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The Voice

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December 15, 1978

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Cuban Bishops Back Castro-Exiles Talk

The Bishops of Cuba have issued a declaration backing the Dialogue between Fidel Castro and Cuban exiles in this country. They also urge the United States to accept Cuban political prisoners and their families "opening as soon as possible, the doors for a rapid and understanding reception."

The declaration was made at a Nov. 21 meeting in Havana of the permanent committee of the Cuban Episcopal Conference. It was made public Sunday, Dec. 10, after representatives of U.S. based exiles met with Castro for several days last week.

The text of the Declaration follows:

The Permanent Committee of the Cuban Episcopal Conference held a working session today, November 21st. In it, special attention was given to the initiative of the President of the Council of State and Prime Minister of the Revolutionary Government of Cuba, taken in recent months, concerning the dialogue with the Cuban Community resident outside our country.

This subject was considered in the context of human solidarity and pastoral responsibility, in conformity with the purpose and religious mission of the Church, as expressed by its legitimate pastors. We offer to our faithful and to all others, who are also our brothers, the evangelical fruit of our reflections.

1) The renewed consciousness of our common cultural roots and the love we owe to our common fatherland, is related to our Christian commitment, rooted in our Society. For this reason we share the reception given with the natural nobility and cordiality transcending frontiers of our people—to that generous understanding, illuminating it with the light of evangelical fraternity. The saving work of our Lord Jesus Christ, of which we are witnesses, servants and teachers is an ongoing task of profound and sincere reconciliation. Thus we contribute to the increase among those confided to our pastoral care of a brotherhood founded on



Ex-prisoners and families wave at eager waiting relatives upon arrival Tuesday.

human solidarity and divine sonship; in a particular way among those who share our beloved Fatherland, whose spiritual frontiers extend to wherever are found the sons of this land of the Mother of God, the Virgin of Charity of Cobre.

2) We want, then to manifest publicly our pastoral support for that dialogue resulting from the steps taken by our Prime Minister, and whose first stage has begun in that extensive sectors of our countrymen living outside our country for diverse motives, have responded.

At the same time, we ask our beloved faithful to join with us in prayer to the Lord and to our

Mother, the Virgin of Charity, in asking their help in this task in which we feel closely united with all Cubans, and, in addition, by reason of the faith with all Christians.

3) We consider, likewise, in this climate of mutual and responsible understanding, steps can be taken to solve problems which equally concern, those who direct our national destiny; the whole Cuban people in general; and, especially sectors of the same more intensely and humanely affected.

4) The search for a growing and peaceful coming together for the common good of all, based on a concern for justice and guided by

fraternal charity, requires that attention be centered on certain aspects (of the situation). Of special importance is the future of those of our brothers who for political reasons are deprived of liberty, and who anxiously await, together with their loving families, the hour which will end that painful experience and begin their lives anew.

5) For this reason, we desire to publicly recognize the steps which the competent authorities have taken, on behalf of not a few ex-prisoners, including avenues of reintegration in the life of our society.

Others, however, remain in
(Continued on Page 12)

Dear Friends in Christ:
The future of the Catholic Church in South Florida greatly depends upon our two Archdiocesan Seminaries that are presently training the future priests for our Archdiocese.

We have many young men now studying at St. John Vianney College Seminary in Miami and St. Vincent Seminary in Boynton Beach. These two seminaries belong to the people of our Archdiocese. From our two seminaries will come the priests who will bring to you and your families the teachings of Christ and the ministry of His Sacraments.

For that reason, I ask you to generously support this Seminary Appeal as you have so often in the past.

The Annual Archdiocesan Collection for our seminaries will be held next Sunday, December 17.

Thanking you for your thoughtful generosity to this Appeal, I am

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

★★★

Effective immediately, the area west of the East Coast Railway, north of the P.G.A. Boulevard to Donald Ross Road, will be part of St. Ignatius Loyola Parish. The comparable area to the east of the East Coast Railway will remain as part of St. Clare Parish.

The very Reverend
Gerard T. La Cerra
Chancellor.

★★★

THE REV. MONSIGNOR WILLIAM F. MCKEEVER — Director of Spiritual Life Ministry, effective Dec. 1, 1978.

THE REV. NEIL FLEMING — Chairman, Personnel Planning Committee, effective Dec. 11, 1978.

★★★

After consulting with the pastors involved, Archbishop Edward A. McCarthy has approved the adjustment of the parish boundaries of St. Ignatius Loyola Church and the St. Clare Church, North Palm Beach.

Bishops' panel visits seminary

BOYNTON BEACH—Representatives of the U.S. Bishops Committee on

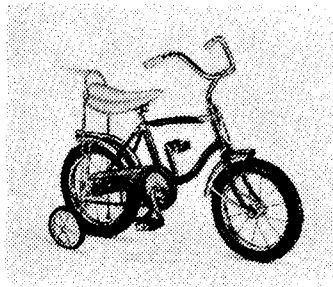
Priestly Formation recently visited the Archdiocesan Seminary of St. Vincent de Paul for the purpose of evaluating the school.

Heading the group was Bishop John A. Marshall, Burlington, Vt., chairman of the national committee, who served as consultant on Community Life and Discipline.

According to Bishop Marshall, seminary visitations which include attendance at classes, talks with alumni and meetings with students and faculty tend to "make a good seminary better."

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CUBAN PRISONERS

Flight controversy clouds arrivals

By ARACELI CANTERO

The Dignity Flights Committee announced it will return the funds so far collected for the transportation of Cuban Political prisoners into the country, after its two Eastern flights were cancelled Monday and replaced by two American Air Ways flights funded by members of 'dialoguing' commission which visited Cuba last week.

Formed two weeks ago by a number of Bay of Pigs veterans, the Dignity Flight Committee had announced last week at a press conference the endorsement of the Catholic Service Bureau, and the use of its tax exempt concession, for donations to be collected for the funding of the flights.

THE COMMITTEE also got the endorsement of Tony Cuesta, a member of the Catholic Commission which had travelled to Washington to obtain from the Justice Department the entrance of Cuban political prisoners at the rate of their release by the Cuban government.

At the press conference last Friday, Francisco Hernandez, president of Dignity Flights, thanked the Catholic Church for its cooperation but emphasized that funding for the flights was a responsibility of the whole community.

Monsignor Walsh, director of the Catholic Service Bureau, said the church would not be involved in collecting funds.



Msgr. Bryan Walsh and Tony Cuesta with members of the Dignity Flight Committee.

Hernandez also had announced the arrangements made by his committee with two Eastern Flights that would bring a first load of Cuban political prisoners and their families into the country Tuesday December 12.

ACCORDING TO Monsignor Walsh the two Eastern flights had obtained clearance from the Cuban government Monday afternoon, but the flights were cancelled later in the evening, apparently at the request of members of the Cuban delegation which had travelled to Havana to dialogue with Fidel Castro.

Sources in Miami confirmed that the decision to cancel the Eastern flights and the shift to the Miami-based charter American Air Ways, had been made in Havana through negotiations of operation of Cuban Reunification leader Rev. Jose

Reyes, who allegedly told the Cuban government that his group did not want to deal with Dignity flights.

Interviewed at Tropical Park on his arrival with the prisoners, the Baptist Minister said he did not know anything about the incident.

"I think this is a flight of dignity, this is the first flight and it is a big example of the work we have been doing in Havana for a long time. Obviously Fidel Castro only wants to talk with our commission," he said.

SPOKESMEN FOR American Air Ways said later that Reyes had contacted them to arrange for the second set of flights, which brought into Miami 70 political prisoners and 104 relatives Tuesday evening.

Monsignor Walsh, present at Tropical Park for the reception of the ex prisoners, said he was relieved that

despite the obstacles, the people had finally arrived in Miami.

The arrival of political prisoners and their families is the result of a series of conversations during the past months between Cuban Premier Fidel Castro and leaders of the exiled community, among them Cuban Banker Bernardo Benes, who on November 21st, travelled to Havana with a delegation of 75 Cuban exiles, for a first "dialogue" meeting with Fidel Castro.

A second group travelled to Cuba last week and met with the Cuban Premier at the Palace of the Revolution in Havana, when Castro announced the details for further release of prisoners.

It was at the beginning of September that Castro first announced that he was ready to "dialogue" with Cuban exiles, and the announcement caught off guard certain sectors of the

Cuban community, who were unaware of previous private conversations to that effect. Some 36 Cuban organizations in the exiled community quickly made pronouncements against Castro's proposal.

But the exiled Cuban bishop Eduardo Boza Masvidal clarified for the community that the negotiations for the release of political prisoners was a humanitarian issue, which did not necessarily imply any 'dialogue' on ideological questions. He gave it his backing as long as there was no compromise in principles.

Bishop Boza later on joined a Catholic Taskforce formed by Archbishop Edward A. McCarthy of Miami, Monsignor Bryan Walsh and the ex-political prisoner Tony Cuesta. The Taskforce travelled to Washington and obtained from the Justice Department, the acceptance in the country of political prisoners at the rate of their release by Castro.

Clowns Death Leads to New Apostolate

PENSACOLA, Fla. — (NC)— Seven years ago, Assumptionist Father David G. Hennessy attended wake services for a circus clown, a Catholic. As he began to leave, he remarked to the clown's wife that he assumed a priest would be by later to say the rosary. The woman's reply — "We don't know anybody, Father" — has haunted him ever since, and was led to a new and unusual apostolate.

On Dec. 1, Father Hennessy became full-time Catholic chaplain to Ringling Bros. and Barnum and Bailey Circus and other U.S. circuses. He will live on the road with one of the two units of "The Greatest Show on Earth," administering sacraments, giving religious instruction, providing counseling and staying on the lookout for other priests throughout the country who

would be interested in ministry to the circus people who arrive in their towns.

THE APPOINTMENT was announced by Bishop Rene H. Gracida of Pensacola-Tallahassee, chairman of the U.S. bishops' Committee on Migration and Tourism. The work is being financed by the Catholic Church Extension Society, which funds mission projects in the United States.

"I've been interested in circuses since I was a small boy. Wherever there was a circus I was there," said Father Hennessy in a telephone interview from New York. For the past 20 years, he has worked as a port chaplain for the Apostleship of the Sea in the Port of New York. But during the last seven years, he's also been working with the circus

people who've come through New York. Ringling Bros. and Barnum and Bailey officially recognized that work in March 1974, when Irvin Feld, president, appointed him chaplain to the circus' performers and staff.

"I was always perturbed about the fact that there was no one in a permanent position to take care of the circus people," he said. "In New York, I did it. But sometimes when they left me, they didn't see a priest again until they came back."

Many of the trapeze artists, animal trainers, clowns and other circus performers and workers whom Father Hennessy will serve come from predominantly Catholic countries in Europe and Latin America. The priest, born in England and educated for the priesthood in

France, speaks Spanish, Italian, German, French and English — an ability which has helped him in his work with both seafarers and circus people.

Emphasizing that his new apostolate "is not one of those glamorous sorts of things," the priest said circus people "are not interested in you except as a priest, as someone who can give them the sacraments and be there when they want him."

Right now, Father Hennessy is looking for a trailer and a car to pull it and is awaiting word from the circus about which unit he will travel with. And the exact parameters of the new apostolate will unfold with time. "Anyone connected with the circus," the priest says, "I'm there for their benefit."

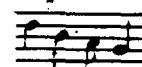
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Pueblo participants are listed

BOGOTA, Colombia — (NC)— Some 350 participants will open the third general assembly of the Latin American bishops with a noon Mass at the new Shrine of Our Lady of Guadalupe in Mexico City Jan. 27.

After the opening session, the bishops and other participants will spend 16 days in Puebla, Mexico, studying how to improve evangelization in contemporary Latin America.

POPE JOHN PAUL II is scheduled to deliver an address before the Mass. It is not known yet whether he will attend the sessions or deliver the message from the Vatican through radio or television.

Several high-ranking Latin American churchmen have invited the pope and organizers voice high hopes that he will attend.

The Vatican has not said whether the pope will be there. The Latin American organizers are expected to issue a formal invitation in mid-December.

The assembly has raised widespread interest in religious and secular circles as a review of pastoral programs in a continent besieged by poverty, armed violence, unstable governments, military rule, unemployment, and population growth in city slums.

TRADITIONALLY, the Catholic Church in Latin America is a strong moral and social influence. Ten years ago at its second assembly in Medellin, Colombia, it stirred large segments of society by developing a social action program based on the directives of Vatican II.

At Puebla, the 174 bishops representing 22

national bishops' conferences will discuss topics ranging from ecumenism to regional poverty. Also participating will be 12 bishops appointed by the Vatican. Other in attendance will be a host of consultants — priests, Religious and lay persons — and many observers from Catholic and non-Catholic groups.

The main issues to be discussed are contained in a work document prepared by the Latin American Bishops Council (CELAM), the executive agency of the Latin American bishops and the organizer of the Puebla meeting. Parts of the document dealing with social action and its political overtones, human development and liberation theology are expected to produce controversy.

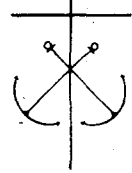
The document contains three main sections dealing with:

- The pastoral realities affecting the People of God: traditions, pressures for change and the results of the Medellin documents.

- Doctrine: formulating answers to issues such as different ideologies, opposing cultures, wealth, power, sex, national unity and international coexistence.

- Action: development of pastoral programs aimed at socio-economic and political reforms, regional integration and formation of a more just world order.

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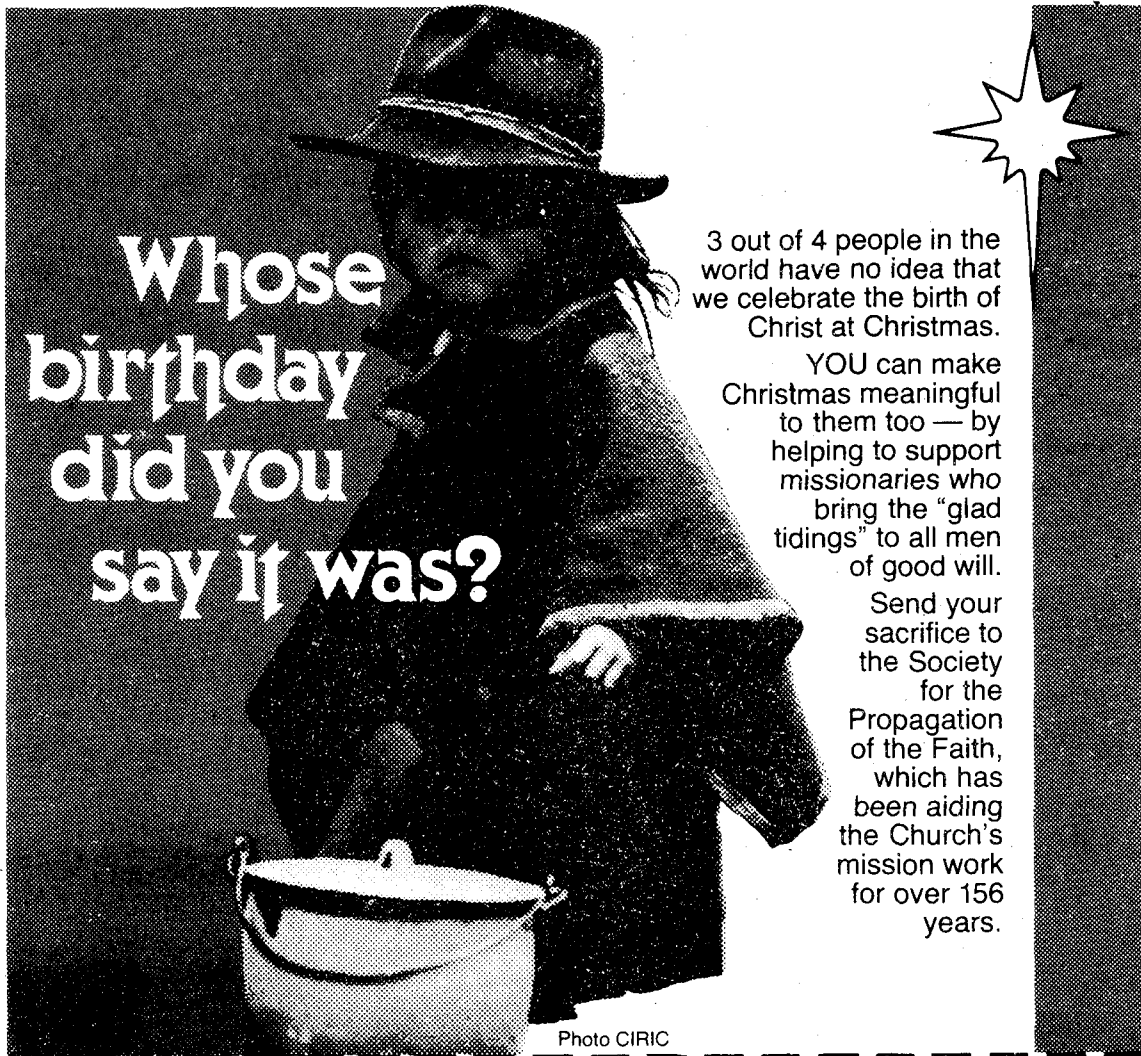
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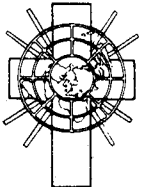
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Advent—A Time Of Waiting

By FATHER ROBERT M. BROOKS. O. PRAEM.

Advent is a time of waiting. It is a season that is oriented to the future. The liturgical texts counsel us: "Be constantly on the watch. Stay awake" (Isaiah, first Sunday). What is the object of our expectation? "What we await are the new heavens and a new earth..." (II Peter, second Sunday). And now are we to conduct ourselves during this period of renewed vigilance? "Make straight the way of the Lord, clear him a straight path" (Gospel, second Sunday). Thus, Advent invites us to remember Christ's first coming but more importantly, to prepare for the triumph of the second coming of the Lord of heaven and earth.

The shape of the Advent Liturgy, designed to remind us that Christian faith places us on a trajectory into the future, may serve as a paradigm for contemplative prayer. The prayer of the contemplative Christian is indeed a prayer of waiting, a

prayer of vigilance that makes straight the way of the Lord and clears him a straight path.

THE BEGINNER IN prayer must look to the past, recalling the wonders that a Father-God has worked for his people, especially "the favor he has bestowed on (us) in Christ Jesus, in whom (we) have been richly endowed with every gift of speech and knowledge" (I Corinthians, 1,4, first Sunday). The centuries-old practice of "lectio divina," that is, the meditative reading of the Scriptures, with its four steps of reading, reflection, dialogue and contemplation provides the surest path into a life of prayer.

However, as one responds to God's word, inviting conversion at an ever deeper level, one experiences less need for reflection and dialogue, and an imperious need for silence. Increasingly the prayer becomes an active waiting on the Lord, a quiet vigilance in the presence of the mystery. It is a prayer of simplicity, looking to the fulfillment of the divine

promises. It is a prayer that is suffused with an Advent spirit, for it looks with hope to the future "coming" and the final coming of the Lord.

Happily, the riches of the Western prayer tradition are being rediscovered and the normality of simple contemplative prayer has again been acknowledged. The fruits of contemplation are manifold. To remain attentive in the presence of the mystery, perhaps with the aid of a mantra and deep breathing, is to forfeit the penchant to control, thereby opening oneself to the unexpected "comings" of the Lord. It is an Advent posture, precluding all possibility of manipulating the mystery.

To keep vigilant in the darkness of faith is to submit one's faith, trust and love to a process of refinement. It is an Advent posture, preparing and making straight the way of the Lord.

TO BE WATCHFUL and alert in a night of silence is to experience a release of energies that enhance one's

effort in building the kingdom. It is an Advent posture, orienting the Christian to the task of laboring for the reconstruction of the world.

To "be constantly on the watch" and "stay awake" in the presence of the transcendent for focused moments each day is to discover the secret of maintaining an abiding posture of watchfulness for the many "comings" of the Lord in the people and events of a busy day. It is an Advent posture, for it develops a sensitivity to the presence of the kingdom at the heart of "secular" life.

If the prophet Isaiah is the appropriate biblical reading for the season of Advent, then the classical 14th-century monograph "The Cloud of Unknowing" is fitting spiritual reading. "The Cloud of Unknowing" is a remarkably wise and witty presentation of simple contemplative prayer. Its author remains anonymous, its language is somewhat archaic, but its message is remarkably contemporary.



In an age when we are conditioned to be mindless doers, there is an especial need for quiet, solitude and reflection. The late German philosopher Heidegger warns that Western civilization has developed cerebral capacities at the expense of the aesthetic and contemplative. "The Cloud of Unknowing" is a needed antidote, for like the Advent liturgy, it teaches us how to be constantly on the watch, to stay awake, to appreciate the meaning of Isaiah's words: "No ear has ever heard nor eye has ever seen any god but you doing such deeds for those who wait for him" (first Sunday of Advent).

Pope appeals for religious freedom

By JERRY FILTEAU

VATICAN CITY —(NC)— Pope John Paul II marked the 30th anniversary of the United Nations Universal Declaration on Human Rights with a solemn appeal "that, in every place and by everyone, religious freedom be respected for every person and for all peoples."

The message contained an implied criticism of communist-ruled states, such as Poland, the homeland of the pope.

SAYING THAT religious freedom "is at the basis of all other freedoms," the pope explicitly attacked efforts by states professing atheism to suppress religion. He also called for an end to "the baneful positions of secularism," especially "the erroneous reduction of the religious element to the purely private sphere."

The appeal was issued in a message by the pope to U.N. Secretary General Jurt Waldheim Dec. 11, the day the United Nations celebrated the 30th anniversary of its human rights declaration.

The pope praised the effort of the United Nations to promote human rights and dignity. He expressed "real satisfaction at the many advances that have been made

in this field."

THE PONTIFF immediately added: "Still, we cannot ignore that the world we live in today offers too many examples of situations of injustice and oppression."

"One is bound to observe a seemingly growing divergence between the meaningful declarations of the United Nations and the sometimes massive increase of human rights violations in all parts of society and of the world," he added.

"Who can deny that today individual persons and civil powers violate basic rights with impunity: rights such as the rights to be born, the right to life, the right to responsible procreation, to work, to peace, to freedom and social justice, the right to participate in the decisions that affect people and nations?" he said.

The pope condemned "forms of collective violence like racial discrimination" and "physical and psychological torture perpetrated against prisoners or political dissenters."

HE REAFFIRMED the church's commitment to U.N. efforts to promote human rights, and he urged that more U.N. members sign the International Covenant on

Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights.

The basis for depending human and social rights is the inherent dignity of the person, said the pope.

Turning to Article 18 of the human rights declaration, which speaks of the right to freedom of thought, conscience and religion, the pope said:

"Allow me to call the attention of the assembly to the importance

and the gravity of a problem still today very keenly felt and suffered. I mean the problem of religious freedom, which is at the basis of all other freedoms and is inseparably tied to them all by reason of that very dignity which is the human person."

THE POPE SAID he was moved to make his "solemn appeal" for religious freedom because the common good of society profits by justice and peace having their origin in man's faithfulness to God.



SING TO GOD—Seminarians from St. Vincent De Paul major seminary at Boynton Beach shown performing at their Fifth Annual Evening of Music under the theme of "Singing to God with Gladness."

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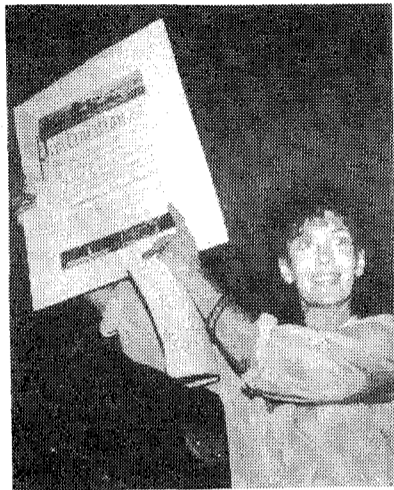
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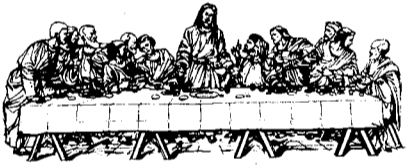
The beat of the combo playing "ragtime" was too much for Sam Rosenthal (73) and Sophie Cohen (8) during the party in the Archdiocesan hall and went into an impromptu dance around the tables.



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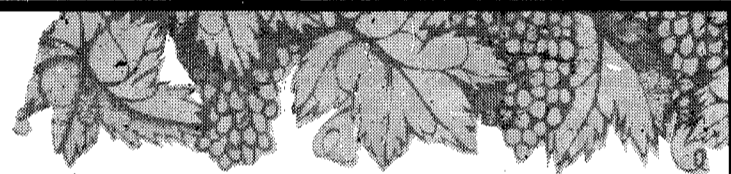
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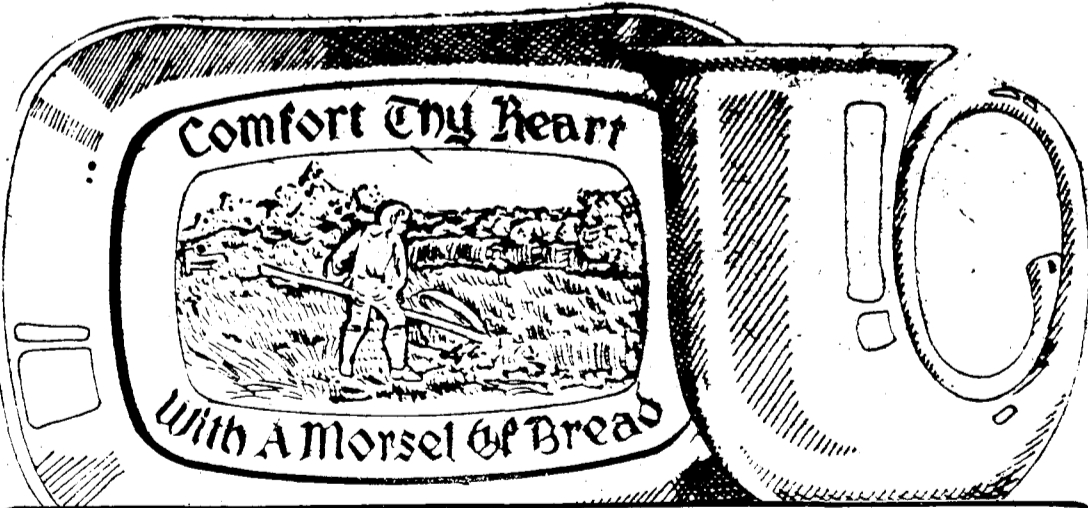
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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

Strike Justice—The Need For Goodwill

Strikes are always a disruptive element in any community and entail hardship for both management and labor. It is doubly hard when it involves agriculture.

Farm workers have always suffered from low wages and bad housing, and in the past, few have cared about their welfare. It is a hard and risky life, too, for those who own the farmland, the growers, who are at the mercy of the weather and environment—besides the fickle price market. One good year can be followed by several of disaster.

The current dispute in South Dade between the tomato pickers and the growers is a case in point, and there are no easy answers. The workers are demanding a better rate than last year, whereas the growers say they cannot even afford to pay last year's rate. This because unseasonable warm weather produced an earlier than usual crop—and the consequent glutting of the market could reduce the prices they get. However a recent freeze in California could also raise them.

It is a complex situation, but with good will on both sides, a settlement is possible. The workers are entitled to a just wage, and given the inroads of inflation from which we all suffer, they need more than last year. Still, the growers are also entitled to a just return for their investment, and they see themselves as victims of circumstances beyond their control.

One thing is certain, a just settlement

will not come about through threats or intimidation by either side. Violence has no place in this or any other dispute. We hope it will be avoided in the tomato fields. We also hope that law enforcement agencies will be objective in their application of the law and that the judiciary will not be used

to intimidate any party involved.

Peace in the fields, like peace anywhere else, is accomplished only when men of good will sit down together in reconciliation of differences, willing to eliminate the impossible, and striving for the attainable.

Editorial

Seminary Collection

This weekend there will be the annual collection for the Seminaries of the Archdiocese, a time for support of the institutions which produce the priests who minister essential Sacraments of salvation.

Some people wonder what our Seminarians do apart from the study and praying at St. John Vianney College Seminary in Miami, and St. Vincent de Paul Seminary in Boynton Beach. Perhaps a perusal of page 18 of this issue will give an idea of some of the extra-curricular ministries performed by Seminarians in the service of the people of God in this area.

We note with certain satisfaction that two of our Seminarians who hope to be ordained deacons next year travel from Boynton Beach each weekend to serve the sick at St. Francis Hospital in Miami Beach. It may not sound very glamorous, but to the sick and the dying, it can be an

essential ministry.

Other Seminarians are involved in social services, work in parishes, such as census taking and the like, and some stay back in their seminaries participating in the day to day life of study and prayer—the basic elements for the formation of a good priest.

The need for a generous response to this Seminary Collection is obvious. After some trying years with few candidates to the priesthood, our Archdiocesan Seminaries are again filling up with potential priests—laborers in the Vineyard of the Lord whom we will eventually see working in the parishes preaching the Good News and ministering to the people.

We urge all our readers therefore to give what they can so that there will be an adequate number of new priests for South Florida; who will be truly holy men, serving the Lord and preaching his Gospel message so that we all will know and understand.



By John
Dietzen

Church's position on birth control

Q. Your background on the church's position on birth control (Question Corner, Nov. 10) was very informative.

The natural sex drive and the parent instinct has a beautiful result, a new life. Isn't a secondary but nonetheless beautiful result of sex between husband and wife the relief of the stimulation of the sex urge, resulting in bodily peace, feelings of love and mental balance between the couple? That is, of course, for those who choose the married path of life.

What are the church's views on this? (Indiana)

A. You stated the church's view beautifully, with one exception. The church would not be so anxious about that word "secondary." The development of married love and peace between husband and wife is

more than a secondary purpose of their life together, including the sexual side of it.

In his impressive and historic encyclical on Christian marriage ("Casti Connubii," 1930), Pope Pius XI taught that the mutual fulfillment and holiness of husband and wife is itself a "primary purpose" of the married state.

Vatican Council II, in all its statements on marriage, avoided the "primary-secondary" approach completely. All essential aspects of marriage—openness to children, mutual affection, sexual relations, and the rest—depend on and support one another.

— • • • —

Q. My husband, a Methodist, joined the Freemasons 21 years ago.

He did not go to their meetings more than a dozen times in 20 years.

Now, however, he was taken an active interest and recently became a 32nd degree Mason. I told him I was opposed, but he said there was nothing wrong with the Masons. He cited 10 Catholic men who were also going through the rite.

Father, will you explain to me in detail what the church feels about Freemasonry, and what its tenets are? Are some Protestant religions also opposed to Masonry? (Florida)

A. Several books would be required to answer all your questions. And I'm not competent to write any one of them.

I would only observe that the roots of the church's opposition to Freemasonry lie in that group's history of virulent, organized anti-

Catholic (in fact, anti-Christian) beliefs and practices in Europe and the New World.

More recently, in this century and in some nations, including our own, the antagonism has diminished, or nearly disappeared. The church, therefore, now allows laymen to join the Masons in those areas where Freemasonry no longer considers itself, or acts as, an enemy of the church.

For the fuller information you wish, check your library, especially the articles relating to Freemasonry in the new Catholic Encyclopedia. Most decent-sized libraries now have this valuable set in their reference department.

(Questions for this column should be sent to Father Dietzen, 1113 W. Bradley, Peoria, Ill. 61606)



By Msgr.
James J. Walsh

The Angel awaits an answer

The ancient Christian church's saints, mystics and scholars were overwhelmed by the fact that the young girl, Mary of Nazareth, was so intimately involved in the redemption of mankind. Her role became a fertile source of inspiration in devotional life, theology and scriptural interpretation. And when the Council of Ephesus in 431 defined Theokotos — Bearer of God — as the title of Mary, Mother of the Son of God made Man, rejoicing spread quickly around the Christian world. Thereafter there was no end to the fervent attempts to try to catch within the framework of words some of the meaning of the truth that a young girl carried within her Him whom the heavens could not contain.

Just as the second millennium was getting under way in 1125 or so, one of Mary's most ardent and loving sons, Bernard of Clairvaux, known now as the Mellifluous Doctor because of his eloquence, penned the following words which the Church uses every year five days before Christmas. Bernard is reflecting on the words of Gabriel to Mary and the fact that God had left her free to refuse to become the Mother of the Redeemer. He wrote:

"You have heard, O virgin, that you will conceive and bear a son; you have heard that it will not be by man but by the Holy Spirit. The angel awaits an answer; it is time for him to return to God who sent him. We too are waiting, O Lady, for your word of compassion; the sentence of condemnation weighs heavily upon us.

"The price of our salvation is offered to you. We shall be set free at once if you consent. In the Eternal Word of God we all came to be, and behold, we die. In your brief response we are to be remade in order to be recalled to life.

"Tearful Adam with his sorrowing family begs this of you, O loving Virgin, in their exile from Paradise. Abraham begs it, David begs it. All the holy patriarchs, your ancestors, ask it of you, as they dwell in the country of the shadow of death. This is what the whole earth waits for, prostrate at your feet. It is right in doing so, for on your word depends comfort for the wretched, ransom for the captive, freedom for the condemned, indeed, salvation for all the sons of Adam, the whole of your race.

"Answer quickly, O Virgin. Reply in haste to the angel, or rather through the angel to the Lord. Answer with a word, receive the Word of God. Speak your own word, conceive the divine Word. Breathe a passing word, embrace the eternal Word.

"Why do you delay, why are you afraid? Believe, give praise, and receive. Let humility be bold, let modesty be confident. This is no time for virginal simplicity to forget prudence. In this matter alone, O Virgin, do not fear to be presumptuous. Though modest silence is pleasing, dutiful speech is now more necessary. Open your heart to faith, O blessed Virgin, your lips to praise, your womb to the Creator. See, the desired of all nations is at your door, knocking to enter. If he should pass by because of your delay, in sorrow you would begin to seek him afresh, the One whom your soul loves. Arise, hasten, open. Arise in faith, hasten in devotion, open in praise and thanksgiving. Behold the handmaid of the Lord, she says, be it done to me according to your word."

Seven hundred years before Bernard, St. Ambrose of Milan, another reverend Doctor in the

Church, wrote these thoughts about Mary, which the Church uses in the Liturgy of the Hours on December 21st.

"When the angel revealed his message to the Virgin Mary he gave her a sign to win her trust. He told her of the motherhood of an old and barren woman to show that God is able to do all that he wills.

"When she hears this Mary sets out for the hill country... Quickly, too, the blessings of her coming and the Lord's presence are made clear: as soon as Elizabeth heard Mary's greeting the child leapt in her womb, and she was filled with the Holy Spirit.

"Notice the contrast and the choice of words. Elizabeth is the first to hear Mary's voice, but John is the first to be aware of grace. She hears with the ears of the body, but he leaps for joy at the meaning of the mystery. She is aware of Mary's presence, but he is aware of the Lord's — a woman aware of a woman's presence, the forerunner aware of the pledge of our salvation...

"Let Mary's soul be in each of you to proclaim the greatness of the Lord. Let her spirit be in each to rejoice in the Lord."

Why Do They Do It?



By Dick
Conklin

The music on the FM radio station changes from the usual rock and roll beat to a soothing background melody. A voice urges, "Abortion is your choice. We have trained, licensed gynecologists at your service. Counsellors are ready to deal with your problem. Call this number for more information."

Sometimes the pitch isn't so obvious. It might start as an ad for a "women's crisis line" or "birth control center", but the point of the commercial is the same—abortion as the only alternative for an unwanted pregnancy.

Judging by the number of abortion clinic commercials on the local popular music stations, business must be good these days. It must be competitive too, since some of the ads are intended to refute claims made by other clinics. One clinic has gone so far as to use an airplane to fly its aerial advertisement over the busy beaches of South Florida.

Who are the people that perform the abortions? Do they strongly believe in their cause, or is there an underlying guilt? Do they really believe they are helping women, or is it just a job?

A recent feature article in the Ft. Lauderdale Sun-Sentinel helped answer some of these questions.

job. It's been a situation where it's taken a long time. I've taken temporary leaves of absence three times. I found I just couldn't take it anymore. I couldn't leave the eight hours a day here. I took it home with me. But, I think it's developing a consciousness of your own."

In the early days of the pro-life movement, many people tried to stop the spread of abortion by attempting to persuade abortionists that the unborn child was really human life. But now that point is rarely even argued anymore, in fact it is accepted by almost everyone. Even the California Medical Journal, in the midst of the early debate, told both sides, "Cut it out. We all know it's human life!"

Dr. Bernard Nathanson was the founder of the largest abortion clinic in New York and probably in the U.S. Along the line, it became clear to him what he was doing. In a moment of clear insight, he realized that he had presided over 50,000 deaths. He wrote, "There is no longer any serious doubt in my mind that human life begins with the onset of pregnancy."

Last year, spurred by a TV expose on fraudulent and unclean clinics, the Florida legislature finally passed a bill requiring the licensing of abortion clinic workers in the South

Florida area were interviewed. Although the story contained the usual jibes at "anti-abortionists", it did provide a glimpse at some of the nurses who staff the clinics. No doctors were questioned.

One girl described monthly "group therapy" sessions at the Sigma Reproductive Health Center in Ft. Lauderdale, at which a psychologist tries to get the workers, not the patients, to open up and discuss the emotional pressures of the job. "The first time you see the product of conception, of a 14-week pregnancy, it's like seeing a little person", she said. "You'd have to be a cold, hard person not to feel something."

At the Women's Awareness Clinic, which is part of a national chain, the director of counselling related some of her own personal feelings. "You'll find women here, and the physicians and everybody else, who are continually questioning themselves on why we are involved with this. I don't know how many times I've said to myself that I'm going to go to hell because I've signed 4,000 consent forms. I don't know one person who works here who hasn't broken down just from the sadness of it all."

She described how she learned how to cope with the pressure of the

of such facilities. Rep. Dick Batchelor, Orlando, said "Some 13 and 14 year old girls going to these clinics are scared to death after coming out with a perforated uterus and they can't get medical attention". The new law now requires and abortion clinic to have an agreement with a hospital to give emergency treatment to any abortion patient who develops problems at the clinic.

In spite of the fact that the bill was designed to protect the woman injured by a clinic abortion, it was opposed by pro-abortion organizations in Florida. One pro-life lobbyist, after its passage, remarked "You know, it's the money. They (the clinic owners) fought us because they were afraid of losing some business. That's what keeps them going — the money."

A special pro-life day is coming up at the end of this month, the Feast of the Holy Innocents, which recalls the brutal slayings of babies by Herod's soldiers after the birth of Christ. Let's all remember on this day the countless innocents of the 1970's — for whom the pro-life cause is dedicated — in our prayers. Let's also say a prayer for those who participate in abortions—that they may fully realize what they are doing and dedicate themselves to finding better alternatives.

Is there life after death?



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SYNOPSIS

Can we be positive there is life after death? There is no scientific proof that there is. Our hope lies in Jesus' victory over death and his promise of life after death. What that life will be like is beyond our imagination. St. Paul says, "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." Our faith and our hope give reason to our lives on earth.

Compassion and power dominated Jesus' life. In the story of the widow of Naim, Jesus is infinitely compassionate and infinitely powerful. His sorrow for the widow who has lost her only son through death moves him to restore the son's life.—an act possible for God alone. Throughout the Scriptures, we are urged to listen to God's promise of his eternal kingdom. But earning the right to be a part of it is not without a price. Along with compassion and power, Jesus was also demanding. The way of life he taught was not always easy. Indeed, it was responsible for his death on the cross. He has told us that we must carry the crosses of life that come our way. And we, too, will one day share resurrection with him in his kingdom that is too glorious for us to imagine.

During the centuries that have passed since Jesus' time, many men and women have made great strides toward the perfection Jesus asked. Among them is St. John Cassian. He yearned for an ever greater understanding of God. He traveled to the East and explored their methods of contemplation. Today we are seeking to refind the contemplative dimension of our lives. From St. John's life, we can learn openness.

By FR. CHRISTOPHER F.
MOONEY, S.J.

For the Christian, victory over death is to be seen concretely in the person of Jesus. Jesus himself was continually making references to his death, and it seems to have conditioned both his preaching and his way of life. His call for decision on the part of anyone who followed him had such urgency because death must come to every human being.

THERE IS GREAT significance, moreover, in the fact that, notwithstanding the cult of splendor which has characterized the Christian church in history, it is still the crucifix which has remained the most common and most popular representation of Jesus. For not only did he die, but, as the Christian credal formula states, he descended into hell, into the realm of the dead, he was actually in the "state" of death.

Nor was this state passively endured as something inflicted from without. Christian conviction has always been that Jesus seized hold of death, grappled with it, made it his own. This is why, in Christian tradition, his death has always been seen to be redemptive: because his total acceptance of ultimate darkness and dread was precisely a total negation of human selfishness and sin, a free transfer of Jesus' existence to the Father in obedience, hope and love. "Father, into your hands I commend my spirit."

OVER THE CENTURIES Christians have sought in their sacramental system to give visible form to this redemptive death and so

enable all Christians to share in it. St. Paul says that in baptism a person is buried with Christ, becomes like him in his death, and in this way dies to sin. The Eucharist too has always been understood as the continuously renewed celebration of Jesus' death. Indeed, it is believed to make that death somehow actually present, so that in announcing it the Christian announces his or her own death as well, a death we hope will be taken up into the victory of life. "Continually we carry out in our bodies the dying of Jesus," says St. Paul, "so that in our bodies the life of Jesus may also be revealed."

It is therefore all the more extraordinary that this continuous affirmation of the death of Jesus should be accompanied in the Christian message by an equally strong and almost blatant proclamation that Jesus was raised from the dead, is now glorified and living with God, and that, as St. Paul says, we too "if we have died with him, shall also live with him." The New Testament, in other words, knows of no human life which is not worthy to be definitive.

WHAT KNOWLEDGE do we have of such existence beyond death? None, if by knowledge we mean scientifically verifiable evidence. But nobody lives out life by such evidence, since it would merely allow us to classify objects, and forbid us any experience either of art or beauty or friendship or love. Indeed, there are inklings of transcendence all around us, experiences of beauty, of play and especially of love. In this experiences we seem to escape our finitude for brief moments and to feel an extraordinary sense of fulfillment. Human love, for example, is quite

shameless in hoping for immortality, and believes against all evidence that it will not be affected by death. The free act of moral decision as well as true moral goodness are also experienced as somehow absolutely valuable, beyond any apparent hopelessness or futility in time.

OUR HOPE as Christians, then, is that the whole of our being somehow endures and maintains itself through death. While not based on the verifiable evidence of science, this hope is yet consistent with the special kind of knowledge we have from certain types of human experience. Like human desire, the object of Christian hope is fulfillment, but, unlike desire, hope is expectancy in face of a future which is ultimately unknown and totally beyond our imagination. "Eye has not seen," says St. Paul, "Ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." And again he says, "Hope is not hope if its object is seen."

All images of this future life must therefore be spoken in metaphor. Not to understand this, to believe that Christianity knows anything at all about the future life it announces, is to make Christian faith and hope ridiculous and incredible. Hope looks for the radically new beyond death, a fulfillment utterly beyond our power to conceive. The only thing Christianity can say about the resurrection of the flesh is that what happened to Christ will also happen to us, to the extent that our lives have been genuinely worthwhile. We will come before God face to face, in absolute nearness to absolute mystery. And in that nearness we shall be forever what we have become in our lives and have ratified in death.

NEXT
ISSUE
Why
is the
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Catholic, Jewish Group Manual

WASHINGTON — (NC)— The U.S. Catholic Conference Department of Education and the Anti-Defamation League of B'nai B'rith have jointly issued a manual designed to help Catholic school teachers to "developed the attitudes and skills necessary to present an accurate portrait of Jews and Judaism to their students."

The 51-page booklet outlines four sample programs, ranging from an eight-session course to a one-day seminar, which could be developed by local ADL representatives and Catholic

school superintendents, CCD directors or diocesan secretaries of education.

"THERE IS MUCH more than mere good will at stake for Catholics in gaining a clear, undistorted picture of Jewish faith," said Eugene Fisher, executive secretary of the U.S. bishop's Secretariat for Catholic-Jewish Relations, in an introduction to the manual.

"Judaism and Christianity are not opposed religious traditions, but ones that are called to work together for the building of the kingdom of justice and love in the name of one God," he added.

"Delving into the rich history of Jewish religious creativity, especially in the period between the death of Christ and today, offers a

feast of spiritual insights that we should deny neither our students nor ourselves."

An introduction by Rabbi Leon Klenicki, director of the ADL's Department of Jewish-Catholic Relations, notes that "a profound and sensitive change has occurred in our time" between Judaism and Christianity.

"JEWS AND Christians have entered into a dialogue, a time of consideration and expectation," he said. "Dialogue means relationship, a dimension of recognition, a mutual perception of respect, a reaching out in speech and action. The confrontation of centuries is being replaced by a new perspective of meeting."

Rabbi Klenicki called the suggested education programs "scholarly con-

tributions to the search for roots and the meaning of the Jewish-Christian meeting," and Fisher said they are "a very practical step in the direction of fulfilling a crucial mandate of the Second Vatican Council".

Besides providing the four sample programs, the booklet—called "Understanding the Jewish Experience"—list publications, documentation and audio-visual materials available from both the ADL and USCC on the topic.

Nurses Course

A refresher course for registered nurses who have not practiced within five years begins Jan. 3 at Miami Dade Community College's Medical Center Campus, 950 NW 20 St.

Included in the course is a one-day-a-week theory class and two days of laboratory work in nearby hospitals.

For additional information call 547-1399.

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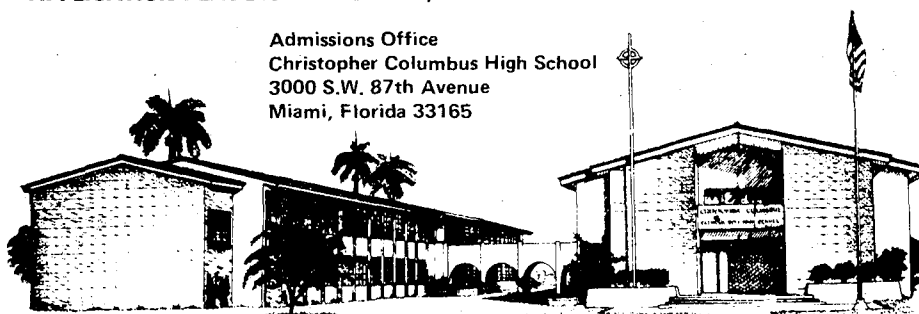
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Cuban Bishops back Castro-Exiles talk

(Continued from Page 1)

prison, pending a humanitarian solution.

6) With regard to the latter, we support pastorally, the offer made by the Prime Minister, Comandante Fidel Castro. This offer guarantees the immediate liberty of the great majority of those who are accepted by other countries, beginning with the United States.

We direct then, our insistant and evangelical plea to the government of that country, without excluding other states which are in a position to do the same, to respond to this very precise offer, opening as soon as possible, the doors for a rapid and understanding reception. Such a gesture of human solidarity towards those who need it, will constitute a manifestation of hospitality internationally recognized.

7) We understand that this involves the acceptance of the wives or husbands of those involved, likewise, the children more in need of a warm homelife, thus bringing about the stable reunion of those families up to now torn apart by suffering.

8) For those who are already at liberty there are situations which require analogous solutions. Some need a similar process so that they can be reunited with their dear ones from whom, because they left the country, they have been separated for years. Others, based on motives which are humanly understandable, when faced with a social reality different from what they had experienced formerly, find difficulties in reestablishing their lives.

Moved by human and Christian reasons, we urged that they be given the opportunity to realize their aspirations, together with their spouses and children. Similar motives induce us to ask that those



Clapping and shouts greet ex-prisoners from waiting relatives

wives and children whose husbands are already freed and reintegrated in social life, be allowed to return to our Fatherland, should they desire this return for the same purpose of consolidating their family community.

9) That sense of human solidarity, to which we referred to at the beginning of this declaration— animated by our pastoral duty, impells us to advocate ways which would permit if, in accordance with particular requests which fall within the competence of governments, family visits. These human contacts will develop more intensely those bonds which ought to unite Cubans in our beloved land with relatives and friends living abroad; and will strengthen those spiritual ties among

sons and daughters of the same Fatherland; ties which transcend the frontiers of states and differences in ways of life.

10) Finally, with fraternal affection, we remind our most dear faithful that their baptismal vocation is linked by Divine Providence to the soil on which they were born; and to which they owe the best of themselves, including their unquestionable Christian identity. Christ Our Savior loved his Fatherland and in it fulfilled the will of his Father, for the full salvation of all men.

Following his example, all of us should exercise our conscience in the light of our faith, to be faithful to our Christian commitment there where

the Lord called us to life and incorporated us in his new people which is the Church, our Mother.

That profound and effective motivation ought to infuse most fully our daily existence so that we can give ourselves evangelically for the good of our most beloved Fatherland; contributing our efforts; sacrifice, loyalty, capabilities, honesty and fidelity to the progressive development of its social life, together with the rest, who are our brothers, growing in justice, humanity and fraternity.

City of Habana
21, November, 1978

For the Bishops of Cuba
The Permanent Committee of the
Cuban Episcopal Conferences

Father D. Babis Funeral

A Mass of Christian Burial will be concelebrated at 10 a.m. today (Friday) in St. Mary Cathedral for Father Daniel George Babis, director of the Archdiocesan Office of Immigration who died in a local hospital Tuesday following a heart attack.

Archbishop Edward A. McCarthy will be the principal concelebrant of the Mass for the 56-year-old priest who during 21 years of resettlement work had aided thousands of immigrants and refugees.

AUXILIARY BISHOP James J. Daley of the Diocese of Rockville Center, for which Father Babis was ordained on May 22, 1948, will preach the homily.

A native of New York City, Father Babis studied for the priesthood at Monfort Preparatory Seminary, Bayshore, N.Y. and the Seminary of Immaculate Conception, Huntington, N.Y. From 1957 to 1970 he was Rockville Center Diocesan



Father Babis

Director of Resettlement and Immigration. Coincident with that post he also served as director of the Spanish-Speaking Apostolate from 1961 to 1969.

Father Babis came to Miami in 1970 and while serving as Director of the Archdiocesan Office of Immigration located at Centro Hispano Catolico, he also had been an assistant pastor in the parishes of Corpus Christi, St. Michael the Archangel, Little

Flower, Coral Gables; St. Francis de Sales, Miami Beach; and St. Thomas the Apostle.

At the time of his death he was an assistant pastor at Holy Family Church, North Miami; and chaplain at the Villa Maria Nursing and Rehabilitation Center.

FATHER BABIS is survived by his parents, Francis and Mary Babis, Plantation; and a brother, John, Manhasset, N.Y.

Career Day

POMPANO BEACH— Career Education Day at St. Elizabeth School will be highlighted by the arrival of a police helicopter on the school grounds at 11:20 a.m., Tuesday, Dec. 19.

Eighth grade students will have an opportunity to examine the Pompano Beach Police Helicopter as well as talk to the pilot about his dual career as police and law enforcement officer.



Ruth E. Hardy has been appointed director of community relations at St. Mary Hospital, West Palm Beach. She is the former director of public relations at St. Barnabas Medical Center, Livingston, J.J.

Coat-of-arm

VATICAN CITY—(NC)— The coat-of-arms of Pope John Paul II is composed of an off-center cross and a large "M" for "Maria" in the lower righthand corner.

Cardinal Karol Wojtyla's motto as bishop was: "Totus Tutus," (Yours entirely).

Pope praise for Irish

VATICAN CITY — (NC)— Pope John Paul II praised the faith and missionary zeal of the Irish as he received the credentials of the new Irish ambassador to the Vatican, John Molloy, on Dec. 12.

Ireland has "such a long and glorious traditions of attachment to the Christian faith," the pope said.

"Today, every continent feels the influence of your missionaries and of the men and women who have made their homes in other countries or are bringing other peoples their fraternal aid," he added.

The pontiff expressed hopes that Ireland's growing ties with continental Europe would lead to increased understanding and cooperation.

Molloy, 62, was born in Dublin and studied under the Christian Brothers and in the National University of Ireland. Previously, he was Irish ambassador to Great Britain.

Obispos cubanos favorecen diálogo

Con fecha del 21 de noviembre, el Comité Permanente de la Conferencia de obispos Católicos de Cuba hizo pública esta semana una carta pastoral en la que los obispos manifiestan su apoyo pastoral a la iniciativa del Presidente Fidel Castro para el diálogo con el exilio sobre la liberación de los presos políticos cubanos.

La carta llegó esta semana a Miami con uno de los 'diálogos' y en ella los obispos cubanos exponen "el fruto evangélico de su reflexión sobre el tema de los presos" y afirman que lo hacen "desde el punto de vista de la solidaridad humana y en el ámbito de la responsabilidad pastoral conforme a la misión propia y religiosa de la Iglesia."

A lo largo de 10 puntos de reflexión los obispos se reconocen testigos de la "obra salvadora del Señor... tarea permanente de profunda y sincera reconciliación..."

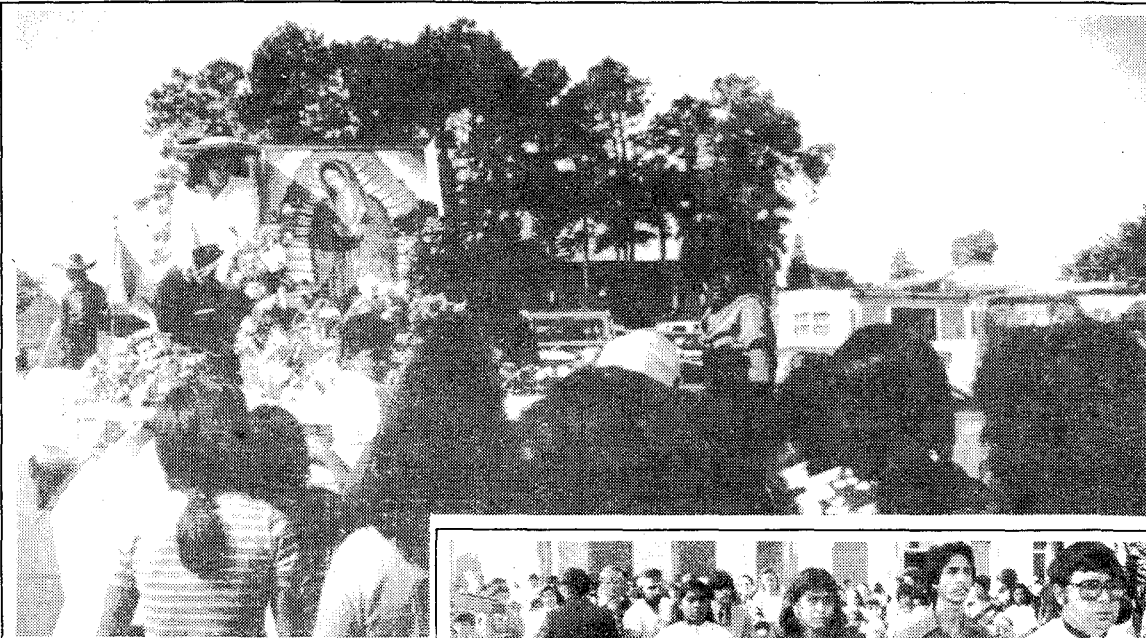
Los obispos instan al gobierno de los Estados Unidos, y de otros países que así lo quieran, para que "abran cuanto antes las puertas de su rápida y comprensiva acogida," a quienes por motivaciones de índole política se

"encuentran aún privados de libertad."
Piden también que la acti-

tud de acogida conlleve la aceptación de los familiares de los presos y la futura posibil-

dad de encuentros entre los cubanos en Cuba y aquéllos que viven en el exterior.

(El texto completo de la pastoral de los obispos cubanos en la página 17)



El padre Juan López, párroco de Sta. Ana, abre la procesión de ofrendas con frutos de la tierra. El arzobispo McCarthy celebró la Eucaristía y confirmó a niños y adultos de la comunidad.



Celebraron a la Virgen de Guadalupe

A pesar de estar en huelga, trabajadores agrícolas del área de Homestead, acudieron en peregrinación a la Misión de Sta. Ana en Naranja para celebrar a su patrona la Virgen de Guadalupe. Rodeada de flores y adornos la imagen de la Virgen les acompañó durante su camino.

PUEBLA '79: esperanza de un continente

Por ARACELI CANTERO

"¡Danos Padre clementísimo la esperanza que no defrauda!"

Ha repetido durante meses el pueblo latinoamericano.

La plegaria fue compuesta

por Pablo VI para la III Asamblea General del Episcopado Latinoamericano, que marca los 10 años de Medellín y se conoce como Puebla '79.

Y a Puebla de Los Angeles, en México, acudirán el 27 de enero 218 prelados de toda Latinoamérica, llevando las

esperanzas de millones de católicos y la promesa de una Iglesia joven que hace 10 años tuvo el valor de afirmar:

"...Un sordo clamor brota de millones de hombres, pidiendo a sus pastores una liberación que no les llega de nin-

guna parte."
El Santo Padre confirmó las fechas de las reuniones de la Tercera Asamblea General del Episcopado Latinoamericano, que tendrán lugar en Puebla de Los Angeles, México, el próximo 27 de enero hasta el 12 de febrero. Este es el primero de dos artículos sobre la problemática de América Latina y el reto que enfrenta la Iglesia en ese continente.

La afirmación quedó escrita para el mundo en los Documentos de Medellín, Colombia, lugar donde el Episcopado Latinoamericano tuvo su II Asamblea General en 1968.

El mismo Pablo VI, presente en Gobotá para el Congreso Eucarístico Internacional aquel año fue quien dio el tono de compromiso valiente para aquellas reuniones históricas.

Dirigiéndose a los campesinos de Colombia, Pablo VI les dijo: "Nos estáis ahora escuchando en silencio, pero oímos el grito que sube de vuestro sufrimiento."

Las pautas para las reuniones de Medellín se habían creado en el trabajo previo, pero los obispos conjuntamente aprobaron una serie de documentos en los que claramente se denunciaban las diferencias entre los ricos y las grandes masas de empobrecidos, y se describían aquellas desigualdades sociales y eco-

nómicas como "situación de pecado" fruto de "violencias institucionalizadas."

Herencia de Medellín... ¡Persecución!

Medellín cambió el curso de la Iglesia latinoamericana en los últimos siglos identificada con los poderosos, y en los 10 años transcurridos se convirtió en "Carta Magna" de una Iglesia perseguida a causa de su compromiso social.

El precio de tal compromiso la Iglesia lo ha ido pagando con sangre: Unos 700 sacerdotes, religiosos y obispos han sufrido arrestos, torturas o exilio en Latinoamérica desde 1968, junto con miles de seglares cristianos bajo presión política de los gobiernos, en dos tercios del continente, bajo régimen militar.

No faltan hoy quienes afirman (Pasa a la Pág. 16)



ADVIENTO '78

"El Señor me ha enviado para proclamar la amnistía a los cautivos y a los prisioneros la libertad..."

Lectura del Tercer Domingo de Adviento

En la primera lectura la Eucaristía de este tercer domingo de Adviento nos presenta el anuncio de Jesús, como portador de buena noticia de "libertad para los prisioneros". Texto de Isaías providencialmente apropiado para esta

semana que Miami recibió a 70 ex-presos políticos cubanos y sus familiares. En la foto el abrazo de bienvenida a Raúl Fernández y la mirada de asombro de su hijo. (reportaje sobre la llegada de los presos en las páginas 14 y 15.)

Vuelos de la Dignidad devolverán fondos

Por Araceli Cantero

El Comité Vuelos de la Dignidad anunció que devolverá los fondos recaudados hasta el momento para el transporte de los presos políticos cubanos a este país, después de haber quedado cancelados dos de sus vuelos con la compañía Eastern y sustituidos por otros del American Air Ways fletados por un grupo de "dialoguistas".

El Comité Vuelos de la Dignidad, organizado por ex-miembros de la Brigada 2506, había recibido la pasada semana el apoyo del Buró de Servicios Católicos de la Archidiócesis de Miami y el uso de su concesión de exención de impuestos en las donaciones para el costeo de los vuelos.

Durante conferencia de prensa el pasado viernes, Francisco Hernández, Presidente del Comité, agradeció el apoyo de la Iglesia Católica pero recordó que el proyecto seguía siendo responsabilidad de toda la comunidad.

El Comité también había recibido el apoyo de Tony Cuesta ex-presos político cubano y miembro de la Comisión Católica que logró del Departamento de Justicia la aceptación de los presos en el país a medida de conseguir éstos su salida de Cuba.

Cuesta señaló entonces que "haber ganado la batalla de Washington nos hace enfrentar ahora la batalla de la dignidad cubana... mostrando al mundo que el exilio puede hacerse cargo de su propia gente..."

El ex preso-político pidió al exilio su apoyo para la recogida de fondos a través del Comité, Vuelos de la Dignidad.

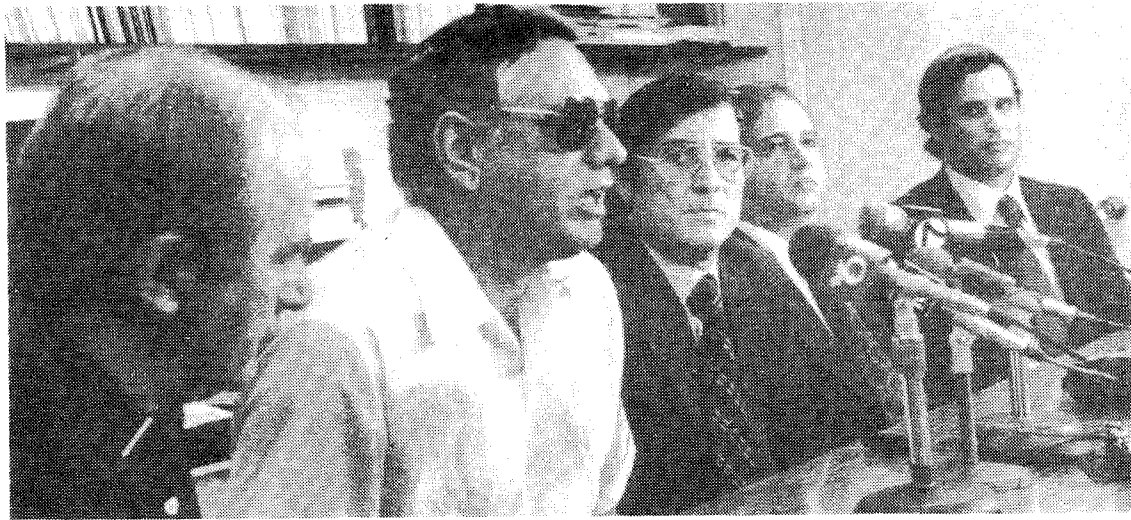
A su vez, Hernández anunció el pasado viernes que su Comité tenía ya financiados dos primeros vuelos en la Compañía Eastern, con fecha de llegada para el martes 12.

Según Monseñor Bryan Walsh, Director del Buró de Servicios Católicos, los Vuelos de Eastern obtuvieron aprobación del Gobierno cubano el lunes por la tarde, pero horas más tarde Mons. Walsh recibió la noticia de que los Vuelos habían sido cancelados.

El Padre Ernesto García Rubio, uno de los exiliados cubanos que viajó a Cuba con el grupo de "dialoguistas" aprobados por Fidel Castro, indicó a su vuelta a Miami que estaba en desacuerdo con la cancelación de los vuelos Eastern. También dijo que algunos de los "dialoguistas" se habían opuesto al Comité Vuelos de la Dignidad, por no estar éste compuesto por miembros del grupo que viajó a Cuba, el único que, según ellos, cuenta con el apoyo de Fidel Castro.

Fuentes en Miami indicaron que el Reverendo José Reyes, pastor de la Iglesia Bautista de Palm Springs y presidente de una comisión para la reunificación de las familias, fue responsable del cambio de vuelos.

Reyes viajó con los ex presos en uno de los vuelos de Ameri-



Durante conferencia de prensa el viernes, Tony Cuesta pide el apoyo del exilio para la recaudación de fondos para el traslado de los presos. Junto a él Francisco Hernández, presidente del Comité Vuelos de la Dignidad, Ernesto Freire Jr. y José Smith, miembros del comité. A la izquierda Monseñor Bryan Walsh, Director del Buró de Servicios Católicos.

can Air Ways y a su llegada al Tropical Park, donde se había preparado el encuentro de éstos con las familias, se mostró molesto ante las preguntas de la prensa sobre su papel en la cancelación de los Vuelos de la Dignidad.

"No sé nada de esos vuelos," dijo.

"Los nuestros son vuelos de dignidad. Este es el primer vuelo y el ejemplo de la labor que hemos venido realizando.

"Está claro que (Fidel) Castro no quiere hablar con otra comisión."

Por su parte Monseñor Bryan Walsh indicó que la Archidiócesis está aún dispuesta a cooperar si es necesario. Dijo también que a pesar de los inconvenientes estaba contento de que los ex presos y

sus familias se encontrasen ya en Miami.

Su llegada fue resultado de una serie de conversaciones durante los pasados meses entre el Gobierno de Cuba y líderes de la comunidad en el exilio, entre ellos el banquero cubano Bernardo Benes, quien el pasado 21 de noviembre viajó a Cuba con 75 exiliados cubanos para el primero de los "diálogos" con Fidel Castro.

Un segundo grupo de 114 exiliados cubanos de Miami y otros lugares 55 de ellos de la primera delegación de los 75 se reunió esta semana con Castro en el Palacio de la Revolución de La Habana, donde el Presidente cubano anunció los detalles de la liberación de los presos y los nombres de un primer grupo de 400 a darse a co-

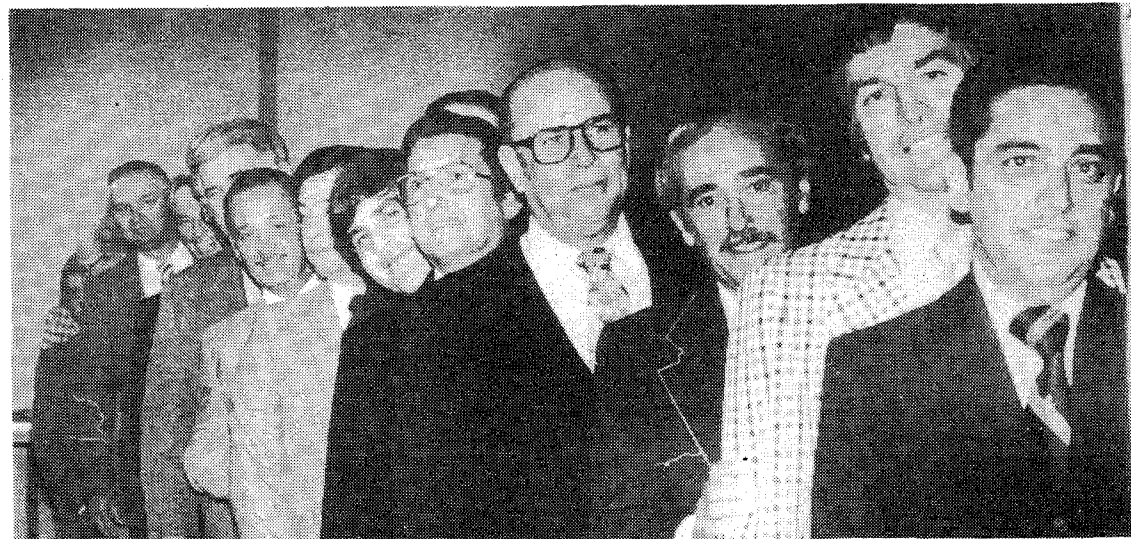
nocer en futuro próximo.

Fue a primeros de septiembre que Fidel Castro anunció su deseo de "dialogar" con representantes del exilio cubano para la posible liberación de los presos, y la noticia fue sorpresa para algunos sectores de la comunidad que ignoraban previas conversaciones al respecto por parte de otros grupos.

Fue entonces que 36 organizaciones del exilio cubano se pronunciaron en contra del "diálogo".

Días más tarde el obispo exiliado Eduardo Boza Masvidal, señaló en declaraciones para la prensa que las negociaciones para la liberación de los presos no se podían llamar diálogo, sino que eran negociaciones de tipo humanitario

Candidatos al Diaconado reciben "ministerio del altar"



Candidatos al Diaconado Permanente esperan el comienzo de la ceremonia.

Durante una Eucaristía presidida por el arzobispo Edward A. Mc Carthy, 17 candidatos al Diaconado Permanente recibieron el sábado el ministerio de acólito, — ministerio del altar.

Los candidatos pueden así ayudar oficialmente en las celebraciones litúrgicas asistiendo al diacono.

Este ministerio, así como el de lector, es uno de los pasos previos a la ordenación como diáconos, que para este grupo

tendrá lugar el año próximo.

Los candidatos al Diaconado Permanente están ahora en su segundo año de preparación.

Durante la ceremonia del pasado sábado, cada candidato recibió de manos del obispo un cáliz — símbolo del servicio que prestarán en las celebraciones litúrgicas.

Recibieron tal ministerio: Manuel Canovaca, (St. Michael), Norman Carroll (St. Anthony), Diego Chávez y Ro-

dolfo Padrón, (St. Juan Bosco), Anthony D'Angelo (Visitation), José M. García (St. Brendan), Tom Gato, (St. James), Jorge González, (St. Agatha), Manuel González, (St. John the Apostle), Gerald Humphreys, (St. David), Louis Johnson (St. Luke), George Mickwee (St. Maurice), Walter Monsko, (St. Peter, Naples), Ray Ortega (St. Benedict), Wilbur Rollins, (St. Louis), Richard Shw, (St. Timothy), Richard A. Tourigny, (St. Luke,).

y no implicaban necesariamente un compromiso ideológico.

Monseñor Boza aceptó días más tarde ser parte de la comisión católica de Tony Cuesta, Mons. Bryan Walsh y el arzobispo Eduardo McCarthy que viajó a Washington para conseguir una más rápida entrada de los presos en el país la cual había concedido su apoyo a los Vuelos de la Dignidad.

Nación

Pide a católicos generosa bienvenida

WASHINGTON (NC) — El arzobispo de San Francisco y presidente de la Conferencia Nacional de Obispos, Mons. John R. Quinn, ha pedido a los católicos del país que como en ocasiones anteriores ayuden a otra oleada de refugiados a conseguir casa y trabajo entre sus conocidos. Es una forma de caridad que a la vez secunda los esfuerzos de la Administración Carter, que anunció recientemente la admisión de refugiados de Vietnam y El Líbano, y de ex prisioneros políticos cubanos. Se esperan 7,000 vietnamitas al mes durante los próximos seis meses, y varios centenares de cubanos. La US Catholic Conference ayudó a reasentar a miles de refugiados en años recientes.

• Campaña de Desarrollo humano sigue ayudando

WASHINGTON (NC) — La Campaña pro Desarrollo Humano patrocinada por los obispos católicos ha comenzado a recibir peticiones de ayuda para 1979 a proyectos dirigidos a los oprimidos, a aliviar las causas de la pobreza, a tentar reformas en la sociedad o servir de modelo al desarrollo del pueblo. En 1978 la Campaña distribuyó \$7 millones de esta clase de proyectos, además de cooperativas y asociaciones de ancianos.

• Derechos humanos rigen política de Carter

WASHINGTON (NC) — El presidente Jimmy Carter dijo a unos 250 dirigentes en el campo de los derechos humanos que el corazón de su política exterior es la defensa de esos derechos. Dio además ejemplos de lo que llamó su eficacia, "bienvenida por las víctimas de sus violaciones" en muchos países. Las Naciones Unidas celebran el trigésimo aniversario de su declaración universal. Carter señaló que en varios países los prisioneros políticos han recobrado la libertad, en otros ha disminuido la represión brutal, en otro grupo de países avanza un movimiento hacia la democracia. Reprobó también la violencia de los terroristas. La administración, además, abre las puertas del país a los refugiados que huyen de la represión, agregó el Presidente.

• A conservar energía

WASHINGTON (NC) — La US Catholic Conference organiza una serie de reuniones regionales para instruir a las diócesis del país sobre el programa federal de conservación de energía.

Abrazos, lágrimas y también buen humor



Familias de los presos esperan emocionados.

Por Araceli Cantero

Anoche ya en el Tropical Park cuando el primer autobús que transportó a los presos cubanos desde el aeropuerto de Miami, hasta el encuentro con sus familias, apareció a lo lejos bajo las gradas donde centenares de cubanos esperaban incansables.

Algunos llevaban allí desde las tres de la tarde, soportando el frío y la larga espera causada por la cancelación a última hora, de los vuelos Eastern financiados por el Comité Vuelos de la Dignidad.

Familiares de los presos fueron siguiendo por la radio las noticias de su llegada al aeropuerto de Miami en Vuelos del American Air Ways y poco después, hacia las 7 de la tarde, el primer autobús hacía su aparición bajo las gradas al aire libre del parque.

Entre aplausos y lágrimas de sus familiares, los presos y sus familias desfilaron con las manos en alto en señal de saludo. Uno de ellos hasta dejó en tierra su equipaje para tirar un beso a la multitud que aplaudía.

Sólo una hora después, los primeros ex presos pudieron recibir los abrazos de sus familiares, ante la expectación de miles que esperaban reconocer a los suyos aún dentro.

Allí estaba la familia de Manuel Frade, y los conocidos de Raúl Fernández, su esposa



Al salir del ómnibus los presos saludan.

Familiares aplauden al ver llegar el ómnibus.

e hijos, que fueron los primeros en salir.

También la anciana de 75 años Tomasa de la O que esperaba impaciente a su hijo, Tomás Blanco Torriente a quien no veía hace 18 años.

Manuel del Valle, un muchacho de 15 años que no conocía a su padre no pudo contener la emoción y rompió a llorar al abrazarle.

Emociones y lágrimas se fueron sucediendo durante horas, hasta que los 70 ex-presos y sus 107 familiares lograron reunirse con los suyos.

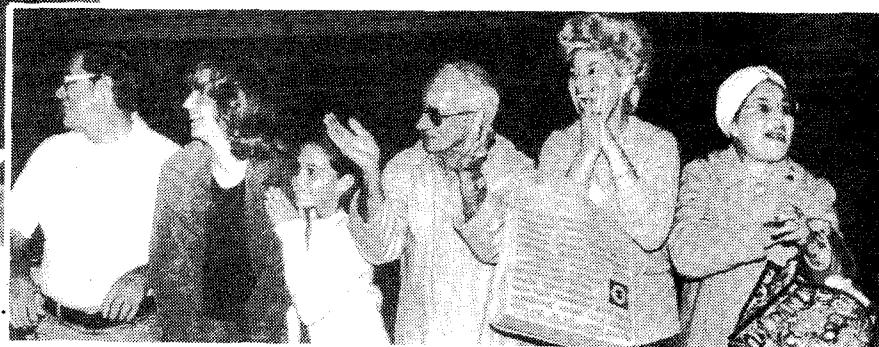
Pero tampoco faltó el sentido del humor, y la multitud no pudo menos que romper en aplausos y risas al ver aparecer a Wilfredo Alvarez con dos perritas enjauladas.

Alvarez, que había pasado 15 años en la cárcel por "atentar contra los poderes del estado," no veía a su hija Rhoda hace 10 años.

Dijo que le había costado 130 pesos financiar el viaje de las perras, Leticia y Mileen, y al sacarlas de las jaulas para posar ante los fotógrafos, la gente exclamó "Ahora sí que consiguieron las perras la libertad."



Wilfredo Alvarez presenta a su perrita Leticia. Detrás Rhoda la hija de Alvarez, que no veía a su padre hace 10 años.



El Papa envía un investigador a Líbano

CIUDAD DEL VATICANO—(NC)—Juan Pablo II ha nombrado al cardenal Paolo Bertoli como su investigador especial al Líbano, donde este cardenal fue en un tiempo nuncio de la Santa Sede.

El Vaticano informó que el cardenal, de 70 años, va al Líbano "para recoger información sobre la situación presen-

te y las perspectivas de paz en el país."

El cardenal dejó Roma el miércoles 6, para iniciar conversaciones con oficiales del gobierno libanés y con líderes políticos y religiosos del país. También estudiará la situación de los refugiados y las víctimas del conflicto "en vista a una intensificación de la labor de caridad de la Iglesia," dijo el Vaticano.

Colecta pro-Seminarios

Queridos amigos en Cristo:

El futuro de la Iglesia Católica en el sur de la Florida depende grandemente de los dos seminarios arquidiocesanos donde se están educando los futuros sacerdotes de nuestra Arquidiócesis.

Tenemos en este momento muchos jóvenes estudiando a nivel universitario en el Seminario de San Juan Vianney, en Miami, y a nivel de teología en el Seminario Mayor de San Vicente de Paúl, en Boynton Beach. Estos dos seminarios pertenecen al pueblo de nuestra Arquidiócesis. De ellos saldrán los sacerdotes que transmitirán a ustedes y a sus familias las enseñanzas de Cristo y les administrarán los sacramentos.

Por esta razón les pido que, como en el pasado, sean generosos en su respuesta a esta llamada que les hago a colaborar en el mantenimiento de nuestros seminarios.

La colecta arquidiocesana anual para nuestros seminarios será el próximo domingo 17 de diciembre.

Agradecido por su generosidad, soy de ustedes.

Affmo. en Cristo,

Edward A. McCarthy
Arzobispo de Miami

..esperanza de un continente

(Viene de la Pág.13)

man que muchos obispos en Latinoamérica se vieron obligados a aceptar el compromiso de Medellín, al experimentar la represión de las dictaduras militares.

Al comienzo el compromiso fue tímido — denuncias por no respetarse los derechos civiles... Pero al aumentar la represión aumentó la denuncia y con ello la persecución más directa.

El año pasado, 23 sacerdotes fueron encarcelados, torturados y exiliados de El Salvador. Dos fueron muertos. Y en folletos anónimos del país se afirmaba: Sé patriota: mata a un cura."

En Brasil, también los obispos fueron perseguidos. Uno de ellos, Don Pedro Casaldaliga de la Amazonia, quien a su vez presenció la muerte del sacerdote jesuita Joao Bosco Penido, por haber protestado la tortura de dos campesinas.

Otros incidentes serios de persecución de la Iglesia han sido reportados por la prensa sobre Paraguay, Uruguay, Argentina, Chile, Bolivia, Ecuador, Nicaragua y Honduras — todos gobiernos militares.

En la mayoría de los casos las víctimas no tenían nada que ver con la política — como los 5 sacerdotes y seminaristas irlandeses asesinados en 1976 por la policía federal de Buenos Aires, porque uno de ellos había predicado contra la pena de muerte. O a la muerte del obispo argentino, Mons. Enrique Angelelli, defensor de los indios campesinos de la Rioja, que se disimuló con un "fingido" accidente de automóvil.



Nueva imagen de la Iglesia

Puede decirse que desde Medellín se ha ido forjando para el pueblo latinoamericano una nueva imagen de la Iglesia.

"La Iglesia está con nosotros" se llega a oír de boca de los trabajadores. Y el comentario tiene matiz de novedad para los católicos, porque como dice el pastoralista sudamericano Segundo Galilea, "Medellín ha devuelto a la Iglesia un rostro semejante al de durante la Conquista cuando era percibida por los indios

como su defensora.

Para el citado teólogo latinoamericano, la explicación radica en que "hoy la Iglesia ha comenzado a solidarizarse con el pueblo, los trabajadores, al precio de conflictos, riesgos, persecuciones." Según Galilea, no es lo que la Iglesia invierte en ayuda de los débiles, sino lo que los hombres de Iglesia sufren a causa de ellos, lo que les impresiona.

"Hoy, de alguna manera, obispos y sacerdotes pierden su vida, y esto, los pobres lo sienten," añade.

Pero la nueva imagen eclesial no se ha traducido en mejoras tangibles para el continente.

Los mismos obispos han afirmado que la situación ha empeorado desde 1968.

Aunque el crecimiento económico ha sido significativo, especialmente en industria, los pobres no se han beneficiado.

Durante la década de los 60, la subida en los ingresos per cápita fue de \$100.00, pero el 20 por ciento más pobre de la población sólo obtuvo una subida de \$2.00.

Según un censo de la Organización de Estados Americanos (OEA), el 50 por ciento en Latinoamérica recibe un 14 por ciento de los ingresos regionales. Unos 207 millones en los países más poblados, ganan

menos de \$75.00 al año. El desempleo se ha duplicado desde 1960 y más de 1-3 de la mano de obra está desempleada.

"Si la Iglesia tuviera que resumir la última década en términos de desarrollo, tendría que afirmar que el resultado es, más hambre," afirmó recientemente la Comisión Teológica de los Obispos del Nordeste de Brasil.

Y si se piensa en el futuro, el panorama se presenta aún más oscuro. Para el fin de siglo se estima una población de 630 millones. Dos tercios residirá en las grandes ciudades de inmensas barriadas pobres para cobijar a más de 200 millones, en barracas de cartón, sin agua corriente, electricidad ni escuelas.

Y aunque la urbanización no es fenómeno sólo de Latinoamérica, el drama del Continente es que, al contrario de Europa, donde la industria precedió a la urbanización, en Latinoamérica la ciudad deslumbra a los campesinos pero no les ofrece trabajo. Y en la ciudad, la gente pierde los valores que les mantenían, o al menos se ven obligados a olvidarlos...

Para mantener el "statu quo" de los privilegiados, los militares han ido tomando el poder y dictaduras de derechas rigen en todos los países de Sudamérica, menos Colombia y Venezuela. En Centroamérica la única democracia es Costa Rica.

De ahí que se vaya haciendo popular en el continente la ideología del poder conocida como "doctrina de la seguridad nacional" bajo la que los ciudadanos sacrifican todos sus derechos en favor del Estado.

Son gobiernos que dependen de las fuerzas armadas, y no de un solo individuo, por lo que son más duraderos.

(Termina la semana próxima)

Estampas del Exilio V

Las estampas del exilio son escritos imaginarios y caricaturescos, motivados por situaciones concretas positivas o negativas, con los que el autor, un sacerdote cubano, quiere mover a la reflexión y al examen sobre las posibles causas de la desintegración familiar sobre las ayudas para su vivencia cristiana. No se puede separar el contenido del escrito de las citas del evangelio y las preguntas para la reflexión. Todo forma un conjunto inseparable que busca enfrentar a los lectores con las "contradicciones" y las oportunidades de conversión que encuentran y viven la variedad de grupos en el exilio. El autor sabe que las estampas no son aplicables de modo general a todos y quiere hacer ver que la Palabra de Dios tiene algo que decir para cada realidad concreta. Pueden enviarse comentarios, La Voz, P.O. Box 38-1059, Miami 33138.

Dios no habla

"No vayas detrás de tus gustos, tus deseos refrena. Si te consientes en todos los deseos, te haras la irrisión de tus enemigos. No te complazcas en la buena vida, no te avengas a asociarte con ella. (Eclesiástico 18, 30, 19, 2) "Caballo no domado, sale indócil, hijo consentido, sale libertino. Halaga a tu hijo, y te dara sorpresa, juega con él y te traerá pesares. No le des libertad en su juventud y no pases por alto sus errores. Enseña a tu hijo y trabaja en él, para que no tropieces por su desvergüenza." (Eclesiástico 30, 8, 13)

Preguntas para dialogar

1. ¿Qué piensan ustedes de la actitud de Rosita ante la vida?
 2. ¿Hicieron bien sus padres en darles todos los gustos y en alimentar sus sueños de adolescente?
 3. ¿Qué les pareció la actitud de los padres de Rosita en relación a su matrimonio?
 4. ¿Porqué fracaso Rosita en su matrimonio?
 5. ¿Discusión libre sobre los matrimonios de teenagers.
- Reflexionemos:** ¿Cómo se aplican las lecturas que hemos hecho a nuestra situación actual?

"La vida en sueño"

Por FRANCISCO SANTANA PRESBITERO

Rosita es una niña acostumbrada a tener todo lo que quiere. Sus padres le han dado todos los gustos desde su más tierna infancia. Para ella el mundo es un gran "Play World", lleno de toys que pueden ser usados; destrozados después de un tiempo y vueltos a reemplazar por otros más interesantes.

Poco a poco, Rosita, ha ido perdiendo interés en sus caprichos de niña, pues sabe que son fáciles de satisfacer y siempre terminan en aburrimiento. De un tiempo para acá, encuentra su refugio en un mundo de sueños. Se imagina a sí misma como "princesa" y desde que cumplió 12 años añora encontrar al príncipe que la haga feliz por el resto de su vida. Este mundo interior de fantasía es alimentado por los recuerdos de su "Primera Comunión" y por las repetidas ocasiones en las que ha servido de "damita" en los fastuosos cortejos que adornan las bodas más resonadas de los miembros más distinguidos y respetados de nuestra comunidad latina en esta ciudad de Miami.

Desde los 13 años vive soñando con su "fiesta de Quince", pues su papá le ha dicho que aunque tenga que endeudarse hasta el cuello, van a "botar la casa por la ventana", ya que los quince años sólo se cumplen una vez en la vida. Un distinguido coreógrafo se encarga de montar el show y Rosita se siente "Reina por un día" después de los muchos ensayos y de los agotadores preparativos que culminan en el tan anhelado evento social.

Mientras tanto, Rosita sigue suspirando por su "príncipe azul" y termina tranzándose por hacerse noviecita de su amiguito de la infancia Charles, que últimamente se ha puesto de lo más "cute". Este Carlitos no es el de Inglaterra sino el de Hialeah, pero los padres de Rosita están muy contentos pues se dice que el muchacho es de muy buena familia y que tenían muchos "ingenios" en Cuba.

El papá de Rosita pone su único "ingenio" a trabajar y unido a su esposa comienzan a alimentar la relación de tan "graciosa parejita".

Los "quince años" han enfrentado a Rosita a sus pri-

meras frustraciones en la vida, pues en la casa la están llevando "recio" y no le dan la "libertad" que ella tanto desea. En su mente de "niña consentida" piensa que la mejor manera de sacudirse de los viejos, es casándose con Charles quien se lleva muy bien con papi y mami. Sus amiguitas le han dicho que "la única salida decente" es el matrimonio y como ella está acostumbrada a salirse con la suya, vuelve a mezclar la realidad con sus sueños y comienza a pensar en el día de la boda.

Tanto los padres de Charles, como los de Rosita, ven en el matrimonio de sus hijos la respuesta y la solución a los peligros a los que los jóvenes hoy en día están expuestos. Llega el día de la gran boda y Rosita de 16 años jura fidelidad eterna a Charles de 17. Después de una corta luna de miel Charles y Rosita comienzan su "juego a las casitas".

Hoy en día Rosita con 20 años, está divorciada y "tirada por la calle del medio". Así termina este "cuento de hadas", esta "novelita rosa".

NOTA: Cualquier semejanza con personas vivas o difuntas es pura coincidencia.

Carta de Obispos cubanos favorece diálogo con Castro sobre liberación de presos

El pasado 21 de noviembre, el Comité Permanente de la Conferencia Episcopal Cubana, tuvo sesión de trabajo en que se dio atención a la iniciativa del Presidente Fidel Castro para "dialogar" con el exilio. A continuación el documento de los obispos cubanos comentando sobre el diálogo y la liberación de los presos.

El Comité Permanente de la Conferencia Episcopal Cubana celebró en la fecha de hoy, veintiuno de noviembre, una reunión de trabajo. En ella se dedicó especial atención a la iniciativa del Presidente del Consejo de Estado y Primer Ministro del Gobierno Revolucionario de Cuba, tomada en meses atrás, sobre el diálogo con la comunidad cubana residente fuera de nuestro país. Dicho tema fue considerado desde el punto de vista de la solidaridad humana y en el ámbito de la responsabilidad Pastoral, conforme a la misión propia y religiosa de la Iglesia, expresada a través de sus legítimos pastores. Ofrecemos, pues, a nuestros fieles y a todos los demás que también son nuestros hermanos, el fruto evangélico de nuestra reflexión.

1) La renovada toma de conciencia de nuestras comunes raíces culturales y el amor que todos le debemos a nuestra Patria común, corresponden al compromiso de nuestra vida cristiana, arraigada en nuestra sociedad. Por ello compartimos la acogida dispensada, — con la nobleza y cordialidad sin fronteras propias de nuestro pueblo—, a ese generoso empeño, iluminándolo con la luz de la fraternidad evangélica.

La Obra Salvadora de Nuestro Señor Jesucristo, de la cual hemos de ser testigos, servidores y maestros, consiste en una tarea permanente de profunda y sincera reconciliación. Así contribuimos a que crezca entre los hombres, confiados a nuestro cuidado pastoral, una hermandad fundada en la solidaridad humana y en la filiación divina; de modo particular entre aquellos que convivimos en nuestra querida Patria cubana, cuyas fronteras espirituales se extienden hasta donde llegan,

unos motivos, fuera de nuestro país.

Al mismo tiempo pedimos a nuestros queridos fieles que eleven con nosotros sus plegarias al Señor y a Nuestra Madre, la Virgen de la Caridad, invocando su ayuda en esa tarea en la cual nos sentimos estrechamente unidos todos los cubanos, y, además, por motivos de fe, todos los cristianos.

3) Consideramos asimismo que en ese clima de mutua y responsable comprensión podrán darse pasos orientados a resolver cuestiones que preocupan por igual, a los que rigen nuestros destinos nacionales; a todo el pueblo cubano en general; y, especialmente, a sectores del mismo más intensa y humanamente concernidos.

4) La búsqueda de una creciente convivencia pacífica en función del bien común de todos, —basada en la preocupación compartida por la justicia e informada por el amor fraterno—, hace que la atención se centre en determinados aspectos. Asume una especial importancia el destino de aquellos hermanos nuestros que por motivaciones de índole política se encuentran aún privados de libertad, quienes esperan ansiosos, junto a sus queridos familiares, la hora de dar por concluida esa dolorosa experiencia, para rehacer sus vidas.

5) A este propósito deseamos públicamente constatar los pasos que, gradualmente se han ido dando por las autoridades competentes para orientar hacia canales de reintegración en la vida de nuestra sociedad, en favor de no pocos excarcelados. Quedan, sin embargo, otros que aún permanecen en la situación anterior, pendientes de una humanitaria solución.

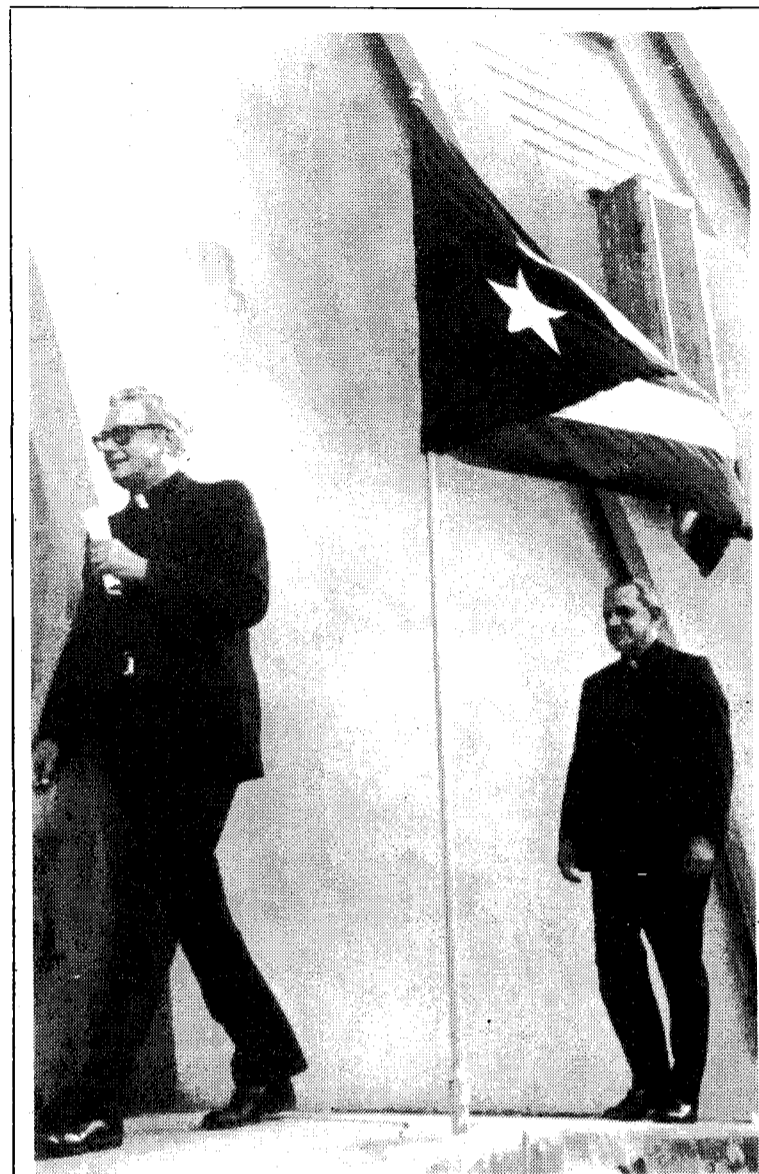
que estén en condiciones de efectuarlo—, para que procedan a corresponder ante ofrecimiento tan preciso, abriendo cuanto antes las puertas de su rápida y comprensiva acogida. Este gesto de solidaridad humana hacia quienes lo necesitan, constituiría una manifestación de hospitalidad internacionalmente reconocida.

7) Entendemos que esa actitud para que sea completa conlleva la disponibilidad de aceptar conjuntamente a las esposas o esposos de los interesados, —así como a los hijos más necesitados del calor hogareño—, propiciando así la reunificación estable de esas familias hasta ahora humanamente desgarradas por el dolor.

8) Por lo que se refiere a aquellos que ya se encuentran en libertad, se dan situaciones que reclaman análogas soluciones. Para algunos sería necesario un procedimiento similar a fin de que se logre su reunificación con los seres queridos de quienes se encuentran separados desde hace años, por haber ellos salido del país.

Otros, —apoyados en motivos humanamente comprensibles—, no se encuentran en condiciones de rehacer establemente sus vidas, ante una realidad social diferente a la que ellos vivieron anteriormente. Movidos por razones humanas y cristianas hacemos extensiva nuestra instancia a esos casos de modo que puedan lograr sus aspiraciones en el plazo más breve posible, atendiendo a su estabilización humana y familiar, la cual comprende la aceptación del cónyuge y de los hijos necesitados del calor del hogar.

Iguales motivos nos inducen a sugerir que puedan regresar a nuestra Patria aquellas esposas e hijos, cuyos esposos,



La cámara fotográfica sorprendió al obispo cubano en el exilio, Eduardo Boza Masvidal bajo la bandera cubana, mientras precedido por el arzobispo de Miami Edward A. McCarthy se dirigía a participar en una hora de oración por los derechos humanos. Organizada por miembros de la Unión de Cubanos en el Exilio y otras organizaciones, la hora ecuménica en la Concha del Bayfront Park, el pasado domingo conmemoró el XXX Aniversario de la Declaración de las Naciones Unidas sobre los Derechos Humanos. Centenares de personas oraron por los derechos humanos, por Cuba y la liberación de los presos políticos.

los familiares entre sí. Esos encuentros humanos harán desarrollarse más intensamente los lazos que deben unir a los cubanos en esta nuestra amada tierra con los familiares y amigos residentes en el exterior; y estrecharán los vínculos espirituales entre los hijos de la misma Patria; vínculos que trascienden las fronteras de los Estados y las diferencias de los sistemas de vida.

10) Finalmente, con paternal afecto recordamos a las conciencias de nuestros queridísimos fieles que su vocación bautismal está ligada por la Providencia Divina al suelo en el cual nacieron; y al que le deben lo mejor de sí mismos, desde su incuestionable identidad cristiana. Cristo Nuestro Salvador amó a su Patria y en ella cumplió la voluntad de su Padre al servicio de la salvación plena de todos los hombres. Siguiendo su ejemplo, todos nosotros hemos de examinar nuestras conciencias a la luz de

nuestra fe, para ser fieles a nuestro compromiso cristiano allí donde el Señor nos llamó a la vida y nos incorporó a su nuevo Pueblo que es la Iglesia, Nuestra Madre.

Esta profunda y efectiva motivación ha de infundirle el más pleno sentido a nuestra existencia cada día, para saber entregarnos evangélicamente al bien de nuestra queridísima Patria; contribuyendo con nuestro esfuerzo, sacrificio, lealtad, capacidad, honestidad y fidelidad a que el desarrollo progresivo de su vida social, — junto a los demás que son nuestros hermanos—, crezca en justicia, humanidad y fraternidad.

Ciudad de La Habana,
21 de noviembre de 1978

Por los Obispos de Cuba:

EL COMITE PERMANENTE DE LA CONFERENCIA EPISCOPAL CUBANA.

"Queremos, pues, manifestar públicamente nuestro apoyo pastoral a este diálogo debido a los planteamientos hechos, oportunamente, por nuestro Primer Ministro y cuya primera etapa acaba de comenzar..." Obispos de Cuba

con su presencia, los hijos de esta tierra de la Madre de Dios, la Virgen de la Caridad del Cobre.

2) Queremos, pues, manifestar públicamente nuestro apoyo pastoral a este diálogo debido a los planteamientos hechos, oportunamente, por nuestro Primer Ministro y cuya etapa acaba de comenzar, al ser correspondido por amplios sectores de connacionales nuestros radicados, por diver-

6) Respecto a estos últimos, nos adherimos, pastoralmente, al ofrecimiento manifestado por el Primer Ministro, Comandante Fidel Castro. Dicho ofrecimiento garantiza la inmediata libertad de la inmensa mayoría de aquellos, con tal de que sean aceptados por otros estados, comenzando por los Estados Unidos.

Dirigimos, pues, nuestra insistente y evangélica súplica a los gobernantes de ese país, —sin excluir a otros estados

ya liberados y reintegrados a la vida social, desean ese retorno con el mismo propósito de consolidar definitivamente su estabilidad familiar.

9) Aquel sentido de solidaridad humana al cual nos referíamos al comienzo de esta declaración, —animado por nuestro deber pastoral—, nos impele a abogar porque se vayan efectuando medidas que permitan, —dentro de las debidas condiciones que competen a los Estados—, las visitas de

OUR SEMINARIANS'

Pastoral ministry to the sick

"We're overwhelmingly accepted by the patients," said Brent, blue eyes twinkling. "We're young, we smile and we're studying for the priesthood, so they're ready to talk whenever we stop by to visit." Then modestly, he adds, "But they'd react that way to anyone else too."

TWENTY-FOUR OLD- Miamian Brent Bohan and twenty-three year old Jose Rodriguez are studying at St. Vincent de Paul Major Seminary and hope to be ordained Deacons next year. Dark-haired Jose plans to eventually return as a priest to Puerto Rico, and blond Brent will be heading for parish work in Atlanta, Georgia.

Every week they come down from Boynton Beach to work with the Pastoral Care Staff at St. Francis Hospital in Miami Beach. The team, headed by Franciscan Father Patrick Brown, includes an associate chaplain and three Sisters. Father Patrick directs the seminarians in the varied activities of their weekend. They fill the hospital rooms with their youthful warmth as they visit patients of every creed for friendly chats. "There are many crisis situations," said Father, "and we want patients to know we care about them, that we're here."

AS SPECIAL MINISTERS of the Eucharist, the seminarians bring Communion to some and do it with unhurried devotion. "It isn't enough to walk in and out," said Brent, "These people cannot be present with the worshipping community, so we must bring some dimension of the community to them. We

read a verse of Scripture and try to relate it in prayer to the person."

Father Patrick who discusses and evaluates their day with the seminarians gives his support to this expression of oneness with the praying church.

"When I am distributing Communion, I am aware that if Christ were walking into that room, he would talk with those he encountered."

Located as it is in a heavily Jewish neighborhood, the Administration of St. Francis notes that about 75 per cent of the patients are Jewish. (A Rabbi visits twice a week, but



Brent and Jose visiting a patient bring forth a smile of peace.

the pastoral team in available anytime.) Jose and Brent agree that these patients have given

them new insights into and understanding of different modes of spirituality. "We talk to them of spiritual matters, but we choose a vocabulary they can relate to."

have hospitals within their boundaries, and any parish priest must be prepared to assist parishioners through illness and death, Jose and Brent chose to come to St. Francis for two semesters.



Seminarians as Lectors at Hospital Mass

"PASTORAL IS just another word for spiritual," explains Father Patrick, "we're interested in the health of the whole person. Frequently reconciliation with a loved one is an urgent necessity and we help to bring it about. Healing certainly has a spiritual component."

"When you're sick you have time to think," adds Jose, "and sometimes you want to share your thoughts. We have time to give the patients."

Working in a hospital is only one of the many ministries available to seminarians. They spend one or two semesters gaining experience and knowledge that will benefit them in their vocation as parish priests. Since many parishes

"Their first week was rough," said brown-robed Father Patrick. "Brent had to deal with a patient who was dying, but he understood the emotional need, and held his hand. "Remembering the sad occasion, Brent nodded. "Words weren't important."

AT THE EUCHARISTIC liturgies, Jose and Brent lift up their rich melodic voices in songs of praise and thanksgiving. Brent had learned to play the guitar in high school, but forgot all about it until coming to St. Francis. Now, he's polishing his technique, and along with Jose, making joyful noises unto the Lord. Then back to the hospital visitations, smiling pleasantly and putting smiles of peace on the faces of many.



ONE HOUR WITH GOD was the theme of the gathering in Bayfront Park commemorating the 30th anniversary of the United Nations declaration of Human Rights. Archbishop Edward McCarthy lead the people in prayer for Cuba and release of prisoners.

Expressing, building community

By FR. JOSEPH M. CHAMPLIN

An invitation to dinner with the family in one of the steps early in a courtship which helps the budding love relationship deepen and develop.

The young woman's parents, sisters and brothers get a closer look at her suitor under these circumstances. They learn more about his background, attitudes and personality. In short, they know and understand him better after a meal together.

The man who comes to dinner likewise views his new friends in quite a different context. He looks at her parents, then at her, and makes comparisons. He observes the interaction of the entire family and grows through that process in his appreciation of who she is as a person.

THE INITIAL MOMENTS may prove a bit tense or uncomfortable, especially for the guest. Despite the welcome and warmth, he is not yet a part of the family. Still, the family tries to make him at ease and, as he eats with them more and

more often, may even say, "You are practically one of us."

But until that relationship becomes formally permanent through wedding vows, he probably would not be considered a true member of her family, nor she of his.

A family meal expresses, as it were, the unity of this group; but eating together can also build that oneness and aid in its growth.

We might apply this example by way of analogy to the Eucharist. A sacred, sacrificial meal, it too serves as an expression of our unity; but it similarly deepens our oneness with Christ and with one another.

A 1972 VATICAN DOCUMENT, "On Admitting Other Christians to Eucharistic Communion in the Catholic Church," considers both those aspects.

First, "of its very nature, celebration of the Eucharist signifies the fullness of profession of faith and fullness of ecclesial communion."

At Mass we gather as a spiritual family united by one baptism, with

faith in the same Lord, the same sacraments, the same creed, accepting the same holy father, Pope John Paul II, holding a common belief in Jesus' presence within the Eucharist, and considering the eucharistic celebration a memorial of the Last Supper.

Secondly, "the effect of the Eucharist is also to nourish spiritually those who receive it."

Through holy Communion we are united more closely to Jesus, enter more deeply into the mystery of the church and become more one with others.

WHAT ABOUT INTER-COMMUNION or the practice of Protestant Christians receiving the Eucharist at a Roman Catholic Mass?

Vatican II's "Decree on Ecumenism," paragraph 8, summarizes that issue: The Eucharist as an expression of unity generally forbids such intercommunion, as a means of grace it sometimes would commend this procedure.

Vatican authorities leave

practical decisions about intercommunion to the local bishop. He must determine the circumstances in which a baptized, believing Christian, not Roman Catholic, with a proper faith in the Eucharist and a strong desire to receive the Lord would be allowed to receive Communion at Mass. Certain additional conditions should be fulfilled: the inability to go to his or her own church and the minimizing of danger or disturbance to the faith of area Roman Catholic.

Would a funeral be such an occasion?

One could argue forcefully that a Protestant or Orthodox Christian spouse, whose Catholic partner of many years is being buried at Mass, might on this occasion be allowed to receive Communion.

They long shared the same sacrament of matrimony and often shared the task of raising their children as Catholics. It would seem appropriate that the bereaved person with the proper dispositions now share this Eucharist which pledges the beloved's resurrection and their ultimate reunion in heaven.

The Widow's Son —by Janaan Monternach

Once upon a time Jesus was walking toward a small town in Galilee called Naim. It was not far from Nazareth where Jesus grew up. His disciples were with him. So was a large crowd of people eager to hear Jesus' words.

As Jesus and his followers walked up a hill to the main gate of Naim, they saw a funeral procession coming out of the town. The people were walking slowly, crying and moaning out loud, as they carried the body of a young man to the cemetery.

Jesus and his friends stopped. They silently watched as the funeral procession passed them by. They learned that the young man was the only son of a widow. Jesus looked at her as she walked behind the stretcher that held her only son's body. Jesus felt very sad for her. Her cries and tears went right to his heart.

He himself was an only son. He knew how

much his mother, Mary, depended upon him. She was a widow now herself. Joseph, her husband, seems to have died sometime earlier. So Jesus felt very sorry for the woman. He felt how much she loved her son. He also knew that she would now be alone and helpless, without anyone to care for her in her old age.

To everyone's surprise Jesus walked over to the weeping widow. He walked beside her and gently said to her, "Don't cry." She sensed Jesus' care for her. She felt that he shared her sorrow. For a moment her tears stopped.

Jesus looked at the body on the stretcher and said quietly, "Young man, get up." There was utter silence as people watched. The young man sat up on the stretcher and looked around. He began to talk to his friends and relatives. Then Jesus took him, by the hand, helped him off the stretcher and took him back to his mother.

The people were amazed at what they saw.

They looked at the young man and the widow. They looked at Jesus with wonder. They realized that God must be with Jesus, bringing life to the dead, joy to the sorrowing. They felt God's love for them.

People began to praise God for what he had done through Jesus. They prayed out loud, singing praise and thanks to God.

Then they walked back into the town. They kept saying to one another in amazement as they walked, "A great prophet has grown up among us," and "God has visited us, his people."

Everyone was happy. The funeral procession had turned into a parade. The young man was alive. The widow had her son back. It was a day to celebrate. Jesus and his friends shared the crowd's excitement and joy as they, too, walked into the town with the widow and her son. The people told everyone they met about Jesus and what God had done for them through Jesus' words.

Bringing wisdom from the East

By FR. M. BASIL PENINGTON

Perhaps it was the son of your friend, or the daughter of your neighbor, or someone in your own family. Most of us today know someone who has "turned East." If they have not actually made the great pilgrimage to India, Thailand or Burma, they have perhaps turned to one or another of the Eastern masters who have come our way and sought from them some answers to the riddle of life. As we have witnessed this turning and going on pilgrimage we are apt to have thought of it as a peculiar phenomenon of our time. But as wise old Salomon said: "There is nothing new under the sun"

THE FOURTH CENTURY knew a similar movement, as did the high Middle Ages. Each period had its own particular characteristics. For the Christians of the fourth century,

going East meant going to Syria and Egypt. My own patron, St. Basil the Great, and his bosom friend, Gregory Nazianzus, dropped their studies in the great world capital of Constantinople and headed East. So did many others, including the young student from Dalmatia, John Cassian.

FOR ST. JOHN, the East meant first the Holy Land, where he settled for a time in a monastery in Bethlehem and became a monk. But this was not enough for him. Again he took to the road with his close friend Germanus, and they sought the wisdom and ways thereto that could be learned from the wise old monks to be found in the recesses of the Egyptian deserts. After years of pilgrimage, with only one short return to Bethlehem, John started the journey back —as so many are

doing today. He stayed at the capital only long enough to be ordained and then went farther West to bring the wisdom of the East to what is today France. Near Marseilles he founded two monasteries —one for men and one for women. And for the benefit of the monks and nuns of the West he prepared two extensive collections: the "Institutes," which recounted the practices of the monks of Egypt and adapted them to the Western scene, and the "Conferences," the discourses or words of wisdom on the various aspects of the spiritual life which he and Germanus had received from the Fathers of the Desert.

ONE OF THE practical things I think we can learn from St. John Cassian's life is openness. The whole course of Western Christianity has

been enriched by the wisdom John brought to it from the East. His writings had a very great influence on St. Benedict, the father of Western monasticism, and through him on all the monks of the West and many others.

TODAY, OUR brothers and sisters returning from the pilgrimage East are bringing back certain spiritual values, ascetical practices and methods of meditation. If we can be open to these, examine them judiciously under the guidance of the Holy Spirit, adapt them where needed, and incorporate them into our Western Christian tradition, we will be the richer for it and all mankind will be more closely drawn together. "All things are yours, and you are Christ's and Christ is God's" (1 Corinthians 3, 22-23).

Naples Parish 'Friendship'

NAPLES— A series of "Friendship Parties" through which parishioners can become better acquainted, learn of parish and community activities and decide how they can contribute to community life has been inaugurated in St. Ann parish.

Under the direction of the Parish Council the parish has been divided into nine zones, each with a chariman. Zone 1 extends from Gordon Pass north to an including 14th Ave., S; Zone 2 embraces the area from 14th Ave. S to Broad Ave. Z; Zone 3 extends from Broad Ave. south to and including Fifth Ave. S; Zone 4 is from Fifth Ave. S to Central

Ave. while Zone 5 begins at Central Ave. and goes to Golf Dr. Zone 6 includes Golf Dr. N. to and including Orchard Dr; Zone 7 is from Orchard Dr. to Mooringline Dr.

Zone 8 includes the area between Gulf Shoe Blvd from 800 N. to Mooringline while Zone 9 comprises the area east of U.S. 41 from Fourth Ave N. to and including 22nd Ave. N. Each zone has a Eucharist minister assigned to the area.

William Longshore is president of the council whose members are serving as zone chairmen. Francis P. Dayton, Zone 6 chairman was host at the initial party on Dec. 1. Future party dates will be announced shortly.



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Archbishop McCarthy conducted commissioning ceremonies of married couples who will work as a team in support of their pastors in counseling ministry.

Married couples commissioned

The Family Enrichment Center initiated a pilot program, November 30th, when 21 couples were commissioned by Archbishop McCarthy, to work in their parish as Marriage Ministry Teams.

The couples will be cooperating with their pastors in an apostolic ministry, to provide personal helping services to persons of their parish community. Specifically, if persons and couples are experiencing a problem or difficulty in their family, these parish teams will be able to facilitate the possible solution to those problems or difficulties.

The married couples were chosen by their pastors to participate in a 50 hour training program in practical primary counseling and communication skills under the direction of Father Thomas Barry and staff members of the Catholic Service Bureau, Mrs. Gladys Garcia and Dr. Jack Jacobs.

"Graduation night for the Marriage Ministry Teams was marked by a Concelebrated Mass offered by Archbishop McCarthy and the pastors and priests of the participating parishes. Hosts at the commissioning ceremony were Terry and Mimi Reilly, Directors of Family Life for the Archdiocese, who initially conceived the idea of Marriage Ministry Teams in Miami and brought it about by their support.

The newly commissioned Marriage Ministry Teams expressed themselves enthusiastically about the learning experience they had had, feeling it has strengthened their lives and marriages. Their hope was that the new program would give them the opportunity to share with others in their parishes, through "Couple to Couple" marriage Ministry.

The parishes participating in the pilot program are: Nativity; St. Maurice; Our Lady Queen of Heaven; St. Lawrence; St. Stephen; St. Bernard; St. Augustine; St. Louis; St. Catherine of Siena; and Visitation.

Career internships asset, students told

"Life especially for a woman today, can be rich and fulfilling if you are motivated, involved and take advantage of the opportunities that are available to you," a TV reporter told students at Our Lady of Lourdes Academy during the annual National Honor Society induction.

Ana Azcuy, newperson at CH. 10, a graduate of Notre Dame Academy, Florida Atlantic University and Columbia University School of Journalism, urged students to investigate financial aid opportunities available for colleges, and emphasized the value of internships in careers. "It is there that you learn to budget time, to get along with

people, to accept responsibility, and to show a sense of caring that college admission officers and employers consider important.

Newly inducted National Honor Society members include: Isabell Cosio, Laurie Kunkel, Emma Lastra, Linda Obermeir, Laura Patallo, Ana Rabassa, Ana Rios, Lucy Salas, all seniors; Annie Almeida, America Alvarez, Olga Cardet, Angela Cobo, Madeline Cobo, Lourdes Ferrer and Sylvia Fuentes, juniors, Maria Alonso, Teresa Carreno, Barbie de la Fuente, Lucrecia Diaz, Lourdes Esnard, Mary King, Maria Smith, Debra Tiedt and Glenna Veiga, sophomores.

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Lay Franciscans Get New Rules

A New Rule for Franciscan Seculars provides that the lay group now be known as "The Order of Franciscan Seculars" instead of Third Order Franciscans according to a document approved by the late Pope Paul VI in June of this year.

According to Father Peter Sheridan, O.F.M., Provincial moderator of the Southern Region, which includes South Florida, the new rule "is very personal, updated, and in the spirit of St. Francis of Assisi to live the evangelical counsels, to become Gospel people in the community and the world."

Heart warming story of a remarkable family shares Christmas TV programs

By T. FABRE

NEW YORK —(NC)— Everywhere you look this week there are Christmas TV programs inviting your attention. The one not to miss because it is most authentic to the spirit of the season is "Who Are the DeBolts, and Where Did They Get 19 Kids?" airing Sunday, Dec. 17, at 7-8 p.m. on ABC.

This is a love story that has to be shared. Dorothy and Robert DeBolt have 19 kids, 13 of whom are adopted. The children represent a variety of races and nationalities, and most of them are handicapped. It is a unique family; watching them is a uniquely rewarding experience.

John Korty, best known as the director of "The Autobiography of Miss Jane Pittman," made this documentary about the DeBolts two years ago. All three networks turned it down both before and after it had won the Academy Award in 1977. It took Henry Winkler, the popular Fonz character of the "Happy Days" TV series, to convince ABC that the subject was one that the public would watch. See for yourself.

Winkler, incidentally, does an excellent job in introducing and narrating the program which is a shortened version of Korty's original film. What the program shows of the DeBolt household—with its sounds of laughter and yelling different from other homes only in its louder volume—is the importance of the spirit in relation to the body.

The DeBolts believe that event the most physically or emotionally "challenged" child can become a whole person as part of a whole family. They do not believe that any child is "unadoptable" and by the end of the program, neither does the viewer.

— • • • —
"Simple Gifts," PBS, Dec. 17
Take a break from the tired animation repeats that have come to trivialize the season by watching something really special called "Simple Gifts": Six Episodes for Christmas," airing Sunday, Dec. 17, at 8-9 p.m. on PBS.

Produced by cartoonist R.O. Blechman, the program looks at the various ways writers and artists have perceived the holiday. Setting the tone is a little Maurice Sendak waif who becomes a Christmas tree bringing joy to other ragged waifs.

Teddy Roosevelt records

his Christmas morning at age 11, ending his account," ...and then to St. Peter's to see the pope." Playwright Moss Hart recalls the Christmas when he was 10 and his father was out of work. "No Room at the Inn" is a satiric parable on the commercialization of Jesus' birth.

The most striking of all the segments, however, is an English officer's letter from the Western Front describing "The most extraordinary Christmas in the trenches you could possibly imagine." The soldiers of the line—British and German—simply laid down their weapons and together celebrated the day in No Man's Land.

— • • • —
"A Christmas to Remember," CBS, Dec. 17

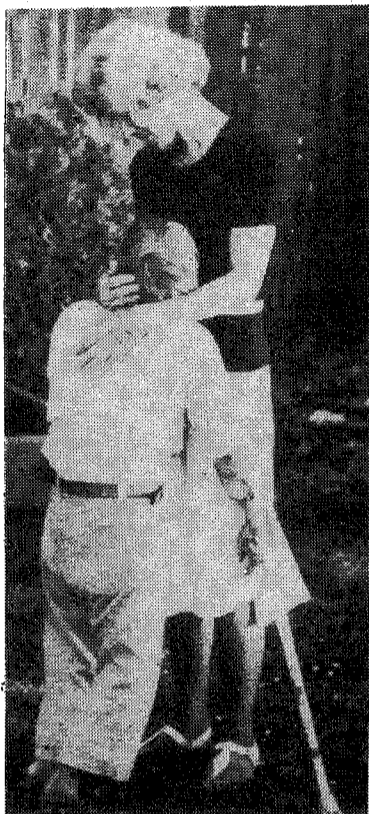
It is the Depression and an elderly farm couple take in their city-bred young grandson while his father searches for a job. The result is "A Christmas to Remember," airing Wednesday, Dec. 20, at 9-11 p.m. on CBS.

The boy's grandfather, we soon discover, has never been able to accept the death of his closest son during World War I. At first, the grandson is a hateful reminder of the farmer's painful loss, but gradually the breach between them is healed. But it takes a miracle for the old man to finally reconcile himself to accept his son's death.

Stewart Stern's script from the novel by Glendon Swarthout wrings every last bit of emotion out of the story although the hard-of-heart may find the old man's transformation less than credible. The rest of us will thoroughly enjoy the memorable performances of Jason Robards as the cantankerous old man, Eva Marie Saint as his long-suffering wife, George Parry as the city boy disgusted by the roughness of farm life and Joanne Woodward in a cameo part as the boy's mother.

— • • • —
"Christmas Odyssey: 2010," NBC, Dec. 19.

A common observation at this time of year is how much Christ has been taken out of Christmas. Taking this thought to its ultimate conclusion is "A Mac Davis Special—Christmas Odyssey:



"WHO are the DeBolts, and where did they get 19 kids?"

2010," airing Tuesday, Dec. 19, 10-11 p.m. on NBC.

For his annual holiday television special, popular recording star Mac Davis decided to scrap the traditional song and dance variety format and address the ever-increasing secularization of the religious significance of the season. The program imagines a time in which Christmas has been replaced by Commerce Day which celebrates the birth of conspicuous consumption and the spirit of materialism.

This is done humorously and tongue-in-cheek but the message is clear that the commercial values of the season are destroying its spiritual essence.

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ENTERTAINMENT/ARTS

Capsule Movie Reviews

NEW YORK —(NC)— The following capsule movie reviews and classifications were prepared through consensus of the staff of the USCC Department of Communications' Office for Film and Broadcasting:

"The Brink's Job" (Universal)

A motley collection of small-time Boston criminals discovers that the mystique surrounding Brink's Incorporated is not grounded in an efficient security system, and so they pull off one of the most spectacular robberies in history. The focus of William Friedkin's film is upon the men involved in the robbery—their view of life and their sometimes warm, sometimes abrasive relationships with one another and with their families—and the environment in which they live.

"King of the Gypsies" (Paramount)

This film recounts the misadventures of a hapless young Gypsy (Eric Roberts) who, despite his desperate efforts to escape from Gypsy

life and make his own way, is chosen by his dying grandfather (Sterling Hayden) to succeed him as "King of the Gypsies." The boy's brutal and feckless father (Judd Hirsch), enraged at being passed over, hires two men to kill his son. The boy escapes, but his father pursues him until there is a final, bloody confrontation. The film offers some fascinating glimpses into a largely unknown world, but, unfortunately, these remain no more than glimpses.

Film Classifications
"The Brink's Job" (Universal). (PG A-III—Morally unobjectionable for adults.)

"King of the Gypsies" (Paramount). (R) B—Morally objectionable in part for all.

"Same Time, Next Year" (Universal). (PG) B—Morally objectionable in part for all.

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The Archdiocese of Miami's TV Programs in English

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A 'first' for children's choir

HOLLYWOOD— Little Flower Children's Choir will be presenting their first Christmas program this year during the parish's sixth annual Christmas concert at 8 p.m., Monday, Dec. 18 in the church located at 1805 Pierce St.

Other featured participants will be Mary Anne Morro, music director and organist; Mary Ann Sudmeier,

organist; Janet Kelly, soprano; and Michelle Puccio, alto.

Guest artist Jack Marek, composer, instrumentalist and arranger will conduct the brass choir. Traditional and sacred carols will be included in the program as well as a Nativity scene presented by children and adult parishioners.

Refreshments will be served following the concert.



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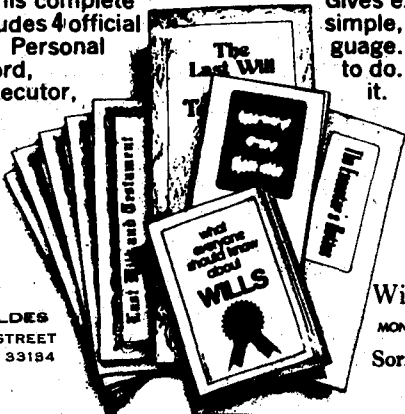
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It's a Date

BROWARD COUNTY

St. Coleman Young at Heart Christmas party begins at 1 p.m., Dec. 18 in the parish hall, Pompano Beach. Lunch will be served.

St. Bartholomew Senior Club meets 1:30 p.m., Dec. 19, social hall, Miramar. Activities and refreshments planned.

Father Michael J. Mullaly Assembly, K. of C., Christmas party, 7 p.m. Sunday, Dec. 17, Fr. Monahan Council Hall, Hollywood.

Lauderdale Catholic Singles Club holiday party, home of Steve Zuncic, 4420 SW 52 Ct., Fort Lauderdale. For further information call 565-8739 after 6 p.m.

Father Solanus Guild annual Christmas tea, 2 p.m., Dec. 17, Blessed Sacrament

Hall, 1701 E. Oakland Park Blvd.

St. Stephen Women's Council holiday party, 6:30 p.m., Dec. 16, social hall, 6040 SW 19 St., Hollywood. Reservations call 981-6444.

Nativity Men's Club holiday party, 8:15 p.m. today (Friday) in parish hall, Hollywood.

CDA annual Christmas party, 8 p.m. today (Friday) in Our Lady Queen of Martyrs school cafeteria, Fort Lauderdale, 6:30 p.m. Toys for boys and girls will be collected.

PALM BEACH COUNTY

St. Clare Senior Citizens Club party today (Friday) in parish hall, North Palm Beach. The Club meets every Friday at 1:30 p.m.

St. John Fisher parish

adult pot luck holiday party, 6:30 p.m. today (Friday), parish hall, West Palm Beach. Children's Christmas party and marionette show, 2 p.m., Dec. 17, parish hall.

Holy Spirit Women's Guild party, 8 p.m., Dec. 19, 219-17 Ave. S., Lake Worth. Mrs. Violet Doumar will be hostess.

DADE COUNTY

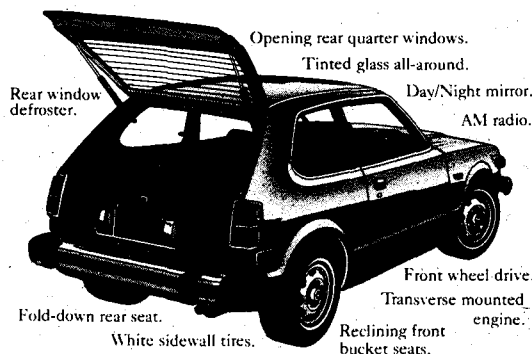
Third Order of St. Francis meets 2 p.m., Dec. 17, St. Francis Hospital, Miami Beach. Mass will be offered at 3 p.m.

Guys and Dolls for the separated and divorced, Christmas party, 7 p.m. today (Friday). For information call 751-3819 or 888-1787.

Immaculata-La Salle Alumni Assn. holiday party, FIU Rathskeller, 6:30 p.m., Dec. 20. Benefits Dade County Assn. for Retarded Citizens. For tickets call 553-1602.

St. Rose of Lima parish pot luck holiday supper, 4:30 p.m., Dec. 17 in school cafeteria. Adults and children welcome.

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S. Florida Scene

Miami Lakes

The scene in Bethlehem when Christ was born 2,000 years ago will be reenacted at 8 p.m., Sunday, Dec. 17 "Under the stars" at Our Lady of the Lakes parish, 15801 NW 67 Ave., Miami Lakes.

Participating will be singers, musicians, dancers,

actors and live animals who will present the Christmas pageant in the large field behind the church complex.

Those attending are asked to bring their own chairs.

Concert

HALLANDALE — A Christmas concert, "The Story of Christmas" will be

presented at 8 p.m., Sunday, Dec. 17 in St. Matthew Church.

Father Ronald K. Brohamer, pastor, is the musical coordinator for the production to which the public is invited free of charge.

Charles Belanger is director of music and organist and Vincent Bredice is in charge of music arrangements.

Boys Choir

MIAMI SHORES — The Miami Boys Choir, Miami Choral Society and the Miami Girlchoir will present a special Christmas concert in St. Rose of Lima Church at 8 p.m., Tuesday, Dec. 19.

Programs for Advent

LANTANA — Two Advent programs open to men and women of all denominations are scheduled at the Cenacle Retreat House, 1400 S. Dixie Hwy.

Father John J. Walsh, S.J., St. Louis University, will conduct a Day of Recollection from 9 a.m. to 3 p.m., Tuesday, Dec. 19 and a Morning of Recollection on Wednesday, Dec. 20 from 8:30 a.m. to noon.

Spiritual conferences, time for private reflection and Eucharistic Liturgy will be included.

For reservations call 582-2534

Youth Activities name area representatives

By SISTER JOVANNA STEIN

Due to the expansion of the number of spiritual programs sponsored by the Department of Youth Activities we have invited select people to become our Area Representatives in each county for the SEARCH for CHRISTIAN MATURITY and the KERYGMA high school retreat programs.

The Area Representative is a liaison between the DYA Director of Spiritual Programs and the SEARCH or KERYGMA team members. These two programs are still under the auspices, guidance and direction of the Department of Youth Activities. The programs will remain uniform in schedule, content and structure within the Archdiocese of Miami.

Selected on the basis of

their faith development, excellent character traits such as integrity and honesty, interest in youth and the ability to communicate well with them, as well as their support and belief in the philosophy and goals of the SEARCH and KERYGMA programs, the Area Representatives for spiritual programs are among the finest youth ministers in South Florida. After much prayerful consideration the following people have accepted this ministerial role in a spirit of generosity and service.

Dade County SEARCH: Tom Filippelli

Dade/Broward KERYGMA: Mr. and Mrs. Lou Askew

Broward SEARCH: Mr. and Mrs. Joe Dietz
Palm Beach KERYGMA: Eileen Hoffman

Palm Beach SEARCH: Peggy Krolczyk

Diakonia—a mouthful, it could be your thing

Young adults! Do you wish you could get away from everything for a couple of days? Just to get a break from the hassles and pressure of everyday routine, but yet something more than just wastin' away in Margaritaville for the weekend?

If you're in your 20's and this sounds like something you're looking for, the Archdiocesan Department of Youth Activities has a weekend you might be interested in.

It's called DIAKONIA and it's a program designed to create an environment of prayer and introspection, discussion and interaction. It's an op-

portunity to listen to speakers who have an expertise and insights into life and to spend some time with young people like yourself who are continuing to learn, to search and to grow.

The Diakonia will be held Jan. 5-7 at Casa Emaus retreat house in Opa-Loacka. The cost for the weekend is \$20 and include meals, snacks and materials. The program begins Friday night 7:00 p.m. and ends Sunday afternoon.

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ALLEGANY, N.Y. — Funeral services were held here for G.Father Capistran Petrie, chaplain at St. Francis Hospital, Miami Beach, from 1966 to 1971.

A member of the Franciscan Order since 1921, Father Petrie, 77, was ordained in 1926 and was assigned to parish work in Buffalo, N.Y. and Roebing, Clason Point and Fair Lawn, N.J. He served on the mission band from 1958 to 1965.

Due to ill health he retired in 1977.

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Gesu teacher's 50 year ministry

"Nothing happens in life without a reason." Smiling at the quotation from her patron saint, Sister Mary Augustine reminisced about her fifty years in the Dominican Order.

Now a teacher at Gesu School in downtown Miami, the Golden Jubilarian entered the Novitiate in Anaheim, California on December 8, 1928.

RECALLING HER early childhood in LaCrosse, Wisconsin, where she was born, Sister spoke of the long walk to school. For her mother's health, the family had moved to a small farm before she was born, and the good country life, she feels helped her to grow tall.

"It's interesting," she said, "that of the four children born in the city, all are short and the four farm children are tall. My city brother is only 5' 7" and the country brother 6' 3"."

When she was in elementary school, her French father moved his family West. There she graduated from high school, entered the Dominicans and conducted her first ministry. Never dreaming that her life would be so full of unusual places and interesting events, she made her final vows in



Sr. Mary Augustine, O.P.

Anaheim, in August, 1934.

But nothing happens without a reason. Instead of a quiet life in Southern California, in 1939 Sister Mary Augustine was transferred to Cuba. Her gentle eyes reflecting pleasant memories, Sister says of those years, "They were the happiest days of my life. Her ministry was as a teacher of English.

SHE LEFT CUBA for a while to become Superior in Quito, Ecuador, but returned to Havana in 1957. Two of her pupils at this time were nieces

of Fidel Castro. She remembers them as nice young people who preferred to sit in front in order to do well.

But "Yankee-go-home" sentiments were in the air. The educational system patterned after the European was demanding and produced excellent graduates. Despite the outstanding results, all schools were nationalized and confiscated by the Communist government. Eventually, the Religious whose main ministry was teaching left for other countries.

Sister's assignment on her return to the United States was with migrant workers on the West Coast of Florida. This was not the first time she had worked among migrants. Years earlier she had done so in California. She recalled a beautiful occasion when not just the child whom she taught, but an entire family was received into the Church.

She became principal at St. Timothy School, Miami, in 1968 and left there to go to Bogota, Colombia for two years. After her return and before coming to Gesu, she once again did missionary work among the migrants in Tampa.

ALTHOUGH SISTER now uses a cane to ease a leg affected by childhood polio, she follows a busy schedule. Her warm smile is never far

from her face as she talks about the happy events of a busy life. But her present ministry is demanding and she insists that her pupils must be good students.

"I tell the children," says Sister pointing to a picture of

Christ in the rear of the room, "That's my boss. He expects me to do my job well. I expect the same of you." So with patience, she takes each day as it comes. "I don't know where the time has gone," she says, but her friends know. It's gone on God's work.

Scholarship to student nurse

A \$1,500 scholarship has been awarded to a Barry College Nursing Senior by the Paralyzed Veterans of Florida, Inc. for her final semester at the college's School of Nursing.

Lisa Smith, 21, of Miami Springs, receives the scholarship on the conditional basis that she works at least one year in the spinal injury ward of the Miami Veteran's Hospital.

According to Michael E. Cicci, director of scholarships for the veterans organization, Smith is the first to receive \$1,500. Earlier awards were lower, he said. The special training provided for in the scholarship means that the nurse is up on all the latest techniques for paralyzed patients. Nurses with this training are a big morale booster to patients," he added. Barry nursing students have been recipients of awards every year since the program was initiated in 1971.

Nurse Smith sees the scholarship condition as a

"challenge to learn the special needs of paralyzed patients and how to cope with those needs best in keeping them comfortable.

"The scholarship is a wonderful opportunity to work with a different kind of patient," she said.

Council appoints executive director

Father Michael P. Hogan, O.S.A., consultant in alcohol services for the Archdiocesan Catholic Service Bureau, has been named executive director of the Dade County Council on Alcoholism.

The Chicago-born Augustinian priest formerly served as secretary of the Council and was among those who revived and reorganized the Council two years ago.

An affiliate of the National Council on Alcoholism, the Council is a 250-member volunteer organization of professionals and citizens addressing the problem of alcoholism in Dade County.

Father Hogan also serves on the planning committee and alcohol task force of the Dade-Monroe Mental Health Board and on the advisory board of the Comprehensive Alcohol Program of Dade County.

He is presently spearheading an alcohol outreach program in the Archdiocese of Miami.

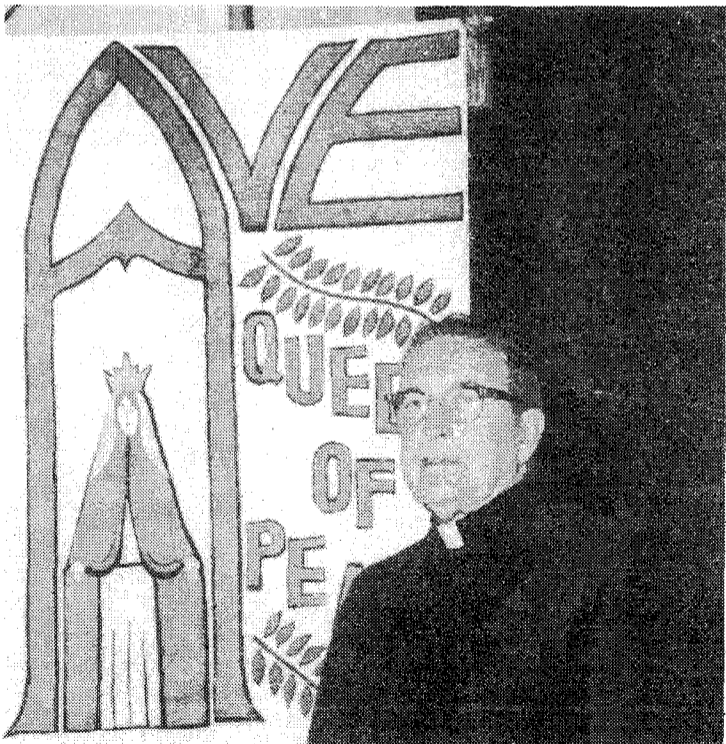
Program integrates classroom and job

A Cooperative Education Program, an unusual combination of work and study which permits students to integrate classroom theory with job experience has been inaugurated at Biscayne College.

Maria M. Hernandez, director, sees the program as one which is beneficial to both students and business. "Work becomes an elective credit for students and provides a means of financial assistance. In addition, the employer becomes a partner in the education process and has an opportunity to train promising future employees, she explained.

A public meeting to discuss opportunities and options available is slated at 7:30 p.m., Monday, Dec. 18 in the Center for Continuing Education at the college, 16400 NW 32 Ave.

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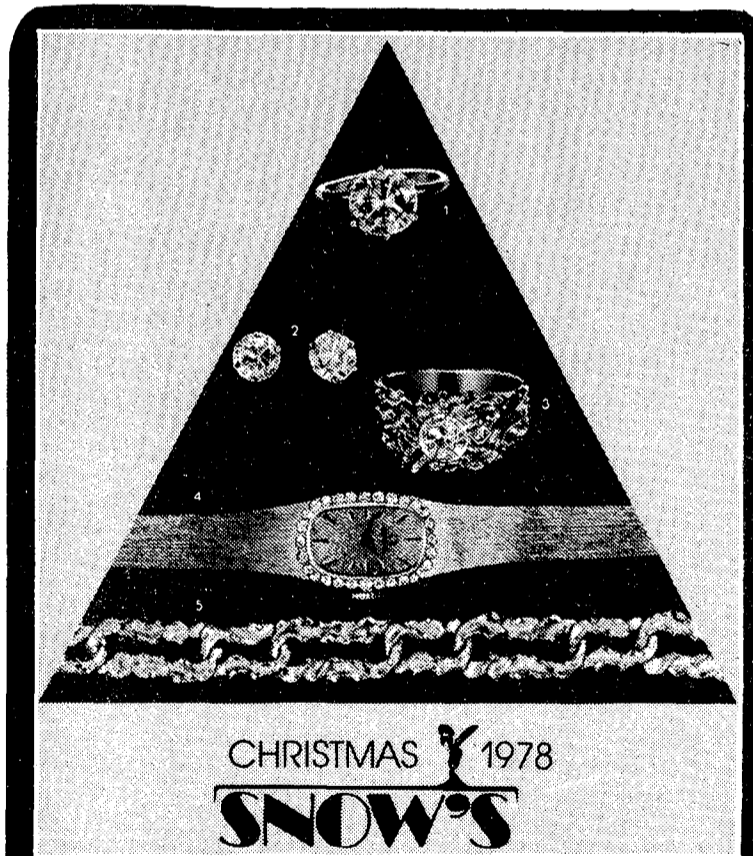
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1980 Synod Theme: Family

VATICAN — (N - C) — The Duties of the Christian Family in the Contemporary world will be the theme of the next world Synod of Bishops meeting in 1980.

The theme, chosen by Pope John Paul II, was announced by the Vatican Dec. 9

THE THEME is not a surprise. Many Vatican observers considered it a logical continuation of the themes of the last two synods — on evangelization in 1974 and on catechesis (religious education) in 1977.

Family life as a synod topic was proposed as early as 1972, when the Canadian bishops suggested it.

Reliable Rome sources, however, said Pope Paul VI was reluctant to choose the theme for fear it would stir renewed controversy over his reaffirmation that artificial contraceptives are contrary to church teachings. When Pope Paul issued his encyclical *Humanae Vitae* (..Of Human Life..) in 1968, it sparked protests from priests and laymen around the world. Since then, surveys indicate that many Catholic ignore or reject the teachings.

The Synod of Bishops was formed in 1965 by Pope Paul, who established its rules and procedures the following year. Meetings of the synod draw together representatives of bishops conferences from around the world to advise the pope on major issues facing the church.

THE FIRST MEETING, in the fall on 1967, dealt chiefly with consideration of an international theological commission to provide the pope and the Vatican's Doctrinal Congregation with broader theological research. It also dealt with several reforms mandated by Vatican Council II that were just getting under way: revision of canon law, the relationship of bishops conferences to seminaries and revision of liturgical texts.

In 1969 Pope Paul called a special session to discuss the nature of collegiality (shared authority) in the church, and the role of the synod regarding

Hits killing of priest

MANAGUA, Nicaragua — (NC) — Archbishop Miguel Obando Bravo of Managua condemned the "atrocious killing" of Father Francisco J. Espinoza of Esteli, saying that the murder further proves that there is no respect for human life today in Nicaragua.

The priest was gunned down Sept. 25 by unknown assailants at a rural road while on a mercy mission to a neighboring town, after heavy fighting in the area between the National Guard and civilian youths.

collegiality.

In 1971 the synod discussed two major topics: *priestly ministry and justice in the world.*

Following the synods on evangelization and catechesis, many believed that the most likely topic for the 1980 synod

would be family life.

UNDER THE NEW pope the next meeting of the synod could take on a new aspect. In the past, synods have been criticized as weak and ineffective. But in his first speech to cardinals after his election, Pope John Paul

stressed the idea of collegiality in the exercise of papal authority and specifically mentioned the Synod of Bishops as one area in which collegiality can be improved.

Before his election the pope was part of the 15-

member permanent council of the synod, which meets periodically between synods to help select topics and coordinate the preparatory work. The new pope was also one of the participating bishops in each of the five previous synods.

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Liturgy text criticized

WASHINGTON (NC)— The executive board of the National Coalition of American Nuns has issued an open letter criticizing the U.S. bishops' Committee on the liturgy for failing to remove what the nun's group termed "sexist language" from the liturgical translations used in the United States.

The open letter called for an end to the use of the words

"all men" in the consecration of the Mass.

"WE PROTEST likewise," said the letter, "the expression 'for us men' in the Creed as a sexist translation of the Latin 'pro nobis.'"

Refusal to make the changes "despite repeated requests can only be construed at best, in our view, as gross insensitivity to the already deeply felt exclusion which many women share," the letter said.

The nuns were also

critical because, they said, "congregations, largely made up of women, are addressed as 'brothers,' exhorted to be 'sons' of God, and are made to feel, through the continued use of sexist language which could be easily remedied, either as non-existent or misbegotten."

The letter also asked "why the scriptural readings, whose very purpose is to stir the hearts and wills of those present, cannot be adapted in language to the congregation which hears them just as the writers themselves addressed their words to the faith-community of their day."

"IT IS BECOMING increasingly difficult," the letter continued, "when other Christian churches are taking seriously the justifiable complaints of women and setting up official structures to correct prejudicial conditions, to understand for ourselves or to explain to others the recalcitrance of Roman Catholic bishops and priests to hear the voices their sisters."

Officials of the bishops' liturgy committee were not immediately available for comment.

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Bishops OK two proposals

WASHINGTON —(NC)— A national communications collection has been approved in a mail poll of bishops who did not attend the mid-

November meeting of the National Conference of Catholic Bishops in Washington.

The bishops also voted by mail

to allow Catholics to receive Communion under the species of both bread and wine on Sundays and holy days.

The final tallies on the two proposals, including mail and in-person voting, was released Dec. 11 by the NCCB general secretariat. The communications collection vote was 115-50; it had needed approval of two-thirds of all heads of dioceses, or 113 Ordinaries. The liturgy proposal received 187 affirmative votes, one more than the required two-thirds of all active U.S. bishops, and 82 bishops opposed it.

COMMENTING on the communications collection approval, Auxiliary Bishop Joseph R. Crowley of Fort Wayne-South Bend, Ind., chairman of the U.S. Catholic Conference Communication Committee, said: "This is a step in the right direction which we hope will mark the beginning of important new developments in the church's work in the media.

"Approval of the collection is welcome news for all those who have labored so long in this apostolate, but more importantly it is a challenge to all of us," Bishop Crowley added. "I see the bishop's request that we use the media creatively and constructively, and their generosity can be counted upon."

The first collection will be taken up next spring, and Bishop Crowley has estimated that it could raise \$7 million. Half of that will remain in individual dioceses, and half will be used at the national level for radio and television work and other projects.

IN DEBATE on the communications collection in November, most bishops agreed on the need for a strong Catholic presence in the media, but many found fault with the introduction of a new collection at a time when a planned consolidation of national collections had not been achieved.

The proposed collection had received support from the bishops' Advisory Council; UNDA-USA, a national organization of Catholic broadcasters, the Catholic Television Network; and the Association of Catholic Radio and Television Syndicators. The Catholic Press Association withdrew its earlier opposition to the collection shortly

before the November meeting.

According to the Vatican's Pontifical Commission for Social Communications, some 36 episcopal conferences in Latin America, Africa, Asia, Europe and Oceania currently sponsor a national communications collection.

Use of the national share of the U.S. collection will be determined after wide consultation with experts in the church and in the general media. The procedure for this will be drawn up by the Communication Committee for the review and approval of the bishops' Administrative Board.

THE VOTE ON Communion under both kinds will allow bishops to immediately implement the option in their dioceses, if they wish to. Celebrants at each Mass will decide whether the size of the congregation and the number of extraordinary ministers of the Eucharist makes use of the option feasible. Then each communicant will have a personal choice of whether to receive Communion by bread and wine, or just by bread.

There were two votes on Communion under both kinds during the November meeting, with the first — which fell six votes short of the required two-thirds majority — being vacated because of procedural problems. Some 59 de jure members of the conference (auxiliaries and Ordinaries) who were absent for the vote were polled by mail.

In debate, opponents of the change argued that it would lead to confusion, health problems, irreverence for the Eucharist, and increased time and expense at Mass without spiritual benefits. Other bishops emphasized the optional nature of the change, however, and said it could be permitted for those who have the right circumstances to implement the option properly.

The change requires no action from the Vatican, which in 1970 gave local episcopal conferences permission to choose appropriate circumstances beyond the 14 occasions already listed in the General Instruction of the Roman Missal. Those circumstances include weddings, ordinations or professions of religious vows, baptisms, retreats or spiritual exercises and lay commissioning ceremonies. In 1970, the U.S. bishops added five other situations, including funeral Masses and weekday Masses.



THE BEST angle to see the goings-on over the crowd at a ceremony, is on top of a willing shoulder—provided, of course, you have a big brother who is that willing to forego the action around him. Three year old Lanor Martinez is the lucky young lady, looking pretty in her colorful Mexican native costume, attending the feast of Our Lady of Guadalupe at St. Ann's Church, Naranja.

Spokesmen defend marriage

WASHINGTON —(NC)— Catholic and Orthodox spokesmen have issued an official statement saying the two churches have a common understanding of the sacramental nature of marriage.

The Eastern Orthodox-Roman Catholic Consultation, established to investigate matters of mutual concern, released the statement because of threats to marriage from what it termed "contrary lifestyles."

CHRISTIAN tradition defines marriage as "the fundamental relationship in which a man and woman, by total sharing with each other, seek their own growth in holiness and that of their children, and thus show forth the presence on

earth of God's kingdom," the statement said.

The statement dealt with the sacramental nature of marriage, its quality as an enduring vocation, the redeeming effect of marital love and theological clarifications.

THERE ARE differences, the statement noted, in the Catholic understanding of the permanence of marriage and the Orthodox, although both churches affirm the permanence involved.

"The Orthodox Church, out of consideration of the human realities, permits divorces, after it exhausts all possible efforts to save the marriage, and tolerates remarriages in order to avoid further human tragedies," the

statement notes, while Catholicism "recognizes the dissolution of sacramental non-consummated marriages either through solemn religious profession or by papal dispensation."

"The Catholic Church," it went on, "accepts as sacramental the marriages which are celebrated before a Catholic priest or even a deacon, but it also invisions some exceptional cases in which, by reason of a dispensation or the unavailability of a priest or deacon, Catholics may enter into a sacramental marriage in the absence of an ordained minister of the church."

Readers are advised that
The Voice will
not publish
the week
after Christmas—
the issue which
would have
been dated,
December 29.
We will
resume publishing
in the New Year
for our issue dated
January 5.