that the Pope plans definitely to attend next year's spiritual assembly in Philadelphia.

However, working on the

assumption that the Pontiff might come to the congress next August, officials of the event have accepted a contingency plan to coordinate his visit.

The Washington Star reported Dec. 8, without attribution, that the Pope had accepted an invitation to attend

the congress.

ACCORDING to Father Walter J. Conway, executive director of the congress, "it is still a reasonable assumption" that the Pope will attend the international spiritual event, "but it is no more definite than it was three months ago."

On Dec. 6 Vatican press

spokesman Federico Alesandrini also denied that the Pope plans definitely to attend the congress.

Earlier this year, two Philadelphia architects, Peter Frink and Robert Beauchat won a contest sponsored by the congress for their plans to coordinate the Pope's visit.

FATHER CONWAY said that congress officials accepted "the major essence of the plan," but rejected part of it as being impractical and beyond the event's budget.

If the Pope decides to attend the congress, he will ride

an electric car down a ramp several blocks long to a 45 foot high altar in John F. Kennedy Stadium in Philadelphia to say Mass. Below it, will be a 1,000 member choir and a 200 piece orchestra.

Originally, the plan called for the ramp to be suspended above 200,000 seats set up on steel braces in the parking lot next to the stadium. But congress officials dismissed that idea and decided instead to "drastically" cut the seating capacity, according to Father Conway.

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Miami Serra Club president, Paul Schaefer, receives the thanks of Archbishop Coleman F. Carroll after the Archbishop was the recipient of the club's annual contribution to a bourse for education of priests.

Attorney, contractor to head ABCD '76

(continued from page 1)

Holy Name Society, Past Vice President of the PTA, a member of the St. Vincent de Paul Society in addition to being a Knight of Columbus.

As founding President of the Dade County Council on Adoptable Children, he and his wife, the former Eileen Murphy, have four adopted children, Daniel, Katrina, Christopher and Eileen Roberta.

ALEJANDRE HAS been a leader in Miami's Hispanic-American Community for 16

years. In his native Cuba, he was a civic leader and head of one of the country's largest general construction firms.

Currently, Alejandre is President of Alejandre Construction, Inc., Alejandre and Alejandre Investment and Developers Corporation and Vale Construction, Inc. However, he is devoting all of his time to ABCD during the two-month campaign.

Now a member of St. Thomas the Apostle parish, he formerly was a member of the St. Hugh Parish Council. He has been active in the Spanish Lay Apostolate of the Cursillo Movement and in the Christian Family Movement where he was Archdiocesan Treasurer.

In addition to being a member of the Serra Club of Miami, he has been active in a wide variety of religious and civic organizations.

Alejandre and his wife, Margarita, have three daughters, Margarita, Maria Christina and Ana Mary and a son, Armando.



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Church should hit TV—broadcaster

By BOB O'STEEN
Voice News Editor

FORT LAUDERDALE—
"The Church should be a super critic of television," said Jerry Lackamp, chairman of the Awards Committee of Unda, U.S.A., the professional association of Catholics in broadcasting who met here last weekend.

Lackamp, who directs the selection of the prestigious Gabriel Awards each year, watches closely the television scene and finds this year's season "one of the dreariest in years," and one which continues its pattern of sex and violence to the detriment of children, with little relief from the "family hour."

Father Agnellus Andrew, OFM of London, president of Unda International and the first Catholic priest to produce religious programs for the BBC, addressed the convention of 100 mostly diocesan broadcasters. He told the priests, Religious and laymen that the "Third World" nations look to American and Britain for leadership and pleaded with

Unda members to find ways to share their knowledge and Christian views throughout the world rather than remain diocese-oriented only.

ONE WAY to do this, he said, was to attend Unda conferences in other countries to exchange ideas and share knowledge abroad.

Lackamp, of the Cleveland Diocese Radio-TV office, said in an interview that the present dreary TV season is due to the "continuing assumption on the part of the networks that they know what the public wants, but it is getting obvious that they don't know."

"Violence has not abated except in the 'family hour'—which is just an attempt to pacify a few Congressmen—and that is filled with gobs of sexual innuendo and banal, boring material."

"And Saturday morning," said Lackamp with obvious irritation, "when the sole audience is children, the networks ignore the Surgeon General's findings that violence on TV does affect children."

"WHAT GIVES the

networks the right to do this to the kids?"

"Well," he answered his own question, "the people have allowed it. The people either don't know what is on the tube Saturday morning or they don't give a damn. Parents are concerned about what the kids get in school but not about what they get on television even though the American Bishops have called TV the 'most normative element in American society today.' And that's something for the Bishops to say that!"

"The worst part of it is the amount of time spent watching it. Children spend more time watching television than any other thing they do except sleep," he said.

For parents who want to support good televisions, what is worthwhile, according to Lackamp?

"MOST PUBLIC television is good—Sesame Street, Misterogers, Electric Company and so forth. I have a few points of exception but mostly they're good," he said.

"The important point is not to let the child control the

dial. If he controls the dial he will choose the simplest thing—trash. Why not? Adults do."

And commercial television has good material to offer if you are selective, Lackamp feels.

"We give the Gabriel Awards in five categories to some good programming. Last year we gave them to 'The Migrants,' starring Cloris Leachman, one to 'The Cay,' a story about a white child marooned on a island with a black man, and others."

He feels that the Church should get more involved in the moral influence of television.

"YOU DON'T hear much from the pulpits on the bad programs. And another effect television has that priests don't realize is that their sermons are compared, intentionally, or not, with television entertainment. A dull sermon is competing with the dynamics of television."

Lackamp's final point was that many dioceses are not following Vatican II's mandate for an annual collection once a year for radio-TV budget, as an important way to reach people with the Christian message.



JERRY LACKAMP

Purpose of the Unda conference is to maintain professionalism among members by sharing of information, said a spokesman. For instance, he said, some members had found that the best way to deal with abortion is not to go on a program with only your side, because the fairness doctrine requires equal time for a response by the other side later, giving them the last word. The best way, they told together and confront the abortionists with facts.

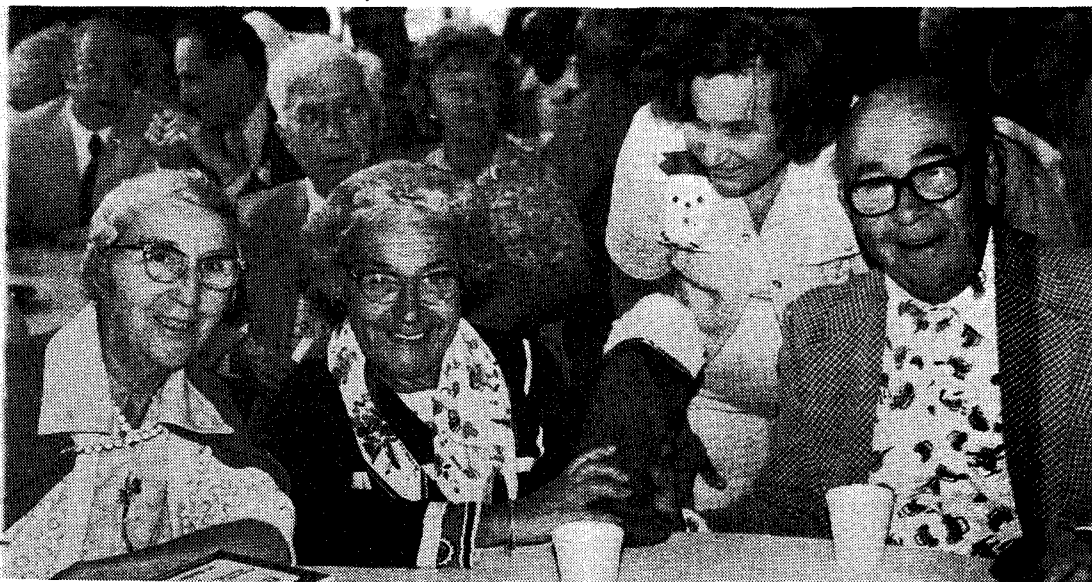
Unda elected Father Tony Scannell, OFM of Los Angeles, president for the coming year.

Also at the meeting was Father Ellwood Kieser, seen nationwide on the noted "insight" program.

'Golden' Christmas



Over 800 dinners were served to senior citizens of the North Dade Deanery in the Cathedral Hall last Friday. Music and entertainment was also provided, promoting dancing in the aisles (left) while Jo Labella and Mary Ann Buffone, sponsor of the event, led singing (lower right). Door prizes were given out (right) while Fr. Juan Sosa (below) and other clergy and Religious greeted the guests.



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Defends 'Ascent'

EDITOR: I feel a very strong need to reply to the letter of Anita Ramos in your issue of Dec. 5. Her attack on *The Ascent of Man* is not entirely fair or accurate.

Ms. Ramos' perusal of the book of that name is suspect from the fact that she has misspelled Mr. Bronowski's last name and has given "Bruno" as his first name. The cover of the book shows the initial J which the jacket notes indicate that it stands for Jacob. The grammar and punctuation of the last sentence in her first paragraph defy reasonable understanding, and the practice of labeling someone as communist because you disagree with them is not appropriate in a civilized discussion.

The television segment referred to (and the corresponding chapter of the book) concerns the scientific theory of evolution. The purpose was not to disprove Creation, but to present the development of evolutionary theory. The two concepts are not irreconcilable, particularly if Genesis is accepted as a religious work rather than as a history text.

My fear is that Mrs. Ramos' letter may influence some of your readers and their families not to watch a television series which has presented a sensitive, wide-ranging, and coherent view of mankind and science. Few current television shows and few recent books are as worthy of attention as Jacob Bronowski's *The Ascent of Man*.

Rick Humburg
St. Maurice Parish

No right to change

EDITOR: I enjoyed reading your two articles (Spanish and English) *CUBAN WAY OF DEATH* as it does bring out one more great cultural difference between peoples of Latin American countries and our own.

The entire situation demands a great deal of understanding and adaptation on the part of our clergy. We don't have the right to change people's cultural traditions when in fact they have not really stepped into our culture even though Miami is part of the USA.

Thanks to Señorita Cantero for a fine article.

Rev. Wm. J. Scheer, M.M.
Metairie, La.

Great festival

EDITOR: What a tremendous Festival at St. Cecilia this past weekend, thanks be to God and to friends like you!

Your article and pictures were terrific, beautifully presented and beautifully timed to give us that needed, last minute boost. Thank you so

much...

With deepest gratitude, and prayers for you and yours, I am,

Sincerely yours in Christ,
Fr. Pedro Luis Perez
Administrator
St. Cecilia Church
Hialeah

Buckley for poor?

EDITOR: I read that Sen. Buckley complained about the NC story on his position on food stamps, calling it uncharitable and untrue. Apparently, the NC news service was only reporting remarks of the head of the National Conference of Catholic Charities. In *The Voice* article and editorial, the writer assumes that the NCCC statements on the Buckley-Michel bill are true, and therefore condemn the Buckley bill.

May I suggest that *The Voice* print Buckley's rebuttal to the NCCC accusations. The implication in your article, intentional or not, that Buckley is against the poor does seem uncharitable.

R.J. Gargiulo
Miami

Says thanks

EDITOR: Thank you for your coverage of our progress toward 1975 United Way campaign's success. *The Voice* served as a vital link to the people of Dade County who needed to know how important United Way is in their lives.

Our community ranks first not only in the success of its people through United Way, but also in the recognition by its press that this is truly a matter of vital and broad concern.

For your representation of journalism's highest ideals, you deserve the thanks of the entire community.

L. George Geiger
Public Information
Director
United Way

Right to Food

EDITOR: I wanted to call your attention to the "Right-to-Food Resolution."

I think it would be a wonderful opportunity to pass along this information in *The Voice* urging all readers to please write to their congressmen and senators to support this resolution. It also

would be most helpful if you would include the address and names of the Congressmen and Senators for those who may not have this information.

We think *The Voice* is a great Catholic newspaper and enjoy it very much.

Thank you very much . . . and God bless you!

Mrs. Frankie E. Watson
Hallandale

(Note: See letter below.)

Write Congress

EDITOR: As I sit down to eat my dinner each day I think of the millions in the world who do not have food. Hunger is a shrunken infant, the grief of parents, a person gone blind for lack of vitamin A. It is increasingly a way of life for the world.

As a nation we have been concerned with liberty for all people—and rightly so. However, we lag far behind on the issue of justice for all. Now is the time to use the love that God has given us through his Son to help and not turn aside from them. To seek justice, a nationwide offering of letters to Congress is being mobilized. Your help is needed.

The U.S. Congress has before it a resolution on "the

right to food." It asserts the right of every person to a nutritionally adequate diet and asks—for the first time—that this right become a cornerstone of U.S. policy. It is a right that is grounded in the value God places on human life and in the belief that "the earth is the Lord's and the fullness thereof."

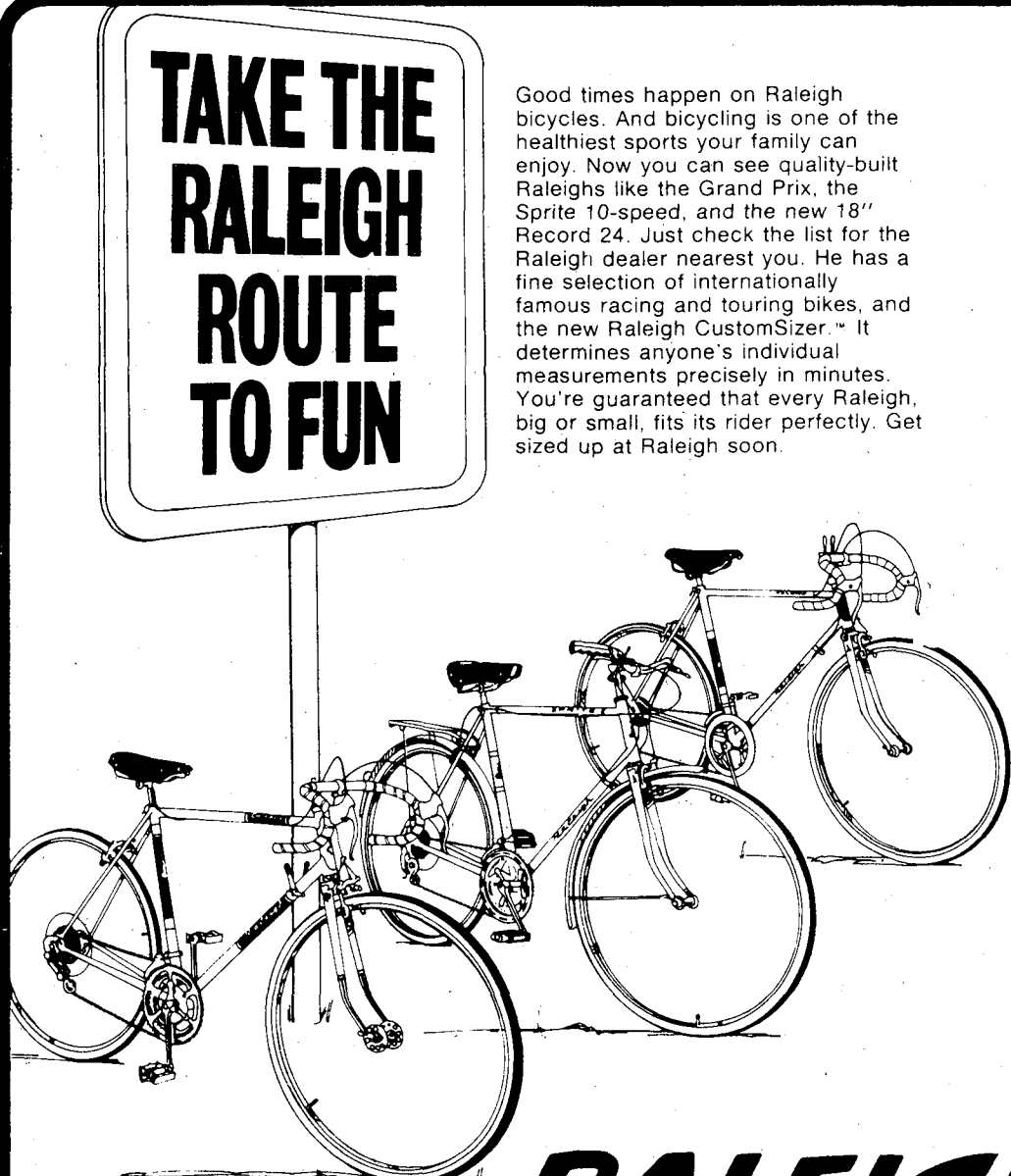
What we need now is an outpouring of letters to Congress from concerned citizens.

1. Write your Member of Congress: U.S. House of Representatives
Washington, D.C. 20515
2. Write one or both of your U.S. Senators: U.S. Senate
Washington, D.C. 20510

Urge them to pass the right-to-food resolution (H. Res. 393) in the House, and (S. Res. 66) in the Senate. Write your own letter.

Let us use this opportunity to express our thanksgiving to God for his many gifts which we are commemorating in this Bicentennial Year.

Sister Teresa Gerlits, O.L.V.M.
St. Andrew Towers
Coral Springs



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No, Virginia...but go ahead and believe

By GLENDA WALKINSHAW
Voice Features Editor

TOUNG eyes aglow with excitement and anticipation, the child climbs up onto the expansive red lap and whispers into the white bearded face his list of what he wants Santa Claus to bring him for Christmas.

Come Christmas eve, he lies in bed unable to sleep, listening for the sound of reindeer on the roof and a merry "ho-ho-ho" from Jolly Old Saint Nick. He never hears; he invariably falls asleep, awakening to discover that last night's cookies and milk are mysteriously gone and brightly wrapped packages are piled under the tree.

BUT ONE day, the older child next door will tell him there is no Santa Claus, or a gnawing suspicion will grow in him that all those department-store Santas are not quite what they seem to be; or for once he will stay awake and see his father putting the packages under the tree.

What happens at this point? Does the child accept the fact that Santa Claus was a delightful but childish fantasy, or does he lash out at his parents as liars? Does Christmas lose its meaning for him, or does he see it in its deeper context as the birthday of Christ?

The child's attitude will depend on how his parents have approached the subject of Santa Claus and of Christmas, according to priests and parish Directors of Religious Education.

"**CHILDREN** are like blotters," explained Sister Dolores LaVoy, O.P., Director of Religious Education at St. Hugh parish. "What attitudes are present in the parents, the children will absorb."

If the child has been taught at his level of understanding about Christmas as the birthday of Christ and about gift-giving as a sign of love; if he has been taught that Jesus, rather than Santa, is the center of Christmas; then belief in Santa can be beneficial to a child and loss in that belief will be accepted, said Sister Immaculata

Murphy, DRE at St. Joan of Arc parish in Boca Raton.

"Belief in Santa makes sense to a small child, and it is a means of parents giving gifts to their children," she said.

"When they come to the age when they realize Santa is not real, they can realize that it was their parents showing their love in a silent way all along."

SOME QUESTION arises as to the advisability of a parent promoting the idea of Santa, only to have to reverse himself later and appear to be lying to his child.

"Children should not be taught to believe anything by the parents which later has to be contradicted," said Father Michael Sullivan, assistant pastor of St. Martin parish, Jensen Beach.

"The problem is how parents can overcome a custom to which the child has been exposed from the outside, while not depriving the child of the joy involved in this fantasy figure of Santa.

"**THE CHILD** is going to believe in Santa when he sees him even if his parents say Santa is not real. The parents should not positively contribute to a falsehood, but they could allow the attitude to prevail without creating it themselves," he said.

"But when the child reaches the point where he starts to disbelieve in Santa, the parents should come right out and tell him."

He suggested informing

children about St. Nicholas of Bari, the medieval bishop of Myra around whom legends were built which eventually evolved into the mythology of Santa Claus; and telling them that today we have people who dress up like the ancient saint and give gifts to make people happy.

A child will not take the truth about Santa Claus as a lie by his parents if it is presented well, said Father Arthur Venezia, assistant pastor at Our Lady Queen of Martyrs parish in Fort Lauderdale.

"**IF THE** parents talk to the child and tell him, 'when you were younger this is how we presented Christmas to you but now that you can understand we can explain the true meaning of Christmas,' the parents don't come across as liars," he said.

"In the child's world, the notions of gift, surprise and pretend are important, and the belief in Santa Claus is not harmful. At the time when he outgrows Santa, the truer meaning of Christmas can be explained."

Belief in Santa and discovery that he is not real can both be lessons in life for a child, according to Miss Elaine Pekar, DRE at St. Joseph parish in Stuart.

"**WE CAN'T** block Santa out—he is too commercially evident. Children are thinking about presents at Christmas, so I parallel that with the idea that the presents are for



Next time a child crawls up into a department-store Santa's lap to recite her list of expected Christmas gifts, let her eyes glitter and her anticipation grow...

Christ's birthday—and who would go to a birthday party without presents?"

Being on the receiving end of presents teaches a valuable lesson, Miss Pekar added.

"How many adults have not learned to receive graciously? How many feel they have to run out and get a gift of equal value for someone who gives them a gift instead of accepting it as a sign of caring?"

EVEN THE realization that Santa is a fantasy is useful as a reflection of real life.

"How many times later in life do we find out that things have to be soft-pedaled? It's just the way life is."

When his parents told a little boy that Santa isn't real, a story goes, he thought for a minute and then asked, "Does that mean the Easter bunny isn't real either?" When his parents said yes, he replied: "Well, don't tell me now that God isn't real either—save that for next year, because I couldn't take that right now."

Confusion between Santa and God is only a danger if parents have not taught their children well, experts say.

"Santa Claus comes just once a year; but when a child sees his parents' love of God, when he sees them call out to Him, the child will discover His presence and God will be with him all year round," Father Venezia said.

"**WHEN BASIC** Christian attitudes have been developed in early childhood, the children won't have a distorted understanding of Christmas," Sister Dolores agreed. "The child learns to distinguish between fantasy and true meaning."

Miss Pekar uses Santa and Jesus as parallel concepts, and so does Father James Kreitner, assistant pastor at St. Mary Cathedral.

"The idea must be explained that just as God the Father gave His gift to the world, we give gifts back," Father Kreitner said. "And explain to the children that as Santa gives to them, the beauty of gifts is in giving."

The concept of Santa Claus, most people contacted seem to agree, is acceptable and can teach children valuable lessons as long as Santa does not supplant Christ as the center of the Christmas celebration. And discovering that Santa is a fantasy does not have to be a resentful or traumatic experience, if parents explain that Santa is a way of showing love to a small child.

So next time a child crawls up into a department-store Santa's lap to recite his list of expected Christmas gifts, let his eyes glitter and his anticipation grow—he is a child for only a short time, and soon he will grow into a deeper understanding of the gift of Christmas.



...she is only a child for a short time, and soon she will grow into a deeper understanding of the gift of Christmas.



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Miami, Florida / THE VOICE / Friday, December 12, 1975 / Page 5

Catholic institutions should be Catholic

A dangerous trend is taking place in some of our Catholic institutions around the country.

They are starting to blend into the background.

You can hardly tell that some of them are Catholic anymore. Some hospitals are downgrading their Catholic character to get secular bucks while forgetting their evangelical mission, their purpose for being Catholic in the first place.

We hope this trend does not make inroads in South Florida.

The idea seems to be that the institutions must "get with it" in the real world and "relate" to people. And the way to do this, apparently, is to go full steam ahead with the institutional functions while low profiling the Catholicism.

You can go into some of our Catholic colleges, hospitals, nursing homes, etc., and never see a nun's habit, a priestly collar or a saint's statue. If you are lucky you might see a picture of John F. Kennedy. (He was a Catholic, you know.)

The Church is not garb. It is spirit. But the visible signs reflect the spirit, and where they are absent the spirit usually declines sooner or later.

On Catholic college campuses, for instance, you can see fewer courses directly relating to the Church's teachings. Humanism is taking over the liberal arts courses. Man is no longer a child of God through the miracle of creation, of which the biological sciences are a result. Man is now just a piece of nature. If you teach the idea that man has

a spiritual nature you are not "relating" to the students and might even get a laugh—but it would be the hollow laugh of youth hungry for a decisive truth not afraid to proclaim itself.

It would not be uncommon to walk onto a Catholic campus and hear a talk being given by well-known pro-abortionist, with no pro-life spokesman also invited to give the other side—as happened recently in South Florida.

So where is the Catholic character of the institutions?

What is the point of their being Catholic?

The Bishops have said that the greatest threat to the faith today is not atheism or communism but secularism. Not only are our courts taking on purely secularistic character, reducing man to a legalistic cipher, but so are our other American institutions.

Americans are not turning into hardened atheists. They are simply fading into the gray morass of secular morality based on the simplistic logic of the moment. "As long as it doesn't hurt anyone else..." "Sexual freedom..." "Individual conscience..." Etc., Etc.

Such ideas sound devilishly reasonable on the surface, but if you look around at the society which practices them you can see the result. Young people sexually "free" are not happier than before, just more used. Happiness comes from what you are to someone, not what you do to someone.

Of course, many institutions are confronted

with the need to draw funds from secular sources such as the government and frequently take on certain secular traits or meet criteria to qualify for money realistically needed. It is a kind of gamesmanship that can be played in today's anti-religious atmosphere to rightfully make use of funds that come from the people who are served.

Conversion by sword has never been the way. Someone entering a Catholic hospital should not have to profess the faith. And Catholic universities should not shy away from new ideas or developments from secular sources.

But as Pope Paul told a group of Jesuits recently, because of the onrush of secularism, today more than ever, Catholic institutions "should foster a truly Catholic atmosphere...and should be places where Catholicism is flourishing, vital and visible."

It is one thing to serve the community and be open to the community at large in the truest sense of Christian charity. It is another to downgrade Catholicism and end up having to teach anti-life alongside pro-life ideas in the colleges and have to perform anti-life operations in the hospitals alongside the pro-life in order to get funds or get "with it" in today's wonderful modern world.

Catholic institutions should be a beacon.

Otherwise they might end up like the priest who never wore his garb, in order to relate to the youth. A teenager came in one day to Confession and began:

"Bless me, Coach, for I have sinned..."



During Advent — a program of love

By
Msgr.
James
J. Walsh

In recent years we have been hearing much about the emphasis on joy in Advent, living with and sharing joy as we prepare for Christmas. And while the old regulations of fasting and abstaining have been put aside these days, we are urged to evaluate our personal standing with Christ and put our house in order at the beginning of this New Church Year.

It seems to me both to be joyful and to give joy, we need a practical program of love for these few weeks. That sounds like the title of an article in the Reader's Digest. But what I mean is simply this—to appreciate the love of Jesus which brought Him to Bethlehem, to know ourselves better through prayerful reflection and to act accordingly, we must try seriously to grow in love. And when I say "a practical program," I do mean a one, two, three directive to help us. What's wrong about finding this directive in the actions and behavior of the Good Samaritan? Let's break that down again and look at several scenes and relate them to our own lives.

JESUS gave us the story of the Good Samaritan meeting the wounded Jew in bandit-infested country and taking care of him as others looked the

other way. He gave us this because its lessons would be meaningful as long as there were two people left on earth. This is the story of genuine love, because of three things.

First, the Samaritan knew how to forget. The story would lose much of its impact, if the Jews and the Samaritans had not been bitter enemies. They never spoke, much less helped each other. So this Samaritan had to forget that ancient animosity which was bred in him, as he bent over the wounded man to do what he could to help.

Secondly, He saw a person's need and did something about it. He could have shrugged his shoulders and kept going, as the victim's own countrymen did. He could have clucked his tongue in pity and felt it was somebody else's responsibility. He could have rationalized with himself and come to the fair conclusion that if the man came out of his coma and saw a Samaritan bending over him, he would be cursed and reviled for his pains. But he ignored all this. He saw the need and went into action.

THIRDLY, He did all that he could. The Gospels as a rule don't go into details. There's an amazing economy of words, a tantalizing brevity in the Gospels. But in this case each step of love is stressed: he approached...dressed his wounds...pouring in oil and wine...hoisted him on his own beast, brought him to an inn...cared for him...gave silver pieces to innkeeper...promised to pay further expense. He

could do no more.

So we come back to ourselves.

To grow in love, perhaps learning how to forget is the most important step. We are so full of prejudices—inherited, acquired, fostered, never examined, taken for granted. When we use the word "forget" here, we don't mean to dig into the memory and root out something evil, so that it never surfaces again. We cannot destroy a part of our human nature. To say "forgive and forget" is misleading. When we forgive we do not act on memory's prompting—we act against it.

WE MUST learn to forget that our good deeds in the past were often unappreciated. So what? Did we do them to be

praised? Or were we motivated by the love of Christ for neighbor, in which case we really don't care how the good we do is received? We have to forget that in the past others may have resented us, in order to be free to act with love in the present. We may even have to forget that others passed by this or that sad situation and did nothing...but we must not.

Secondly, we see need everywhere and don't act. Surely God doesn't mean us to go about like a windmill dog-gooder. Even Christ passed by thousands of sad situations on the roads. But there are many times when we could have moved ourselves from comfort to discomfort to benefit others, instead of using words to announce we have indeed

witnessed the mess and are truly sorry it exists.

Words. We are born tongue-cluckers. Christianity makes us into more than that. We must learn not to turn everything over to an agency where love is concerned.

Finally, the Good Samaritan did all he could. By nature, we settle for a minimum. To ease conscience. To avoid criticism or gossip. To avoid inconvenience. To keep from getting involved.

No better preparation for Christmas than to keep an eye on the Good Samaritan as we really make an effort to forget the hurts of the past, to act rather than talk about a need, to do all that we can. This leads to the joy which love-less persons have never known.

Is Gospel the Good News?

(Questions will be answered by Father Jose Nickse, assistant pastor, St. Mary Cathedral. Readers are invited to send questions to Father Nickse, The Voice, P.O. Box 38-1059, Miami, 33138. From these he will select those to be answered in this column).

Q. There is so much talk today about the Gospel, the gospels, the written Scriptures, the Good News. All this confuses me. Is there a difference between the Gospels in

What is your question?

the New Testament and the "Good News" we are supposed

to go out and proclaim?

A. The Gospel was first of all proclaimed. Before we had the written Gospel accounts we had the apostles proclaiming the Gospel through their preaching.

Gospel, or the Greek original EVANGELION, means Good News. For the apostles the gospel was the glad tidings of the divine salvation that Jesus as the Messiah had won for men by His Passion, death, and Resurrection.

During the Eucharistic prayer, after the consecration, we say: "Christ has died, Christ is risen, Christ will come again." This is the heart of the Gospel: the redeeming action of

Christ.

Although the gospel that the apostles proclaimed was concerned primarily with the mystery of Redemption, the earthly life of Jesus as far as it was known to them formed part of their preaching also. This is what the evangelists (the men who put in writing the gospel accounts) had in mind: a presentation of the life of Christ and His saving actions.

To proclaim the Gospel is to tell the world of God's love for man. It is to announce the Good News that Christ came to teach us how to live in peace with God and with our fellow men.

The Gospel is the heart of our Christian life.

Immaculate Conception

Parish of the Week

...Where participation is fact of parish life

Hundreds of faces looked up into the sky, the morning of Dec. 8, as balloons went in the air above Immaculate Conception Church in Hialeah.

For a few moments, the crowd watched the balloons disappear in the distance, until the children's singing brought the attention back to the event before their eyes: their pastor, Msgr. Jude O'Doherty was about to bury in the ground a "time capsule," a small metal box containing symbols from every parish organization.

"Even 25 years from now, the capsule may already have some historical value," Sister Josephine Sherry RSM, Principal of Immaculate Conception School, explained. "We wanted to link our Immaculate Conception celebration with the Bicentennial year about to begin, and we have tried something the children may always remember," she said.

MINUTES earlier, the symbols in the time capsule had been brought up to the altar by the school children, during a special concelebrated Liturgy honoring the Mother of God on her feast day.

"Joy to You, oh Virgin Mary," the children's choir had blasted out with contagious enthusiasm during the Mass. Now, joy was also theirs, it shone on their faces as they sang on their way to Msgr. Barry Educational Building grounds, where a bicentennial tree would be planted by the pastor.

The events were taking place some 20 years after the beginning of Immaculate Conception parish in 1954. Msgr. James F. Nelan was administrator then.

Originally serving 2,000 families, the parish and school were dedicated in 1955 by then Archbishop Joseph P. Hurley and Msgr. Dominic Barry was pastor for 15 years.

Some 1,250 students, from kindergarten to seventh grade levels attended the new school,

which had a faculty of 23, including nine sisters of Mercy of Enniskillen, Ireland community, which still serves at both the school and parish.

"OUR AIM is good Catholic education at the service of the people," says Sister Josephine. "We have an enrollment of 1400 children from 900 families. Some 75 per cent are Spanish speaking."

The school has a faculty of 50, not including the teachers in the Religious Education Parish Program which has 66 teachers and an enrollment of over 900 students. The program is headed by Sisters Anita, RSM, and Maria Elena, O.P.

"Our presence here offers a core stability to the school," Sister Josephine said. Some of our faculty members, both religious and lay, have been here 10 to 15 years or more."

"The Sisters are a stabilizing influence," the pastor said. "We come and go but they have always been here. Without them, the work of the parish would be impaired."

"I've never come across a parish so much together," assistant pastor Father Thomas O'Dwyer commented. "It's amazing how well Spanish and English speakers work together. We get a marvelous cooperation in anything we start."

"HERE WE all work together for the common good of the parish," says Msgr. O'Doherty. He has been at the parish since 1971 and he says he is only building on what Msgr. Barry started years ago.

He also feels proud of his parish and of the cooperation he gets from everyone through the Parish Council.

"There is no interest in power sharing here," he says. "They just seek to serve. Through it we have some 500 parishioners directly involved in parish projects." The parish serves a community of 4,000 families. More than half are Spanish speaking.

"When the roles are well



Children gather 'round as Bicentennial tree is planted near school.



'Gimme five,' says Father O'Dwyer to friends.

defined there is no danger of power struggle," says the Council's secretary, Sister Mary Emmanuel, RSM. "Each knows his duty, and the Council means no threat to the pastor. When you've got a good leader half of the problems are gone."

For more than three years now, the Council has followed its Constitution and by-laws, and it coordinates more than 50

different work distributions, according to its First Vice-President Roberto Medio.

COMMITTEES in the Council include, Liturgy, Education, Vocations, Maintenance, finance and P.A.C.L. (Parish Apostolic Community Life), which includes all parish organizations and clubs, serving the community.

Given the population growth of the area, the education committee tries to satisfy the educational needs of the community, the pastor explained.

Hialeah has now a total population of 133,000, with 55 per cent Latin. Immaculate Conception has one of two Catholic elementary schools in that city.

"We do know the reality that surrounds us, says Edward Lynch, a deacon from the Major Seminary now in residence at Immaculate Conception. "This is an area of much religious confusion and widespread Santeria. But we are constantly in the community trying to offset their influence," he explains. Being perfectly bilingual, Lynch does much home visiting like the priests in the parish.

"WE HAVE the parish divided in nine geographical areas, and we keep our census up to date through much home visitation," says Colombian assistant pastor Father Mario Gonzalez. He is totally dedicated to the Spanish speaking and regularly conducts some sort of catechesis in condominiums and apartment buildings.

"It's a way of making people meet each other," adds another of the priests, Father Jose Zubieta O.F.M., who believes most neighbors live isolated without knowing they may have a friend next door.

"We have a tremendous cooperation in the laity," he says. "They form teams and visit the hospitals. They save us much time, and we can do more sacramental work."

"Home visitation is a real challenge. We know many don't come, to church so we go out to them," says Father O'Dwyer. "Just being seen in the neighborhood is something very positive," he says. Father O'Dwyer also works with the young people, as does another of the assistants, Father Stephen O'Dea. "I like working with them, for they are full of hope. They teach you to live in the present."

Upon his arrival in the parish Father O'Dea was very impressed by the amount of people directly involved in parish projects. "It makes your own so much easier," Father O'Dea points out. He is also delighted at the happy spirit in the rectory. "It's been made very easy for me living in a happy home with my fellow priests."

HIS OPINION is shared by Ed Mildstead, a maintenance man who only recently came in contact with the parish. "I really feel comfortable, they are so natural...If I ever had a problem they would surely come," he says. He is not a Catholic but now feels very much attracted to the Church. "Not that anybody has tried to push me in. On the contrary, I feel accepted as I am and he adds:

"The more I work with these people the more I like them—here all practice what they preach."



Parishioners leave after Time Capsule, Bicentennial ceremony.

Looking back at long-ago Christmases

By **FATHER LOUIS A. RONGIONE, O.S.A.**

St. Boniface, British Benedictine monk who brought Christianity to Germany, one

day came upon some people engaged in a pagan ritual in which the Chieftain Gundhar's son was about to be sacrificed to Thor before the sacred oak. Boniface halted the sacrifice

and chopped down the sacred oak. To the amazement of all assembled, as the oak fell, it split apart and from its center sprung up a young fir tree.

Gundhar was impressed and asked Boniface: "Tell us, what is the word which you bring to us from your Almighty God?" Boniface responded, "This is the word and this is the counsel: Not a drop of blood shall be shed tonight, for this is the birth-night of Christ, Son of God the Father, and Savior of the whole world." Thereupon, Boniface pointed to the fir tree and said: "This little tree, a young child of the forest, shall be your holy tree tonight. It is the sign of endless life, for its branches are ever green. See how it points toward heaven! Let this be called the tree of the Christ-child. Gather about it, not in the wild woods, but in your homes. There it will shelter no deeds of darkness, nor shedding of blood, but loving gifts and acts of kindness." The tree was carried in joyous procession to Gundhar's house where God's glory was proclaimed around the "First Christmas Tree."

THE REPRESENTATION of the Infant Jesus lying in a crib, attended by Mary and Joseph, and surrounded by the shepherds, the Magi, and the animals is called the creche and is a common enough part of

Christmas celebrations throughout the world. The word creche is French, but the custom traces its origin to the Italian city of Greccio.

According to Thomas of Celano, follower of St. Francis Assisi, about two weeks before Christmas, Francis sent word to a nobleman named Sir John of Velita inviting him to come to Greccio to assist him to prepare those things which would "make memorial of that Child who was born in Bethlehem, and in some sort behold with bodily eyes His infant hardships; how He lay in a manger on the hay, with the ox and the ass standing by."

When everything was assembled, including a live cast of people and animals, Francis and John rejoiced and together celebrated Christmas with Mass. Francis, clothed in a deacon's vestment, chanted the Holy Gospel and preached the homily. As described by Thomas Celano: "Of Greccio there was made a new Bethlehem. The night was lit up as the day, the delightful to men and beasts."

THE FIRST Christmas celebration in the New World was probably that celebrated by Columbus and his crew in 1492 on the Island of San Domingo, his first settlement in America. Pinzon, captain of the "Pinta," had deserted with his ship and crew. On Christmas

Eve, the "Santa Maria" struck a sand bar and was totally wrecked: Columbus and the crew survived, but they all had to board the "Nina."

Early on Christmas Day, a friendly group of Indians came in canoes and brought Columbus and his men ashore. Together, they celebrated the birthday of Christ and memorialized the occasion by naming the village which Columbus established there, "La Navidad" i.e., the Nativity.

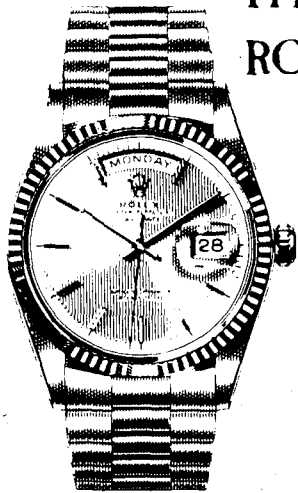
A happy sequel to the story is that, on the Feast of the Epiphany, a penitent Pinzon returned with the "Pinta" and its crew and rejoined Columbus and his company.

After being tossed about in the Indian Ocean, Vasco da Gama's ship, the "St. Gabriel," landed along the southeastern shore of Africa on Christmas Day 1497. Appropriately enough, he called that land "Terra Natalis," i.e., "land of the Nativity," or Natal. The words that come to mind as we recall the Christmas experiences and celebrations in various lands throughout the centuries, are those from the first reading of the Third Christmas Mass: "For the Lord comforts his people...in the sight of all the nations; all the ends of the earth will behold the salvation of our God."



"The representation of the Infant Jesus lying in a crib, attended by Mary and Joseph, and surrounded by the shepherds, the Magi and the animals is called the creche and is a common part of Christmas celebrations throughout the world." Children arrange the creche while their parents decorate the Christmas tree during Advent, as Christmas approaches.

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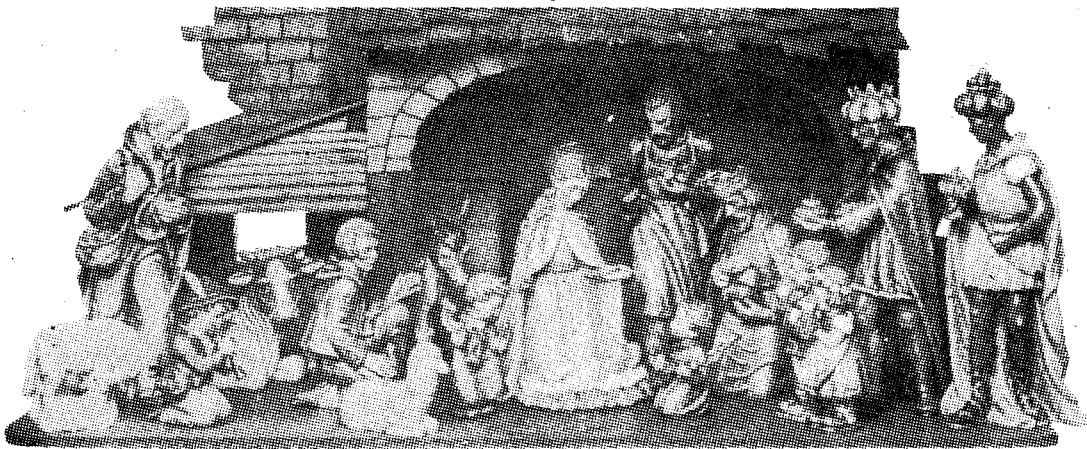
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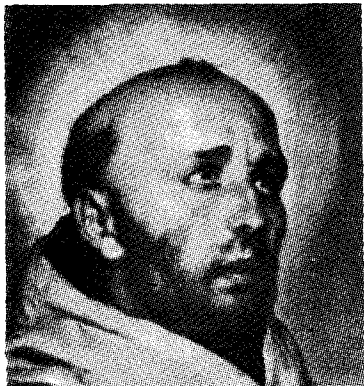


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John of the Cross: saint for Holy Year

(Father John A. Crowley, author of the following article, is Pro-librarian at St. Vincent de Paul Major Seminary, Boynton Beach. He wrote the article for the feast of St. John of the Cross, Dec. 14.)



ST. JOHN OF THE CROSS

St. John of the Cross was born Juan de Yepes Alvarez in 1542 when his native Spain was at the epitome of her golden era in art and literature. Together with his contemporary and friend, St. Teresa of Avila, his life and writings brought Spain to her fullest development in mystical theology. He succeeded better than anyone else in describing and explaining the mystery of the presence of God within the human soul, and the hunger for divine love that all human beings experience in their daily lives.

As a boy of nine, he entered as an orphan in the Colegio de la Doctrina free of tuition. His father had died shortly after the saint's birth. Here he was taught tailoring, carpentry, and painting. He failed all of these not for want of personal endeavor but rather because of a lack of an aptitude for them; for he was basically a poet. In 1559, he entered the Jesuit school of Medina del Campo and worked at the same time as a nurse in a hospital assiduously caring for the sick. In this Jesuit school, he studied grammar, rhetoric, and the arts. He enthusiastically participated in prose and verse competition in which he excelled.

AT 21, Juan entered the Order of Carmel, and in 1564, he enrolled in the University of Salamanca, where Fray Luis de Leon headed the theology department. Here he made a special study of the works of St. Denis and St. Gregory. In 1567, he was ordained a priest. 1567 was a prophetic year for him, for it was in this year that he met the great St. Teresa of Avila. He disclosed to her his disappointment with Carmelite life, and was on the point of joining the Carthusians, for he desired a more retired life. Being of a contemplative mind, St. Teresa cut him short, for all this he could find in Our Lady's Order of Mt. Carmel. She convinced him to join her in her efforts to reform the order.

Juan finished his courses at the university in 1568. He returned to Medina del Campo, and in a short time he opened the first house of the reform—a simple farm house in Duruelo—the first monastery of the new Discalced Carmelite Friars. Later he was made rector of the college of Alcala, and as rector he gave primary importance to spiritual things than to intellectual formation.

In 1571, he was sent with St. Teresa to reform a monastery of nuns, La Incarnacion, in Avila. Here he lived quietly as confessor and director to the nuns until he

was taken captive to Toledo in 1577 in a organized effort to stop his work at reforming the Carmelite order. Here he was thrown into a prison cell ten feet long by six feet wide, and for nine months he was left to languish. It was in his prison cell that the saint set down his ecstatic poetry on the love of God. Here he broke through physical and spiritual darkness to scale the heights of spiritual freedom to sublime contemplation in exquisite union with God. On scraps of paper he began his great poem called the *Spiritual Canticle* wherein he addresses himself to Christ, his Beloved the Spouse of his soul.

THE SAINTLY reformer escaped from his prison cell on the feast of the Assumption and recuperated much of his health in the home of a friend. After a few months he was able to go to the monastery of El Calvario as acting prior. In the monastery at El Calvario, he began one of his major works, *The Ascent of Mount Carmel*, a treatise on how one beginning the spiritual life may progress through meditation, contemplation, and the practice of the virtues to a high and lofty relationship with God. This work has wide appeal for those anxious to know the science of prayer.

To St. John of the Cross, falling in love with God causes the soul to live more where it loves than in the body which it animates.

ST. JOHN of the Cross' love for prayer never caused him to neglect the apostolate. He sought the good of souls through spiritual direction. He preferred persuasion in private exhortation and in the hidden work of the confessional. His direction was vigorous, and he frequently imposed rigorous detachment. Due to the burning love of God that abided in his heart, the warmth of this love for God communicated itself to those who conversed with him. He gave more attention to those who were more in need or to the more ignorant, inciting them on to search out the God Who awaited them in their hearts.

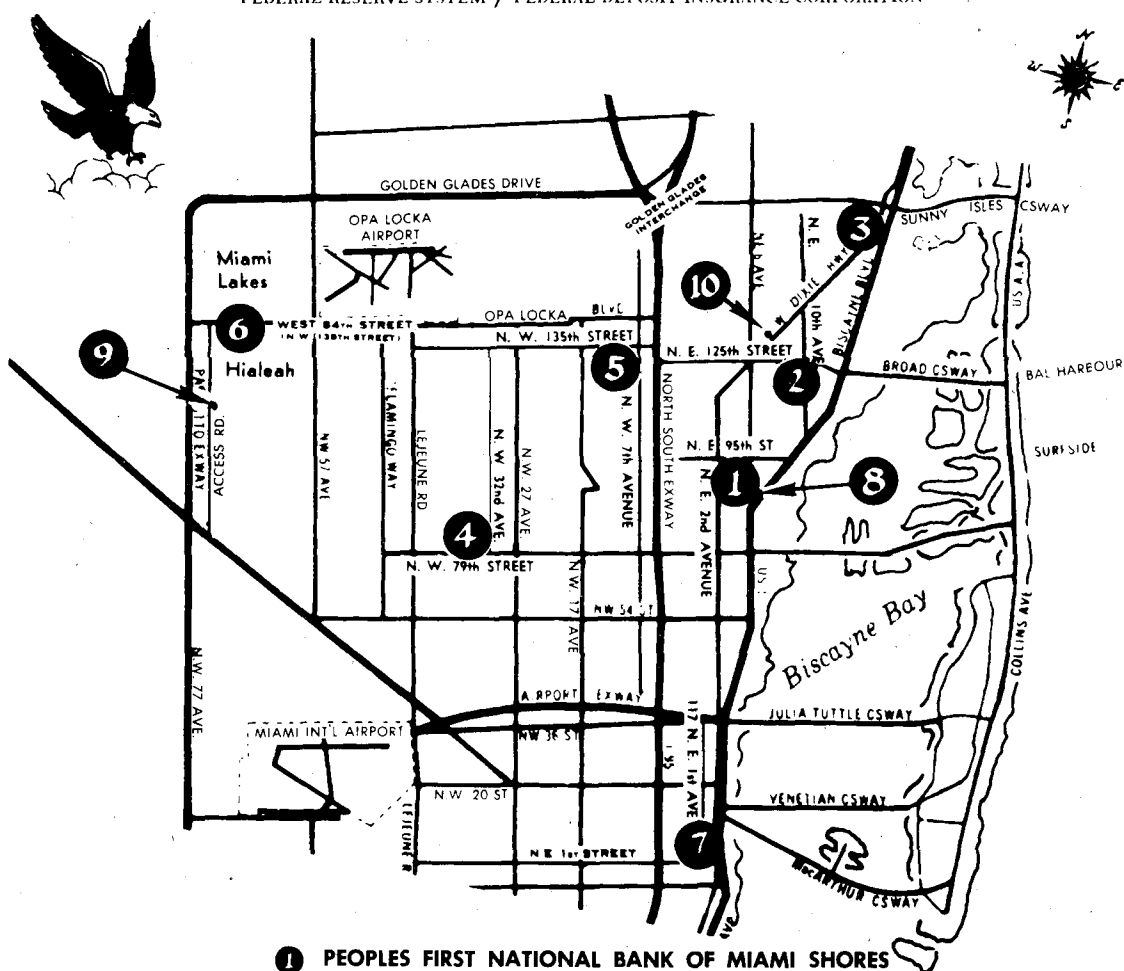
His spirit of renewal and reform began with an emphasis on prayer. For him an apostolate without a prayer base would do more harm than good. In declaring him a doctor

(continued on page 22)

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They helped form

St. Lawrence

By **MARJORIE L. FILLYAW**
Local News Editor

They were there when "it was only a field with cows" yet today John and Helen Bean are still active and zealous members of St. Lawrence parish community.

Residents of South Florida since 1955 when they moved here from Manchester, New Hampshire, and became parishioners of Holy Family Church, North Miami, the Beans are typical of many area parish pioneers who have been dependable workers since the formation of their parishes.

John Bean, whose work is with polyester resins, has headed St. Lawrence Ushers Club for the past 15 years. He is a past president of the Parish Council in which he now serves as finance committee chairman, and is also a member of the St. Vincent de Paul Conference.

Both he and his wife, Helen, a past president of St. Lawrence Council of Catholic Women of which she is now parliamentarian, have served as door-to-door volunteers for

the Diocesan Development Fund now known as the Archbishop's Charities Drive and they both work for the Blood Bank of North Miami Beach. "My home is my office," Helen explains, pointing out that it is she who takes calls from people in need of blood for someone. "Thank God, we've never had occasion to need it ourselves," she adds. Under the direction of the Beans donor campaigns for the blood bank, of which John has been president seven times, are conducted three times annually.

A past recording secretary of the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women, Helen is one of the founding members of the Mothers Guild at Msgr. Pace High School. Well-qualified after her experience in St. Lawrence Council of Catholic Women where she also served as treasurer and as chairman of several commissions, Helen was second president of the Guild.

"If you take an interest in your children you have to get



JOHN AND HELEN BEAN

involved," she points up. "If there's a need you answer it."

She also found time to be a Brownie and Scout leader. "One year I did both jobs at the same time," she laughed, adding that her volunteer efforts have also included participation in the March of Dimes as an area chairman.

The Beans have three children including Patricia, Thomas, and Richard, who is athletic coach at Holy Family School.

Helen and John believe that every parish member should be involved in parish activities in some capacity and cannot understand why

the same people are doing the work all the time. "But every organization seems to be experiencing the same difficulty," Helen noted.

Parish activities should be a "must" for every member of the parish community they feel. "After all it's their parish," Helen declared.

Sisters to initiate program on vocations for girls

A new recruitment has been inaugurated by the Sisters Vocation Council of the Archdiocese to encourage vocations to the Religious life.

Young women of senior high school and college ages will be offered an opportunity to live with a community of Sisters in whom they are interested for a few days of first-hand experience in Religious life. They will be invited to pray, work, and participate in

recreation with the nuns.

"In this way they will be given an occasion to discover the joys and responsibilities of the consecrated life in today's Church and world," Sister Mary Mullins, Associate Vicar for Religious, pointed out. She added that a variety of Religious life-styles and diverse types of apostolic ministry are available as an aid to the vocational choice of interested persons.

Additional information may be obtained by calling 757-6241, Ext. 256 or 258.

Written requests for information may be addressed to Sister Mary Mullins, O.P., The Chancery, 6201 Biscayne Blvd., Miami, Fla. 33138.

Little Flower Christmas concert

HOLLYWOOD—A Christmas concert featuring a variety of holiday music will be presented at the Church of the Little Flower, 1805 Pierce St., at 8 p.m., Monday, Dec. 15.

A new composition entitled "...and the heavens foretold the coming" written especially for the concert by Jack Marek, musician, composer, arranger, performer and recording artist will be presented by the composer.

Other performers include Mary Anne Mrowczynski, organist and accompanist; Mary Ann Sudmeier, organist; Janet Gibbons, soprano; and Michelle Marcovecchio, alto.

The public is invited to attend free of charge.

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(3) "Following these two applications, a third and final Kool-Tite acrylic, fungicidal finish coating is then applied — also by hydraulic pressure — completely sealing in the entire area and applied the next day, following the inner-locking coating and again done only on a dry surface.

"After the original three-coat process by Kool-Tite, the roof can be pressure washed and coated by the same process as a tile roof. The gravel will stay on the roof because it has been permanently bonded. This gives added protection during hurricane winds. Kool-Tite also features special processes for tile, asbestos, asphalt shingle and slate roofs."

Kool-Tite, Inc. is growing rapidly because the management has had more than 23 years of experience in the application of quality roof coating. The materials used have been proven in use for many years to be beautiful and long-lasting.

"Kool-Tite, Inc. is licensed and insured for your protection," Scalzo added.

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Perry Como and Vikki Carr get spirit on special Christmas show.

television

Como in Mexico

Marking the first teaming of an American television company with its Mexican counterpart, Bob Banner and Associates of Hollywood has joined forces with Televisa S.A. of Mexico for co-production on the Christmas television special "Perry Como's Christmas In Mexico."

The special program is produced entirely in Mexico, with locations ranging from Mexico City's famed Floating Gardens of Xochimilco, Chapultepec Park and National Museum of Anthropology to the picturesque Santa Prisca and Veracruz churches in the hillside town of Taxco where the customs of Christmas take form in song, dance and the traditional "posada."

Joining Como in the unique program, are Vikki Carr, The Captain and Tennille, the Ballet Folklórico, the Zavala Brothers and Sisters, Armando Manzanero and the 150-member Zavala Children's Choir. The special will be aired on Monday, Dec. 15 (8:30-9:30 ET) over the CBS

Television Network.

The holiday show will also be seen simultaneously throughout Mexico over that country's primary television outlet, Televisa, thus marking the first time for an entertainment program to be simulcast in the U.S. and Mexico.

Commented producer Banner, "Rather than do just another Christmas special in the United States, we felt it was important to give American viewers a glimpse of how Christmas is celebrated in another country."

"The unique pageantry attendant to the Christmas season in Mexico made it our overwhelming choice for this year," Banner stated, noting that the cooperation received from the Mexican government, the Televisa production company and the Mexican National Tourist Bureau "made it all possible and was of invaluable assistance throughout the filming."

"Homecoming," "Oklahoma Crude," "Charly"

FRIDAY, DEC. 12

9:00 p.m. (CBS)—**THE HOMECOMING: A CHRISTMAS STORY**—A family drama, this one the original pilot for the current series, "The Waltons," based on the recollections of his mountain upbringing by Earl Hammer, Jr. This drama involves the anticipated Christmas-Eve homecoming of the head of the household. The family waiting for him includes his wife (Patricia Neal), and his oldest son (Richard Thomas). There's a great snowstorm a-brewing, naturally, which leads to many an anxious moment. It's well worth watching—for both the story and the fine acting.

SATURDAY, DEC. 13

9:00 p.m. (NBC)—**OKLAHOMA CRUDE** (1973)—This action-packed

movies takes a "now" look at Women's Lib in the Oklahoma oil fields, circa 1900, as spunky man-hater Faye Dunaway reluctantly accepts help from her ne'er do well father John Mills and vagabond George C. Scott, in order to keep the big oil combine run by oily Jack Palance from jumping her claim. Her wildcat well, naturally, comes up a gusher, and so does her emotional turnabout towards her reformed daddy and new-found friend. There's plenty of old-fashioned movie action and melodrama here, the sort that makes for fairly solid adult entertainment (adult, because of some Oklahoma crudities of sight and sound). Stanley Kramer directed. (A-III)

SUNDAY, DEC. 14

9:00 p.m. (ABC)—**CHARLY** (1968)—Cliff Robertson plays the title role

as a mentally retarded man, and is quite convincing in a dramatic part that undergoes the startling changes demanded by the plot. The rest of the cast is equally good especially Claire Bloom and Lilia Skala. Ralph Nelson directed the Stirling Silliphant script adaptation with obvious care, although his use of split screen devices seems pointless and unnecessary. It is an above average film with an intriguing plot which will please many including those who might profess publicly that they really don't care for "sentimental pictures." (A-III)

MONDAY, DEC. 15

9:00 p.m. (NBC)—**CANCEL MY RESERVATION** (1972)—Bob Hope, an American institution, is pushing seventy, and perhaps it is not unkind to suggest that he has simply outgrown the movies. The inspiration

for his latest vehicle of comedy-intrigue seems to have come from the wastebasket of his television writers. Ill-suited to the big theater screen and immediately dating the picture

are Hope's wisecracks, peppered with an occasional **double entendre**, which are meant to ridicule famous personalities, sports teams, and television commercials, among other things. (A-II)



TV fare on NBC this week will include the Mac Davis Christmas Special, Sunday Dec. 14, from 10 to 11 p.m. and Monday Night Movie, "Cancel My Reservation," with Bob Hope, Monday Dec. 15 from 9 to 11 p.m.

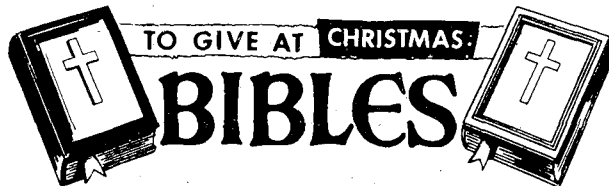
RELIGIOUS PROGRAMS

SUNDAY

7 a.m.—**THE CHRISTOPHERS**—Ch. 11 WINK.
9 a.m.—**CHURCH AND THE WORLD TODAY**—Ch. 7 WCKT "Witness for Christ;" Fr. Robert Palmer.
10:30 a.m.—**THE TV MASS**—Ch. 10 WPLG Fr. John Handrahan.
2 p.m.—**INSIGHT**—Film WINK Ch. 11.
4:30 p.m.—**THE TV MASS**—(Spanish)—Ch. 23 WLTV.
RADIO
MARIAN HOUR—WSBR, 740 k.c., Boca Raton.
5:30 a.m.—**CROSSROADS**—WJNO 1230 k.c., W. Palm Beach.
8:35 p.m.—**GUIDELINES**—WIOD, 610 k.c., Miami.

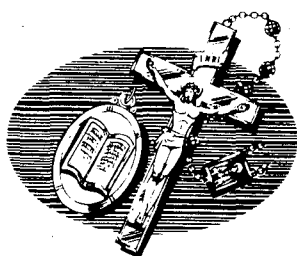
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15-year-old Stewart Petersen (l.) takes over the family when his parents die in SEVEN ALONE, a Doty-Dayton release.

SEVEN ALONE

Story has possibilities, but product is mediocre

Seven Alone (Doty-Dayton) is based on an historical incident that took place in 1843, when the seven children of the Sager family, led by their 15-year-old oldest brother, traveled a good portion

scene in slow motion do little for historical credibility.

The Indians are shown in a manner no more enlightened than was in vogue in movies of the 40s, no hint being offered that they might have good cause to be less than cordial towards the white invader. (The single exception to this, when a squaw nurses the starving Sager baby, is instructive enough in its own way. The nursing is done off-camera. Yet there was no compunction earlier in the film to showing a knife fight to death between a white man and an Indian.) Take the children if there is nothing else to see, but do not expect a great deal. (A-I)

movies

of the Oregon Trail on their own after losing their parents. The story in itself offered exciting possibilities, but this film version, under Earl Bellamy's uncertain direction, realizes almost none of them.

Except for the final trek through mountain snow, the children's journey seems for the most part little more than an extended outing. Little of the feel for hardship and privation expressed so well in the fine Swedish films *The Emigrants* and *The New Land* is evident here.

Another drawback is the character of the young hero, as played by Stewart Petersen. Young Petersen looks the role, but his acting ability is so limited that his one-note interpretation grates on the nerves and makes the young Sager boy seem more obnoxious than heroic. Then, too, an opening song by Pat Boone and a Clairrol-style concluding

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

- A-1 - Morally unobjectionable for general patronage.
- A-2 - Morally unobjectionable for adults and adolescents.
- A-3 - Morally unobjectionable for adults.
- A-4 - Morally unobjectionable for adults with reservations.
- B - Morally objectionable in part for all.
- C - Condemned.

Magic, music come to S. Fla.

By J. HERBERT BLAIS

"The Magic Show" was an investor-rewarding success on Broadway last season, but the touring troupe doing it at the Coconut Grove Playhouse through Dec. 14 doesn't tell us why.

In effect, the small-cast **Ballet company to perform Fri.**

On Dec. 19 at 8:15 p.m. at Dade County Auditorium, Ballet Concerto Company will present a performance featuring Eleanor D'Antuono and Ted Kivitt, world known ballet dancers.

They will dance the full length ballet, "La Fille Mal Gardée." Soloists Hilda Reverte and Miguel Campaneria will feature pas de deux "Grand Pas Classique."

For reservations call Ballet Concerto Company 446-7922 and 444-4463, or Dade County Auditorium.

musical smacks of "The Waltons" on TV. A certain child-pleaser, "The Magic Show" has forgettable songs, Sesame Street music, and some of the best prestidigitation ever

theater

seen—or eye-deceivingly not seen.

IN FACT, there isn't enough of the magic. The Big Ones, famous in theatrical history, are slickly done with new twists—like sawing a woman in half and wheeling the halves off opposite sides of the stage.

There's variety: victims are different, and more than one magician performs. But see it with a simple heart, with kids, and let the younger ones enjoy the songs and dances, while you pause to reflect patiently how Peter DePaula could possibly

have done that last trick.

Meanwhile, up at Lauderdale-by-the-Sea, four characters in search of comedy excellence come close to it with a new, original revue fresh out of Atlanta's jolly Wit's End Players.

IT'S BILLED as, "Holiday Rapping, or, a little ribbin goes a long way," and it opens the Sea Ranch Dinner Theatre season with clean ribaldry, very hummable melodies, and bouncy satire. Producer Brian C. Smith has brought back Lulu Downes, Tony Riva, Gaal Shephard and Wayne Klitsch from previous performances for him, and they work beautifully together.

The songs, mostly by Don Tucker, are even better than the titles suggest: "How I Wish That Every Day Were Christmas," "Christmastime in Tel Aviv," "Magic Christmas Tree," and "The First Snow."

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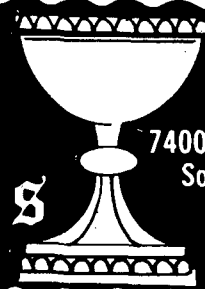


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CLASSICAL PROPHETS IN THE SOUTH

By STEVE LANDREGAN

Echoing through the pages of the Old Testament is the prophetic exhortation: "Israel! Rely on Yahweh." It was a call to faith in God's Word that was sounded time and again but seldom heeded.

CHIEFLY responsible for Israel's resounding "no" to the prophets' oracles calling for faith in and faithfulness to God's covenant were the kings who succumbed to the siren call of power and security through political alliances which lured them and the nation to destruction and bondage.

Isaiah (ca. 742-701 BC) and Jeremiah (627-585 BC) stood as giants in the long line of prophets who spoke God's Word to the kings in Jerusalem.

Greed, injustice, hypocrisy, the same sicknesses that sapped the spiritual strength of the Northern Kingdom during the prophetic ministry of Amos, were epidemic in the Southern Kingdom of Judah when Isaiah was called as a prophet in 742 BC, "the year that king Uzziah died," (Is 6:1).

The House of David has reigned continuously if not gloriously in Judah during the period that the history of Israel, to the north, was being written with the blood of murdered monarchs.

But God's promise of an eternal dynasty to David's line (2 Sm 7) was interpreted by a majority of his descendants as a guarantee of invincibility even in the face of wanton corruption, and many of Isaiah's oracles were addressed to this distortion.

FOR FOUR decades the prophet spoke God's Word to faithless and faithful kings of Judah until the accession of Manasseh, the sacriligious and blasphemous king whose long reign was the low point in the Davidic dynasty.

Isaiah's concept of Yahweh as "the Holy One of Israel" dominates his message probably as the result of his inaugural vision of God enthroned in the Temple (Ch 6) surrounded by Seraphim chanting "Holy, holy, holy is the Lord of hosts!"

Flowing from his overwhelming sense of God's holiness was the prophet's proclamation of Yahweh as the Lord of History, whose plan cannot be thwarted or hindered by men, even evil ones, whom He uses as a woodsman uses an axe to fell a tree (10:5-15).

Among the nations of the world, only Israel was the knowing instrument of Yahweh in carrying out His plan, and Isaiah's oracles allow for only one satisfactory response to its role...faith, a total commitment to God's will. Such a commitment would bring about salvation for Israel, any other response meant destruction (Ch 5).

Isaiah speaks a word of hope even in the face of the faithlessness of Judah in his theme of the remnant that will share in God's holiness (4:3) rely on God alone (10:20) and be grouped around the Messiah (11:1-9).

The prophet's Messianic oracles (7:13-14, 9:5-6, 11:1-12:6) are among the most beautiful and most familiar Old Testament passages and resound throughout the New Testament.

ONLY THE FIRST 39 chapters of Isaiah are attributed to the eighth century prophet. The remaining sections (Second Isaiah, Ch 40-55, Third Isaiah, Ch 56-66) are attributed to a group of his disciples (8:16) and deal with subsequent periods in Israel's history. (They will be taken up later in the series.)

Isaiah was married and had two children, whose symbolic names (7:3, 8:3) reflect his prophetic words. Jeremiah, on the other hand was ordered by God to remain without a wife and family so that his lifestyle might itself be a prophetic warning (16:1-4).

Jeremiah spoke the Word of God to the kings of Judah as the final convulsions of death wracked the tiny nation. He was ignored, derided and persecuted as he pursued his prophetic ministry.

Called the Reluctant Prophet, Jeremiah argued with God at the time of his calling (1:6-7)



"Isaiah (ca. 742-701 BC) and Jeremiah (627-585 BC) stood as giants in the long line of prophets who spoke God's word to the kings in Jerusalem."
From article by Steve Landregan.

and subsequently cursed the day he was born (20:14) as he voiced his frustration in the strongest terms: "You duped me, O Lord, and I let myself be duped," (20:7).

Jeremiah's life, an utter failure by human standards, was a triumph because of his faithfulness of God's call and God's Word despite incredible obstacles.

The real message of any prophet is his own life and Jeremiah's total, if humanly frustrating, dependence upon the promise of Yahweh (1:18-19) was greater than any sermon or prophetic action of his career.

His mission was to cry out the message of Israel's infidelity, to prophesy violence and destruction upon the people he loved.

HE SPOKE the Word of God to Jerusalem pleading for fidelity to the covenant and warning of impending judgment (11:1-14). He preached (Ch 7), he acted out (Ch 18, 19, 28), he wrote (Ch 29) but to no avail. For his efforts he was thrown into a dungeon (37:15) and was lowered into a miry cistern (33:7-17) but he would not be silenced.

Yet at the height of his persecution he spoke his most optimistic oracles (Ch 30-33), and he saw that the Old Covenant would be replaced by a new one where the response to God's love and law would come from men's hearts (31:31-34).

When Jerusalem fell and the Babylonian exile began, Jeremiah refused special treatment by the conquerors who saw in him an ally. Instead he remained in Judah until he was kidnapped and taken to Egypt where he was probably murdered.

Despised and disparaged by his fellow countrymen, his life was vindicated by the One for whom he prepared the way, when Christ, whose sufferings were reflected in Jeremiah's life, fulfilled the prophet's greatest promise of a New Covenant (Lk 22:20).

know
your
faith

"The conflict of the future is between the absolute who is the God-man and the absolute which is the man-God; the God who became man and the man who makes himself God; between brothers in Christ and comrades in anti-Christ."—Fulton J. Sheen, Radio Sermon, "Time." Feb. 3, 1947.

On the wisdom of Solomon

(PART I)

By REV. ALFRED MCBRIDE, O. PRAEM

"Think like a wise man and talk the language of the people"
William Butler Yeats

No king ever brought Israel a greater sense of grandeur than Solomon the son of David. Solomon was Israel's "sun king." He mounted the throne with a prayer in his heart for the gift of wisdom. He summoned tutors from the courts of Egypt, Babylon, Syria and Phoenicia to train him in the practical wisdom of those experienced monarchies.

QUICK OF MIND he integrated this worldly wisdom with faith and obedience to God. The payoff was extraordinary: "Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen." (I Kings 4:26) "Solomon had 12 commissaries for all Israel who supplied food for the king and his household." (I Kings 4:7) "King Solomon also built a navy at Ezion Geber." (I Kings 9:26) "The temple (which Solomon built) was overlaid with gold." (I Kings 6:22)

Solomon's stables, the imperial fleet, food supply cities, and a temple glistening with gold were legacies of the legendary wisdom of Solomon. He was swift to see the need for importing talents not found among his own people. He brought in smelting technicians from Phoenicia to work on copper production at Ezion Geber. Archaeologist Nelson Glueck called this seaport "the Pittsburgh of Palestine...and Solomon its copper king."

He contracted team of architects from Hiram's firm in Tyre for the building of the Temple. Since no Israelites had any experience in sailing or boat construction, Solomon hired Phoenician Specialists to build his navy and man the ships with their sailors. "In this fleet Hiram placed his own expert seamen with the servants of Solomon." (I Kings 9:26) Phoenician court records state that, 8,000 camels transported the timber there for the building of the 10 ships.

With the cunning of a merchant prince, Solomon developed an exceptionally large monopoly in trading horses and chariots. Excavations at Meggido unearthed huge stables. Set around a courtyard paved with limestone lay spacious stalls with feeding troughs and watering systems that would be considered too lavish even today.

AT MEGIDDO alone there were stalls for 400 horses and 150 chariots. An even more immense stable was found dug into the rock under the high walls of the city of Jerusalem. The Crusaders tethered their horses there 2000 years after Solomon. Several similar stables found at other sites indicate that the biblical account of Solomon's 40,000 horses was probably not a flight of oriental exaggeration. Used both for war and for trade, these horses and chariots formed a keystone in the economic pyramid built by Solomon.

The most popular example of his wisdom was his court decision about a baby whose mother was in dispute. Threatening to cut the baby in half, the real mother stepped forward and volunteered to give up the baby to save his life.

His greatest glory, and that for which he is best remembered, was the Temple. He wished to establish the name of the Lord in a permanent place of beauty after so many years of desert wandering. Israel considered their nomadic past the ideal time of union with God. Solomon had to show them how to relate to the Lord in a stabilized society.

Perched at the top of Mount Zion the Temple would stand as a purifier of the state and a solid reminder that the divine presence would brood over the city and the nation. At the dedication of the Temple the fire of the divine glory so intensely filled the shrine that the priests were driven from it. This cloud radiance of the Lord thus taught that God is the origin of all celebration and the principle destiny of worship.

THE ARCHITECTURAL style was borrowed from the commercial fashions of Tyre and Sidon. Many an old Jew looked with puzzlement and distaste at this imitation of sanctuaries built to idols in Canaan. It seemed at first too unworthy of the true and one God. But in time they came to accept it and even to glory in it.

Solomon's early career was a brilliant mixture of practical administration and devoted service to God. The queen of Sheba graded him as the wisest man in the world: It was well merited. Overnight he transformed a basically peasant society into an imperial, urban, commercial nation. He sustained the transition from nomadic religious consciousness to a stabilized people still able to covenant with God.

We are always in need of such wise, God given leadership. Aren't we?

know your faith

CLASSICAL PROPHETS OF

and Christian

By WILLIAM E. MAY

Isaiah and Jeremiah, the two classical prophets of the South, that is, of the kingdom of Judah, have much to tell 20th-century Christian men and women.

THE SUBSTANCE of their prophetic vocations was essentially the same as that of the other prophets—to preach the Word of God to a wayward, stubborn people—but each of these sensitive, heroic figures had his own specific, divinely inspired word to utter, if only we have ears to listen. Both lived during troubled times: Isaiah, the eighth-century B.C. prophet, when the mighty armies of Assyria both awed and struck terror in the hearts of his people; Jeremiah, who exercised his ministry a century later, when Babylon, the juggernaut of the ancient world, crushed tiny Judah and levelled the holy city of Jerusalem, dragging the people of God into captivity.

Isaiah was the prophet of divine judgment and salvation: judgment because the people had deserted their God, the only God, Yahweh and lusted after false gods; and salvation, because Yahweh, despite their faithlessness and betrayal, will never forget His covenant of love and grace with them.

"Holy, holy, holy is the Lord of hosts... All the earth is filled with his glory." This is

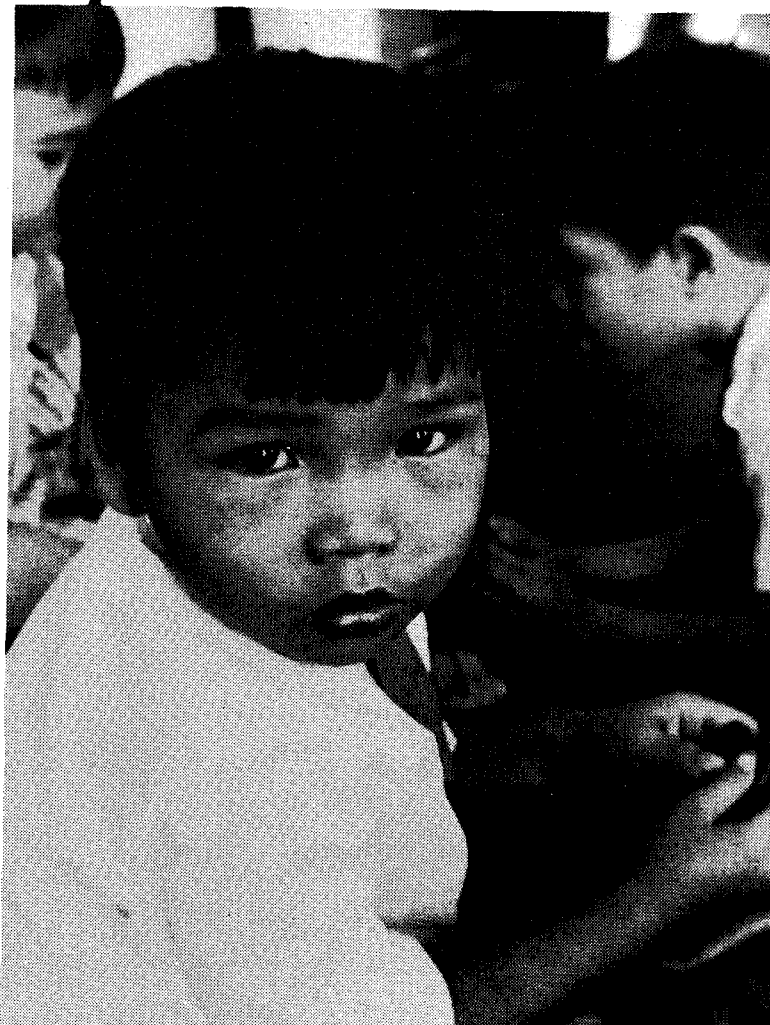
the message that Isaiah proclaims at the outset of his ministry (Is 6.3), for he is, above all, the prophet who stresses the utter "otherness" of Yahweh, His sovereign power and dominion over men. With irony Isaiah writes "Will the axe boast against him who hews with it? Will the saw exalt itself above him who wields it?" (Is 10.15).

Yet instead of seeking help from the Lord, the people had sought to save themselves by turning to their militarily powerful neighbors. First Ahaz, in order to combat Syria, had made an alliance with Assyria, only to live to see a terrible price exacted. His successor, Hezekiah, had turned to Egypt in an attempt to throw off the Assyrian yoke, but soon found himself shut up like a bird in a cage in Jerusalem by the armies of Sennacherib, the Assyrian general. Isaiah's message here was clear: God's people are not to find salvation by military means and by aping the behavior of those who know not the Lord. "With the Lord of hosts make your alliance," he proclaims, for our help is in the name of the Lord (Is 8.13).

But in the midst of terrible suffering and agonizing servitude Isaiah tells us to have hope. For Yahweh, our God, the one and only God, will be with us and help us. He will always preserve a remnant faithful to Him. Indeed, Isaiah tells us, through the power of Yahweh a "virgin shall be with child, and bear a son, and shall name him Immanuel" (Is 7.14). Isaiah, the prophet of terrible judgment on a people who turn their backs to the Lord, is also the prophet of divine salvation, from whom we receive so many messianic prophecies. He urges us to have faith, for "a shoot shall sprout from the stump of Jesse...and the spirit of the Lord shall rest upon him; a spirit of wisdom and of understanding, a spirit of counsel and of strength" (Is 11.1ff).

WE CHRISTIANS can appreciate, for more deeply than those to whom Isaiah

"Only if you thoroughly reform your ways each of you deals justly with his neighbor oppress the resident alien, the orphan, remain with you."



IF THE SOUTH...

in life today

spoke, the meaning of those words. For we know that Yahweh has indeed sent us Jesus, His Son and our Immanuel. Because of Jesus we can say with Isaiah, "God indeed is my savior; I am confident and unafraid; my strength and my courage is the Lord, and he has been my savior" (Is 12.2).

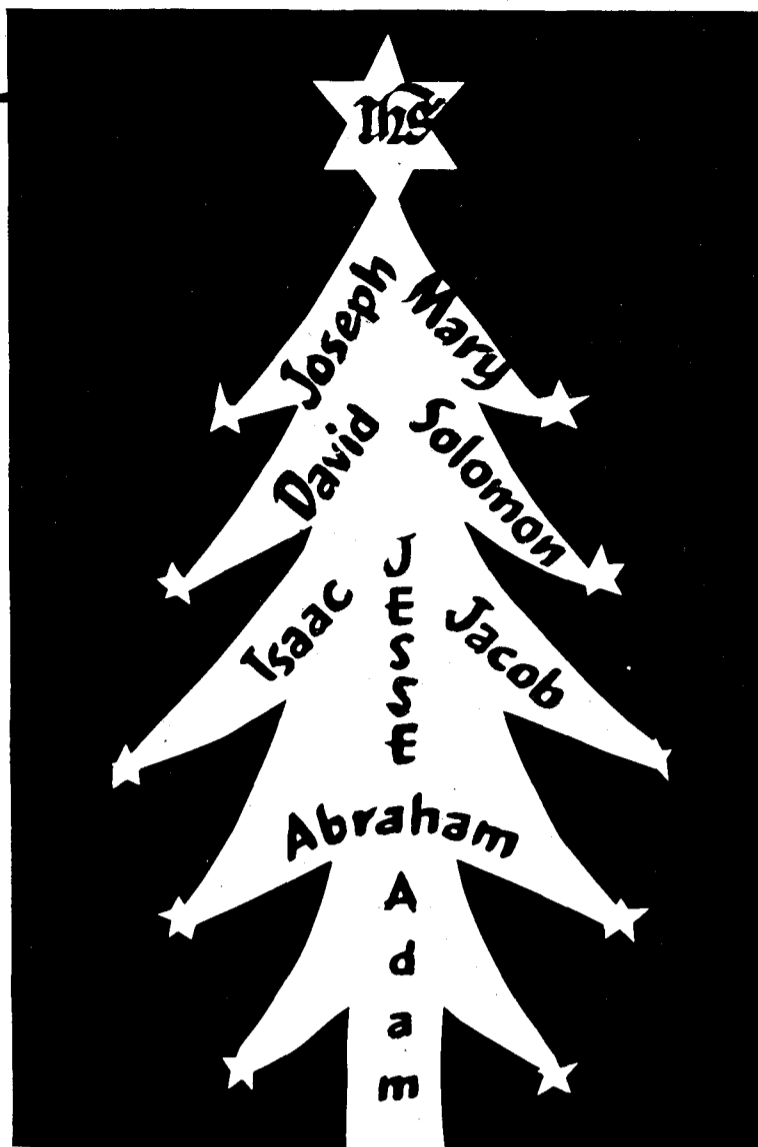
Jeremiah, a man who at first resisted the divine call and who became, through God's power, a "fortified city, a pillar of iron, a wall of brass against the whole land" (Jer. 1.18), is one of the most appealing figures in the Old Testament. A reluctant prophet, he suffered derision and ridicule from his own people (anticipating in this the suffering of Jesus); alone of Old Testament prophets he was told by God to remain celibate (Jer 16), prefiguring here the value that celibacy, chosen for the sake of God's reign and love, was to have in the Christian dispensation.

Jeremiah's basic message was one of repentance and of the need for an inner renewal and interiorizing of religion. Again and again he urges "return, rebellious children, and I will cure you of your rebelling" (Jer. 3.22).

In words that are echoed later by Jesus Himself, Jeremiah writes: "Put not your trust in the deceitful words: 'This is the temple of the Lord! the temple of the Lord!' Only if you thoroughly reform your ways and your deeds, if each of you deals justly with his neighbor, if you no longer oppress the resident alien, the orphan, and the widow...will I remain with you" (Jer. 7.4-6). For Jeremiah as for Jesus, God's love is reciprocated not by an empty show of words but by lives consumed with a burning thirst for justice.

Affectionate and gentle by disposition, Jeremiah was called by God to tear up and to knock down, to destroy and overthrow (Jer 1.10). What he was called to overthrow was a religion of external conformity. And what he was called upon to put in its place was a really inward and heartfelt religion. And Jeremiah was confident that

our ways and your deeds, if neighbor, if you no longer orphan, the widow...will I



"A shoot shall sprout from the stump of Jesse...and the spirit of the Lord shall rest upon him; a spirit of wisdom and of understanding, a spirit of counsel and of strength." Quoted in article by William May. The Jesse tree, an Advent symbol, shows a line of progress from Adam to Jesus.

Yahweh, the Lord, would be active in the establishment of this kind of religion, for He would bring about a "new" covenant with His people, implanting His law "deep within them, writing it on their hearts" (Jer 31.33).

We are supposed to be the people of the new covenant, the covenant of love and grace. Our task is the one that Jeremiah sets before us

so poignantly: to search our hearts, repent our faithlessness and treachery, and turn to the Lord for support and strength. If we seek help, we shall find it, for Jeremiah's God—our God, the only God—is there, ready to give us the courage and strength we need to do what we ourselves come to know we must do if we are to be faithful to His Word.

DISCUSSION POINTS AND QUESTIONS

1. Read The Book of Isaiah and The Book of Jeremiah.
2. Why did Israel say "no" to the prophets' oracles calling for faith in and faithfulness to God's covenant? Discuss the state of affairs at the time of Isaiah and Jeremiah.
3. Compare ancient Israel and the United States. Draw the comparison a step further: Israel and the modern world.
4. How do these two books in the Old Testament prepare us for the New Covenant?
5. Do you perceive any warning signs in today's world that might point toward future problems? Discuss.
6. What were Solomon's good points? Discuss.
7. Reflect upon the role Isaiah played as the prophet of judgment and the prophet of divine salvation.
8. What was Jeremiah's basic message? What message do we find here for ourselves?
9. Have you ever made a Marriage Encounter? If not, discuss the possibility.
10. What parallels do you find in Father Champlin's article that you might apply to the message we find in The Book of Jeremiah? Discuss.

Praying for others

By REV. JOSEPH M. CHAMPLIN

● Elmer and Connie knelt side by side in silent prayer before the altar for a long time last Saturday night. They were there the evening before as well, lighting a candle, praying earnestly for something or someone.

This is not the customary way that this couple spends part of their weekend. They are very regular church goers, highly active and always ready to serve parishioners, but the Friday-Saturday night silent prayer before the altar effort has not been a regular routine for them.

SEVERAL weeks earlier Connie and Elmer made a Marriage Encounter weekend. It moved them deeply and while working through this difficult, but extremely rewarding experience they realized the importance of the prayers being offered for them back home by their "praying couple."

Now it was time to reciprocate. They had been assigned their own couple and those moments of quiet prayer in church were for another husband and wife making an encounter that weekend.

● A group of some 120 priests gathered at the Augustinian retreat house on Staten Island recently for a retreat-discussion workshop on priestly charisma.

Dominican Father Francis McNutt directed the several-day event and used the common prayer of those dedicated clergy to help in the spiritual healing of a uniquely troubled woman.

The afflicted person had written to him earlier seeking assistance. Father McNutt, knowing the power of prayer and the type of believing individuals expected for this retreat, asked her to come to New York from out of state and be present at the session.

The prayer of these priests produced remarkable results in and for the afflicted woman.

● Parishioners at St. Augustine's Church in Rochester, New York feel they shared in the conversion process of 35 adults who entered the Catholic Church during the past year.

Working in a team operated, fast becoming inner city parish, the staff (several priests and Sisters) began a class of instruction for those interested in the Church. Once under way, they enlisted the help of parishioners.

The name, address, and phone number of each student in the class or candidate for the Church was written on several slips of paper and placed in a box on the communion railing. The staff then asked every parishioner to pick up one slip and begin a program of regular prayer for that searching individual.

Many did more than this. Participants in the inquiry class received numerous supportive cards and telephone calls as well as the welcomed prayers.

The previous year only three individuals entered the Church; with this new program, a dozen made their profession of faith during the Easter vigil service and 20 more did so on the feast of Pentecost.

● St. Mary's Church in Old Town, Maine, encouraged by one of these columns, decided to sponsor a parish mission and contacted a gifted Passionist preacher we have mentioned in our articles, Father Camillus Barth.

They termed the mission a "Family Enrichment Week" and these words of the pastor, Father John Anderson, indicate the importance its planners gave to prayer as part of the preparation process:

"The first thing you have to do when planning a mission is to pray. So we composed a little prayer which was printed on a card and distributed to our parishioners at Sunday Mass. They were asked to recite the prayer daily."

THE EFFECT of that common prayer: "On Monday, more than 500 attended the mission services. Viewing the church crowded with young people as well as adults, one could not help from thinking back to those former days when a mission was a real event in the parish..."

"People were making the Stations of the Cross, going to confession, telling what a great speaker Father Barth was, how it was helping them. In fact, it seemed to be something they had just been waiting for. One said: 'Even the kids like him.'"

The Old Testament prophets Isaiah and Jeremiah prayed for God's people and preached to them. Their purpose in these efforts, even when they were strongly critical of the chosen ones' behavior, was to help the Jews. The goal of praying for others, as illustrated in these four examples, is the same—to help those for whom we pray.

THE GOSPEL TRUTH

3rd Sunday of Advent

Authentic guilt in Advent



FR. SOSA

Dec. 14, 1975

Reading I, Is. 61,1-2, 10-11
Reading II, I Thes. 5: 16-24
Gospel Jn, 1: 6-8, 19-28

By Fr. JUAN SOSA
St. Mary Cathedral

There grows in man a certain sense of guilt when he realizes what he should have done and did not: "Did I call my mother today?" "Why did I make those nasty remarks to her?" "I should have taken her home after the meeting: she did not have a ride."

Undoubtedly the guilt might increase when the duty man has to perform does not stem from a law, but more from a sense of 'mission': "Should I have helped that poor lady?" "Why don't I volunteer for that project?" Consequently, a number of excuses will come to his mind shunning away all sense of responsibility and generosity: "Well, after all, charity begins at home." Soon the guilt goes away and with it the desire to change.

This experience, common to all, was the experience of the people of Israel thousands of years ago. Not only did they have a duty to carry out, but also a mission given by God to them. They were to become the LIGHT of God to all nations. But they failed!

If light is not shared, it goes to waste, it dissipates quickly. Thus, the people of Israel often refused to fully

share God's love in them with others and the light was turned off.

For centuries they were reminded by their prophets of this mission which God had entrusted to them. Instead, they made up excuses to justify their unfaithfulness. These excuses became indeed the barrier which prevented them from reaching out to others.

For this reason, when John the Baptist, presented himself as a witness to the Light, they did not understand him. And when Jesus appeared announcing the arrival of God's Kingdom, they could not accept Him. By this time they had forgotten everything: their worries were not the same. They looked for a political Savior and not the Messenger of God's love for them.

In this Sunday's Liturgy, the Christian community hears the echo of Isaiah the prophet who announces an era of hope in spite of tragedy. The Gospel, likewise, manifests this announcement more vividly with the story of John the Baptist. Finally the second reading echoes the experience of the Church which works for the welfare of all men proclaiming that the Lord Jesus lives at the center of their lives. In this proclamation we discover the announcement of the Kingdom in which we all share.

This announcement, then, is still valid for us in 1975. We, the Church of today, have the same mission given to the people of Israel. We are to witness to the Light of the Lord Jesus in our world. However, we also have the same problems: it is easy to be unfaithful, to make up excuses, to justify our apathy; it is easier to shy away from an authentic sense of guilt which might help us change radically in our fundamental attitude.

For this reason we hope to pray throughout the rest of this season: May this Advent help us search into our hearts for the 'real' Christian in us; may it ultimately help us open our hearts to the coming of God's Kingdom, so that renewed and strengthened by His Spirit, we may truly become the Light of justice, peace, and generosity. He expects us to be.

Retreat slated for Sisters

Intensive prayer retreats for Sisters stationed in S. Florida have been scheduled during the Christmas holidays at the Dominican Retreat House, Kendall; and the Cenacle Retreat House, Lantana.

A Triduum of prayer, silence, liturgical celebrations, and sharing begins at 7:30 p.m., Sunday, Dec. 28 and continues until 10 a.m. on Dec. 31 at the Dominican Retreat House, 7275 SW 124 St., Kendall.

Father Ruskin Piedra, C.S.S.R. will conduct the sessions and reservations may be made by calling Sister Carol at 238-2711.

In Lantana the first retreat begins at 6:30 p.m. dinner on Friday, Dec. 19 and continues through Monday, Dec. 22. Another is scheduled to begin on Saturday, Dec. 27 and continue through Tuesday, Dec. 30.

Father Paul J. Carty, S.J., Gloucester, Mass. and Father Michael Burke, O.P. will be the retreat masters.

For additional information and reservations those interested should contact Sister Helen Tiemann at the Cenacle by calling 582-2534.

Prayer of the Faithful

THIRD SUNDAY OF ADVENT
December 14, 1975

Celebrant: Father, you bring much joy to your people. You have sent Your Son to feed a hungry world. Listen, now, as we, your people, cry to You for guidance and strength.

LECTOR: The response for today will be: Lord, strengthen us.

LECTOR: The Spirit of the Lord is with us always. That we may go into the world and make the Gospel of Christ come alive in action, we pray:

People: Lord, strengthen us.

LECTOR: The Lord has sent us to heal the broken-hearted, that our words and our hands may be the channel of that healing, we pray:

People: Lord, strengthen us.

LECTOR: The Lord has sent me to bring good news to the poor. That we may always en-

courage our religious leaders to make these words central in our lives, we pray:

People: Lord, strengthen us.

LECTOR: The mercy of our God is from age to age. That we may learn to forgive each other as our God has forgiven us, we pray:

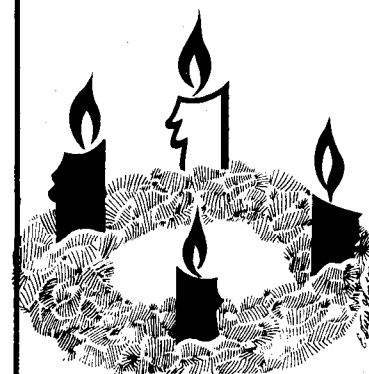
People: Lord, strengthen us.

LECTOR: Our God has clothed us with the robe of salvation. That we may bring this news to those who may have lost hope, we pray:

People: Lord, strengthen us.

Celebrant: Father, You have done so much for your people. We rejoice in your greatness and thank You for your goodness. Keep us always in your love. This we pray in the name of Jesus Your Son.

People: Amen.



Advent prayer

For families that made an Advent wreath (See The Voice, Nov. 28, page 22), the following prayer is said.

THIRD WEEK

Father: O Lord, we beg Thee, incline Thy ear to our prayers and enlighten the darkness of our minds by the grace of Thy visitation. Who livest and reignest forever.

All: Amen.
Three candles are lighted by the mother during this week.

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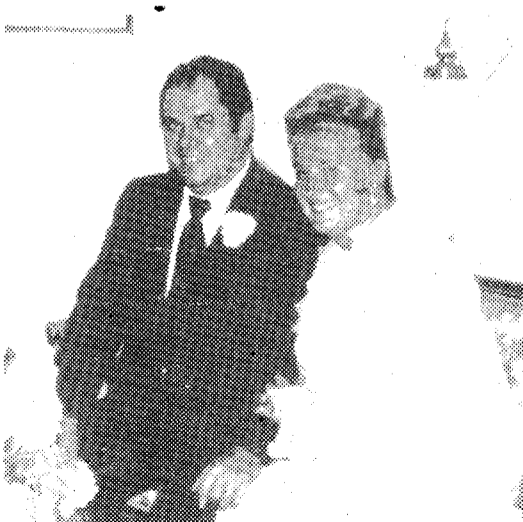
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It's a Date

Broward County

Their first annual holiday dance will be sponsored by parishioners of **OUR LADY QUEEN OF HEAVEN** parish, Fort Lauderdale, at 8:30 p.m., Saturday, Dec. 13, in St. Vincent parish hall, Margate. A buffet supper will be served.

★★★
"A Century in the Sun," will be staged by **HOLY CROSS HOSPITAL AUXILIARY** at 8:30 p.m., Saturday, Dec. 13, and at 3 p.m. Sunday, Dec. 14 at War Memorial Auditorium, 800 NE Eighth St., Fort Lauderdale.

★★★
ST. ANTHONY Woman's Club will be hostesses during a Christ Child Tea from 2 to 4 p.m., Tuesday, Dec. 16, in the club rooms, Fort Lauderdale.

★★★
An open meeting of the **LAUDERDALE CATHOLIC SINGLES CLUB** begins at 4 p.m., Sunday, Dec. 14, at St. George parish hall, 3640 NW Eighth St., Fort Lauderdale. Single persons between the ages of 21 and 35 are invited to attend the meeting where plans will be made for a New Year's Eve party. Additional information is available by writing to L.C.S.C., P.O. Box 8983, Fort Lauderdale, 33310.

★★★
A Christmas party will highlight the monthly meeting of **ST. GREGORY** Women's Guild. Plantation, on Tuesday, Dec. 16 following Mass at 7:45 p.m. Everyone is invited to join in the festivities.

★★★
CATHOLIC WIDOWS and WIDOWERS Club of Broward County will have a Christmas party on Tuesday, Dec. 16 at the Viking Restaurant, Fort Lauderdale. For reservations call 772-3079.

★★★
A holiday party will be sponsored by the **NATIVITY** Men's Club, Hollywood, at 8

p.m., Friday, Dec. 19 in the parish hall.

★★★
Pancake breakfast will be served by **ST. MAURICE** Men's Club, Fort Lauderdale, after the 8:30 a.m. and 10 a.m. Masses on Sunday, Dec. 14.

★★★
A holiday luncheon and Christmas program will highlight the Dec. 17 meeting of **ST. SEBASTIAN** Council of Catholic Women at noon in Sky Harbor East.

Dade County

Father Andrew Brown General Assembly of the K. of C. will sponsor a holiday party for Fourth Degree members at **MARIAN COUNCIL HALL**, 13300 Memorial Hwy., North Miami, at 7 p.m., Thursday, Dec. 18. Reservations are necessary.

★★★
Member of the **CATHOLIC ALUMNI CLUB** a jazz festival at 10 p.m., Friday, Dec. 19 at the Unitarian Church, 7701 SW 76 Ave.

★★★
A parish Christmas party for members of **ST. LOUIS CHURCH** begins on Sunday, Dec. 21 at 3 p.m. when trimming of a Christmas tree will open the festivities. Each family will bring their own picnic style supper.

★★★
The Patrician Club of **ST. PATRICK CHURCH**, Miami Beach, will observe a Corporate Communion during the 10:30 a.m. Mass on Sunday, Dec. 14.

★★★
A silver jubilee barbecue begins in **HOLY FAMILY** parish, North Miami, at 1 p.m., Sunday, Dec. 14. Balloons,

popcorn and candy will be provided for the children attending as well as a catered meal.

★★★
The Ladies Auxiliary of **ST. VINCENT DE PAUL** parish will sponsor a Christmas party for members and husbands on Saturday, Dec. 13.

★★★
OUR LADY OF THE LAKES Women's Club will sponsor a rummage sale beginning at 10 a.m. and continuing to 4 p.m., Saturday, Dec. 13, in Miami Lakes.

★★★
A Christmas open house will be held in **ST. JAMES** parish hall, from 5 to 9 p.m., Sunday, Dec. 14. Priests of the parish will be hosts.

★★★
Monthly meeting of the **MEMORARE SOCIETY**, social club for widows and widows begins at 8 p.m., today (Friday) in St. Louis parish center. For further information call 274-0244.

★★★
A Christmas program will be staged by children of **ST. FRANCIS XAVIER** school at 3 p.m., Sunday, Dec. 21, at 4150 NW Seventh Ave. Proceeds will be donated to the scholarship fund.

★★★
Monthly Mass and breakfast of the Holy Name Society of **LITTLE FLOWER CHURCH** is scheduled for Sunday, Dec. 14 in Coral Gables. "The Right to Life" will be discussed during breakfast by attorney Robert M. Brake following 8 a.m. Mass.

★★★
Fish Fry and birthday party of the **CORAL GABLES**

'Christmas Star' at Planetarium

"The Search for the Christmas Star," currently being featured at the Space Transit Planetarium of the Museum of Science will be presented free of charge for senior citizens today (Friday), Saturday, and Sunday at 3280 S. Miami Ave.

Performances are pre-

COUNCIL of the K. of C. begins at 6 p.m. today (Friday). "Mr. McGoo's Christmas Carol," a full length film, will be shown at 8 p.m. The public is invited.

Palm Beach County

Their annual holiday tea and champagne party will be sponsored by **ST. VINCENT FERRER** Altar Society from 3 to 5 p.m., Thursday, Dec. 18, at the home of Mr. and Mrs. Arthur Rosacker, 14281 Gallagher Rd., Delray Beach.

★★★
The **SHAMROCK CLUB** of Palm Beach County will sponsor a holiday party this evening (Friday) at French Hall, Lake Ave. and H St., Lake Worth.

★★★
Newman Players of **CARDINAL NEWMAN** High School will present "Godspell" at 8 p.m. today (Friday) and Saturday, Dec. 13, at 8 p.m. in the Royal Poinciana Playhouse. Proceeds will benefit the Palm Beach County Kidney Assn.

sented daily 1, 2:30, 4, 8 and 10 p.m. today and Saturday. On Sunday there is no 10 p.m. performance but Spanish narration shows are conducted at 5:30 p.m. and 9:30 p.m. A Spanish narration is also included at 5:30 p.m. on Saturday.

In describing the presentation which will be featured on the same schedule through Christmas Eve, a Museum spokesman said, "Our planet has witnessed nearly 2,000 Christmas celebrations and yet, only recently have we been able to piece together the historical and astronomical information necessary to begin to understand what might have taken place in the heavens so very long ago—a celestial drama that to this day has never been repeated."

For information on regular admission charges call 854-4242.

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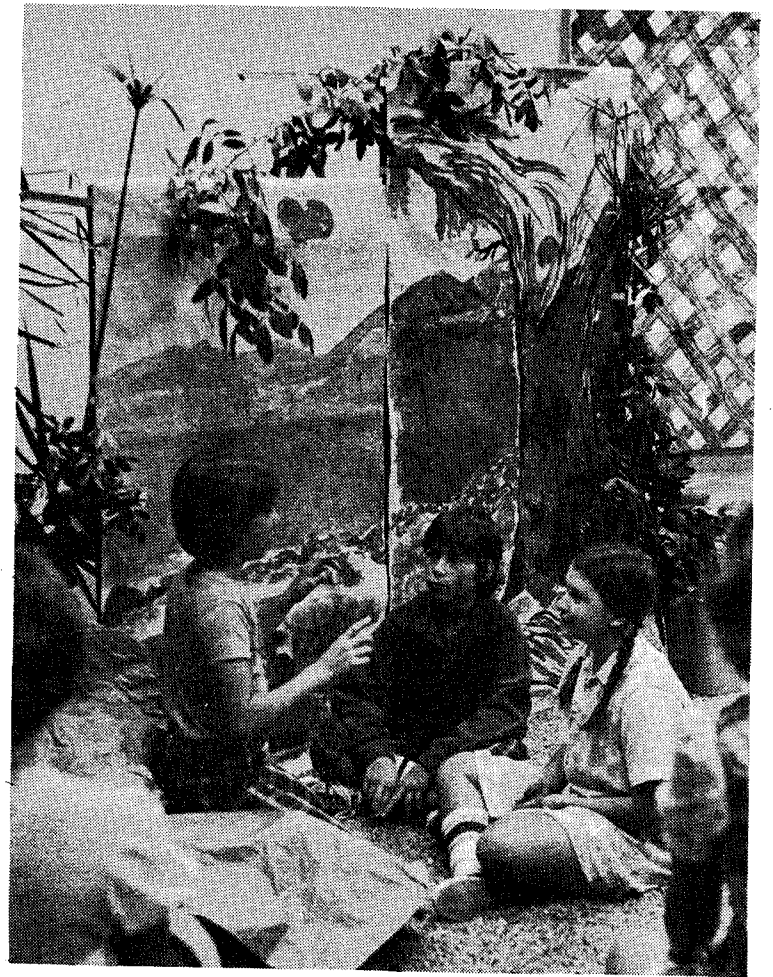
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Children's view of Jesus



Open house held last weekend in the Religious Education Center of St. Catherine of Siena parish attracted large number of parents. Sister Alma Bill, O.L.V.M., talks above with Mr. and Mrs.

Peter Gonzalez. At right, Danny Mojica, Rammy Rodriguez, and Helen McCullough, were among youngsters presenting their version of the life of Jesus.



Lourdes Residence honors, fetes 3

PALM BEACH — A Religious and two members of the laity were honored during the Second Annual Recognition Luncheon sponsored by Lourdes Residence at the Breakers Hotel.

Included were Sister Josephine Waters, O.S.F., recently retired as administrator of St. Mary Hospital; Mrs. Andrew A. Fraser, local philanthropist who has donated a mobile intensive care unit to the hospital; and G. Earl Quattlebaum, member of the Lourdes Residence Development Board, member of the Palm Beach Serra Club and a member of the board at Cardinal Newman High School.

Certificates of recognition were presented to Mother M. Joseph Maynard, O. Carm., administrator, Lourdes Residence and the Pennsylvania Retirement Hotel.

Arthur J. Poisson of the Lourdes Development Board served as master of ceremonies and Msgr. J.P. O'Mahoney, D.A., pastor Emeritus, St. Edward Church, gave the invocation.



Recently honored by Lourdes Residence were Earl Quattlebaum, Mrs. Andrew A. Fraser, and Sister Josephine Waters, O.S.F.

Handicapped meeting Dec. 13

An area-wide program for the physically handicapped will be held Saturday, Dec. 13 in St. Rose of Lima parish, Miami Shores.

Mass will be celebrated at 11 a.m. by Father Gerald McGrath, assistant pastor, and luncheon will follow in the parish auditorium, 10690 NE Fifth Ave.

Volunteers are needed to act as drivers, hostesses and servers during luncheon. Further information may be obtained by calling Mrs. Pat McIntosh at 759-0794.

Christmas party for foster kids

The annual Christmas party for dependent and foster children of the Archdiocese of Miami will be sponsored by the Catholic Service Bureau Auxiliary at 1 p.m., Saturday, Dec. 13, in St. Dominic parish hall, 5909 NW Seventh St.

Those attending are asked to bring donations of candy, cookies, and sandwiches. A Santa will distribute gifts to the youngsters from the Catholic Children's Home and foster homes.

Nine-day novena at St. James

A Solemn Nine-Day Novena in honor of Our Lady of the Miraculous Medal begins Sunday, Dec. 14 and continues until Monday, Dec. 22 in St. James Church.

In preparation for Christmas devotions will be conducted at 9 a.m. and 7 p.m. by Vincentian Father Frederic Gehring of Philadelphia.

Every Wed. evening at 7.00 P.M.

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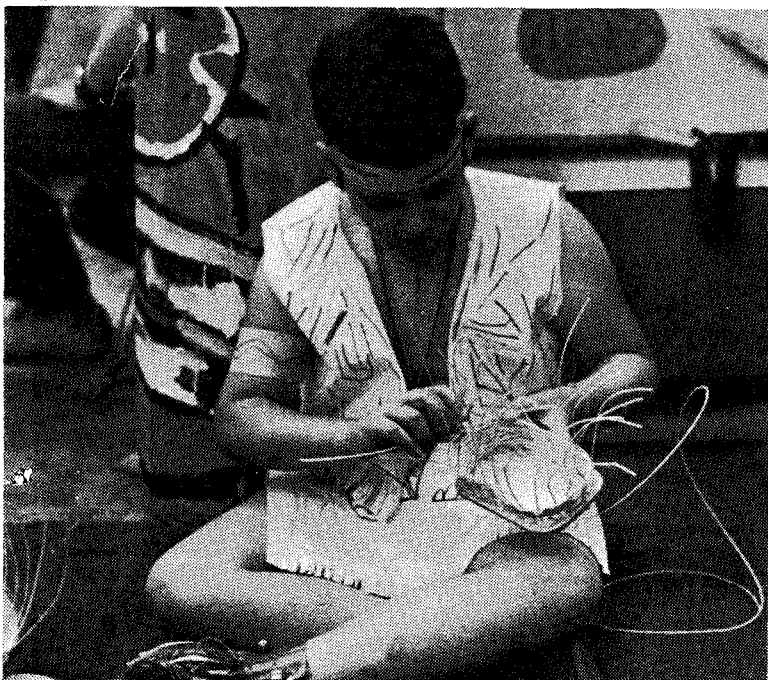
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Scouts from throughout South Florida did all kinds of things last weekend at the Star Spangled Spectacular, this year's South Florida Council show. Above, Ramon Machado from St. James Pack 331 demonstrates Indian basket weaving, while Billy Cottle of St. John the Apostle Pack 302 uncomfortably shows what it's like to be in stocks.



Straight Talk

I want to be a priest...

Answering your questions is Father Richard Sudlik, O.M.I. Address letters to him c/o "Straight Talk," The Voice, P. O. Box 381059, Miami, Fla. 33138

Dear Father,

When I finish high school next year I plan to enter the seminary. I thought my parents would be pleased by my decision but when I told them it made them very upset. They are really good people and I love them because of it. I just don't understand why they would be against my being a priest.

Tom

Dear Tom,

If there is one thing that people fear it is the unknown. What we haven't experienced, what is mysterious, what we

don't know about makes us very uneasy. Your decision to enter the seminary means that your parents must face an unknown. Their experience has been marriage. I'm sure they are very happy together and they want you to experience this same joy. Your parents' reaction, which I'm sure upset you, is probably a sign of their love for you. They just don't want you to be hurt or unhappy.

It is important that you are patient with them, I'm sure as they come to see how much your decision means to you they will come to your side. It might be good to have them talk to a priest about his life. Hopefully they will be able to see the joy and satisfaction he has found in his life, and this will help to dispel their fears.

Santa Claus is coming to town, thanks to Archdiocese youths

There is a special heart-break when a child wakes up on Christmas morning to find an empty stocking or a bare tree. And there is a special joy in knowing that you are helping to prevent this from happening.

The youth of the Archdiocese of Miami have provided the opportunity for everyone to become Santa through its Operation Santa Claus, a project for gathering new or usable toys to distribute to needy children at Christmas.

ARCHBISHOP Coleman F. Carroll has endorsed Operation Santa Claus, and he has approved designating Sunday, Dec. 14, as Operation Santa Claus Sunday in all parishes.

"On this day we are asking all parishioners to bring toys for the children to all Masses," said Msgr. William Dever, Archdiocesan youth director. "The cost of the toy doesn't matter, only that you give of

yourself so these children may have a very Merry Christmas."

Area coordinators are available to all parishes, whether they have youth groups or not, to help them set up a system for collecting, wrapping and distributing the gifts.

SCOUT TROOPS, parish organizations, CCD classes and others are helping CYO groups make Operation Santa Claus a success.

After collection of the gifts Sunday, volunteers will wrap gifts which are not brought in already wrapped (people donating wrapped gifts are asked to mark them "boy" or "girl" and designate age limits) and then distribute the toys at parties. Parishes not having facilities for distribution can call upon the area coordinators for help.

Parishes which already have toy-gathering projects underway are free to "plug into" Operation Santa Claus, Msgr. Dever explained.

The Youth Activities Office has further details and information on how to contact area coordinators. Telephone is 757-6241 in Dade, 525-5157 in Broward, and 833-1951 in Palm Beach.

Holiday time filled with work and play

By ELAINE SCHENK

"Forty-eight hundred and mounting..." that's how many service hours have been reported to date in Operation

Your Corner

S.I.G.N. within the Miami Archdiocese. Keep 'em coming! What better season than Christmas to offer service to others in God's name? For more info on S.I.G.N., call the CYO Hotline on Wednesdays from 2:30 to 4:30 p.m.: 757-6241, ext. 260.

I heard that Lourdes Academy students are going Barefoot in the Park this weekend. Actually, this is a student production of Neil Simon's play, to be presented



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tonight (Friday) through Sunday night, 7:30 p.m. Lots of talent and hard work have gone into the production, so it promises to be a real winner.

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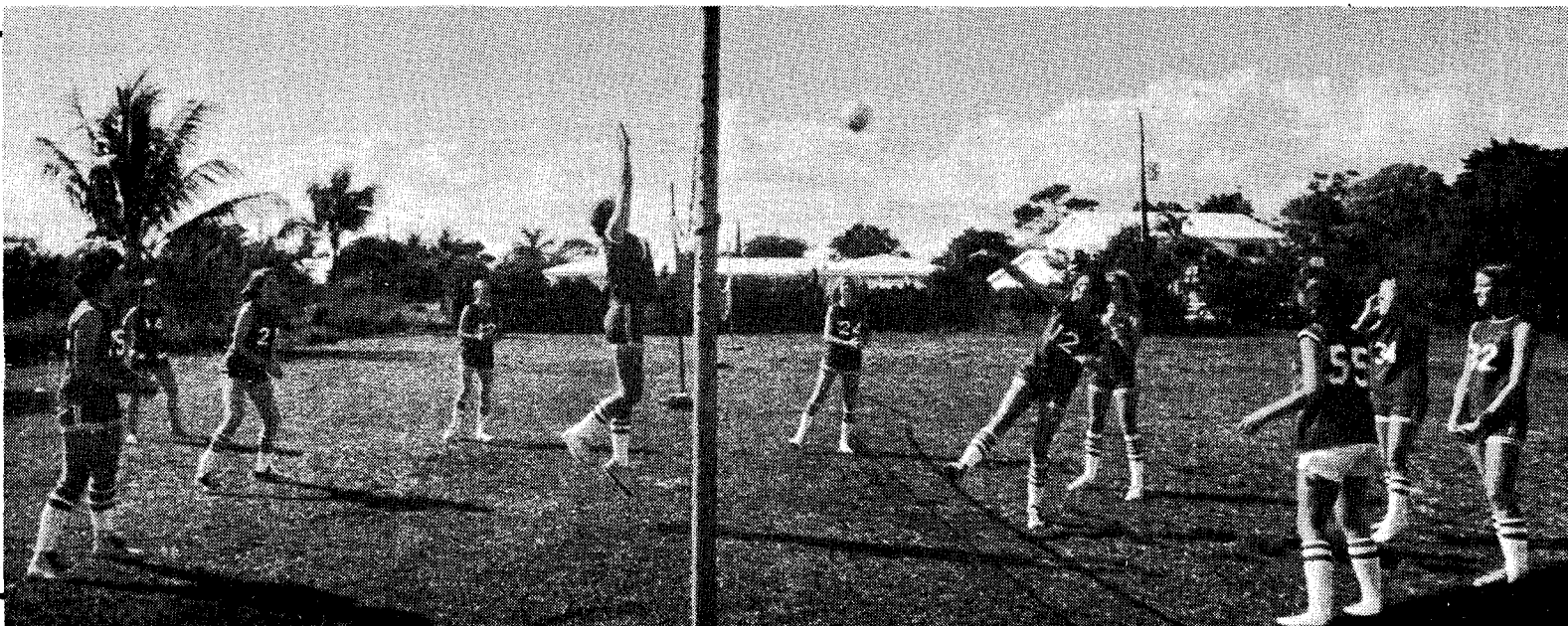
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AAA State champs in volleyball, Cardinal Gibbons girls show the form that won them the title. First string team, right, practices with the reserves, left.



Sports Scene

By **GEORGE FORNASH**

Cardinal Gibbons basketball team, with their No. 2 state ranking on the line, defeated tenth ranked Curley High, 64-54. Tom Schmalzreid, Gibbons' 6-foot 10-inch center, dominated the boards in the first half, but Curley used a tenacious defense and shooting by Charlie Walker and Bryan Morris to take a 32-30 halftime lead. Then, in the third quarter Gibbons switched from a man-to-man to a zone defense and held Curley scoreless for the first four minutes of the quarter. During this time, Gibbons built an 11-point lead. Curley rallied to cut the deficit to three points in the fourth quarter, but the Redskins pulled away again in the last three minutes. Schmalzreid scored 32 points—half of Gibbons' output—to spearhead the victory. Morris had 18 points and Walker had 15 for the Knights. Gibbons has

moved up a notch and is now the state's No. 1 ranked class AAA team.

Columbus used a balanced attack to roll to the second victory, 83-68 over Pace last Friday. Derwin Williams, Cesar Odio and Jorge Gomez scored 16 points apiece and Marty Schuette chipped in with 14. Columbus, who had beaten Miami Beach by ten earlier in the week, jumped out to a ten point halftime lead and held on all the way. Julio Fernandez and Pete de la Torre led Pace's scoring with 17 points each.

★★★

Carol Conrad of Class AA State Champions Assumption Academy and Monica Salazar of Lourdes Academy were named to the Miami Herald All-Dade County Volleyball team. Also included in the six member all-star group was Eliza Garza of Killian who is a member of St. Louis CYO.

Maria Lolas of Carrollton was named to the All-Dade second team. Also on the second team is Cindy Bottoms of Southwest High and St. Timothy CYO. Margie Wessel of Pace, Lourdes Wolf of Assumption and Grace Gunderson of Immaculata-LaSalle were given Honorable Mention among the All-Dade group.

★★★

The road to state high school football championships came to a dead end for LaSalle and Mary Immaculate last week. The ending came quite differently for the two schools—an abrupt, last-minute finish for Mary Immaculate, while LaSalle's fate was sealed by halftime. Mary Immaculate lost to Northwest Christian, 22-21 and LaSalle fell to Pahokee, 42-0.

The Mariners from Key West had battled back in the final quarter with two dramatic touchdowns to take a 21-14

lead. Trailing 14-7, Bob Malopoolski picked off a Northwest Christian pass and ran it back to the Eagles' one yard line. Fred Culpepper went over for the touchdown and Steve Dion's conversion tied it. NW Christian marched down the field, threatening to take back the lead, when Mary Immaculate's defense struck again. Stu Barber, who quarterbacked the offense and plays safety on defense, intercepted a pass on the Mariners' five yard line and dashed 95 yards for the touchdown that put MI ahead by seven points. However, trouble struck late in the game when a punt snap on fourth down went over the head of the Mariners' punter to give the ball to NW Christian on the MI 20 yard line. With a minute left in the game the Eagles punched over

the touchdown to make it 21-20 and converted a pass play for two points and the margin of victory. Mary Immaculate's final record is 6-6.

LaSalle had forged their success this year with their explosive running attack and their unyielding defense. Pahokee High, however, neutralized both with powerful effectiveness in coasting to an easy victory. Jorge Gutierrez, who had had two successive 200 yard games, was held for zero yardage on the night. In fact, the whole LaSalle running attack wound up with net minus yardage. Meanwhile, the Pahokee offense rolled up over 500 total yards, including 343 on the ground. Coach Van Parsons' Royals had their best season ever, finishing 9-3 and gaining their first playoff berth ever.

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National Secretary

10 CV

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(Following is a list of donations by the faithful to the Campaign for Human Development collection taken up in all the churches and chapels of the Archdiocese of Miami on Nov. 16.)

Annunciation, West Hollywood	153.00
Ascension, Boca Raton	525.00
Assumption, Pompano Beach	857.00
Blessed Sacrament, Fort Laud	664.16
Blessed Trinity, Miami Springs	000.00
Christ the King, Perrine	310.93
Corpus Christi, Miami	261.00
Epiphany, Miami	000.00
Gesu, Miami	863.36
Holy Cross, Indiantown	000.00
Holy Family, North Miami	786.00
Holy Name of Jesus, W. Palm Bch.	545.00
Holy Redeemer, Miami	000.00
Holy Spirit, Lantana	1,397.58
Immaculate Conception, Hialeah	397.00
Little Flower, Coral Gables	1,224.00
Little Flower, Hollywood	707.00
Mary Immac. Mission, W. Palm Bch.	357.80
Nativity, Hollywood	1,484.00
Our Lady of Divine Provid. Miami	68.20
Our Lady of Guadalupe, Immokalee	000.00
Our Lady of Holy Rosary, Perrine	343.00
Our Lady of the Lakes, M. Lakes	335.25
Our Lady of Mercy, Deerfield Bch.	68.00
Our Lady of Perpetual Help, O.L.	104.00
O. L. Queen of Heaven, La. Belle	000.00
O. L. Queen of Heaven, Marqate	110.20
O. L. Queen of Martyrs, Ft. L.	680.00
O. L. Queen of Peace, Delray B.	000.00
Resurrection, Dania	372.00
Sacred Heart, Homestead	291.00
Sacred Heart, Lake Worth	1,410.50
San Isidro Mission, Pomp. Beach	000.00
San Marco, Marco	329.91
San Pablo, Marathon	208.00
San Pedro, Plantation Key	380.00
St. Agatha, Miami	62.00
St. Agnes, Key Biscayne	000.00
St. Ambrose, Deerfield Beach	675.00
St. Andrew, Coral Springs	441.36
St. Ann, Naples	1,101.00
St. Ann Mission, Naranja	000.00
St. Ann, West Palm Beach	759.00
St. Anthony, Ft. Laud.	1,393.00
St. Augustine, Coral Gables	801.00
St. Bartholomew, Miramar	512.49
St. Bede, Key West	301.00
St. Benedict, Hialeah	000.00
St. Bernadette, Hollywood	000.00
St. Bernard, Sunrise	381.00
St. Boniface, W. Hollywood	197.50
St. Brendan, Miami	941.00
St. Catherine of Siena, Miami	357.00
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St. Francis of Assisi, Riv. Beach	323.00
St. Francis de Sales, M. Beach	137.00
St. Francis Xavier, Miami	72.48
St. Gabriel, Pompano Beach	735.00
St. George, Fort Laud.	361.00
St. Gregory, Plantation	824.50
St. Helen, Fort Laud.	315.00
St. Henry, Fort Laud.	000.00
St. Hugh, Coconut Grove	781.22
St. Ignatius Loyola, Palm Bch. Gard.	150.00
St. James, Miami	509.50
St. Jerome, Fort Laud.	583.31
St. Joachim, Perrine	42.00
St. Joan of Arc, Boca Raton	812.00
St. John the Apostle, Hialeah	225.00
St. John the Baptist, Fort Laud.	1,021.16
St. John Bosco, Miami	288.15
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St. Joseph, Miami Beach	1,805.00
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St. Patrick, Miami Beach	400.00
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Sts. Peter & Paul, Miami	302.00
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St. Philip Benizi, Belle Glade	165.00
St. Plus X, Fort Laud.	809.00
St. Raymond, Miami	152.00
St. Richard, Perrine	225.00
St. Robert Bellarmine, Miami	53.24
St. Rose of Lima Miami Shore	1,562.95
St. Sebastian, Fort Laud.	646.00
St. Stephen, West Hollywood	837.00
St. Thomas the Apostle, Miami	100.25
St. Thomas More, Boynton Beach	774.50
St. Timothy, Miami	276.09
St. Vincent, Margate	256.00
St. Vincent de Paul, Miami	260.00
St. Vincent Ferrer, Delray Beach	1,506.00
Visitation, Miami	115.00
St. William, Naples	600.00
St. Elizabeth Seton	23.80

Sr. Joseph Ellen Memorial Mass

A Memorial Mass for Sister Joseph Ellen, I.H.M., former Assistant Superintendent of Schools in the Archdiocese of Miami will be celebrated at 11 a.m., Saturday, Dec. 13 in St. Mary Cathedral.

Archbishop Coleman F. Carroll will preside at the Mass which will be

Abp. celebrates hospital Mass

Archbishop Coleman F. Carroll will be the principal celebrant of a Concelebrated Mass of Thanksgiving to mark the 25th anniversary of the founding of Mercy Hospital on Thursday, Dec. 18, in the hospital chapel.

Concelebrating with the Archbishop at 7 p.m. will be Father Richard Scherer and Father Trevor Smith, hospital chaplains.

offered by Msgr. David Bushey, Vicar for Religious in the Archdiocese.

John of Cross: Holy Year saint

(continued from page 9)

of the Church in 1926, Pope Pius XI said: "Although his works deal with difficult and hidden matters, they are nevertheless replete with such lofty spiritual doctrine and are so well adapted to the understanding of those who study them that they can rightly be called a guide and handbook for the man of faith who proposes to embrace a life of perfection."

Pope Paul VI has repeatedly emphasized the need of personal growth in sanctity through prayer as a theme of this Holy Year. Certainly St. John of the Cross offers a treasure of riches for all Christians seeking genuine renewal and reconciliation through prayer.

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Sr. Ellen Therese funeral services

Funeral services were held in Adrian, Mich., for Sister Ellen Therese, O.P., formerly a member of the faculty at two schools in the Archdiocese of Miami.

Sister Ellen Therese en-

tered the Dominican Sisters Congregation in 1920 from St. Joseph parish, Port Huron, Mich. and was an educator for more than 40 years teaching in schools staffed by her community in Illinois and Michigan

as well as in Florida.

In South Florida she had taught at St. Ann School, West Palm Beach; and St. Anthony School, Fort Lauderdale.

Burial was in the congregation cemetery.

I'm Smiling!



I'm smiling inside. Actually I'm smiling outside too. You just can't see it — that's all! What does someone in my condition have to smile about? I'm on vacation, that's what. You're supposed to enjoy your vacation, right? A forced vacation, but while I'm lying here resting, my business is being advertised all throughout Southern Florida in THE VOICE Catholic newspaper. And since I haven't been up dancing lately, I've had a lot of time to reflect on the value of the advertising dollar I spend with them. You know what? It's worth every penny!

THE VOICE newspaper is a weekly paper (which means it's in the home longer with a subscription of 62,000, not counting the people who don't subscribe but get it from a friend or relative to read - and the visitors from up north who buy it at the back of the church on Sunday). That's a lot of folks to reach with just one ad. And a week at a time — that's the best way to do it! For my dollar, advertising with them is a stroke of genius!!!

You know... I really needed this time to think. I'm almost glad my assistant knocked me off that ladder. In fact, I'm going to rehire that boy... anybody can make a mistake, right? But don't you make a mistake. And don't wait to get knocked off a ladder before you check THE VOICE advertising rates. It'll make you surprised and happy.

Call The Voice today at: (305) 754-2651 (You can even call collect if you like) or write to them at: P.O. Box 38-1059, Miami, Florida, 33138.

You'll be smiling too!

Feast days of saints offer chance for evangelization

(Father Juan J. Sosa, author of the following article, is an assistant at St. Mary Cathedral.)

The complexity of the world in which we live is enhanced at all times by the hunger for God which people constantly manifest. Indeed, the mechanization of society, the insecurity of man within this society, and many other anxiety-producing situations, have led modern man to search for security and power beyond himself and the world. Who can he turn to, but God?

The problem emerges, however, when God, in this case, becomes an object, and not a Person who engages Himself in a loving relationship with man. Consequently, the danger grows today when man, who is hungry for the love of God, tries to control Him and to manipulate His free-giving blessings through symbols and rituals. The fact is: in today's society people are turning to whatever means may seem to promise them a direct communication with their God.

THE RELIGIOUS SITUATION

The sense of God for some is made present through the repetitious chanting of sacred words; such is the experience of the Hare Krishnas. For others, the power of God can be secured through the acceptance of a spirit from the dead or of a patron saint. Many in fact claim that the future is truly in the hands of astrologers or palm readers. Some will go so far as to profess Satan as the giver of life and source of their strength.

Miami shares in this ever-growing search for God in a very real way. A complex city, formed by a variety of cultures, the search for God in Miami has taken on many features, depending on what these cultures have brought to the area. Well-known to all by now is the double impact of Spiritualism and Santeria upon the community at large.

SPIRITUALISM AND SANTERIA

Spiritualism, which began in the United States in the middle of last century, is the growing belief that the spirit of a dead person can take possession of another person, called the 'medium,' who in turn receives the messages from the 'beyond' and com-

municates them to the 'here and now.'

Such assumption is far from being the truth. No spirit from the dead has ever communicated anything to the living. However, the phenomena that accompany such spiritualistic rituals (tapping on the table, strange voices, and even levitation) can be brought about by the conscious and unconscious desires of those participating in the ritual.

Santeria, on the other hand, presents similar manifestations but has a different origin. Through Santeria, people turn to their favorite saints for help and protection. On first impression the idea seems to agree with the tradition of the 'communion of saints' always present in the Church. Unfortunately, because of the fusion of beliefs of African slaves with the already weak catechesis of the Spanish colonies in the Caribbean, the saints have been erroneously identified with the African gods of the Yoruba religion. The attitude of those who look for meaning in this case is also an attitude emerging from the need to control God, to manipulate His power through the use of rituals and incantations.

THE FEASTS OF THE SAINTS

Among many Latin people in the city, accustomed to having a close relationship with the Saints of the Church, the problem of Santeria has become a means of religious expression. In view of such a problem a valid catechesis is necessary.

It is important for all concerned to be aware of the need to evangelize those who come in contact with the tradition of the saints in the

Church. The feasts of the saints, then, become important dates around which the Truth of the Gospel may be conveyed to the people. The use of processions, singing, special prayers and other valid liturgical symbols may enhance the Eucharist on such dates. The event could truly become a religious event. The Church at those instances can become the bridge that gaps the vacuum existing by the lack of religious education in these people and their hunger for the love of God.

The feast of St. Lazarus is one example among many. Lazarus, the follower of Jesus who was raised by the Lord after death, has been confused with the Lazarus that appears as a fictional character in Luke's parable of the rich and the poor. (Ch. 16). It is difficult to change people's minds on the subject overnight. The Church, nonetheless, has the mission of dissipating the darkness with the light of the Gospel.

For this reason, bishops, Religious, and laity, the people of God, have a common responsibility to move beyond the structures which provide security and tranquility within the Church, in order to reach out to those whose religious expressions are marked by confusion and lack of understanding. In this very act of moving out to evangelize our city, the missionary activity of the Church is felt. Only then can we share in the announcement of the Good News of Jesus to the unevangelized. Only then can we become the 'herald of good tidings.' Only then can we prepare the way for the coming of God's Kingdom when all men will share in the blessings of God's love for them.

Parishes plan celebrations for St. Lazarus feast

Several parishes in the Archdiocese of Miami will be honoring St. Lazarus, friend of Christ and one of the favorite saints of the Cuban people, on his feast day Wednesday, Dec. 17.

Immaculate Conception parish, Hialeah, will have a procession beginning at 8 p.m., that evening, during which a statue of the saint will be carried around the school and parking lot. Pamphlets with a picture and information about St. Lazarus will be distributed, there will be hymns and devotions.

Following the procession will be a Mass celebrated by Father Jose Nickse, assistant at St. Mary Cathedral.

At St. Cecilia parish, Hialeah, Mass at 7:30 p.m. will be followed by a procession around the church.

Mass at 7 p.m. will commemorate the feast day at St. John the Apostle parish, Hialeah; and at St. John Bosco parish, Mass will begin at 8 p.m., followed by a procession around the church.

The importance of honoring the saints on their feast days was emphasized by Msgr. Augustin Roman, chaplain of the Shrine of Our Lady of Charity.

"The importance of the Church in canonizing saints is offering them as examples to people for their imitation," he said.

"Unfortunately, people know little about the lives and history of the saints. They are living pages of the Gospel that serve as a reflection to other Christians."

In speaking of St. Lazarus, whom he explained was the brother of Martha and Mary and whom Jesus raised from the dead, Msgr. Roman called him the "model of a friend of Christ."

"The miracle of Lazarus' resurrection is proof of Jesus' divinity. It is in the house of Lazarus that Christ shows Himself as a man who cries in the face of suffering, and shows Himself as God who performs miracles."

Msgr. Roman commented that because St. Lazarus is so much loved by the Cuban people, he must become better known to them.

Several of the parishes honoring the saint will be using a statue of St. Lazarus designed for their use by the Christian Commitment Foundation, a group of Catholic laymen who publish the Spanish-language Ideal Magazine.

R. JAY

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LA VOZ

Comentarios Evangélicos

La Luz de Nuestra Fe

Por el REV. JOSE P. NICKSE
Vino un hombre, de parte de Dios; éste se llamaba Juan. Vino para dar testimonio, para declarar en favor de la luz, para que todos creyeran por medio de él. No era la Luz, sino que venía para presentar al que es la Luz.

Juan 1:6-8

El evangelio de Juan es un estudio en claroscuro. La teología de Juan contrasta la claridad de la Palabra de Dios con la oscuridad del egoísmo y del pecado de los hombres. Nuestra fe ilumina. Los hijos de Dios son los hijos de la luz.

En Adviento recordamos que estamos en este mundo para iluminar con nuestra fe los pasos de nuestros hermanos. Adviento es la época de preparar nuestra luz.

Hace algún tiempo un famoso predicador predicaba en un estadio abarrotado de oyentes. A mitad de sermón, el predicador mandó apagar todas las luces del estadio. El manto negro de la noche pareció tragarse a miles y miles de asistentes.

Entonces el predicador explicó que no valdría de nada quejarse de la oscuridad. Que lo importante era hacer algo positivo. ¿Y qué cosa más positiva que hacer brillar alguna luz?

Poco a poco se fue iluminando el estadio. Una luz por aquí, un fósforo por allá. La contagiosa claridad fue cubriendo cada rincón del edificio.

Al fin, todo el estadio estaba iluminado una vez más. Pero esta vez por miles y miles de pequeñas lucecitas que representaban cada uno de los presentes.

Aquel predicador no tuvo nada más que añadir a su sermón sobre Adviento y la Navidad.

La mejor manera de combatir la oscuridad es encendiendo una luz. El peor enemigo de la penumbra es la claridad, no la crítica.

Todos los cristianos, al igual que Juan el Bautista, somos testigos de la luz de Dios que brilló en la persona de Jesús. No somos la luz. Somos representantes de la luz. Tenemos que iluminar a los que sufren y a los que no tienen esperanza.

Adviento es la oportunidad de acrecentar nuestra llama de fe.

ORACION DE LOS FIELES

TERCER DOMINGO DE ADVIENTO
Diciembre 14 de 1975

CELEBRANTE: Padre, tú eres la alegría de tu pueblo. Has enviado a tu Hijo a un mundo sediento de amor. Escucha ahora las peticiones de tus hijos.

LECTOR: Danos tu fuerza, Señor. El Espíritu del Señor siempre está con nosotros. Para que podamos discernir la acción del Espíritu oremos al Señor.

PUEBLO: Danos tu fuerza, Señor.

LECTOR: El Señor nos envía a reconciliar nuestro mundo fragmentado, para cumplir nuestra misión oremos diciendo,

PUEBLO: Danos tu fuerza, Señor.

LECTOR: El Señor nos envía a predicar el evangelio a los pobres. Para que podamos promover la justicia social oremos diciendo.

PUEBLO: Danos tu fuerza, Señor.

LECTOR: La misericordia de Dios es para todos los tiempos. Para que aprendamos a perdonar oremos diciendo,

PUEBLO: Danos tu fuerza, Señor.

LECTOR: Por un aumento en las vocaciones religiosas en nuestra comunidad latina oremos diciendo,

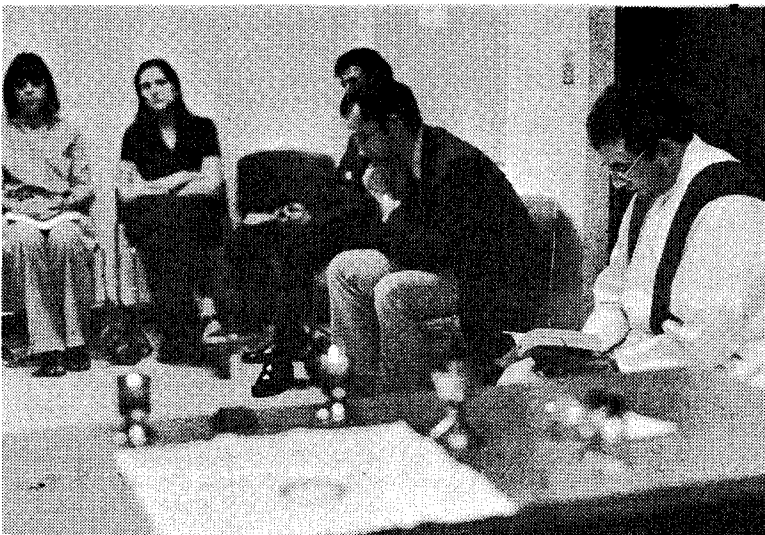
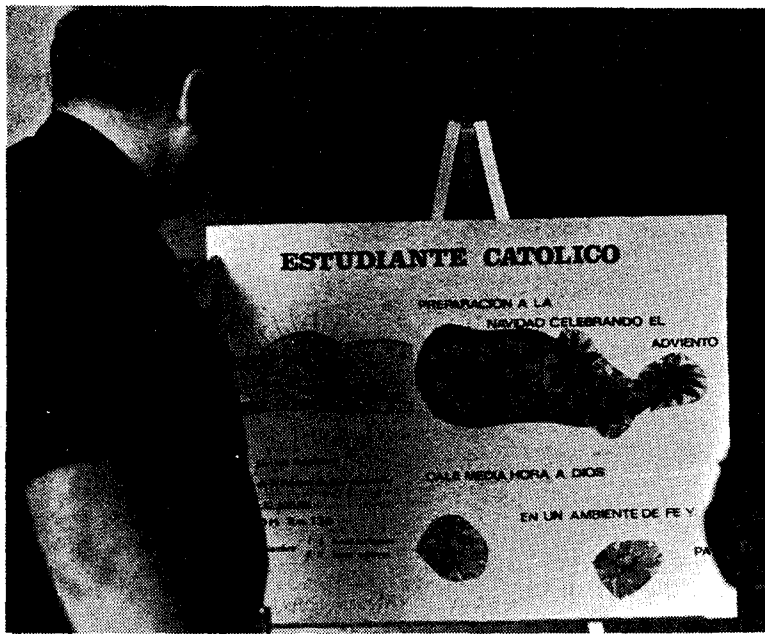
PUEBLO: Danos tu fuerza, Señor.

CELEBRANTE: Padre misericordioso, por amor nos creaste y en tu amor existimos. Te damos gracias por tu bondad y especialmente por el regalo de tu Hijo, Jesucristo Nuestro Señor.

PUEBLO: Amén.

En la universidad

-un rato para Dios



Entre clase y clase, buscando un rato para Dios, un grupo de estudiantes de la Universidad Internacional de la Florida, (FIU) se reúne para la celebración Eucarística que diariamente celebra el capellán de la Universidad, Padre Luis Casabón, en la habitación 130 del edificio DM.

“Es corto el tiempo,— apenas media hora, más de una vez han tenido que salir algunos estudiantes antes de finalizar,” dice el padre. “Pero es un comienzo para ir formando una comunidad cristiana que sea fermento en este ambiente.”

En las fotografías, el Padre Casabón, arriba colocando el poster que anuncia la Eucaristía. (abajo) El padre Mario Vizcaino haciendo una breve reflexión sobre los textos durante la Misa.

EL ESPIRITU NAVIDEÑO

Por el Dr. MANOLO REYES

Estamos de lleno dentro de la temporada de Navidad. El recogimiento, la meditación, los valores de la familia y la reunión con los seres queridos son las características del verdadero espíritu Navideño, teniendo siempre como común denominador la alegría de la conmemoración del nacimiento del Redentor de la Humanidad.

Muchos jóvenes tienen hoy el valor incalculable de la compañía de sus padres; otros no cuentan con esa dicha porque algunos padres han emprendido el viaje eterno o porque otros padres prefirieron enviar a sus hijos a tierras de libertad a hacerse hombres y mujeres de bien, lejos de una doctrina foránea y tiránica que hoy trata de esclavizar a un pueblo en el corazón de las Américas.

Creo que tanto para los primeros como para todos los demás, el espíritu Navideño tiene una gran significación que se une en un punto común: la oración. Para unos, orar, para darle gracias a Dios por tener sus padres junto a ellos. Para otros, orar, por el eterno descanso de aquellos que le dieron el ser. O porque Dios los reúna pronto con sus padres. Y toda la muchachada... unida... orando porque la libertad de su patria y

su pueblo, se acabe de hacer una realidad evidente.

Ahora bien, el niño debe vivir su época de niño; y el joven su época de juventud, ambos con todas las características propias de sus cortos años.

Los años de la niñez jamás volverán a vivirse y por su pureza, su ingenuidad y su nobleza serán como un perfume que flotará imperecedero sobre toda la vida futura de ellos... para alegrarlos en las horas tristes, para aromar sus vidas en los momentos difíciles y para confortarlos con los gratos recuerdos de los pocos años.

De ahí que todos deben alegrarse dentro de la belleza inigualable de sus pocos años, y alegrarse en esta época Navideña pensando que dentro de pocos días se habrá de celebrar el nacimiento en la tierra de Aquel que todo lo puede, de Aquel que es todo bondad y cariño, de Aquel que es un dechado de misericordia, de Aquel que resume en sí no a un Juez enérgico e implacable, sino a un padre celestial lleno de amor y comprensión para todas sus criaturas.

El... gran amante de los niños, plétórico de amor por

hermanos y enemigos, sentenció: “Dejad que los niños se acerquen a mí.”

El... como el que más... sufrió las amarguras del exilio, porque El cuando era un niño también se vio forzado a dejar su tierra natal y emigrar a Egipto huyendo de la persecución de Herodes.

Sin embargo... El... volvió. Y desde su tierra... redimió a la Humanidad.!

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Frutos del Año Santo

—El Papa Paulo VI espera que el Año Santo, que termina pronto, deje un legado de fervor y convicción religiosa, sobre todo entre los jóvenes. “Es necesario tener esas convicciones religiosas para poder superar las dificultades de orden espiritual que afronta la generación actual, desgarrada por guerras y revoluciones...y así resistir al consiguiente pesimismo.”

Periódicos para rezar

—El Papa Paulo VI dijo a una muchedumbre congregada en la Plaza de San Pedro a la hora del Angelus, que los grandes titulares de los periódicos pueden servir de temas para la oración, en cuanto afectan nuestra salvación. “Dios acepta este diálogo en que hablamos de los acontecimientos de cada día,” agregó.

Viene el Padre Arrupe a E.U.

ROMA—(NC)—El superior general de los Jesuitas, Padre Pedro Arrupe, visita a los religiosos de su orden en Estados Unidos en Diciembre; tendrá reuniones con los superiores provinciales y los sacerdotes educadores.

España ¿Democracia gradual?

MADRID—(NC)—En la misa de acción de gracias por la proclamación de Juan Carlos I como rey de España, el cardenal Vicente Enrique Tarancón, arzobispo de Madrid y presidente de la Conferencia de Obispos Españoles repitió el consejo de la jerarquía, de que “las autoridades respeten, sin discrimen ni privilegios, los derechos de la persona humana.” La Iglesia, agregó el prelado, “exige que las autoridades protejan y promuevan el ejercicio de las debidas libertades para todos los españoles, y la participación de todos en los problemas comunes y en las decisiones del gobierno.” Al acto asistían delegaciones de 67 países, el gabinete y el parlamento en pleno, y otras figuras. Los observadores interpretan el llamado como una invitación a la democracia gradual, después de la era del Gen. Francisco Franco, fallecido a fines de noviembre.

Habla el Papa a Demo-Cristianos

—En una audiencia privada a los delegados del congreso mundial de Partidos Demócratas Cristianos reunido en Roma, el Papa Paulo VI les recordó que la política para el creyente en Cristo significa “total devoción al bien común.” Pueden derivar su orientación del documento del Concilio Vaticano sobre la Iglesia en el Mundo Moderno, agregó.

Situación de la prensa

—Una encuesta coordinada por A.E.P. Wall, presidente de la Federación Internacional de Agencias Católicas de Prensa (FIAC), sobre libertad de información en el mundo revela que los gobiernos de varios países imponen “grave coacción” sobre los periodistas católicos; la situación es muy grave en Brasil, Chile, Cuba, la Unión Soviética, Corea Meridional, Lituania, Nigeria y Rodesia; es grave en Ecuador, Nicaragua, Panamá, Paraguay, Perú, Polonia, España y Uruguay. Wall, quien dirige el NC News Service en Washington, agrega que no publica todos los detalles -respondieron 32 países- para no poner en mayor peligro a los mismos periodistas. La encuesta se inspiró en el documento de la Comisión Pontificia de Medios de Comunicación Social (1971) que insiste en el derecho del pueblo a tener libre acceso a las fuentes de información y a la libre expresión de sus ideas.

Meta de Caritas: Enseñar a pescar

—Caritas Internacional, la federación de organizaciones católicas de auxilio en 99 naciones, declaró que su meta, sugerida por el Papa Paulo VI en su reunión de primavera, será la de “ampliar los horizontes de los pobres y necesitados del mundo.” Para ello, según el delegado de Estados Unidos Mons. Andrew Landi, se propone establecer filiales en cada país del Tercer Mundo, y robustecerlas donde existan. Nuestro fin principal es “fomentar el auto-desarrollo, gráficamente explicado por el pobre asiático que dijo: si me das pescado, tengo para comer hoy; pero si me enseñas a pescar, puedo comer todos los días.”

Inundaciones en Colombia

BOGOTA, Colombia—(NC)—Las víctimas de las inundaciones en el noreste atlántico del país -cuencas de los ríos Magdalena, San Jorge y Cauca- pasan del medio millón, que incluye a más de 150 muertos, muchos desaparecidos y miles de familias sin hogar. Sembrados y ganadería han sufrido inmensas pérdidas. El auxilio a las víctimas se dificulta por falta de comunicaciones y caminos. El Piñon, pueblecito a orillas del Magdalena “quedó borrado del mapa,” dijo su alcalde.

En la historia de salvación que el Antiguo Testamento presenta se mezclan dos conceptos de suma importancia: la Justicia Divina y el Amor Divino. La tensión entre estos dos conceptos es representada explícitamente por la proclamación de los profetas.

Después de la terrible división del Reino, los profetas continuaron su misión de criticar la injusticia y anunciar el cambio de actitud que Yavé, el Señor, exigía del pueblo. Dos personajes de suma importancia se desarrollaron en el Norte a pesar de la desorganización política existente y la creciente idolatría del pueblo: los profetas Amós y Oseas. El Señor los escogió para reflejar en sus vidas la justicia y el amor que El sentía.

La Justicia de Yavé

El Señor llamó a un pastor llamado Amós (760-740 A.C.) de su pueblo, Tecoa, situado al sur de Belén, para ser Su Profeta en el Reino del Norte. La misión resultaba ser difícil, pero el profeta la aceptó porque el Señor le acompañaba.

Necesariamente Amós denunció la idolatría que al pueblo practicaba al haberse humillado ante otros dioses y haber olvidado la salvación que Yavé había traído sobre ellos desde Egipto. Anunció un castigo que se iba a manifestar por la destrucción del Reino (2:6-16). Desde el principio, no obstante, denunció otros crímenes que contra la Alianza se cometían: la opresión y la explotación de los pobres (5:11-12); la adoración de ídolos (5:26); y las prácticas religiosas hipócritas que eran comunes entre muchos (5:21-24).

El profeta clama justicia para Yavé. El resultado de esta justicia es el castigo que trae la ruptura de la Alianza del Señor. Resulta interesante palpar el entusiasmo de este pastor sencillo que lleno del Espíritu del Señor, no tiene miedo de predicar Su palabra en un ambiente tan antagonista para él. Es necesario marcar, sin embargo, que a pesar del anuncio del castigo, Amós comienza a predecir días felices en que todo cambiará. En resumen, él es el profeta de la justicia social que nos revela a un Dios que defiende el derecho de los pobres.

El Amor Divino

Oseas (747-725) realiza su labor de profeta una generación después de la muerte de Amós. A través de este proteta, el Señor explícitamente refleja la exigencia de su Alianza y la forma en que el pueblo le fue infiel. En realidad, Yavé escogió a Oseas para utilizarlo como Su instrumento.

Poco se sabe de la vida privada de Oseas; estos detalles se encuentran en los tres primeros capítulos de su libro. En realidad estos capítulos señalan su matrimonio con Gomer, una prostituta. En este matrimonio y en la realidad trágica que el profeta sufrió al saber que su esposa le fue infiel, se refleja la relación de Yavé con su pueblo.

Para el profeta, Israel es como una prostituta que engaña al esposo que la había recogido. El pueblo es infiel a la Alianza matrimonial que se había sellado

en el Monte Sinaí con la sangre del Cordero. Es Oseas el que reclama el uso de la palabra ‘hesed’, ese amor divino que sólo Dios ofrece a un pueblo renegado; ese amor que perdona a pesar de la infidelidad; ese amor que vuelve a recoger a la prostituta infiel para hacer de ella una esposa.

Oseas sufre y perdona; de esta forma está representando al Señor Yavé y la forma en que El sufrió y perdonó a Su pueblo.

A pesar de su insistencia en este amor misericordioso de Dios, Oseas denunció como Amós, la injusticia del pueblo (4:1-2, 13:1-2) y predijo el castigo

y la destrucción. La diferencia básica entre ambos profetas, sin

embargo, yace en el concepto de restauración que Oseas añade más explícitamente a través de sus escritos. El amor de Yavé va a restaurar la desunión; de nuevo nacerá la armonía y la paz en este pueblo infiel.

Los profetas del Norte predicen la destrucción que tendrá lugar hacia el año 722 B.C. con la invasión Babilónica y la conquista de estas tierras. Siglos más tarde el mismo problema se repetirá en el Sur en un pueblo que a pesar de la experiencia sufrida por sus vecinos no reconoce la presencia del Señor. Ante esta indiferencia del pueblo de Judá en el Reino del Sur se levantan las voces de otros profetas tan fascinantes como los del Norte.

Conoce tu fe

VERSION AL ESPAÑOL: PADRE JUAN SOSA

Los Profetas Clásicos del Sur

La tensión entre la voluntad de Dios y la voluntad de los Reyes se marca mucho más durante el período clásico de la profecía en el Reino del Sur. Dos personajes inolvidables surgen durante este período profético llevando el mensaje del Señor a un pueblo sordo y despreciable: Isaías (724-701- BC) y Jeremías (627-585 BC).

En el año en que murió el rey Ozías el profeta fue llamado para llevar a cabo la misión del Señor (Isaías 6:1). La misma ambición y la misma hipocresía que predominaba en el Norte cuando Amós vivía era la fuente de vida y el centro de la existencia del pueblo en el Sur.

Durante cuarenta años Isaías proclamó un mensaje en el que Yavé era el centro. El concepto de la Santidad de Dios, nacido de la escena de su vocación en el capítulo 6, permeaba la predicación de Isaías que a su vez proclama a Yavé como el Señor de la Historia. Israel era el instrumento de Yavé para dar a conocer Su plan y Su designio. Si solamente Israel fuera fiel al compromiso de la Alianza este plan se llevaría a cabo.

El profeta predicó al Reino de Judá, a la dinastía de David, de donde iba a hacer el Mesías. Su mensaje, pues, estaba lleno de esperanza a pesar de llevar mezclado el dolor y la tristeza producto una situación crítica e irreparable.

Solamente los primeros treinta y nueve capítulos de este libro fueron escritos por el mismo profeta. Los restantes (Isaías 40-55 y la tercera parte del 56-66) pertenecen probablemente a un grupo de sus discípulos; por eso tratan de otras época históricas distintas.

Jeremías, como Isaías, predicó su mensaje de justicia y de esperanza en un momento crucial y crítico en la vida política del Reino. El profeta fue ignorado y hasta perseguido por su misión. La muerte, en realidad, ya se acercaba al Reino del Sur que carecía del aliento necesario para sobrevivir emocional y religiosamente la catastrófica invasión babilónica.

Jeremías había resistido la llamada del Señor (Jeremías 1:6-7). No obstante, el profeta se llegó a convertir en un gran ejemplo de entrega al servicio que Dios le ofrecía. El profeta puso su confianza plena en Yavé. En esto encontramos el éxito de su misión. A pesar de la persecución y el rechazo del pueblo, su éxito yace en su entrega plena a la misión de ser profeta en medio de su pueblo.

El predicó por la fidelidad de Jerusalén a la Alianza para evitar el juicio y el castigo de Dios (11:1-4). Por sus esfuerzos, fue lanzado a una prisión terrible desde donde aún escribió su mensaje de esperanza:

“Vendrán días
En que yo pactaré con el pueblo de Israel
Y con el de Juda
Una nueva alianza.

No será como esa alianza Que pacte con
sus padres cuando los tomé de la mano,
Sádoles de Egipto...

Cuando llegue el tiempo
Yo pactaré con Israel esta otra alianza:
Pondré mi Ley en su interior,

La escribiré en sus corazones,
Y yo seré su Dios y ellos serán mi pueblo. (Jeremías 31:31-34)

Cuando Jerusalén cayó ante la invasión de los Babilonios, Jeremías rehusó el trato amigo que los invasores le ofrecieron al ver en él un aliado. Por el contrario, el profeta permaneció en Judá hasta que fue raptado y llevado a Egipto donde probablemente murió entre manos asesinas.

Rechazado por sus compatriotas, su vida fue redimida por Aquel cuyo camino preparó al anunciar la llegada de una nueva Alianza, una Nueva Creación, una Nueva forma de aceptarnos los unos a los otros para trabajar unidos por un mismo Reino de justicia y de paz.

LA INMACULADA

una parroquia llena de vida

En el cielo los globos se iban alejando mientras cientos de miradas, en los alrededores de la parroquia de la Inmaculada en Hialeah, seguían su recorrido con cierta nostalgia.

Era el 8 de diciembre, y la parroquia se había reunido para honrar a su patrona con todos los honores. Ahora entre los cantos y aplausos de todos, el párroco, Mons. Jude O'Doherty se disponía a enterrar un pequeño cofre sellado, con reliquias de todas las organizaciones parroquiales.

"Es un modo de celebrar la Inmaculada y el año bicentenario a punto de comenzar," comentó la Hna. Josephine Sherry, RSM, Principal de la escuela parroquial. "Quién sabe el valor histórico que estas reliquias tendrán dentro de otros 100 años, o incluso sólo 25. Esto es algo que los niños siempre recordarán."

Las reliquias en el cofre, habían sido presentadas al párroco durante el ofertorio de la Misa concelebrada minutos antes para honrar a la Inmaculada a la patrona de la parroquia y de los Estados Unidos.

Creada en 1954, la parroquia de la Inmaculada tuvo como primer administrador a Mons. James F. Nelan y después a Mons. Dominic Barry por más de 15 años.

La escuela parroquial se abrió en 1956, y desde sus comienzos ha contado con la presencia de las Hnas. de la Merced de Enniskillen, Irlanda. Actualmente también trabajan en la parroquia las hermanas Dominicas Carmen Rosa y María Elena.

"Nuestra meta es una buena educación católica," dice la Hna. Josephine. "Tenemos 1,400 alumnos de 900 familias. Un 75 por ciento son hispanos."

La escuela cuenta con una plantilla de 50 profesores— nueve son religiosas— sin contar más de 60 en el programa de educación religiosa de la parroquia, que tiene unos 900 estudiantes.

La presencia de las hermanas en la escuela desde los comienzos ofrece una gran continuidad para las familias, ya que en muchos casos padres e hijos han recibido instrucción de las mismas profesoras. Y esto no solo con las religiosas sino con las maestras seglares también.

El colegio se abre dos noches a la semana para un programa parroquial de clases de inglés y español para adultos.

"Aquí todos trabajan unidos por el bien de toda la comunidad," dice el párroco, quien se siente bien orgulloso de sus parroquianos y del Consejo Parroquial. "No buscan mandar, sino servir," dice. "A través del Consejo se coordinan los proyectos parroquiales. Más de 500 personas están directamente conectadas con trabajos parroquiales al servicio de la comunidad."

El consejo parroquial lleva ya funcionando varios años y tiene

leyes y constitución propia. Consta de varios comités: liturgia, educación, vocaciones, finanzas, mantenimiento y P.A.C.L, que coordina las organizaciones apostólicas de la parroquia.

El comité de educación, por ejemplo, trata de evitar que la escuela acapare todos los fondos, con detrimento de otros programas educativos de la parroquia. Además, teniendo en cuenta el crecimiento demográfico del área, proyecta hacia el futuro y prevé las necesidades educacionales de la comunidad, según explicó el párroco. Actualmente la parroquia sirve a 4,000 familias. Son dos las escuelas parroquiales católicas en esta ciudad, que tiene una población de 133,000, con más de 55 p.c. de habla hispana.

"Conocemos la realidad que nos rodea," dice Edward Lynch un diácono del Seminario Mayor que reside actualmente en la parroquia. "Hay mucha confusión religiosa y santería. Nosotros salimos a la comunidad a evangelizar." Lynch habla perfecto castellano y como los demás sacerdotes constantemente visita los hogares.

"Tenemos la parroquia dividida en nueve secciones y con las visitas vamos conociendo las necesidades y manteniendo el censo al día," explica uno de los padres en la parroquia Mario González.

Dedicado a los hispanos, con frecuencia lleva la evangelización a los condominios y apartamentos. El próximo 15 de Diciembre comenzará la Novena del Niño Jesús como preparación al Adviento.

"Así se logra que la gente se vaya conociendo," añade otro de los asistentes el padre José Zubieta, O.F.M.. "Viven aislados sin saber que tienen un amigo como vecino."

El padre O'Dwyer trabaja con los jóvenes de la parroquia. También lo hace el padre Stephen O'Dea. Para él los jóvenes son un impulso a vivir en el presente y con mucha esperanza."

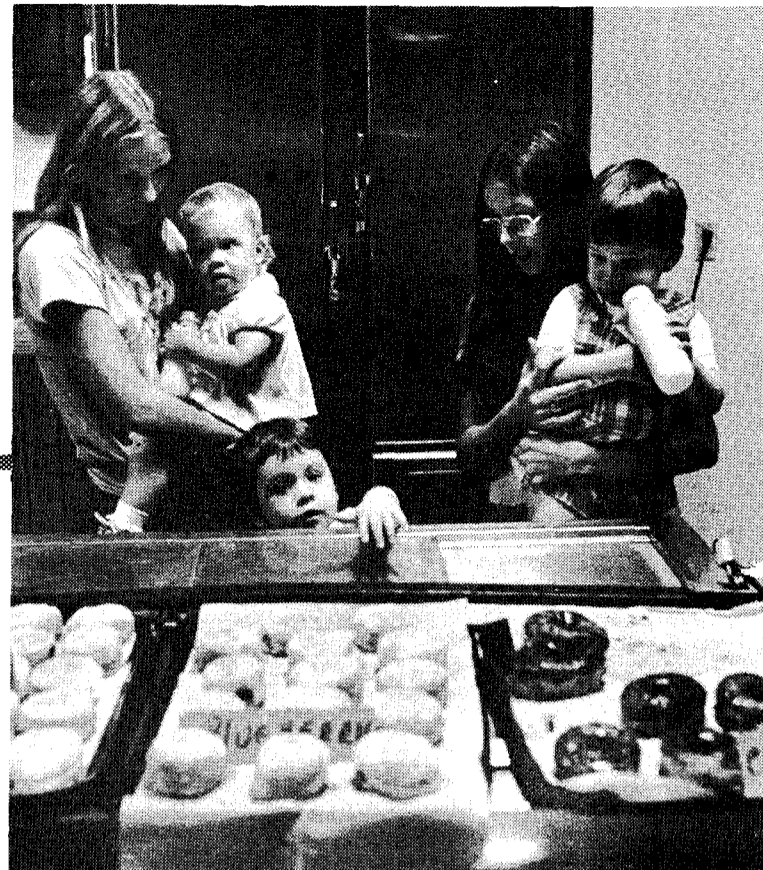
Cuando llegó a la Inmaculada el padre O'Dea quedó impresionado por la variedad de actividades en la parroquia. Le encanta el ambiente de familia en la rectoría," esto es vivir como en un hogar feliz," dice.

Lo mismo opina Ed Mildstead, un obrero que apenas lleva unos meses en contacto con la parroquia. "Aquí me encuentro bien a gusto, la gente es tan normal... Si tuviese algún problema seguro que vendría a buscar consejo," dice.

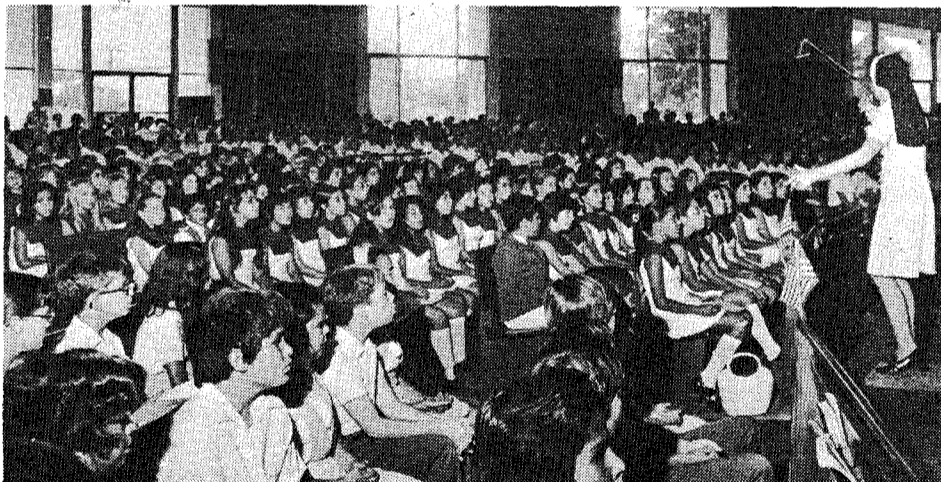
No es católico, pero ahora siente mucho atractivo por la Iglesia.

"No es que me estén empujando... al contrario me siento aceptado y respetado, pero aquí se nota que todos practican lo que predicán."

No se puede decir nada mejor.



Durante la misa dominical los jóvenes cuidan de los niños, (arriba) que de vez en cuando se escapan hacia la mesa de refrescos y pasteles. Abajo, después de la misa de la Inmaculada los sacerdotes saliendo de la Iglesia.



La hermana Regina, dirige el coro durante la misa de la Inmaculada arriba. Abajo, el padre Mario Gonzalez (izq.) y el diácono Edward Lynch (dcha.) hacen planes para la próxima procesión de San Lazaro.



Terrorismo

¿Quién se beneficia?

La pasada semana el terrorismo hizo sentir una vez más su mano repetidas veces en Miami, coincidiendo con una visita del subsecretario de Estado, William Rogers.

Hacia menos de un mes, el 7 de noviembre, The Voice había advertido en su editorial que el terrorismo, que desde hace años es un flagelo en Irlanda, Londres, Latinoamérica y el Oriente Medio, estaba empezando a hacerse sentir en Estados Unidos, tanto en New York como Los Angeles, Chicago y Miami.

En ese editorial se señalaba en inglés que gran parte del terrorismo que está haciéndose sentir en Estados Unidos está ligado a Cuba. Y se citaba el testimonio del oficial de la policía de Los Angeles,

Editorial

Arleigh McRee, quien ante el Congreso Federal en Washington reveló que unos 2,500 terroristas de Estados Unidos fueron entrenados en la Cuba de Castro.

Es lamentable que el terrorismo hay surgido en Miami evidentemente ligado a la cosa cubana, pero es lamentable que algunos de los grandes diarios locales en inglés se refieran a esos criminales sucesos como "Latin terrorism" en un concepto que para el hombre común implica "latinos", y que puede contribuir a crear o acentuar prejuicios étnicos en Miami.

Igualmente lamentables son las declaraciones atribuidas, ¿quizás tergiversadas? al jefe del FBI en Miami Julius Mattson, quien según esos mismos medios informativos dijo que los terroristas estaban recibiendo apoyo y protección de la comunidad latina.

¿Con qué evidencias pueden hacerse esas declaraciones tan ligeras. Por un lado se dice que no existe ninguna pista, se confiesa la incapacidad de descubrir los autores reales y por otro se dice alegremente que si no se puede descubrir a los autores es por la protección de la colonia latina. O abiertamente se hacen titulares sobre los "latin terrorists", cuando la evidencia única han sido llamadas telefónicas anónimas, que el FBI no ha podido trazar ni localizar.

Como dijo el Alcalde Maurice Ferré, el terrorismo en Miami sólo puede beneficiar a Castro, ayudado por la animosidad que se pueda crear contra la colonia exiliada en la población del Sur de la Florida. Como él, creemos que si el terrorismo de Miami tiene alguna conexión con Cuba es a través de Castro y en el Congreso de Estados Unidos hay testimonios y evidencias profesionales en el sentido de que millares de terroristas operando en Estados Unidos fueron entrenados en Cuba.

Es muy fácil lograr que una voz anónima atribuya al exilio cubano esos atentados, con lo que el castrismo obtendrá dos objetivos: El daño que a la economía y a la estabilidad hace el terrorismo por sí sólo, y la oportunidad de cargar las culpas sobre el exilio cubano.

Si a alguien puede beneficiar este terrorismo es a Castro. Pero si existiera la posibilidad de que algún grupo exiliado, estuviera actuando tan obcecadamente, que reflexione y se pregunte qué resultados puede traer el terrorismo, en Miami contra el castrismo en Cuba.

De cualquier forma, es necesario que los cuerpos de investigación de Estados Unidos redoblen su acción en este caso y pueda detenerse a los culpables. Y que mientras tanto no aprovechen algunos elementos perjudiciados para ponerle etiquetas étnicas, como las de "Latin terrorists".

Alejandro y Brake para ABCD

Dos figuras de la comunidad han sido designadas como Presidentes de la Campaña de Caridad del Obispo (Arch-Bishop's Charities Drive) ABCD para 1976 por el Arzobispo Coleman F. Carroll.

Robert M. Brake y Alberto A. Alejandro encabezarán la campaña de recaudación para el sostenimiento de más de cuarenta centros de caridad y asistencia social en el Sur de la Florida.

Brake abogado establecido en Coral Gables, fue representante a la Cámara Estatal de la Florida,

Comisionado del Condado Dade y de la Ciudad de Coral Gables y es en la actualidad vice presidente del Consejo Asesor de la Conferencia de Obispos Católicos de Estados Unidos, y Director de la Cruzada de Derecho a la Vida. Pertenece a la parroquia de Little Flower.

Alejandro, contratista y constructor, es presidente del Consejo Hispano-Americano de la Florida y es un reconocido líder de la comunidad hispana de Miami, donde reside desde que vino como exiliado de Cuba hace 16 años. En Cuba fue presidente de una importante empresa de

Parroquias honraran a

SAN LAZARO

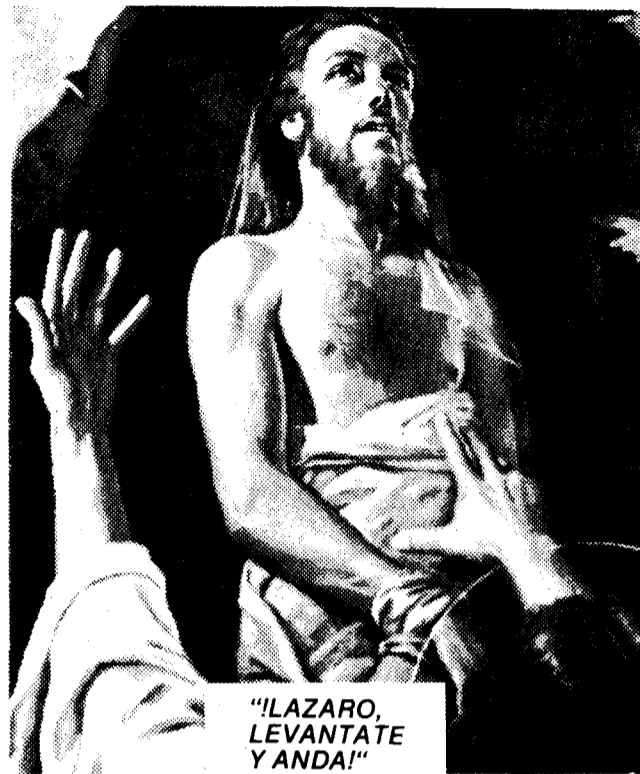
Son varias las parroquias de la Archidiócesis que honrarán al amigo de Cristo. San Lázaro en el día de su fiesta 17 de diciembre.

En Hialeah, la parroquia de la Inmaculada tendrá una procesión a las 8 p.m. con una imagen de Lázaro resucitado, por los alrededores de la parroquia. Habrá cantos y predicará en español el diácono Edward Lynch. Se repartirán folletos y estampas con la vida del santo.

Después de la procesión habrá una Misa celebrada por el Padre José Nickse, de la Catedral de St. Mary.

En la parroquia de Sta. Cecilia los actos en honor del santo comenzarán con una Misa a las 7:30 p.m. seguirá una procesión alrededor de la Iglesia.

La parroquia de San Juan Apóstol honrará al santo con una Misa a las 7 p.m. y en San Juan Bosco los actos comenzarán a las 8 p.m. con una Misa seguida de una procesión con el



"LAZARO, LEVANTATE Y ANDA!"

santo.

Varias parroquias utilizarán una imagen de San Lázaro resucitado, que por iniciativa de la Christian Commitment

Foundation, organización que publica la revista Ideal, ha diseñado el escultor cubano Juan Calás.

Comentando sobre la importancia de una bien orientada devoción a los santos, Mons. Agustín Román, capellán de la Ermita de la Caridad dijo, "El pueblo lee el evangelio en la vida de otros hombres, y no lee la Biblia a no ser que se les dé una Biblia vívida. De ahí la importancia de que la Iglesia canonicamente a los santos. Al hacerlo, nos pone a los santos como modelos de imitación."

Al preguntarle sobre la devoción del pueblo cubano a San Lázaro, Mons. Román afirmó que desgraciadamente el pueblo en general conoce muy poco su historia y se queda en cambio con anécdotas accidentales.

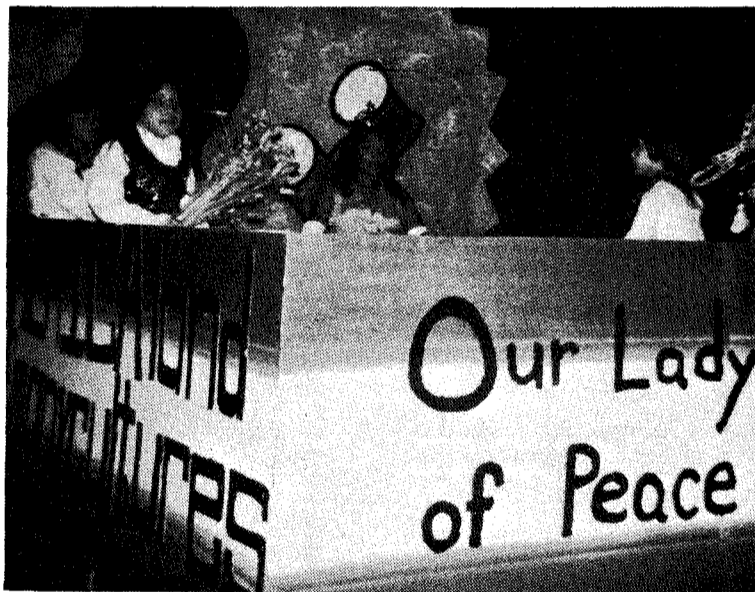
"San Lázaro, tan querido por los cubanos, es sin embargo muy poco conocido," dijo.

"Pero la fuente para conocerlo es el evangelio," dijo Monseñor.

"El pueblo cubano nunca ha venerado a otro Lázaro que el del 17 de diciembre, y ese día no hay otro Lázaro que el amigo de Jesús, el hermano de Marta y de María.

"Su casa era un centro de evangelización, donde la palabra que predominaba era la de Jesús.

"En casa de Lázaro Jesús se muestra como hombre que llora frente al dolor de la muerte de su amigo, y también como Dios que obra el milagro de la resurrección de Lázaro.



La Colonia-Mexicano-Americana de Delray Beach estuvo representada en la Parada de Navidad del Bicentenario auspiciada por la Cámara de Comercio de esa localidad. En la carroza, Tomás y Tito Santiago, Irene Rosalez, Tomás Cortez y María Boneta.

construcción. A los 22 años de edad fue electo concejal de Marianao, suburbio de La Habana y la segunda ciudad de la isla. Fue reelecto tres veces. En 1950 fue nombrado Ministro Sin Cartera en la administración del Presidente Carlos Prío. En 1952 se retiró de la política activa. Con su esposa, Margarita, pertenece a la parroquia de St. Thomas Apostle. Ha trabajado activamente en el Movimiento de Cursos de Cristiandad y el Movimiento Familiar Cristiano. Alejandro y Margarita tienen cuatro hijos, Margarita, María Cristina, Ana Mary y Armando.

Al comienzo de cada año, el Arzobispo Carroll organiza una colecta para sostener las obras de caridad y asistencia social que dirige la Arquidiócesis de Miami. Entre esas obras figuran hogares para niños y ancianos desamparados, viviendas a costo reducido para ancianos retirados, programas para la prevención, el tratamiento y la rehabilitación de drogadictos y alcohólicos, escuelas para niños retrasados mentales, servicios sociales para familias necesitadas, asistencia a desempleados y subempleados, etc.