

World hunger not abstract at St. Maurice

By FRANK HALL
Voice Features Editor
FORT LAUDERDALE— Over 125 families in St. Maurice parish, here, are doing something about hunger in the world. They have committed themselves to one or more of six programs sponsored by the parish action committee.

"There are two primary purposes for the project," says Father John C. Mulcahy, pastor. "We are looking to raise the level of consciousness to realize that there is a problem of world hunger and that we can do something concretely about that problem."

Doing something positive includes adopting a mission parish, joining Bread for the World to influence U.S. governmental decisions and legislation so as to relieve hunger on a national and international level, or observing Rice Thursday which means limiting meals to rice only on the first Thursday of each month and giving the money saved to St. Maurice Hunger Relief Program.

Other areas of commitment suggested are working on the St. Maurice Garden (to develop and maintain a vegetable garden on the parish grounds as a constant reminder of the need for food), Hunger Liturgies (which would be aimed at sharing food and clothes), and helping in Food for the Elderly (to prepare and deliver meals on a periodic basis to local elderly persons unable to provide adequately for themselves).

COMMITMENT forms were included in a six-page pamphlet on the project distributed at Masses.

Dick and Marie Sullivan and their children were one family which responded and indicated their willingness to be part of Rice Thursday.

"Our first time wasn't too difficult," notes Marie. "The kids were really good about it and the only problem was that I made too much rice to last the day. But I made rice pudding for the rest of the week so we didn't waste it. Dick even took rice in a thermos jar to work."

Husband Dick says, "We saved about \$5 and gave that to the program—maybe that was a little too conservative an estimate because it seems we probably saved more. Next

(Continued on page 5)

that Vatican II had said all the sacraments should be brought into conjunction with the Sacrament of the Eucharist whenever possible, as they were in the early Church. She said that the anointing is a sacrament of healing and strength and bringing it in to the Mass was also an extension of Jesus' ministry of healing. Msgr. Donnelly, who was homilist, recalled to the minds of the worshippers the scene from Scripture in which Jesus was asleep in a boat on the Lake of Galilee and a storm arose, striking fear into the disciples that the boat would sink. Jesus had allowed them to face the storm and confront fear in order to strengthen their trust in him, he said.

"HE FORSEES all our
(Continued on page 3)



Msgr. James Enright, pastor emeritus of St. Rose of Lima Church is anointed by Archbishop Edward A. McCarthy (above). Applause and waves greet Archbishop Coleman F. Carroll (right) at the luncheon following the anointing celebration.



First communal anointing celebrated

Communal anointing was administered to about 20 sick, elderly people for the first time in the Archdiocese by Archbishop Edward A. McCarthy at St. Mary Cathedral last Friday.

The occasion was the annual Mass which was followed by a Christmas party for the elderly at the Cathedral which traditionally draws hundreds of senior citizens from all over Dade County, bused and car-pooled in by volunteers.

AN ESTIMATED 1,000 older citizens poured into the Cathedral last Friday morning for the special Mass Celebrated by Coadjutor Archbishop McCarthy, with Archbishop Coleman F. Carroll present.

While the Cathedral was filled with people there for the Mass and party, those receiving the healing Sacrament of the Anointing of the Sick were specially selected for the procedure which is usually done in a hospital or home for an individual with a serious or debilitating ailment.

Mrs. Mary Ann Buffone, the driving force behind the annual party, had requested from the Ordinary, Archbishop Carroll, permission for the anointing, according to Msgr. John Donnelly, Cathedral rector.

"The Archbishop granted permission," said Msgr. Donnelly, who was responsible for the event, "and it was to be administered to 15 to 20 of the more feeble members of the congregation. And those people had to have written approval

from their pastors indicating in a letter to the rector that the person is a Catholic, is eligible for the sacrament and has received proper catechesis on the communal anointing.

"ALSO A catechesis was

given at the Mass just prior to the administration of the anointing for the benefit of all, by Sister Mary Mullins O.P. (chairman of the Theology Department at Barry College)."

Sister Mullins pointed out



Español Pages 25-28

Inside

Classified.....	24
Editorial.....	6
Know Your	
Faith.....	13
Movie & TV.....	21
Prayers.....	16
It's A Date.....	19
Walsh.....	7
Youth.....	20

Retired Abp. Toolen of Mobile dies at 90

MOBILE — (NC) — Archbishop Thomas J. Toolen, who retired in 1967 after 40 years as ordinary of the Mobile diocese, died here on Dec. 4 at the age of 90.

Born in Baltimore of Irish immigrant parents, Bishop Toolen was named the sixth bishop of Mobile by Pope Pius XI after serving 17 years as a priest in Baltimore following his ordination in 1910.

He took over a diocese where Catholics comprised only one percent of the population. Since that year, 1927, the Catholic population as a percentage of general population has quadrupled.

DURING Bishop Toolen's years here, 189 churches were built in the diocese, along with 84 elementary schools, 17 high schools, four general hospitals, six special hospitals and sanatoriums and two nursing homes for the aged. Three older hospitals were also rebuilt during the same time.

Bishop John L. May of Mobile praised his predecessor, saying: "During nearly half a century he served the Catholics and the entire Alabama community with all his heart. Everyone knew how big that heart was, and today it finally wore out. We are all in his debt for all he accomplished in the development of Church, school, health and social service programs all over Alabama and northwest Florida."



ABP. THOMAS J. TOOLEN

U.S. Rep. Jack Edwards (R-Ala.) whose district includes Mobile, said the archbishop "had a profound influence on religion and community life in Alabama for many years. He will be missed by all of us," the congressman said, "but his work and deeds will live long after him."

Archbishop Toolen attended Loyola High School and Loyola College in Baltimore, then studied for the priesthood at St. Mary's Seminary and University in that city. He was ordained by Cardinal James Gibbons in 1910.

THE FIRST Loyola graduate to be named a bishop he was consecrated to the episcopacy by Archbishop

Michael Curley of Baltimore.

After settling into his new post as bishop of Mobile Archbishop Toolen made several innovations, among them an annual procession through downtown Mobile in honor of Christ the King, followed by benediction in a downtown public square. In 1934 he established the Catholic Week, official newspaper of the diocese.

In 1949, Pope Pius XII named then-Bishop Toolen "Assistant to the Papal Throne," and in 1954, he was elevated to archbishop "ad personam."

Archbishop Toolen received numerous other awards, including medals from the Italian and Lebanese governments; the Shield of Blessed Gregory X, Crusader, from the National Holy Name Society—the highest award the society can give to a bishop; and an award from the Knights of St. Peter Claver.

He received honorary degrees from several colleges and universities, among them, St. Bernard's St. Bernard, Ala.; Spring Hill College, Mobile; St. Michael's College, Winooski Park, Vt.; and the University of Alabama.

A funeral Mass was Thursday for Archbishop Toolen, with retired Archbishop Fulton J. Sheen of Rochester, N.Y., preaching the homily.

Funeral Liturgy for Fr. Bresnahan, OSA to be offered today at Biscayne College

The Funeral Liturgy will be celebrated at 10 a.m. today (Friday) at Biscayne College for Father John F. Bresnahan, O.S.A., a member of the founding faculty and of the Dade County Library Committee.

One of four Augustinian Fathers of Villanova, Pa. who opened Biscayne College in 1962, Father Bresnahan died suddenly Tuesday following a heart attack. He was 58.

A native of Medford, Mass., who was librarian and professor of Religious Studies, he had been active in the Archdiocese of Miami serving as a member of the Senate of Priests and on weekends in the parishes of St. Monica and St. Bartholomew. He was also

chaplain and counselor for members of the Third Order of



Franciscans. A member of the board of trustees at Biscayne College, where he was currently developing a library for the

Bilingual Center which serves the Latin community at NW 27 Ave. and Seventh St., Father Bresnahan had a Bachelor's degree earned at Villanova University, Villanova, Pa.; and held degrees in theological studies from the Augustinian College in Washington, D.C., and a Master of Library Science Degree from Villanova U.

Prior to coming to Miami he had been a member of the faculty at Villanova Prep School, Ojai, Calif.; and at Msgr. Bonner High School, Drexel Hill, Pa.

He is survived by a brother, Roger M. Bresnahan, Wakefield, Mass.; a sister, Mrs. Romeo Giannoccaro, Medford, Mass.; and a nephew, Thomas Bresnahan, a freshman at Biscayne College.

PLANTATION—A Mass of the Resurrection was celebrated Tuesday in St. Gregory Church for Father John P. Whelly, C.S.C., former lecturer at several nationally known universities.

The 68-year-old member of

the Congregation of Holy Cross, who had been assisting in the parish, died suddenly as the result of a heart attack.

Father Martin Cassidy, pastor, was the principal celebrant of the Mass for Father Whelly, who had formerly assisted in St. Francis of Assisi parish, Riviera Beach.

A native of Brunswick, St. John, Canada, Father Whelly was ordained for the Holy Cross Fathers on Feb. 2, 1935. He had been a member of the faculty at Stoneyhurst College, Mass.; dean of Theology at Nazareth College, Nazareth, Mich., as well as a member of the staff of the former St. Joseph College, Jensen Beach; and the University of Portland, Oregon. He had lectured at Princeton, Rutgers and Michigan State Universities.

He is survived by four brothers including Arthur Whelly, San Antonio, Fla.; and Father Joseph Whelly, Westfield, Canada; and two sisters including Sister Columcille, a Sister of Charity.

Funeral services were held at St. Mary Cathedral, Austin, Tex. Burial was in Assumption Cemetery there.

OFFICIAL
Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments, effective as of Dec. 17, 1976:

THE REVEREND JAMES KEOGH - to Vicar Econome, St. Mary Magdalen Church, Miami Beach.

THE REVEREND JOHN O'LEARY - to Assistant Pastor, St. Edward Church, Palm Beach.

THE REVEREND BRENDAN DALTON - to Assistant Pastor, Epiphany Church, South Miami.

THE REVEREND DANIEL G. BABIS - to Assistant Pastor, Holy Family Church and Chaplain of Villa Maria, North Miami, while retaining other assignment.

THE REVEREND JOSEPH CURRID - to Assistant Pastor, St. Maurice Church, Fort Lauderdale.

THE REVEREND JAIME CONCHA, C.M.F. - to Assistant Pastor, St. Thomas the Apostle Church, Miami.

THE REVEREND GEORGE GARCIA, S.P. - to Assistant Pastor, St. Augustine Church and to Campus Ministry, University of Miami, Coral Gables.

Fr. John Whelly CSC, Ex-lecturer, dies

Funeral services and burial are scheduled for Saturday at Villanova, Pa.

Voice plans early press for holidays

The Voice will go to press early for the Christmas, Dec. 24th, and New Year's, Dec. 31st issues.

Deadlines for submitting material for publication will be Friday, Dec. 17, 4:30 p.m., for the Dec. 24th issue, and Friday, Dec. 24, 4:30 p.m., for the Dec. 31st issue.

The Voice wishes all its readers a blessed Christmas and New Year.

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First communal Anointing celebrated

(Continued from page 1)

life's storms but he permits them because he intends them as a means to help us in our struggle toward heaven."

"There is no getting away from the fact that life is essentially a struggle," said Msgr. Donnelly to the congregation, many of whose struggles were evidenced by crutches and braces, and many of whom live in near poverty.

"When storms assail us in this life we think that Christ is sleeping and that all is lost but as the disciples learned that day actually he is but using the storm to rekindle our faith and our awareness in fundamental fact that 'we have not here a lasting city.'"

The homilist reminded those present not to become discouraged when adversity in storms of life assail us, because discouragement is like cancer—it can kill you."

After Mass the elderly paraded across the street by the hundreds to the Cathedral Hall where they had free lunch, entertainment and prizes.

ARCHBISHOP Carroll also was there to greet the people, many of whom are isolated in apartments and for whom the party is the bright



Archbishop Edward A. McCarthy celebrates the Sacrament of the Anointing of the Sick at St. Mary's Cathedral.

spot of the year.

And this year the healing

sacrament gave an added touch of specialness to the occasion.

Office hit by League

WASHINGTON—(NC)—The Catholic League for Religious and Civil Rights has accused the federal Equal Employment Opportunity Commission (EEOC) of ignoring discrimination against Catholic ethnics, such as Poles or Italians.

In a statement issued here, the Milwaukee-based Catholic League charged that the EEOC selectively enforces the provisions of the 1964 Civil Right Act requiring equal employment opportunity regardless of race; color, religion, national origin or sex.

By Stressing discrimination on the grounds of color, race and sex, "the EEOC has created 'popular' minorities, totally ignoring the plight of ethnic Catholic," the League said.

Marian Center Children's items to be on sale

Ceramics, other handmade items, and plants grown by children at Marian Center for Exceptional Children will be on display and offered for sale following the Masses on Sunday, Dec. 12 at St. Timothy Church, 5400 S.W. 102 Avenue.

Sisters of St. Joseph Cottolengo who staff the center, parents and some of the youngsters will be present during the sale which benefits the school located in North Dade County.

Meanwhile, members of the Marian Center Auxiliary have initiated a new project which they hope will provide a steady stream of donations throughout the year for the school, only such institution for mentally retarded under Catholic auspices in the southeast U.S.

According to Mrs. Edward Bradley, chairman for the

project, those requesting them will receive five attractive blue and white cards, each bearing the profile of a child, by mail. The cards may be used as "all occasion" cards in cases of weddings, deaths, illness, etc. When a card is mailed to someone it will say that \$5.00 or more has been contributed in the name of that person to Marian Center. A separate record is then forwarded to Mrs. Bradley who will acknowledge receipt of the donation and replace the card used. All donations are tax deductible.

Those participating in the plan will be remembered by the mentally retarded children in special Masses offered at the Center.

Mrs. Bradley may be contacted at 9332 Bay Dr., Surfside, Fla. 33154.

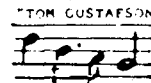


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'Holy Spirit Renewal' Week set for Sunrise

SUNRISE—A "Week of Renewal in the Holy Spirit" is scheduled at St. Bernard Church, 8371 NW 24 St., Monday through Friday, Dec. 13-17, at 10 a.m., and at 7:30 p.m.

Father George DePrizio, C.S.C., and Father James Burke, O.P., who are widely known for their writings and work in Charismatic Renewal through conferences, missions, retreats and ecumenical ministry, will conduct the week.

"This opportunity," says Father Michael Hourigan, pastor, "during the season of Advent is being offered to all men, women and youth of all the churches to experience in the Spirit that Jesus is Lord through prayer, praise, teachings, counselling, and the ministry of healing of all maladies of 'body, soul and spirit' (I Thess. 5) in 'Christ, the power of God and the

wisdom of God' (I Cor. 1)."

As well as the general morning and evening sessions each day, an extra session for women is being planned for afternoons at 1 p.m., and on Wednesday evening, Dec. 15, a special message for youth will be included.

"We extend an invitation to all," declares Father Hourigan, "to be individually renewed, especially during Advent, to be renewed by the power of the Holy Spirit."

Children wait in silence for catechists

Presently, in Dade and Broward, there are over 100 deaf children who would like to participate in religious education classes.

Unfortunately, according to Father James Vitucci, director of the Apostolate for the Deaf, "We have only three teachers who can teach religion in sign language. We need more and until we have the man-power our children, not to mention our adult deaf, will be forced to continue to wait for instruction."

"As we are in the Advent season," Father Vitucci notes, "we are once again reminded that the role of the Christian today is one of witness. We have been called, through baptism, to join John the Baptist in preparing the hearts of mankind for the coming of the Lord Jesus Christ.

"What better way is there to prepare for the return of the Lord than to teach others of his love and forgiveness," asks

Father Vitucci. "No matter how rich or poor we are, no matter what the state of our health is, we all have much to be grateful for. Throughout our lives, parents and friends have led us to the path of God. By word and example we have become aware of a Presence that far exceeds any presence man can render. We have not only been shown the wonders of God, but through the time and generosity of others we have learned the teachings of the Messiah. We are lucky and blessed far beyond expectation.

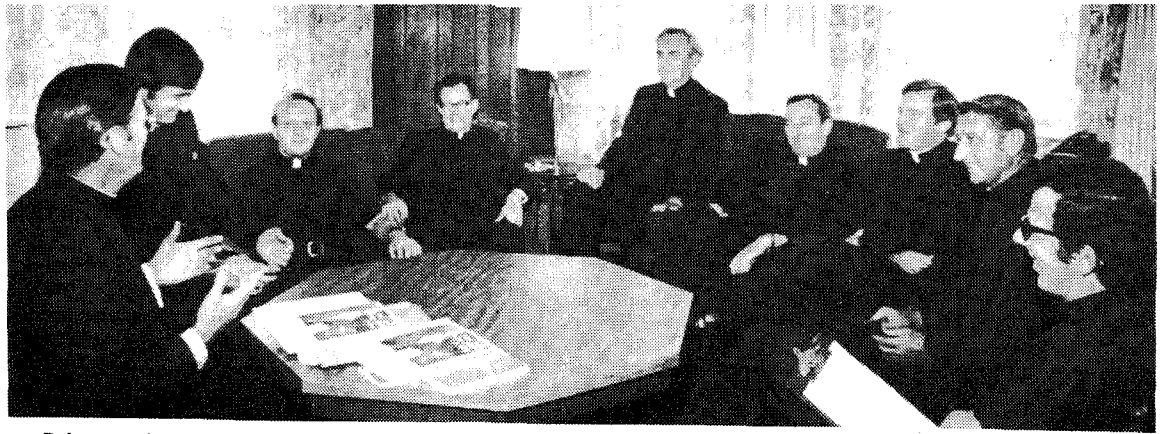
"But even in today's progressive world, even in the midst of the various forms of communication, there still remains many who still wait in darkness for the coming of the Lord. They wait and wait; they yearn for someone to open up the doors that lead to light and admit them into the family of

mankind. Many though they may be, they wait unnoticed for they wait in silence. These are the deaf children of God; separated from the rest of the family of Christ because of a lack of common communication."

If you are interested in helping in religious education for the deaf either as a teacher, an aid, a driver, or clerical work, call Father Vitucci at

947-5043 or write to him at 14500 NE 11th Ave., North Miami 33161.

"If you feel you can do none of these yet still wish to share in our missionary work, we ask for your prayers," concludes Father Vitucci. "If you can say just one prayer a day for the Deaf Apostolate then surely our work will prosper because you cared and because you reached out."



Priests of the Archdiocese of Miami meet to discuss and be briefed on Family Life Bureau projects. From left, Father James Reynolds, Father Timothy Lynch, Father Daniel Kubala, the late Father John

Bresnahan, O.S.A., Father John Januszewski, Father Brendan Dalton, Father Edmond Whyte, Father Ronald Pusak, and Father Richard Sudlik, O.M.I.

Vincentian store 100% debt-free

RIVIERA BEACH—Recent donations of \$5,500 have completely liquidated the indebtedness of the cost of building the new St. Vincent de Paul Store operated here on Old Dixie Hwy. one block north of Blue Heron Blvd.

A member of the St. Vincent de Paul Society who prefers to remain anonymous donated \$5,000 and St. Joan of Arc parish, Boca Raton contributed \$500.

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South Florida Catholic groups fight to end world starvation

By ROBERT O'STEEN
Voice News Editor

In a world where millions of people are starving, what are Christians doing about it in America?

Answer: Bread for the World.

Bread for the World is a Christian citizen movement which seeks to promote government policies to help feed the hungry, and locally St. Maurice parish, Barry College students and Notre Dame Academy religion classes are some of the groups involved in Bread for the World activities.

"THE PURPOSE of BFW," said Mrs. Lucille Oliver, Broward County coordinator and member of St. Gregory's, is to educate people and raise their awareness of hunger in the world and what can be done about it, and then help citizens do something about government policy concerning food for the hungry.

"The organization keeps up with all the legislation affecting food and agriculture and economic matters that bear on food. We do lobbying also," she said, adding that the

organization puts out printed materials keeping members up to date on what's going on.

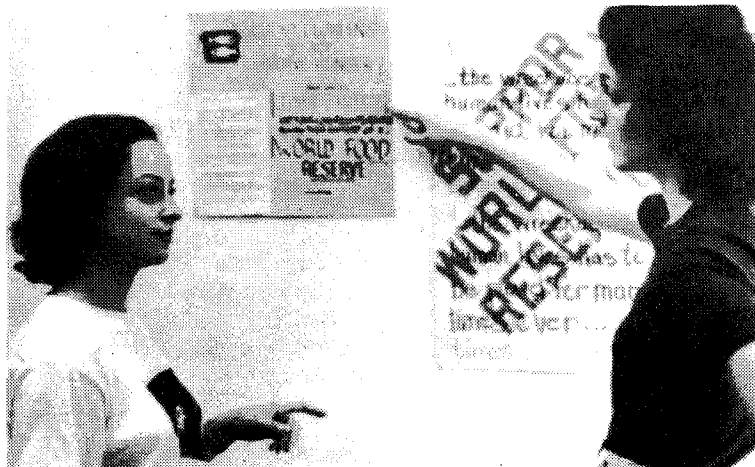
"In this area, I have a film strip and make presentations to interested groups," said Mrs. Oliver. Her number in Plan-tation is 792-3729.

Last year, she said, BFW members from all over the nation sent in 240,000 letters to Congress supporting a Right-to-Food resolution, which the legislators then passed. The impact on the Congress was said to be dramatic and far-reaching.

THAT ACTION es-tablished the basic policy that people have a right to food. This year's BFW goal is to implement that policy with concrete action: namely, U.S. participation in a world food reserve program that would feed people in time of famine.

Sister Ann Bernard, library services coordinator at Barry College, and organizer of a student unit of BFW, said:

"Our group got up about 400 letters at a Mass recently to send to Congress and the president-elect to have a food reserve implemented. It doesn't



Students at Barry College involved in fighting world starvation are Olga Rodriguez, of the Dominican Rep., publicity chairperson for the campus Bread for the World unit, and Betty Ann DeLappa of New Jersey, discussion chairperson. They are talking about posters put up around campus.

do any good to have a right-to-food policy if you don't do something about it," she said.

"We meet every two weeks and discuss the issue and what can be done. This is to help the students realize how they, as citizens, can affect public policy. We have discussions and get information from the BFW newsletter and we plan action. We've also put up posters and circulated flyers on

campus.

"One of the main sources of information on the subject which we use," she said, "is the book, 'Bread for the World,' by Arthur Simon, the executive director of BFW."

AT NOTRE DAME Academy, a high school for girls in Miami, Sister Donald Marie, senior religion teacher, brings the hunger issue into her religion classes through the use

of Simon's book.

"One day out of five each week we deal with the issue," she said. "I have two girls assigned each time to summarize a chapter of the book. Then the class discusses it."

"I expect to continue this all year. I said I would continue it for at least a year and not just touch on it and then forget it. This fits into religion class because it is living your faith, being concerned about other people."

"The kids are very enthusiastic about it," she said. "In the discussions some of them feel we should put more emphasis on feeding our own people here and some feel that people abroad are more in need."

"ONE OF THE Haitian girls said food sent to Haiti doesn't get to the poor people. She said the U.S. should make someone responsible to see that the food gets where it is supposed to go."

BFW, which is headquartered at 235 East 49th Street, N.Y., N.Y., 10017, would like to see the U.S. take the lead in a world food reserve because of the nation's agricultural abundance.

World hunger not an abstract for St. Maurice parishioners

(Continued from page 1) month we'll have to figure the amount more carefully."

"THE MONEY is not that important," observes Father Mulcahy, "We avoided a special collection because it's too easy to put a little extra money in the collection but that doesn't raise consciousness. We don't want this to be a one-shot deal but rather an on-going awareness program."

Presently, St. Maurice is considering two parishes for its Adopt-a-Parish program. Fortunately, a few of the parishioners work for airlines and would be able to make on-site inspection to assess the needs of the foreign parishes.

This would, in the opinion of Father Mulcahy, eliminate some of the red tape the project might have to go through to participate in such a situation

and would keep the program on a very personal basis.

Lee Hinderscheid has recently been appointed general chairman of the program by Father Mulcahy.

Lee lived in Africa where he was faced with hungry people and with seeing working people eating the bare necessities.

"The government is not too generous with its money," opines Lee.

During this time, Lee was exposed to different hunger relief programs which served as a foundation for his involvement now.

"For years," says Lee, "I had a gnawing conscience about world hunger but just never had the vehicle to do something about it until Father John came."

To prepare and sensitize the parish, Lee spoke on two consecutive Sundays. The first Sunday a film from Catholic Relief Service on hunger was shown with a few moments to reflect and some comments.

The second Sunday, Lee spoke for about 15 minutes giving medical symptoms of hunger and definitions of hunger as:

"A MIGRANT worker in South Florida working ten hours a day on an empty stomach; a Nigerian tribesman eating termites as a source of protein; a 76-year-old disabled widow unable to prepare her own meal waiting for neighbors to help and not receiving that help; a former professional man, whose life has been ruined by alcohol, standing in line for a meal at Camillus House in downtown Miami; and an

African mother allowing one of her newborn twins to die because her undernourished body has only enough milk for one child."

While the medical descriptions and definitions might not be very pretty, Lee observed, neither is hunger.

"Our wish is that the program be on a permanent and recurring basis in participating to relieve hunger nationally and internationally," Lee adds. "Our hope is that this program will even serve as a motivator for other parishes to do something positive about hunger."

Rather than assigning or requesting different people to be responsible for the programs, an extra box was added to the commitment forms indicating a willingness

to participate in the coordination of one or more of the programs.

"We are looking for people sitting on the sidelines who might be interested in managing or supervising one of these projects," Lee notes.

This concept also opens up the possibility that there might be parishioners not active in one of the parish programs but with some kind of expertise in world hunger or coordinating programs.

The program is of paramount importance to the parish, according to Father Mulcahy, because,

"The day of preaching from a pulpit on the charity of Christ is over and people will only understand the message of Jesus if we put that charity and love into action."



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Nothing has changed except that today more people are starving than the entire population of the world in Joseph's day.

In the face of that fact, world nations met in 1974 and talked about the problem. So far almost nothing else has been done.

The most urgent thing needed is a world food reserve to feed people subject to famine anywhere on the globe. This is a world problem and should be solved by all the nations in cooperation.

But the United States sold over half the grain traded last year and such obvious abundance and our self-proclaimed concern for a moral foreign policy throws us into the natural position of the leadership role in food for the hungry.

For example, in 1965-66, poor crops in Russia and South Asia created a great demand for grain above that year's production. But because of ample reserves the 35 million tons of grains was available to prevent tragedy, with negligible effects on prices.

However, under the Nixon administration reserves in this country were allowed to dwindle when weather conditions had reduced world production by 23 million tons which drove prices to triple and quadruple, driving poorer nations out of the market.

This kind of situation is ridiculous and

unnecessary.

A nation that has been willing to spend billions of dollars on a war in Asia and billions to give a few people a round trip to the moon should be willing to spend a modest amount to help feed starving or undernourished people and spur other nations to join in the struggle.

This is not a simple chore. There are a lot of technical and economic considerations, but that is also true of wars and space programs.

At the local level there are things individuals and groups can do. On pages 1 and 3 of this issue of *The Voice* are articles on what some people in the Archdiocese are doing about hunger.

St. Maurice parish has under way a model program other parishes might want to consider. Their program consists of several projects with several forms of participation in the crucial area of hunger. Father Mulcahy, pastor, said, "Our programs are continuous. We don't want to just wait until Christmas and get all guilty and take up an offering, then forget about it the rest of the year. There are 5 million dying each year from hunger."

Their program consists of participation in Bread for the World which gets citizens involved in pushing their government into meaningful action, plus several other projects the parish itself has developed.

The point is that these projects get a lot of people involved and not only help people



feed their brother but also enrich the parish pastoral and spiritual life.

We urge all parishes and groups to consider such projects or those of their own devising.

As Father Mulcahy said, "It is high time the church started taking the problem of hunger seriously."

Right on.



By Fr. John Reedy, CSC

Why was Pope St. Pius V's Mass changed?

Q. Would you please explain why the Latin Mass of Pope St. Pius V was not translated into English or other native tongues, rather than trample it underfoot? I understand and know there was a curse also that no one could ever change the Mass, and if they did they would suffer the curse. (Ill.)

A. At the Second Vatican Council, the bishops of the world laid down the rules for the revision of the Mass. These requirements are found in the constitution *Sacrosanctum Concilium*.

The revised missal, they said, should be drawn up so that both texts and rites "express more clearly the holy things they signify"; that the several parts of the Mass should be clear as to their nature and purpose, and how they are connected together; that the active participation of the faithful be more easily accomplished; that the "treasures of the Bible be opened up more lavishly, so that richer fare may be provided for the faithful at the

table of God's word"; and that a rite for concelebration by many priests be incorporated into the new missal.

In other words, just as Pius V saw the need for action in his day, Paul VI today, along with the bishops, felt strongly that the so-called Tridentine Mass lacked too many of these

revising the Mass is further evidence that their understanding of the Mass is one step above superstition. It also proves they know nothing of the history of the Church or of the liturgy.

When Pius V issued his edition of the Roman Missal, he pleaded that it be an in-

QUESTION CORNER

elements to serve well the liturgical and spiritual renewal of modern Catholics.

It is more than a little sad, and a testimony to the shallowness of the faith of many Catholics, that the Eucharistic altar, the great sign of Catholic unity, should become the stage for belligerence, and even rejection of the authority of Jesus in the person of the Holy Father and others who have the responsibility of guidance in the Church. The fact that some can even speak of a "curse" for

strument of liturgical unity and a witness to purity of worship in the Church. Paul VI did the same when he issued the current one after Vatican II. The "legitimate variations and adaptations" allowed for in the new rite, were themselves a basis for hope, he said, that the revisions "will be received by the faithful as a help and witness to the common unity of all."

Every sincere Catholic will do everything possible to make that happen.

Q. My husband just finished a heated reaction to your answer concerning the scrupulous lady, and her worry about what is a sin. Other priests had told her that she should go to Communion, no matter what sins she thought she committed. You said she should follow their advice.

A. We think you should have insisted that one does not go to Communion with a mortal sin, and then approached the possibility that she may be scrupulous. (Mo.)

A. Answers to questions appearing in this column are worded very carefully to respond as directly as possible to what was asked. Without writing a book each week, it is impossible to repeat the entire theological background of every answer. I must hope, and assume, that readers inspect carefully what is said, and not attempt to apply the response to something entirely different.

On the opinion of at least a few priests, the lady in question is a victim of some real scrupulosity. It also came through in her letter to me.

Such persons may be totally incapable of judging the seriousness of any sin, or even of judging whether there was a sin at all. It can be highly questionable whether an individual so disraught and emotional entangled is psychically capable of serious sin. If you recall your Baltimore Catechism, two requirements for mortal sin are sufficient therefore, described how a scrupulous person may react. The answer obviously does not apply to anyone not afflicted with this emotional problem.

Q. Do I have to tell the priest in confession that I have contracted V.D.? Is it a sin to catch V.D. from your husband? (Mass.)

A. It is obviously no sin to catch V.D. The sin, if there is one, is in the morality of the sexual relationship itself, which transmitted the disease. It would be very wrong, of course, to expose someone else to the disease, or to refuse to obtain proper care for oneself when it is known the disease has been contracted.



Church was 'dying' in 1870s too

By Msgr. James J. Walsh

Those who are still fearful about the survival of the Church in our chaotic times should dip into the history of 100 years ago.

In the mid 1870s, some very brainy people in Europe were predicting the end of the papacy in the near future. So much adversity had characterized the long reign of Pope Pius IX that those who studied signs of disaster were sure, at long last, the Church was afflicted with a malignant disease. This brought on considerable rejoicing, as enemies prepared for the greatest wake in history.

No doubt about it, the Church appeared then in frightful shape. Historians say that a "long series of disasters" beset the Church politically in those years, and in nearly every country her esteem had sunk to an alarming low.

PIUS IX precipitated the death warnings when he stirred up a storm of hostility in solemnly defining the doctrine of the Immaculate Conception in 1854. Men like Disraeli found in the "absurd definition" reason to suspect the Church was indeed on its way out. These were the times, too, when rationalism and naturalism were reaching a peak of influence, and those who worshipped reason and had no time for faith always had considered the Church a deadly enemy, whose early demise was ardently to be hoped for.

In 1858 Darwin's theories on the origin of species seemed to many to offer the long looked for alternative to Christian teaching about creation. In the same year, the phenomenon of the Lourdes apparitions, instead of stirring up faith in the supernatural, had the opposite effect of heaping ridicule on "the Church of superstition and imagination."

Then, when Pius IX, a man of superb courage, made public his desire to hold the first ecumenical council in 300 years, even his friends thought he had taken leave of his senses. Rome then was surrounded with troops. The Piedmontese were threatening occupation of Rome, and Napoleon was threatening the Piedmontese. At the announcement of the Council, almost every government in Europe made public its displeasure, and political intrigue immediately was set in motion to diminish strong influences. The stage was set for a critical showdown.

Vatican I began 107 years ago this week. The only thing most people know about the brief meeting was that it defined infallibility. And infallibility was not even on the agenda's first draft. An unexpected series of proposals by bishops demanded it be brought to the floor.

HISTORIANS tell us that Pius IX himself at first did not favor treating the explosive subject. He was mainly concerned with getting together 800 bishops to clarify the nature of the Church and of her teaching authority. He wanted to reassert fundamental Christian doctrines, which were currently under attack.

Hence, the attention of the bishops was turned to the non-Christian philosophies which had developed in the 300 years since the Council of Trent.

Within four months the bishops came up with a presentation of the unique supernatural character of revelation. When the subject of infallibility came up out of turn, controversy seemed likely to split the Church in two. Most of the conflict was about the opportuneness of defining it, not about the doctrine itself. Even Cardinal Newman thought a solemn definition would harm relationships with Protestants.

History teaches us another impressive lesson. The two opposing parties who seemed

about to cause a widespread schism are known only to history students today. The Neogallicans and the Ultramontanes, so vocal and apparently so strong, withered like weeds.

DESPITE THE harm they did at that time, despite the opposition of Napoleon in France, Lord Acton in England, despite the fact that many bishop left Rome before the final session so that they would not have to take a public stand against the Pope, the definition was made. Only two bishops out of 533 voted against it, and when the new constitution was read aloud to the assembly at the last session, both of them went forward to the Pope and gave their assent.

As we look back 100 years now, we can see quite clearly that the major disasters the Church endured at that time were indeed divinely wrapped blessings. The lessening of political influence, the loss of the papal states, when Vatican I was brought to an abrupt end in July 1870, gave the Church a new freedom. Her independent authority had been strongly asserted in Vatican I, and her internal government was strengthened against the growing encroachments of secular states.

VATICAN II never would have been possible except for these unique advances. As it turned out, Vatican II was the freest council in Christian history, free from entanglements with governments, free in the expression of opinion within the aula.

The worries of a century ago put our problems in clearer perspective. Our critical situation looks brighter when seen against the turbulent generation of Vatican I.

If you are looking for winter reading that can strengthen your faith in the Church's divine support, read Philip Hughes, "The Church in Crisis" and E.E. Hales, "The Catholic Church in the Modern World."

By Dale Francis



Are we going too heavy on deacons?

When Archbishop Jean Jadot, the apostolic delegate, spoke at the bishops' meeting, he warned of the coming shortage of priests and said there must be an increasing involvement of the laity in the work of the Church.

I'm all for that but I do hope that the laity will be used in ways that will give priests more time to do what they are qualified to do best and not as substitutes for priests.

The lay diaconate can give real help in a parish but obviously there can't be enough lay deacons to serve everywhere. At least, I hope not. We've rushed into the lay diaconate in rather substantial numbers already—there are more permanent deacons in this country than all the rest of the world—without really knowing if problems may develop or if this is best for the Church. It may be. I'm just saying we've already

rushed it hard, have ordained a great many men and don't know yet what the long range prospects are. It wouldn't be wise to move to ordination of thousands more not knowing exactly what we are doing.

IT SEEMS to me that Archbishop Jadot may have mentioned permanent deacons as one of the ways help could come from the laity and extraordinary ministers of Communion as another. It may be that extraordinary ministers of Communion are a way of helping meet the priest shortage—but I doubt it. When they are used to bring Communion to the ill in homes, hospitals and nursing homes, they do help. But most are used to distribute Communion at Sunday Mass. The instruction that provides for this emphasizes it should be something for extraordinary situations.

My own observation is

it is used in many parishes as just a way to hurry the people through the Communion line. If there is one thing in this day of a kind of a casualness towards the Eucharist that we don't need it is something to hurry people in reception of Communion. It already moves like a cafeteria line, devoid of anything to remind the people they are truly receiving Our Lord. So you get two or three more lines going and that gets the people out to the parking lots maybe two or three minutes earlier.

THEN I'VE been in parishes where the priest, once there were even two priests, sat down while lay people distributed Communion. That not only is something that the instruction said should not be done, it at least symbolically moves the priest one step further from the people, which is another thing that is exactly what shouldn't be

done today.

But I believe in the involvement of the laity. What way? Doing things they know how to do as well or better than priests. Priests shouldn't have to be handling problems of finance, housekeeping and the hundred and one other tasks that now burden them. They shouldn't have to be keeping the books, the records. There are lay people who could do these things. The pastor could still keep an executive's hand on these things but he could delegate authority, let the work be done by people who by training and experience are probably better equipped to do the work than the pastor is.

The parish council could handle problems of finance, take care of the multiple housekeeping tasks for parish, rectory and school. The pastor wouldn't be surrendering ultimate authority and responsibility.

Like any good executive, he'd let detailed work be done by others. The parish could hire a competent secretary and bookkeeper who kept the books and records.

THEN PRIESTS would be freed to do the work for which they are trained and prepared by ordination. They could spend sufficient time to get homilies that are carefully thought out, not thrown together on the run. They could get out into the parish to visit people who need them. They could become more fully priests and not parish handymen.

The laity is needed, should be used, but let's not panic and think lay people must become substitute priests. Let priests be priests and let the laity take on responsibilities priests shouldn't have to do.



By Fr. John Dietzen

Some people unhappy without knowing why

After a long conversation with a vaguely unhappy friend, I started to think about the surprising number of people I know whose lives fit this description—vaguely unhappy.

My friend, and the others who come to mind, are not facing severe hardships or tragic crises in their lives. For the most part, they are reasonably secure in their relationships, in their finances, in their work.

Yet, there is this vague, unfocused dissatisfaction which seems to be eating away at their lives beneath the surface. At times, it causes problems in marriages and jobs but its greatest damage seems to be in that center of personal identity where we experience satisfaction, purpose, enthusiasm in what we are doing.

THIS IS PROBABLY an exercise in amateur psychology, but I see signs of a common difficulty which

runs through many of these lives. It is one which, in my own circumstances, I have experienced.

For many of us who are in our middle years or older, there seems to be a common need to face a painful decision. It's the decision that new choices, new involvements, new engagements are called for at a time when many of us would like to find our satisfaction in familiar activities and relationships.

We tend to think that we made our basic decisions, established our basic relationships years ago. Patterns have been set; we've discovered our limitations and abilities; in many ways we've come to terms with our lives and ourselves.

And it's painful to shake up those patterns, to start in on new activities and involvements which always require a lot of energy, which usually involve new risks.

In earlier times, those which shaped many of our

own expectations, these adjustments in the middle years did not seem so common or so necessary.

Family life between generations seemed more predictable; the responsibilities and roles could be anticipated. The demands of earning a living and making do with a household budget provided their own satisfaction, without many choices being available.

OUR FRIENDS seemed to be a more stable community with which we could live comfortably, without too many surprises, without the need for too many adjustments on our part.

Today, for many of my friends, those patterns are much less clear; their lives, activities, involvements are much more fluid. And, if they don't face up to this fact realistically, the changes can be very uncomfortable. The adjustment can create this vague unhappiness, whose cause is often unrecognized.

Whether we like it or

not, many of us are challenged to take a new look at our lives, make new decisions, initiate new activities on a year to year basis.

The people in our lives, the responsibilities we have carried, the capabilities we have developed, all these things seem to pass much more quickly than they did in earlier years.

WE ARE LEFT with a choice of adjusting to the decisions that are presented today or of living with the realization that much of the meaning has faded from our lives while we still have years ahead of us.

The ironic thing is that the cause of this vague unhappiness can also be a source of new vitality for many people, once they face up to the reality of the situation.

I have known men and women who were unwilling to settle for the satisfactions of the past. They realized that their choices at 45 or 55 were not the same as those

they faced at 20. They understood that many decisions of today are conditioned by past experience and past commitments. But they decided to face up to the choices and the circumstances of today in a realistic way.

FOR THESE PEOPLE, the particular decisions they make seem less important than the fact that they have overcome that obstacle of wanting to live with the comfortable and the familiar. They seem to experience a breakthrough which brings a new enthusiasm, a new tolerance and openness which surprises and challenges the people who have known them.

From a religious point of view, the breakthrough makes good sense. God gives us new opportunities for life and service each day. The Christian calling is not to a comfortable, predictable routine. It is a vocation to live the choices of today with appreciation and responsibility.

Willingness to kill seen widespread in the U.S.

By JUDY EDINGER

OAK BROOK, Ill.—(NC)—Willingness to kill is becoming more widespread in U.S. society, a psychology professor told Catholic physicians meeting here.

Research suggests that from 25 percent to 45 percent of the population would kill someone who unknown to them for money when no one else would know what they had done, Dr. Paul Cameron, professor of psychology at Fuller Theological Seminary in Pasadena, Calif. told the annual meeting of the National Federation of Catholic Physicians' Guilds.

Cameron said that while he was teaching at St. Mary's College, Emmitsburg, Md., he conducted a survey whose results point to a disregard for the value of human life in U.S. society.

To 200 persons around Andrews Air Force Base near Washington, D.C. in 1975 and to another 452 persons in St. Mary's County, Md., this year, he posed the question: "What is the least amount of money you would take to push a button to kill a person inside a black box—(no one would ever know what you did)?"

THE PEOPLE interviewed were divided into two groups. One group included

those who acknowledged having deliberately killed someone—usually during military service—or having tried to do so. Those who had never killed or tried to were in the second group.

Of those who had killed before, 45 percent said they would murder for money and their average price was \$20,000 Cameron said. Of those who had never killed or tried to, 25 percent said they would and their average price was \$50,000.

"Lethality feeds upon itself," Cameron said. Estimating that about 20 million persons in the United States have killed human beings in various situations, particularly in military service, he said they retain a greater willingness to kill and their attitudes "influence our society in a deathward direction."

Pointing out that the proportion of those in the United States who produce material goods dropped from 33 percent in 1850 to 12 percent in 1975, Cameron said: "In a society hot on cost accounting, it isn't unreasonable to expect efforts will be taken to reduce the number of men and women."

HE WARNED that what happened in Germany during Hitler's regime could happen in the United States. Trends

related to abortion, euthanasia, suicide, homosexuality and the treatment of the aged point in this direction, he said.

Homosexuality is being promoted because "its product is so sterile," he said. Because of deaths from lung cancer, he added, "No society could afford to totally ban smoking."

A survey of periodical articles dealing with suicide found that it "exploded as a topic in the 50s" after a previous post-Depression period of disinterest, he said. Besides an increase in the number of articles, their tone changed from negative to "neutral-positive," he said.

This mass media encouragement of suicide and homosexuality, he said, is influencing young people. He pointed out that the suicide rate among teenagers has doubled since 1960.

ANOTHER speaker, Dr. William Lynch, assistant professor obstetrics and gynecology at Tufts University Medical School and a member of the board of the Human Life Foundation, said a recent survey he made indicated that most Catholic hospitals in the United States offer no family planning services.

Questionnaires were sent to hospitals in all 50 states and 112 institutions, or 86 percent

of the total queried, responded he said.

Of the 90 hospitals that said they have no family planning services, 18 were "very vehement" in stating opposition to such services, he added.

Their comments indicate a need for education about natural family planning, or "conception management," as the improved rhythm methods are called, Lynch said.

Natural family planning methods, understood and practiced properly, require a minimum period of abstinence from sexual intercourse for those who don't want to conceive a child, he said. People have to be educated to realize that abstinence is "a part of everyone's life" and is not bizarre or strange, he added.

DURING a session devoted to teenage pregnancy, Dr. John Hillabrand, medical director of Alternatives to Abortion, Inc., advised physicians on counselling pregnant teenagers.

"If you are really pro-life and you really want to do something and you want to rescue these babies, you have to talk with the custodians, their mothers," he said. A constitutional amendment isn't going to change society's attitude toward abortion any

more than the Emancipation Proclamation abolished slavery overnight, he asserted.

"Doctors are the worst counselors in history," he said, including himself. "My bias shows all over the place. As soon as you let your biases show, you're not selling very much," he said. Doctors are authority figures who tell people what to do, but this is not the approach to take in counseling pregnant teenagers, he explained.

The troubled girl is looking for a friend, he said. "You have to meet them personally and get them talking, and listen and listen and listen," he emphasized. Young girls will figure out their own solutions by talking about them, defining the problem carefully. They don't want to be forced into having an abortion or not having one, he said.

"Don't preach. How it happened is irrelevant to you," Hillabrand advised. "Maintain confidence in this situation as in any other." These girls can be helped "if you reach out to them" and they will develop a value system that cannot be preached to them, Hillabrand said.

St. Juliana Church, West Palm Beach, plans 25th jubilee

WEST PALM BEACH—Twenty-five years ago St. Juliana Church and school located at 4500 S. Dixie Hwy. were dedicated. This Sunday, Dec. 12, parishioners and friends will observe the silver anniversary of that event.

Coadjutor Archbishop Edward A. McCarthy will be the principal celebrant of Concelebrated Mass at 12:15 p.m. Concelebrating with him will be Msgr. William F. McKeever, pastor, and present and former assistant pastors. Father John F. McKeown, a former pastor, will preach the homily.

A parish picnic will follow on the 12-acre grounds of the parish plant.

Established in 1949, the parish had its early beginnings in the Carefree Theater on the corner of Dixie Hwy. and Flamingo Dr., jokingly referred to be the first pastor, the late Father Patrick D. O'Brien, as "St. Carefree Church." When Father McKeown was named pastor in 1950 he supervised the building of the church,

Women ask Bishops to push WICS units

Members of the National Council of Catholic Women have asked the U.S. hierarchy to renew efforts to activate Women in Community Service in every diocese in the nation.

During the recent meeting of the U.S. Bishops Mrs. Arthur Horsell, NCCW president; and Mrs. Noelle Driscoll, a member of the WICS board of directors, requested Coadjutor Archbishop Edward A. McCarthy, chairman of the NCCB Committee on the Laity, to urge his fellow bishops to support the program.

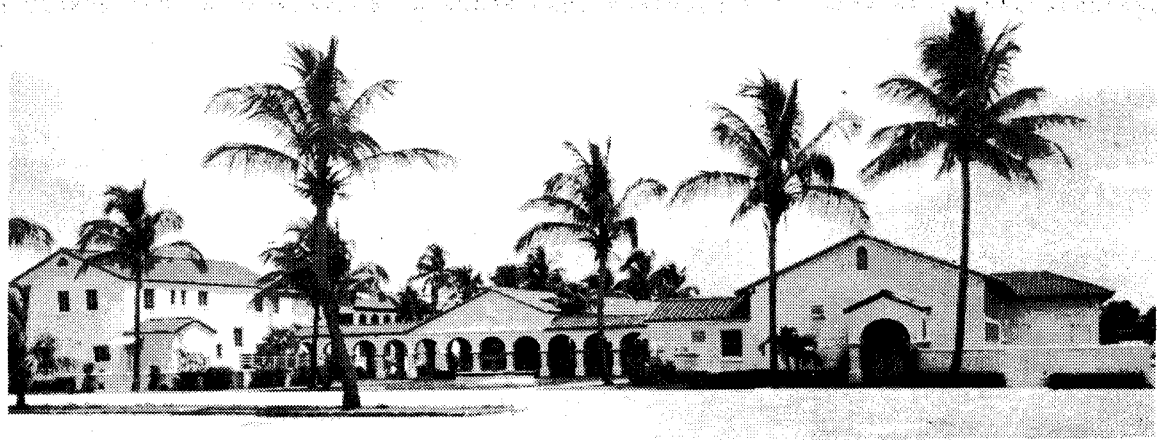
In response Archbishop McCarthy told the delegates that he had been in favor of WICS since it began in 1964 and that he would encourage bishops to support it.

In the Archdiocese of Miami, members of the Miami Archdiocesan Council of Catholic Women were among the first in the nation to aid underprivileged young women through WICS. In 1965 a Job Corps Center was opened in an archdiocesan building on West Flagler Street in quarters donated by Archbishop Coleman F. Carroll.

school and convent, facilities dedicated on Dec. 8, 1951.

First classes, taught by the Sisters of St. Joseph of St. Augustine, began on Jan. 8, 1952. Increased enrollment necessitated a school addition completed early in 1960. In addition a Marian School for the mentally retarded was inaugurated on the grounds.

In 1969, under the supervision of Msgr. Bernard McGrehan, V.F., then pastor, a new rectory with administrative offices was built and the original school building and church were renovated.



St. Juliana parish plant in West Palm Beach.

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Adult religious ed important, specialists warn conference

NEW YORK—(NC)—Adult religious education is an important part of the movement of millions of Americans back to the classroom for continuing education courses and programs.

This was the view of religious specialists at an unprecedented five-day Bicentennial Adult Continuing Education Congress (CAPS) here, cosponsored by the National Association of Public Continuing and Adult Education (NAPCAE) and the Adult Education Association of the U.S.A. More than 2,500 persons attended the congress at the Americana Hotel.

AMONG participating organizations in the Nov. 18-22 meeting was the Religious Education Association, which met concurrently and held "update" meeting on adult religious education in Catholic, Protestant and Jewish congregations and denominations.

Turkish quake 'saddens' Pope

VATICAN CITY—(NC)—Pope Paul VI sent a message of sympathy to Turkish president Fahri Koruturk following the recent earthquake which claimed more than 3,000 lives in eastern Turkey.

The Pope said in a telegram which he signed himself that he was "deeply saddened by the tragic toll of the catastrophe."

"We recommend to almighty God the unfortunate victims, and we offer to your excellency and to your nation, so sorely tried by the quake, and expression of our real sympathy and sincere sorrow," the Pope said.

"Our whole educational system needs to be looked at in the light of the future," said Cynthia C. Wedel, a copresident of the World Council of Churches and national chairman of Volunteers for the American Red Cross. She spoke at a general session of the congress.

"Knowledge is expanding and changing faster than most of us can grasp...We must discover how to teach children—and most adults—how to think for themselves...Continuing education needs to become a part of the lifestyle of every American, even into advanced old age."

RELIGIOUS bodies in this country, Dr. Wedel observed, "still have contact with, and a sizeable influence upon, a large portion of the population. We could, if we would, join hands with educators to begin to change things. If we could paint a clear portrait of the adult man and woman of tomorrow, we could begin in many ways to help people become truly adult."

At an earlier prayer breakfast, Dr. Wedel stressed the emergence of "new values of a very high order" in American life. She emphasized openness, honesty, more appreciation of individual worth, cooperation, and the appreciation of the value of variety as part of a trend away from a tendency in the recent past to "bemoan the loss of moral and spiritual values."

Speaking at the same breakfast, Jesuit Father James C. Finlay, president of Fordham University here, urged that "all education must address itself to the task of determining and clarifying human needs and values."

He warned: "If education teaches skills without reflection, or intellectual gymnastics without effective support, then

education becomes just another institution within society."

A PANEL reviewing developments in adult education featured talks by Father James R. Schaefer, director of the adult religious education division of the archdiocese of Baltimore; the Rev. Kenneth Stokes, a Protestant education consultant of Bloomington, Minn., and Samuel Cohen of the American Zionist Federation of New York.

Father Schaefer said that among current critical issues in Catholic adult religious education, uncovered by a U.S. Catholic Conference task force, were these:

—A dearth of professionals and paraprofessional leaders of Catholic adult education at all levels;

—The problem of the Church's authoritarian style being prohibitive to adult religious education growth;

—The question of spirituality and leaving everything "to prayer" as encouraging dependence and lack of adult religious educational growth;

—Motivation for adult religious growth, particularly the problem of apathy, and

—Conflict between Catholic traditions of authority and the adult education process which emphasizes freedom and personal self-direction.



Delegates to the National Youth Pro-life Coalition in Fort Mitchell, Ky., try to conquer a four-inch curb during a wheelchair obstacle course. The exercise was designed to sensitize them to the problems faced by the handicapped. Don Cleary (in black), who has been confined to a wheelchair all his life, advises them, "Do a wheelie, and be careful."

Music copyright 'expert' urged

The Federation of Diocesan Liturgical Commissions (FDLC) in Indianapolis, called for appointment of a national "facilitator to simplify the process of obtaining copyright permission" and the use of such a facilitator on the local level "to insure that all American parishes are using legal music." Though the FDLC's national meeting here was intended to focus on the new rite of Christian initiation for adults,

discussion outside the workshop sessions centered on problems related to the recent law suit filed by a liturgical music publisher, charging Catholic sources in Chicago with violations of copyright laws.

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Advent conversion theme focus is on 'Metanoia'

(This is one in a series of Advent features, viewing the Sacrament of Penance in the spirit of the pre-Christmas season.)

This Sunday's Gospel talks about conversion—a favorite Advent theme, especially with John the Baptist, and a much-too-neglected part of the sacrament of Penance.

Conversion means simply turning around from something to something else.

Conversion of heart is a beautiful and satisfying thing. It is a condition of that joy St. Paul urges on his people: "Rejoice in the Lord always!" There is, in fact, a Greek word that the Church likes to use these days says the same thing. That word is "metanoia," from the verb "metanoein," which means to change one's heart, to shift one's point of view.

I don't know about you, but I have to admit that conversion of heart, or metanoia, had precious little place in my understanding of the sacrament of Penance in grade school, or even in the seminary. The nearest we came to it was something called "a firm purpose of amendment," a declaration that "I won't do it again." And this in turn was closely tied together with "being sorry for my sins."

Now, there's nothing wrong with being sorry for one's sins. But what a sorry kind of sorrow most of us felt we were bound to.

Remember how we used to ask ourselves, especially in the face of more serious sin: Am I REALLY sorry? Our understanding seemed to be that the essential for God's forgiveness was that we crawl low enough. Only when we felt sufficiently cheap, depending on the size of our sin, could we confidently approach the sacrament and expect God's pardon.

In other words, for many Catholics, if not most, self-debasement was the key. To the extent this attitude was (or is?) present in our approach to the sacrament of Reconciliation, to that extent it is an insult to

God, as if God were somehow appeased or satisfied by seeing us grovel. Only a mentally ill parent takes delight and satisfaction from a child's discomfort, shame, and

Metanoia, conversion of heart, is not only turning from something, it is also turning to something, or someone.

debasement, even after a wrong is done. Look at the mother whose child has offended her. The only thing she really wants, the only thing ever wanted by someone who loves us, is that we turn back—a conversion.

Where, we might wonder, did our sorrow go wrong? Its problem was that it went only half way. Metanoia, conversion of heart, is not only turning FROM something, it is also turning TO something, or someone. Abhorring our sin, and ourselves for committing the sin, is only half the story. The second half, and by far the

most important, is turning again to God, simply telling him: I've come back.

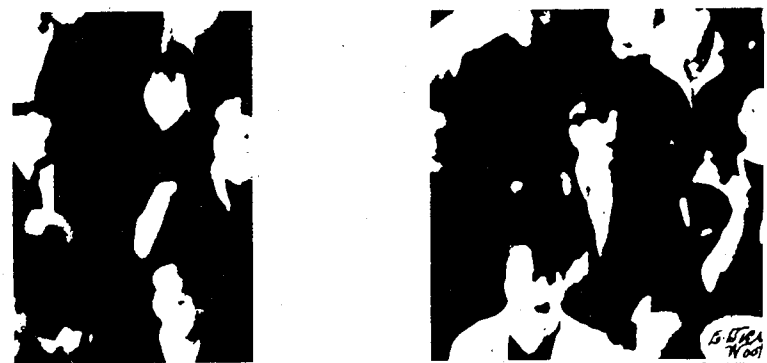
Remember the prodigal son? The young bouncer had all kinds of repentant speeches prepared, but he hardly had the chance to begin them. The father "saw him coming from a distance," and cared about only one thing. "My son who was gone has returned."

What a difference this would make in our feelings about, and our use of, the sacrament of Reconciliation. It's the only way we can achieve what the Advent season points us toward. As the Church tells us in the introduction to the new Rite of Penance, "We can only approach the Kingdom of Christ by metanoia. This is a profound change of the whole person by which one begins to consider, judge, and arrange his life according to the holiness and love of God, made manifest in his Son in the last days, and given to us in abundance."

John the Baptist would have liked that!



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'Hateful' anti-Church drive blasted by Bishops

By JOHN MUTHIG

ROME — (NC) — In a strongly worded pastoral letter read in all churches in Poland Nov. 28, the Polish Bishops have appealed to Catholics to oppose their government's "hateful, brutal campaign" against the Church.

The letter, released here by the Rome press office of the Polish bishops, was the strongest yet in a series of recent public statements by the bishops or their leader, Cardinal Stefan Wyszynski, expressing disagreement with government policies.

IT WAS seen as the bishops' response to Communist party chief Edward Gierek's recent pleas for Church support in his efforts to calm social unrest in Poland.

In the frank 10-page letter, the bishops listed the principal elements in what they called a stepped-up program to "politically atheize" Poland.

Among these elements, the bishops cited:

— Government failure to permit building of churches and other Church-related buildings;

— Discrimination in hiring and professional advancement against practicing Catholics;

— Anti-Church propaganda in films, plays, on television and in the print media; and

— A program in schools to discredit religion, and to dissuade students from attending church and religious instruction classes.

THE BISHOPS also alerted Polish Catholics, who make up about 90 percent of the national population, that they will sponsor soon a national day of prayer "in defense of the faith."

The pastoral letter came at a particularly delicate moment for Poland's Communist government. Following last summer's worker strikes to protest steep government price hikes on consumer items, party leader Gierek has been trying to enlist the Church's help in his



Cardinal Stefan Wyszynski

efforts to keep a lid on national unrest.

In its pastoral, the bishops' conference clearly warned Gierek that "new methods" in the campaign against religions "are also blocking social and economic reforms since they stir unrest and opposition toward the government."

"EMBITTERED men do not make good workers," the bishops warned.

At the top of the list of complaints, the bishops underlined government reluctance to grant building permits to the Church.

A chronic shortage of churches has resulted, especially in huge new residential areas which have sprung up around the nation since World War II. In such areas it is not uncommon to find parishes where as many as 100,000 Catholics are forced to attend Sunday Mass in crude

shelters, constructed with trash.

This year alone, Poland's 27 dioceses have asked permission to build about 500 churches and chapels, but most of the request have been refused.

The pastoral letter also severely condemned religious discrimination on the job.

"The exercising of certain professions and the attainment of various positions—especially those on the management level—are reserved almost entirely to persons who declare themselves to be nonbelievers or non-practicing Catholics," the Bishops charged.

"PROMOTION in some sectors hinges on belonging to socio-political organizations which require their members to be atheists, to end Church attendance and to stop the religious education of their children."

The bishops pointed out further that many believers who have lost their posts because of their religion had won awards for excellence on the job.

The pastoral letter accused the mass media of presenting the "history of the Church in a false light, deforming the content of the Bible and deriding religious practice."

It asserted that the greatest efforts in the government's campaign against religion are aimed at youth.

Children in many places, charged the bishops, "are blocked from attending

catechism class or holy Mass and other religious functions."

LAST summer some Catholic youths attending state-run summer camps were forced to remove religious medals and crosses they were wearing; the letter added.

The letter condemned government attempts to draft seminarians into the armed forces, a move which is against existing Church-State agreements, according to the bishops.

It also charged that university students are being dissuaded from seeking out services of Catholic campus

ministry. The fact that young workers are offered tourist outings or made to work on Sundays was seen by the bishops as a further attempt to curb religious practice among youth.

"We beg you," the bishops concluded in the pastoral letter to Polish Catholics, "to confess your faith in Christ courageously and faithfully. Watch over the catechesis (Religious Education) of children and youth. Cultivate the holy faith in families, and above all, defend the faith with fervent prayers. We urge you to pray in community."



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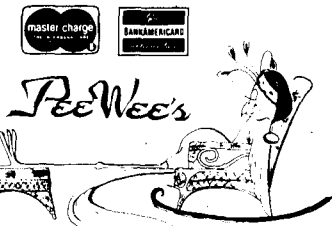
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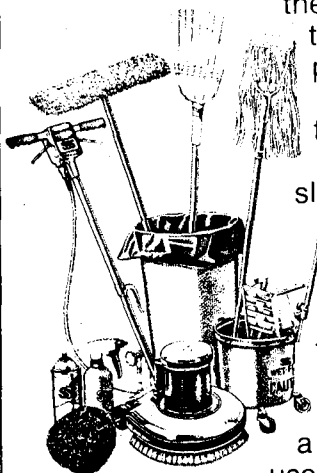


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What's in a name?

KNOW
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By FATHER ALFRED McBRIDE, O.PRAEM.

Every age looks for a messiah, for a savior. The reason is that no period of history is without profound needs that call for a cure. Chaotic times demand someone to put life back in order. Wars trumpet for savior leaders. Diseased people cry out for saving healers. Tormented neurotics and psychotics plead for psychological messiahs. Conscience-smitten sinners search out redeemers. Hence messiahs come in many shapes: Kings generals, doctors, counselors, saints. Different strokes for different folks.

People with deeply felt needs perceive an aura around the savior who comes to help them. It is an aura so palpable that it seems to be an invisible anointing with oil. An anointing with charisma—or chrisim, an old word for oil. So their many and varied messiahs are anointed ones, endowed from some mysterious origin with the power to rescue them. This is why the Bible calls messiahs "christs" or anointed ones.

NO DIFFERENT from ourselves, biblical people saw different kinds of Christs from varied needs. Great kings, like David, were "christs" in the sense that they seemed anointed by God to respond to heartfelt yearnings. No less was this true of prophets, like Isaiah, who came to assume spiritual leadership.

When all is said and done, people either look for a king or a prophet, for a political messiah or a spiritual one. On balance, people seem to prefer political messiahs to spiritual ones. All the Gospels tell the story twice. The story is usually followed by noting the people's enthusiasm for making Jesus a political savior. They want a bread king.

One can hardly blame them. Why shouldn't they have personal control of their political affairs and destinies? Why should they be content to finance the Roman troops of occupation and the



Politicians "seek, seize and exercise power over others. Christ Jesus faces up to that power with a non-violent Cross. Jesus opens himself to the possibility of betrayal and denial and then turns a hopeful and forgiving glance at the very ones who let him down."

debaucheries of the Roman emperor? Who can fail to sympathize with their native pride and their desire for self determination?

Contemporary society has seen the end of colonialism by the powers of Western Europe. The sun does set now on the British empire as well as many of the order ones. The decline of that colonialism has yielded place to the rise of Communist colonialism. People behind the iron curtain quite justifiably could yearn for a political messiah who would free them from Russian imperialism.

ON THE OTHER hand, social critics point out that the North Atlantic nations exert a new kind of colonialism, an economic one against the nations of the third world. Who can blame the oppressed, whether behind the iron curtain or below the 39th parallel for wanting a political messiah?

The Gospels show Jesus as repudiating the role of political messiah. In fact he seems to reject any mesianic title at all, though he clearly acts like a spiritual messiah. Like any Jew he must have been personally offended by the humiliation of living in an occupied country. Yet the closest he

comes to a political statement is in his render to Caesar's statement and his reminder to Pilate that God's power is far more important than that of earthly princes.

Herein is the key to the messiahship of Jesus. Politicians—even messianic ones—seek, seize and exercise power over others. Christ Jesus says and acts out the position that vulnerability is the answer to coercive power. The five wounds of the cross are his answer to the five-point plans of the coercively powerful. Politicians will not allow betrayal. They hang traitors. Jesus opens himself to the possibility of betrayal and denial and then turns a hopeful and forgiving glance on the very ones who let him down.

DO WE WANT to see the saving power of God? Look at the cross. Are we anxious to experience the coercive might of God? Meditate on the wounds of Jesus. The striking lengths to which God will go to show us his power is found in what Guardini calls the "humility" of God. Love is the only power that wins and changes hearts. And the One who did that best of all is the One who deserves the title Christ more than anyone who ever lived—Jesus THE Christ!

'Wise men still seek h

By FATHER DONALD McCARTHY

The Christmas cards flooding the mail this week vary greatly in content. A novelty shop in one southwestern city reached a new extreme in non-Christian cards last year with a selection featuring suggestive and double-meaning verses about Santa Claus.

In recent years, on the other hand, a significant five-word verse has appeared on numerous cards: "Wise men still seek him." These five words capsule Christian faith.

When Jesus, the Messiah, the Anointed One, was born, world history began over again. Instead of

dating years by AD, "anno domini," the year of the Lord, the designation could well be, "the year of the Messiah." In this 1976th year of the Messiah, "wise men still seek him."

FIRST generation Christians began a process still going on—a process of identifying with the Messiah and his kingdom. What does it mean to proclaim, "Jesus is Lord"?

Christians who look up to heaven where Christ has ascended to mount his throne in glory spontaneously assume at first that he reigns as a kind of "absentee landlord." But this assumption postpones the Messianic era until after this life and leaves this world almost as bewildered as if

the Messiah had not yet come.

Thus Christian faith has always realized that Christ the Lord, unlike an absentee landlord, intended to remain always present among his people. The Church that Jesus founded lives in the world and Jesus lives in the Church. The Messiah provided the Messianic Church. Men and women who seek the Messiah find him present in their own lives through the Church.

In fact, the people of God are the Church, not the building in which they gather. Hence the Church anoints her members at Baptism, for the Messiah is the "Anointed One." Seeking the Messiah today means seeking Baptism—

uniting with the Messiah. But Baptism represents only the beginning of a Christian's process of identification with the Messiah.

For the Messiah came to liberate his people, to free them from the network of sin in a world marked by oppression, fear, hatred, distrust, and greed. Joining the Messiah demands commitment to this messianic mission. When "the Word was made flesh and dwelled among us," he started something.

CHRISTIAN faith teaches that, although Jesus truly lives with his Father in heaven, he also truly lives and continues his dynamic mission in the world. He is

not visibly present here, but present nonetheless. Catholic Christians find him in the Mass where he renews the central action of his earthly life: his passion, death, and resurrection. In the Mass Jesus established his real presence in the visible appearances of the consecrated Bread and Wine.

Christians who eat this holy Bread and drink this holy Cup nourish and intensify the presence of Jesus in their own graceful lives. Jesus dwells in his people by that mysterious gift of grace. He knows them by name and they speak to him intimately in prayer. This intimate relationship with the Anointed One, symbolized in the anointing of Baptism, is renewed in the anointings of

Confirm sacramen

Jesu his peop own Me their dail expectat world your e... those w those w pray for you" (I speaks anointed not you w I who ch and bear "You will But take overcome 16,33)

HE brought vision to

Jesus' Messianic identity

By FATHER JOHN J. CASTELOT

How natural it is to refer to our Lord as Jesus Christ, almost as if we were using name and surname. Actually he had just one personal name, Jesus. Christ—more exactly, the Christ—is a title indicating his mission and dignity. It is the English form of the Greek Christos and this, in turn, is the equivalent of the Hebrew mashiah, 'anointed.' The title was used so frequently in the apostolic Church that soon it became part of his name.

In the Old Testament the king was "the Lord's anointed," his mashiah, and as time went on the people came to look to an ideal future king who would liberate them from all their ills and establish C... reign. This reign was envisioned in different ways but with some common denominators. It would be a realm of justice, peace, prosperity, national autonomy and pre-

eminence. In time, the picture got clouded by wishful thinking and the clouds were dark with narrow nationalism, militarism, hatred of Gentiles, domination.

BECAUSE the title "Messiah" suggested all of this to many contemporaries of Jesus, he was reluctant to accept it. He never denied having a messianic mission, but it was a mission to be carried out in a way far different from that implied in the title as currently understood.

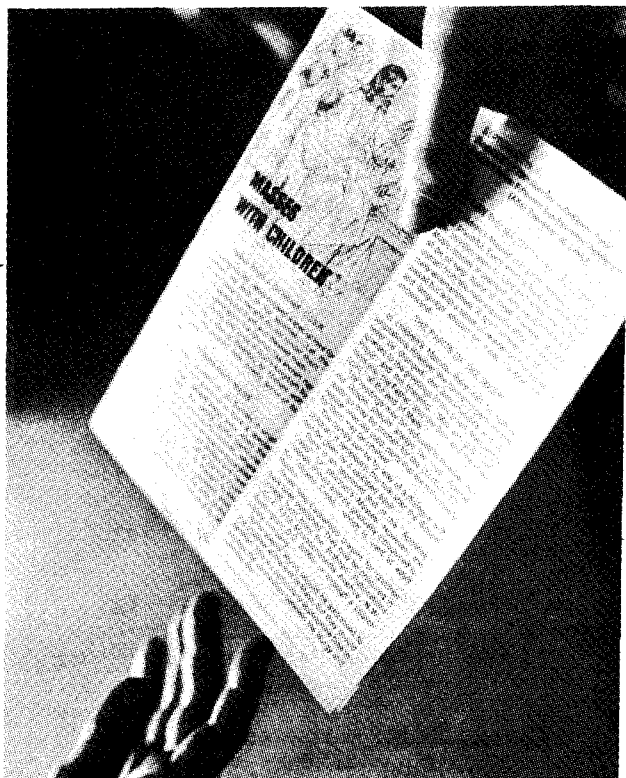
The climatic turning-point of his public life in the Synoptic tradition (Matthew, Mark, Luke) was Peter's acknowledgement: "You are the Messiah." (Mk. 8,29) Jesus did not deny it, but "gave them strict orders not to tell anyone about him" (Mk. 8,30), and followed up this injunction immediately with a prediction of the sufferings which he, as "Son of Man," would have to endure. Peter, who shared his contemporaries' views, found the idea of a suffering, dying Messiah incredible, unendurable, and Jesus harshly reprimanded him: "Get out of my sight, you satan! You are not judging by God's standards but by man's!" (Mk. 8,33)

This studied silence about his being the Messiah is so pronounced in Mark that it has given rise to a famous question, that of the

"Messianic Secret." Mark also underscores the obtuseness of the disciples, their slowness to comprehend what kind of Messiah Jesus was to be. Matthew tones down somewhat Mark's unflattering portrayal, but he still retains it. It seems they never quite understood, and when Jesus was arrested, they were panic-stricken, broke and ran—except for Peter, who stayed around long enough to disown him, and John, who braved the crucifixion.

JUST BEFORE the Passion Jesus staged a messianic scene: the triumphal entry into Jerusalem. But he did so in such a way as to intimate to the crowds the real nature of his royal messianic dignity: This came about to fulfill what was said through the prophet: "Tell the daughter of Zion, your king comes to you without display astride an ass, astride a colt, the foal of a beast of burden." (Mt. 21,4-5; Zech. 9,9)

Then with the resurrection experience, faith dawned for the disciples and they began to comprehend his true identity. And now, in the light of the passion-death-resurrection event, there was no risk of misunderstanding, and the first Christian felt no hesitation about proclaiming him as Messiah and Lord. In Peter's Pentecost speech as reconstructed by Luke, Peter



"Our experience over five years indicates that people do check the (Sunday) bulletin quite carefully and will respond to its messages with little or no mention of those items from the altar."

By FATHER JOSEPH M. CHAMPLIN

My predecessor initiated a very wise policy for weekend Masses: He

relatively free of litter after each Eucharist.

This in no way minimizes the importance or value of that weekly

piece of paper when its contents have just been proclaimed from the pulpit.

Our experience over five years indicates that people

insisted the parish bulletin be distributed after the liturgy, not beforehand.

That procedure avoids or eliminates many problems. Youngsters are not able to make paper airplanes so easily during Mass; adults more readily listen to the homily rather than read through the bulletin; the pews remain

newsletter. Nor does it suggest we spend a lengthy period at Mass giving verbal announcements which already appear in the printed bulletin. Such a practice, unfortunately still prevalent in many Churches, really insults the intelligence of worshipers and causes them to disregard the published handout. Why read this

do check the bulletin quite carefully and will respond its messages with little or mention of those items from the altar. This enhances the prayerful atmosphere of the liturgy itself and keeps distractions at a minimum. Persons who come to Church hoping to hear a message about Jesus Christ the Lord, King and Messiah find

him'

Confirmation and the sacrament of the Sick.

Jesus rightfully expects his people to carry on his own Messianic mission in their daily surroundings. His expectations far outrun world standards, "Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you" (Lk. 6,27-28). He speaks urgently to his anointed followers, "It was not you who chose me, it was I who chose you to go forth and bear fruit." (Jn 15,16). "You will suffer in the world. But take courage! I have overcome the world." (Jn. 16,33)

HENCE the Messiah brought to this world a vision to be realized, a goal

to be pursued. No matter that he died on the cross. His work has only just begun. The reign of God is like the mustard seed "which, when planted in the soil, is the smallest of all the earth's seeds, yet once it is sown, springs up to become the largest of shrubs with branches big enough for the birds of the sky to build nests in its shade." (Mk. 4,31-32)

After the 1974 tornado in Xenia, Ohio, bumper stickers appeared with the message, "Xenia live." After the resurrection Christians began proclaiming "Jesus lives." And he does. "Wise men still seek him"—and he lives in them.

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says: "Therefore let the whole house of Israel know beyond any doubt that God has made both Lord and Messiah this Jesus whom you crucified." (Acts 2,36)

STILL, it was not easy for the early Church to conceptualize and formulate this uniquely new messianic reality. Theologizing is a slow, often tentative process. Jesus obviously had not lived up to their expectations of what a Messiah should be. Quite the contrary. Would he be really the Messiah only at his return in glory (Acts 3,21)? That was one trial explanation. Another was that it was precisely as the glorified Lord that he was Messiah (see Acts 2,36). Neither proved satisfactory, and gradually the notion of Messiah was spiritualized and internalized to the point that the New Testament could speak of Jesus as Messiah throughout his career and, indeed, from his birth (Mt. 1,23; 2,6; Lk. 1,31-33).

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Such an interpretation of Jesus' messianic identity would have been, and indeed was impossible during his life on earth. Resurrection-faith made it possible, even necessary. This is the faith we share with the apostolic Church, the faith which makes so profoundly meaningful our central Christian confession: "Jesus is Lord and Christ!"

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frustrating the recitation of tedious announcements about forthcoming meetings or activities.

The Roman Missal

ouncements, they may be made at this time." Note the "if," the "brief," and the fact the Church locates these messages here rather than

terest. It also reveals to the people the advance planning which has gone into the Sunday liturgy and homily. Listing the scheduled

congregation's shoulders and is a step toward fiscal accountability.

Welcoming by name new Christians or

parish, it noted the schedule of activities for the coming year with, among other data, specific dates for all instructions connected with



"When Jesus, the Messiah, the Anointed One, was born, world history began over again. Instead of dating years by AD, anno domini, the year of the Lord, the designation could well be, 'the year of the Messiah'."

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rather subtly, it seems to me, makes a similar point. In its section giving the rubrics for the celebration of Mass with a congregation, the General Instruction, article 123, only suggests there may be announcements and places them at the end of Mass before the concluding rite.

This directive states: "If there are any brief an-

before or after the sermon.

An attractive bulletin, interestingly written and full of significant material, serves as one of the strongest communication vehicles we have in a parish. A few illustrations should prove that point.

Mention of who will preach next week and on what topic stimulates in-

lectors and gift bearers for the day's Masses helps build a community spirit. "I often wondered who that family was." "So that's the reader's name."

Reporting the previous weekend's collection and noting any major expenditures fosters trust, shifts the financial burden from the priest's to the

parishioners as well as mentioning the sick or deceased deepens the bond linking the parish family together.

This fall at Holy Family we developed a leaflet, "Holy Family Happenings, 1976-77," distributed after all the Masses during a September weekend. Based on a similar publication from another

the First Communion, First Penance and Confirmation programs.

Photos taken the previous year of parallel events and a professional layout by an artist-parishioner enhanced the beauty of this program. We hope it will be fixed to refrigerators and remind people of coming events.

Prayer of the Faithful

THIRD SUNDAY OF ADVENT
December, 12, 1976

Celebrant: The Coming of Jesus has eased our fears and given us every reason for rejoicing in the Good News. In the spirit of abiding joy, let us pray as liberated children of God.

People: Come, Lord Jesus.

LECTOR: For all those who have never known the peace of Christ, that they may share our God-given privileges, we pray:

People: Come Lord Jesus.

LECTOR: For all Christians everywhere that they may totally accept Jesus as their Lord and Master and reflect this loyalty in their lives, we pray:

People: Come Lord Jesus.

LECTOR: For our sick, disturbed world that Jesus may heal it and bless it with his own peace, we pray:

People: Come Lord Jesus.

LECTOR: For the homeless and the imprisoned, for the lonely and the disgraced, that the spirit of Advent may give them hope in the Lord, we pray:

People: Come Lord Jesus.

LECTOR: For our lay apostles, dedicated men and women, who are seeking to bring Jesus to others, that their efforts may be rewarded with increased joy and zeal, we pray:

Celebrant: Our Father, bring home to us this Advent the reality of Jesus and his Kingdom. Help us to appreciate our redemption and to realize that it is at hand. We ask this in the name of Jesus, your Son, Our Lord. Amen.

People: Come Lord Jesus.

Oración de los Fieles

TERCER DOMINGO DE ADVIENTO
12 de diciembre de 1976

Celebrante: La venida del Señor aleja nuestros temores y nos da motivos para alegrarnos en la Buena Noticia. En espíritu de regocijo, oramos al Señor como hijos del Padre.

LECTOR: La respuesta de hoy es Ven Señor Jesús.

LECTOR: Por la Iglesia, para que se alegre con la venida del Señor y sepa reconocerle presente en el mundo, oremos al Señor.

Pueblo: Ven Señor Jesús.

LECTOR: Por los cristianos de todo el mundo, para que acepten a Jesús como Señor y maestro y reflejen su imagen con la vida y el ejemplo propios, oremos al Señor.

Pueblo: Ven Señor Jesús.

LECTOR: Por los que se sienten solos y están enfermos, para que el Señor sane sus dolencias y les colme con su paz, oremos al Señor.

Pueblo: Ven Señor Jesús.

LECTOR: Por los que no tienen hogar o se encuentran en la cárcel, por los que sufren bajo gobiernos totalitarios, para que el espíritu del Adviento dé aliento a su esperanza en el Señor, oremos al Señor.

Pueblo: Ven Señor Jesús.

LECTOR: Por todos los que ejercen el apostolado en nuestra comunidad, por los hombres y mujeres que buscan dar a conocer a Jesús con la vida y el ejemplo, para que sientan la alegría de ser portadores de la Buena Noticia, oremos al Señor.

Pueblo: Ven Señor Jesús.

Celebrante: Padre Nuestro, haznos comprender durante este Adviento la realidad de Jesús y de su reino. Ayúdanos a experimentar su redención y la cercanía de su gracia. Te lo pedimos por el mismo Jesucristo, tu Hijo Amén.

Discussion

1. What is a messiah? What does "Christ" mean?
2. How did the biblical people see Christs?
3. What kind of messiah was Jesus? What is the key to Jesus' messiahship? Discuss.
4. Look at the cross. Meditate on the wounds of Jesus.
5. Discuss this statement: "Love is the only power that wins and changes hearts."
6. What does Jesus' "Christ" title indicate?
7. Why was Jesus reluctant to accept the title "Messiah"? Discuss.
8. How did the disciples view Jesus' arrest? Discuss.
9. When did the disciples begin to comprehend his true identity? Discuss.
10. In the Acts of the Apostles, read Chapters 2, 4, and 17.
11. In the Gospel according to Matthew, read Chapter 1, verses 18 through 24; Chapter 2, verses 1 through 12.
12. Read Chapter 1 in the Gospel according to Luke.
13. How is God present to us today? Discuss.
14. How can Jesus' messianic mission be carried out today. Discuss.

Life in Music



Nights Are Forever Without You

Lying in bed with the radio on
Moonlight falls like rain
Soft summer nights spent thinking of you
When will I see you again?

Soft and low, the music moans
I can't stop thinking about you
Thinking about you

I didn't know it would be so strong
Waiting and wondering about you
I didn't know it would last so long
Nights are forever without you.

Curtains still dance with
the wind and the sky

The sun will be coming up soon
But I just can't sleep for
thinking of you
Here alone with the moon.

Soft and low the music moans
I can't stop thinking about you
Thinking about you.

I didn't know it would be so strong
Waiting and wondering about you
I didn't know it would last so long
Nights are forever without you.

Written by Parker McGee
(p) 1976 Atlantic BMI

By THE DAMEANS

England Dan's last name is actually "Crofts," and, yes, he is the brother of Dash Crofts of singers "Seals and Crofts." England Dan has teamed with John Ford Coley (whose real middle name is not "Ford," but Edward) to produce some very nice sounds. Their last release was "I'd Really Love to See You Tonight," a hit song about a guy who goes back to see his girl after a long separation.

Their last hit has not yet disappeared from the charts and they are rising fast with a new release. Once again, the song is about separation. This time there is less story line and more is left to your imagination. But there is also a better chance that you will fill in the details according to your own life situation.

"Nights Are Forever Without You" sets a scene where there is too much night and too little sleep. It oppresses a guy whose heart moans more loudly than the radio because of the absence of his loved one.

If you are a teenager who has lost a boy or a girl friend, this song probably calls up in you the nervous and anxious experience of an uncertain future. If you are married and your husband or wife is distant, the song will remind you of how painstakingly you count the days until reunion. Or if for some reason, you are separated for life, the song's title line about forever nights will strike even harder.

The lyrics remind you of the truism that love changes time. When you are in love, the

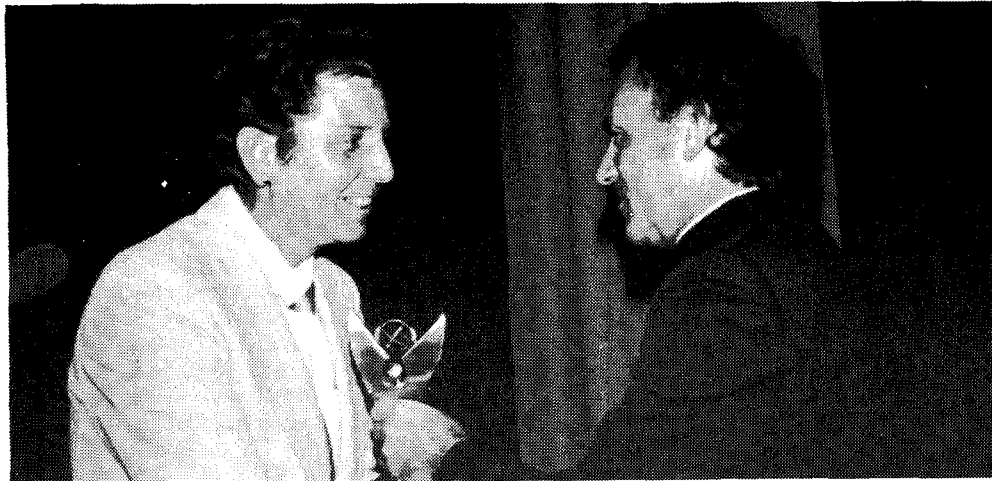
clock seems to move faster and work becomes easier. Love brings melody and lightness to the chiming of the hours.

Separation from someone you love does the opposite. The clock seems to grind to a halt, or at least to move in maddening slow motion. Time advances with excruciating slowness. "I didn't know it would be so strong, waiting and wondering about you. I didn't know it would last so long; nights are forever without you."

Oddly enough, it is often the times of separation that do the best things to lovers. When reunion comes, togetherness is frequently at its sweetest. Distance often forces people to get in touch with their feelings, to put their values in order, and to communicate their love more clearly.

It is this kind of mood that England Dan and John Ford Coley have set out. There is quiet resolve to be better for the woman whom this man loves. He will remember this night when he has dropped stones down the well of his heart, discovering that vast and empty chasm. And his song will rise from that experience in the days to come to communicate his need of her.

Whether the loved one returns in your life or not, after a night which lasts forever, all of us have to be changed. We discover that it is only love which makes time move. And all of the love to come in our lives will be better because we have discovered how time should be arranged.



Jay Barbieri, NBC voice at Cape Canaveral, accepts the Gabriel Award on behalf of NBC "Farewell to Mangar" from UNDA President Father Anthony Scannell.



General Secretary of the NCCB, Bishop James S. Rausch meets with Father Jose Nickse, Archdiocesan director of radio and television, and Archbishop Edward A. McCarthy.

Communicators told to 'build community'

FORT LAUDERDALE—A challenge to the communications media to focus all its efforts "on building Community—within our Church, within our nation, and among all peoples and nations in our world," was sounded here by Bishop James S. Rausch, general secretary, of the National Conference of Catholic Bishops.

Speaking before a conference of UNDA-USA, the National Catholic Association for Broadcasters and allied communicators, the Bishop Rausch said, "God's saving plan does not call us to him merely as isolated individuals. Rather, it envisions a community of people in action."

"The people of God find their purpose in others. We are to go into human history to light the world and to be the salt of the earth."

More than 400 persons, attending the organizations annual assembly, Dec. 2-4, included religious leaders, communications executives, producers and directors of religious radio and programs, photographers, film makers and editors who specialize in the religious news media.

Among those attending the annual general assembly were Abp. Edward A. McCarthy, coadjutor of the Archdiocese of Miami, and Father Jose Nickse, director of the Archdiocesan Office of Radio and Television.

One of the highlights of the meeting was the presentation at a banquet of the annual Gabriel statuettes. Some 25 radio and television stations along with individual programs or "spots" received the top awards. In addition, 20

stations, programs or spots won Certificates of Merit.

The five program classifications in the competition were: entertainment, information-education, youth-oriented, religious, and public service announcements.

Top network honors went to NBC for "Farewell to Manzanar," and "Papa and Me." WGBH-TV, Boston, and PBS received Gabriels for the program "Dying." WBBM-TV, Chicago, took a top award for "Oscar Brown's Back in Town," and received a certificate for "Let's Hear It for the Patients."

The executive producer of the Chicago station, Scott Craig, received top honors in this year's Personal Achievement category. A special Gabriel Award was presented in absentia to Abp. Fulton Sheen "for his contributions to the industry and to the Church."

In his address, Bishop Rausch pointed out that "one pervasive element in the national mood for the past decade or more has been a strain of apathy, cynicism, hopelessness, perhaps even despair."

"Certainly such attitudes are not typical of all Americans, not even of most."

"Side-by-side with the negative attitudes in society are elements of hopefulness and optimism. At the same time, there is painful evidence that lack of hope afflicts all too many in our nation," he added.

As examples, the bishop pointed to the increase in teenage suicides, the rise in drug abuse, increasing alcoholism, and the "soaring divorce rate" and longterm

joblessness accompanied by a permanent status of being a welfare recipient. Despair is also an element in the problem of abortion, he said.

"In face of these elements of hopelessness, it is no answer to parade the marvels of our consumer society and assert that society has no problems—that the problem is in the alienated and disaffected. It is no answer to boast that we have the highest standard of living in history. This merely salt in the wounds of the dispossessed and alienated, who are compelled to live on the fringes of our acquisitive, affluent society."

Sounding a note of optimism, Bishop Rausch said "we are, I believe, well on the way to emerging from the malaise of Vietnam and Watergate which soured our national life for too long."

He said he is "conscious of the debt which the nation owes to President Ford and his administration for having moved us from a time of unprecedented crisis and dismay to renewed self-confidence and appreciation for our national institutions."

"At the same time," he added, "I am conscious in this moment of transition of the stirrings of hope and anticipation which always greet a new administration. All this suggests an encouraging strain of vitality, and optimism in our nation, alongside the elements of hopelessness."

The Church does not offer panaceas for humanity's search for fulfillment on earth, the archbishop continued. "The distinct role the Church can and must play in the public

sector is the building of a community of conscience within the larger society..."

"No other institution in society has as readily available to it the means for forming a community of conscience as do the churches and religious groups. And the transnational

character of the Catholic Church makes it particularly well suited for forming such a community, whose commitments of conscience extend beyond political boundaries to embrace all nations and peoples."

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Women's evening

KENDALL—An Evening of Reflection for women is planned at the Dominican Retreat House, 7275 SW 124 St. beginning at 7:30 p.m., Tuesday, Dec. 14.

Father Ruskin Piedra, C.S.S.R. will conduct the conferences which will conclude with Eucharistic Celebration at 9 p.m.

Those interested in participating in the program, sponsored by women of Christ the King parish, may contact Sister Elizabeth Ann, O.P. at 238-2711.

A Day of Reflection for Sisters in the Archdiocese is scheduled to begin at 9 a.m. and conclude with Mass at 2:30 p.m. on Sunday, Dec. 19.

Additional information may be obtained by calling the retreat house.

Little Flower concert

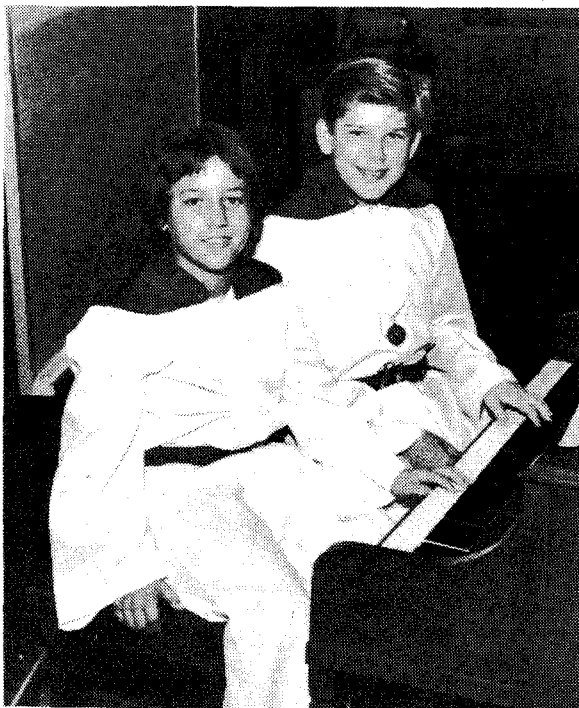
HOLLYWOOD—Traditional and contemporary Christmas music will be featured during the annual concert of the Church of the Little Flower at 8 p.m., Monday, Dec. 13 in the church at 1805 Pierce St.

Guest artists, Merlin Oehrke, organist and choirmaster at First Presbyterian Church, Coral Springs; and Jack Marek, noted composer, performer, and arranger will participate in the concert with Little Flower musicians including Mary Anne Mrowczynski, director of music and organist; Mary Ann Sudmeier, organist; Janet Gibbons, soprano; and Michelle Marcovechio, alto.

'Christmas Carol'

LIGHTHOUSE POINT—Charles Dickens' "A Christmas Carol" will be presented by the Taschler troupe at 7:30 p.m. today (Friday), Saturday, and Sunday in the parish hall of St. Paul the Apostle Church, Sample Rd. and NE 28 Ave.

The public is invited.



Two young choristers, Scott Brown and Damian Williams, will be among singing pages during St. Gregory's Elizabethan Christmas Festival, Dec. 12, 13, and 14.

St. Gregory Feast

PLANTATION—An Elizabethan Christmas Feast will be presented by the Gregorian Guild of Music of St. Gregory Church Dec. 12, 13, and 14 at the Arrowhead Country Club.

The "feaste" is a seven-course Renaissance banquet served by wenches and pages featuring entertainment by St. Gregory Madrigal Singers, jesters, tumblers, brass consort and harpists. Members of the 40-voice boy choir of the parish known as the "Gregorians" will be singing pages.

Dinner begins each evening at 7 p.m. and advance tickets must be obtained by calling 792-4335 or 472-0282.

Barry honors Pepper

U.S. Congressman Claude Pepper recently was honored by Barry College in recognition of his long association with the college.

Sister Mary Trinita Flood, O.P. present the congressman with a medallion following his address to the School of Social Work on legislation for the aged pending before the Congress.

Day for Divorced

KENDALL—A weekend retreat for divorced or separated women originally scheduled to begin Friday, Dec. 10 and conclude Sunday, Dec. 12, at the Dominican Retreat House has been consolidated into a Day of Recollection on Saturday.

Announcement of the change in plans was made this week by Sister Elizabeth Ann, O.P.

Coadjutor Archbishop Edward A. McCarthy is expected to participate in the one-day sessions.

Rosary march

Biscayne College, located just off the Palmetto Expressway at N.W. 32 Ave., has offered its spacious campus for those wishing to participate in the National Rosary March for America on Sunday, Dec. 12.

Timed to enable major cities throughout the country to join in prayer at the same moment in "Thanksgiving for Our First 200 Years and a Petition for Our Next 200 years" the marches begin on the west coast at noon and in this area at 3 p.m.

The march at Biscayne College, owned and operated by the Augustinian Fathers of Villanova, Pa., begins at the college's Center for Continuing Education.

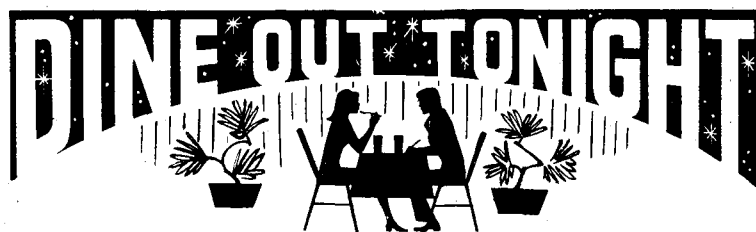
New game available

If you have some people on your gift-giving list who have "everything" a new entertaining and educational game is now being sold by Boystown of Florida which benefits from the proceeds.

"El Game," an ideal gift for the entire family, actually teaches a little Spanish to anyone ranging in age from seven years old. You don't have to know a word of Spanish to play but even if you're bilingual its fast-moving fun and considered a valuable as well as amusing pasttime.

Games may be ordered by calling Boystown of Florida at 235-9251 or by writing to the residence located at 11400 S.W. 137 Ave., Miami, Fla. 33186.

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It's a Date

Palm Beach County

ST. JOHN FISHER Women's Guild and Men's Club will sponsor a holiday pot luck supper for adult parishioners and friends at 7 p.m., Monday, Dec. 13 in the parish hall, 4301 N. Shore Dr., West Palm Beach. ★★★

CENACLE RETREAT HOUSE, 1400 S. Dixie Hwy., Lantana, has scheduled a weekend retreat for Sisters beginning at 5 p.m., Friday, Dec. 17 and concluding Sunday, Dec. 19. Jesuit Father John Walsh, St. Louis University, will be the director. For additional information and reservations call Sister Helen Tiemann at 582-2534. ★★★

MARY IMMACULATE parish, West Palm Beach, will sponsor a holiday bazaar and boutique today (Friday), Saturday, and Sunday on the church property, Spencer Dr. A variety of home baked delicacies, toys and hand made items are featured. ★★★

Broward County

ST. ANTHONY Women's Club, Fort Lauderdale, will sponsor a Christ Child tea in the parish clubrooms on Wednesday, Dec. 15 from 2 to 4 p.m. ★★★

ST. BARTHOLOMEW Young at Heart Senior Club, Miramar, will install new officers and board members during a luncheon on Monday, Dec. 13 at the Reef Restaurant, Fort Lauderdale. For reservations call 987-7517. ★★★

ST. PAUL the APOSTLE parish, Lighthouse Point, will sponsor a Christmas Ball and dinner at 7 p.m., Saturday, Dec. 18 in the parish hall. Music will be provided by Bakers Boys. ★★★

OUR LADY QUEEN OF HEAVEN Senior Citizens Club have recently elected first officers. Lou

Neckles is president; Fred Reed, vice president; Kay Morrone, secretary; and Ann Florkowski, treasurer. ★★★

ST. JOHN THE BAPTIST Men's Club will sponsor a wine and cheese-tasting party at 7:30 p.m., Wednesday, Dec. 15 at Cardinal Gibbons High School cafeteria, Fort Lauderdale. Music for dancing will be provided. ★★★

ST. HENRY parish fair opens at noon, Saturday, Dec. 11 and continues through Sunday on the grounds. Rides, games, variety booths and refreshments will be featured at 1500 N. Andrews, Ave. Extension, Pompano Beach. Barbecue dinners will be served Sunday. ★★★

OUR LADY QUEEN OF MARTYRS Women's Club will have a Christmas party at 8 p.m., Monday, Dec. 13 in the parish hall, 2731 SW 11 Ct., Fort Lauderdale. Members will donate canned goods for needy families. ★★★

ST. CHARLES BORROMEIO Women's Club, Hallandale, will sponsor a holiday dinner party at 7 p.m., Tuesday, Dec. 14 in the parish center. Members will bring toys for the CYO project "Operation Santa Claus" and canned goods for the Red Cross Food Program. ★★★

LAUDERDALE CATHOLIC SINGLES meet at 7 p.m., Sunday, Dec. 12 in St. Anthony Clubrooms, 901 NE Second St., Fort Lauderdale. Plans will be discussed for a New Year's Eve party. ★★★

ST. BARTHOLOMEW parish Christmas Bazaar begins at 2 p.m., Saturday, Dec. 11 and continues through Sunday on the parish grounds, Miramar. Tree trimming by children of the parish, caroling and a children's shopping time will highlight Sunday. ★★★

MIAMI CATHOLIC SERVICE BUREAU Auxiliary will sponsor a party for dependent children at noon, Saturday, Dec. 18 in St. Dominic Hall, 5909 NW Seventh St. Guests will include boys and girls from the Catholic Home for Children. ★★★

ST. JAMES parish, North Miami, will have an open house party hosted by the priests from 5 to 9 p.m. on Sunday, Dec. 12 in the parish hall. ★★★

FOURTH DEGREE KC members in Miami will have a Christmas party at 7 p.m., Thursday, Dec. 16 at the Coral Gables Council Hall, 270 Catalonia Ave. ★★★

PATRICIAN CLUB of St. Patrick parish, Miami Beach, will be hostesses during a Holly Supper and golden jubilee celebration at 7 p.m. Tuesday, Dec. 14. Each guest will bring a dish of food to serve eight. ★★★

(Continued on page 23)

SEND

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DePaul store marks 4th year

NAPLES—The St. Vincent de Paul Store staffed and operated here by volunteers of the Catholic Service Bureau, marked the fourth anniversary of its opening last Wednesday.

Destroyed by fire last June, the store had its early beginnings in St. Ann parish hall and is now located at 3196 Davis Blvd. While facilities were being rebuilt the store operated temporarily in St. Ann School. A new and modern store is now open and offers a wide array of new and used clothing, furniture, bedding, gifts, household items, etc.

The general public is welcome to patronize the store which is completely dependent upon the generosity of donors. Contributions may be brought to the store which is open Mondays through Fridays from 9:30 a.m. to 3:30 p.m. and on Saturdays from 10 a.m. to 1 p.m. The store also provides a pick-up service for large items.

FUND RAISER!

Charlie Chaplin in "THE GOLD RUSH" (1925) is one of the most famous films made, acclaimed a "Masterpiece of the Cinema". In Chaplin's autobiography, he says, "I want to be remembered for 'THE GOLD RUSH'. It was my finest achievement".

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DYA meeting stresses needs of youth ministry

In agreement with a recent study which shows that parents are the key to their children's faith, the Archdiocesan Department of Youth Activities (DYA) stressed last week its intention of focusing more on family involvement programs.

Speaking at the monthly DYA staff meeting, DYA Director Msgr. William Dever, also stressed the need of educating priests and laity about the importance of youth ministry. He expressed concern

about the means of improving credibility about the work of the DYA office.

"Pastors could understand better the seriousness of our work and the need of investing in youth ministers, rather than just relying on the work of volunteers," he said.

"Our office is ready now to train youth ministers to work in the parishes, but we need the commitment of the pastors," Sister Jovanna Stein O.P. from the DYA staff said. She works full time with youth, visiting parishes, recognizing needs and

identifying problems. She stressed the need of keeping continuity in the staff, "in order to be more effective and be able to keep contacts both locally and nationally, which otherwise would be lost."

Listening to the give and take of the DYA staff was Abp. Edward McCarthy, who had been invited to get acquainted with the staff and their work.

He offered his own experience with youth in Phoenix. There, the system allows for college students to volunteer two years of work with youth in a parish, which in turn provides them with transportation, shelter and a basic salary.

He asked about the possibility of creating awareness among students in the seminary, about work with youth and he expressed great hopes in the future permanent deacon program which will provide training for this type of ministry and for many others as well.

The group also discussed some of the problems of youth groups in the parishes, and particularly the need for pastors to recognize and take seriously the work of adult lay advisors to Spanish youth groups since in fact they have been commissioned by the DYA office.

Other important issues in the discussion was the search for a permanent facility to be used by students as a drop in center.

"We need a fixed place," Msgr. Dever said, "where kids may come to pray and share... a place they may call their own."

Reporting about her recent attendance at an Episcopal youth convention, Sister Jovanna expressed the wishes of the local youth about organizing a similar event in the Archdiocese. This assembly would provide local youth with the opportunity of feeling part of the Church, of voicing their concerns and offering ideas on how to reach and bring the Gospel message to other youth.

Such an event is now on the making and Abp. McCarthy has promised his interest and cooperation in one project.



80 young people from more than 10 different parochial youth groups participate in a special Advent retreat at the Cursillo House in Opa Locka airport. The day was conducted by Father Eduardo Alvarez, S.J., assisted by Father Francisco Santana of St. John the Apostle, Hialeah. In addition to talks and group discussions, liturgy concluded the day at 4 p.m.

'Cigarettes or pot: which is better?'

Dear Father: My question is very simple. Would you rather see someone smoke cigarettes or pot? Tim.

Dear Tim: My answer is very simple. Neither one.

Since I consider them both harmful, and since neither one is necessary, I don't have to make a choice. Take it from one who didn't listen about cigarettes 13 years ago and has been trying to stop ever since; cigarette smoking will do you no good and is a tremendous waste of money.

It doesn't do much for your body which is a nice gift from God. It is a waste of money that could be used for many better things. Imagine how many poor could be helped by all that money that goes up in smoke. But let me tell you, once you choose to start it is definitely hard to stop.

As far as pot is concerned, I think it is harmful because it is a trip to never-never land. We

live in a real world with real problems and real joys and real

Straight Talk

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.

people. That real world is the one God wants us in. Running away from life is a really big mistake. Life can never be better until people face it. There is also the danger of certain personalities going from pot to more destructive types of drugs. It is definitely not worth the risk.

Let me give you another version of your question. If you had a choice of intentionally breaking your arm or your leg which would you choose? Your answer is hopefully neither. Mine is the same.

'Good News' for youth in ninth-tenth grades

Good News is being proclaimed by the Department of Youth Activities in the Archdiocese.

Kerygma is a Greek word meaning "the Good News" and is a program for ninth and tenth graders. It is an experiential program for youths starting Friday evening and ending Saturday evening. Contact the DYA for information and applications.

Margie Wessel, a senior at Msgr. Pace High School and a member of St. James parish, has been chosen to the first team All-Dade Miami Herald volleyball team. She will be honored in May at a special assembly at Gusman Hall.

The youth group from St.

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Boniface parish, Pembroke Pines, has a special Christmas gift for all parishioners. The teens will provide free car washes at the Church on Saturday, Dec. 18, from 11 a.m. to 1 p.m., to all parishioners.

The academic games team from Cardinal Gibbons High School, Fort Lauderdale, has captured second place country-wide in "Equations."

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Send a Card To Help a Child!

A Special Christmas program by the Marian Center Auxiliary has arranged that you may have a card sent to a friend for the Holidays announcing that you have made a contribution to the Marian Center for Retarded Children IN THE NAME OF a certain person. A beautiful gesture in which you are twice blessed.

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who has been caring for Christ's poor and needy for Sixty Years.

'Network' not satire but a vulgar movie

"Network" (United Artists) is a snarling but toothless assault on the television industry. It is a sprawling, vulgar movie that its creators, Director Sidney Lumet and Writer Paddy Chayefsky, no doubt meant as satire. "Network" bears as little relation to satire as the furious thrashing about of a beached whale bears to purposeful swimming.

Peter Finch plays an anchorman who, after learning that he is being fired because of bad ratings, announces during his show that he is going to kill himself on the air the next week. This provokes a furious spate of plot incident involving Finch himself, William Holden, as Finch's friend and head of the news section, Robert Duvall, as a hatchet man of the conglomerate that has taken over the network, and Faye Dunaway, as a programming director with her eye on the main chance.

The upshot is that Finch, now obviously a victim of mental aberration, becomes, under Dunaway's direction and despite Holden's furious protest, the star of his own show, "The Mad Prophet." He is allowed to rage on night after night, until—as is inevitable with television—he begins to bore people, and his ratings dip once more. There is a final meeting in the network conference room on high, and the decision that comes out of it is altogether predictable, given the ham-handed style that Lumet and Chayefsky have

displayed throughout. Not even the densest member of the audience must be allowed to leave the theater without understanding just how nasty, nasty these television people are.

The film is billed as "outrageous," but aside from its insistence on being called satire, there is nothing outrageous about it. Lumet and Chayefsky take no real chances. As far as its assault on big business goes, "Network" is, for all its glib cynicism, far less intense and hardly more specific than Frank Capra's "Meet John Doe" of nearly 40 years ago, a film to which its plot bears a striking similarity. It is filled, furthermore, with loose ends, and it reeks of establishmentarian condescension, most notably in its handling of a subplot involving a radical group. An adulterous affair carried on between Holden and Miss Dunaway is like something on daytime television, and Holden's constantly pointing this out to those of us who may have missed the parallel makes it no more palatable.

Under these circumstances, a competent cast has its work cut out for it. Finch is allowed to do little more than rant. Holden and Dunaway are mired in caricature. Robert Duvall is always shouting. Only Ned Beatty is allowed some scope in the much smaller role of a conglomerate head, and he makes the most of it.

"Network" will probably be an immensely successful film precisely because it is perfect entertainment for those who cannot or will not think but like to imagine that they are. Its language is rough even by today's standards, and Miss Dunaway, in particular, must herein set a new women's open record for most utterances of the word in a feature film. The nudity and the depiction of sex, given the amoral, slapdash context are offensive. B (R)

Capsule movie reviews

"The Breaking Point" (Fox) is a dreary, brutal movie on the increasingly popular theme of the harassed and abused honest citizen taking the law into his own hands. A rape, a savage beating, and several murders are the movie's stock in trade. B (R)

"Carrie" (United Artists) A repressed high school girl (her mother is a religious fanatic) with telekinetic power gets revenge for a nasty trick played upon her by turning the senior prom into a holocaust and her mother into a pin cushion. A teenage horror show done with execrable taste in a savage, sledgehammer style. Besides the blood and gore, there is a good deal of gratuitous nudity. C (R)

'Search for the Christmas Star'

For centuries, mankind has searched the heavens, history books and the scriptures to find the Christmas Star. What was the Christmas Star? Who were the Wise Men? Questions that seem to have no answer are the very basis of the Space Transit Planetarium's Christmas presentation.

Earth has witnessed nearly 2,000 Christmas celebrations and yet, only recently has been able to piece together the historical and astronomical information necessary to begin to understand what might have taken place in the heavens over Bethlehem so very long ago—a celestial drama that to this day has never been repeated.

"The Search for the Christmas Star" will be presented at the Space Transit Planetarium until Sunday, Jan. 2nd. For more information call 854-4242.

'Sporting' month for TV

"The Commercial Union Masters tennis tournament airs on WPBT, Channel 2, Saturday, Dec. 11, and Sunday, Dec. 12, from 2 to 6 p.m. The climax of the Grand Prix Circuit, the tournament features the top eight singles players and top four doubles teams. The players—who have



Golden Sneaker Award, presented by PBS to the male and female tennis player viewers vote their favorite, will be awarded during the finals of the Commercial Union Masters Tournament, live, from Houston on Saturday, Dec. 11, and Sunday, Dec. 12, from 2 to 6 p.m., on Channel 2.

been accumulating points in a series of 48 tournaments in 22 countries—are competing for a \$100,000 pool, with top prize of \$40,000 going to the singles winner. Saturday's coverage features the doubles, Sunday's the singles. Bud Collins is commentator.

Billy Talbert and Donna Fales are the commentators when Channel 2 airs taped coverage of another major tennis event—Junior Davis Cup Tennis—Sunday, Dec. 26, from 2 to 6 p.m. Sixteen-to-eighteen-year-olds from 35 nations compete in this annual tournament, which will be played in mid-December at Flamingo Park in Miami Beach. Singles finals and highlights of other matches are the focus.

For soccer fans German Soccer (formerly European Soccer) continues on Sunday evenings at 7 and has been joined in Channel 2's sports lineup by British Soccer, which airs Saturdays from 7 to 8 p.m. The best teams and players in the British Football League are featured and the play-by-play commentary is provided by longtime soccer commentator Mario Machado.



Santa Claus is in a jovial mood before receiving a letter from a resident of Junctionville which denounces him as a myth, in the animated special " 'Twas the Night Before Christmas," Friday, Dec. 17, 8:30-9 p.m., on WTVJ, Channel 4.

Documentary 'The Land' co-produced by USCC

"The Land," an hour documentary special on land-use attitudes in the history of the country as they relate to America's food resources, has been produced by NBC-TV in cooperation with the United States Catholic Conference Office for Film and Broadcasting.

Narrated by Richard Kiley, "The Land" was filmed on locations all across the United States. The program is scheduled for broadcast Dec. 12, 10:30-11:30 a.m., on WCKT, Channel 7.

In exploring the history of the land and Americans' understanding of it, the documentary looks at the land-tenure system the 17th century settlers brought with them from Europe; at the relation between the uses of the land and the growth of slavery in the South; at the role of the Homestead Acts, the railroad land grants and the land grant colleges in the growth of the nation; at the clash between European concepts of property rights and those of the American Indian.

The special will also look at those developments in our own century—among others, strip-mining, the advent of the conglomerate in agriculture and water irrigation systems, the growth of the leisure home industry, the withdrawal of

farm land from food production for energy-generating facilities, urban and industrial sprawl—that suggest the need in our time for a coherent land use policy based on the priority of land in the production of food in a hungry world.

Concert to benefit needy youngsters

Y-100 Radio and WTVJ TV, Channel 4, plans one of the biggest charity concerts in South Florida history. It's the KC Christmas Party, starring Miami's KC and The Sunshine Band, with special guests Starbuck...and introducing TK Recording artists The Billion Dollar Band.

All the performing stars are donating their time and talent to raise money for the underprivileged children of South Florida. The entire event includes both a concert and dance, and will be held in the Hollywood Sportatorium Sunday, Dec. 19, starting at 7 p.m.

Plans are underway to bus groups of underprivileged and handicapped children to the concert at no charge. Tickets for the concert will be on sale at any Pizza Hut.

For more information, contact Glen Logan, 931-1107 (Dade) and 925-7117 (Broward).

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First cheerleading clinic offers advice to problems



Professional golfers Tom Weiskopf and Jan Stephenson will be teamed for the Pepsi-Cola Mixed Team Championship, the final two rounds of which will be televised live nationally on WPBT-Channel 2 on Saturday and Sunday, Dec. 18 and 19, from 2 to 4 p.m. each day.

The first Archdiocesan cheerleading clinic sponsored by the Department of Youth Activities was regarded as positive and encouraging.

Approximately 50 girls from Holy Family, St. Stephen, Annunciation, Nativity and St. Catherine parishes participated.

Adults Denise Florea and Rosemary Azevedo, as well as teenagers Carolyn DeBois, Linda Scarlata and Suzy Trevisani were hostesses and chairpersons.

In a presentation to the group, Carolyn DeBois, a cheerleader from Curley High School, noted,

"Before the game determine who is going first and the captain and co-captain should welcome the other group. Squads should keep away from negative cheers especially if a member of the other team is fouled out. Don't cheer during a foul shot and

accept the referees' decision. Always be friendly to opposing cheerleaders and do not tolerate fans' kicking of the bleachers."

In handling the question of discipline, an Annunciation cheerleader suggested:

"Double your exercise for tardiness to practice. Half a cut from a game for fooling around during practice or missing practice without an excuse."

From a Nativity cheerleader:

"Lay down the law. In our case, drastic measures were taken and we had the trouble-makers talked to by a priest. We warned them about their attitudes and that if they didn't change they would be asked to leave.

Lauren Siccora noted that,

"Someone using foul language in uniform should be talked to and forbidden to cheer at the game."

A solution to the problem, what do you do if the fans start a negative cheer? was:

"A negative cheer shows poor sportsmanship. Cheerleaders should show them that we do not approve and we should get them involved in a positive cheer."

Regarding problems involving lack of respect towards the captain, co-captain or moderators, it was suggested that;

"A meeting very often helps and you should try tactful reasoning. If these fail and the cheerleader refuses to cooperate, she must leave the squad."

Redskin band tries baseball blindfolded

Imagine trying to play baseball without being able to see!

The members of the Cardinal Gibbons High School band did more than imagine; they played a game blindfolded.

A group of visually impaired young people from the area set out to match their skill against that of the band members. The endeavor was the result of efforts by William Gauvin, a parent who has put many hours into the Redskin band.

As the two groups became acquainted, the band members were quick to notice the confidence of their opponents as they prepared for the contest.

The game used a special ball which emitted a beeping sound in order for the players to determine its location.

As the competition progressed, it was evident that the band was no match for these experts. Even when the Redskins had to remove their blindfolds at one point in the game, they were still defeated by a score of 15-2.

Sharing this unique experience proved to be exciting for everyone as one sightless boy was able to get a hit for the first time. Both groups hope to get together again sometime for

Golf tourney will continue

The American Cancer Society will continue the LPGA golf tournament at Kendale Lakes Country Club with a number of local organizations as co-sponsors.

The 54-hole, \$50,000 event, scheduled for Feb. 9-13, will be called the American Cancer Society LPGA Golf Classic.

The ACS said anyone wishing to become involved in the tournament in any way can call the ACS at 377-8832.

Defending champion is Texan Judy Rankin, the first woman golfer to earn over \$100,000. General chairman for the event is Barbara Weintraub and tournament director is Frank Strafaci.

a rematch. The project demonstrated that determination pays off and not to take for granted the use of eyesight.

Basketball scores at weekend games

The Department of Youth Activities has received the following results for basketball games played last weekend.

In boys' basketball, St. John Bosco's team took St. Patrick's 54-45; Holy Family defended Our Lady of the Lakes 59-34; St. Rose's took St. Martha's 49-30; St. Bartholomew's was over St. Vincent's 51-32; and Nativity defeated St. Gregory's 50-49.

In girls' basketball,

Nativity defeated St. Bartholomew's 49-10; and St. Stephen's swamped St. Gregory's 39-1.

In the Young Adult League, Centro Mater's first team defeated St. Martha's 61-54; Nativity defeated Centro Mater's second team 75-61; St. Monica's took Sacred Heart, Homestead, 82-26; and Annunciation took St. Vincent Ferrer's 72-35.

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Campaign for Human Development collection

(Following is the list of donations by the faithful in the Archdiocese of Miami to the collection for the Campaign for Human Development.)

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Assumption, Pompano Beach	828.00
Blessed Sacrament, Fort Laud.	1,096.25
Blessed Trinity, Miami Springs	000.00
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Our Lady of Holy Rosary, Perrine	379.00

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Sacred Heart, Homestead	363.25
Sacred Heart, Lake Worth	000.00
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San Marco, Marco	650.86
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San Pedro, Plantation Key	469.00
St. Agatha, Miami	55.00
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St. Ambrose, Deerfield Beach	713.00
St. Andrew, Coral Springs	1,000.00
St. Ann, Naples	1,236.00
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St. Anthony, Ft. Laud.	933.00
St. Augustine, Coral Gables	702.00
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St. William, Naples	550.00
Visitation, Miami	210.00

It's a Date

(Continued from page 19)

ST. MARY CATHEDRAL Women's Guild will have a holiday party at 7:30 p.m., Thursday, Dec. 16 at the home of Mrs. Thomas Palmer, 7351 Belle Meade Island Dr. Members will bring gifts for dependent children.

ST. JAMES Women's Club will have a Christmas party at 7:30 p.m., Wednesday, Dec. 15 in the parish hall. Those planning to attend should call 688-8297 no later than today (Friday).

ST. THOMAS AQUINAS

Chapter of Third Order Dominicans will meet at Barry College on Sunday, Dec. 12. A meeting for novices and postulants begins at 10 a.m. Mass will be celebrated at 11:30 a.m. in Cor Jesu chapel.

GREATER MIAMI PHILHARMONIC Women's Guild will treat new members to a sneak preview of the Players Repertory Theater production of G.B. Shaw's "Arms and the Man" plus performances by the Philharmonic Brass Quintet at noon, Thursday, Dec. 16 at the Museum of Science Theater. A coffee hour begins outdoors at 11:30 a.m. For reservations call 358-3815.

Latin America, U.S. discussed at Belen

The political development of Latin America and its relationship with the United States was the topic of a panel presentation during the Latin American week organized by Belen Preparatory School, last week.

Some 50 students and faculty heard and challenged views about Latin America by three students. One of them, Juan Diaz aired opinions favoring the U.S. preservation of the Panama Canal, and blamed Spain for the lack of democratic development in Latin America.

In his presentation, Armando Tundidor gave the origin, development and function of the Organization of

American States (OAS) and Fernando Zulueta described the situation of Brazil.

The program had been organized by faculty member Armando Rodriguez.

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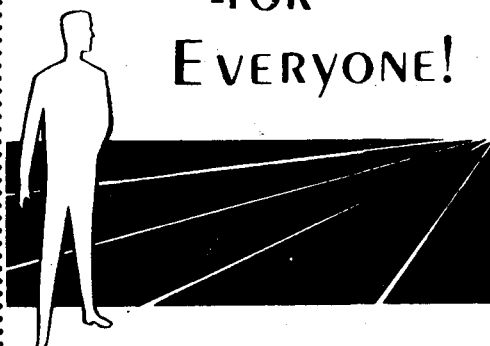
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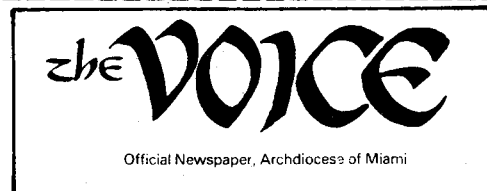
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 NEW RENEWAL

Alumnos de Belén discuten Latinoamérica--USA

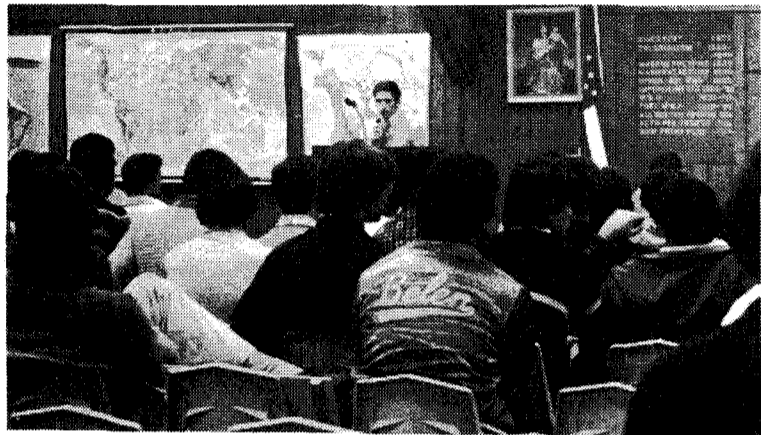
El desarrollo político de algunos países de Latinoamérica y las relaciones de los Estados Unidos con el continente latinoamericano fue el tema de una presentación de los estudiantes de Belén la semana pasada al celebrar el colegio la Semana Latinoamericana.

Unos 50 estudiantes y varios

profesores escucharon y cuestionaron la presentación de los conferenciantes. Uno de ellos, Juan Díaz resumió su sentir sobre la política de U.S.A. hacia Latinoamérica, que él denominó de egoísta, y expresó su opinión en contra de la devolución del Canal de Panamá, por ser este crucial para la seguridad internacional.

democracia, pero no faltó quien entre la audiencia cuestionara la viabilidad de una democracia como el sistema más apropiado para Latinoamérica.

Armando Tundidor resumió el origen, desarrollo y función de la Organización de los Estados Americanos (OAS), y Fernando Zuleta disertó sobre la situación



Juan Díaz hace su presentación sobre las relaciones USA y Latinoamérica.

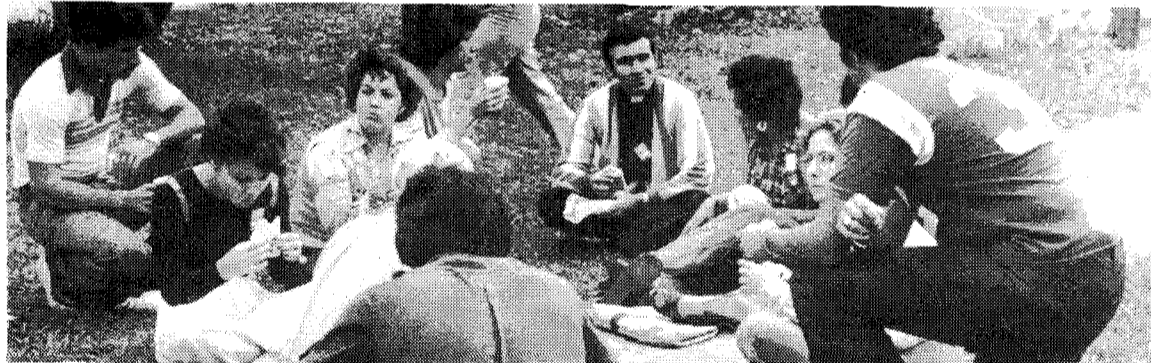
Díaz acusó a España de no haber preparado a Latinoamérica para la

de Brasil.

Joe Razco, Esteban Prellezo y Pablo Salazar, reaccionaron con preguntas a la presentación, que según ellos había pintado una relación U.S.A.—Latinoamérica bastante negativa, ignorando quizás los puntos positivos de la política entre ambos países.

El programa había sido organizado por el profesor de Belén Armando Rodríguez.

Para llegar a su cita con el arte, los participantes tuvieron



Durante el almuerzo, los jóvenes conversan y comparten. Al fondo el Padre Eduardo Alvarez.

Jóvenes celebran el Adviento

Unos 80 jóvenes de los grupos juveniles parroquiales acudieron el pasado sábado a Emaus, para participar en una jornada de oración, reflexión y diálogo.

Estuvo al frente de la jornada el Padre Eduardo Alvarez, S.J. quien les dió cuatro charlas a lo largo del día. Los jóvenes también compartieron en grupos y participaron en una liturgia de clausura.

“El ambiente era de verdadera alegría y familiaridad”, dijo el Padre Alvarez. Creo que

la jornada ha sido algo muy positiva y ha demostrado que los jóvenes están dispuestos a dar su tiempo y a darse ellos mismos por conocer más a Jesús y su mensaje.”

Los jóvenes oyeron al Padre Alvarez hablarles del plan y del mensaje que Dios tiene para cada uno. Mensaje que se concreta en la vida de Jesús y su Evangelio.

Salieron de Emaus—el edificio del Movimiento de Cursillos en el aeropuerto de Opa Locka—dispuestos a vivir y

“regar” el mensaje de Dios en Miami.

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Foto por A. Cantero

Pintando en el parque

Unos pintaban y otros miraban pero todos se divertían disfrutando de la brisa y contemplando el paisaje. Estaban colaborando con sus pinturas a la inauguración del nuevo Parque del Bicentenario en Biscayne Boulevard y la calle 11.

que desafiar al tiempo—que amenazaba lluvia. También tuvieron que darse una buena caminata, ya que el parque está situado a la entrada y el parque sólo se recorre a pie.

La “pintada” comenzó a las 10:30 a.m. el sábado y se proponía lograr que el público llegue a ser participante y no mero espectador del arte.

Por allí andaban varios pintores profesionales ayudando a los aficionados. Gabriel Sorzano, María Tuma, Loly de Quesada, Ricardo Pedreguera... todos afirmaron que el proyecto del sábado es sólo un comienzo.

El Festival Cultural había sido patrocinado por el Departamento de Parques y Recreo de la Ciudad de Miami.

Festival en Corpus Christi 10-11-12

● La parroquia de Corpus Christi celebrará su festival anual los días 10-11-12 de

diciembre. Todo Miami está invitado a participar en estos días de alegría. Habrá comida,

refrescos, juegos y multitud de premios. Corpus Christi está situado en 3220 N.W. y la 7.

Se reunen A. Alumnas Filipenses

Las Antiguas Alumnas Filipenses de Ntra. Sra. de Lourdes celebraran la fiesta de la Inmaculada el domingo 12 a las 2 PM. en la parroquia de Blessed Trinity, 420 Curtis Parkway, Miami Spring.

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Oficina de juventud expresa prioridades

Coincidiendo con los resultados de un reciente estudio que muestra la gran influencia que la fe de los padres tiene en las actitudes religiosas de los hijos, la oficina archidiocesana de juventud, (DYA) señaló la semana pasada su propósito de enfocar sus actividades con más énfasis en la familia.

"Quizás en el pasado nos hemos preocupado sólo de los jóvenes, sin tener mucho en cuenta su ambiente familiar..." dijo Mons. William Dever durante la reunión mensual del personal de su oficina.

Monseñor Dever expresó también su preocupación por

educar al clero y al laicado sobre la importancia del trabajo con los jóvenes y reiteró su inquietud por convencer a todos de la seriedad con que trabaja su oficina.

"Los párrocos podrían quizás captar mejor la importancia y la necesidad de invertir en "ministros de la juventud" en vez de dejarlo todo en manos de voluntarios," dijo.

"Nuestra oficina está dispuesta a preparar a jóvenes que trabajen en las parroquias pero necesitamos que los párrocos se comprometan a darles apoyo," añadió la Hna. Jovanna Stein O.P. que trabaja a

tiempo completo con los jóvenes y considera esencial que el personal de la oficina mantenga cierta continuidad.

Asistía a la reunión el Arzobispo Coadjutor de Miami Mons. Edward McCarthy quien compartió sus experiencias con la juventud de Phoenix, donde existe un sistema que permite a los estudiantes universitarios dedicar uno o dos años al trabajo con la juventud en parroquias. Estas se comprometen a darles transporte, cobijo y un salario básico.

El Arzobispo indicó su interés en la juventud y habló de la posibilidad de concientizar a los seminaristas sobre la labor con los jóvenes y de sus esperanzas en el futuro programa del Diaconado Permanente, que ofrecerá preparación para este tipo de ministerio con la juventud y para otros apostolados.

Dick Moran, que dirige la Liga Atlético a nivel archidiocesano subrayó la importancia de confiar en la capacitación del laicado, que cuenta con personas



El arz. McCarthy (izq.) conversa con el personal de la oficina de juventud. Desde la izquierda el Padre Gustavo Miyares, Julie Alvarez, Dick Morán y Mons. William Dever.

profesionalmente preparadas. El Padre Gustavo Miyares indicó algunas dificultades con los grupos juveniles hispanos, y falta de apoyo por parte de algunos párrocos hacia los moderadores adultos de los grupos parroquiales "quienes de hecho tienen un nombramiento de la oficina archidiocesana de juventud."

Monseñor Dever mencionó la necesidad urgente de lograr un centro fijo que sirva de lugar de

reuniones para los jóvenes "donde se encuentren como en casa para compartir y reflexionar."

Durante la reunión se planteó la posibilidad de una asamblea juvenil donde los jóvenes, como parte de la Iglesia, hagan saber sus inquietudes sobre su participación y sobre cómo llegar a llevar a otros jóvenes el evangelio. La idea recibió el apoyo del Arzobispo que prometió colaborar en tal evento.

Un día musical en la catedral de St. Mary



¡ESPERANDO! es el tema de un día de estudio litúrgico que será presentado por la oficina de Educación Religiosa de la Archidiócesis, el próximo día 11 de diciembre, sábado. La jornada ofrece un día de reflexión y trabajo en equipo, para orientar a toda persona involucrada en la liturgia: director de coros, cantantes, guitarristas u organistas...

Se espera la participación del Arz. McCarthy, el padre Vuturo, el padre Estévez.

La jornada dará comienzo a las 9:30 a.m. hasta las 4:00 pm. y tendrá lugar en el auditorio de la Catedral de St. Mary, 7525 N.W. 2da. Ave. Donación \$5.00

Comentarios evangélicos

Por EL REV. JOSE P. NICKSE

La gente le preguntaba (a Juan el Bautista) "¿Qué debemos hacer?" El les contestaba: El que tenga dos capas dé una al que no tiene y quien tenga que comer haga lo mismo..." Y con muchas otras palabras anunció la Buena Nueva al pueblo.

Lucas 3:10-18

¿Ya te sientes envuelto en el "espíritu navideño?" Los empujones en las tiendas. Quizás una multa por aparcar en una zona prohibida. Ah, y no podemos olvidar las innumerables fiestas navideñas: en la oficina, en el club social, en la factoría.

Terminamos las navidades dando gracias a Dios que nació sólo una vez. ¿Se imaginan tener que celebrar la Navidad dos veces al año? Al fin llega enero y estamos agotados, con unas cuantas libras de más y esperando las cuentas de las tarjetas de crédito...

Escribiendo a su esposa, un obispo episcopal norteamericano hizo el siguiente comentario en el año 1827: "El diablo nos ha robado la navidad. Al robarnos la navidad la ha convertido en una fiesta mundana."

Si las cosas marchaban mal en 1827, ¿qué podemos decir de nuestros días?

El evngelio de hoy nos da la clave para devolverle a la Navidad su verdadero sentido. Hoy muchos cristianos sinceros se preguntan "¿Qué debemos hacer?" Y Juan el Bautista contestó esta pregunta: por tu fe a trabajar.

"El que tenga dos capas que dé una al que no tiene." En otras palabras, la Navidad es la fiesta del amor de Dios y la celebramos correctamente cuando ponemos nuestro amor a trabajar.

Quizás este año se repita la parte más triste de la Navidad. ¿Recuerdan por qué Cristo tuvo que nacer en un pesebre? Porque no había lugar para la Sagrada Familia en los hoteles de aquella época. Todo estaba lleno. No había lugar para Dios.

Aprendamos a escuchar la Palabra de Dios, la Buena Nueva, que llena nuestros corazones de alegría y esperanza. En medio del vaiven de los tiempos navideños, encontremos tiempo para Dios.



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El matrimonio y la familia

Juzgamos importante que los católicos hispanos de la archidiócesis conozcan el contenido de la carta pastoral sobre valores humanos emanada por los obispos de esta nación. En espera de la versión oficial en español, La Voz ofrece a sus lectores esta traducción incompleta de la segunda parte de la pastoral que por razón de espacio hemos tenido que extraer. En semanas sucesivas iremos ofreciendo el resto de la Pastoral.

Hablaremos ahora de tres grupos, tres comunidades concéntricas que son el marco de nuestra realización y de nuestra vida en Cristo: la familia, la nación y la comunidad de naciones.

Al hablar de las cuestiones que afectan a estas tres comunidades, lo hacemos conscientes de su valor moral y en referencia a los valores que se nos han dado por Jesús y a través de su Iglesia, en nombre de quien los proclamamos.

No podemos discutir aquí todas y cada una de las cuestiones, y somos conscientes de que, en algunos casos, la complejidad de los problemas no nos permite ofrecer soluciones concretas. Sin embargo insistimos, como maestros de moral, que para ofrecer soluciones válidas, estos complejos problemas deben ser resueltos con referencia a principios objetivos.

Nuestro punto de referencia es la persona humana. "El progreso de la persona humana y el progreso de la sociedad son interdependientes." Todo ser humano tiene un precio infinito: ha sido creado a imagen de Dios, redimido por Cristo y llamado a un destino eterno. Por todo esto reconocemos a todos los seres humanos como a nuestros prójimos y les amamos con

el amor de Cristo. Este amor del prójimo inseparablemente unido al amor de Dios, y realmente expresión y medida de él, se nos exige primeramente, hacia los más cercanos—los miembros de nuestras propias familias.

LA FAMILIA

Todo ser humano necesita y tiene derecho a ser amado y a disfrutar de un hogar donde establecer sus raíces y crecer. La familia es esta primera e indispensable comunidad en la que se satisface esta necesidad. Hoy día en que la productividad, el prestigio y hasta la misma atracción física se consideran la medida del crecimiento personal, la familia cumple una especial vocación de servir de lugar en donde las personas reciben amor no por lo que hacen o por lo que tienen sino simplemente por lo que son.

Una familia se inicia cuando hombre y mujer proclaman públicamente ante una comunidad su compromiso mutuo, de modo que desde entonces, se puede hablar de ellos como de un solo cuerpo. Cristo enseña que Dios quiere que esta unión de hombre y mujer en el matrimonio sea de por vida—un compartir la vida hasta que la vida misma termine.

El antiguo Testamento toma el amor entre marido y mujer como uno de los más claros símbolos del amor de Dios con su pueblo... El Nuevo Testamento continúa usando las mismas imágenes, sólo que entonces la unión de hombre y mujer se asemeja a la unión entre Cristo y la Iglesia. Jesús enseña que en el matrimonio, hombre y mujer se prometen una fidelidad constante e incondicional semejante a la fidelidad del Hijo de Dios. Su matrimonio hace visible al mundo la fidelidad y el amor de Dios.

La Iglesia enseña que Cristo elevó el matrimonio en el Señor a nivel de sacramento, por el cual esta unión simboliza y realiza el especial amor de Dios hacia la pareja en su situación doméstica y social.

Jesús enseña que el Padre quiere y puede conceder la grandeza de corazón que capacita a las personas para guardar esta amorosa fidelidad. La Iglesia siempre ha creído que al hacer y guardar tan nobles promesas, por la gracia de Dios, las personas se superan y crecen hasta el punto de poder amar más allá de la capacidad humana. La cultura contemporánea hace difícil para mucha gente el aceptar esta visión del matrimonio. Hasta los que lo admiran como un ideal, dudan de la posibilidad de llevarlo a cabo y lo consideran demasiado arriesgado de intentar. Creen que es mejor prometer menos al comienzo para escapar así de una posible tragedia matrimonial y para poder prometer de nuevo.

Pero este enfoque implica en sí mismo una tragedia aún mayor. Sólo hombres y mujeres lo bastante valientes como para prometerse de por vida, en la fe de que, con la ayuda de Dios podrán cumplir su palabra como El la cumple, poseen el amor y la fortaleza necesarias para sobrepasar las inevitables dificultades del matrimonio. Un tal amor desinteresado, enraizado en la fe es capaz de perdonar cuando surge la ocasión, y sabe sacrificarse para salvaguardar algo tan valioso y santo como el matrimonio. El amor de marido y mujer ha de tener como modelo el desinteresado y perdurable amor de Cristo por su Iglesia. Sólo así será la familia el lugar donde los seres humanos puedan crecer con seguridad...

Algunos afirman que los matrimonios sacramentales pueden llegar a deteriorar hasta tal punto que la unión matrimonial muere, y que los esposos ya no quedan obligados a guardar su promesa de fidelidad de por vida. Algunos hasta urgen que la Iglesia reconozca la disolución de esos matrimonios y permita que ambos partidos entren en nuevos compromisos más prometedores. Nosotros rechazamos tal visión (Gaudium et Spes 48) pues de hecho se reduce a abandonar la idea del matrimonio cristiano y a sustituirla por algo totalmente distinto. Tal actitud debilitaría aún más el matrimonio, e ignoraría las palabras de Jesús que nos invitan a identificarnos con su amor redentor, que lo soporta todo. La básica dificultad de esta visión es que no se reconcilia con la misión de la Iglesia de ser fiel a la palabra que le ha sido confiada. La alianza entre hombre y mujer unidos en matrimonio es tan indisoluble e irrevocable como el amor de Dios hacia su pueblo y el amor de Cristo a su Iglesia.

Ya que los mandamientos de Cristo exigen a sus seguidores tanta dedicación y sacrificio—dada la fuerte oposición social—la Iglesia de Cristo tiene una seria obligación de ayudarles a vivir sus compromisos.

A través del culto, la atención pastoral, la educación y la orientación, debemos ayudar a esposos y esposas que luchan por realizar en sus vidas y las de sus hijos el ideal de amor de Cristo. Los jóvenes y las parejas de novios deben aprender el sentido del matrimonio cristiano. Los matrimonios que se esfuerzan por vivir sus compromisos, deben encontrar en la comunidad cristiana apoyo y aliento.

Queda sin embargo el hecho trágico de los matrimonios que fracasan, y hemos de acercarnos a los que sufren esta dura experiencia con la compasión del mismo Jesús. En algunos casos, tanto el romanticismo como la falta de madurez pueden haberles impedido contraer un verdadero matrimonio cristiano.

Con bastante frecuencia los llamados "matrimonios rotos" son sin embargo de hecho uniones indisolubles y sacramentales.

En esta delicada materia la respuesta pastoral de la Iglesia se hace especialmente necesaria, aunque no es siempre fácil de formular. Hemos de buscar modos por los que la Iglesia muestra la compasión del mismo Cristo hacia los que sufren estas tragedias matrimoniales, sin disminuir al mismo tiempo sus enseñanzas sobre la belleza y el significado del matrimonio y en particular sobre la exigencia profética acerca de la indisolubilidad de la unión de aquellos que se unen en el Señor. La Iglesia debe mantenerse siempre fiel al mandamiento de servir la verdad en el amor.

(La semana que viene: El Valor de los Hijos y Sentido de la Sexualidad.)

Pastoral obispos USA sobre Valores Humanos-II

Soldados contra sacerdotes, en Brasil

MATO GROSSO, Brasil.— Dos padrecitos llegaron a Ribeirão Bonito, municipio de Barra do Garças, para participar en la procesión en honor de la patrona local, Nossa Senhora Aparecida. El pueblito, perdido en la inmensidad del estado brasileño de Mato Grosso, casi no figura en los mapas. A las siete de la tarde, los sacerdotes se dirigieron al destacamento militar. Les habían dicho que tres mujeres del lugar eran torturadas por los soldados, que llevaban días clavándoles largas agujas para obtener información sobre un crimen de poca monta.

Los soldados recibieron a los curas —João Bosco Penido Burnier y Pedro Casaldáliga— con gritos hostiles: "comunistas", "subversivos". Un soldado dio un tiro en la cabeza al padre Burnier.

Don Pedro María Casaldáliga Pla, obispo español, cargó el cuerpo de su compañero

y lo trasladó hasta el lugar poblado más próximo, a 160 kilómetros; de ahí, en avión, el sacerdote fue llevado a un centro hospitalario donde le operaron, aunque infructuosamente. Antes de morir, se confesó: "Nuestra tarea terminó", le dijo a don Pedro, y ofreció sus dolores "a los pobres y a los indios".

Don Pedro cree que el padre Burnier, de sesenta y un años, no ha muerto en vano. Desde hace años, y pese a la persecución que los sacerdotes han sufrido bajo el régimen militar, el obispo español, de cuarenta y ocho años, realiza un esfuerzo titánico por ayudar a los indios y a los pobres en el infierno creado por los terratenientes. En Mato Grosso, la ley la dictan los dueños de la tierra, que es de muy pocos. A pesar de ser el sexto Estado en territorio, casi dos veces y media la superficie de España (con 1.231.000 kilómetros cuadrados), posee sólo 1.600.000 habitantes, detrás de otros 18 estados brasileños. El obispo se hizo famoso hace cinco años, con sus

denuncias sobre el conflicto de las tierras, entre terratenientes y trabajadores. Semanas antes, hechos similares habían provocado el asesinato de otro sacerdote en Mato Grosso, Rudolfo Lubenkein.

Osservatore Romano, órgano oficial de la Santa Sede, denunció la muerte del padre Burnier como "un crimen dolorosísimo que repugna las conciencias". El generalmente moderado arzobispo Geraldo de Moraes Penido reunió a treinta vicarios en la catedral de Juiz de Fora y ofició una misa, durante la cual denunció a la tiranía dominante". En Goiania, don Pedro dirigió un oficio religioso con otros cincuenta sacerdotes, ante el cadáver del padre Burnier. Llamó "mártir" a éste y sentenció: "La Iglesia del pueblo está siendo perseguida". La camisa ensangrentada del sacerdote presidía el lugar, sobre una inscripción que rezaba: "Sin derramamiento de sangre no hay liberación". El Gobierno detuvo a los siete soldados.

Premian programas religiosos



El obispo James Rausch, (arriba dcha) Secretario de la Conferencia De Obispos USA conversa con el Padre José P. Nickse durante la convención anual para entrega de premios (Gabriel Awards) a los mejores programas con mensaje religioso de la nación. Mas de 300 expertos participaron en el evento. En otras sesiones, el Secretario Ejecutivo del Departamento de Comunicaciones de la Conferencia Católica, Robert Beusse, presenta la UNDA— asociación para miembros de prensa y comunicadores cristianos—la preocupación de los obispos USA sobre la evangelización y el uso de los medios de comunicación, así como los detalles de la posible colecta anual con este fin. Los participantes habían anteriormente debatido lo positivo y negativo de tal colecta.



Alegría cristiana—balsamo de la sociedad

Pablo VI a los peregrinos

Gaudete in Domino, estad alegres en el Señor, hemos dicho a la Iglesia misma y a cuantos respiran, en alguna manera, su suplo vivificador; gaudete in Domino, repetimos ahora con la misma intención de incluir en esta palabra, tan repetida por San Pablo una actitud global de fe, de esperanza, de amor, de mentalidad y trabajo apostólico, de serenidad, de ánimo, de paciencia y abnegación, etc., que puede dignamente coronar la espiritualidad y la pedagogía de este particular período litúrgico.

Un gemido, podemos decir casi profético, circula por el mundo como para denunciar el creciente sufrimiento interior de los hombres a medida que crece su riqueza y el hambre de una riqueza mayor ausente. Miserias, dolores, desilusiones, sufrimientos parecen extenderse sobre la faz de la tierra, en lugar de aplacarse con un pacífico gozo de los bienes tan numerosos que el progreso nos proporciona. La Palabra de Cristo resuena todavía con una actualidad y con una capacidad de consuelo y de esperanza que justifica nuestra apología de la alegría cristiana. "Venid a mí todos los que estáis

fatigados y cargados, que yo os aliviaré, dice el Señor.

Y este sentido de infelicidad ha llegado a ser contagioso en algunos sectores del mismo mundo eclesial, hasta el punto de marcar su rostro de una agresiva amargura no sólo para reprensión fraterna por los muchos defectos que lo humillan y que su impronta cristiana hace más evidentes y más responsables, sino para una postura, ya de moda, que parece justificar alguna vez una superior intransigencia y que esconde, con frecuencia, una falta de amor, esto es, de alegría interior, que ya no es capaz de expresarse exteriormente. También aquí el bálsamo de una sincera alegría cristiana podría traer de nuevo, entre los hermanos de fe, el resurgimiento de una ejemplar socialidad cristiana...

Y queremos añadir otra observación con el fin de que no se piense que la vida cristiana sea siempre y únicamente alegre, y que logra excluir el dolor de la experiencia existencial. NO.

La alegría cristiana es compatible con el sufrimiento.

San Pablo es un gran ejemplo de esta ambivalencia de la sensibilidad cristiana: "Estoy lleno de consuelo, rebose de gozo en todas nuestras tribulaciones". La cruz no queda abolida por

la plenitud de la vida cristiana; es más, en ella se alza como trofeo de victoria, unida como está al amor, al sacrificio, a la garantía de la resurrección. Y así nos acordaremos de

alimentar en nosotros el gozo de la vida cristiana para saber sacar de ella la fortaleza que le es propia. Con nuestra bendición apostólica.

¡Pintando en el parque!



Foto por A. Cantero

Margie Pinzon, de 21 meses mira sorprendida a la cámara que se atreve a interrumpir su trabajo de artista. Ella y muchas, muchas otras personas colaboraron con su arte a la inauguración del Parque del Bicentenario en Miami. Ver pag. 25.

Teólogo Gregory Baun Pide secularización

TORONTO—(NC)—El sacerdote agustino y conocido teólogo Padre Gregory Baun ha anunciado aquí su decisión de abandonar el ministerio sacerdotal y pedir su secularización al Vaticano.

Actualmente es profesor de religión y teología en el College de St. Michael de la Universidad de Toronto.

En una carta a sus colegas del Instituto de Pensamiento Cristiano de la universidad, el Padre Baun, que tiene 53 años, afirma haber tomado la decisión después de mucha reflexión y porque ha sido incapaz de resolver diferencias con su

propia orden religiosa. También afirma que varios intentos por su parte para permanecer como sacerdote diocesano han resultado sin éxito.

"Mi decisión no afecta para nada mi dedicación a la teología y a la renovación católica," dijo.

El Padre Brad Messman, encargado de prensa de la Archidiócesis de Toronto afirmó que el Padre Baun aplicó para ser aceptado como sacerdote diocesano, "pero retiró su aplicación antes de que diera tiempo a comenzar trámites."

El Padre Baun es autor de unos 10 libros y fue uno de los asesores del Vaticano II.

Vaticano apoya obispos U.S.A. contra pena de muerte

WASHINGTON, (NC)—Un estudio preparado por la

Comisión Pontificia para la Justicia y la Paz, apoya la posición de los Obispos USA contra la pena de muerte y les pide que amplíen o clarifiquen más tal posición.

Fue en 1974 que los obispos USA se pronunciaron en contra de la pena de muerte. La decisión siguió a un largo debate que no logró acuerdo sobre una declaración más larga.

El estudio de la Comisión Vaticana había sido pedido por los obispos quienes lo recibieron en junio. Hasta hoy, en que lo dio a conocer en Roma el Padre William Murphy a NC News, no se había dado al público.

El estudio no tiene estatus de doctrina oficial de la Iglesia, pero sí es una ligera indicación de que el pensamiento del Vaticano, va en las mismas líneas que el de los obispos USA en esta cuestión.

El estudio de la Comisión sugiere un enfoque pastoral y dice que por razón de los valores

éticos implicados y debido a la falta de argumento de prueba en contra, se ha de favorecer la eliminación de la pena capital.

Además el estudio hace las siguientes consideraciones:

● La Iglesia siempre ha apoyado el derecho del estado a imponer la pena capital.

● La Iglesia nunca ha tratado directamente de la pena de muerte y ni la apoya ni la prohíbe.

● La existencia de la pena capital en el Antiguo Testamento no justifica su validez para hoy. El Nuevo Testamento no prohíbe explícitamente la pena capital.

● Los papas recientes han subrayado los aspectos "medicinales" o correctivos de la pena capital del castigo. La pena capital no es "medicinal" porque le niega al criminal la posibilidad de rehabilitarse.

● No existe evidencia convincente de que la pena capital protege contra el crimen.



Todos estos jóvenes y muchos más participaron el pasado sábado en un día de retiro en Emaus, ver pag. 25.