

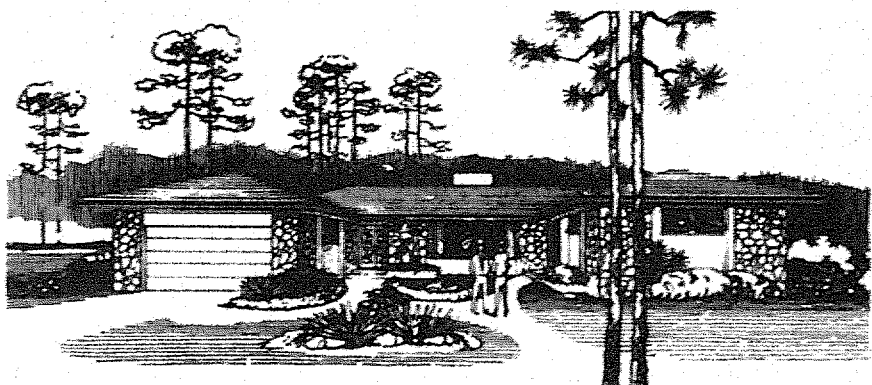
# Parts of abortion law ruled invalid

GAINESVILLE, Fla. — Two sections of the Florida abortion law were ruled unconstitutional by Judge Benjamin M. Tench of the Alachua County Felony Court of Record.

He said Section 797.01 which prohibits abortion and Section 797.02 which bans publication of abortion information violate the U.S. and Florida constitutions.

The section prohibiting abortion was struck down mainly on the ground of invasion of privacy. The section barring publication of abortion information was voided on the principle of freedom of speech.

The action was taken during a hearing in which Judge Tench dismissed charges against Ron Sachs, 21, an editor of the University of Florida student newspaper. The editor was arrested in connection with the distribution of a mimeographed list of abortion referral agencies, which was stuffed in copies of the student newspaper.



Architect's Conception Of St. Richard Parish Center

## Parish center completed

A new parish center has been completed in St. Richard parish, which will provide facilities for administrative, social and parochial activities as well as living quarters for priests.

Blessed last Sunday by Father Donald Ireland, administrator of the parish, located at 7500 SW 152nd Street, the new building, first in the planned parish complex, includes offices, meeting room, and a working area for CCD audio-visual preparations.

According to Father Ireland, the first building is considered an "interim parish center" and the total complex will eventually include a chapel, multi-purpose building, administrative center, residence, and parking facilities.

The new parish was established by Archbishop Coleman F. Carroll in May, 1969.

## Court names legal guardian for fetuses

NEW YORK — (NC) — A Fordham University law professor has been appointed legal guardian of all human fetuses between the 4th and 24th weeks of gestation scheduled for abortions in New York City municipal hospitals.

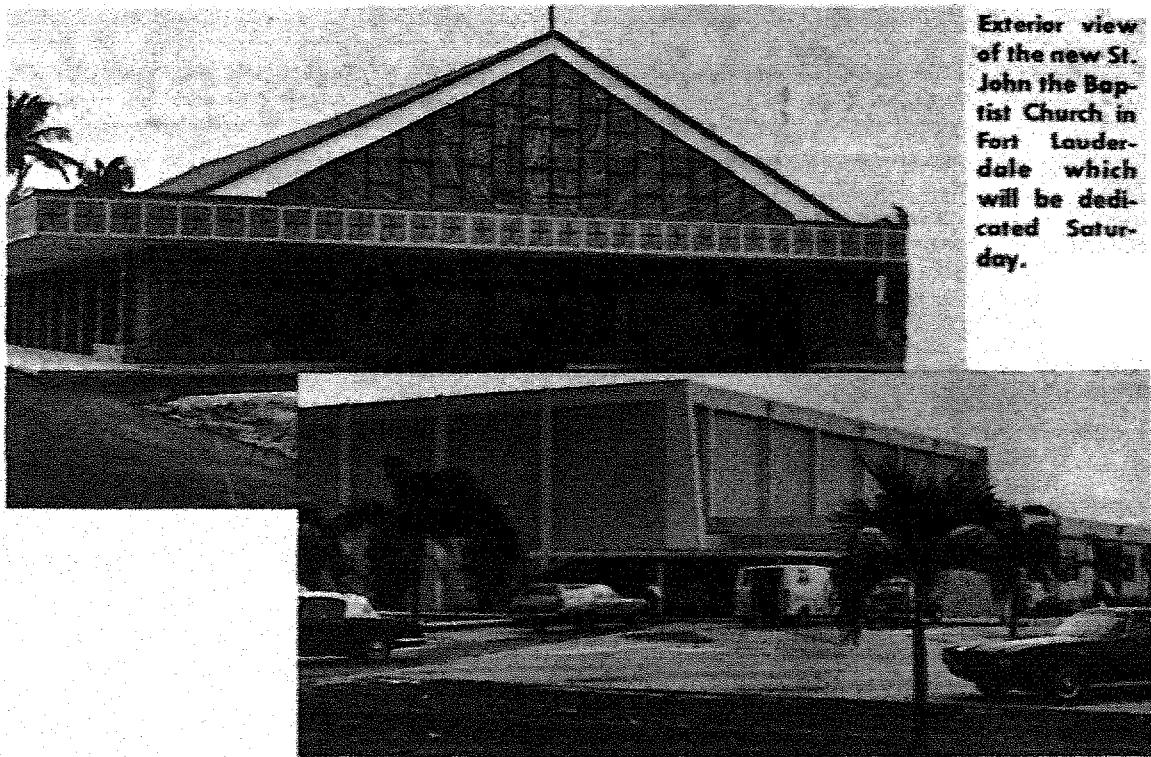
Usually, the court appointment of a special guardian is made when a judge determines that a person or group of persons cannot adequately represent themselves in court, such as infants or incompetents.

THE GUARDIAN is Prof. Robert M. Byrn, who specializes in criminal law. He had filed a suit charging that New York State's abortion law violates the 14th Amendment of the U.S. Constitution.

Byrn argued that the lives of the unborn are threatened by abortion. The unborn, he said, have the constitutional right not to have their lives taken away without due process of law.

Byrn was appointed legal guardian by the State Supreme Court. It was believed to be the first time that a New York court has appointed a legal guardian to represent an unborn person.

The court also signed an order directing New York City's Health and Hospital Corporation to show cause why the hospitals should not refrain from performing any further abortions pending the outcome of Byrn's challenge.



Exterior view of the new St. John the Baptist Church in Fort Lauderdale which will be dedicated Saturday.

## American bishops in Vatican post

VATICAN CITY — (NC) — Pope Paul VI named Bishop David Maloney of Wichita, Kans., and Bishop Johannes Vonderach of Chur, Switzerland, members of the Vatican Congregation for the Clergy.

The congregation, headed by American Cardinal John Wright, deals with matters concerning diocesan priests.

New multi-purpose building of Cardinal Gibbons High School which houses auditorium-gymnasium and lunchroom will also be blessed.

## OFFICIAL Appointment Archdiocese of Miami

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointment: THE REVEREND MSGR. CALIXTO GARCIA to Assistant Pastor of St. Juliana Parish, West Palm Beach, effective Dec. 27, 1971.



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## School holidays start Dec. 21

Schools in the Archdiocese of Miami will begin Christmas holidays at the close of classes on Monday, Dec. 21, according to the Archdiocesan Department of Schools.

Classes will resume on Monday, Jan. 3.



**THE VOICE**

Archdiocese of Miami Weekly Publication

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



# Make Christmas happy for others, Pope says

VATICAN CITY — (NC) — Pope Paul VI opened the Christmas season in Rome with a plea to all "to make Christmas happy for others," including those who have no faith.

The Pope made his plea Dec. 12 during a customary Sunday noon blessing at the Vatican.

As he spoke, most of Rome's downtown streets were festooned with Christmas decorations, many of which approached the lavish.

The shops opened on Sundays were crowded with luxury items, one of which was a \$1,000 bird cage made of brass and fashioned like a Renaissance palace complete with glass windows but so delicate that birds cannot be kept in it. The creators throw in free two crystal doves.

**HARKENING BACK** to the Christian theme of Christmas, the Pope spoke of the millions in need in the world today.

"To make your own Christmas a happy one," he said, "try to make Christmas happy for others — and particularly the Christmas of the poor, of the homeless, the unemployed, prisoners, the lonely and forgotten, of those who are ill, and as well of those who have no faith."

The full text of the Pope's talk follows:

"Christmas is close. We must prepare ourselves

for a celebration that by its very nature demands it as a feastday, since it is inscribed in the age-old prophetic expectation and in the liturgical thought of the Church.

"We must prepare for Christmas with understanding of its surprising originality, which is the Incarnation, the Advent of the Word of God in our flesh, in our history, in the drama of our destinies, in our individual and personal destinies, as well as the universal destiny. Christmas is a mystery. But we would be foolish if we did not try to understand with human intelligence something of its true and intimate light.

"Christmas is also a custom — a beautiful, gentle, human custom that has transfused some of its characteristic aspects from the religious sphere to the feelings and customs of people, the Italian people in particular. The home, the family, the children know that Christmas is their feast.

"LET US, therefore, see to it that every home celebrates it in a quiet, homey atmosphere, in the faithfulness of love, in the sacred sense of family life, in the sense of experience of a coming together, of peace and — if necessary — of reconciliation as well as of common prayer. Will you build yourselves a small crib in your home, in order to have Jesus with

you on this blessed day?

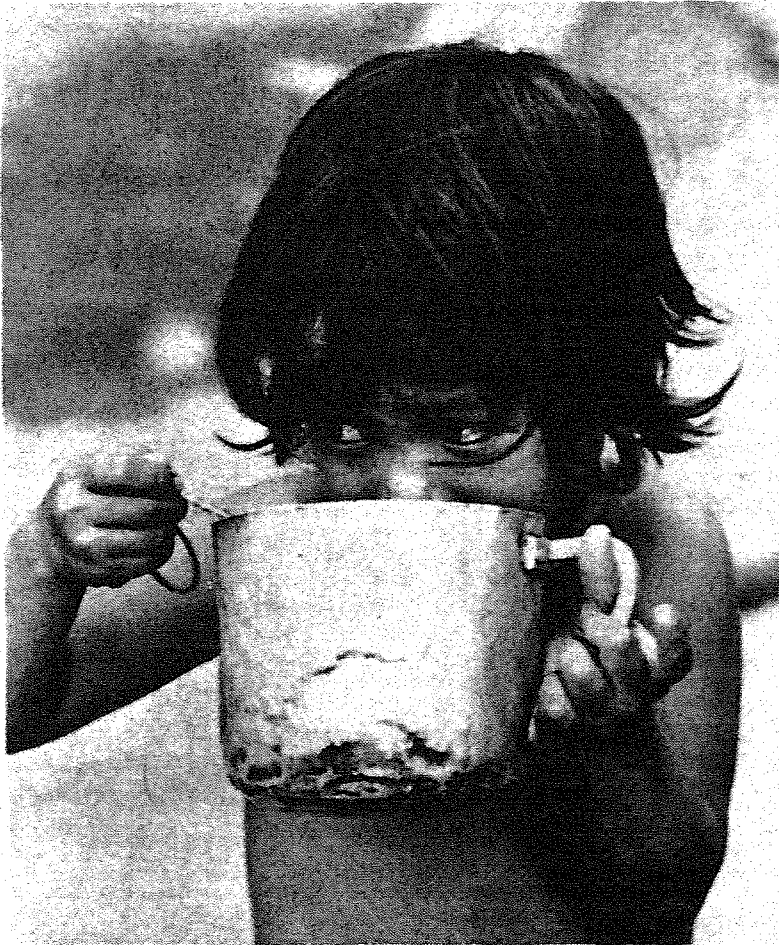
"Christmas is a day of feast and joy. Let us not allow it to pass without having expressed its greetings, without having enjoyed its sentiments and its healthy joyfulness, nor without having prepared for it.

"It is a day of goodness, of outgoing goodness. As Christ did for us, so we must be capable of showing forth some kindly and generous act of love toward those who need it most.

"They are many, very many indeed, far and near, those who need comfort and help. With all the tragic events present in the world, how many new, great and grave necessities? And how many poor there still are in this and in other towns? To make your own Christmas a happy one, try to make Christmas happy for others — and particularly the Christmas of the poor, of the homeless, the unemployed, of prisoners, the lonely and forgotten, of those who are ill, and as well of those who have no faith!

"We recommend them all to your attention awakened to lively human pity by Christmas. We too wish you a happy Christmas, invoking, together with you the Madonna who is at the center of the feastday, that your Christmas and the Christmas of all may be truly good, holy and happy."

A LITTLE GIRL takes a drink of water at the Hoi Duc Ann Orphanage in Saigon. She is but one of the estimated 100,000 children in South Vietnamese orphanages. Some lost their fathers in combat and their mothers in shellings. Others were crippled by mines and abandoned. Still others were left by their American soldier fathers and bargirl mothers. But they all have loneliness in common.



## Pope accepts Synod's proposals within norms

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI accepted all the conclusions of the recent Synod of Bishops that "conform to current norms" of Church teaching — including its upholding of priestly celibacy — but left the door open for other developments in the future.

The papal secretary of state, Cardinal Jean Villot, announced the Pope's decisions in a letter made public in connection with the publication of the texts of two documents from the synod. The two documents sum up the opinions and suggestions offered to the Pope by the Synod's participants.

The bishops met in Rome for five weeks of discussion on the priestly ministry and on justice in the world, but adjourned Nov. 6 without releasing their final reports.

**CONTENTS** of the two documents had been known through unofficial translations of the Latin text, which were issued by NC News through "Origins," its documentary service.

The priesthood document reaffirms mandatory priestly celibacy, encourages improved relations between bishops and priests, states that the pastoral ministry should be considered a full-time task and that priests should be discouraged from seeking political office. It also declares that priests who have left the active ministry should be treated justly and fraternally, but should not be permitted to exercise priestly activities.

The justice document emphasizes that progress toward peace is not automatic but depends on "the will to promote it." It views the Church's role as one of promoting and defending the dignity and rights of persons, rather than offering technical solutions.

It also states that the United Nations should be supported in seeking world peace, that underdeveloped nations should participate as equals in making decisions that affect them, and that the Church's credibility in speaking out on justice is lessened if it appears to be wealthy and powerful.

**THE TEXTS** of the documents were intended for the Pope's personal consideration, although many of the 200 cardinals, bishops and priests taking part in the synod had also indicated they would like to have them made public once they had been edited.

Cardinal Villot said in a letter accompanying the final texts that the Pope had ordered the documents to be made public. He said that the Pope "now accepts and confirms all the conclusions in the two documents that conform to the current

norms" of the Church.

The cardinal's letter added pointedly: "In particular, he (the Pope) confirms that in the Latin Church there shall continue to be observed in its entirety, with God's help, the present discipline of priestly celibacy."

The cardinal's letter also noted that "the Holy Father reserves to himself to examine carefully in due course whether the proposals — and which of them — contained in the recommendations of the synod assembly should be validated as directive guidelines or practical norms."

**VATICAN OBSERVERS** said this note indicated that the Pope is willing to leave the door open for a number of possibilities not now in the code of Canon Law or stated policies of the Vatican and its administrative offices of the Roman Curia.

Bishop Ladislav Rubin, general secretary of the Synod of Bishops, told a press conference that he had no idea when or how such proposals might be put into effect nor, aside from celibacy, which of the conclusions the Pope accepted or precisely what current norms that Pope was adhering to.

Bishop Rubin said the Pope had ordered the documents to be made public at the suggestion of many of the synod's participants. He added that they also had suggested that the documents "should first be improved both in their Latin and in certain points of style. Some added that the wording in the final texts was in some cases not fully in conformity with the views expressed by some of the synod fathers."

The Polish-born bishop said his office oversaw the editing of the documents after the synod closed. "Naturally," he said, "no important changes were made, such as would alter the content of the text which had been approved by votes of a two-third majority of the members of the synod."

Bishop Rubin said that "where they have been made more complete, this has been done without prejudicing fidelity to the ideas manifested by the majority."

Some additions to the amended texts have been made, he admitted. But, he added, they all were based on proposals made by members of the synod or contained in reports which resulted from joint consultation of the 12 individual language groups.

Asked if the document on justice in the world could serve as a mandate to local churches, Bishop Rubin stressed that neither of the two texts have any official authority. They are strictly documents prepared for the Pope by the synod as a result of the consultation of its members, he said.

## Choir of 1,500 children will sing carols at Dolphin game

Festive sounds of Christmas will come nearly a week early for the sell-out crowd of over 70,000 football fans at Miami's Orange Bowl on Sunday, Dec. 19 to see the Dolphin-Green Bay Packer game.

The voices of 1,500 children from 35 elementary schools in the Archdiocese of Miami will fill the stadium air with Christmas carols during a colorful halftime show. Performing in a coordinated presentation with the North Miami and North Miami Beach High School bands, the youngsters will be garbed in white choir robes with red bows. They will sing eight carols under the direction of Sister Joyce LaVoy, O.P., supervisor of music for the Archdiocesan school system.

**SINCE THE FOOTBALL GAME** will be featured on nationwide television (CBS), this will be the first time ever that a choir of this size has been assembled for a televised sports event. Locally, Channel 4 will present a television feature of the half-time activities, since the game is blacked out in the Miami area. The half-time musical tribute to Christmas will open with the merged bands, dressed in holiday red and green, forming Christmas symbols on the

field. Then the children will leave the bleachers to join the bands at midfield.

Joseph Robbie, managing partner of the Dolphins, stated that "this was the best way possible for the Dolphins to wish a Merry Christmas to all of our loyal fans." And Archbishop Coleman F. Carroll, who gave the initial approval for the half-time event, said, "This is a coming together of Church and community, and a beautiful way for young people to remind an adult world, not

(continued on page 26)

### Garro causes dissension

The 1,500-voice children's choir from elementary schools of the Archdiocese of Miami will get a Christmas present from Joe Robbie — free tickets to see the game.

When told the good news, one of the fourth grade boys from Saint James' Parish said, "I hope Garro kicks a field goal so I can catch it in the end zone." His classmate, a blonde 10-year-old girl replied, "Garro will kick it to me, not to you."

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# Multi-purpose building blessed



NEW gymnasium at Msgr. Edward Pace High School in North Dade County was blessed by Archbishop Coleman F. Carroll last week. Lunchroom facilities are also included in the building.

Exterior of newest high school facility at Pace High was blessed by Archbishop Carroll in the presence of students, priests, and faculty members.

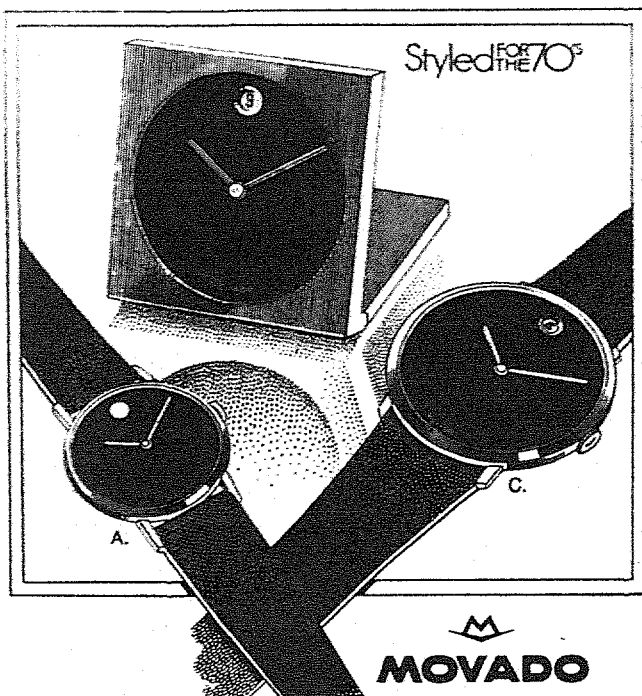


High school students greeted Archbishop Carroll during his visit to the Archdiocesan school. At right is Father John McLoughlin, a member of the faculty.



CRUCIFIX was installed by the Archbishop in the new gymnasium. At left is Father Frederick Brice, secretary to the Archbishop. At right is Father John Vereb.

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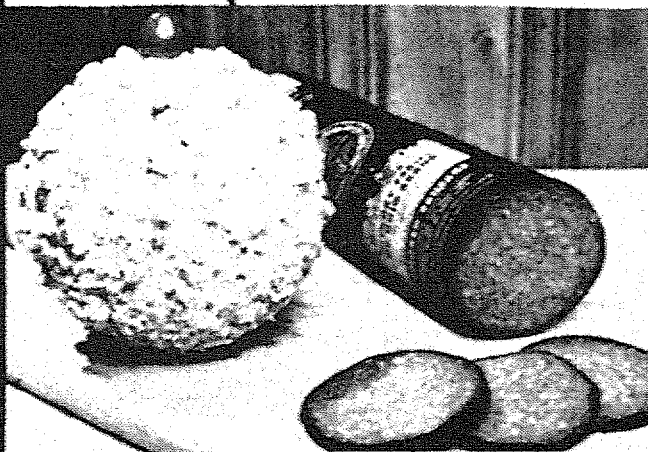
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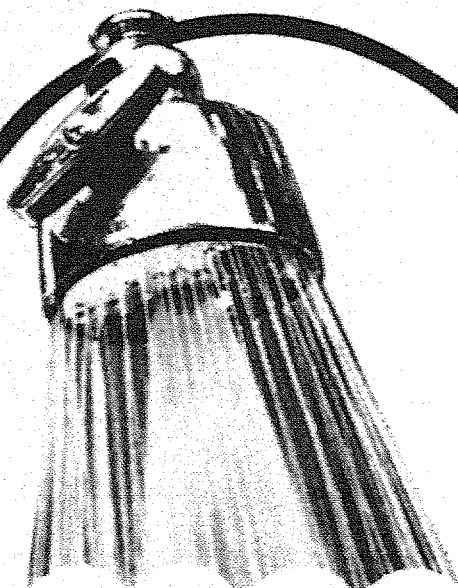


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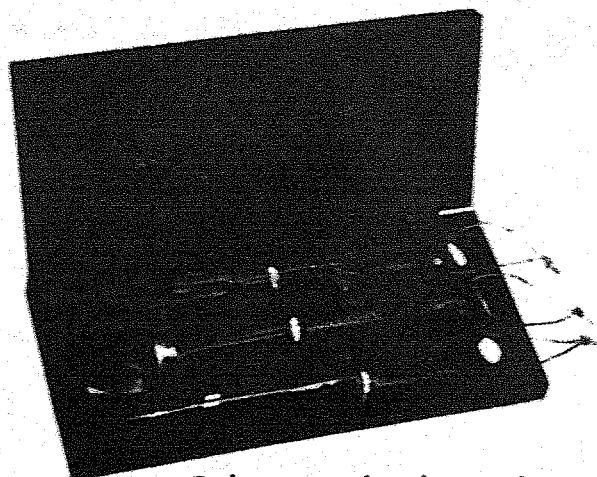
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LIVE Nativity scene will be featured on the grounds of St. Maurice Church, 2851 Stirling Rd., Fort Lauderdale on Monday, Tuesday, and

Wednesday of next week at 7, 8, and 9 p.m. The church was converted from a former stable.



Annual open house was held last Sunday at Bethany Residence for teenage girls where Janet Hart took Mrs. Ada Badillo and Mrs. Eleanor J. Lomez, above, on tour. At left girls serve refreshments.



## Bishops appointed

WASHINGTON — (NC) — Pope Paul VI has accepted the resignation of Bishop Robert F. Joyce of Burlington, 75, for reasons of age, and named Father John A. Marshall, 43, business manager of the North American College in Rome, to head the Vermont diocese.

The Pope also appointed Msgr. Louis E. Gelmeau, 43, vicar general of Burlington, as bishop of Providence, R.I., and Msgr. Rene H. Gracida, 48, as auxiliary bishop of the Archdiocese of Miami.

Born at Proctor, Vt., Bishop Joyce attended the University of Vermont before entering the seminary at Montreal. He was ordained in Burlington in 1923.

Bishop-elect Marshall of Burlington is a native of Worcester, Mass., where he attended Holy Cross College. He also studied at the Sulpician Seminary in Montreal and at the North American College.

Bishop-elect Gelmeau of Providence was born in Burlington, where he attended Catholic elementary and high schools. He attended St. Michael's College in Winooski, Vt., and studied for the priesthood at St. Paul's University Seminary in Ottawa.

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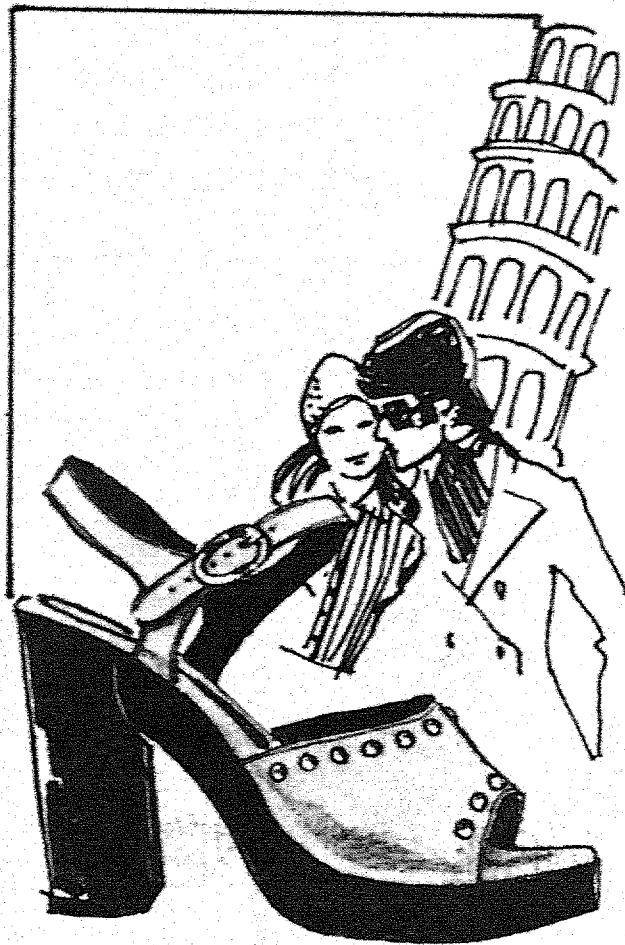
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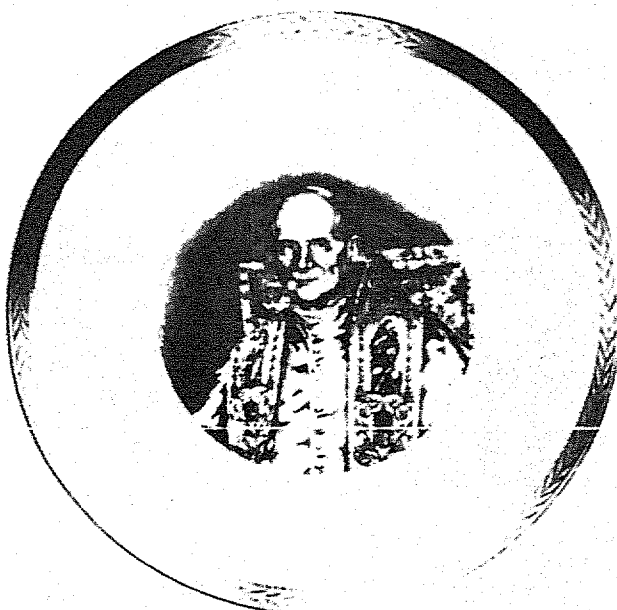
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## New Auxiliary Bishop hailed by Archdiocese

The Archdiocese of Miami rejoiced to learn on Tuesday that Father Rene Gracida, Vicar General and Chancellor, has been appointed by Pope Paul VI as Auxiliary to Archbishop Coleman F. Carroll.

Bishop-elect Gracida has been well known to priests, religious and laity on both coasts of Florida as pastor and as Chancellor. His experience in a wide variety of important positions equipped him well for the greater responsibility of the office of bishop.

In his press interview he stressed

the note of service as characteristic of the role of bishop in the Church and the modern world. Surely his untiring labors in the past indicate clearly that his future as an auxiliary bishop to Archbishop Carroll will be characterized by the same zealous service so many have come to associate with him.

The Voice does not hesitate to speak in the name of all our people who would wish to offer the bishop congratulations on this high honor and to beg God's continued blessings on the future.

## A Child is born

St. Luke sums up one of the most charming episodes in his inspired narration of the Birth of Christ with the words: "The shepherds went back glorifying God for all they had heard and seen."

Our Christmas could be richer by reflecting on what they had heard and seen.

What had they heard?

An angel saying: "Do not be afraid."

No one who loves God should be fearful.

"I bring you news of great joy, a joy to be shared by the whole people."

The Nativity is a joyful mystery, we should share in that joy.

"A Savior is born to you. He is Christ the Lord."

God always fulfills His promises, and He had promised to send a Redeemer. The Redeemer promised to be with us, always. He fulfills that promise.

"You will find a baby wrapped in swaddling clothes and lying in a manger."

The miracle of the birth of this baby.

"Glory to God... Peace to men..."

MESSENGERS from the throne of God join in this song of praise, make this proclamation, reveal this promise. God has not failed us. He offers us the graces needed to glorify Him, to know peace and to merit the accolade. "Blessed are the peacemakers, for they shall be called the sons of God."

What had the shepherds seen?

"The angel of the Lord appeared to them and the glory of God shone round them." "A great throng of the heavenly host."

Fitting heralds and setting for announcing the birth of the King of Kings.

"Mary and Joseph and the baby lying in the manger."

The heart of the Christmas scene. The Christmas crib recaptures it in cathedral and church, chapel and home, office and store, plaza and street. Yet more valued is its enshrinement in the heart and in the lives of those who love the Child who was born on the first Christmas night. The Child is God's supreme gift to man.

"God so loved the world that He gave His only Son."

CHRISTMAS is gift-giving time. And what have we to give to God? Our faith, our hope, our trust, our love, ourselves.

There is so much to be learned anew each year at Christmas. In the spirit of the sung invitation "Come, come, come to the manger, children come to the children's King." Are we too old ever to become little children?

"Our Father, who art in heaven, hallowed be thy name."

"Unless you become like little children you will not enter the kingdom of heaven."

Children are without hate. Children do not make wars. Children have an all-embracing love. Children are not racists. Children relate to other children, because they, too, are without hate, love everybody, never falter in trust.

With their spirit "You will find a baby... who came to teach us, to be our Good Shepherd, to be our Savior."

Oh, come all you faithful, joyful and triumphant, come to Bethlehem, come let us adore Him, Christ the Lord.

## Catechetical Directory called a basic document

By FATHER WILLIAM J. TOBIN

(Father Tobin, a priest of the New York archdiocese, is acting director of the National Center of Religious Education — CCD, a part of the United States Catholic Conference in Washington, D.C.)

The appearance of the official English translation of the General Catechetical Directory presents the American catechetical community with a foundation document for study and reflection, as well as a challenge to adaptation and application of the guidelines it contains.

The document is a splendid example of the pastoral renewal inaugurated by the Second Vatican Council. As the introduction notes, the Directory aims to provide the basic principles of pastoral theology that fittingly direct catechetical activity. Primarily, it is directed towards Bishops' Conferences, and bishops and their directors of religious education; it proposes to provide assistance in the production of catechetical directories.

IN THIS WAY, all concerned with appropriate catechetical activity, related to

concrete local circumstances, should reflect upon the basic guidelines that provide an orientation for religious formation.

Throughout the Directory, there is a serious concern with local and regional diverse situations — hence, the need to search for explanations and new forms of expression accommodated to the life situation and culture of the learners. Catechetical methods are to be chosen according to the circumstances of the local community.

Catechetical work is to be related to the full pastoral work of the Church. All Catholics should assume their due responsibilities in this endeavor — bishops, priests, religious, and the laity, especially parents.

A CAREFUL distinction is made between religious education or catechesis which intends "to make men's faith become living conscious and active, through the light of instruction," and theology which involves the systematic treatment and the scientific investigation of the truths of the faith according to an organic plan or synthesis.

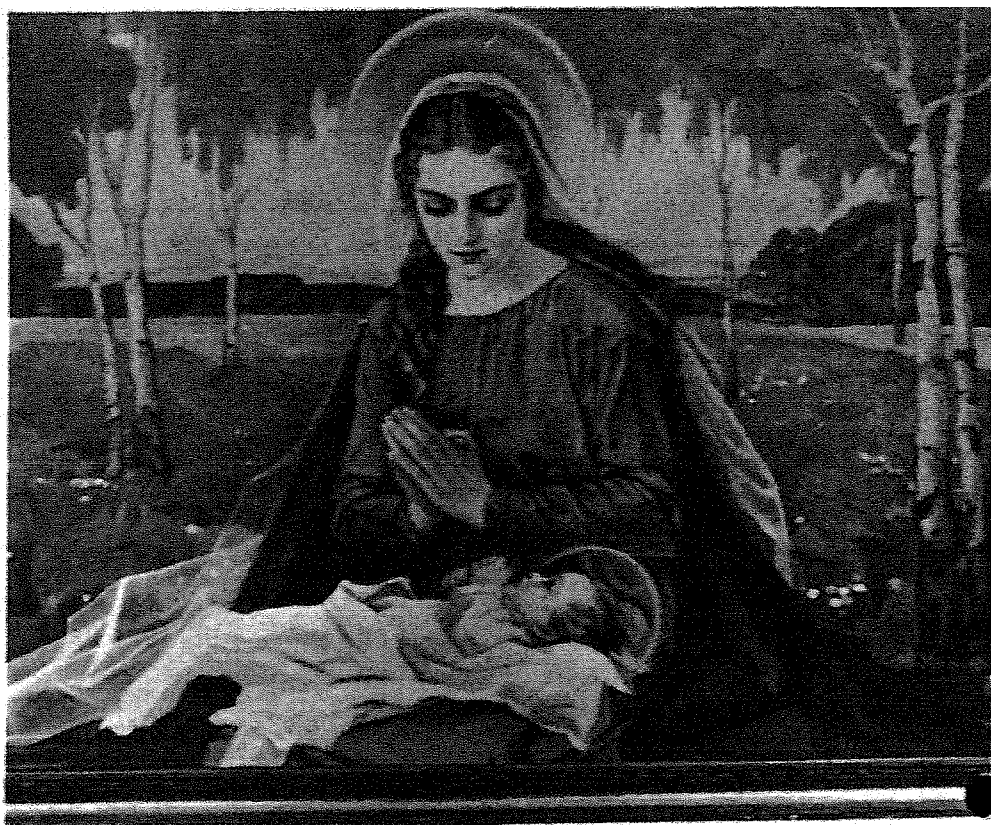
Catechesis teaches the faithful to give a Christian interpretation to human events, especially the signs of the times. The role of the religion teacher is to be "responsible for choosing and creating suitable conditions which are necessary for the Christian message to be sought, accepted and more profoundly investigated."

The catechist should stimulate the activity or creativity of those catechized. The importance of group learning experiences is acknowledged, especially for adolescents. Ordinarily, the inductive approach is more in accord with God's manner of revealing Himself and the human learning process.

The basic Christian message is summed up in the formula: Through Christ to the Father in the Holy Spirit. The presentation of the more outstanding elements of the Christian message place emphasis on Christ as revelation of the Father and center of the history of salvation.

The Catechetical Directory stresses that adult religious education is the chief form of catechesis, to which

(Continued on page 22)



THIS DEPICTION of the Blessed Mother with the Infant Christ, entitled *The Madonna of the Fields*, portrays an atmosphere of serenity and joy. As Christmas approaches, the painting is a reminder of the Infant Jesus' message to the world of peace and brotherhood. Believed to be an original painting, it bears the signature Mink-Born and was purchased by Msgr. James F. Enright in 1932 in Dublin, Ireland.

## Calls nonpublic school aid still 'alive'

By JAMES SHEA

CINCINNATI — (NC) — Court watchers said the U.S. Supreme Court did not slam the door on government aid to nonpublic schools when in June it declared unconstitutional the Pennsylvania purchase of services plan (Lemon) and the Rhode Island teacher salary supplements (Di Censo).

Ohio's Supreme Court on Nov. 24 made it official that the door remains open when it actually quoted from the June 28 decisions in upholding the state's program of auxiliary services to nonpublic schools.

"The financial benefit is to parents and children, not to schools," wrote Justice Thomas Herbert in the opinion ruling the Ohio "services and materials" law constitutional.

His six fellow justices concurred, making the opinion unanimous and emphatic.

AS A RESULT Ohio's 1967 statute continues in effect, and Roman Catholic and other nonpublic elementary and high schools will continue to receive state aid in the form of materials and services for guidance, testing and counseling programs; programs for the deaf, blind, emotionally disturbed, crippled and physically handicapped children; audio visual aids; speech and hearing services; remedial reading programs; educational television services; programs for the improvement of the educational and cultural status of disadvantaged pupils.

The ink of Ohio Gov. James Rhodes' signature on the law was hardly dry when Protestants and Other Americans United for Separation of Church and State filed suit against Martin Essex, Ohio superintendent

of public instruction, charging the law violated the First Amendment of the U.S. Constitution as well as the Ohio Constitution.

POAU vs. Essex was decided in favor of Essex in Franklin County Common Pleas Court (Columbus) early in 1970, and in July of the same year the Court of Appeals of Franklin county unanimously agreed that the auxiliary services law violated neither state nor federal constitution.

IT WAS AN APPEAL from that ruling that was decided Nov. 24, 1971, by the Ohio Supreme Court.

The Ohio court might not have quoted from the June 28 block-busters of the U.S. Supreme Court except that POAU brought them up. "Appellants have urged that Lemon is highly analogous to the situation presented by the instant case and is, therefore, controlling as to its federal constitutional questions," noted Justice Herbert in his opinion.

"We disagree," he added.

"In Lemon, the U.S. Supreme Court faced a clearly excessive entanglement in the extensive and continual audit and data inspection relationship existing between the respective states and the church-related beneficiaries of the aid to be provided," he explained. "From the record before us in the instant case, it is evident that there is no such relationship in either the form or effect of the 1967 Ohio plan."

AFTER MAKING CLEAR that the facts of Ohio were different from the facts of Pennsylvania and Rhode Island, Justice Herbert went on to turn the Lemon case against the plaintiffs, pointing out that "the law which was applied in Lemon, however,

(continued on page 26)

### THE VOICE

The Most Reverend Coleman F. Carroll Archbishop of Miami President  
The Voice Publishing Co., Inc.  
Rt. Rev. Msgr. James J. Walsh Editorial Consultant

MEMBER: The Catholic Press Association, Inter-American Press and Florida Press Associations.  
SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative and Catholic Press Features.

George H. Monahan Editor

Fred C. Brink, Advertising Dir.  
John J. Ward, Contributing Editor  
Founding Editor, 1959-66

EDITORIAL: Mitch Abdallah, news editor; Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; Mary Ann Linden.

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

ADVERTISING: Arthur Canning, Jack Rayner, Herb Blais, Linda Lawrence, Maria Alvarez.

CIRCULATION: Fred Priebeis, supervisor; Bea Anderson, Bernadette Baca.

#### TELEPHONES

Editorial — 758-0543  
Advertising — 754-2651  
Circulation — 754-2652  
Fort Lauderdale — 525-5157  
W. Palm Beach — 833-1951  
MAILING ADDRESS  
P.O. Box 1059  
Miami, Fla. 33138

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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# Prophet who prepared way for Christ

By MSGR JAMES J. WALSH

John the Baptist is still "in." No push to be contemporary can assign John a back seat in the event of Redemption. His towering figure dominates the current period of Advent as impressively when the emphasis is on joy as when it was related primarily to penance.

The reason for his perpetual relevancy to the Christian life is more than historical. He was indeed the prophet who prepared the way for Christ, and then stepped aside, apparently out of the script of salvation history. However, John remained a mighty teacher in each age of Christianity, re-living his role as precursor, and perhaps even more importantly drawing continual attention to the striking similarities between himself and the Church. Similarities, which help us understand a little more clearly what role the Church is to play in the lives of Christians, no matter how sophisticated or different a given generation.

For instance, John's main concern was to lead men to Christ. All of his life was geared to that. If his conception was unusual, if his sanctification in the womb was unique, if his early austere life in the desert set him apart from all others of his time, it was only because he was being readied to prepare men for the Redeemer. He had no other purpose. He was a messenger. He was the news media of his day with a story the world had awaited for more years than anyone could count.

IN THIS he resembles the Church founded by Christ. Her purpose is to lead men to Christ, now in grace, later in perfection. All her teachings and guidelines for living are intended to lead men to Him who is the way, the truth and the light.

The ultimate goal of the pilgrim Church is literally out of this world. "I am come that you may have life and have it more abundantly," Christ said, and nothing in the Gospels indicates that He meant a fuller, richer life on earth.

In the past unfortunately this was interpreted so narrowly that people in general thought they must keep their eyes elevated to Heaven so rigidly that they would not see the dirt and the hunger and sickness and injustices on all sides of them on earth. All things will be righted in Heaven, so ride with the inequities of earth. Most Christians perhaps expected their "fill" in kingdom

## The Truth of the Matter

come, but not after hungering and thirsting for justice in this world or after suffering persecution for the sake of justice.

Especially since Vatican II, the Church has tried intensely to make us more aware that the serious obligation of love of neighbor demands we do our part to seek justice now for all men. We must worry about the starving, and be upset over the oppressed and be disturbed about the diseased. And signs indeed indicate we are beginning to crawl in that direction.

HOWEVER, THE INEVITABLE has happened. Some have pitched in so vigorously in this newly-charged crusade for justice on earth that they have forgotten the Church is on pilgrimage to Heaven. It's like John the Baptist's preaching ardently prayer and penance in order to clean up the slums in Jerusalem, get the Pharisees out of power

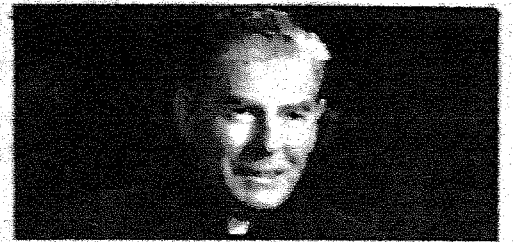
and make the soldiers behave on leave.

John, forgive the term, would be considered a kook today. It's not likely he had a crew cut. His clothes were made from camel hair. He ate locusts and wild honey. He never touched strong drink. He was fanatic about prayer and repentance. He was tough with the religious leaders, whom he called hypocrites, as Christ did later. He was dismissed as a fool and a madman. He refused to go along with the crowd. Compromise repelled him. He never let up contradicting the spirit of his times and acting like a sharp thorn in the side of his generation.

One hardly needs imagination to discern this similarity with the attitudes of the Church. I suspect that those within our camp who have grown so impatient with the Church in recent years and are ashamed of her backwardness and feel the need to apologize to others for her would have formed a committee to talk sense into John and get him at least not to irritate people with his uncouth manners and speech. The whole thing was so embarrassing.

The Church's stubbornness about celibacy makes some come unglued. And her rigid attitude on divorce is unsettling, and, for goodness sakes, what can be said in her favor about the stand on birth control?

In these matters and many others, she seems as strange and aloof from the world as John the Baptist. And so she must always, being true to herself. There must be a strangeness about her, a mystery not unravelled by computers. And while the Church has many bumbling, weak human beings, whose petty ways stir up wrath



MSGR. JAMES J. WALSH

against her, she is still a divine institution, which cannot run with the crowd and seek to be number one in popularity.

John the Baptist remains "in." He still helps us understand better Christ and His Church, as we draw close to another Christmas.

Msgr. James J. Walsh, whose column "The Truth of the Matter" last appeared in The Voice on Sept. 25, 1970, resumes his weekly writing in this issue.

The former pastor of St. Patrick Church, Miami Beach, is now Spiritual Director at the Archdiocese of Miami Major Seminary at St. Vincent de Paul in Baynton Beach.

During the past year he underwent surgery at Mayo Clinic in Rochester, Minn.

The popular priest-columnist has asked The Voice to convey his appreciation and thanks to the many readers who have written him during his column's absence from The Voice.

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# How to make the tree safe

Christmas trees can be hazardous as well as beautiful and the U.S. Dept. of Agriculture annually issues a few timely tips for a safe and crisis-free holiday as far as your tree is concerned.

Fresh trees should be purchased just a few days before Christmas and the bottom of the trunk should be cut in a diagonal direction just above the original cut. The tree should be placed in a stand containing water and kept filled.

WHEN PLACING the tree in your living room or Florida room be sure it is away from all sources of heat or a television set.

Before decorating, lights should be checked carefully for frayed wires, broken sockets and loose connections. When purchasing lights, buy only those which have the Underwriters' Laboratories label. Never use electric lights on a metal tree — there is danger of electrocution. Never use candles. Be sure to turn off the lights when you retire or when no one is at home.

SPRAY SNOW and angel hair may be used safely on a tree — but never together since the combination may be flammable. Many persons use a sheet as a skirt for the tree and it may be made flame-resistant by dipping in a solution of 7 oz. borax, 3 oz. boric acid, and two quarts of water.

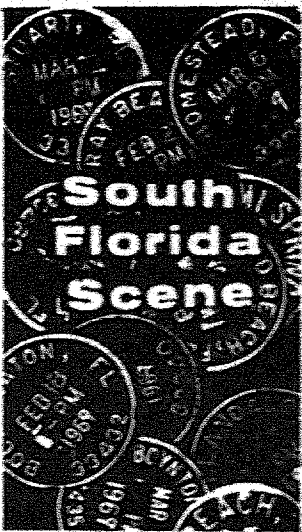
Dissolve the boric acid by making a paste with a small quantity of the water. Then add paste and borax to the remaining water. After



dipping the sheet allow it to dry and then iron with a moderately hot iron. If fabric is too wet or the iron too hot, the solution will stick to the iron. If the solution becomes cloudy or jellylike from standing, it may be warmed.

When the tree is dry and needles start to fall, it should

be taken down — a dry tree can burn in less than 30 seconds.



## College grads! will receive degrees today

Sixty students will be awarded degrees during winter commencement exercises at Barry College at 8 p.m. today (Friday) in the college auditorium.

Sister Mary Dorothy, O.P., college president, will confer the degrees.

Dr. John G. Stoessinger, Acting Director, Political Affairs Division, United Nations, will give the commencement address, speaking on "The New Power Balance at the United Nations: China, Russia and America."

A reception will follow for students, families, guests and faculty in Thompson Hall.

## Sister will be honored

Archdiocesan assistant superintendent of schools in charge of kindergarten and Federal Aid programs, Sister Marie Infanta, O.S.P., will be one of five South Florida women to be honored Saturday for their outstanding work within the Miami community.

A group of citizens, "The Friends of the Community," headed by State Representative Gwendolyn Cherry and Circuit Court Judge Rhea P. Grossman, is presenting the scrolls during a noon luncheon at Miami Marina.

Active in organizing child development centers in several South Florida areas, Sister Marie Infanta is a member of the Task Force on Urban Problems, the Interfaith Agency for Social Justice, in addition to serving as secretary of the Board of the Park Town Village Housing Development in Central Miami.

### Sponsor retreat

TAMPA — A retreat sponsored by the Movement for a Better World will be held Dec. 26 to Jan. 1 at the Franciscan Center, 3010 Perry Ave.

Priests, sisters, and laity are invited to participate and may obtain further information by writing to the Center at the above address.

## 'Open house' at new quarters

WEST PALM BEACH — Area residents are invited to an open house at the new quarters of the Catholic Service Bureau, 106 S. Clematis St. at 8 p.m. today (Friday).

Beginning at 8 p.m., visitors will be welcomed and refreshments served.

## Night classes in art slated

A Continuing Education class for adults in painting, ceramics and photography will be offered during an eight-week course in the evenings at Barry College.

Taught by art teachers of the Greater Miami area, the classes will be limited in number to provide students with individual attention.

Ceramics will be taught on Tuesday, photography on Wednesdays and painting on Thursdays. Classes will begin at 6:30 p.m. and continue until 9:30 p.m.

Registration for the courses will be held Wednesday, Jan. 5 and Thursday, Jan. 6. Additional information is available by calling the college art department at 758-3392, Ext. 212.

## Around the Archdiocese Dade County

A Christmas party for youngsters of Miami Council 1726 K. of C. members is set for Saturday afternoon, Dec. 18 from 11 a.m. to 1 p.m. at the Council hall.

The annual Egg Nog party will be held for all Knights and their families on Tuesday, Dec. 21, at 8 p.m. at the Polish American Clubhouse, 1250 NW 22 Ave.

The Men's and Women's Clubs of Immaculate Conception church will host a New Year's Eve Dance, at 9 p.m., Friday, Dec. 31 in the parish hall. A buffet dinner will feature a live band. Reservations may be made by calling 821-6379 or 379-9048.

## Broward County

The "Royal Dukes of Rhythm" will provide the music for the New Year's Eve Dance of the Plantation K. of C. slated for Friday, Dec. 31, from 9 p.m. to 1 a.m. at the St. George parish hall. For reservations contact Al Smith, 735-1207, or Sam Arico, 584-9663.

A Christmas Social, hosted by the Irish Rovers Club, will be held at St. Jerome parish hall, 2601 SW Ninth Ave., Ft. Lauderdale, at 8, tonight (Friday).

On Sunday, Dec. 19, the children's Christmas party will be held in the parish hall from 2 to 5 p.m.



## Travel Talk

Introduce your family to San Francisco. Your children will love Fisherman's wharf, the colorful home of the picturesque fishing boats. Golden Gate Park, over 1,000 acres of lawns, lakes, trees and flowers and flowers. There are also boats to pedal, paddle or row. San Francisco Zoo, over 1,000 animals and birds. Tour the city on the city's excellent system of cable cars, street cars, and buses, (only 15 cents). It's an exciting city and one you'll remember for a long time to come.

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# Ground is broken and cornerstone blessed for shrine

Groundbreaking ceremonies and the blessing of the cornerstone for the Shrine of Our Lady of Charity of Cobre were held on a site adjacent to Vizcaya and Immaculata-LaSalle Academy overlooking Biscayne Bay last Wednesday, the Feast of the Immaculate Conception.

Presiding at the ceremonies was Archbishop Coleman F. Carroll, who said that the proposed shrine recalls to mind the faith and devotion which the Cuban people have towards the Blessed Mother.

Father Augustin Roman presented Archbishop Carroll with a spiritual bouquet from the Cuban people consisting of 5,000 rosaries which are being recited during the month of December.

Praising the devotion that the Spanish-speaking have for the Mother of Christ, Archbishop Carroll said, "Your faith is very important and has personal significance for all of you. What happens here should be the result of your sacrifice. It is significant that the groundbreaking is on the Feast of the Immaculate Conception."

Expressing his hope that the shrine will be to Miami what the Statue of Liberty is to New York, Archbishop Carroll said, "We are reminded of the fact that this government has lived up to its proclamation that it would extend its arms to those fleeing persecution. Reminded of this, you have placed here in Miami, in our Lady's honor, a statue facing the land from which you came."

"I ask God's blessing on all of you and the Blessed Mother



**DURING GROUNDBREAKING** ceremonies for the Shrine of Our Lady of Charity of El Cobre, Archbishop Coleman F. Carroll turns over the first shovel of dirt. Looking on are, left to right, Msgr.

Bryan O. Walsh, Dr. Morales Gomez, Father Augustin Roman, Bishop-elect Rene Gracida, and Jose Perez Benitez, architect of the shrine.

Father Roman, chaplain at the shrine site, read the first and second readings during the Mass.

## Funeral liturgy for Msgr. W.J. Mullally

**DAYTONA BEACH** — The Funeral Liturgy was celebrated Thursday in St. Paul Church of which he was pastor for 45 years, for Msgr. William J. Mullally P.A. who died Monday at the age of 80.

Bishop William D. Borders of Orlando was the principal celebrant of the Mass for the pioneer Florida priest, who was ordained in 1917 for the Diocese of St. Augustine.

**CONCELEBRANTS** were Bishop Paul Tanner of St. Augustine; Msgr. Irvine Nugent, Vicar General of the Diocese of Orlando; Father Hugh Flynn, dean of the Northern Deanery; and Father Matthew Connolly, present pastor of St. Paul Church.

Pall bearers were former assistants to Msgr. Mullally.

A native of Union City, N.J., who was appointed pas-

tor of St. Peter Church, Deland, shortly after his ordination. Msgr. Mullally was assigned to begin St. Paul parish in 1923. Two years later he directed the building of a parochial school and in 1927 the church. In 1947 under his supervision a high school was added to the parish complex.

**ONE OF THE** first priests in Florida to be elevated to the rank of a domestic prelate in 1937. Msgr. Mullally was again honored by the Pope in 1959 when he was named Proto-

notary Apostolic ad Instar. Following World War II he was cited by both President Franklin D. Roosevelt and former Florida Governor LeRoy Collins for his patriotic efforts, particularly in the area of assistance to displaced persons.

Just a few weeks before his death at the Medic Home Health Center in Ormond Beach, Msgr. Mullally received the papal blessing and a crucifix from Pope Paul, which was accompanied by a letter from Alfredo Cardinal Ottaviani.

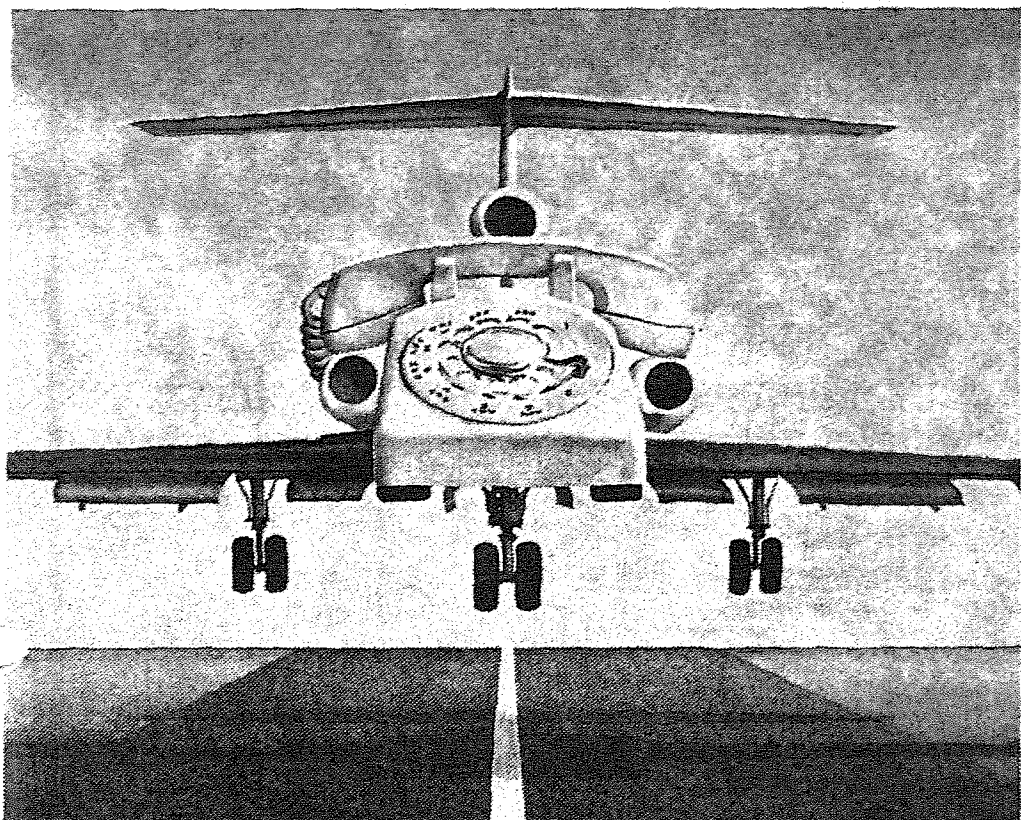
## Teachers protest Irish boys' arrest

**BELFAST, Northern Ireland** — (NC) — Five hundred Belfast teachers pledged at a meeting here to protest the detention and interrogation of youngsters.

A group of Catholic students claimed they were mistreated by British soldiers and Northern Irish police.

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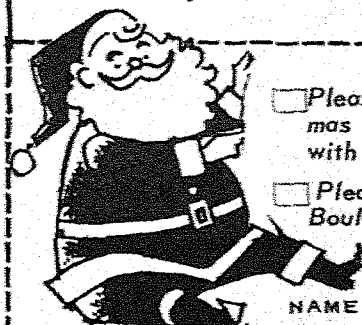


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# Making Jesus your monopoly

By FATHER ANDREW M. GREELEY

The American Jewish Committee is "up-tight" about "Jesus Christ Superstar."

They argue, quite correctly, I think, that the portrayal of Jewish leadership in the rock opera is typical of many of the passion plays and that the folk Christianity that shaped them is foreign to the Gospel narratives.

They concede that the anti-Semitism of "Superstar" may be unintended and also that it is not nearly so explicit as it is in the famous Oberammergau passion play. Nevertheless, they point out that, "Superstar" does not emphasize what is plain in the New Testament message and is a basic theme in the Christian theology: all of us are responsible for the death of Jesus because all of us are sinners.

Perhaps the AJC is too serious and perhaps they see anti-Semitism where none is either intended or will be taken, though heaven knows the Jews have more than sufficient reason to be worried about anti-Semitism. When several million of your brothers have died, you are understandably nervous about even a slight taint of an ideology which was in part responsible for their deaths.

BUT I THINK an even larger point can be made about Superstar: whatever one thinks of its music (and in my opinion it runs from pretty bad to pretty good) and its portrait of Jesus (good in its emphasis on His humanity, quite unacceptable in its sentimental blurring of His striking and startling message), the point of the opera as I see it is not so much that it was Jewish leadership that put Him to death: it was the Establishment that put Jesus to death.

Jesus himself was very like the members of the youthful counterculture of today — to whom, of course, Superstar is supposed to appeal. Thus, young people who like to fancy themselves as members of the counterculture (though they are in most instances as square as their parents) can come away from the opera feeling very pleased and satisfied that the Establishment, that is, their parents and adult society, is responsible for putting Jesus to death.

## Santa gives up sleigh and takes to police car

PHILADELPHIA — It is all part of the fourth annual "Operation Santa Claus" program which is sponsored by the Philadelphia archdiocese's Community Service Corps (CSC). Santa has decided to switch to a police car because, he said, "we are forever getting stuck in Philadelphia traffic jams."

On Christmas eve, 90 teams of teenagers will visit 6,000 children in the area and distribute colorfully wrapped packages of toys.

It seems to me that this is idolatry. It was not the Establishment or the Jewish leaders that made Jesus' death necessary: it was the sins of all of us. The youthful members and fellow travelers of the counterculture are not more immune from sin and are not more immune from responsibility for the death of Jesus than anyone else.

Furthermore, Jesus was not a hippy, and in no sense can he be equated with one social group more than another. It was all classes in society that rejected Him, and He had friends in all classes — young and old, rich and poor, devout and publican. Jesus didn't fit into any particular social category in His day, and attempts to define Him as part of a social category of our day miss the whole point of His message.

Jesus was a dissenter all right, the Establishment didn't like Him and neither did the "official" dissenting groups. If the Sadducees were the Establishment, the Pharisees, the Zealots, and the Essenes were the official dissenting groups, with the Essenes in particular being closest to today's counterculture. As the distinguished German scripture scholar, Joachim Jeremias, has pointed out, the Essenes would have put Jesus to death just as quickly as did the Sadducees in Jerusalem.

THE POINT ABOUT JESUS — and Superstar misses it completely — is that he was a challenge to everyone, an affront to all social groups, a scandal both to the Establishment and the counterculture of His time.

When any social group thinks it has a monopoly on understanding Jesus, it is engaging in idolatry, precisely because it is trying to fashion Jesus into its own image and likeness. Jesus wasn't a hippy; he wasn't a counterculture drug addict. He would have found Woodstock as offensive as anything in establishment society. He came to bear witness to God's universal love, a love for all men. He resolutely refused to become captured by any particularistic group.

For that He was executed. Just as Professor Jeremias says that the Essenes would have executed Him as quickly as the Sadducees did, Jesus would have died as quickly at the Woodstock Nation as He would at the hands of anyone else in the society. It is precisely against particular groups of people who arrogate a monopoly of virtue to themselves that Jesus bore the strongest witness.

And some of those who think that Jesus identifies with them in Superstar should ponder that witness: "Brood of vipers, whited sepulchres."

# Cardinal Quiroga dies in Spain at 71

MADRID — (NC) — Cardinal Fernando Quiroga y Palacios of Santiago de Compostela in northwest Spain died Dec. 7 in a clinic here at the age of 71.

The cardinal had entered the clinic three days earlier at the end of a meeting of the Spanish bishops because of flu.

The first president of the Spanish Bishops' Conference, the cardinal was one of four delegates representing Spain at the recent Synod of Bishops in the Vatican.

Pope Paul VI sent messages of condolence to

leaders of the Spanish Bishops' Conference in which he expressed his "profound grief over the loss of a good and faithful servant, who worked long and loyally in the service of the Church."

THE CARDINAL was a priest nearly 50 years, having been ordained at the age of 22. He was made a cardinal by Pope Pius XII in 1953.

His remains were flown from Madrid to Santiago and interred at the cathedral there.

His death leaves the college of cardinals with 120 members.

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# Television specials

## V AMUSEMENTS MOVIES-TV-RADIO

Unusual photographic techniques focus on the world of insects in "The Land of the Small," a GE Monogram Series presentation to be seen on Tuesday, Dec. 21, from 9 to 10 p.m., on the ABC Television Network.

Via the magic of photomicrography, a unique technique to obtain footage of subjects visible to the naked eye or through a magnifying glass but too small or fast-moving for ordinary cameras, the program offers the viewer a fascinating look at these tiny creatures not ordinarily seen by man.

Among the highlights of the special are a journey through a bustling ant tunnel, giving us a glimpse of how the world appears to them. Also shown will be an ant war and the birth of a scorpion.

Executive Producer Chris Petersen says of the show "All the problems in our society are expressed in this insect world too, from love and birth to wars and catastrophe, such as a rain storm's effect on an ant colony."

"Land of the Small" is directed and photographed by Robert H. Crandall, con-

sidered to be one of the leading entomological film makers today. The program is narrated by Gregory Peck.

"Octopus, Octopus" focuses on the mysterious world of this eight-armed creature on "The Undersea World of Jacques Cousteau," to be seen on Tuesday, Dec. 21, from 8 to 9 p.m. on the ABC Television Network.

Although the "giant devil fish" has been the subject of folklore for centuries, often depicted in fiction as a giant, bloodthirsty

creature powerful enough to crush a ship, very little is actually known about the octopus. Capt. Cousteau attempts to shed some light on this sea denizen's habits, studying them in both the North Pacific and the Mediterranean.

Cousteau, assisted by noted scientists Dr. Andrew Packard and Dr. Geoffrey Sanders, also conducts laboratory studies of the octopus to determine whether or not he has intelligence and is capable of learning.

## Film fare on TV

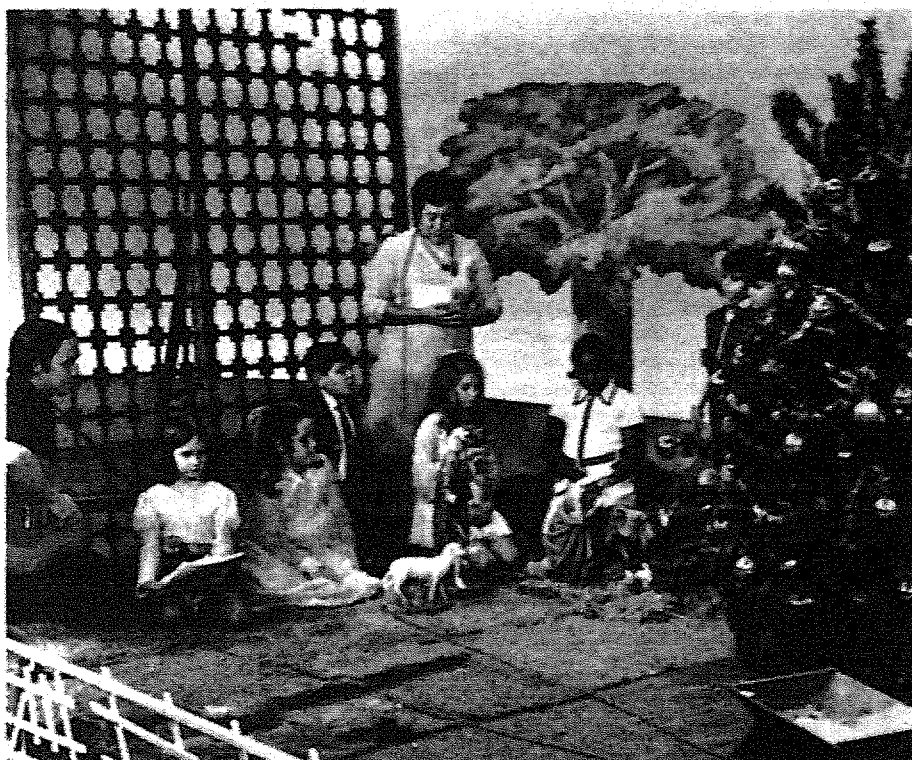
### SUNDAY, DEC. 19

7:30 p.m. (CBS) — The Homecoming — A special Christmas Story starring Patricia Neal, Richard Thomas, Edgar Bergen (out of retirement), Cleavon Little, Dorothy Stickney, many more. Original family drama by Earl Hamner, Jr., creates a memorable Christmas in a family's chronicle, the year being 1933, and the family being a large, troubled but loving one living out the Depression in a rural mountain town. This is a special show, one you won't want to miss.

9 p.m. (ABC) — Synanon 1965 — Director Richard Quine attempts to explain the work of Synanon House, a haven for the cure of dope addicts near Santa Monica, Calif. The film's fault lies in exploiting too many side stories to the detriment of making understandable the problems with which it deals. The starring roles are competently handled by Edmond O'Brien, Chuck Connors, Eartha Kitt, and Richard Conte. (A-III)

### FRIDAY, DEC. 24

8 p.m. (CBS) — J.T. — Not a movie, really, but a superb, Peabody-Award-winning drama about a small boy's lonely existence in the Harlem ghetto. Kevin Hooks, son of actor Robert Hooks, is winning and sensitive as J.T., a shy boy whose only "friend" seems to be his transistor radio, which helps him create the world of personal fantasy in which he



moves. Then one day he finds a wounded cat in a back alley, begins to nurse it back to health, and in the process takes his first tentative but firm steps toward maturity and re-

sponsibility. Jeanette DuBois as his understanding mother knew it all along. If you must watch something on Christmas Eve, watch "J.T."

SPECIAL CHRISTMAS program entitled "Happy Birthday to Jesus" features children of Corpus Christi School, Sister Eva Marie and seminarian Bob Curran at 9 a.m. Sunday, Dec. 19 on the Church and the World Today, WCKT, Ch. 7.

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

FRIDAY, DEC. 17 rating Thursday at 9:10 a.m.  
9:30 a.m. (5) Beau James, Part II (See 1:30 p.m. (6) The Third Voice (Unobjec-



BRILLIANT ACTRESS Patricia Neal, starring as the mother of a large family living in a rural mountain area, chats with one of the townsfolk, played by Broadway star Cleavon Little, in this scene from Earl Hamner Jr.'s "The Homecoming — A Christmas story," a major two-hour family drama special for the holiday season, to be broadcast Sunday, Dec. 19 (7:30-9:30 p.m.) on WTVJ, Channel 4.



COUNTRY MUSIC STAR Johnny Cash works on the production of a film entitled "In the Footsteps of Jesus" on location at the Garden of Gethsemane in Jerusalem. Based on the life of Christ, the picture will tell its story through narration and songs by Cash. Cash sits pensively in the Garden. Although most episodes employ Israeli actors, June Carter Cash, the singer's wife and a country music personality in her own right, is playing the part of Mary Magdalene. The film will be telecast in 1972.

tionable for adults.  
4 p.m. (9) Man of Castle (No classification)  
5:30 p.m. (5 & 7) They Call It Murder (No classification)  
9:30 p.m. (4 & 11) Dead Men Tell No Tales (Unobjectionable for adults and adolescents)  
11:30 p.m. (10) Flight Commander (No classification)

### SATURDAY, DEC. 18

12 noon (5) Kid Pix — My Favorite Spy  
1 p.m. (12) Down To The Sea In Ships (Family)  
1:30 p.m. (6) To Catch A Thief (No classification)  
3 p.m. (7) Lad, A Dog (Family)  
4:30 p.m. (6) Omar Khayyam (Family)  
7 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)  
8:30 p.m. (10 & 12) What's A Nice Girl Like You? (No classification)  
9 p.m. (5 & 7) The Singing Nun (Family)  
11:15 p.m. (12) Attack Of The Puppet People (Family)  
11:30 p.m. (4) Anastasia (Family)  
11:30 p.m. (11) House On Telegraph Hill (Unobjectionable in part for all)  
OBJECTION: Tends to condone immoral actions

### SUNDAY, DEC. 19

12 noon (4) Pepe (Family)  
12 noon (10) Juarez (Family)  
2 p.m. (6) Omar Khayyam (Family)  
4:15 p.m. (5) Lil Abner (Unobjectionable in part for all)  
OBJECTION: Suggestive costuming; in addition the film contains elements that are morally unacceptable in a mass medium of entertainment.  
4:30 p.m. (6) To Catch A Thief (Unobjectionable for adults and adolescents)  
6 p.m. (10) I'll Never Forget What's 'Tis Name (Condemned)  
OBJECTION: The film is seriously delinquent in its introduction of a sequence of sex deviation which can only be seen as yet another instance of the game of one-upmanship as it is played today by some movie-makers in the name of free expression.  
9 p.m. (10 & 12) Synanon (Unobjectionable for adults)  
11:30 p.m. (11) The Girl Can't Help It (Unobjectionable in part for all)  
OBJECTION: Suggestive costuming and sequences  
11:45 p.m. (5) Forever My Love (Family)

### MONDAY, DEC. 20

9:10 a.m. (5) Country Girl, Part I (No classification)  
1:30 p.m. (6) Secret Of The Purple Reef (Unobjectionable for adults and adolescents)  
4 p.m. (10) Slight Case Of Murder (Unobjectionable for adults and adolescents)  
9 p.m. (5 & 7) The Ceremony (Unobjectionable for adults)

### TUESDAY, DEC. 21

9:10 a.m. (5) Country Girl, Part II (No classification)  
1:30 p.m. (6) Secret Of The Purple Reef (Unobjectionable for adults and adolescents)  
4 p.m. (10) Holiday Affair (Family)  
8 p.m. (4) The Man From The Diner's Club (No classification)  
11:30 p.m. (10) Saturday's Children (Unobjectionable for adults and adolescents)

### WEDNESDAY, DEC. 22

9:10 a.m. (5) Little Boy Lost (Family)  
1:30 p.m. (6) Secret Of The Purple Reef (Unobjectionable for adults and adolescents)  
4 p.m. (10) Till We Meet Again (Family)  
8:30 p.m. (5 & 7) Encounter With Anna (No classification)

### THURSDAY, DEC. 23

9:10 a.m. (5) Just For You, Part I (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) Secret Of The Purple Reef (Unobjectionable for adults and adolescents)  
4 p.m. (10) Bad For Each Other (Unobjectionable in part for all)  
OBJECTION: Reflects the acceptability of divorce  
11:30 p.m. (10) Johnny Belinda (Unobjectionable for adults and adolescents)

### FRIDAY, DEC. 24

9:10 a.m. (5) Just For You, Part II (Unobjectionable for adults and adolescents)  
1:30 p.m. (6) Secret Of The Purple Reef (Unobjectionable for adults and adolescents)  
4 p.m. (10) Christmas In Connecticut (Unobjectionable in part for all)  
OBJECTION: Suggestive references and remarks; light treatment of marriage  
11:30 p.m. (10) Little Minister (No classification)  
11:30 p.m. (11) Belvedere Rings The Bell (No classification)

### SATURDAY, DEC. 25

12 noon (6) Kid Pix  
1 p.m. (4) Children's Film Festival  
1:30 p.m. (6) The Buster Keaton Story (Family)  
2 p.m. (5) A Christmas Carol (Family)  
2:30 p.m. (12) The Bells Of St. Mary's (Family)  
4:30 p.m. (6) Denver And Rio Grande (Family)  
7 p.m. (6) The Buster Keaton Story (Family)  
8:30 p.m. (10) Tribes (No classification)  
9 p.m. (5 & 7) Far From The Madding Crowd, Part I (No classification)  
11:15 p.m. (12) War Of The Colossal Beast (Unobjectionable for adults and adolescents)

## RELIGIOUS PROGRAMS

TV Saturday 5:30 p.m.  
THE TV MASS — Spanish Ch. 22 WLTV Celebrant Father Ricardo Castellanos Sunday 7 a.m.  
THE CHRISTOPHERS — Ch. 11 WINK 9 a.m.  
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — "Happy Birthday to Jesus," a children's program featuring youngsters from Corpus Christi School, Sister Eva Marie, and seminarian Robert Curran. 10:30 a.m.  
THE TV MASS — Ch. 10 WPLG — Celebrant Father John McGrath.

SATURDAY, DEC. 25  
8:30 p.m. and 9 p.m. — Both ABC and NBC are offering film presentations, but it's Christmas — share the evening with your family.

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# Joys, sorrows of a religious man in fast-changing world

If "Fiddler on the Roof" were not the longest running musical in the history of New York theater one might be tempted to assume that with its heavily ethnic story and characterization its prospects as a big budget film musical would be quite restricted.

Indeed, if anything, the film's emphasis is more unabashedly Jewish than is the stage version. Far from limiting this "Fiddler's" possible audience, however, the very richness of the film's texture that captures so beautifully a whole range of Jewish culture — the custom of family Sabbath prayers, the religious rites and symbols of the synagogue, the ancient Jewish dances and wedding festivities, the respect for family, even the humorous tradition of the marriage broker — only serve to enhance the film's charm and appeal.

"Fiddler" is, of course, much more than the story of a poor Jewish farmer at the turn of the century in the tiny Ukrainian village of Anatevka, deep within Czarist Russia. Tevye, the milkman, with his five dowryless daughters, his lame horse, his nagging wife, his menial chores, and his companionable relationship with God is very much the archetypal ancestor from whom most Americans, in one way or another have come.

BUT "FIDDLER'S" real universality springs from its boundless faith in the providence of God and the resounding hymn it sings to hope and life and the spirit of man. And the story of Tevye's three oldest daughters, each of whom marries one removed farther outside the expectations of the family's cultural heritage, catches our contemporary conflict between change and tradition with a humor, yet poignancy, that is as delicate as it is applicable to the cultural crisis of today.

In bringing "Fiddler" to the screen, producer-director Norman Jewison has managed to open up the action without sacrificing the immediacy of the stage play. His Anatevka is a classic farm village in which (remarkably enough, for a musical) the dirt looks like dirt, the smells of the animals and the produce fairly float off the screen, and the enormously expressive faces, particularly of the elderly, reflect the hardships and deprivations of the peasant's life.

As Tevye, Topol, the Israeli actor who starred in the London production, embodies all the winning vitality and good nature that radiated from the original Sholom Aleichem stories.

The supporting cast, notably Norma Crane as Tevye's wife, Leonard Frey as Motel the tailor, Paul Mann as Lazar Wolf the butcher, and Rosalind Harris, Michele

ISRAELI ACTOR Topol leads a spirited cast in a rousing, touching screen adaptation of the international hit musical, "Fiddler on the Roof."



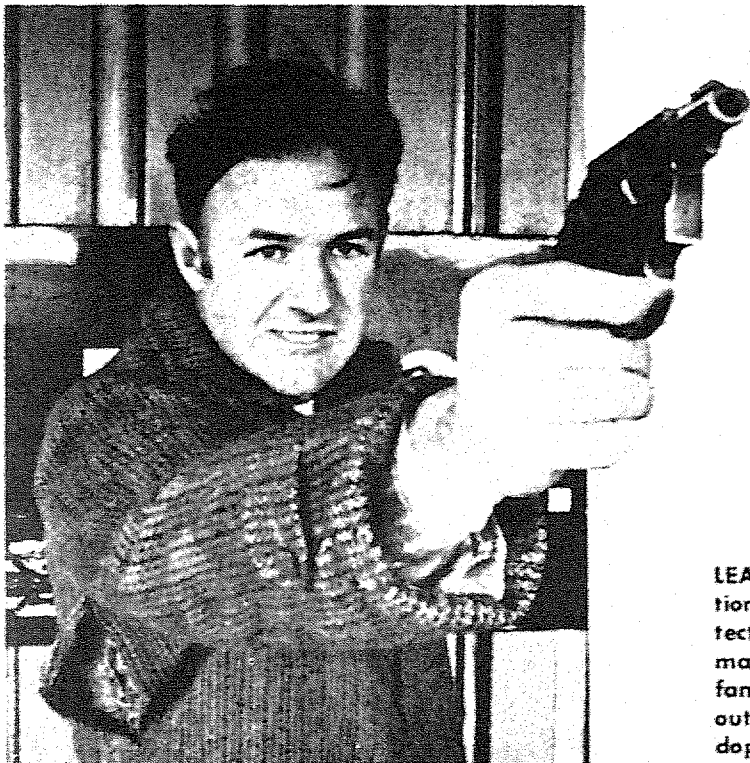
Marsh and Neva Small as the three eldest daughters bring a freshness and credibility to their roles that smooth the transitions from dialogue to song and do full justice to the pleasant Harnick-Bock lyrics and music.

UNFORTUNATELY, Molly Picon's matchmaker smacks a bit too much of the New York Jewish spinster type, and Jewison's occasionally claustrophobic camera loses its sense of place in some of the more expansively choreographed numbers. These, however, are small criticisms of so fine a production.

The most outstanding achievement of

the Jewison version is its fidelity to the play itself that goes much beyond the painstaking preservation of the original score and narrative. What is more significant is that this "Fiddler" has preserved the mood and meaning of the moving, essentially simple story about the breaking down of traditions and the way in which a deeply religious man meets the disappointments, joys and sorrows of a fast-changing world.

A film to be recommended for all audiences, it will appeal especially to those for whom life, without tradition, would be as shaky as a fiddler on the roof. (A-1)



LEADING AN international cast in a tough detective film, Gene Hackman stars in a story of fanatical New York cops out to squash a big-time dope deal.

## Engrossing, dirty, sobering and shocking detective film

**The French Connection** (20th Century-Fox) — Within weeks of each other recently, narcotics agents in New York City and Marseilles, France, seized two cars containing a total of almost 400 lbs. of pure heroin, destined for the streets of New York with a retail value of about \$70 million.

That's a lot of junk, true, but the same authorities were quick to point out that the seizures would have little measurable effect on the lucrative dope market along the Marseilles-New York axis. The well-organized exporter-importers are too rich, too clever, and too aware of the infinite ways drugs may be slipped out of France and into the U.S.

**THE SUBJECT** of heroin — smuggling on a large scale, and the violent, frustrating, and only occasionally successful methods used by New York enforcement agencies to squash it are given graphic and engrossing treatment in a new detective movie based on an actual set of cases of just a few years ago.

The movie, "The French Connection," follows the real-life exploits of two fanatically tough New York detectives who painstakingly assembled

a case, set the trap and finally made the big arrest, and then had to stand aside and watch most of the kingpins walk out of court on legal technicalities and "lack of sufficient evidence."

The story, even in a fictionalized form, comes up one of the niftiest, most exciting, as well as most harshly realistic, detective movies in recent years. Gene Hackman and Roy Schneider play the cops, partners on a gritty drug beat in Brooklyn's Bedford-Stuyvesant ghetto, where a frisk of patrons reaps a bonanza in downers, uppers, grass, hash, coke, heroin, you name it — "What is this place," Hackman crudely cracks, "a... hospital?"

**BY CHANCE**, the cops run into a small-time hood (Tony LoBianco) on the make in what appears to be a huge heroin import scheme. Tailing him, the detectives gradually piece together enough of a case to get the go-ahead for the kill from their superior (played by N.Y. detective Eddie Egan, the real-life model for Hackman's part and the movie's acting discovery).

After some near-misses, including a hair raising auto chase under a Queens "El," the right moment is set up

and the cops close in, in a wonderfully exciting, almost comedic sequence shot on desolated Wards Island in the East River.

The story itself is an engrossing, complex one that would probably hold up in just about anyone's hands. But it is given superb treatment thanks to the tight screenplay by Ernest Tidyman (who wrote "Shaft"), the swift direction of William Friedkin, and the convincing acting of all the principals — Hackman and Schneider in particular, but also Fernando Rey as the suave French mastermind, Marcel Bozzuffi (the assassin in Z) as his trigger-happy henchman, and LoBianco as the upward-mobile gangster.

The New York locations, chosen by Jimmy Breslin, crony Fat Thomas Rand, have just the right grimy quality to lend the fast action a note of unmistakable reality.

"The French Connection" is an exciting film, but it is definitely not a pleasant one. The drug dealers and the cops trying to snuff them clash in the most brutal ways, with sudden death or violent attack integral parts of the mix.

**THERE'S NO WAY**, apparently, to politely inform an armed narcotics suspect of his legal rights — he might kill you before you finished the first sentence. "Connection" also shows, via a series of contrasts depicting the dealers at their leisure in posh restaurants and the cops out in the bitter cold eating bad pizza and muddy coffee on the stake-out, that police work, at best, can be a deadly existence.

It also demonstrates the undoubted criminal violence wreaked upon "perpetrators" by investigating police against which no one — police, criminal, or unknown public — will make an outcry.

The violence, and the relentlessly obscene language that describes it are all part of the dirty game in the undercover world of cops and dope dealers.

"The French Connection," in spotlighting this shadowy world, offers not just an exciting adult film, but a sobering, perhaps shocking, look at some very human characters caught up in an inhuman, kill-or-be-killed game of cat and mouse — all licensed by the public for the public good. (A-IV)

## Decadence—castle-style

The Lickerish Quartet (Audubon) interlacing illusory Pirandellian-personalities to enhance his latest excursion into eroticism, producer-director Radley Metzger evolves as a sort of rich man's Russ Meyer.

In their decadent Italian castle a depressed husband, wife and son stare at silver screen sex adventures and at Sivana Venturini, their house guest, who relates to them in the raunchy reels and seduces them during intermissions.

While the quartet quibbles about identities, Metzger clarifies their lecherous leanings with a candied candor that remains dubious only in regard to the essential requirement: taste. (C)

## Movie Reviews

### Good old 'Black Beauty' re-staged, unfortunately

**Black Beauty** (Paramount) Latest re-make of the Anna Sewell classic for young readers comes up lame under the direction of James Hill. The British production, filmed in Spain, starts bogging down in its own treacle when young Mark Lester loses his black colt to the evil squire.

In the book and in an earlier movie production, the horse had been the magnetic center of attention in Hill's well-intentioned but ill-conceived film, the emphasis is on the stereotyped owners who use or abuse the unfortunate stallion. The result is uneven at best, downright absurd at worst — and the classic for children gets lost in the shuffle. Too bad. (A-1)

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**The Voice  
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Pope  
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VI

Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.

## Church a mystery of hidden truth and supernatural reality

The Church is a calling. This underlying and original meaning of the name and being of the Church tell us many things which are not only instructive for a correct theology of the Church, but also for a spiritual understanding of it. The Church presupposes a call, a divine call. This assumption immediately offers us a conventional principle which we should never forget: that the voice which convenes the assemblage, on which the name Church is conferred, is not a human voice, except as a mysterious means of transmission. It is a transcendent voice, a voice which rises from divine depths and tells us that the Church is a mystery, a mystery of hidden truth and supernatural reality. It thus takes us into an area which only revelation makes accessible. It is the mystery of the divine plan for the new relationship which God deigns to offer mankind, through Christ the mediator, a consideration for the salvation of mankind. The life and history of the Church are tied to this first interpretation of her name. She is not a human institution; she arises from divine initiative. Let us draw from this basic doctrine an elementary and self-evident comforting thought: that is that the orthodoxy of the Church, marked by the faithfulness to the call of which she is the minister, with respect to her truth, is all-demanding. It does not permit arbiters, ambiguities, substitutes, or uncertainties. It is beatific, because it opens the door to the immense kingdom of God, to discovery of Truth and of Love, to conversation with God and to the treasures of real life. But we are concerned now with the fact that the Church springs from a calling, a divine calling: the Word of God addressed to us. The word of God, who came to speak to us, on our part this implies listening. The first Christian generation, the one recorded in the New Testament, was keenly aware of having been called. He who is called does not remain alone or apart, but automatically becomes a member of the mystical Body of Christ, which is the Church.

Addressing the Faithful, Nov. 17, 1971

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Goodness is not weakness, it is not fear of punishment and the disapproval of others. It is not inertia nor is it being good for nothing. Goodness is not hypocrisy, nor being quiet, nor not troubling anyone. Nor is it not doing anything. Goodness is doing good, wishing to do good, carrying out good intentions willingly and quickly, obeying with energy, with self-discipline and with a sense of duty. It is fulfilling some act which requires sacrifice for the good of someone else who is in need of help and feels the need to be wanted. It is being good for the good of others without expecting praise or reward. It is imitating Jesus Christ, the supreme example of the greatest goodness.

Speaking in Saint Peter's Square, Nov. 21, 1971

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During these five years the Anglican-Roman Catholic dialogue and the Anglican Center in Rome have prospered together. Both are symbols and expressions of the commitment we share in the cause of Christian unity, which must be the consequence of growth of both mutual knowledge and love. We never cease to give thanks to our common Father for the grace of this hope and aspiration, and for the perseverance and wisdom He grants to those who pursue it. Some of you have been deeply engaged in this work of knowledge and love from the very beginning and all of you are now united in this undertaking. It is a joy for us to speak with you and invoke the generous blessing of Almighty God on your work as it moves into an important phase in the search for organic unity.

Speaking to members of Anglican Centre Council of Rome, Nov. 17, 1971.

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We followed with interest the impressive undertaking of Apollo XV. We are happy to have the opportunity to tell you how much we appreciate the message you sent us at that time, through the Apostolic Delegate in Washington. In that message you assured us that your journey to the moon was undertaken in the hope of contributing to the progress of human life throughout the world and that it was for all mankind. We admire your aims and assure you of our prayers that your mission will indeed fulfill the expectations of your countrymen and of your brothers on all continents. We are hopeful that through your efforts men will come to know better the Creator of all things and His marvelous works and that in harmony they will work together for the building of a peaceful universe, with liberty and justice for all.

Speaking to Apollo XV Astronauts, Nov. 17, 1971

# You and Your Faith



## Sunday's Gospel

Now this is how the birth of Jesus Christ came about. When His mother Mary was engaged to Joseph, but before they lived together, she was found with child through the power of the Holy Spirit. Joseph her husband, an upright man unwilling to expose her to the law, decided to divorce her quietly. Such was his intention when suddenly the angel of the Lord appeared in a dream and said to him: "Joseph, son of David, have no fear about taking Mary as your wife. It

is by the Holy Spirit that she has conceived this child. She is to have a son and you are to name him Jesus because he will save His people from their sins." All this happened to fulfill what the Lord had said through the prophet:

"The virgin shall be with child and give birth to a son and they shall call him Emmanuel, a name which means 'God with us'."

Mt. 1:18-24

## Practice some old-time religion

By PATRICK RILEY  
(NC News Service)

VATICAN CITY — (NC) — Pope Paul VI practiced some old-time religion on the Feast of Mary's Immaculate Conception, reminding crowds from his window about Original Sin and fallen man and then taking flowers from his own gardens to put at the feet of a statue of Mary in downtown Rome.

At his noon speech to the crowds who gathered beneath his window for a blessing, the Pope spoke of Mary in the traditional terms of reverence and wonder: "Excelling in goodness, in beauty, in immaculate purity, unique grace-full woman, the incomparable model of a virgin and mother."

To understand and enjoy the "extraordinarily beautiful" feast of the Immaculate Conception, Pope Paul said, one must keep in mind "the entire theological, moral and historical background of mankind." Current culture, he observed, can do this only with difficulty.

"For us believers," he said, "the scene to be contemplated is immense and dramatic. It consists of the dark background of the fall of man and of his entire progeny, including all of us. It is the history of the Original Sin that caused existing man to be no longer the true and perfect man God had planned and created him to be."

"We do not think enough about this general misfortune, which has altered and degraded the human figure and which lies at the root of our misfortunes and of the humiliating and troubled experiences of our moral psychology."

"But behold, in the center of this scene of universal misery there appears an exception, an ideal figure, which has remained unharmed, untouched, and on which God's loving spirit rests. The Lord is with you, Mary. You are the favored one, the blessed among all women, excelling in goodness, in beauty, in immaculate purity, the unique grace-full woman, the incomparable model of a virgin and mother. You were chosen to offer intact flesh to the Word of God, who in you, Mary, becomes our brother, our teacher and our Savior."

## Seek friendliness

VATICAN CITY — (NC) — The Catholic minority in the Republic of Dahomey in West Africa seeks nothing more than to work for brotherly relations with the country's predominantly non-Christian population. Pope Paul VI told that country's first accredited ambassador to the Vatican.

The Pope received Ambassador Laurent Cyrille Faboumy Dec. 10.

The Catholic community of Dahomey, Pope Paul said, "asks only for the opportunity and means for placing at the service of all its specific contribution, mainly in schools, particularly with attention to the weak and the poor."

Ambassador Faboumy, 40, a Catholic and father of four children, told the Pope: "Your messages to the world, your letters to Africa, your journeys to the countries of the underdeveloped world, have encouraged an awareness (in developed countries) on the one hand, while on the other they have given hope and surety of a more just and worthy human way of life."

## Pope praises judo

VATICAN CITY — (NC) — Pope Paul is studying judo.

Well, not exactly, but he did take time to study the arduous regimen demanded of judo enthusiasts and commended the sport for its "almost ascetic rule of life and study." Judo comes from the Japanese words meaning "soft art."

The Pope singled out some 25 instructors and students of the National Academy of Judo who attended his general audience Nov. 24.

The Italian group, clad in blue monogrammed blazers, rose as a unit as the Pope told them:

"We have read your regimen and your programs. We detect an impression of seriousness, we could say of an almost ascetic rule of life and study, to attain this human goal which is both scientific and athletic."

The Pope described the young athletes as persons "dedicated to this demanding and controlled type of athletics."

Paying tribute to the spiritual formation offered by the academy, the Pope pointed out that Christian teachings, combined with athletic practice, will form the complete man.

Pope Paul said the presence of the judo enthusiasts lent a "note of novelty" to the audience. The Pope has in the past received such disparate groups as firemen, street sweepers, astronauts, midwives, scientists, newlyweds, judges, pop singers and hairdressers.

The Pope always pays special tribute to such groups, singling out some particular contribution they make to the world community.

## Receives Niger envoy

VATICAN CITY — (NC) — Pope Paul VI has told Niger's first ambassador to the Vatican that the Catholic Church has asked its missionaries to contribute their efforts to the full development of man.

The Pope received Ambassador Ibra Kabo in a formal audience. He told the African diplomat that the Church "encourages Catholic missions to contribute with all their efforts to the teaching and education which opens the door to human development as demanded by our time."

The same day the Pope also received Walter Benhrndt, president of the Parliament of Europe, an organization striving for the formation of a United Europe. Pope Paul, who has long favored a confederation of European states, told his visitor:

"If in today's pluralistic society, despite the technological advances, there still is endangered the security of society and of peaceful living together of peoples as well as of individual communities, this should not mean that there has been denied or rejected a moral law which is valid for all."

Those who occupy posts of responsibility in political life "have without doubt a determined function," the Pope said.

## Goal of education

VATICAN CITY — (NC) — Education today must help students become "free and responsible men," Pope Paul VI told a group of Italian Catholic teachers.

The Pope received delegates of the annual meeting of the Union of Italian Catholic Teachers Nov. 11 and told them that present-day conditions call for a new type of teacher.

"The problem of revamping the school system, above and beyond the necessary changes in structure," he said, "requires today mainly a renewal in the person of the teacher and in his awareness of his teaching function."

The Pope said that only through a renewal in the teacher can be realized "a school that really educates, which is ever more needed today in a society characterized by scientific and technical development and oppressed by a process, as it is termed, of depersonalization and mass production."



By **FATHER JOHN P. SCHANZ**  
A tension between individual conscience and the state is nothing new in the long history of human experience. The chronicles of ancient Israel and early Christianity abound in the tales of pagan persecution of the faithful who refused to worship the gods or the emperor. The New Testament logia or sayings of Jesus reflect problems of concern in the area of Church-State relations; Christ's well-known dictum "Render to Caesar the things that are Caesar's and to God the things that are God's" (Lk. 20:25) seems to distinguish and separate the two spheres of loyalty.

Jesus Himself paid taxes (Mt. 17:24-7) and lent no support to the Zealots who plotted the overthrow of Roman control. Paul later urges respect for all legitimate authority as somehow reflecting the divine dominion itself. His words bear recalling in full:

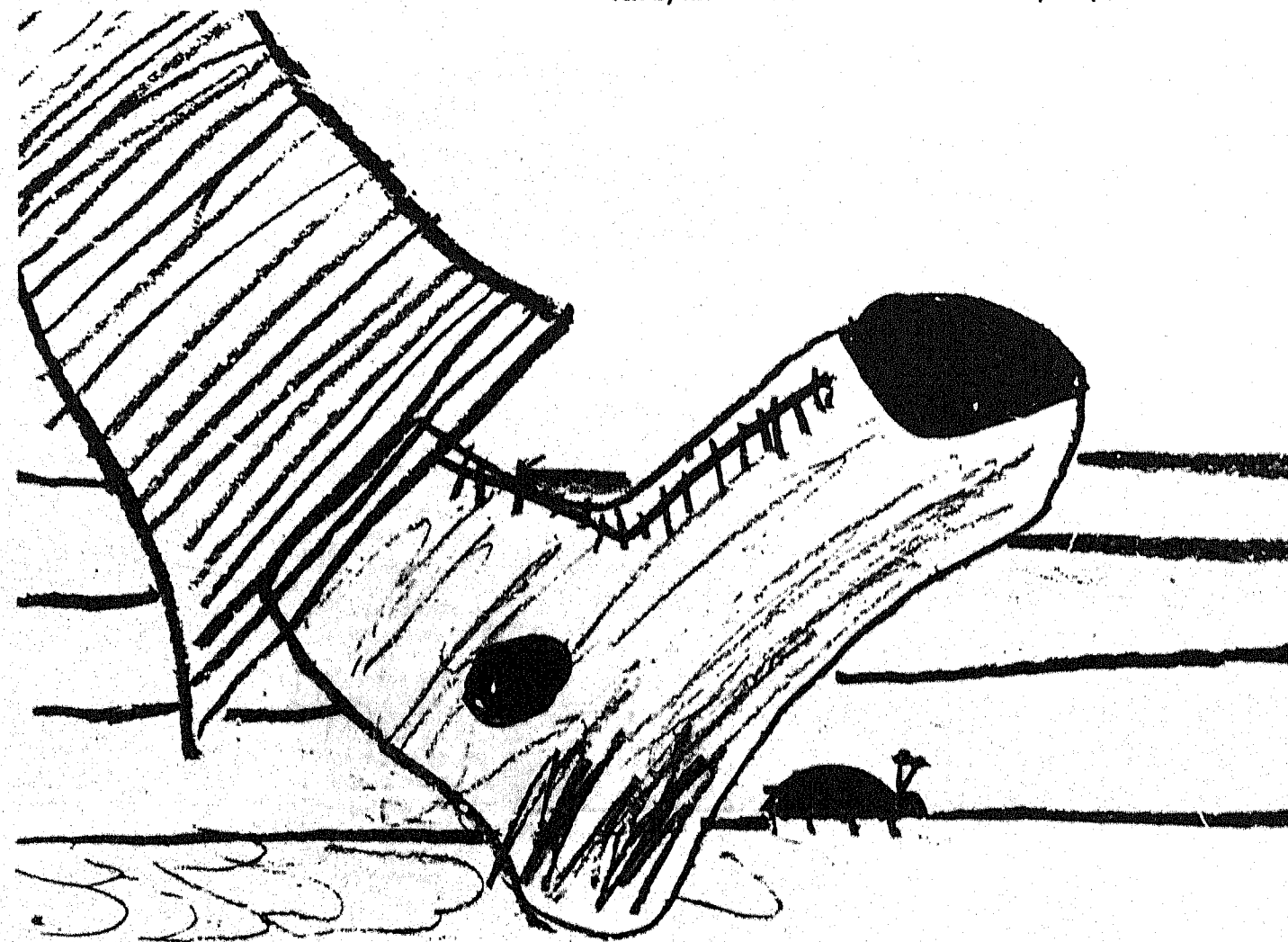
**LET EVERY MAN** be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad.

Would you have no fear of him who is in

authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience.

For the same reason you also pay taxes. For the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. (Rom. 13: 1-7)

**THIS SCHOOL CHILD'S** drawing (by Lillian Porter, Campus School, Wash., D.C.,) perhaps illustrates the feelings of an individual caught in the tension felt by the "little man" when threatened by the power of the state.



## A Christmas gift

By **FATHER JOSEPH M. CHAMPLIN**

Has Christmas shopping started to get you down? Are you beginning to panic? Do you stare at that list of names and wonder, rather deperately, what you can possibly buy at this late hour which will be new and different, yet at least somewhat useful.

If one of those individuals happens to be a priest, a nun, a religious brother or an especially devout Christian lay person, I offer a suggestion. Stop at your local Catholic Book Store and pick up a copy of "Prayer Of Christians," the "American Interim Breviary."

Initiated and sponsored by the National Federation of Diocesan Liturgical Commissions here in the United States, this lengthy (1,700 pages), handy (4 1/2 x 7 1/2), brown or tan leatherette bound text was published in mid-October by Catholic Book Publishing Company of New York. It sells for \$13.50 and I think the volume will enjoy great success around our nation.

IS THIS the officially revised Roman Breviary? Yes and no. The Holy See recently issued in Latin a portion of that finalized version. "Prayer Of Christians" follows its general principles and basic format, but in abbreviated fashion and with certain alterations.

How long a life-span, then, can we expect this specifically American book to have? Translation of the official Vatican text will take an uncertain and considerable length of time due to the breviary's complexity. It seems safe to estimate, however, that no authorized, published copies will be available in English for two or three years. "Prayer of Christians," therefore, should serve us well until that moment and perhaps for a good bit beyond.

In what way does "Prayer Of Christians" differ from the so-called Chapman breviary or, more properly, The Prayer Of The Church? The latter volume, produced about a year ago by an English publishing house, likewise adheres to the

revised Roman breviary's norms and structure. However, the American volume includes several significant improvements and a few major changes.

- The New American Bible translation is employed throughout the book.

- There are no inserts. Readers who found the Chapman breviary painfully, distractingly awkward with its many inserts and constant cross references will find the American text much easier to use.

- It features 14 biblical and non-biblical excerpts for the Office of Readings and appends, as well, a list of daily scriptural passages to cover each day of the year for those who prefer a wider, richer fare.

- The Catholic Book breviary contains fresh and additional prayers, especially after various psalms.

- This text also has familiar English hymns for singing when the office is celebrated with a congregation.

Do you really think contemporary Americans, other than religious in convents or cloisters, will assemble for a common recitation or chanting of the breviary, even in a modernized form? I confess I have my doubts, but current developments indicate that rapidly spreading "prayer groups" might welcome this quite flexible American Interim Breviary as an ideal foundation or springboard for semi-spontaneous, personal, creative worship.

I also believe (and this probably represents a minority viewpoint) that both clergy and religious brothers or sisters in the United States will quickly make "Prayer Of Christians" a regular and important part of their daily schedule. During the past decade some of us overreacted to the old, formal, obligatory Latin breviary. We dropped it, but frequently replaced this with nothing else and now feel anxious, confused or guilty about our impoverished prayer life. The revised version comes, I think, at a needed moment and should help many resurrect ailing spirits.

The gist of New Testament teaching seems to regard Church and State as independent centers of authority, each having a legitimate claim on the loyalty of its members without infringing on the other's jurisdiction. Such a simple clear-cut principle, however, breaks down in practice when the two have overlapping concerns.

**THIS IS** especially true in the 70's when so many crucial politico-ethical issues challenge the Christian conscience. Controversy still continues over liberalized abortion laws; easy divorce laws; anti-nudity and obscenity controls; military conscription; conscientious objection; contraceptive methods of population control; control of drug abuse.

Here, we shall pose only two questions: What are the state's obligations toward its citizens, and what are the citizen's duties

toward the State and community?

(1) In its Declaration on Religious Freedom, whose chief architect was the American Church-State expert, Father John Courtney Murray, S.J., the Second Vatican Council summarizes the state's duties as follows: "The protection and promotion of the inviolable rights of man ranks among the essential duties of government" (16). The care of these rights is the essence of the common welfare of society, toward which government has a special obligation. Religious freedom, equality of citizens before the law, and freedom from discrimination by fellow-citizens are listed as specific rights to be safeguarded by the state (Ibid.).

INSOFAR as it promotes authentic human values that coincide with those of the Creator, the state in fact articulates for us the "Law of Christ." A state which would not

erring and Goebbels were justified in exterminating hundreds of thousands of Jews because they were merely obeying commands.

A much more difficult and frustrating approach to educating people for responsible moral life as citizens and as Christians, is suggested by the man who was for "justice" rather than "law and order."

**FOCUSING ON** basic human values rather than on law is in the long run a much more effective moral educational model. In this approach an action is good or bad, not chiefly because it is commanded or forbidden but because it is good or bad for the person or community. For example, murder is wrong whether it is forbidden by law or not; concern for others is good even where there is no legislation about it. Some actions are conducive of the common good, others militate against it. If a law sanctions injustice, the law needs to be changed even if efforts to change it require disobedience.

The Second Vatican Council, which clearly taught the value of law in society and urged obedience to legitimate authority ("Church in World," 30-31), suggests a moral education based on values rather than on authority. "No better way exists for attaining a truly human political life than by fostering an inner sense of justice, benevolence, and service for the common good, and by strengthening basic beliefs about the nature of the political community, and about the proper exercise and limits of public authority" ("Church in World," 73).

Christians' moral education today tends therefore to guide persons to take a hard look at the realities of contemporary life, to explore experience in terms of human values, rights, needs, and opportunities. Law is viewed as an important means of safeguarding basic rights and values, of protecting deeply human goods, but remains secondary to those rights and values.

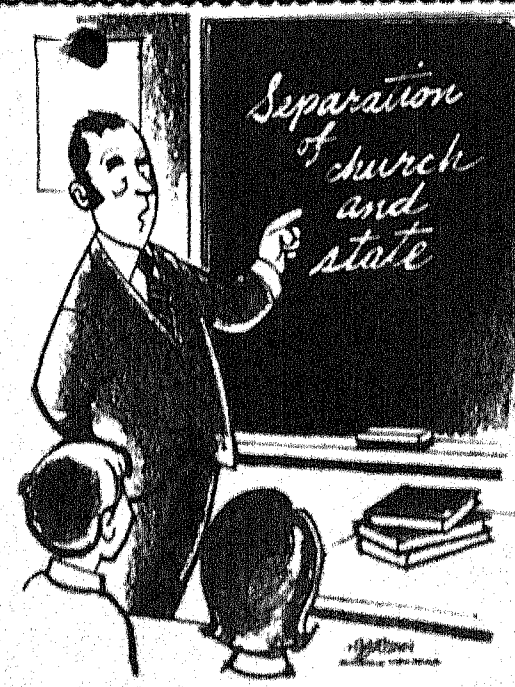
Such an approach places priority on developing a sense of responsibility, responding not only to legitimate authority, but to whatever reveals genuine human values. Such an approach guides people to question, to think, to talk and pray about real issues and the laws that are meant to preserve and foster peace, justice, the pursuit of happiness.

While both men at the meeting on crime were presumably concerned about civic moral life from an educational point of view it makes a great deal of difference whether one's chief concern is "law and order" or justice.

## Law and order or justice?

The Second Vatican Council, which clearly taught the value of law in society and urged obedience to legitimate authority ("Church in World," 30-31), suggests a moral education based on values rather than on authority. "No better way exists for attaining a truly human political life than by fostering an inner sense of justice, benevolence, and service for the common good, and by strengthening basic beliefs about the nature of the political community, and about the proper exercise and limits of public authority" ("Church in World," 73).

(See Fr. Quesnell article in this section)



try to eradicate poverty, racial discrimination, and other human indignities would fail in its moral duty to the common good. Likewise a government which would fail to encourage sound family life, religious practice, respect for the sanctity of life, would be remiss in its concern for the public interest.

(2) If we as citizens now ask, what are our obligations to the state, it may be affirmed that whatever fosters justice, peace, and the common good would generally require our conscientious support. When the state taxes me in a reasonably just way, I must realize that my contribution helps sustain its educational and charitable efforts in areas like care of the aged, the retarded, the mentally ill, the alcoholic.

Up to this point, we have considered only the passive stance of the citizen before the law. What about trying to change an unjust law or the status quo itself if it dehumanizes or depersonalizes man or discriminates

against large segments of the population? Both the Church and the individual Christian have every right to seek by legitimate means the enactment of public law which is consonant with the natural law and the law of Christ. Normally these channels for change include the power of the vote, marshaling public opinion, seeking political office. More radical forms of civil disobedience would seem to be justified only when there is grave social injustice that cannot be corrected by calmer measures.

**TO BE A MEMBER** of a Christian group, humans must be willing to become linked through faith with that group, but to be willing also to live in the world with others.



## Christians have a duty to act as good citizens

By **FATHER QUENTIN QUESNELL, S.J.**

To become a member of the early Roman Christian group implied being willing to act as a member of the group, with consideration for the good of the other members. It implied being willing to cooperate with the other members, to come to agreement with them on common concerns, and to stick to those agreements.

But becoming a member of the Christian group did not take a person out of the world. He still remained a member of other groups, and had to live in them, too, in a civilized way. Most prominently, of course, he remained a citizen of his own city and country, and so he had to act as a citizen, with consideration for the good of other citizens. He had to be willing to cooperate with his fellow citizens, to come to agreement with them on common concerns, and to stick to those agreements.

**SO WE READ:** "Remind your people to submit to rulers and authorities, to obey them, to be ready to do every good thing" (Titus, 3, 1). "This is also the reason that you pay taxes: for the authorities are working for God when they fulfill their duties. Pay what you owe them: pay them your personal and property taxes, and show respect and honor for them all" (Rom 13, 6f.).

I urge that petitions and prayers, requests and thanksgiving be offered to God for all men, for kings and all others who are in authority, that we may live a quiet and peaceful life in entire godliness and proper conduct" (1 Tim 2, 2f.). "Submit yourselves, for the Lord's sake, to every human authority, to the Emperor, who is the supreme authority, and to the governors who have been sent by him to punish the evildoers and praise those who do good" (1 Pet 2, 13-14).

The Christians wanted to live in peace, and be able to serve their fellowmen and God in peace. Therefore they could appreciate the good order for peace which the stern Roman dictatorship over their world guaranteed. So long as it was possible, they followed the laws of the country. They urged obedience to the lawful rulers. They prayed for their civil rulers.

**TRUE, AT THE SAME TIME,** the Christians looked forward to a day when God would destroy and punish the Roman empire for its many sins and for its policies of cruel oppression, luxury, exploitation:

"Come, and I will show you how the great prostitute is to be punished, that great city that is built near many rivers, seated on seven hills, the great city that dominates the kings of the earth" (Rev. 17, 1, 9, 18). "There has never been another

city like the great city" (Rev. 18, 18).

"Rejoice because of her destruction, O heaven! Rejoice, God's people, and the apostles and prophets! For God has judged her for what she did to you!" (Rev. 18, 20).

"God has punished the great prostitute who was corrupting the earth with her immorality. God has punished her because she killed his servants. Praise God! The smoke from the burning of the great city goes up forever!" (Rev. 19, 2, 3).

The laws of men had their place in keeping good order, helping to guarantee a healthy, safe life for most people. When used rightly, the laws of the state made it easier to live a good life in love and concern for one another. So long as that is all that the laws of the state did, Christians had no quarrel with them. They live by them, feeling it was their duty as members of the civic group.

But of course when laws of the state were merely props for a system of injustice, cruelty, exploitation; where they merely disguised evil instead of truly serving good, Christians had to be the first to say, as they always have, that they will "pay to the Emperor what belongs to him, and pay to God what belongs to God" (Luke 20, 25). And "We must obey God rather than men" (Acts 4, 19).



# Santa was a real person

By JOHN J. WARD  
Yes, kiddies — and a lot of you grown-ups, too — there was a Santa Claus.

But the jolly old saint's real name was "St. Nicholas" which is why you hear him referred to sometimes as "St. Nick." His feast-day was observed earlier this month, on Dec. 6.

The familiar "Santa Claus" is a modernized form of St. Nicholas.

St. Nicholas was Bishop of Myra in the fourth century. He is popular in Germany, Switzerland, and the Netherlands, where he made secret visits with gifts to children on his feast-day.

**THE CUSTOM** was brought to New York by the Dutch and it spread quickly throughout the United States and became absorbed into the Christmas celebration.

St. Nicholas was born in the last half of the Third century at Patara, in the province of Lycia in Asia Minor. His father was a nobleman and a Christian. As Nicholas grew in mind and body, he kept all the innocence of his first years. At an early age,



St. Nicholas Of Myra

he was taken to the monastery of Sion, where he was perfected in sanctity. Nicholas was still quite young when his parents died of the plague, leaving him the sole heir of their vast possessions.

He became a monk in the monastery of Sion, near Myra, and later was made Abbot by its founder.

**WHEN THE** metropolitan church at Myra became vacant, the holy Abbot Nicholas was chosen Archbishop. In that exalted position, he became famous for his extraordinary piety, zeal, charity and many miracles.

It is related that while Nicholas was Bishop of Myra, a terrible famine afflicted the country.

Full of compassion for his people, the bishop not only obtained a miraculous supply of bread for the multitude in his episcopal See-city, but visited every part of his vast diocese in order to acquaint himself with the condition of his people.

St. Nicholas has come to be regarded as the patron saint for children.

It is claimed that he suffered imprisonment for the Faith and that he died in 342. Several hundred years later, his holy relics were transferred to Bari, in Italy.

## Prayer Of The Faithful

### Fourth Sunday of Advent

Dec. 19, 1971

**CELEBRANT:** Advent for God's people is a time of preparation for Christ. He came first in history. He will come again in glory, and He comes to us today in this Eucharist and in our love for one another. Let us pray that all people will welcome His coming.

**COMMENTATOR:** Our response today will be: Lord, hear our prayer.

**COMMENTATOR:** That the Lord, who is Wisdom, may give to Archbishop Carroll and his new Auxiliary Bishop-elect Rene Gracida the guidance and strength of His Spirit in leading the Church in the Archdiocese of Miami, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That the Lord, who is the God of the Covenant, may give all governments the desire to seek true and abiding peace in the world, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That the Lord, who is Emmanuel, will help us to consider the deep meaning of His coming amidst all our rushing, shopping, and preparing for Christmas, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayers.

**COMMENTATOR:** That the Lord, who is the root of Jesse, may give His guidance to our president, our governor, and our mayor, in all issues that concern the welfare of the people, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That the Lord, who is our hope, may have pity on the poor, the sick, and the suffering, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**COMMENTATOR:** That the Lord, who is King, may give to us assembled here the joy of His presence among us, let us pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** O God, you have loved us from the beginning of the world and you have given us a history which has led our people to your Son, our Savior and Peace-builder. Hear our humble prayer and see our joyful hope in the coming of your Son, Jesus Christ our Lord.

**PEOPLE:** Amen

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- ☐ \$ 25 Supplies a year's medical needs for a Refugee family. . . . He was unattended
- ☐ \$ 10 Provides Braille Readers for a Blind child. . . . He came to give light
- ☐ \$ 2 Buys a warm blanket for a child. . . . He had swaddling clothes
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## Cardinal for first Communion at 7

PHILADELPHIA — (NC) — Both first Communion and first confession should take place generally when a child is seven years of age, said Cardinal John Wright, prefect of the Vatican Congregation for the Clergy.

In an article in the winter issue of the Philadelphia archdiocesan seminary magazine, Cardinal Wright said postponing First Communion deprives children early in their lives, "of the right of living in Christ through Holy Communion, a right given by Baptism."

Delaying both sacraments, the cardinal said, "undoubtedly" causes "the loss of angelic first innocence in many youngsters by concealing (and burying in the subconscious) the probability, perhaps the beginnings, at least, of faults, major or minor, which orient the self, toward love of self rather than love of neighbor, let alone of God."

Not allowing children to go to confession until adolescence causes them "by ill-conceived pastoral practice or by worldly social controls, to live in a dimly felt or even conscious state of sin," Cardinal Wright said.

**MEANWHILE**, the bishops of the three-state province of Minnesota, North and South Dakota have decided to continue allowing first Communion before first confession until the U.S. bishops make a final ruling next spring.

The bishops said the new General Catechetical Directory issued by the Congregation for the Clergy "makes provision for a possible continuation of the practice of communion before confession, depending on the action of the National Conference of Bishops. Since our conference has postponed action until spring, it is the consensus of the bishops of the province that the present practices in the parishes may be maintained until the conference takes a definite action."

An appendix in the directory looks askance at, but stops short of condemning the practice of having children receive first Communion before their first confession.

A majority of dioceses in the United States now allow children to receive first Communion before first confession.

Cardinal Wright argued, drawing on views expressed 50 years ago by Pope St. Pius X, that seven is generally the ideal age for initiation into Penance and Communion since "at this age a child, in fact, usually so develops intellectually as to reveal frequent and astonishing intuitions not merely into human situations but also divine realities."

**EARLY CONFESSION** is also helpful, he said, because it "brings the child to confront himself, namely to examine his conscience on his actions and consequently to feel sorry for whatever offenses he has done to God or neighbor."

Cardinal Wright said that an individual child may not be ready at seven for confession due to psychological reasons. In such cases, he said, delaying confession for a few years may be less risky.

However, the cardinal dismissed arguments that young children should not go to confession because they have no sins to confess. Such arguments, he said, result from a "little tot" mentality which refuses to admit that the youngsters are really "little men" in need of spiritual guidance during their formative stages.

Cardinal Wright also questioned whether adults may be sinning themselves by denying confession to young children.

"How can we then deny the Sacrament of Penance to the child — since he possesses the ideal conditions — without ourselves sinning against his needs and spiritual rights?" he asked.

Treating confession as a "mass operation, performed as a mechanical routine and without full personal participation on the part of the child or the part of the priest," was singled out by the cardinal as a serious threat to "the validity of tomorrow's Church."

He urged that pastors, theologians and psychologists pay great attention to the first Confession and first

Communion of a child since the two experiences are the means whereby one generation "evangelizes" another and, hence, the experiences are key factors in determining the future of the Church.

Again reiterating Pope Pius X, Cardinal Wright said that the exact age for first

### Plead 'Don't forget poor'

CHICAGO — (NC) — The bishops of Illinois want elected leaders to give concrete assurance that the blind, sick, aged and young will not be caught in a squeeze resulting from possible cuts in welfare funds.

The bishops expressed "deep sympathy for the poor who experience painful uncertainty and fear at the threat of cutbacks in welfare funds."

"For those who cannot help themselves, the possibility of the loss of welfare funds undermines their security and causes terror and despair," the bishops said in a joint statement.

The bishops said that the needs of the poor have become greater than ever, and that even well organized efforts "will never be enough."

"Therefore, we urgently

Communion should be determined by the child's parents, in conjunction with his confessor.

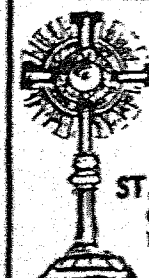
The fact that the confessor is responsible for evaluating the child's spiritual status necessitates that first Confession precede first Communion, Cardinal Wright said.

appeal to our elected leaders to find a prompt solution that will bring reassurance to the poor," the bishops said.

The statement, released through the Illinois Conference of Catholic Bishops, was signed by 13 bishops.

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Serra Club of Broward County

Meets second and fourth Monday of each month  
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive, Fort Lauderdale  
12:15 p.m.—luncheon meetings

Serra Club of Palm Beach

First and third Monday of each month  
Meetings at 7:00 p.m.  
Town House, West Palm Beach, Fla.



# UN stands by helplessly

By FATHER JOHN B. SHEERIN

For many months before the actual outbreak of war, India and Pakistan had been teetering on the edge of a conflict that might well develop into an international war of colossal proportions. Yet the UN was silent. It stood by with a seeming air of helplessness. It was precisely for this type of situation that it had been created but no member of the UN tried to submit the quarrel to the Security Council.

True, Soviet Russia and the United States were busy attempting to persuade Prime Minister Gandhi of India and President Yahya of Pakistan to call off the dogs of war. The Americans and the Russians apparently felt that they could stop the outbreak of hostilities if they exerted sufficient diplomatic pressure. Their zeal was commendable.

The U.S. attempted to twist the arms of the Pakistani and get their leaders to talk peace with the Indians. The Soviets appealed to Mrs. Gandhi on the basis of a treaty of friendship between the Russians and the Indians, and perhaps for fear that if war broke out, Red China would side with Pakistan. For various and sundry reasons, however, both the Soviets and the Americans were reluctant to take the issue to the UN.

The big powers' diplomatic zeal was edifying but it failed. One American State Department official said: "We — and to some degree the Soviets — have discovered that for all our wealth, power and supposed influence, there are situations that are simply beyond our control. Evidently this is one of them."

It was deserving of praise that the superpowers should try to counsel the two antagonists to take steps to reach some sort of political accommodation. But this was no substitute for corresponding activity on their part within the UN itself.

IT IS ALL WELL AND GOOD for individual nations to advise parties to a quarrel to kiss and make up but it is far more important that they join the other nations of the world

in striving for a peaceful settlement of the India-Pakistan quarrel. Let the Soviets and the Americans work for peace outside the UN but more importantly, let them work for peace through the UN as well.

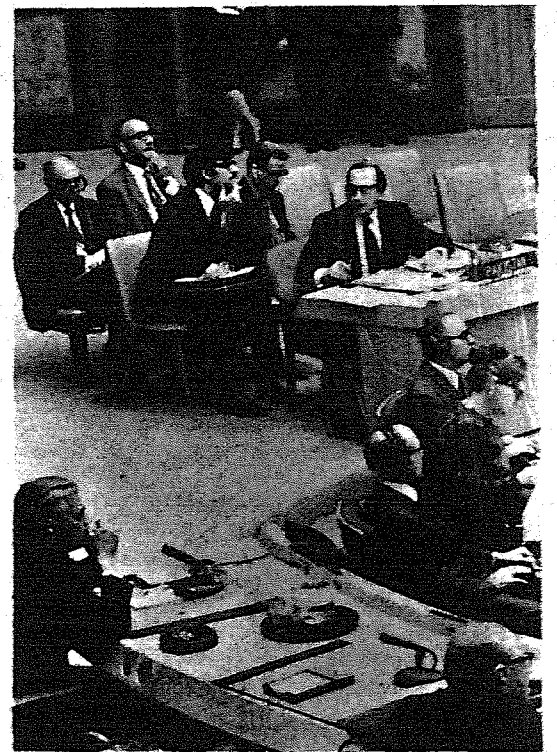
The UN Charter presumes that the nations of the world comprise a family and that nations should strive for peace as a family, not merely as individuals. Unfortunately the two superpowers in this instance were powers that had demonstrated in the past a serene indifference to settling their own problems in their own fashion.

The United States had a problem in Vietnam. It had no desire to submit its problem to the family of nations for settlement. It proceeded to go off on its own by dropping bombs on Vietnam as if this were a more effective solution than the UN could offer.

The Soviets likewise had a problem in Hungary about 15 years ago. They too were most reluctant to hand the problem to the UN for adjudication. They proceeded to solve their problem by means of guns and tanks. Why am I reminded of St. Augustine's saying, "What are kingdoms without justice but bands of robbers?"

At this particular moment of history, the trend is toward nationalism. The emphasis is on national self-interest and national military and it is evident in the present unpopularity of the UN and the opposition in the U.S. for foreign aid. Unfortunately it can be found even in the UN itself among those nations that believe that national quarrels can best be solved by superpower diplomacy, outside the UN.

It is often said that the UN is simply the mirror of the world, reflecting the vices and aspirations and weaknesses of the world. If that is all the UN is, it will come to nothing. The framers of the UN hoped that the family of man would somehow become greater than the sum of its parts. That is what Pope John expected of it when he said in "Pacem In Terris" that he hoped the UN would measure up to "the



PAKISTANI AMBASSADOR Agha Shahi (background) addresses an emergency session of the United Nations Security Council called to deal with the outbreak of war between India and Pakistan. At mid week, the Soviet Union had used its 108th veto to kill a U.S. resolution calling for a ceasefire and withdrawal of troops in the war.

magnitude and nobility of its tasks." Some day, God willing, the UN will become the living room of the family of man.

## At least one good thing's on TV--football

By MSGR. GEORGE G. HIGGINS

It was (Mr. X), more than any other man, who turned nighttime television into a mindless experience, full of crime, cowboys and comedies.

This left-handed compliment to a famous television mogul — who made his reputation and his fortune on Madison Avenue, then went into government service, and is now in retirement — was written in 1967 by a Washington-based free lance writer, Milton Viorst, in an article which has since been reprinted as a separate chapter in a book-length collection of Viorst's political profiles entitled "Hustlers and Heroes" (Simon and Schuster, New York, \$9.95).

If I had read Mr. Viorst's article when it first appeared, it probably wouldn't have made much of an impression on me, for at that time, some four years ago, I had never had occasion to spend much time looking at television. By coincidence, however, I happened to come across the article just a few weeks ago when, as an ambulatory hospital patient, I had nothing but time on my hands and, not being in a mood to put it to constructive use, found myself, for the better part of a week, almost literally glued to my rented television set, morning, noon and night.

ON THE BASIS of that limited experience, I would have to agree with Mr. Viorst when he says that nighttime television (or, in any event, a steady, uninterrupted diet of nighttime television) is a "mindless experience." I assume, incidentally, that Mr. Viorst, in turn, would probably agree that daytime television isn't much better and, in certain respects, is even worse.

I realize, of course, that it is rather fashionable these days to look down one's nose at commercial television. I am also aware of the fact that anyone who indulges in this sort of thing is open to the charge of being an insufferable snob. So be it. The fact is, however, that six days of watching television morning, noon and night, was enough to last this writer for a lifetime.

The programs themselves (with notable exceptions, of course) were bad enough, but it was the incessant commercials, I suppose, that really broke the camel's back. There is no longer any doubt in my mind that the bright boys on Madison Avenue who sit around thinking up these commercials — and get paid very handsomely for doing so — have nothing but contempt for the intelligence of the American people.

THE WORST OF IT, of course, is that they may know us better than we know ourselves. After all, we don't have to watch their advertisements — but we do. Neither do we have to buy the products they are pushing — but, again, we do. Otherwise — to cite but one example — the 14 spot commercials which are crammed into every televised football game wouldn't be worth \$72,000 per minute to the owners of the two contending teams. You have to sell a lot of toothpaste, razor blades, breakfast food, and detergents to be able to come up with that kind of money.

This reference to football prompts me to admit, with a certain degree of embarrassment, that, up to this point, I have only been kidding, in the main, about the alleged mediocrity (or worse) of commercial television. I now wish to take it all back. After all, an industry that is willing to televise 14 (or was it 44 or 64?) football games over the long Thanksgiving weekend can't be all bad. It can't even be as bad as it apparently tries to be and certainly appears to be during those occasional breaks (you can count them on the fingers of one hand) which unexpectedly and unfortunately occur between the conclusion of one game and the beginning of another.

In brief, televised football is perhaps the greatest thing to have come along since the end of the Roman Empire with its bread and circuses. Admittedly I have no way of knowing what its impact is likely to be, over the long haul, on the stability of the American family. I must leave that to my colleagues in the field of family sociology.

I DO KNOW, however, that, so far as hospital patients are concerned, televised football is probably the greatest thing to have hit the pharmaceutical market since the discovery of penicillin. To be sure, it causes high blood pressure in some cases, but a competent RN — assuming that she can tear herself away from the television set in the nurses' galley — can usually prescribe a suitable remedy for this particular ailment.

The trouble is, however, that the football season — through no fault of the television industry, I am sure — simply doesn't last long enough. In other words, televised football is a great boon to anyone who is hospitalized between Aug. 15 and Jan. 15, but what's

to be done for those people who are sick enough to go to a hospital during the off season? After all, some people are allergic to penicillin.

The only answer, it would appear, is to put football on a year-around basis — in covered air-conditioned astrodomes, for example. This would be to the advantage and certainly to the liking of all concerned (housewives are obviously not concerned, and might even be the salvation of the television industry, for if it weren't for football (and political conventions), the industry would be in a bit of a mess, as witness so much of the dreary stuff it turns out between games and between conventions.

## Revamped aid bill is signed

TRENTON, N.J. — (NC)

— A nonpublic school aid bill that was re-shaped after recent Supreme Court decisions prohibiting certain aid forms has been signed into law here by Governor William T. Cahill of New Jersey.

The substitute bill — approved by the state Senate Dec. 6 and signed by the governor the following day — will mean about \$8.5 million of indirect aid to New Jersey nonpublic schools, most of which are Catholic.

Msgr. Aloysius J. Welch, executive coordinator of the New Jersey Catholic Conference, called the affirmative vote "evidence of the awareness of our leg-

islators of the contributions of nonpublic schools, and the parent-taxpayers whose children attend them, to the educational and social good of our state."

New Jersey has 619 Catholic elementary and secondary schools serving more than 277,000 students. About 25,000 additional students attend other nonpublic schools.

ORIGINALLY, the aid bill would have directly reimbursed nonpublic schools for textbooks and teacher salaries. But after the June 28 U.S. Supreme Court decision declaring similar direct aid programs in Pennsylvania and Rhode Island unconstitu-

tional, the bill was revised.

Under the new program, parents of nonpublic school children will be reimbursed up to \$10 per grade school pupil and \$20 per high school pupil for money spent on textbooks and other instructional materials.

The rest of the funds will be administered by the State Commissioner of Education's office — where nonpublic school officials can apply to lease educational equipment and obtain educational services like those available to public school districts. Audio equipment, remedial reading devices and testing services are among the aid options.



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# Perils of pep-up and slow-down drugs



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is associate director of Addiction Prevention Services of the Archdiocese of Miami Catholic Service Bureau, Inc., and directs the operation of St. Luke Methodist Center, Miami; St. Luke Residence, Miami Beach; and the Drug Education Department, Miami.

By DR. BEN SHEPPARD

What do you know of these drugs? Excedrin P.M., Nyquil, Nytol, Quiet World, Sleep Eze, Somnux, Vivarin? Recently a committee headed by Senator Gaylord Nelson challenged these over-the-counter preparations and the advertisements that offer medications that calm the nerves, rouse the drowsy, relieve the sleeper and make the dull sparkle.

The effectiveness and ethics of advertising such drugs were challenged. Evidence was presented that showed these drugs to be ineffectual and potentially dangerous. Senator Nelson made a study using a non-prescription sedative, aspirin, and a placebo and all proved less effective in reducing tension than prescription drugs obtained through a doctor.

Tests furthermore proved that many of these compounds contained scopolamine or an antihistamine which can cause mental blurring, confusion and delirium. The scopolamine depresses the central nervous system, while the antihistamine causes drowsiness. These drugs could be harmful if taken by a susceptible individual.

SOME 60 stimulants are available over the counter to "perk up the day" or "put the spark back in a marriage." A good cup of coffee, with a normal amount of 100 to 200 mgms. of caffeine would have the same effect.

If federal law requires conclusive proof of the value of prescription items, then why not regulate over-the-counter drugs?

As usual, government agencies are "pussfooting" and Federal Trade Commissioner Edwards stated that they were ready to take steps toward self-regulation of these over-the-counter items, and toward barring advertisements which urged people to use prescription drugs for other than strict medical purposes. He didn't favor, though, pulling all non-prescription drugs off the counter if they were properly labeled.

Evidence shows that 37 cents of every dollar spent by the advertiser of these non-prescription products is used to promote the sales of these drugs. According to the American Pharmaceutical Society, various student and pharmacist groups are so concerned over the sale of these drugs, that they are preparing to broadcast commercial spots to counter the false claims and to alert the public to the broad range of consequences that could occur after the use of several of these non-prescription drugs.

WHY NOT LIMIT the advertising of such drugs to times when children will be less likely to hear about them, like from 9 p.m. to sign-off?

On another subject, that of marijuana

It was recently found that large doses of marijuana raise the heart rate up to 140 beats a minute, whether the person was an experienced or non-experienced smoker.

Marked reduction in blood pressure was noted after the use of morphine and its derivatives, and some types of tranquilizers. Many drug dependents on Methadone turned to tranquilizers to overcome nervousness which is rather contradictory.

Heroin, two to four times stronger and more potent than



any other drug, can fortunately not be prescribed legally. Dilaudid, another relative of morphine, is four times stronger and is also highly addictive. Most older drug dependents prefer Dilaudid, morphine, Demerol when available, and drugs which are manufactured by reputable pharmaceutical

houses. This eliminates the possibility of deadly contamination.

Demerol was the first synthetic narcotic pain-killing drug. In the body, it behaves like morphine except that in usual doses it doesn't cause pupillary constriction, although in high doses it can cause dilation of the pupil.

Methadone produces less euphoria than heroin, but has a longer duration in the body system because it is well absorbed when taken by mouth. Four times stronger than morphine, in proper dosage it can convert a heroin addict into a Methadone addict, yet withdrawal symptoms are less severe, but more prolonged.

MANY OTHER DRUGS have been suggested to replace Methadone. Among them, Naloxone, used in small doses to counteract heroin or morphine overdosage. Used orally, it is expensive since its action is very brief. Methadone lasts for longer periods — from 24 hours to three days. For Naloxone to have the same effect as Methadone, it must be given in extremely high doses or repeated small doses at a cost which makes it difficult to maintain. Theoretically it is not addictive.

Another drug, Cyclazacine has longer action. In testing since 1965 it is found it can produce an increase in energy and appetite in the opiate-addicted individual, effective for 24 to 28 hours. It produces little or no dependence, but in large number of people it produces an euphoria, almost like a psychedelic reaction. This hallucinogenic reaction calls for more refinement of the drug before it is used more generally.

The movement under way to remove Methadone from the investigative list should be fought against. As I have said before, doctors shouldn't mess with the drug unless they know the potential of the drug and the addict. Before a doctor is allowed to use Methadone on his patients, he should spend some time in a clinic studying the drug before he receives permission to use it on addicts.

## Italian physicians denounce abortion

By PATRICK RILEY

ROME — (NC) — In an attempt to defeat abortion legislation pending in parliament, the Association of Italian Catholic Doctors branded abortion as bad morality, bad medicine, and injurious to the physical and mental health of individuals and the nation.

Abortion is "absolutely ruled out" from the moral point of view, the association's national council asserted.

From the professional point of view the physician's first rule is "never do harm," the council continued in a public statement.

Without entering into technical details, the council claimed that medicine and obstetrics have progressed to the point where all birth problems are handled more safely through life-preserving treatment than through abortion.

As for the prospect of giving birth to defective children, the council argued that fetuses believed to be defective — even where such a diagnosis proves correct — have a right to life and to medical treatment. Medical science should concentrate on finding new techniques for

such treatment, the council continued.

ON THE interrelated questions of the health of the individual and of the nation, the council asserted:

- "That the wound of abortion, far from bestowing well-being on the mother, predisposes her to a deteriorating health for psychosomatic reasons stemming from conflict between her maternal instinct and the awareness of her abortive conduct."

- That easily obtainable abortion would lower the moral behavior of unmarried women;

- That abortion would strike at the family "also because it would spell the lack of that bond which the children who have been conceived and killed might have been able to establish between the parents;"

- That each child born means not only a new mouth to be fed by society but a new intelligence to solve whatever problems a bigger population may create;

- "That civil society, if it wants to be such, can well find ways other than murder to help parents who have many children."

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# Why was Jesus born into this world?

(This is one in a series entitled "The Coming of Christ to Mankind," on the season of Advent. The articles were written by Father Donald Connolly, chairman of the Ecumenical Commission of the Archdiocese of Miami, and executive secretary of the Archdiocesan Office of Communications.)

By FATHER DONALD CONNOLLY

On a bleak night many years ago, when it was so cold in some people's hearts that an innkeeper could turn away a woman about to bear a child, and a king would have no qualms in killing little children, God gave to dumb animals a view which many people did not seem to care to see. The stabled animals witnessed the coming to the world of a baby named Jesus Christ. He was born as poor as could be, as an antiphon to the psalm of His poor life; an antiphon to be repeated at His death when He left this world as poor as He could be.

The story of a little more than 30 years in one Jewish man's life has been told four times in four ways in four Gospels. It has been repeated millions of times to billions of people in thousands of settings. It is not just the story of Christmas. It is the story of why Christ came into the world.

Our Lord gave us the reason Himself, when He said, "For the Son of Man is come to seek and to save that which was lost." (Lk. 19, 10). He wanted to win back sinners, bringing them to heaven through their acceptance of the Redemption He would earn for them. He came to have a rendezvous with a Cross. The prophet Isaiah had predicted this mission with the words, "God Himself will come and save you." (Is. 40, 5). The angel on Christmas announced to the Shepherds, "For this day is born to you a Savior Who is Christ the Lord." (Lk. 2, 11). Many years after Christ's death, Saint Paul and Saint John repeated the same theme: "Christ Jesus came into the world to save sinners" (1 Tim. 1, 15); "God sent not His Son into the world to judge the world; but that the world may be saved by Him." (Jn. 3, 17).

SOME THEOLOGIANS have taught that Our Lord would have come into the world even if the human race had not sinned. Because mankind is God's greatest creative achievement on earth, they reasoned that Christ would have perfected this creative work by becoming the head of the human race, binding God and man together forever. But the traditional teaching of Christianity is that Christ came only because man had sinned and could not have been redeemed without Him. As Saint Augustine puts it, "If mankind had not fallen, the Son of Man would not have come." Why did He come into the world? To save sinners. There was no other reason for His coming. (Sermo 174, 2, 2, 7, 8).

Christians do not celebrate Christmas casually. It is a sacred day because it reminds us to cast off one of the worst consequences of our sinfulness in the past: religious indifference. Since the Redeemer came to "destroy the work of the devil" (1 Jn. 3, 8), freeing us from slavery to our weaknesses. His first task was to liberate us from spiritual darkness. Thus He did by becoming one of us. "In Him was life, and the life was the light of men." And the Word was made flesh and dwelt among us" (Jn. 1, 4; 14). Our Lord took up this theme later in His public life when He declared, "I am the Light of the world. He who follows Me walks not in darkness, but shall have the light of life." (Jn. 8, 12).

In His public ministry He preached His doctrines and revelations over a three-year span to large groups — in synagogues, at the sea shore, in desert regions, in the temple, and on mountain sides; He preached to individuals like Nicodemus, and to special groups like His Apostles, or those gathered just to hear His word. In the course of these talks, He frequently employed Sacred Scripture to prove His role as the Messiah for sinful mankind. Matthew's account of the Lord's life has the Master oppose the devil's temptation that He become an earthly ruler. Christ's opposition takes the form of quotations from Deuteronomy which related to messianic credentials: "... not in bread alone does man live, but in every word that proceeds from the mouth of God" (Deut. 8, 3); "You shall not tempt the Lord your God" (Ex. 16, 16); and, "The Lord your God shall you adore, and Him only shall you serve." (Ex. 20, 3).

Christ sometimes had to apply to His hearers the condemnation in Isaiah, "This people honors me with their lips, but their heart is far from me." (Mk. 7, 6; Is. 29, 13).

ONE OF THE LORD'S most dramatic uses of the Old Testament is in the scene graphically preserved in Saint Luke's Gospel: "One day (Jesus) came to Nazareth, the home of His childhood. On the Sabbath He went according to His custom to the synagogue and stood up to read. A scroll of the prophet Isaiah was handed to Him, and, after unrolling the scroll, He came upon the place where the following text occurs: 'The spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the humble; He has sent me to heal the sorrowful of hearts; to preach deliverance to the captives and recovery of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord.'"

He then rolled up the scroll and, after handing it back to the attendant, sat down. The eyes of everyone in the synagogue were fixed on Him, and He proceeded to speak to them: "Today the Scripture text you have just heard has been fulfilled." (Lk. 4, 16-21; Is. 61, 1). The Lord spoke of the value of the Old Testament prophecies concerning the Messias (there are hundreds of them) by saying, "Search the Scriptures: for you think in them to have life everlasting. And the same are they that give testimony of me." (Jn. 5, 39).

We have therefore only to find out what these prophecies say of the Messias to understand more fully Christ's life and work. There are, of course, a variety of aspects in which one can meditate on the life of Christ: doctrinally, we can underscore His personality, teachings and actions; or morally, we can emphasize His discourses and deeds as they reveal the Christian ethic of conduct; or spiritually, we can reflect on our union with God because of His prayers and sacrifices, and His teachings on our relationship to God and our fellow man. Each of these points is valid and each is incomplete.

The Old Testament prophecies can be grouped in such a way as to make His life much clearer. Basically, they indicate that Christ had a three-fold role in His earthly life, and it was in combining these roles that He brought about our Redemption. First of all, the Messias was to be our teacher in spiritual truths. This is indicated by such texts as that of Deuteronomy (18, 15): "The Lord your God will raise up to you a Prophet (teacher) of your nation and of your brethren like unto me. Him you shall hear." which was directly applied to Christ by Saint Peter (Acts 3, 22).

Christ is also to be our king (shepherd) by giving us laws to live by, by being our Judge, and by punishing the wicked

(see Psalms 2, 44, and 71). The Lord is called King by the angel Gabriel (Lk. 1, 32): "The Lord God shall give Him the throne of David His father . . . and of His kingdom there shall be no end"; Christ admits this kingship to Pilate (Jn. 18, 37) and tells the Apostles, "All power is given to me in heaven and on earth" (Mt. 28, 18).

FINALLY, Christ is our High Priest. He applies to Himself the words of Psalm 109 in which is contained the verse, "The Lord has sworn and He will not repent: You are a priest forever according to the order of Melchizedech" (verse 4; see Mt. 22, 42ff; Hebr. 5, 6, 10). Our Lord summed up His fulfillment of the prophecies by saying (Jn. 14, 6): "I am the Way (kingly shepherd), the Truth (teacher), and the Life (by His priestly sacrifice of Himself for us)."

The New Testament and the preaching of the early Christians teach us that Christ's true sacrifice of Himself on the Cross has definitely ransomed us. We are reconciled forever with God, for Christ obtained more than enough merits in His death to atone for all the sins of mankind, even the most heinous. This does not mean, however, that this objectively valid redemption has been yet applied subjectively to all men. For only those who accept this Redemption, and abandon a sinful life, can be saved. God cannot force us into heaven; we must be willing to accept His love and His forgiveness. We must fully accept Christ and live by the teachings of Christ.

Christmas Day condenses the life of Christ into the singular event of His birth. It emphasizes that God came to earth to die for us because He loved us. That is why Christmas is always merry and therefore holy.

He gave us Himself; and He added the greatest gift He could possibly bestow, the gift of His friendship

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# Students, faculty form a new 'governing' unit

By MARY ANN LINDEN

While most high school students were vacationing, swimming or playing baseball last summer, a group of Curley High School students, plus some faculty members, was spending one day a week re-organizing the school's constitution and forming a new governmental process. The result — a student congress, replacing the student council.

With the new system, instead of each homeroom's having a representative, the school clubs send delegates. In this way, in order to be represented, a young man must join a club he's interested in. Brother Robert Belanger, Curley faculty member and congress advisor, said.

"Kids are more apt to listen to club representatives with mutual interests, instead of the generalized homeroom set-up, student body president Sal Peron said.

"DURING THE first week of school, the congress took a survey of all students to find out their interest-areas and urged the formation of clubs for their special talents. As a result, four or five new clubs grew out of the re-organization and the old clubs grew in size."

Only 10 members are necessary to start a club, which can be organized any time during the school year.

In order to retain a representative in the congress, each club must live up to its charter purpose, according to Brother Robert. For instance, the Key Club, a service organization, must perform some service for the school or community each month.

An evaluating committee, a branch of the congress, checks each club's participation each month, and if it doesn't fulfill its duty, it loses its voting right in the congress for that month, according to Peron.

ANOTHER big outcome of the summer sessions was a student-faculty judiciary board to take care of student gripes.

"Instead of complaining about school conditions and unfair detentions issued by teachers, students are now able to present their case before the board," Brother Robert said.

The board is selected by lottery each term and comprised of four students and four faculty members. In this way, in order to arrive at a majority vote, there must be some agreement of at least one member of

the opposition. The decision of the board overrides the school principal and dean of men, the Brother said.

As it works, both the teacher who issued the detention slip and the student, write up a page argument which is submitted to the board for decision. No names are used on the papers, just numbers, so the board will not be influenced by personalities or friendships. If the youngster wins, his punishment is cancelled, but if he loses, he gets triple punishment.

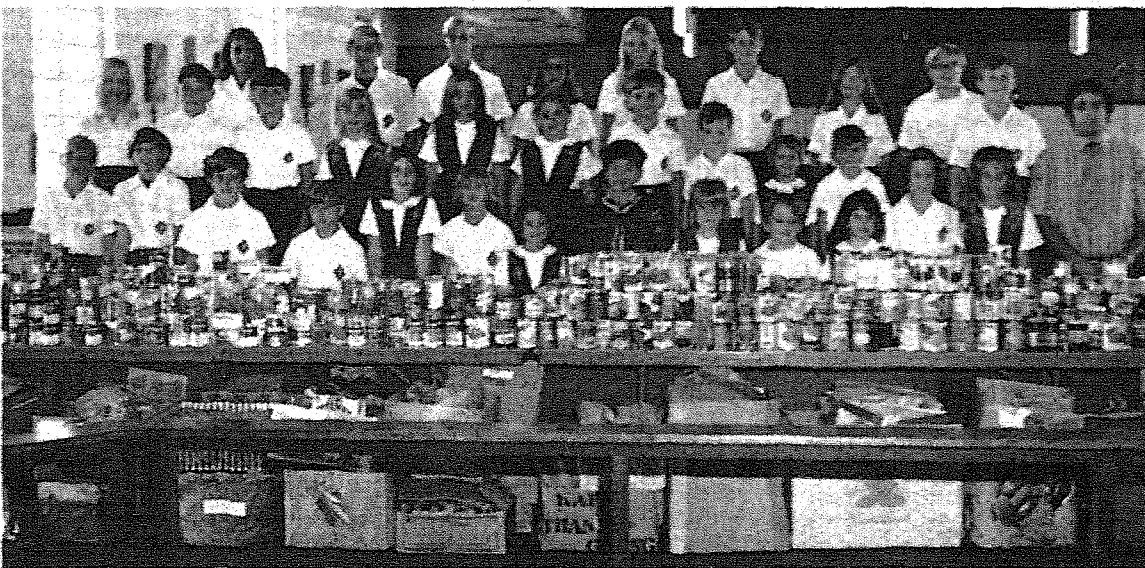
In addition to the new clubs and boards, more school activities have also evolved from the re-organization. As usual, the new congress took over the duties of the student council and handled homecoming and freshman orientation, but they've also expanded their activities to involve Notre Dame Academy.

"Each month I give a list of inter-school activities to the Notre Dame principal, and if approved, we do projects together," Peron said.

"We're trying to stress the personal giving of gifts this year, so we've picked out four special places, including a migrant camp, a hospital and an orphanage, to visit and pass out the gifts," Peron said.



CHRISTMAS MESSAGES of Peace, spirited away in helium balloons, were sent aloft last week by the seventh grade religion class of St. James School. Individual notes were written, and return addresses were included in hopes that whoever finds them would return a note of joy and peace. The class is taught by Mrs. Patrick Collins.



## CYO Basketball scores

Annunciation	44	St. Francis of Assisi	2
St. Stephen	35	St. Clare	0
St. Bartholomew	56	St. Monica	54
St. Clement	44	Visitation	16
Sacred Heart	59	St. James	49
St. Brendan	7	OLPH	18
Epiphany	57	St. Rose of Lima	62
St. John Vianney	26	St. Vincent de Paul	16
St. Louis	33		
Boystown	19		
St. Timothy	42	Annunciation	55
St. Catherine	28	St. Stephen	48
WPBYMCA No. 1	54	St. Bartholomew	58
WPBYMCA No. 2	53	St. Monica	55

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CHORAL GROUPS accompanist, Lisa Gargiulo (center) member of St. Ann School's music group directed by Sister Rose Amelia (center) performed for the St. Ann Council of Catholic Women's Christmas party last week in Naples. Mrs. Salvatore Bonnici (left) was hostess and Mrs. Thomas E. McBride (right) presided over the party. Each member and guest brought a gift for youngster at the Day Care Center in Immokalee.

## Dances, Christmas caroling, parties, among CYO activities planned

Several CYO's are swinging into action for the Christmas holidays with

dances, caroling and parties.

All CYO's from the North Dade Deanery have been invited to a youth Mass at 7:30 p.m., Sunday, Dec. 19, hosted by St. Mary Cathedral CYO. A social will be held in the parish hall following the Mass.

Christmas caroling for South Dade Deanery members will be held at Dadeland Shopping Center, Monday evening, Dec. 20 beginning at 8 p.m. St. James CYO's will do their own caroling in the North Miami area after their Sunday, Dec. 19 meeting.

Elsewhere, St. Rose youngsters will wash cars on Saturday, Dec. 18 on the school parking lot, as part of their fund-raising project. Other projects are underway at St. Louis and Little Flower, Hollywood, where CYO's

are selling Christmas trees.

St. Monica CYO are staging an all-day Christmas party for the youngsters at Variety Children's Hospital, Thursday, Dec. 23. Skits, a play and singing will be held during the morning. In the afternoon, the group will present Irma Bombeck's play, "Living with Teenagers" for the patients. Gifts will be presented too.

A dance, hosted by Christ the King CYO, is set for tonight (Friday) at the parish hall, from 8 to 11 p.m.

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## Crusaders' record indicative of talent

Little has been said in this column about one of the more successful football squads in the Archdiocese... the Cardinal Newman Crusaders of West Palm Beach. For the past two years, the Crusaders have had winning seasons. Last year their record was 10-0 and this year they were victorious in all their games except one. The one defeat came at the hands of Glades Central, the same team that was victorious over Chaminade a couple of weeks ago in the regional playoffs for the state title.

A squad that can win 19 out of 20 games must surely have great talent. There is no doubt that the Crusaders are a little disappointed in not making it into the regional matches. They were again edged out because Glades Central's opponents won more games than Newman's to give them the district championship.

**THIS DOES NOT TAKE** away from the luster that has been Cardinal Newman's for the past two years. Contributing to that glory for the Crusaders have been such standouts as Brian McHale, Carl Johnson, Allan Rhine, Ron Lichwala, Norm Holzappel, Don Brusca, Chuck Tyner, Pat Poston and Rick Koenig.

Linebacker McHale, who made all-Catholic as a junior, led the Crusaders in tackles with 51. The six-foot senior was also in on 43 assists and intercepted three passes for the season. Playing a dual role as a defensive back and offensive wide receiver, Johnson led Newman in interceptions with five and three fumble recoveries. A probable candidate for the all-state first team, he was the leading pass receiver with 17 receptions for 276 yards. A junior, Johnson also scored four touchdowns.

"**OUR LEADING RUSHER** and probably the best inside runner in our area," said coach Sam Budnyk. Rhine was the leading scorer for Newman with eight TDs and six two-point conversions. One of the best running backs in the Archdiocese, Rhine is also an excellent blocker. His rushing average is 5.1 with a total of 707 yards in 139 carries.

A good college prospect, Lichwala caught five passes for 90 yards. With two touchdowns to his credit, Budnyk considers his tight end as an excellent blocker. Offensive guard Holzappel is "probably our best blocking lineman," said Budnyk.

Other college prospects are center Brusca and Tyner. Brusca, a senior, is five foot, 10 inches and weighs 175. Tyner, an offensive tackle and punter, stretches the tape at six feet, three inches and weighs 228.

**DEFENSIVE MEN** Poston and Koenig have also been key figures in Newman's success. Poston, a tackle, led the Crusader lineman in tackles with 33 and 37 assists. He weighs 240 and reaches six feet, one inch. Koenig also filled in at offensive halfback. He accumulated 348 yards in 81 carries with a 4.3 average. He also threw two touchdown passes. A senior, Koenig is six feet and two inches. "He will play major college ball," said Budnyk.

With this array of talent, Cardinal Newman should contribute as much to college football next year as it did this year, which saw five out of six Crusaders who were the recipients of scholarships playing college ball.

**ALTHOUGH COACH BUDNYK** is losing some key personnel this year, five starters on defense and five on offense, he has some men who may be able to fill in the void. "boys with great potential."

With the best won-lost record among Archdiocesan schools this year, Newman certainly deserves recognition for its winning ways. And what's more important is that no crying has been heard from Newman-land because of the ill fortune it has had coming up with the short straw. The Crusaders' record speaks for itself.

## St. Thomas fails in title bid

Interceptions were the downfall of St. Thomas Aquinas' bid to reach the finals of the Class AA state championship match as Dixie County High of Cross City upset the Raiders last week 24-6.

Prior to the third quarter, the game could have gone either way. The only score was a field goal by Dixie County Bears' John Williams from 22 yards out. The Bears had pushed the ball down to the Raiders' eight-yard line. But a strong stand by St. Thomas forced the Bears to settle for a field goal.

The Raiders had more than one chance to score but it seemed that going into the air was not the way, as the Dixie County 11 intercepted seven passes, three from Tom Houle and three from Brad Worthen. A halfback pass by Bob Bradley was also picked off.

**IN THE SECOND** quarter, Aquinas received a punt and with a few plays carried the ball down to the 12-yard line. Key plays in this drive included a run by Bradley for 56 yards to the 20-yard line. Steve Buckley, after a futile effort to hit pay dirt, was stopped for no gain. On the next play he bulled his way to the 12-yard line. Bradley was then dropped for a loss and an incomplete pass from Houle to Buckley handed the ball over to the Bears.

Half way through the third quarter, Dixie County set up its first TD when Cross City's John Williams intercepted a Worthen aerial and returned it 60 yards for the score. The other two Bears' scores were also set up by interceptions, also in the third quarter.

**WILLIE COLLINS** made the other TD with a 41-yard run just prior to Williams' score. Then minutes later, the Bears scored again when another Raider pass was picked off on the 16-yard line. Collins took the ball over.

Aquinas' lone touchdown came in the fourth quarter when the Raiders took over the ball on downs. The Raiders drove to the three-yard line, then Buckley scored with about five minutes left in the game. The Raiders made one last effort to close up the score, but failed.

Receiving the ball after the Bears kicked their second field goal, the Raiders' Bradley returned the kick to the 43-yard line. The drive continued to the five but a Raider fumble recovered by the Bears put the lid on the Fort Lauderdale school's dream of a state football championship.



**INCOMPLETE PASSES** and interceptions marred St. Thomas Aquinas' efforts to win over Cross City in the Class AA semifinals. Above, a St. Thomas receiver reaches out to grab a pass in the end zone amidst three Bears' defenders. Cross City won the contest and will meet Port St. Joe in the finals tonight.

**THIS WAS THE** second time in its history that Cross City has made it into the semifinals. The first was in 1968. The North Florida squad was not even rated in the small school standings. St. Thomas held down the 10th position in the standings.

Dixie County High beat its opponent in the regional match by penetrations. The Bears have averaged 36 points to their opponents' eight during the regular season.

Statistically, Aquinas had the edge in first downs and yards gained in rushing and passing, by 110 yards total.

Broward County's leading rusher for the regular season, Buckley was limited to 30 yards in 11 carries. Bradley on the other hand ate up 159 yards in 17 carries.

**THE BEARS'** secondary man Norman Pughlev made three of the seven interceptions for Dixie County, and recovered a fumble.

Cross City will meet Port St. Joe tonight for the state championship. The Raiders were strong on defense as they held the Bears' Collins to 20 yards in 10 carries. Collins had previously gained 1,400 yards in seven games.

It wasn't the Raiders' defensive play that folded, it was their offensive counterpart that never unfolded. If the interceptions were not made, it would have been a different ball game. Raider coach Mike Gallagher admitted. The pass interceptions killed us.

## Gibbons downs LaSalle, Belen, loses to Northeast

In its first week of basketball action, Cardinal Gibbons posted a 2-1 record, downing LaSalle, 75-38, and Belen, 61-36, but dropping a game to Northeast, 71-57.

Rolling up a halftime lead of 46-9, Gibbons had an easy victory over LaSalle last Tuesday in a game which christened the new Redskin gymnasium. Forward Rick McGowan led the Redskin scoring with 20 points, followed by John Stocker and Gary Hanrahan, each with 13.

The Redskins walloped Belen on Friday, aided by the scoring of Gary Hanrahan, who accounted for 20 points, followed by John Drury with 13.

**IN THE LOSS** against Northeast, Gibbons was unable to penetrate in the first

period and was forced to shoot from the outside. Turnovers also proved costly in the period, with Gibbons losing the ball 12 times to Northeast.

Largely through the efforts of John Stocker, who scored 7 points in the second period, the Redskins came back for a 31-31 halftime tie.

Northeast used its height advantage in the remaining time to rebound the Redskins for the win. John Drury and Stocker paced Gibbons in scoring with 16 and 13 points respectively.

\*\*\*

Cardinal Gibbons' girls' basketball team recorded its first two wins of the season against Westminster, 33-9, and Madonna, 43-31.

## Pace alumni schedule meet

Pace High School alumni will gather at the school, Monday, Dec. 27. Girl graduates will play a 7 p.m. basketball game, followed by an 8 p.m. game for the boys in the new gymnasium.

Refreshments will be served after the games in the recently-completed cafeteria. For further information contact Brother Stephen or Sue

Coxe at the school, 624-8534 or Bob Preziosi at 757-6241.

## Alumni dinner set

The Alumni Association of Immaculata-LaSalle High School is planning a banquet for Tuesday evening, Dec. 21 at 7 p.m. in the school cafeteria. For further information contact Brother Malachy Broderick, 854-3453.

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# Hint Irish constitution change as reunion step

LONDON — (NC) — Prime Minister Jack Lynch of the Irish Republic made what many here interpreted as an offer to rewrite his country's constitution as a start on the path to the reunification of all Ireland.

The constitution of a united Ireland is negotiable, he told a parliamentary luncheon here of politicians and journalists.

Lynch noted British Prime Minister Edward Heath's earlier comment that Britain could not advocate a united Ireland "because it would be usurping the right of choice of the people of Northern Ireland."

"I COULD ARGUE in reply," Lynch said, "that the origin of the problem lies in such an action 50 years ago. The then British government usurped the right of choice of the Irish people as a whole, and in effect said to the Northern Ireland Catholic minority that they ought to want to remain deprived of all political power and choice for an indeterminate period."

Protestants in the British province of Northern Ireland who oppose reunification claim that the Irish Republic's constitution is theocratic and that it should be scrapped if the republic is serious about discussing reunification.

The constitution of the republic — which has about 2.6 million Catholics and 150,000 Protestants — recognizes the special position of the Catholic Church as the religion of the majority of the population. Under present law in the republic, divorce is almost completely forbidden and there are severe restrictions on the dissemination of birth control information and devices.

The Association of Irish Priests recently announced its support for a new all-Ireland constitution embodying the principle of religious freedom and giving no special

position to the Catholic Church.

THE GROUP'S central committee also urged churches and other interested bodies to follow the suggestion of Lynch that they come together to study how religious freedom might be guaranteed for everyone.

Lynch told the parliamentary luncheon "It is wrong terribly wrong to coerce the Northern Ireland Catholic minority at the expense of the British army, of the finances and prestige of the British people, simply in order to avoid asking the Northern Protestant majority to think again. It is not enough to say that the British government is not standing in the way of Irish unity if their whole policy continues to prevent us from reaching that end."

Lynch said he is convinced that the present situation is irreversible and that the only possible permanent solution is the reunification of Ireland.

"ANYONE who has seriously examined the Northern situation," he said, "knows that 40 percent of the population will never accept Unionist (the predominantly Protestant, pro-British) government. It may be imposed on them. It may be sustained for a time by a refusal to recognize that it is already dead. But the fact will remain that Unionist government has failed to govern, that it has not impressed, and that it cannot endure. It is a facade which, for a little while longer, may come between the British government and reality."

Northern Ireland has a population of about one million Protestants and 500,000 Catholics. Demonstrations by Catholics there against discrimination they suffer in jobs, voting and housing resulted in violent clashes between Protestants and Catholics and the inter-

vention of British troops followed by an escalation of violence by bombings and killings.

Northern Irish Prime

Minister Brian Faulkner, speaking in London to about 100 Conservative Members of Parliament on the same day Lynch spoke, rejected sugges-

tions that elected representatives of the Catholic minority should be brought into Northern Ireland's cabinet.

"HOW CAN you work

with someone who may use even his office in the government to overthrow the whole system?" he asked.

(CONTINUED ON PAGE 24)



AREA CLERGY conferences were conducted this week throughout the Archdiocese. Priests of meeting with Bishop-elect Rene H. Gracida and Dade and Monroe Counties are shown during a Father Noel Fogarty, Vicar for the Clergy.

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## Basic document

(continued from page 6)

all other forms are in some way oriented. Among the forms of adult religious education, due attention is given to catechesis on the occasion of the principal events of life, for example: Baptism of children, their First Communion or Confirmation, as well as on the occasion of changes in one's life circumstances.

ADULT religious education should "teach them to evaluate correctly, in the light of faith, the sociological and culture changes in contemporary society, explain contemporary questions in religious and moral matters, shed light on the relations between temporal action and ecclesial action, and develop the rational foundations of the faith."

Notable, in the descriptive section of the Directory that treats catechesis according to age levels, is the recognition of the witness and needs of old age.

The ongoing formation of catechists on all levels, from graduate schools to the local parish level, is highlighted. Full organization of catechetical activity requires comprehensive planning and adequately financed research.

For the American scene, it is important to distinguish with the Directory between catechisms or doctrinal summaries published by ecclesiastical authorities, and

religion textbooks for students and manuals for religion teachers. Among these latter catechetical aids should be materials for the use of parents.

WITH REFERENCE to the appendix or addendum, the Directory wisely takes note of the recent growing practice of anticipating First Communion and requests Bishops' Conferences to evaluate the practice and consult with the Holy See, since the original norms have not been officially changed.

In summary, then, the General Catechetical Directory should form the basis for national catechetical directories that will apply and adapt these pastoral principles to local circumstances. The widespread consultation that took place in its formation should take place in the preparation of national directories.

In this first comprehensive treatment of catechetical endeavors, the Sacred Congregation for the Clergy has presented us with a foundation document that is quite positive, general and involved with the theological implications of the documents of Vatican II, especially those dealing with divine Revelation. As a Christocentric document, it recognizes diverse circumstances throughout the world and challenges us to local reflection, adaptation and application.





Una religiosa mexicana, la Hermana Gloria Vela, hizo en Miami el pasado domingo la profesión de sus votos perpetuos con la Comunidad de Misioneras Guadalupanas. Ofició en la toma de votos el Electo-Obispo René Gracida, que aparece en la foto entregando el simbólico anillo de desposada con Cristo a la Hermana Gloria. Numerosos fieles, amigos y familiares de la religiosa colmaron las naves de la Iglesia de San Juan Bosco. Las Guadalupanas realizan su labor apostólica en la barriada de San Juan Bosco, así como en distintas comunidades de trabajadores agrícolas de origen mexicano en el Sur de la Florida. La Hna. Gloria está asignada a la parroquia de Nuestra Señora de Guadalupe, en el poblado de Immokalee.

## ULTIMAMENTE dijo el PAPA



"Estamos todos sorprendidos y apenados: una vez más la guerra, una nueva guerra, esa terrible e inhumana desgracia vuelve a explotar sobre la tierra. No importa si ello acontece en países lejanos: no hay lejanía en el mundo... pues va no existen naciones que no estén ligadas a las demás. (Diciembre 5-1971).

"Y así otro peligro se cierne sobre nuestra generación: parece que el ideal universal de la paz se desvanece en un momento, como un bonito sueño ante el despertar de la inexorable realidad del hombre enemigo del hombre, arrollando multitudes de seres desconocidos, inermes, inocentes, aumentando la miseria de la humanidad. (Dic. 5-1971).

"Pero no debemos perder en absoluto la confianza en el programa de la paz que el mundo moderno se ha propuesto. La paz de todas maneras tiene que vencer con la justicia y con el sentido de la común vocación al soberano respeto de la humanidad. Frente a la paz en el mundo no debemos estar desilusionados ni escépticos. (Dic. 8-1971).

"La Iglesia se siente siempre muy cerca de la juventud, participa de sus aspiraciones, desea ayudarla a realizar sus esperanzas, porque aún en ciertas actitudes menos aceptables, no puede menos de intuir en el fondo el ansia de un mundo nuevo con verdaderos criterios de autenticidad" (Nov. 27 de 1971).

"Hoy más que nunca los problemas humanos desbordan con su complejidad e implicaciones, los límites de los pequeños grupos y aun de las naciones, para alcanzar dimensiones universales. En esta perspectiva, la Iglesia por su misma naturaleza se siente actualmente comprometida a buscar soluciones profundas". (Dic. 2-1971).

"A lo largo de estos años se han producido muchos cambios en la Iglesia. Por la gracia de Dios, ahora veis más claramente las exigencias de vuestro ministerio y lo mucho que el Señor pide de vosotros. Y sin embargo para vosotros, Jesucristo es siempre el mismo, ayer, hoy y mañana" (Oct. 27 de 1971).

"En el centro de este escenario de miseria universal se eleva una criatura ideal y excepcional que quedó ileso, intacta, sobre la que reposa el amor enamorado de Dios: María". (Dic. 8 de 1971)

Condensado por P. Ernesto Molano

## El Obispo-electo René Gracida

### Hispanos de Miami únense a júbilo de Archidiócesis

El Papa Paulo VI designó al Muy Reverendo René H. Gracida, Canciller y Vicario General de la Archidiócesis de Miami, como Obispo Auxiliar del Arzobispo Coleman F. Carroll.

El anuncio fue hecho en Washington por el Delegado Apostólico en E. U., Arzobispo Luigi Raimondi y comunicado en Miami por el Arzobispo Carroll.

En la página 4-A de esta misma edición aparece una amplia información en español sobre la designación del nuevo prelado.

En esta sección sólo un breve comentario destacando el júbilo de la colonia de habla hispana de Miami, que se une al júbilo de la Archidiócesis toda por esta elección hecha por el Santo Padre.

PARA LOS HISPANOS de Miami tiene una especial significación esta designación, ya que el Obispo electo René Gracida es un sacerdote de origen español. Nacido en Nueva Orleans, ciudad de Estados Unidos que conserva con amor el legado cultural latino dejado por españoles y franceses, el Obispo Gracida descende de españoles por línea paterna y de franceses por línea materna.

Ese origen español lo acerca cultural y afectivamente a la creciente colonia hispanoamericana de Miami. Ese mismo origen español le será de especial utilidad en la proyección interamericana de esta Archidiócesis que tiene su sede en una

ciudad que como Miami se ha convertido en el puente entre las dos Américas, la hispana y la sajona.

El hecho de haber abrazado el sacerdocio después de participar en una guerra mundial, respondiendo al llamado del servicio militar; su condición de arquitecto y de profesor universitario antes de haber sido sacerdote, le hacen un pastor sensible y particularmente capacitado para evaluar y actuar pastoralmente ante los problemas tan complejos del mundo de hoy. Tanto en lo que toca a las profundas interrogantes de la conciencia en lo que se refiere a los dilemas de guerra y paz, tan debatidos hoy, como en la participación de la Iglesia en los empeños de desarrollo urbano a nivel local, muy en especial el agudo problema de la vivienda digna y económica.

Como pastor de almas ha prestado su asistencia en varias parroquias, situadas en los más distintos puntos de la Archidiócesis. Unas en la Costa Este, otras en la Oeste; en el centro de Miami y en Miami Beach, así que conoce de cerca las realidades de las distintas áreas que componen esta sede.

Estas consideraciones y otras más, hacen esperar que el electo obispo René Gracida, sea un eficaz auxiliar del Arzobispo Carroll en la atención de las necesidades pastorales de la Archidiócesis de Miami.

Que el Espíritu Santo le guíe en su nueva responsabilidad.

Gustavo Pena

## Misión de Navidad en Miami Beach

La parroquia de St. Francis of Sales anuncia una misión especial de Navidad que tendrá lugar el sábado 18 a las 8 p.m. y el domingo 19, a las 6 p.m. en la iglesia del 621 Alton Road, Miami Beach.

El Padre Nelson Fernández, que como sacerdote hispano de esa parroquia organiza la misión anuncia que la prédica en ambos días estará a cargo del Padre Angel Villarronga, O.F.M.

## Concierto de Navidad

Un concierto de Navidad será ofrecido el próximo lunes día 20, comenzando a las 8:30 p.m. en la iglesia de St. Brendan.

Estará dirigido el concierto por el Profesor Manuel Ochoa, que fue en Cuba director del renombrado Coro de Madrigalistas.

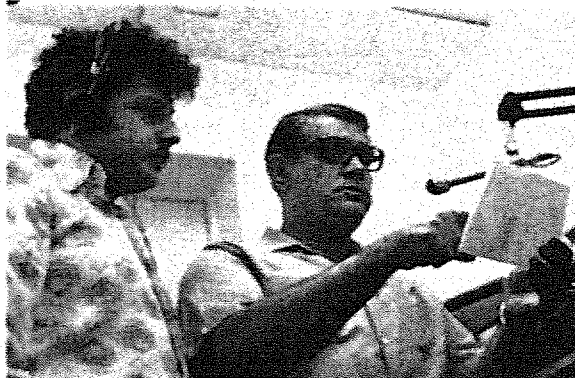
Como solistas actuarán María Teresa Sardiñas, María Consuelo Alonso y Juan Barturen.

## Misa del Papa en el Canal 23

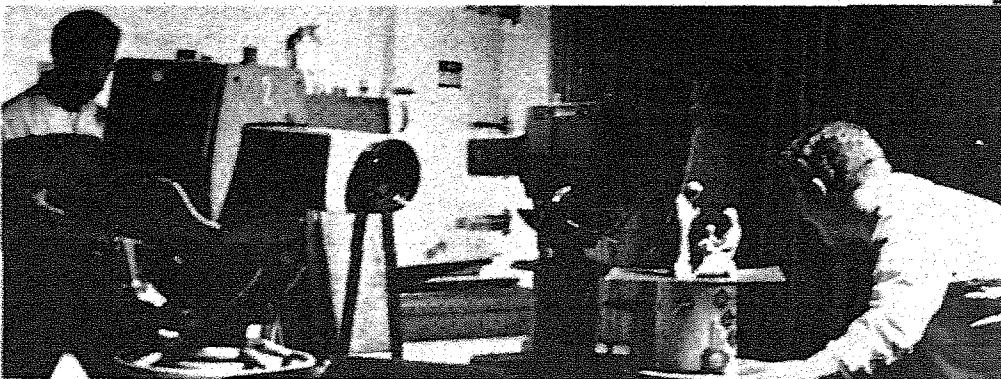
Por vía satélite desde la Capilla Sixtina de Roma, el Canal 23 de Miami ofrecerá el viernes 24 de diciembre a las 6:10 p.m. en colores la Misa de Navidad que oficiará el Papa Paulo VI.

Esa misma misa será retrasmittida el domingo, día 25. Fiesta de Navidad, a las 12:30 del día.

## Navidad en la televisión



El avezado locutor Miguel Hernández se dispone a dar lectura a los mensajes navideños. Con él, el productor Héctor Azulay.



Azain Medina y Tony Dieguez trabajan en la producción de los breves mensajes navideños, una sinfonía de luz y color que gira al compás de la música de los villancicos.



Esas figurillas policromas del nacimiento que giran en su pantalla de televisión, fueron dispuestos por Araceli Cantero ante las cámaras del Canal 23.

## Los muchachos y la Navidad

Por MANOLO REYES

Estamos ya en ese tiempo especial de la Navidad en que la niñez y la juventud deben asumir una actitud especial.

LOS MAS pequeños se preparan con entusiasmo haciendo sus cartas a Santa Claus pidiéndole los regalos Pascuales. Pero, como es natural, para poder obtenerlos es lógico que tengan buena conducta y buen comportamiento, no solo en el hogar, sino también en el colegio, que hayan estudiado con interés de sacar buenas notas, y que no solo en estos días, sino en todo el año, se hayan portado con obediencia.

Para los mayorcitos existe también la misma responsabilidad de ser mejores, obedientes y estudiosos. Los mayorcitos son espejos en los cuales se miran los niños más pequeños y sobre ellos, pues, existe el deber de ser buenos por ellos mismos y para que los mas pequeños imiten su ejemplo. Ellos también tendrán sus recompensas Pascuales.

Esta época de Navidad en que se conmemora el nacimiento del Salvador, es buena para analizar todo lo que se ha hecho durante el año. Lo bueno y lo malo, y entonces tomar decisiones para el próximo año.

Tanto los niños como los jóvenes después de ese examen de conciencia deben hacerse el firme propósito de ser mejores y más estudiosos a partir del primero de enero del próximo año. Y para ello hay que ir preparándose en estos días finales de 1971 que nos llevan hacia la Navidad.

Muchos de los que están aquí tienen la gran bendición de estar junto a sus padres. A Dios deben darle gracias por ello. Y pedirle que los pequeños como ustedes que no están al lado de sus padres se reúnan pronto con ellos.

LOS QUE no los tienen por alguna circunstancia de la vida, también deben orar por ellos, porque Dios les da fuerza y resignación para seguir adelante por los senderos del bien. Y toda la niñez y la juventud debe unirse en la oración al Altísimo en este tiempo especial Navideño pidiendo que la libertad renazca allí donde ha sido tronchada, que la mantenga donde brille, y que las familias separadas vuelvan a unirse.

La oración de la juventud, por estar recién salida de las manos del Padre Amantísimo de toda la Humanidad, es de gran valor y necesidad en este tiempo especial de Navidad.



Cuando salió de Cuba apenas una década, la Hermana Rosario R.A. era una novicia. Hizo su profesión de votos en España y hoy en Miami es una de las profesoras de la Escuela Parroquial de St. Monica. Una vocación de entrega a la juventud, infundiéndole esa alegría de vivir en Cristo, alegría de la que ella es ejemplo en las horas de juego, como en las de estudio y oración.

Fotos y Textos  
Por GUSTAVO PENA



# 80 años de APOSTOLADO

Ochenta años después de haber sido fundada en La Habana un 18 de diciembre, la orden de Religiosas del Apostolado del Sagrado Corazón de Jesús no podrá celebrar este aniversario en su país de origen.

Pero más de 300 religiosas esparcidas por distintas partes del mundo, mantienen vigente el espíritu apostólico que les imprimió su fundador.

HOY las religiosas del Apostolado no tienen en Cuba, donde surgieron, una sola de sus varias escuelas que educaron a tres generaciones de cubanas en La Habana, Marianao, Cardenas, Caibarien, Sagua, Sancti Spiritus y Cienfuegos.

Pero la diáspora provocada por el comunismo que les prohibió continuar enseñando a los niños cubanos, las ha llevado a apostolados más diversos en distintas partes

del mundo. Eso mismo ha dado lugar a un surgimiento de vocaciones de distintas nacionalidades. Hoy la orden cuenta con religiosas y novicias no solo cubanas, sino también españolas, dominicanas, puertorriqueñas, venezolanas.

En Miami tienen a su cargo la Escuela Parroquial de St. Monica, en Opa Locka y dirigen la "Casa Francesca", una residencia para señoras y señoritas en Miami Beach.

En el mismo Miami Beach tienen uno de los dos noviciados de la orden. En el

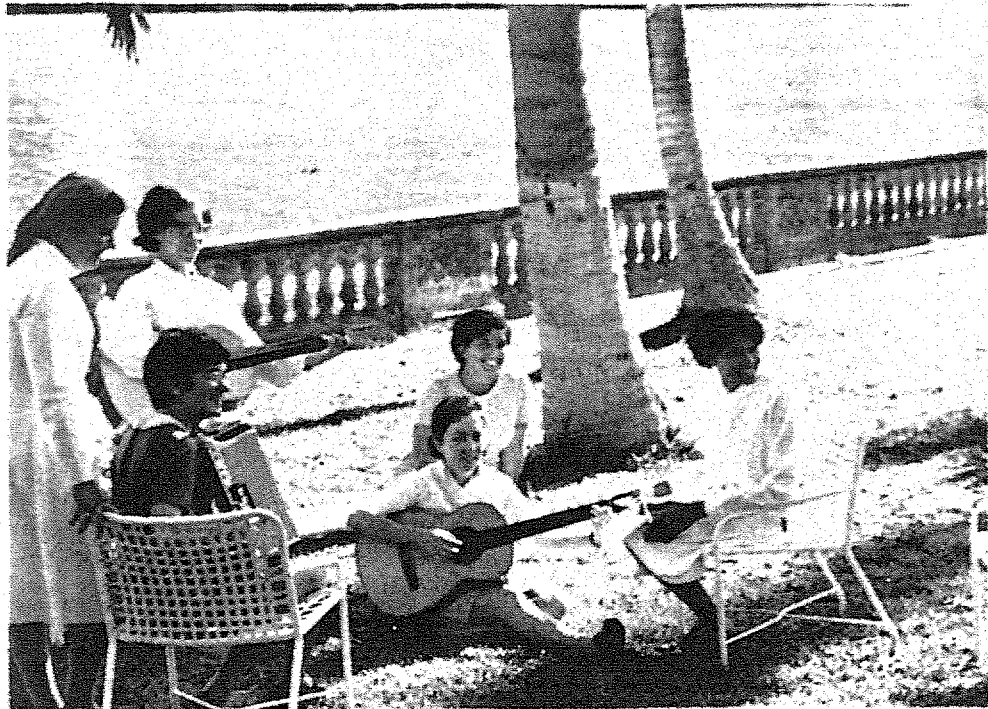
florecen varias vocaciones, entre las que se encuentran novicias cubanas, puertorriqueñas y dominicanas. El otro noviciado está en Madrid, España. Estas son las dos canteras donde se moldean las vocaciones para el futuro.

Además de Miami, las Religiosas del Apostolado trabajan en España, Puerto Rico, República Dominicana y Venezuela.

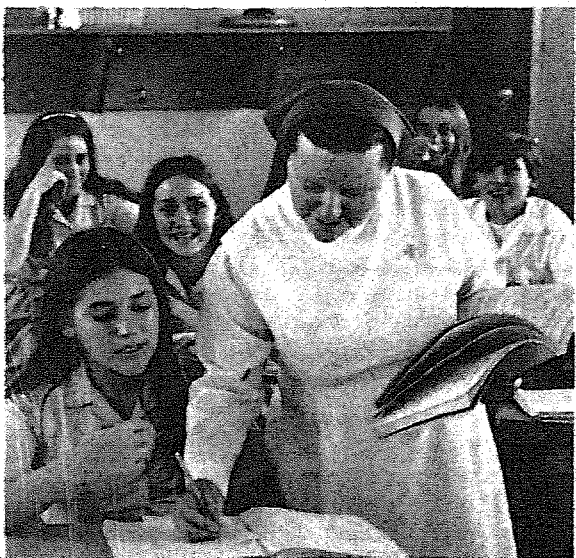
Lejos del lugar de origen celebrarán mañana y el domingo su aniversario. En Estados Unidos, en España,

en Puerto Rico, en República Dominicana.

Convencidas de que el servicio a Cristo y a la humanidad no tiene fronteras. En el país donde esta comunidad fue fundada se le cerraron todas las puertas por la fuerza. Se les expulsó. Esto, con todo lo doloroso que para ellas fue, sirvió para abrirles nuevos horizontes, para ofrecerles nuevos retos, nuevas inquietudes, nuevas circunstancias a encarar, siempre con el mismo espíritu de llevar a los niños y a los hombres hacia Cristo.



El Noviciado del Apostolado en Miami Beach, un remanso de paz junto al mar. Ambiente ideal para las horas de formación y estudio de las futuras religiosas. En la foto, en un momento de descanso, con la Maestra de Novicias, Hna. Consuelo Bofill, las novicias Maria Santos, de República Dominicana, Zonia Ganto, Graciela Acosta y Maria Isabel Martinez, de Cuba, y Lucy Rodriguez, de Puerto Rico.



Ahora la directora de la Escuela Parroquial de St. Monica, Sister Elisa, R.A. pone sus conocimientos pedagógicos al servicio de la juventud de Estados Unidos. ¿Quién le iba a decir hace unos pocos años que iba a estar enseñando en una escuela de Opa Locka? El apostolado no tiene fronteras.



"Casa Francesca" una residencia para señoras y señoritas en Miami Beach, es otra de las instituciones que la Archidiócesis de Miami ha encomendado a las Religiosas del Apostolado. La Hna. Ines, R.A., conversa con huéspedes de la acogedora residencia. Una nueva faceta en la acción de Apostolado.

## ORACION DE LOS FIELES

CUARTO DOMINGO DE ADVIENTO  
(19 de diciembre)

**CELEBRANTE:** Para el pueblo de Dios, Adviento es un tiempo de preparación para recibir a Cristo. El émo primero en la historia. Ha de venir otra vez con gloria, y viene a nosotros hoy en la Eucaristía y en nuestro amor de unos a otros. Oremos porque todo el pueblo salude su llegada.

**LECTOR:** Nuestra respuesta será "Señor, escucha nuestra oración".

1. Que el Señor, que es todo sabiduría, otorgue al Arzobispo Carroll y a su nuevo electo Obispo Auxiliar, René H. Gracida, la guía y fortaleza de su espíritu en conducir a la Iglesia en la Archidiócesis de Miami, oremos al Señor.

2. Que el Señor, Dios de la Nueva Alianza, aporte a todos los gobiernos el deseo de buscar la paz justa y duradera en el mundo, oremos al Señor.

3. Que el Señor, que es Emmanuel, nos ayude a considerar el profundo significado de su venida. En medio de nuestros trajes y compras, preparándonos para la Navidad, oremos al Señor.

4. Que el Señor, que es raíz de Jesse, otorgue su guía a nuestro Presidente, nuestro Gobernador, y nuestros alcaldes en todo cuanto concierna al bienestar del pueblo, oremos al Señor.

5. Que el Señor, que es nuestra esperanza, tenga piedad de los pobres, los enfermos, y los que sufren, oremos al Señor.

6. Que el Señor, que es Rey, nos de a los que estamos aquí reunidos la alegría de su presencia entre nosotros, oremos al Señor.

**CELEBRANTE:** Oh, Dios, tu nos has amado desde el comienzo del mundo y nos has dado una historia que ha conducido a nuestro pueblo hacia tu Hijo, nuestro Salvador y Pacificador. Escucha nuestra humilde oración y contempla nuestra alegre esperanza en la venida de Tu Hijo, Jesucristo, Nuestro Señor.

**PUEBLO:** Amen.

## MISAS EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.

Corpus Christi, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. Peter and Paul, 900 SW 26 Ponce y en Miami, en Santo Domingo y en San Juan, en la frontera de República Dominicana y Haití, en Badajoz, en Madrid y en Zaragoza, las Religiosas del Apostolado se reunirán en una oración. Con ellas estarán sus alumnas y sus antiguas alumnas, todos aquellos a los que de una u otra forma han llegado en su misión. La oración será de acción de gracias y de súplica. Gratitud por tantas oportunidades de trabajo apostólico, en lugares tan distintos. Suplica para algún día poder volver a La Habana y a Cienfuegos, a Cardenas y a Caibarien. Y para que el llamado a la vocación de servicio siga siendo respondido por nuevas jóvenes llenas de ideales y entusiasmos, dispuestas a abrir nuevos horizontes al Apostolado del Sagrado Corazón.

St. John Bosco, Flagler y 13 Ave., 7, 10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)

St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)

Gesu, 118 NE 2 St., 1 p.m. y 5:30 p.m.

St. Kieran (Assumption Academy) 1517 Brickell Ave., 12:15 y 7 p.m.

St. Hugh, Royal Rd. y Main Hwy, Coconut Grove, 12 m.

St. Robert, Bellarmine 3405 NW 27 Ave., 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)

St. Timothy 5400 SW 102 Ave., 12:45 p.m.

St. Dominic, 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.)

St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)

Little Flower, 1270 Anastasia Coral Gables, 1 p.m.

St. Patrick, 3700 Meridian Ave., Miami Beach, 7 p.m.

St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m. (sábados 8 p.m.)

St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.

St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.)

St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.

Immaculada Concepción, 4500 W 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m., en la iglesia

St. Cecilia, 1040 W 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)

Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7 p.m.

Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m.

St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m.

Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.

St. Vincent De Paul, 2000 NW 103 St., 6 p.m.

St. Agnes, Key Biscayne, 10 a.m.

St. Kevin, 4120 SW 125 Ave., 12 m.

St. Ana, 13890 SW 264 St., Naranja, 8, 11 a.m., sábados, 7 p.m.

Guadalupe, Immokalee, 11 a.m.



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# 'Esta Ermita será un símbolo para todos los refugiados'

Arzobispo Carroll

# LA VOZ

Suplemento en Español de **VOICE**



Centenares de cubanos escuchan al Arzobispo Coleman F. Carroll, momentos después de iniciarse simbólicamente las obras para la Ermita de la Caridad, santuario que los cubanos exiliados construirán a su Patrona en uno de los más bellos rincones del litoral de Miami.

## "Aquí oraremos por la libertad que llegará" Morales Gómez

Un ramillete espiritual de cinco mil rosarios fue ofrecido por los cubanos devotos de la Virgen de la Caridad del Cobre al Arzobispo Carroll cuando este dio simbólico inicio a las obras de construcción de la Ermita de Nuestra Señora de la Caridad del Cobre el pasado 8 de diciembre, fiesta de la Inmaculada Concepción.

Momentos después de proceder a las tradicionales paleadas sobre la tierra donde se construirá el templo y de bendecir la primera piedra de ese edificio, el Arzobispo dijo a centenares de cubanos allí reunidos:

"Es una feliz ocasión estar aquí, con mi querido pueblo cubano colocando la primera piedra de lo que pronto será la Ermita de la Caridad."

"Así como en Nueva York la Estatua de la Libertad es un símbolo de refugio para todos los fugitivos y oprimidos del mundo, así aquí en Miami la Ermita de la Caridad será un símbolo del refugio para los que han tenido que huir y tengan que escapar de su patria esclavizada."

"No conozco a ningún otro grupo de refugiados extranjeros en este país, que tenga tanta devoción por nuestra querida Madre Celestial, la Virgen, como ustedes los cubanos, cuya fe es muy grande y mayor su sacrificio temiendo que vivir lejos de su patria."

"Que Dios los bendiga. Pronto tendrán su Ermita para que vengán a ella a rezar a Dios, junto a la Virgen de la Caridad, la Patrona Nacional de Cuba."

El Dr. José Miguel Morales Gómez, que habló a nombre de los cubanos como Presidente del Comité Recaudador para la Construcción del Santuario expresó:

"Este es un día de honda satisfacción y de felicidad para todos los cubanos, porque con esta simbólica piedra se está comenzando la construcción de nuestra Ermita."

"Queremos que cuando regresemos a nuestra patria libre, quede aquí algo que recuerde nuestra gratitud para este país grande, noble y generoso que nos ha permitido disfrutar la libertad abriéndonos los brazos a todos los que arribamos a estas playas."

"Queremos dejar aquí este Monumento como un símbolo de fe y de rebeldía, cuando regresemos a nuestra querida Cuba."

"Vendremos aquí para rezar y pedirle a la Virgen de la Caridad que nos ayude a liberar a nuestra Patria, — y yo sé que esto será pronto — para ir entonces en peregrinación hasta la Ermita de El Cobre, en Oriente y darle allí de rodillas las gracias a nuestra Virgencita de la Caridad."

Terminada la ceremonia de la primera piedra, se ofreció una misa al aire libre oficiada por el Vicario Episcopal de la Comunidad Hispana, Mons. Bryan O. Walsh, que pronunció en español un emotivo sermón, cuyos párrafos salientes recogimos en la edición anterior de The Voice.

La pasada semana The Voice informó ampliamente sobre la ceremonia así como sobre los planes y proyectos de la Ermita. Como el acto

no lugar a la hora del cierre de este semanario, no fue posible incluir las fotos, que aparecen ahora.



El óleo del pintor cubano Teok Carrasco, que aparece en la foto, puede ser admirado en la capilla provisional a la Caridad del Cobre. Nacido en la provincia de Oriente, muy cerca del lugar de la milagrosa aparición, el pintor Carrasco siente desde muy niño una intensa devoción a la Caridad. Ahora, al haber sido seleccionado para pintar el mural del templo a su Patrona en el exilio, considera ese hecho como un regalo de la Virgen hacia él. Después de haber pintado decenas de murales en Cuba, México, Estados Unidos, España y otros países, figurando sus pinturas en famosas colecciones, Carrasco afirma que este mural para la Ermita de la Caridad, "será la pintura de mi gran amor."

El renombrado pintor cubano Teok Carrasco, que está trabajando ya en el monumental mural que figurará sobre el altar mayor de la Ermita de la Caridad del Cobre, recibe de manos del Padre Agustín Román un pergamino de reconocimiento por estar donando desde el primer momento su talento artístico a esta obra de los desterrados cubanos.



Tomando la pala con la que procederá al simbólico inicio de las obras para la Ermita de la Caridad, el Arzobispo Carroll felicita al Padre Agustín Román, capellán de la Ermita Provisional, por el entusiasmo mariano y el

fervor religioso que se centra en torno a esa casa de oración. Se destacan también en la foto Mons. Bryan O. Walsh, Vicario Episcopal para la Comunidad Hispana y el Dr. José Miguel Morales Gómez.



El Presidente del Comité Recaudador para la Construcción de la Ermita a la Virgen de la Caridad, Dr. José Miguel Morales Gómez,

pronuncia un elocuente discurso destacando el significado de la ceremonia.





# Calls nonpublic school aid still 'alive'

(CONTINUED FROM PAGE 4)

remains as viable as ever." He went on to quote from the U.S. Supreme Court's decision in the Lemon case:

"Every analysis in this area must begin with consideration of the cumulative criteria developed by the court over many years. Three such tests may be gleaned from our cases. First, the statute must have a secular legislative purpose; second, its principal or primary effect must be one that neither advances nor inhibits religion... finally, the statute must not foster an excessive entanglement with religion."

Justice Herbert went on to declare: "We have applied those tests to the Ohio plan, as it existed in 1967, and have found it not violative of the Establishment Clause of the First Amendment."

Major thrust of POAU's argument against the Ohio measure was, in the words of the state supreme court, that "it constitutes a direct grant of public money to religious schools which are permeated by a

sectarian religious atmosphere."

"However," said the court, "it is uncontested that all money appropriated by the state under this legislation goes to the local public school district. That entity then procures the allowable requested items and services, and distributes them to the applying nonpublic schools."

MOREOVER, the court pointed out, the materials and services provided in Ohio "do not lend themselves to the religious aura of the recipient sectarian schools. Upon the record before us, they enhance only the secular educational process and that process is properly the concern of the state."

As for "excessive entanglement," the Ohio court pointed out that "it has long been held that separation of church and state cannot mean the absence of all contact. Furthermore, the court's opinion stated, the degree of contact permitted under the Ohio law "is no more than minimal."

David J. Young, Columbus attorney and counsel for the Catholic Conference of Ohio,

was involved in defending the auxiliary services measure in common pleas, appeals and state high courts. He said the Ohio Supreme Court decision offers "renewed basis for hope for nonpublic school parents" and that it "reaffirms the right of states to aid the secular educational process in church-related schools."

Father Herman H. Kenning, Cincinnati archdiocesan superintendent of schools, said the decision "indicates that there are ways

for the state to extend assistance to non-public schools."

Father David V. Sorohan, Columbus diocesan superintendent of schools, also hailed the ruling, and he pointed out that the administration of the auxiliary services measure in Ohio was an example of cooperation between public school and parochial school personnel in a plan that assures "adequate protection for continued respect for the First Amendment."

## Hint Irish constitution change as reunion step

(CONTINUED FROM PAGE 22)

Harold Wilson, former British prime minister praised Lynch's speech and said that a long-term solution to the troubles in Northern Ireland cannot begin to be undertaken "without thinking of reunification."

Northern Ireland's Faulkner has rejected reunification

suggestions.

A day later, Faulkner criticized the Rev. Ian Paisley, extreme right-wing Protestant minister and member of the Northern Irish and British parliaments, who recently said the people of the republic should scrap their "sectarian" constitution if they are serious about want-

ing a united Ireland.

Faulkner said that Mr. Paisley "could not stand firmly" on the Northern Irish constitution while keeping an eye at the same time on what the republic might have to offer.

Although Mr. Paisley "may be the new darling of the republican press" and "wooed" by Lynch, Faulkner said, his ruling Unionist party is not interested in any of Lynch's constitutional suggestions.

"Our resolve is not based on a reluctance to join with a system outside our own, in any unfriendly sense, it is based on a determination not to leave the kingdom of which we are a part," Faulkner said.

Commenting later on Faulkner's remarks, Mr. Paisley said: "Mr. Faulkner's hysteria has become almost laughable."

## Children to sing at Dolphin game

(continued from page 3)

only of the universal message of good will to all men, but also that today's young people offer a hope for the future of world brotherhood."

FORTY BUSES will be used to transport the children from as far away as Key West, Naples, and Palm Beach.

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## Thousands pour into Holy Land

JERUSALEM — (NC) —

Thirty-one members of the Irish Social Club of Boston, Mass., and over 100 students from Gonzaga University in Spokane, Wash., will be among about 50,000 Christian pilgrims expected to arrive in Israel in December.

Several hundred organized pilgrimage groups and many individual tourists from the United States and countries all around the world will come to celebrate Christmas where Christ lived and died.

Elaborate preparations already have been made for the numerous ceremonies with which that feast is observed.

ARRANGEMENTS for the Roman Catholic community are in the hands of the Franciscan Custody of the Holy Land.

Israeli authorities take special measures necessary to assure the safety and comfort of all worshippers. On Christmas Eve, travel from Jerusalem to Bethlehem usually is restricted to Christians, so that the solemnity of the occasion will not be disturbed by large crowds of sightseers.

The students from Gonzaga, led by Jesuit Father Clement Regimbal, have asked permission to celebrate midnight Mass in the chapel in Shepherd's Field.

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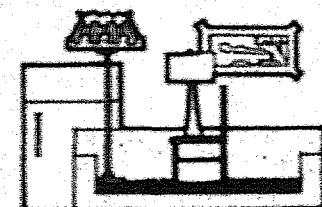
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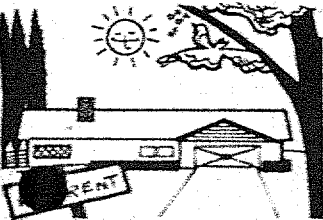
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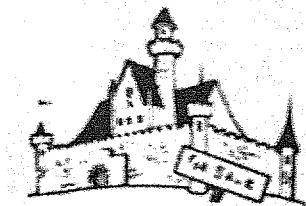
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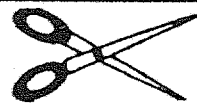
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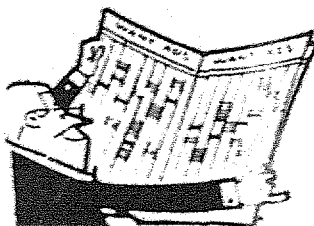
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# Noise fills the air but can't drown teaching project

By MARY ANN LINDEN  
Voice Staff Writer

Incessant dronings of Air Force planes flying in low landing patterns over Homestead Air Force base fill the air over the nearby South Dade Labor Camp.

Two migrants string a line of lonesome Christmas lights between the otherwise barren light poles.

Inside one peeling, peach-tinted building, fighting to be heard above the roar of the aircraft, three long-haired young men are trying to teach the fundamentals of spelling to a gathering of migrant children.

This is part of Project Good News, a cultural and educational program sponsored by the Archdiocesan Rural Life Bureau, and spearheaded by Sister Mary Anthony Hodson. Its purpose — to benefit children of migrant farm laborers.

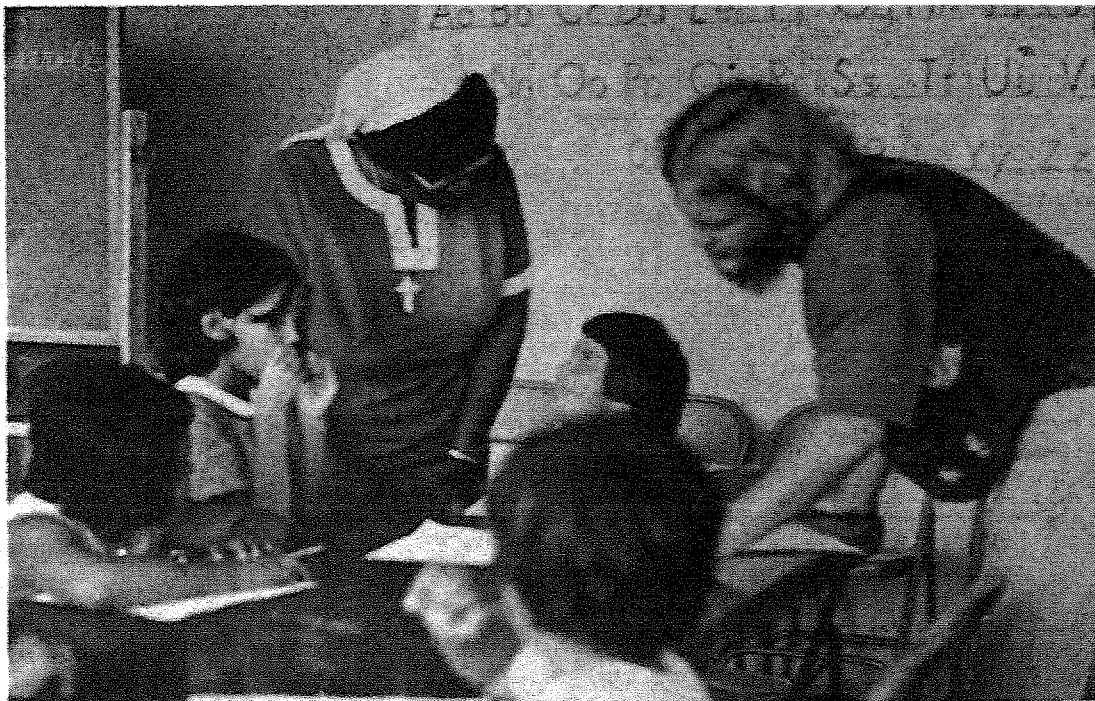
IN THE PAST TWO YEARS since its meager beginnings, the program has attracted many supporters and helpers among the high school youth — both Catholic and Protestant. One such youngster — one of the three "teachers" — started with the program last year, and is now in his freshman year at New College in Sarasota with a probable major in education. He recently returned for six weeks on the independent study program to continue his work.

Eighteen-year-old Grady Neale, an Episcopalian by faith, responded to a call for volunteer help last Fall after Sister Anthony visited Ransom School. After this one winter's experience among the migrant youngsters, the modly-dressed young man followed it up, last summer with a trip around the world to the poverty pockets of the globe, visiting Ethiopia, Hong Kong, and Pakistan's Bengla Desh area, among others.

Grady, a student of ecology, recalled the similarity of those poverty conditions to that of the migrant camps. "At least the migrants have no fear of being killed in their beds — they just die of starvation," he remarked wryly.

NOW BACK IN THIS COUNTRY, his love for children drives him on to help in any way he can. Besides teaching spelling, math and other basic courses, Grady has spent the last few weeks "making pick-ups" and "collections" of usable materials for Sister Anthony's migrant program in South Dade.

"She (Sister Anthony) has an uncanny way of attracting books, clothes and ten-pound sacks of flour. She's so



ENTHUSED TEACHERS, enthused students. Sister Anthony and Grady Neale spend several afternoons a week in the South Dade Labor camp helping the migrant children with spelling, reading and math.

enthusiastic about the program, it's hard not to do everything you can to help her."

Calling the migrant program an "important facet of education," Grady is drawn back to the camps because of the many young friends he made there last year.

"Even though you can't change the mode of living of their parents, the additional help with school work is an advantage for the child."

Hopefully, the program will have a mobile library in the

near future, that will travel among the various labor camps in South Dade, Grady added.

An amateur film-maker, Grady is recording some of the children's activities for one of his classes on the film. Even after he returns to school in January, his enthusiasm for the cause of the migrant youngsters will be carried a step further when he'll be working in "Project Real" for migrants in the Immokalee area.

## Notre Dame wins forensic tourney

Notre Dame Academy swept first place honors in the Catholic Forensic League tournament at Msgr. Pace High School last weekend. Archbishop Curley placed second, while Christopher Columbus and Lourdes Academy tied for third.

Nine debate teams participated in the contest, with ND's team, Marta

Suarez and Virginia Salow winning first place. Cecilia Lamadrid, Notre Dame, captured second, while Curley's team of Mike Cronin and Charly McClelland won third.

Columbus' Mark Pudlov placed first in boys' extemporaneous speaking and Curley's Matt McFadden and Warren Walter won second and third respectively.

In the girls' extemporaneous category, Notre Dame's Celeste Beguiristain and Ana Azucy captured first and second respectively, followed by a third place win by Barbara Yoham of Lourdes.

The next CFL tourney is set for Jan. 15 at Curley High School.

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