

IN ROME . . .

# The making of a saint 1975

## The VOICE

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SEPTEMBER 19, 1975



The balustrade high above St. Peter's Square frames the canonization Sept. 14 for Mother Elizabeth Seton, first U.S. born saint. In the background is St. Peter's Basilica.

VATICAN CITY — (NC) — Pope Paul VI, making Mother Elizabeth Seton the first native daughter of the United States to be proclaimed a saint, called her living proof that the United States can produce holiness.

"This most beautiful figure of a holy woman," he told the 15,000 Americans in a crowd estimated at 120,000 in St. Peter's Square for the canonization ceremony, "presents to the world and to history the affirmation of new and authentic riches that are yours: that religious spirituality which your temporal prosperity seemed to obscure and almost make impossible.

"YOUR LAND, America, is indeed worthy of receiving into its fertile ground the seed of evangelical holiness."

He described Mother Seton, foundress of the Sisters of Charity in the United States, as "wholly American" (quoting the late Cardinal Francis Spellman of New York). Americans, the Pope said, should be proud of her.

The Pope also referred to Mother Seton's "complete femininity." He described himself as pleased that her canonization on Sept. 14 had fallen within the UN-proclaimed International Women's Year. He noted that the Women's Year "aims at promoting an awareness incumbent upon all to recognize the true role of women in the world and to contribute to their authentic advancement in society."

HE SAID he was happy "at the bond that is established between this program and today's canonization." (In conjunction with the canonization, the Vatican had proclaimed Sept. 14 "Woman's Day.")

(Meanwhile, in Washington, President Gerald Ford, acting on a resolution passed by both houses of Congress, declared the day National Saint Elizabeth Seton Day.)

Pope Paul said that the Church was extoling Mother Seton's extraordinary contribution as wife, (Continued on page 9)



ST. ELIZABETH SETON

### Official Archdiocese of Miami

The Chancery announces that Archbishop Carroll has made the following appointment, effective as of September 18, 1975:

THE REVEREND VINCENT T. KELLY — to Acting Superintendent of Education, while retaining all other assignments.

IN MIAMI . . .

## 'A great day of rejoicing,' Archbishop tells thousands

Proclaiming it a day of rejoicing not only for Religious but for all Americans, Archbishop Coleman F. Carroll celebrated the canonization of St. Elizabeth Ann Seton Sunday with a special

Pontifical Mass at St. Mary's Cathedral.

"We witness today as the Church proclaims a new saint, further examples of the Providence of Almighty God," the Archbishop told an overflow crowd.

"GOD HAS promised that He would be with the Church at all times. Down through the ages He has singled out particular individuals to do specific work to make it easier for us to achieve our ultimate goal — sainthood," he told the congregation during the Mass, over which he presided.

"For the first time in the history of this country He has singled out a particular American woman."

Speaking briefly on the significance of the fact that the (Continued on page 8)

### Official

The Catholic Archdiocese of Miami announces that it has absolutely no connection with any plans, projects or fund-raising efforts for the construction in Miami of a so-called "Rincon" or "Ermita" or "Church" of Saint Lazarus and no Catholic priest is involved in any manner in such efforts.

Furthermore, entities variously referred to as "Iglesia de San Lazaro," "The National Catholic Church" or San Lazaro National Catholic Church" are not affiliated in any manner with the Roman Catholic and Apostolic Church whose Chief Shepherd in the Archdiocese of Miami is Archbishop Coleman F. Carroll.



Receiving the gifts of representatives of four orders of women Religious is Archbishop Coleman F. Carroll, who presided over the Mass Sunday in honor of the new St. Elizabeth Seton.

## On budgets, guns, butter

By JIM CASTELLI

The scene is the Senate floor during a debate over whether to send back to conference for trimming a school lunch and child nutrition bill that would cost more than a level recommended by a Senate Budget Resolution. A month earlier, a military procurement bill had been sent back to conference for the same reason.

AMONG those debating were Sen. George McGovern (D-S.D.), chairman of the Select Committee on Nutrition and Human Needs, probably the strongest supporter of nutrition programs in the Senate, and Sen. Barry Goldwater (R-Ariz.), not generally regarded as an enthusiastic backer of such programs. Following are two quotes from that debate; can you figure out which quote came from which senator?

● "I personally think it was a historic day here on the Senate floor when that excessive military authorization was

rejected. Now I believe it is much more in order for us to apply a more vigorous budgetary test to the nutrition programs."

● "All I ask," the second senator said, "is that this body be consistent. If we are going to send to the military authorization bill back because it is over the budget, I think we should send back to the committee every item that comes to this body that is over the budget."

Hard to tell? The first quote was from McGovern.

THE QUOTES serve to illustrate the impact of the President's hard line on budget deficits and the new congressional budget process on legislation affecting human needs. The attitude of Senate liberals like McGovern — and especially Edmund Muskie (D-Me.), Senate budget committee chairman — may well come back to haunt them on this and other issues because of the precedent they have set.

The President has fought to

keep a lid on federal spending to control inflation, although inflation has gone back into double digits despite his efforts. The new congressional budget process was designed to help Congress work within a budget and spend more responsibly.

Given this situation, there are only three feasible ways to allow human needs legislation — health, education, welfare programs — to keep pace with inflation and recession: cut funds from the defense budget and from non-defense programs which are wasteful; revamp existing programs to make them more effective or raise the budget deficit. So far, none of these things have been done to any significant degree, with the result that those most affected by inflation and recession — the poor, the elderly, the sick — are hurt the most and made to carry the burden of economic "recovery."

THE ARGUMENT, then, that if the military procurement

bill was set back to conference, it is acceptable, even desirable, to send back the child nutrition bill, does not hold water, because it places expensive military hardware of dubious value on the same level as food for the hungry.

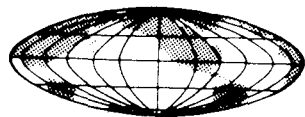
The child nutrition bill approved by a House-Senate conference committee called for authorization of \$2.833 billion, \$392 million above the Senate Budget resolution level.

The bill, supported by the U.S. Catholic Conference among many other groups, passed by a wide margin in both the House and Senate. It included significant improvements over earlier legislation, including expansion of the Women, Infants and Children (WIC) program which provides diet supplements for pregnant and nursing mothers, infants and young children; extended school lunch programs to private residential care institutions, including orphanages and homes for the

mentally retarded; free or reduced price lunches for the children of unemployed parents; raising the eligibility level for reduced price lunches to 19½ percent of the federal poverty level of \$5,038 for a family of four.

IN SENDING the bill back to conference, McGovern asked two major revisions: elimination of the three cents a lunch subsidy, which would save \$75 million, and lowering the reduced price eligibility to 190 percent of the poverty level, which would save another \$20 million.

The conference cut the subsidy and left the 195 percent eligibility level. McGovern said this would insure Muskie's support and probably insure enough votes to override a veto. While activity eventually centered on the most questionable element of the bill — the subsidy — and while it is, according to McGovern, the best such bill ever, the debate surrounding it will be heard again in other contexts.



# Inside the news—briefly

WITH ANALYSIS FROM VOICE EDITORS

### Bishops call for just food plan

"A more just food policy" on the part of the United States, both nationally and internationally has been called for by the U.S. Catholic Conference administrative board. Although the threat of



starvation has been reduced in the past year, it said, "the right to eat" is still denied to many in our own country and to many more throughout the globe." The statement, entitled "Food policy and the Church: Specific Proposals," was adopted at a meeting of the administrative board Sept. 11. It deals with specifics of emerging national food policy as a followup to the U.S. bishops' "Pastoral Plan of Action on the Food Crisis" adopted the past November.

### Handgun control position taken

The social justice arm of the U.S. Catholic Conference (USCC) has called for "effective

and courageous action to control handguns, leading to their eventual elimination from our society." The position was taken in a statement entitled "Handgun Violence: A Threat to Life," issued by the USCC Committee on Social Development and World Peace with the approval of the USCC administrative board. "The unlimited freedom to possess and use handguns must give way to the rights of all people to safety and protection against those who misuse these weapons," the statement said.

### Killing unborn or killing newborn?

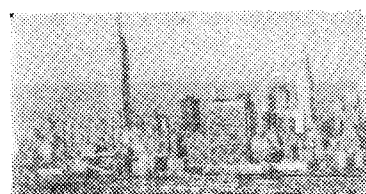
"As soon as one questions the value of human life, it is only a matter of degree from the fetus to the crippled, the retarded, the aged," Dr. Denis Cavanagh, chairman of the department of obstetrics and gynecology at St. Louis University Medical School, said in Washington. Cavanagh said, "The fetus of 10 weeks is not essentially different from one of 20 weeks." Terminating the pregnancy at the earlier stage for non-medical reasons is no more justifiable than termination at the later stage, he said. He added that if such termination for non-medical reasons is allowed, "Why not kill the deformed newborn?"

### Appoints Bishop

Bishop Roger M. Mahony, auxiliary of Fresno, was confirmed by the California Senate here as chairman of the state Agricultural Labor Relations Board. Four other members of the board appointed by Gov. Edmund G. Brown, Jr. were also confirmed.

### Need for justice in New York

Calling New York City's financial plight a "critical moment" in its history, Cardinal Terence Cooke of New York urged his people to "pull together with extraordinary resolve" to solve the problems



"in a just and human way." Recognition of a "real need for justice and social concern" must lie behind any solution that is found, he said. The cardinal's statement strongly opposed the views of many commentators on the scene who have been arguing that the large sums spent on health, education and welfare service

are at the root of the city's financial woes.

### Oldest Cal. church to be honored

A petition to name Mission San Diego de Alcalá, the oldest Christian church in California, an official basilica during the nation's bicentennial celebrations will be made to Pope Paul VI by Bishop Leo T. Maher of San Diego. Basilicas are churches to which, because of their antiquity or historical importance, are attached certain privileges. The first Christian church in California, the mission was founded by Father Junipero Serra, the famed Franciscan missionary, in 1769, seven years before the Declaration of Independence. Father Serra established the mission in its present location in July 1776.

### Free media asked

As it became obvious that communists were losing ground in Portugal, Cardinal Antonio Ribeiro of Lisbon appealed for a return to freedoms, particularly in the communications field. The communist-inspired drive has been interpreted as a means to control public opinion in the armed forces, the trade unions and the government.

## MINI-BRIEFS

### Bishops appeal

The bishops of Chile have asked the nation's ruling military junta to end the torture of political prisoners and discrimination against those suspected of Marxism. The requests came as the junta held celebrations marking the second anniversary of the overthrow of the Marxist government of President Salvador Allende.

★★★

### Leftists protest

The towers of Notre Dame Cathedral in Paris were occupied by about 150 leftist demonstrators for an hour and a half, Sept. 1, to protest death sentences passed on two Basque guerrillas in Spain. The demonstrators rang the cathedral bells, hung red flags from the towers, strung a huge banner between the two towers and were finally cleared out peaceably by police.

★★★

### Pope returns

Pope Paul VI has finished his working vacation in the cooler climate of the hills south of Rome and has returned to Vatican City. He arrived from Castelgandolfo Sept. 13, eve of the canonization of Mother Seton, via the helicopter.

★★★

### Charges denied

Archbishop Helder Camara of Olinda and Recife, Brazil, rejected charges of being a leftist because of his crusade for the poor in Brazil. "We all have a right hand and a left hand. I am a man of the Second Vatican Council and prompted by the need to follow no other prophet than Christ," he said.

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Msgr. John Nevins chats with students on the Campus of the St. John Vianney Minor Seminary

# Our future priests

... how they are meeting challenge as seminary opens

BY ROBERT O'STEEN  
Voice News Editor

"Seminarians today are very open and generous," said Msgr. John J. Nevins, rector of the St. John Vianney Minor Seminary as the new school year was getting under way.

"I feel that young people have always wanted a challenge and the priesthood has always given that to any young man," he said.

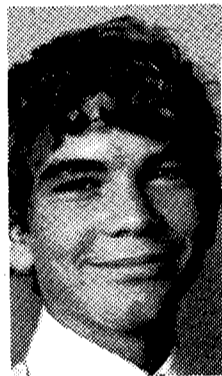
And indeed discussions with seminarians show that for those who have chosen the path of the priesthood in modern times there is clearly a challenge, a challenge of discipline in a time of the "liberated" individual and a challenge of intellect and spirituality in a time when practical social works get the prime emphasis from many concerned people.

"These are hard times for young people," said Msgr. Nevins, newly appointed rector of the seminary in Miami. "This is because of the uncertainty and confusion of moral values, the lack of any world unity in global problems such as hunger and poverty.

"But these young men will be the life blood of the Church and we have a fine staff of priests teaching here. Any person visiting here would see a dedicated group of Archdiocesan priests leading and nurturing our future priests," he said.

The program at the Minor Seminary is based on what Msgr. Nevins considers eloquent and well rounded guiding principles from the American Bishops. A booklet telling young seminarians what is expected of them explains the process of growing to maturity intellectually and spiritually:

"A seminarian must be a good Christian man before he can become a good priest. He therefore should develop those qualities and virtues which are highly regarded



JOE HUBBELL



PAUL LYON



JOHN OLIVER

among men and speak well of a minister of Christ. These qualities are: sincerity of heart, a constant concern for justice, fidelity to one's word, courtesy of manner, restraint and kindness of speech . . ."

One of the key points Msgr. Nevins makes in the book is that today's world is complex and an effective priest must be well educated and intellectually developed, thus requiring discipline of study.

A proper balance between thinking and doing is maintained with real apostolic work programs of visiting the sick, teaching the young, caring for the aged and other priestly duties in the field.

And undergirding it all is a constant emphasis on prayer and spiritual life.

"As priests it is our duty," said Msgr. Nevins, "to lead the seminarians to a genuine prayer life. A priest must be a man who prays."

So the young future priests are up at 6:30 for their prayer and meditation in the chapel. Then the day proceeds to morning classes, afternoon classes, work assignments in assisting with upkeep of the facilities, spiritual reading and Liturgy at 5. In the evenings there is study hall and evening prayers and bed time.

"The time goes fast," said Msgr. Nevins.

He feels that the seminary life is a real challenge but one that prepares a man for the priestly life to come.

"Any young man who is thinking about the priesthood should feel free to come here and talk to us or see the Director of Vocations at the Chancery.

"The priesthood is a difficult life but a happy one," said Msgr. Nevins, smiling, a man who personifies the warmth and happiness of a hard working dedicated priest.

## Seminarians' views

What do young seminarians themselves think about their future and the priesthood in today's world? Three of the young men were asked for their views and spoke openly about it. The main points of their answers are given here.

Joe Hubbell, 18, of St. Clement parish, Fort Lauderdale, is a first year college student. His father is a computer repairman. He has three brothers and three sisters.

Q. How did you become interested in the priesthood and do you think you will stay in the program and actually become a priest?

"I feel pretty certain I want to be a priest.

"When I was a kid I was an altar boy and was interested in the vestments and holding up the Host over the altar and all that and as time went on I grew interested in the whole life of the priest. In the ninth and tenth grades I went to seminary workshops when we lived in San Antonio. Here I went to Search groups, with discussions and lectures about what Christ meant in your life and the idea continued to grow in me. My parents never pushed me one way or the other. They said whatever I wanted that was what they wanted.

Q. What does the priesthood mean to you?

"I see it as a life of giving to other people, not a life of your own, caring for people and serving, and instilling the Faith in others. As a priest I would want to do regular parish work."

Q. What difficulties have you encountered in choosing this vocation?

"The hardest thing for me is to accept that you have to give 24 hours a day to other people."

Q. Why do you think the vocations are attracting fewer people than they once did?

"Many people in society in general don't look at the Church like they once did and the young people are affected by that. And celibacy is also part of it. Because sex is more open now it is harder for youths to accept celibacy. I feel it is still better this way. With a family you would have to worry about too many other things. But the vocations will come back. They have fallen off before and always come back."

Paul Lyon, 20, is from Light of Christ parish, Clearwater. His mother is a widow and he has three sisters.

Q. How did you become interested in the priesthood?

"I started thinking about it as an altar boy, just in the back of my mind and I was in college before I

decided to see if the priesthood was for me. I feel more sure now than ever that I will become a priest.

"My Mom is very spiritual but she didn't push it. It had to be my thing. I went on retreat and prayed before I came here.

Q. What does the priesthood mean to you?

"A lot of sacrifice to help other people, giving yourself up for Christ, working for Him . . . As far as actual work, I would do whatever I have the most talent for, teaching, parish work, administration, whatever."

Q. What difficulties have you encountered?

"I find the intellectual part of it hard. Keeping up with all the flow of information you have to know before you can be a good priest. You have to know a lot today."

Q. Why are vocations down?

"Look at our society now. Even now it affects me, the general condition of society. Everybody does what they want on the outside. There used to be discipline, but now there is very little in society and suddenly you are dumped right into the disciplined life here."

John Oliver, 21, of Green Cove Springs is in second year. His father is a painter for the school board and he has five sisters and two brothers.

Q. How did you become interested in priesthood?

"I was a disc jockey for two years. I never really thought about the priesthood as a kid. Nobody ever approached me or put the idea there. But as a DJ I was in contact with a lot of people which I liked, but it was not the kind of contact I wanted. Then there was a young pastor who influenced me, the way he related to everybody, especially the kids. And I saw myself in that position.

"My Mom said 'Oh sure,' and didn't take it seriously, knowing (Continued on page 24)

# Parish Pacesetters

## St. Paul of the Cross parish

By **GEOFFREY BIRT**  
Palm Beach County Correspondent

**NORTH PALM BEACH** — Those invited, or volunteering, for the next cursillo — scheduled in November — at Our Lady of Florida Monastery here, are likely to find the "butcher boy" is in charge of the cooking.

He is Henry Inserra, a New Jersey meat cutter who came to North Palm Beach during the early days of its development in 1958, to start his successful business, The Butcher Boy, which he recently sold. More important, Henry is the husband of Virginia, who kept the books of the family business.

**STILL IN** their early middle life, the two retirees have become tremendous Catholic activists in their parish of St. Paul of the Cross. "Friends tell us that we

retired to work for the Church," Henry said with a chuckle. Actually, it's near the truth. Both were always strong, active Catholics, but now they are free from business worries, they are thanking God through their activism.

Last year, Henry was president of the parish's Men's Guild and Virginia headed the Women's Guild. Answering a question, and after conferring between themselves, they estimate these dual roles "usefully" employed "about 50 percent of our time."

This year, both are continuing memberships on their parish council: Henry is chairman of the building and maintenance committee; Virginia is responsible for the liturgical committee, among other duties,

and both try always to make themselves available to their pastor, Fr. Charles Sullivan, C.P.

**WHILE BOTH** have always been active in parish affairs, it was the cursillo (short course in Christian doctrine) which rocketed their faith into orbit. "At a cursillo," they explained, "business and professional leaders in a community are selected and urged to attend. After a weekend program of 15 talks by experts, these "key" people return to their own parishes, offices and homes, and Christianize the environment . . . It is the finding of Christ through an intellectual experience . . . It is a renewal . . . You see God and are awakened . . . At a cursillo, you experience Christ."

The Inserras are among the

original members of their parish, which was created in 1970. They remember Sunday Mass, in those days, being in the Juno Fire Department, "and having to help move the trucks in and out for the services." Subsequently, first the Juno Methodists, and then the Faith Lutheran Church, and later a local funeral home, loaned them the use of their facilities for Saturday Masses, and Christopher's Night Club was used on Sundays.

"We became known as St. Christopher's," Virginia said, "until the club was sold and its name was changed to Ichabod's." The pastor, Father Sullivan, had entered the room, and added, ". . . And that's how we became the first St. Ichabod Church in Christendom until we built our Parish Center (which



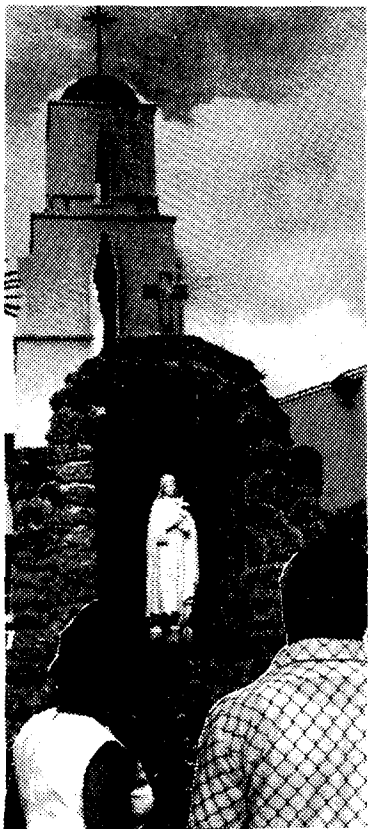
**Mr. & Mrs. Henry Inserra** serves as the present church) last year," he said.

### Parish of the Week

## Little Flower, Hollywood

The altar was a converted packing case and on it rested a small silver statue of the "Little Flower," as the recently canonized St. Therese was known.

The year was 1924. It was



Parishioners look at "Little Flower," as St. Therese is known, in natural stone enclosure on the church lawn.

during South Florida's boom, and the occasion was the first Mass for Catholics in the Hollywood area.

Worshippers sat on wooden benches as Father Michael Mullaly celebrated the Mass before the statue of the Little Flower brought back from Rome by a local Catholic, Mrs. John McCormick, who had witnessed St. Therese's canonization.

**IT WAS FROM** this saint whose statue was present each week at the Masses, that the mission parish took its name.

From that makeshift church with the packing case altar and a handful of worshippers, the parish has grown to 5,300 members and a dignified structure of Spanish design and a hand-carved altar depicting The Last Supper in three dimensions.

The church has since been the visiting place of a famous television "star" and has had a pastor go on to become a bishop.

Charlotte Pick, who has been parish secretary for 23 years, said, "We've all gotten older."

"And the younger population has moved farther west. Also a lot of people have come into condominiums in recent years, rather than families, so we have what you could call a mature parish."

**BUT, SHE POINTS** out, a door to door census taken last year found that out of 5,300 members 1,100 were 17 and under, maintaining a good balance and keeping the school well stocked with eager young minds.

The present pastor for three

years, Father Vincent Cashman, said, "All the construction we need has taken place. Now we are just paying our debts."

Mrs. Pick also remembers back to the 50s when Little Flower was the host of a distinguished visitor and nationally known television personality, though most of the parishioners were unable to see him.

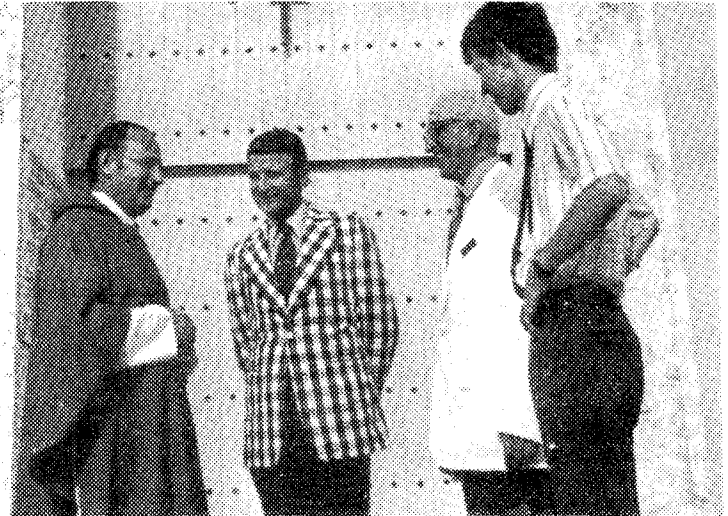
"Back in the fifties Bishop Fulton Sheen would come down on vacation and would come in here and say Mass privately in a chapel in the back and then come to the rectory for breakfast," said Mrs. Pick.

"He is a very dynamic person," she said.

During the early years of the parish Bishop Patrick Barry of St. Augustine relied upon cooperation of other bishops to staff some of his churches, and Father Louis Buechler, a visiting priest from Minnesota, served the area for over three years.

**THE RITZ** and Dania theaters made their halls available for Catholic services in the mid 20s. In June of 1926 the third floor of the Olympia Building was made over for use in celebrating Mass, but had to be relinquished when the building was declared unsafe after the hurricane of 1926.

Plans were then begun for the construction of a church building. Built largely with volunteer labor, a temporary building was soon erected at a corner of Van Buren Street and 20th Ave. In 1929 the building was moved to its per-



Pastor, Father Vincent Cashman, before Mass speaks to parish workers Horst N. Grabs, John Nedder and Eamonn Quinn.

manent site one block away, where it stands today as a parish hall.

The first resident pastor came to the parish in 1928. Father Dennis O'Keefe remained until Jan. 6, 1936 when he was succeeded by Father Joseph Fahy.

In 1938 the rectory was built and still serves the parish priests today.

**THE PRESENT** church building on U.S.1 was completed in 1941 with a seating capacity of 450. But because of growth the structure had to be altered in 1957 to accommodate a congregation of 1,200. The building is not air-conditioned, is of Spanish design, and stands on a plot of ground landscaped in the South Florida tradition. A shrine to St. Therese constructed of native rock stands on the lawn giving the church an added spiritual character.

The interior of the church features a life-sized Corpus, hanging from a hand-carved crucifix above the altar. The altar

itself is hand-carved, its front being a three-dimensional representation of the Last Supper. The altar rail is also handformed.

The third pastor of Little Flower came in July 1942, with the arrival of Father Malachy Monahan, who would be pastor for 11 years until bad health forced him into retirement as Pastor Emeritus. He died in 1958 and was succeeded by Father Francis Dunleavy.

**SUCCESSING** pastors have been Msgr. (now Bishop) John J. Fitzpatrick, Msgr. William McKeever, Father Matthew Morgan, Father Ronald Pusak, and Father Cashman.

And the future? Said Mrs. Pick, "They're planning to widen U.S. 1 soon and when they do they will take a little of our property. We were one of the first property owners to agree to the property easement."

But then, it's a mature parish.

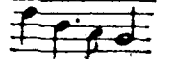
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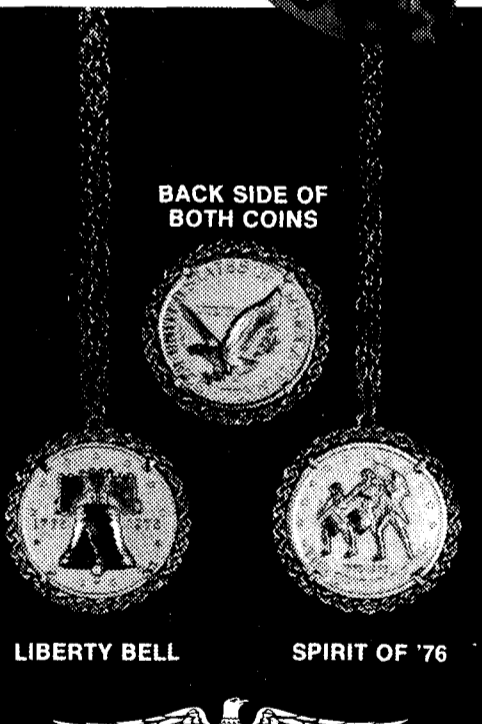
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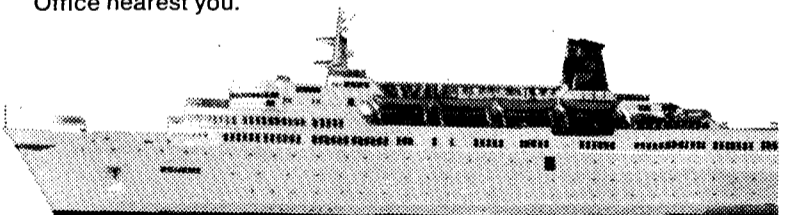


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## Do we really need another saint?

Is making a new American saint really going to be of any help either to us or to anybody else in the world? Is not the process as vulnerable to questioning as our voyage to the moon? Both are costly ventures that spread profits among their promoters but do little for the rest of us. There are, after all, the hungry and the poor. Could not this money be used, as an earlier question inquired, for their sake?

It may be true that the last thing we need right now is a canonization, but it would be hard to argue against our need for a saint. We have learned to settle for so much less and we have, in great numbers, lost our way in trying to understand the good life and our own personal direction in living it. We have espied everybody's clay feet, shouting gleefully at their uncovering, yet we have forgotten to weep for the thin nourishment of the cynicism left over.

We not only question whether

we can sin; we also question whether we can love or ever truly reach each other or even catch a glimpse of anything but the underside of the vexing riddle of life. So we cling a little closer to each other, hoping that something will happen to deliver us from our bone-bare land of plenty.

And that is why we can use a saint, not as a worker of wonders, or a speaker in tongues, but as somebody who remembers the way human beings can walk and what they can become when they try to live generously by the Spirit. We need holy people not perched on marble columns for fear of earthly contamination but in our very midst, revealing to us again the rich but simple mysteries of our existence, drawing in the sand at our feet the words that move our hearts and renew our sense of ourselves. We need holy people, not as magical healers, but as those whose tenderness respects the pain

that throbs in all our wounds. We need saints to rescue us from our contemporary shame, saints who will lead us gently away from our sensual confusion in order to reawaken our spiritual capacities once more.

We desperately need a saint, somebody like us, with a heart that can break just as easily as ours, to encourage us when we are lonely or depressed or feel that there is nothing but the dread of night ahead of us. We need holy persons who are vital and loving, those who give us back our own will and passion for existence. We need saints who understand that holiness is fundamentally wholeness and who once more raise for us the vision of what it means to be whole in our own lives.

What an urgent gift is this idea of wholeness, of being fully present in our own personalities, of not holding back in our experience of existence. Integrity is only one of the other names for the style of

living that saints reveal to us. The thing that saints know best is how to treat everybody as whole persons and to give each of us a better sense of who we are. Holy people can make us feel more at home with ourselves in this world even though they proclaim the realities of God's entire universe to us. We need to remember what we can yet become and the saints have this as their chief business.

We can stand a saint — and the ceremonies too — if we look through them back to our own lives. Yes, we need a saint far more than we need many of the other things that are being offered to us in our present plight as new methods of salvation.

(This editorial was written by Maryknoll Father Eugene Kennedy, a Chicago-based priest-psychologist. It was written for the September issue of his newsletter, "You: The Quest for Spiritual and Emotional Fulfillment.")



By Msgr. James J. Walsh

## Let's not cut God down to our size

There are many people who own up to the fact that God really doesn't figure that much in their lives. They are not cynics. They would be insulted if called agnostics, and ready to fight, if labeled incipient atheists.

They believe in God, but in reality He is a Being very much like Superman. He has done some marvelous things in this world. You know, creation and all that. And it seems good logic, (if not faith), to expect He is going to have a lot to say about one's situation after death.

But in everyday living, this Supreme Being is not really supreme. He is not, in their thinking and judging, the self-existent Being, as the old textbooks put it powerfully, infinite in His perfections, glory and beatitude, creator and ruler of the world, eternal, omnipresent, immutable, omniscient, omnipotent, all wise, full of mercy and compassion . . .

To them, He really is just a superman. What I mean is that so many today, perhaps unconsciously, perhaps not, have cut God down almost to human size. He's a little bigger than man, but not much. Especially in our generation. We are told constantly nowadays that man has become "super" himself. Many who never heard of Friedrich Wilhelm Nietzsche have absorbed the philosophy he expressed in such words as these: "Man is a rope stretched between the animal and the Superman — a rope over an abyss . . . I want to teach men the sense of their existence, which is the Superman, the lighting out of the dark cloud man."

What does this mean in September of 1975? It means that what our parents or grandparents used to beg God's help for we can take care of ourselves. Why bother

God? We have picked up a lot of power. After all, man's footprints are on the moon. Viking space capsules are due to arrive on Mars in less than a year and solve the mystery of life or non-life there. And who knows what the computer is really up to? It's beginning to take on the attribute of omniscience on one side and the role of unyielding judge on the other.

Cutting God down in size also means we put great limitations on His influence in our lives. For instance, here is a man who apparently leads a good, balanced Christian life. But he finds it very hard to forgive others. He doesn't talk about them to neighbors or run them down in private. But he turns a hard heart towards those who have hurt him. When he hit a difficult time of life and developed a habit of sin himself, he judged

God by himself. Since he could not forgive others, he figured God could not forgive him. He bordered on despair. He had resorted to spiritual cloning and made God in his own image.

Or take that legion of people who really don't fully believe in prayer. They pray, of course. But it is a half hearted effort, because it has been weakened by a lack of confidence. What they are asking, they know, is beyond their ability. Do I expect a miracle? How can God help out now? God becomes, in their eyes, as weak as themselves, as disinterested as passing strangers.

There are those who feel life has given them a poor share of everything. It's too late to do anything about it. But they do watch others in envy. They especially scrutinize those who

don't bother with God and religion and who dance merrily down the path of life without much worry. They are not really convinced that "on the other side" God has his balancing scales, and there is such a thing as divine justice which evens it all up. So, God's not that big. The wicked literally get away with murder.

So, all of us perhaps, at some time or other are tempted to limit God's mercy, because we may dispense mercy stingily. We limit His power, because we are so weak. We limit His knowledge, because so much is so unclear to us. We limit His justice, because in our shortsightedness we cannot see both sides of the difficult things of life.

How patient God is with us, when we produce and attempt to live with such a caricature of Him!

What a contradiction this is of the Gospels! Doesn't it remind us how little of the teachings of Jesus get into our minds and hearts.

Our Lord gave us the prodigal son, the lost coin and other parables familiar to us to convince us of God's unending mercy, so that we would never despair.

He gave us detailed accounts of miraculous cures of the blind, the leprous and the dying. He raised the dead, He came back to life Himself. He did all that He could to give us a life-long conviction that God's power is limitless and can always be used in our behalf.

If we go back to the Gospels more and see what Jesus is telling us about God, about Himself, we will not succumb to the temptation to cut God down to our size.

## ERA: elimination of discrimination?

By JOE BREIG

"The oppression of men is fundamentally ingrained in society . . ."

Thus writes Dr. Samuel A. Nigro in an open letter to Ohio's Atty. Gen. William J. Brown about the proposed Equal Rights Amendment (ERA) to the U.S. Constitution.

No, I am not getting Dr. Nigro's statement wrong. He did not say "oppression of women." He said "oppression of men."

In an upside-down way, this letter from Dr. Nigro (of University Hospitals in Cleveland) demonstrates sharply what is wrong with the proposed Equal Rights Amendment, and why it should not be ratified by state legislatures. The letter is an emphatic reminder that ERA would work both ways. It would not only ban discrimination against women (or in favor of women.) It would

also ban discrimination against men.

"The oppression of men," writes Dr. Nigro, "is so fundamentally ingrained in society that the Ohio Task Force for the Implementation of the Equal Rights Amendment did not consider the impact of sex roles still imposed upon men."

"The Equal Rights Amendment must be applied altogether or not at all." Dr. Nigro then cites specifics:

— "Men die younger than women because of cultural deprivation" — they take upon themselves exhausting tasks because they are considered "physically fit" to do so.

— "The military situation is overwhelmingly unfavorable for men . . . 'A man on a battlefield' is as much a sex stereotype as 'a woman in a kitchen.'" Equal military service, including com-

bat, must be required of women if ERA is ratified.

— "Medical schools in particular are biased in favor of women." Male physicians are drafted into military service, while women are permitted to pursue their studies or proceed in medical practice.

— Persons who repudiate the idea of a "gender-neutral society" and prefer "a family-oriented approach to life" should be exempted from military service in fairness to them.

— The media must start promoting "the evolution of men as well as the media have espoused the evolution of women."

— Police, the National Guard and other authorities must be directed "to treat females as if males — or males as if females" in the application of legal force.

— Labor laws must be adopted so that no man can be required to

take on any task which a woman cannot equally perform.

— The average ages of death must be equalled out. It is intolerable that "the Social Security Administration has projected benefits for the year 2000 based on a life span of 69 years for males and 77 for females . . . This is invidiously discriminatory against males."

Men, writes Dr. Nigro, "have been drones and cannon-fodder long enough, as demonstrated by their 10 per cent to 15 per cent shorter life span."

The Task Force, he says, did not so much as consider the fact that under ERA the roles of men, as well as those of women, must be changed. "Of course," he writes, "this fits the National Organization of Women's Propaganda. If a man wants to change he is a chauvinist; if a woman wants to change, she is liberated."



By Michael Novak

# People are hungry for prayer

One of the least reported phenomena of the contemporary period is a resurgent love for prayer and the pursuit of holiness.

Charismatic movements are springing up everywhere. Fundamentalist churches are growing. The influence of meditation and contemplation is spreading on campuses and among university alumni.

**I REMEMBER** giving a lecture to my students at Stanford in 1966. It was in a course called "Belief and Unbelief," and I was nervous about the subject. I had decided that the students needed to learn something about prayer. But would they laugh? Would they be fidgety and embarrassed?

I began nervously. The classroom was deathly silent. They were drinking up each word so greedily that I was terrified. What if I spoke badly, or treated the subject without reverence and depth? What if I butchered it?

The deep silence in the room taught me how great a taboo surrounded the subject on a secular campus — and how starved young people were for an interior life.

**MOST CHRISTIAN** students grow up, I found, without any introduction to the mystics of our tradition — to St. Anthony of the desert, St. Augustine, St. Teresa of Avila, St. John of the Cross, Meister Eckhardt, "The Imitation of Christ," Abbot Marmion, Thomas Merton, St. Therese of Lisieux, Peter Maurin, and countless others.

How sad that our children must go to the Buddha to learn how to contemplate.

What is contemplation?

**THE WORD** has at its root the word "templum," temple, and it means retiring inside oneself, making oneself a temple.

It means concentrating the two great energies of the human spirit — the attention of consciousness and the love of the will — in a single strong beam of light. Except that this "light" is actually more like a darkness. In the interior of the self, there is nothing to "see."

Rather, one calls one's energies back from their daily work. Gathers them up like waters in a deep well. Takes possession of them. Rests.

**ONE'S ATTENTION** is focused on one's desire to live as full, honest, and spiritually concentrated a life as possible. What



does the Lord of the universe ask of one? One maintains an inner quiet, so that the Presence of God can surround one. No voice speaks. Only silence. But the silence is full of darksome light.

One's will is concentrated upon what can only be called a cosmic "Yes." Ivan Karamazov said an atheist contemplates the injustice in the universe — a single child hungry, alone, abandoned, con-

demned to death — and shouts a resounding "NO!"

The believer, in exactly the same contemplation, accepts. Says "Yes." Accepts the real universe as the real God has fashioned it. Does not comprehend. But sets himself or herself in the line of affirmation, creativity, compassion, loving action — to help draw from the universe every ounce of good of which it is capable.

**GOD MADE** the world in a mixture of good and evil, justice and injustice, pain and pleasure, crucifixion and (hidden) redemption. The world is, as Job said, cruel. The human vocation is to discern in the world the tender shoots of goodness and to nourish them, thus co-creating, finishing, assisting the great task of making history in the image of God.

But what is this image? We have it in the cross. It is not pretty. It is not the image we would like, not a winner, not glorious, not easy, not so lovely. If God does this to his Son, what will he do to us? And to our world?

It will probably all end badly. But there is no reason to be afraid. The world is a proving fire. Attentively, we make our slow way through it.

By Dale Francis



# Shouldn't judge Church — just believe

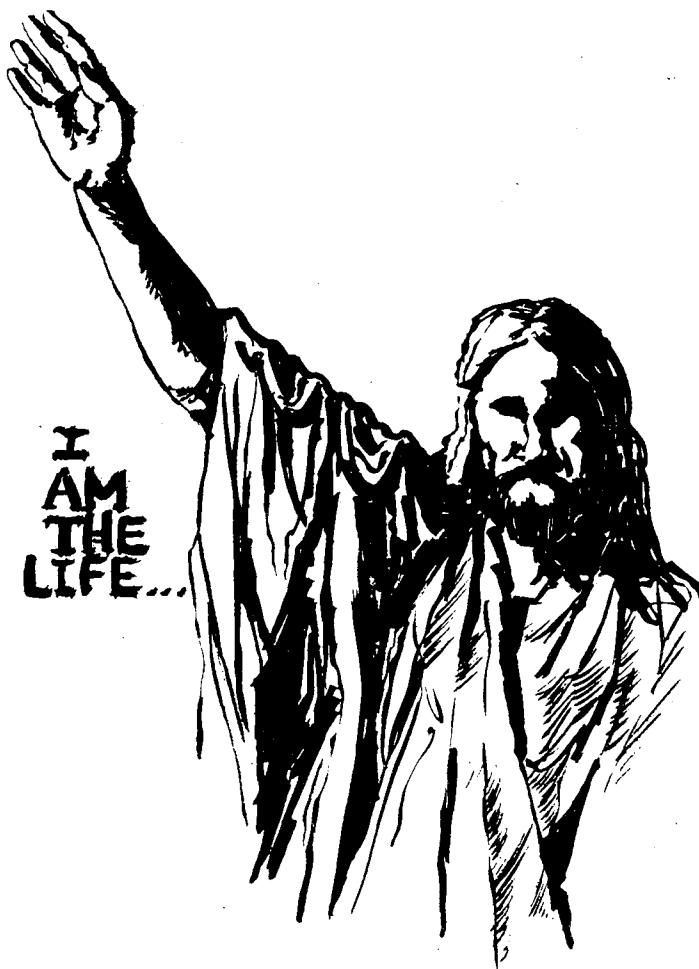
There was an article that discussed whether or not moral standards can be maintained without religion. Some argued that without the support of religious faith then morals will collapse. Others maintained that moral and ethical standards could remain simply on the basis of their value to society without need for the support of religion.

In the course of the discussion, those who supported the necessity of religion as a foundation for morality seemed to be saying this is why we must support religion. It was this, more than the discussion, that interested me most.

I do believe that religion offers a valuable support for morality. But I am not a Catholic because I believe the Catholic Church offers a foundation for morality in society. I am a Catholic because I believe Jesus Christ is True God and True Man and because I believe He founded the Church and promised His Church would be guided through all time by the Holy Spirit.

**THERE IS** no doubt in my mind that the Catholic Church serves a valuable service for society. But that has really nothing to do with why I am a Catholic. I have read — and I believe it — the Church has made the greatest contribution of all institutions to the world of art. But that has nothing to do with why I am a Catholic.

I am a Catholic because I am completely committed to Jesus Christ, because I believe the



Catholic Church is the Church of Jesus Christ and because I believe the Church is the Mystical Body of Christ. I am a Catholic because I

believe that what the Catholic Church teaches is truth.

Now I find my commitment to the Church confirmed by what the Church accomplishes in the world. The Church does provide an influence in the world for good, does strengthen the moral good in society. I would expect this to be true because of what the Church is. But this is not in any way something that determines my commitment to the Church.

**IT MAY SEEM** I am making unnecessary distinctions. I do not believe I am. I believe it is finally irrelevant to base our faith on what we see as the contribution the Church makes to the world.

The beginning of our commitment must simply be in our belief in God, in our belief in the Incarnation, in our belief in the Resurrection, in our belief that Jesus Christ founded His Church. Our commitment is to truth. We must be Catholics because we believe in the truth taught by Christ's Church.

I say this out of experience because I have seen how tenuous is faith based on something other than rock-bed truth. I have known Catholics who said they were Catholics because they found such beauty and comfort in the Liturgy.

Then the silence was replaced by vocal participation, the dulcet tones of the organ by the electric guitar, the spiritual isolation by the hearty handshake at the passing of the sign of peace — and they were disturbed. Some retreated to quieter parishes, some even left

the practice of their faith. They rationalized their actions by criticizing liturgical changes. The fact was their disturbance came because they had based their faith on externals rather than on a solid commitment to truth.

**YOUNG PEOPLE** have excused themselves from going to Mass because they said they got nothing out of Mass. The truth was they had never really come to a solid commitment to the truth. If they had, if they really believed in Jesus Christ, if they really believed in His Church, then they would see how foolish their excuses were. We should never come to Mass because we hope to get something out of it. We should come to Mass because we are compelled by our faith and by our love.

I believe that for everyone who is Catholic there must come a time of conversion. There may be exceptions, some are possessed of simple faith that is so great it carries them through all their lives. But for almost all, there must come a time when as adults they come to the realization that Jesus Christ is God Incarnate, that He really did found His Church, that the Holy Spirit really guides His Church and that we truly are members of His Mystical Body.

Then our commitment is not to externals, not to the good influence we find in the Church, but our commitment is to the truth. With this foundation, nothing can disturb us, nothing can shake us, being in Jesus Christ is His Church will be enough.

# He's alive, among us 12 years after miracle

By GLENDA WALKINSHAW  
Voice Features Editor

DEERFIELD BEACH — He attends Mass at St. Ambrose Church faithfully, and unobtrusive 73-year-old man who blends in well with the other parishioners.

What few people know is that he is Carl Kalin, the man whose miraculous recovery from a fatal disease paved the way to sainthood for the United States' first native born saint, Elizabeth Ann Seton. His was the third and final miracle attributed to Mother Seton, necessary for canonization.

BAPTIZED A Lutheran, Kalin moved to this Palm Beach County community with his Catholic wife to escape the publicity that surrounded him in New York as Mother Seton's cause was advanced. He was a retired construction representative for Consolidated Edison in New York.

"He came to me last year and told me his simple tale," said Father Brendan Timon, S.S.Sp., assistant pastor at St. Ambrose Church.

"He said he had been thinking of becoming a Catholic, and I told him there was nothing to stop

him" Father Timon began instructing him in the Catholic faith and received him into the Church last December.

"HE CAME to me and told me how he was ill in 1963 (he was at a Sisters of Charity hospital in New York) and how nine doctors were looking after him. They contacted doctors in Africa where his disease primary rubeola, fulminating meningoencephalitis, is prevalent, and their answer was that people afflicted with the disease always died.

"They gave him three hours to live. But his wife refused to accept that. She contacted the Sisters, who started a novena. That day, the doctors said he turned the corner and was cured."

Today, Kalin is a robust man who plays golf, rides his bicycle and works in his garden. He received Communion from Pope Paul VI at the canonization ceremony Sunday, along with Mrs. Anne O'Neill Hooe, who recovered from leukemia through the intercession of Mother Seton.

Soon he will be back at his home in Deerfield Beach, unobtrusively but devotedly practicing his newfound Faith.



Signing autographs in Rome following the canonization ceremonies are the two living testaments to the miracles of St. Elizabeth Seton. At left is Mrs. Anne Hooe of Severn, Md. Carl Kalin (right), a parishioner of St. Ambrose parish, Deerfield Beach, recovered from a rare brain disease.

## 'Day of rejoicing,' Abp. tells thousands

(Continued from page 1)

first American-born saint was a woman, he turned to St. Elizabeth's accomplishments.

"ISN'T IT significant that in this decade, when none of us seems to know exactly what is the matter with our education in this country, that today we honor a saint who was the foundress of Catholic education in this country? It is significant also when so many of us think we have failed in regard to the social needs of our people, that the new saint was much involved in the needs of those less fortunate," he said.

He called her "a saint to whom we might turn for assistance, hopefully to intercede with Almighty God to give us a larger measure of grace and blessing, especially in the areas in which she was singled out."

Pointing out that St.



Archbishop Carroll

Elizabeth's Sisters of Charity have only one institution in Florida, a hospital in the Diocese of St. Augustine, he expressed the hope that "she and her cohorts will come a little further south as the years go on."

IN HIS HOMILY, Msgr. James J. Walsh, spiritual director of St. Vincent de Paul Major Seminary

and native of Baltimore where St. Elizabeth founded the first Catholic school in the United States, spoke of sainthood as a "title which makes presidents, kings and queens bow their heads in respect and awe."

Speaking of the seeming delay after delay in the 77 years it took for St. Elizabeth to be canonized, Msgr. Walsh explained that the reasons now are clear why God saved this saint for now.

"We are presently stepping into our Bicentennial year, and Elizabeth was a child of the American Revolution. Our country needs right now, desperately, a renewal of spirit, a revival of true values, new faith in moral standards, new respect for truth, justice and order," he said.

"ALL MOTHER SETON stood for makes her a magnetic model for that kind of renewal so keenly

needed."

"WE CAN SEE that St. Elizabeth was many generations ahead of her time. This is why she is destined to become a uniquely influential saint in our space age," he said.

"Women everywhere are going to be able to identify with her for several reasons: she passed through an exciting childhood, marriage, motherhood and widowhood all in quick succession; she served in the role of educator, social worker for the poor and sick, and finally as the founder of a religious congregation of women."

Pointing to the day of her canonization as the official Holy Year Women's Day, he said: "We have to marvel as we think of the life style, at the mysterious ways Divine Providence works, to bring a socially prominent young New York woman to the altars of

sanctity and made her the source of inspiration and strength for people the world over.

"We cannot miss the lesson Christ is teaching us today — that the cross, in her case the untimely, tragic death of her husband, is a prelude to lasting victories in this world and in the next, if we love His will."

Concelebrating the Mass were Msgr. John J. Donnelly, Cathedral rector; Msgr. Walsh; Msgr. John J. Nevins, rector of St. John Vianney Minor Seminary; and Father James Kreitner and Father Harry Ringenberger, assistant pastors of the Cathedral Chaplains to Archbishop Carroll were Msgr. John Delaney, pastor of Holy Family parish; and Msgr. Bryan O. Walsh, pastor of St. Martha Parish and director of the Catholic Service Bureau.

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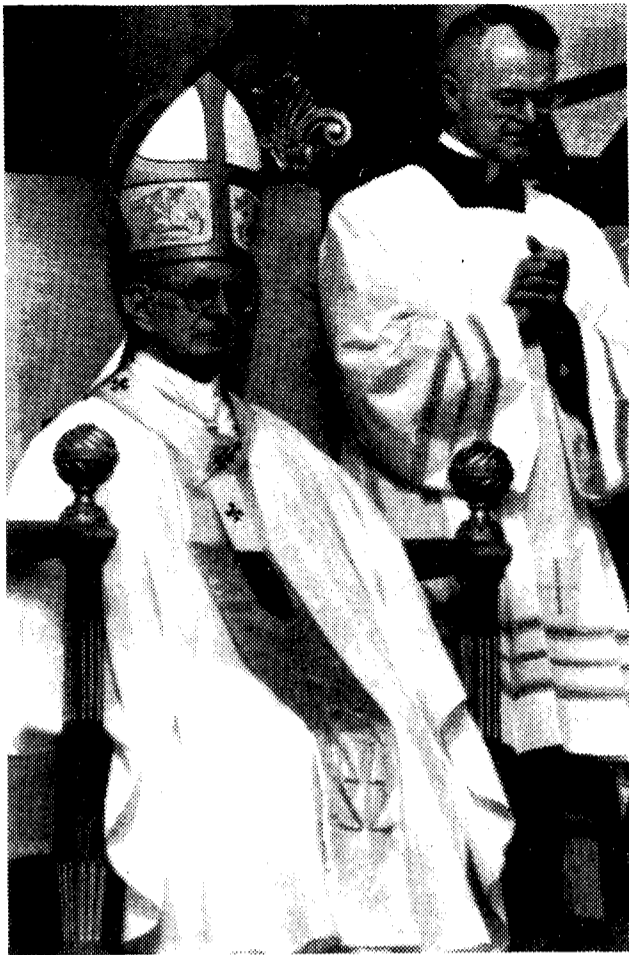
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Pope Paul presides over canonization ceremonies for Mother Elizabeth Seton Sept. 14. At his side is Msgr. Virgilio Noe, master of the pontifical ceremonies.

# Mother Seton canonized before 120,000 in Rome

(Come from page 1)

mother, widow and Religious by canonizing her.

**THE POPE** added: "May the dynamism and authenticity of her life be an example in our day — and for generations to come — of what women can and must accomplish in the fulfillment of their role for the good of humanity."

At about 10 a.m. the Pope, seated before the vast crowd in the strong September sunshine, proclaimed slowly and in a loud voice: "We declare and we define that Blessed Elizabeth Ann Bayley, widow Seton, is a saint, and we inscribe her in the catalogue of the saints, with the mandate that members of the Universal Church should venerate her in the company of the saints with pious devotion."

The crowd burst into applause.

**IN A TRIBUTE** to the Episcopalian religion in which Mother Seton — a convert to the Catholic Church at the age of 30 — had been reared, the Pope praised it for "having awakened and fostered the religious sense and

Christian sentiment" that showed themselves early in her life.

In the name of the newly proclaimed saint the Pope welcomed four emissaries from the Episcopal Communion in the United States at the canonization ceremonies. He called their presence "a presage of ever-better ecumenical relations."

He spoke of "her courage" in entering the Catholic Church despite all that step cost her.

**"AND WE** are likewise pleased to see that from this same adherence to the Catholic Church she experienced great peace and security, and found it natural to preserve all the good things which her membership in the fervent Episcopal community had taught her," the Pope observed.

Again citing the piety her early Anglican faith had fostered in her, the Pope noted "that she was always faithful in her esteem and affection for those from whom her Catholic profession had sadly separated her."

The Pope delivered his address

in English.

**CARDINAL JAN** Willebrands, secretary of the Vatican's Christian Unity Secretariat, read the Gospel at the canonization Mass. This was seen as an added gesture toward the non-Catholics at Mother Seton's canonization.

In formally entering Mother Seton's name in the canon of the saints, the Pope asked: "But what do we mean when we say: 'She is a saint?'"

Among the definitions of a saint he gave was "a person in whom all sin — the principle of death — is canceled out and replaced by the living splendor of divine grace."

**AFTER SPEAKING** of the mingling of human but heroic virtue and mysticism as the two disparate elements producing holiness, the Pope declared:

"The science of sanctity is therefore the most interesting, the most varied, the most surprising and the most fascinating of all the studies of that ever-mysterious being which is man."

## America gets a saint as bicentennial dawns

By **FATHER THOMAS C. DONLAN, O.P.**

**VATICAN CITY — (NC)** — Nearly 500 years after Columbus opened the Americas to Christian civilization and nearly 200 years after the founding of the Republic, the United States gained its first native-born citizen-saint in the person of Mother Seton.

Beneath bright and cloud-flecked skies, Pope Paul VI declared and defined Elizabeth Ann Bayley Seton to be a saint. The ceremony in St. Peter's Square Sept. 14 was attended by about 120,000 persons.

At that same ceremony the foundress of the Sisters of Charity in the United States, who was born in New York two years before the signing of the Declaration of Independence, was mentioned for the first time in the Canon of the Mass with her new title of Saint.

"May He make us an everlasting gift to you and enable us to share in the inheritance of your saints," prayed Cardinal Lawrence Shehan, retired archbishop of Baltimore and principal concelebrant. He read a list of saints and concluded with "St. Elizabeth Ann Seton and all your saints."

The crowd began arriving long before the ceremony began at 9:30 a.m. By 8:30, the four sections reserved for the 15,000 ticket-holders, mostly Americans, were nearly full. The secretariat for the canonization here rented 9,000 chairs and benches to add to the Vatican's supply, so that all the ticket-holders could be seated. The rest of the square was crowded with standees, some of whom came hours earlier.

A large altar, festooned with

flowers and greenery and draped with rich brocade, stood on the steps of St. Peter's Basilica beneath a translucent canopy, about 30 yards from the first seats in the square. Canopied terraces with seats, one for the cardinals, bishops and clergy and another for diplomats, dignitaries and the press faced each other on either side of the altar.

Behind the altar, near the gates of the basilica were sections reserved for the Sistine Choir and the Emmitsburg Community Chorus who provided the music. (Mother Seton is buried at Emmitsburg, Md., where she had the general house of her congregation.)

A few minutes before the ceremonies began, four Swiss guards, halberds glinting in the sun above their bright red-and-yellow uniforms, took their posts along a line fronting the altar.

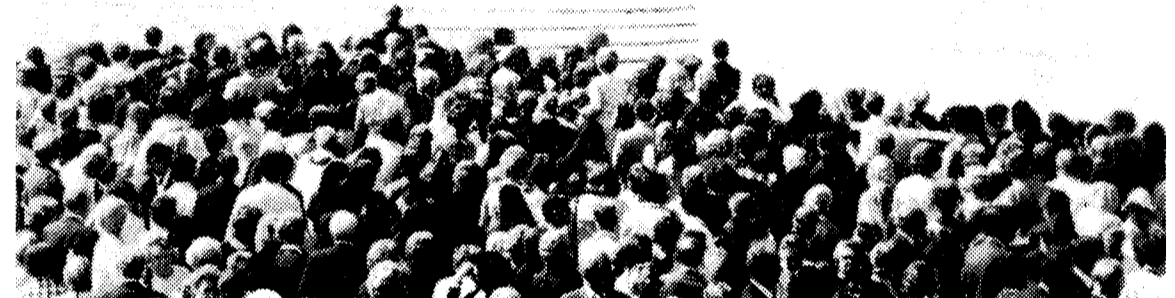
Out in the square, colored parasols began blossoming above the crowd like instant flowers.

Away in the back was a fenced-off area about 15 yards square. It boasted a wind-sock which looked like a dispirited paper dragon as it turned in the fitful breeze.

Loud speakers, crackling to life, announced that 125 priests would distribute Communion. At that, the priests filed in and took their places in rows in front of the two terraces on either side of the altar.

Four Episcopalian clergymen in liturgical dress, and two Methodists in academic gowns, were seated in the diplomatic section. Through the Mass, the Episcopalians joined in all the liturgical responses.

Preceded by acolytes, the



Sisters from various orders whose founding can be traced to Mother Elizabeth Seton attend her canonization at St. Peter's Square Sept. 14. A representative group of the Sisters approaches the altar to receive Communion.

eight concelebrants and two chaplains, the Pope entered the square from the doors of St. Peter's. A wave of applause arose in the square and spread through the bishops and dignitaries near the altar.

The Litany of the Saints, in which Mother Seton's name was not included, followed the Kyrie. Then four women, all quite young and stylishly dressed, went to a microphone where they read petitions to the Pope for the canonization. The petitions were spoken in French, Italian, Spanish and English.

Pope Paul VI then intoned the ancient formula of canonization in Latin. His voice assumed a commanding tone when he reached the words "We declare and define that Blessed Elizabeth Ann Bayley Seton is a saint, and we inscribe her name in the calendar of saints."

A great wave of applause rolled up from the huge throng, caught up the bishops, the dignitaries, the ministers of the Mass and the choirs and reverberated from the facade of St. Peter's Basilica.

## 'Great day for America,' Cardinal Wright says

**VATICAN CITY — (NC)** — Mother Elizabeth Seton's canonization ceremony here Sept. 14 gave Americans one of those increasingly rare opportunities to show pride in the United States while on foreign soil.

"It's wonderful to be an American," said Cardinal John Wright, the highest ranking U.S. churchman in the Vatican, following the canonization Sept. 14. He is prefect of the Congregation for the Clergy.

"We have millions of uncanonized saints as well. But it isn't anything 'American' that makes a saint," the cardinal explained. "Sanctity doesn't come out of the ground you were born on, but out of heaven, and would to God we had more of them."

Episcopal Suffragan Bishop J. Stuart Wetmore of New York said after the ceremony: "I was particularly grateful that the Pope paid so much attention in his talk to America, to women and to the Anglican Communion, of which the Episcopal Church is proud to be a member."

(Mother Seton was an Episcopalian before becoming a Catholic.)

Bishop Wetmore was one of four official Episcopal representatives at the ceremony.

U.S. flags were waved by some who attended the two-hour canonization.

Seminarians from the North American College here in their red-sashed cassocks with blue buttons and white collars served at the papal Mass.

U.S. Ambassador to Italy John Volpe summed up the thoughts of many when, beaming, he told reporters after the canonization: "It's a great day for America."

# NEW SEASON: Beacon Hill is unreal soaper

By MICHAEL GALLAGHER

A critic should admit to his biases, if for no more honorable reason than that the perceptive reader will ferret them out eventually and hold him culpable for them.

## Mother Seton on TV

A condensed 1 hour special on the canonization of St. Elizabeth Seton will be presented by the U.S. Catholic Conference on the NBC television network. The broadcast in the Miami area will be Sunday Sept. 21 on Channel 7 at 7 a.m.

St. Elizabeth also will be featured in a "Church and the World Today" program Sunday, Oct. 5 at 9 a.m., Channel 7.

In beginning my survey of the new television season, I must confess, therefore, that I feel very much like an Egyptian of Biblical times standing in a grain field in the midst of the locust plague as he gathers his thoughts together for a report to the Pharaoh on the agricultural situation.

It looks as though, prescinding from the whole question of what should be on television and what pressure can be brought to bear upon the industry, which I intend to take up later, parents have little choice but to become experts of a sort and to make some definite judgments — and not only for their children but for themselves as well.

BEACON HILL, the new, lavishly produced CBS show inspired by the highly successful British series UPSTAIRS,

DOWNSTAIRS need not detain us too long. If the British model was soap opera, it was soap opera with a certain distinction. It was marked by excellent acting, literate scripts, and, above all, a real feel for time and place. The American copy, at least insofar as one can judge by the first two

## television

episodes — in which, however, the producers of the show would, I think be giving it everything they have got in order to attract an audience — lacks all of this.

In blatant disregard for history, servants and wealthy family alike are presented as Irish, despite there having been no likelihood of a nouveau-riche Irish family having been able to establish themselves in that section of Boston in the 20s. By making both masters and servants Irish, of course, the

producers avoid any sort of WASP-Irish Catholic confrontation, an event that might disturb the viewers by bringing too much reality into things.

The show, furthermore, has been described by critics not especially noted for being prudish as a kind of period PEYTON PLACE, and accurate enough observation. Whatever the moral implications and whatever effect this might have on viewers aside, it simply does not come across as believable. Yes, the Irish have been known to have sexual failings, God knows — a major portion of their literature, in fact, is devoted to chronicling these with a fidelity that is by turns exuberant and melancholy — but, however liberated the Irish may be these days, genuine religious faith and the torments of conscience were still major elements in Irish-American culture in the 20s. The coltish, carefree promiscuity

indulged in by the plastic characters of BEACON HILL is literally incredible, hardly lacking force enough to offend.

Finally, there is no trace of wit in the dialog, (those accents!) the acting ranges from the merely competent to the outright inept, (the cloddish chauffeur, who is supposed to embody peasant charm), there is no poetry nor little in the way of Irish flavor in the dialog ("By the beads of St. Boniface!"), and the characters in general have not a shred of the dignity that distinguished those in UPSTAIRS, DOWNSTAIRS. The whole thing is an expensive venture in triviality, the sort of entertainment that, even though it probably will not provoke any great moral outcry, has the same long-range effect on our culture as air pollution on our lung tissues.

Next week, I will take up two of the medical shows.

# Serpico gritty and real

FRIDAY, SEPT. 19

9:00 p.m. (ABC) — THE KANSAS CITY MASSACRE — Dale Robertson stars as Melvin Purvis, the tough hunter of the FBI's "Most Wanted" candidates. In this made-for-TV trasher, Purvis is on the trail of bank bandit Frank Nash, captures the desperado in Kansas City, and then discovers that the whole thing is a trap — thanks to the friendly neighborhood ambush set for Purvis and his FBI minions by Nash's friends. What a shootout! What a bloody waste of time!

SATURDAY, SEPT. 20

9:00 p.m. (NBC) — THE STONE KILLER (1973) — This is one of the most pretentious movies ever made, and worth seeing for that reason — but for none other, alas. Charles Bronson stars in this mess as a philosophical New York cop who gets fired for beating up on suspects, joins the L.A. police department, and — surprise! — gets an assignment that takes him back to New York, where he beats up on some Mafia-type suspects.

All they want is to beat up on each other, so why bother, anyway. (A-IV)

SUNDAY, SEPT. 21

9:00 p.m. (ABC) — SERPICO (1973) — This film recounts the true story, only partially "fictionalized" in order to avoid legal problems, of the life and hard times in the N.Y. Police Department of Frank Serpico. Serpico was the patrolman whose disclosure of deep and insidious corruption within the police force went long unheard by police brass and city officials. He finally took his crusade to the press, and subsequently the city established the now-famous Knapp Commission, which in turn resulted in a massive and still on-going shake-up of departmental structures and policies. This film which stars Al Pacino as Serpico, is harsh, fast-paced and complex. It is gritty and uncompromising and will cheer no one, specially the urban public and

the men who work diligently as city cops. SERPICO is frightening in its authenticity (some of the dialogue is taken from Knapp Commission testimony and tape recordings), but engrossing in its human drama and tension. See it with an open mind and be forewarned of its basic unpleasantness in theme as well as its graphic quality, which will no doubt be softened to some degree for television presentation. (A-IV)



JON VOIGHT is an eager teacher who finds the challenge of a lifetime when he tries to instruct a group of poor, isolated children, in "Conrack," on "The CBS Thursday Night Movies," Sept. 25 (9:00-11:00 p.m., ET) on CBS. (A-II)

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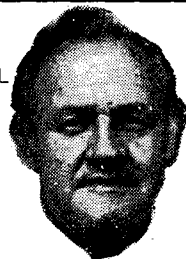
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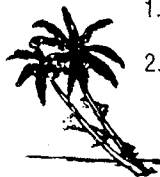
9 A.M. — Ch. 7  
"The Church and The World Today"

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# A semi-serious look at zany Mel Brooks

By MICHAEL GALLAGHER

We were gathered in a corner of the bar of the Sherry Netherland Hotel, just off the southeast corner of Central Park, six or seven young reporters from New Jersey and I. One of the reporters was wearing a Young Frankenstein sweatshirt, and most of them seemed rather nervous. The truth was that I wasn't too calm myself. After all, we were interviewing Mel Brooks, who Newsweek — for funniest man in America — had just assured us was "alone

## movies

hottest man in Hollywood." That was quite a distinction, even in terms of grammar. So if Mel Brooks, whose phone was ringing constantly back in Hollywood, was going to sit down with us and shoot and hour or so over potato chips and liquids on this bright, chill April afternoon, we had better put on a good show for him.

As it turned out, he seemed happy to see us when he came in. He was a short, energetic man, wearing a nondescript sport jacket over a white shirt with a narrow dark tie. Furthermore, he seemed calm and rational and had not entered walking on his hands, as we had perhaps been led to believe he might. He sat down at the table and told us that we could ask him any questions we liked with two exceptions: nothing about his personal life nor how much he thought his latest movie would make.

**WAS HE HAPPY** about the critical success of *Young Frankenstein*? He was very happy: "Why, even Pauline Kael liked it. That's the first time she liked a movie of mine. I guess I should go back and look at it again to see if I missed something."

Why didn't he play a role in *Young Frankenstein*?

"Well, the only role I really wanted was Igor, and what could I do up against Marty Feldman — Marty's perfect in it. Like in *The Producers* — the role I wanted

there was the crazy Nazi, and I got beat out for that by Ken Mars, the police chief in *Young Frankenstein*."

**HOW DID** he duplicate the laboratory equipment used in the original *Frankenstein*?

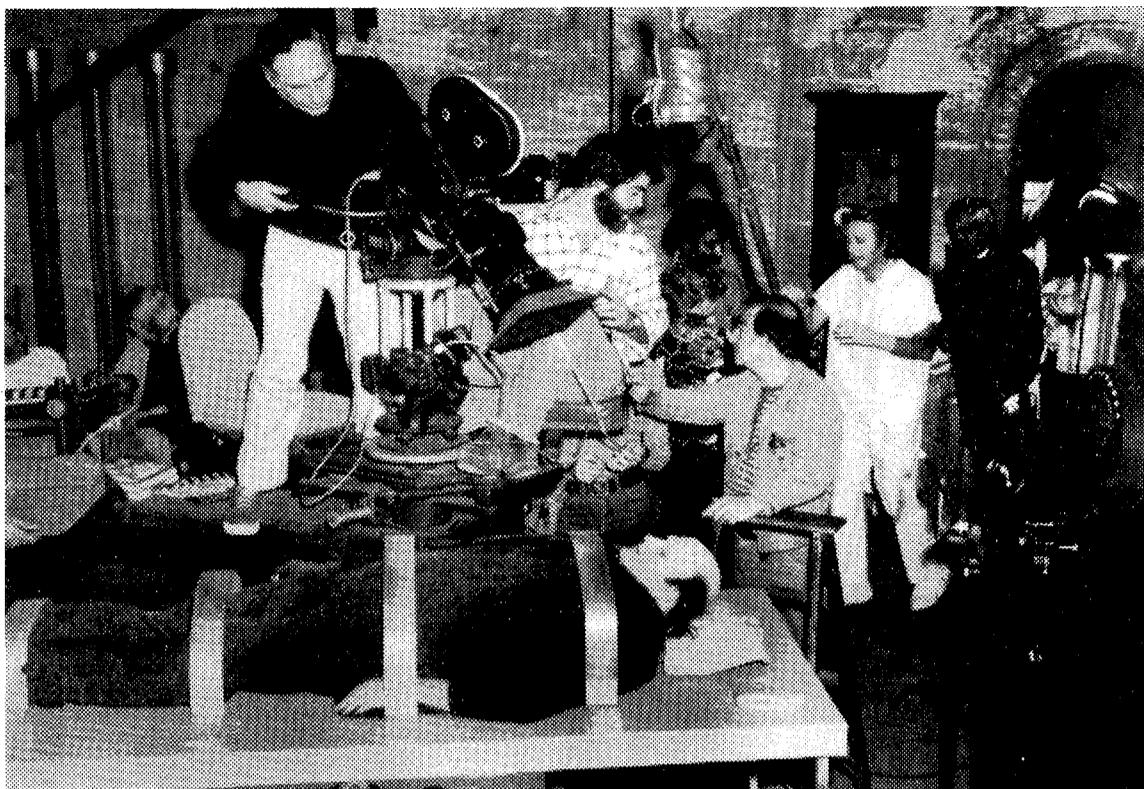
"Well, we had a terrific break. Somebody told me that the man who designed the original equipment, Kenneth Stricfaden, a real scientist, had it all in his garage in Santa Monica. So we drove out, and there it was, the works — crackle-crackle, sizzle, pop-pop . . . you remember. He let us have it all." He sighed happily. "You know, I really loved those old horror movies. There was no gore in them — none of this obvious stuff you see today. Directors like James Whale got their effect by back-lighting — not by spilling a lot of blood all over the place. And I loved the fog."

Someone mentioned how effective Madeline Kahn was as Dr. Frankenstein's fussy fiancée.

"Yeah, Madeline's great. She's my girl. I love her. And Terri Garr is great, too — just that little tiny bit of a German accent. And then Cloris Leachman — say, you know that mole of hers used to fall into her salad everyday at lunch . . ."

**HOW DID** he feel about being so successful?

He paused for a moment before answering: "Well, in my business you see, you have to have some success, you have to have some fame. Otherwise, you can't do the work you want to do. You can't perform. Now, if you're a



Mel Brooks (he's the one with the sneakers) adjusts the camera to get the proper angle on Peter Boyle (he's the one with the funny bedclothes), in Brooks' spoof of the horror classic, *YOUNG FRANKENSTEIN*, a 20th Century Fox release, rated A-4 by the USCC Division for Film and Broadcasting.

waiter, that's different. You can have a waiter who does what he's supposed to do perfectly, and nobody's ever heard of him." Suddenly, he glanced up. His expression became pained. A waiter had just gone by the table. Brooks indicated him with a movement of his head: "I would have to say that just as he was walking by! He kept an eye out for the man's return, and when he came back, Brooks smiled and waved to him: "How're you doing?"

The waiter smiled broadly: "Fine, sir."

"THAT'S MY friend," said Brooks to us.

Mel Brooks, zany, wild Mel

Brooks, seemed to all intents and purposes to be a man who realized his debt to the past. I remembered how prominent Mary Wollstonecraft Shelly's name, every magnificent syllable of it, had appeared in the credits for *Young Frankenstein*. He seemed every inch a traditionalist at a time when many people prominent in the arts — people who took themselves a good deal more seriously but were not necessarily more talented for all of that — were quick to dismiss all traditions as nothing more than blocks to their creativity.

We shook hands after the interview. "Say, what's your name, anyway?" he asked. When I told

him my altogether Irish name, he laughed: "No wonder you know about O'Casey. Say, we could go on about Shaw and Synge, too." I told him that I had two of O'Casey's letters. "Well, you certainly should treasure those," he said. Then he laughed again. "Don't you have some kind of real Irish middle name — you know, like Patrick or Aloysius?" I said it was a simple "Edward." His face lit up: "Edward? Say, I have a son named Edward — Edward Brooks."

I could see that it was of tremendous importance to him to be the father of Edward Brooks — far, far more important to him than the success of any of his movies.

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## The Voice of the Holy Father



# 'Hope for America is great ... we look to second spring'

### 'Second spring'

Pope Paul VI told a group of about 80 U.S. bishops the day after Mother Seton's canonization that he looks forward to a "second spring" in the life of the Church in America.

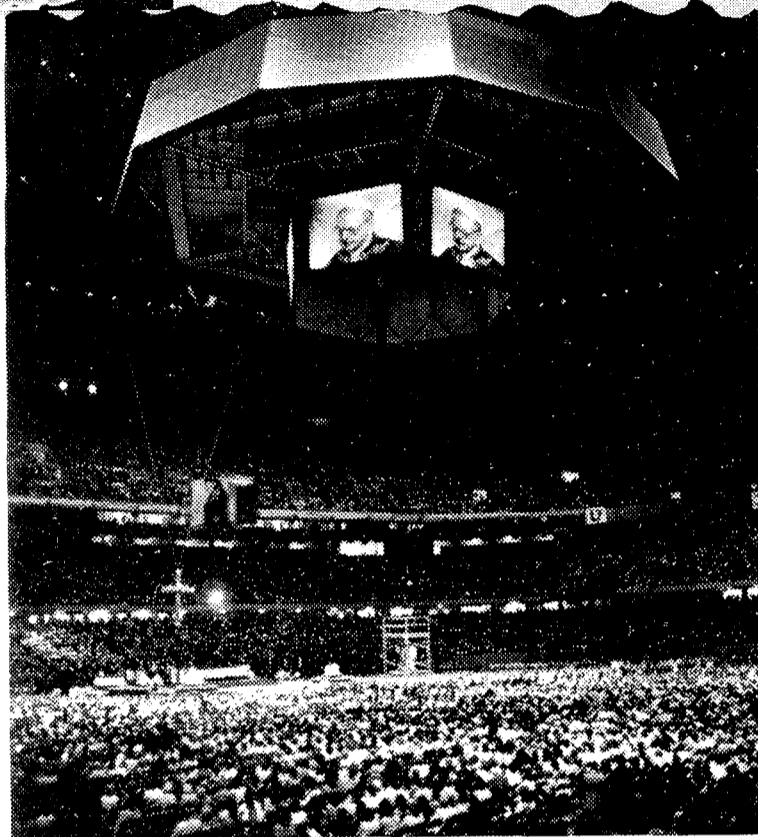
Pope Paul urged the bishops, in a private meeting with them Sept. 15, to preserve the Catholic school system founded in the United States by Mother Seton. He also expressed confidence that Mother Seton's intercession will help the ecumenical movement in the United States.

"OUR HOPE for America," the Pope said, "is so great that we look forward in prayerful expectation, if God so wills, to a 'second spring' in the life of the Church in the land of St. Elizabeth Seton.

"For we are convinced that the action of the Holy Spirit is ever intense in the midst of your people, stirring up new fruits of holiness and justice, and leading many to discover that the message of the cross is truly the 'power of God.'"

The Pope praised Mother Seton for inaugurating the Catholic school system in the United States. After thanking those who have given their lives to the school apostolate, the Pope said: "In this regard, brethren, we know the difficulties involved in preserving the Catholic schools and the uncertainties of the future.

"AND YET we rely on the help of God and on your own zealous collaboration and untiring efforts so that Catholic schools can continue despite grave obstacles to fulfill their providential role at the service of



In what is believed to be a first, Pope Paul addresses the largest religious service in the history of New Orleans via videotape. The Holy Year Mass attracted 75,000 persons to the city's new Super Dome. It was thought to be the first time a pope has videotaped a message for a specific group.

genuine Catholic education and at the service of your country."

The Pope also expressed "great confidence in the intercession of Elizabeth Seton for the true progress of ecumenism in your country, in which much has been done to promote Christian brotherhood and mutual love."

Mother Seton, born an Episcopalian, converted to Catholicism.

cross — a secularism that detests truth, sanctifies hedonism, consecrates violence, denies liberty and justice, and destroys life — millions of our brothers and sisters are calling out from their misery," the Pope told the U.S. bishops.

The Pope encouraged members of Religious orders in the United States to follow God and not the world and to see the need for prayer and the "transforming power of the Eucharist."

"THROUGH THE powerful example of joyful love and selfless service rendered by Religious," the Pope said, "may the young people of America again find attraction in Christ's invitation to follow Him."

Archbishop Joseph Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, on behalf of all the U.S. bishops, thanked the Pope for canonizing Mother Seton.

He told the Pope: "As we strive to carry out our responsibilities as the pastors of our local churches, it gives us immeasurable satisfaction to know that we are united with you as the chief shepherd who is the visible source of unity for the entire Church."

### Blasts repression

Pope Paul VI deplored the "scientific and systematic repression of the most elementary and legitimate freedoms" by the world's totalitarian regimes during a talk at his general audience Sept. 10.

A national pilgrimage from communist Hungary was in the crowd.

HE ALSO decried a "sharp decline of public morality" and

said that the law seeks to "codify and justify" human weaknesses instead of trying to curb them.

The Pope, speaking to about 90,000 people gathered in St. Peter's Square, said that some men no longer believe in redemption.

Then he added: "Two macroscopic consequences of this stand out today: the scientific and systematic repression of the most elementary and legitimate freedoms — both those belonging to the human person and those natural to social communities — in totalitarian regimes, founded on agnostic principles of optimistic humanism.

"SECONDLY, the sharp decline of public morality, whereby the law, lacking in transcendental inspiration, codifies and justifies instinctive and degrading weaknesses in public morality instead of curbing them."

The Pope urged Christians to "remain faithful to the Cross of Christ, to His doctrine and His virtue."

Speaking about the use of crucifixes in homes, schools and offices the pontiff said: "We don't think that the merciful God will withhold the beneficial flow of His living grace to persons, institutions, and places where this sign of sorrow and death, which has become a victorious sign of hope and life, is present."

THE AUDIENCE took place against the backdrop of scaffolding being set up for viewing stands for the canonization of Mother Elizabeth Ann Seton Sept. 14.

About 54 bishops attended the audience. Vatican sources said that this was the largest number at a general audience in recent memory.

## Prayer of the Faithful

25TH SUNDAY OF THE YEAR  
Sept. 21, 1975

**CELEBRANT:** Jesus came to show us the way to the Father and His Kingdom. Let us heed His teaching most carefully.

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

**COMMENTATOR:** That we may be firmly convinced of the limitless mercy of God, we pray:

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

**COMMENTATOR:** That many may come to be inspired by the life and holiness of St. Elizabeth Seton and, thereby, deepen their prayer life, we pray:

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

**COMMENTATOR:** For all political prisoners, especially those in Cuba, that they may be freed in this Holy Year of Reconciliation, we pray:

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

**COMMENTATOR:** That our sick and retired priests and nuns may enjoy the consolations richly deserved after long and faithful service, we pray:

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

**COMMENTATOR:** That all of our lay men and women serving as true missionaries in needy areas of the Church may be strengthened in faith and zeal, we pray:

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

**CELEBRANT:** Our Father, heal the wounds which are causing us pain. Help us always to seek your forgiveness and share it with others. We ask this in the name of Jesus, your Son, our Lord.

**PEOPLE:** Amen.

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know  
your  
faith

Old Testament

# MOSES AND THE EXODUS

By STEVE LANDREGAN

Central to Jewish and Christian belief is the saving intervention of God in the history of man. The New Testament witnesses to God's ultimate intervention, the Incarnation, the act of God becoming a man, to save all men.

IN THE OLD Testament, God's great act of intervention is the Exodus, the series of events by which He rescued the Israelites from oppression in Egypt so that they might receive the fullness of the promises He had made to their ancestors.

The Book of Deuteronomy succinctly describes this central fact of the Old Testament:

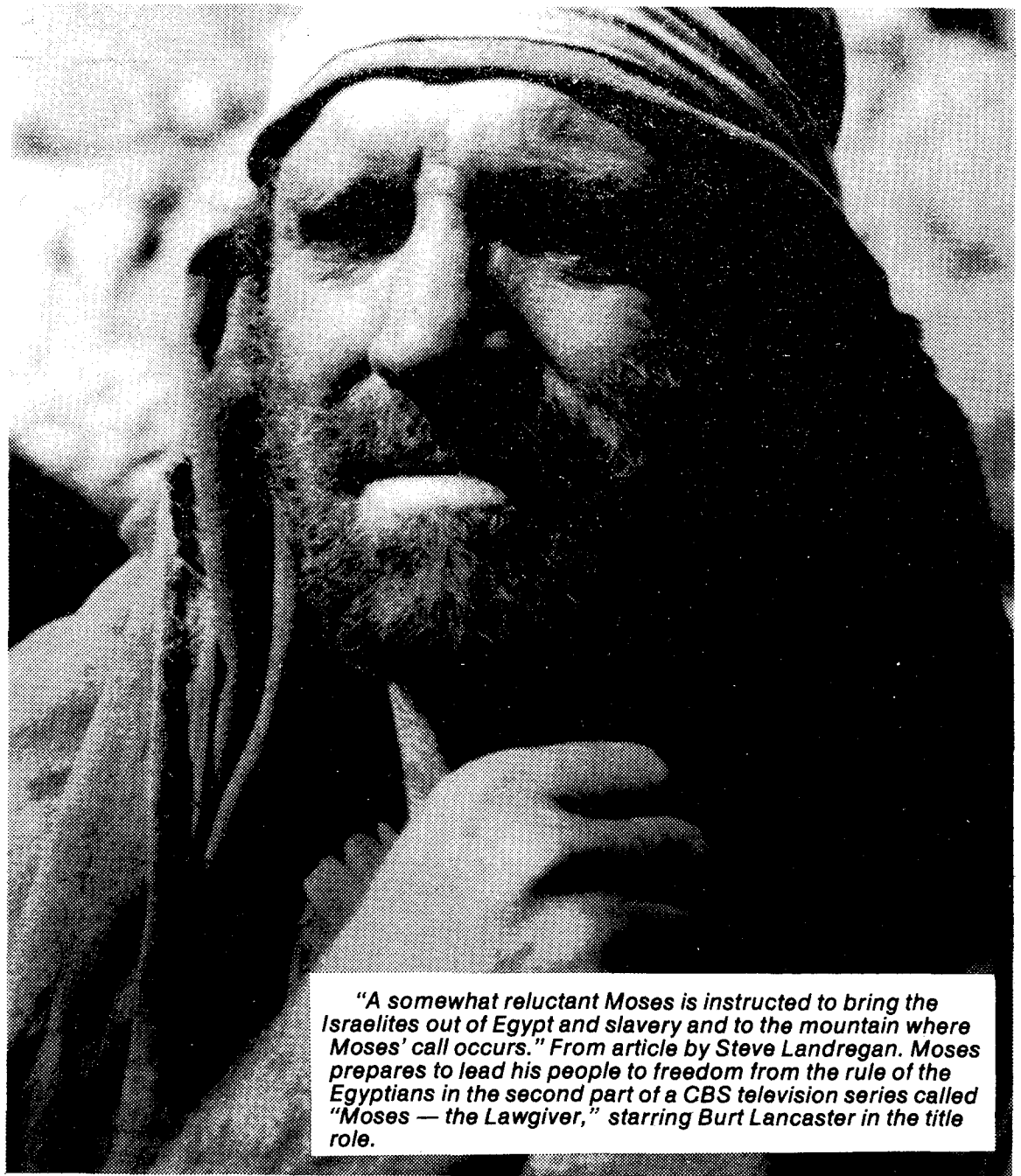
"My father was a wandering Aramean who went down to Egypt with a small household and lived there as an alien. But there he became a nation great, strong and numerous. When the Egyptians maltreated and oppressed us, imposing hard labor upon us, we cried to the Lord, the God of our fathers, and he heard our cry and saw our affliction, our toil and our oppression. He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders" (Dt. 26:5-8).

THE CENTRALITY of the Exodus lies in the fact that in it the Israelites find the beginning of their nationhood, the roots of their religious practices and the basis for their certainty that God fulfills His promises.

At the center of the Exodus event is Moses, the Hebrew child, rescued from death and reared as an Egyptian prince by the daughter of the Pharaoh (Ex 2).

Driven from Egypt into exile because of his intervention on behalf of a mistreated Hebrew he receives the call of God to lead the Israelites out from the land of their oppression.

In the call of Moses, God reveals from the burning bush that He has heard the cries of the children of Israel and identifies Himself as "the



"A somewhat reluctant Moses is instructed to bring the Israelites out of Egypt and slavery and to the mountain where Moses' call occurs." From article by Steve Landregan. Moses prepares to lead his people to freedom from the rule of the Egyptians in the second part of a CBS television series called "Moses — the Lawgiver," starring Burt Lancaster in the title role.

God of Abraham, the God of Isaac and the God of Jacob," who is mindful of His covenant with the Patriarchs.

A somewhat reluctant Moses is instructed to bring the Israelites out of Egypt and slavery and to the mountain where Moses' call occurs. God also reveals the name Yahweh as His personal name. The name, derived from the ancient Hebrew form of the verb "to be" is significant because it not only reveals the person of God but also reveals His character. It is variously translated as "I am" and "He who is." The name Yahweh becomes so sacred to the Israelites that it is never pronounced.

A Pharaoh, who is less than enthusiastic about losing his Hebrew laborers, refuses to permit them to leave Egypt. His intransigence continues in the face of a series of plagues called upon the Egyptians by Moses and his brother Aaron.

The plagues, which for the most part are natural phenomena known to the Egyptians, nonetheless become supernatural manifestations because of their intensity, the fact that they appear and disappear at the call of Moses, and that only the Egyptians and their stock are afflicted, not the Hebrews.

THE FINAL plague, the death of the firstborn (Ex 11) claims the life of the Pharaoh's son and causes him to release the Israelites who have become such a curse to the Egyptians.

God's final act of deliverance on

behalf of the Israelites occurs when Pharaoh, regretting his action, leads his charioteers in an attempt to recapture the fleeing slaves.

It is not known for certain where the final event in the Exodus occurred. The Hebrew words that have traditionally been translated "Red Sea" actually mean "reed sea" which could be either a proper name or a description.

There are many lakes and marshes in the isthmus of Suez that could have been the site and it is not impossible that the northern tip of the Gulf of Suez, an extension of the Red Sea, was the place.

In any event the earliest tradition (Ex 14:21) reveals that as the Pharaoh's chariots closed in "Then Moses stretched out his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land."

Whether it was a marshy lake or the Gulf of Suez, the Israelites were provided with an escape route that was denied to their pursuers when the water returned at the command of Moses (Ex 14:27).

THE ISRAELITES were never to forget the intervention of Yahweh on their behalf and would commemorate the event by the annual Passover feast which recalls the Exodus as their supernatural birth as a nation, the People of God.

From the Exodus Moses leads his people to Sinai, the Holy Mountain, where Yahweh is to enter into a covenant with the people He has saved.

# The composition of the Bible

## (Part Two)

By REV. JOSEPH JENSEN

Another important Church document concerning literary criticism is the 1964 "Instruction on the Historical Truth of the Gospels." It says that unless the exegete (one who interprets text) "pays attention to all those factors which have a bearing on the origin and composition of the Gospels" (explicit mention is made of textual criticism, literary criticism, and form criticism) "and makes due use of the acceptable findings of modern research, he will fail in his duty."

**MORE RECENT** is the address of Pope Paul VI to the Pontifical Biblical Commission on March 14, 1974, which refers to the official encouragement given to various types of literary criticism. The Pope speaks of the attention now given to the historical development of a text and to the linguistic and cultural complex to which it belongs. Even the "plurality of theologies" recall, he says, "the choral symphony of the living community, with its

multiple voices which all profess faith in the one mystery."

Many of the techniques referred to were originally developed by scholars whose systems contained elements unacceptable to Catholics. For example, one of the most influential of the form critics is Rudolf Bultmann, a Protestant scholar who rejects the New Testament miracles. It is not true, as some popular polemicists seem to suppose, that any Catholic writers of note or even many Protestant scholars follow Bultmann uncritically. For critiques of various aspects of his thought, see R.E. Brown, "The Gospel Miracles," *The Jerome Biblical Commentary*, 78:109-130; J.L. McKenzie, "Bultmann and the Bible," in *Vital Concepts of the Bible*, 121-152; V. Taylor, *The Formation of the Gospel Tradition*.

In discussing the composition of the Old Testament (the New Testament will be discussed later) we will utilize a division which is

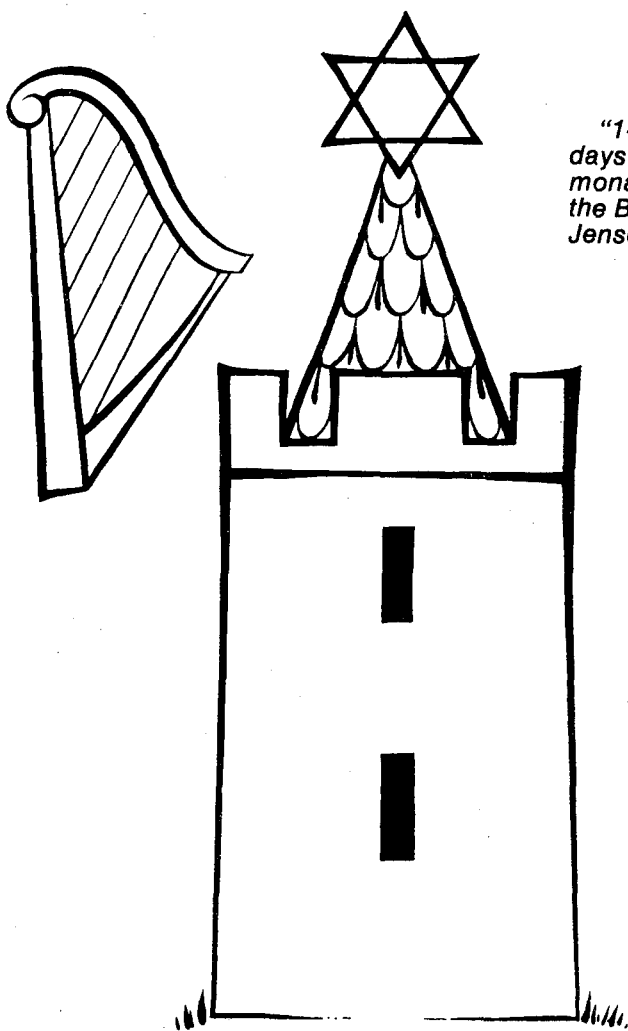
somewhat over-simplified but nonetheless useful, namely, into historical, prophetic, and wisdom books. We will discuss each of these groups separately.

**THAT OUR** division is over-simplified becomes apparent as soon as we look closely into what must be included in the category of "historical books." Here would fall the Pentateuch (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, Deuteronomy), which attempts to tell the origins of the human race and of Israel from creation to the initial stages of the conquest of the Promised Land; Joshua and Judges, which tell of Israel's settlement in Canaan; 1-2 Samuel and 1-2 Kings, which trace Israel's story through the days of Samuel, Saul, David, and the whole period of the monarchy to the time of its destruction and the beginning of the Babylonian captivity; Ezra and Nehemiah, which tell of the difficulties encountered as the Jews attempted to establish themselves again after the Babylonian exile; 1-2 Maccabees, which tell of the struggle of the Jews against an oppressive occupying power that attempted to force a pagan culture upon them; and books such as Tobit and Judith, which are stories intended to edify and inspire trust in God rather than to relate historical events.

Before getting down to cases, we must say a word about traditional circles. Without some knowledge of them, it is impossible to speak of the development of a people's traditions. A traditional circle is a group within which traditions are formulated and/or collected, preserved, and transmitted. The group will generally formulate or select materials that correspond to its own interests and will impress something of its own character in the transmission of them. Examples of traditional circles would be clans, groups of priests, the scribes and wise men of the royal court, prophets living in community, and levites responsible for liturgy and administering covenant law. The liturgy itself exercised a strong influence in the formation of Israel's traditions. An event experienced is not yet a narrative; it needs to be formulated in words by an individual who speaks for the community. Important occasions for such formulations were provided by the liturgy, e.g., covenant renewal ceremonies; at such times the Lord's mighty deeds in delivering Israel were celebrated. These formulations tended to be poetic and hymnic in style, and their beginnings must go back to the day Israel left Egypt. The later prose narratives probably drew much from the earlier lyrical accounts.

*"1-2 Samuel and 1-2 Kings trace Israel's story through the days of Samuel, Saul, David, and the whole period of the monarchy to the time of its destruction and the beginning of the Babylonian captivity." From article by Father Joseph Jensen.*

The Tower of David



your faith



*"We have not yet arrived at our promised land. So, in the meantime, we have to get tranquil in a world where we seem to be wandering somewhat aimlessly in a wasteland." From article by Father Augustine Hennessy.*

# GRUMBLING

**is a pilgrim's hazard**

By REV. AUGUSTINE P.  
HENNESSY, C.P.

The People of God, as we now call ourselves, are a pilgrim people. We grow up into godliness amidst the rigors of exile. We have not yet arrived at our promised land. So, in the meantime, we have to get tranquil in a world where we seem, at times, to be wandering somewhat aimlessly in a wasteland. Our God of many promises sometimes seems too far away to be real. Consequently, we are tempted to grumble about His way of doing things.

**NOBODY** can read the inspired words of "Exodus" without admiration for its author's sense of the dramatic. As we turn its sacred pages, we find all the elements of an adventure story: the enslavement of good people, the hard-heartedness of a tyrant, a meek man's reluctant acceptance of leadership, the painful pedagogy of plagues, the triumph of weakness over strength, the superficiality of the masses, the

anguish of the true believer. And, perhaps surprisingly, we find the touchiness of God about His own honor.

We read that when the Israelites came into the desert of Sin on the 15th day of the second month after their departure from Egypt, "the whole community grumbled against Moses and Aaron." They were bewildered and scared by the rigors of the wilderness. "Would that we had died at the Lord's hand in the land of Egypt," they said, "as we sat by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine!" (Exodus 16:3)

God heard their grumbling and took pity on their childishness. The Lord spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am your God." (Exodus 16:12)

Grumbling is a typically adolescent tactic for getting attention. It is a defense reaction against the insecurity of not being fully grown. It fits very snugly into the survival kit of an adolescent who suspects that there is a cosmic conspiracy against his right to be happy, comfortable, and uninterrupted at play.

**GRUMBLING** looks innocent enough until we see it as a hazard to hope in the heart of an adult pilgrim. Then all of a sudden it becomes very close to looking like implicit despair. Grumbling can be a kind of disbelief in God's presence in His own world. It laments the rigors of exile so petulantly that it indirectly accuses the Lord of being unmindful of His covenant. No wonder the inspired writer imagined a touchiness in God about the discourtesy of grumblers. It looks as if God had to work dramatic wonders to placate His grumbling pilgrims and then underline His gesture as if to say, "There now; see, I told you so!"

Most of us, like the Israelites in

the desert, have a little strain of the grumbler in our makeup. This may disappoint us but it should not surprise us. After all, we are still pilgrims. And nobody gets completely comfortable in a wilderness. There is a very human tendency in all of us to look for superhuman leaders to whom we can utter the imperious cry: "Take us out of the wilderness."

**EVEN** our loving Father, God, does not escape our petulance. At least we want Him to be more visible and tangible and more obviously present than His own plan for dramatic entrances. A pillar of cloud by day or a pillar of fire by night would do. But not the awful loneliness of being scared in a wilderness.

But our Father insists on being trusted as a Father. He wants us to believe Him when He says: "All things are yours, whether it be . . . the world, or life, or death, or the present, or the future: all these are yours, and you are Christ's, and Christ is God's." (I Cor. 3:22)



Deacons in the Archdiocese of Miami, such as Tom Wisniewski, learn the practical application of their seminary training during summer diaconate programs.

## Summer training program for deacons

By REV. JOSEPH CHAMPLIN

Some persons, like Moses, seem to be born leaders. Others are placed in leadership positions and appear to learn or grow as they fulfill the tasks required of them.

It is basically unfair and unwise, however, to prepare individuals for a life-long future of leading others without extensive theoretical and practical preparation.

TWENTY years ago, I left the seminary with eight years of theory and theology behind me, but with almost no practical experience and very few pastoral suggestions as a guide.

When I walked into the Cathedral rectory on that February morning I had never baptized a child, never preached before a congregation of lay person, never visited a home on census call, never seen books containing the official sacramental records.

Fortunately, generous and experienced priests took this young, enthusiastic, but extremely green priest under their wings and gave him a crash "how to do it" course in pastoral ministry.

Today's seminarians are more fortunate. In our parish, for example, they receive diaconate during Holy Week, return to the seminary for continued study and weekend parish work, then come home for a summer of supervised training in assigned parishes.

Each deacon works under the guidance of a priest, who is his supervisor, in the specific parish. This priest-supervisor is expected to sit down at least once a week with the trainee and discuss the past seven days' experience with him.

The supervisor has been prepared for these responsibilities by a series of preliminary sessions outlining the what and how of his duties and continues to learn about them through a mid-point evaluation meeting with fellow supervisors.

**THIS THREE-MONTH** training program benefits both the deacon and the host parish. People hear a different voice from the pulpit; priests learn about the latest teachings and techniques from one close to the academic scene; parishioners are inspired by the

presence and visits of an earnest young man filled with ideals and hopes for the future.

But the deacon probably reaps the greater reward. He gains countless practical experiences, meets a variety of people and comes to know first hand what are the joys and sorrows of a priest's life.

Consider some of the activities our deacon at Holy Family has worked through in his brief May-August stay:

- Taken Holy Communion to a dozen sick persons confined to homes in the city and out in the country.

- Preached every three weeks at all the Masses and received each time written criticisms of his homilies from four representative, but anonymous (to him) lay persons, including a high school student.

- Assumed responsibility for our baptismal program which meant visiting homes of the parents, conducting the Friday night instructional program, and celebrating the Baptisms on Sunday at 12:30.

- Organized and led a three-day pilgrimage to shrines in Canada for 40 parishioners, mainly older persons who would not otherwise have had such an opportunity.

- Censured 50-100 homes, particularly of First Communion children.

- Called upon the sick in our local hospital and nursing home on a regularly scheduled basis.

- Assisted at weddings and funerals, including rehearsals, wakes and cemetery services.

- Made entries in all the official record books of the parish.

- Handled the complicated Mass stipend account during my partner's vacation.

- Worked in our Vacation with Christ two-week summer school of religion for children in grades 1-6.

- Conducted communion services when needed.

His growing, learning days as a leader are not over. But as a priest, he will walk into the rectory of his first appointment much less green than I did, more experienced and more confident.

# know your faith

## That's when the music takes me

That's when the music takes me  
Takes me to a brighter day  
That's when the music takes me  
Helpin' me to find my way

When the day is so long that I can't hold on  
When I'm down and I think my hope is gone  
That's when the music takes me  
Closer to a brighter day  
I can feel my soul explodin'  
There's a good feelin' helpin' me to find my way

When the blue bird sings here sad sad song  
And the wind brings the cold to tag along  
I can feel the spirit move me  
I can almost touch the sky  
Reachin' for a new tomorrow  
I know it's hard, but music makes me wanna try  
And that's when the music takes me  
Takes me to a brighter day, yeah, yeah  
That's when the music takes me  
Helpin' me to find my way

(Instrumental)  
That's when the music takes me  
Closer to a brighter day  
I can feel my soul explodin'  
There's a good feeling  
Helpin' me to find my way

And then that's when the music takes me  
Takes me to a brighter day  
That's when the music takes me  
Helpin' me to find my way  
Happy happy happy day

(Nel Sedaka, copyright 1972, Don Kirshner Music Inc. / ATV Music Corp. - BMI)

Neil Sedaka has been into pop music so long that he has a sixth sense for what will appeal to people. In his latest single he even let's us know his secret for success by telling us "when the music takes him." Then, in telling us, it happens again because we get caught tapping our feet, singing along and occasionally dancing. Suddenly we discover that the music has given its message and we too are "taken."

WHAT SEDAKA expresses in this song is not terribly profound and perhaps each of us knows it instinctively. But he does bring it to our attention so that we can realize what is happening to us. Once we are aware of it then we learn something about ourselves.

Much of what music does is summarized in his statement "there's a good feelin' helping me to find my way." For most of us feelings are usually not that comfortable. Our culture is still rather puritanical and feelings are often frowned upon whether they are good or bad.

Since you are not really allowed to express how you feel you also get the message that you are not supposed to feel at all. That causes some real problems because feelings don't really obey culture. They come, whether we choose them or not. Then, if they don't find an expression or some way to get out in the open, they tear at us from the inside and eventually destroy something in us.

When culture does not allow a person to express what he or she

really feels — "when I can't hold on . . . that's when the music takes me." Music has the unique power of being a vehicle for the whole person; feelings, thoughts, and actions. Music reaches down and finds or gets in touch with the feeling: "I can feel my soul exploding." Then it gives that feeling a place to go, "there's a good feeling helping me to find my way." The whole person becomes involved.

Your head says Yes to the thought of "reaching for a new tomorrow" and your body gives expression by singing, moving and dancing. Soon the feeling is out in the open and once there it loses its destructive power, it even softens its intensity. Once there, all of you is healthier and you are "closer to a brighter day."

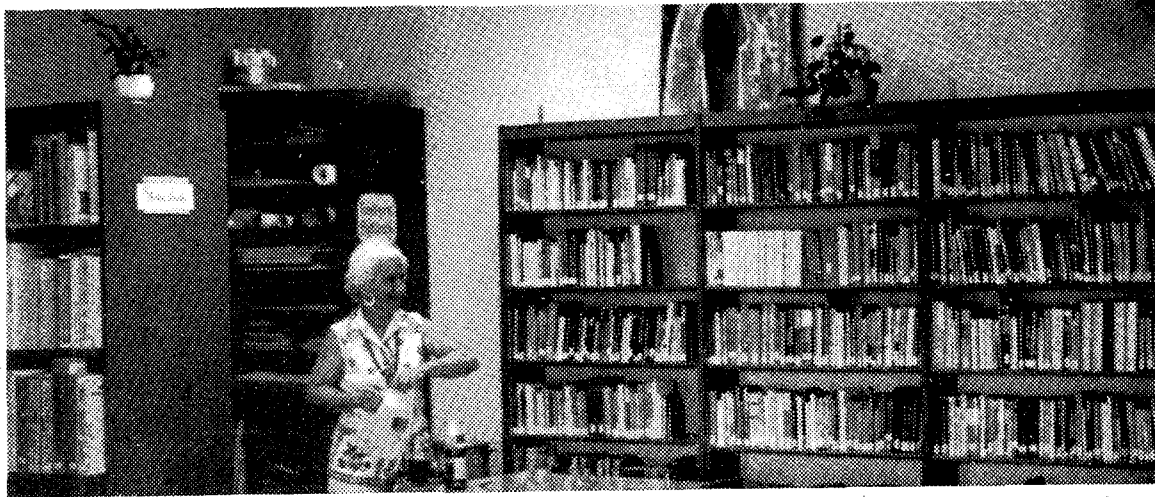
Music can work that way when the feeling is happy, but it can also help "when I'm down and think my hope is gone." Again it gets in touch with the feeling and gets it out where it can spend itself and lose its hold. But it can also get in touch with a deeper part of you that still has life. In doing that it "takes me to a brighter day."

MUSIC IS NOT the only way to express all that is in a person, but it is certainly a powerful way. This song teaches us the power that music has, but it also teaches us a lot about ourselves and what we need to do. It's sometimes frightening to find out how strongly you feel about something but Neil reminds us: "I know it's hard, but music makes me wanna try."

# Life in Music

By the Dameans

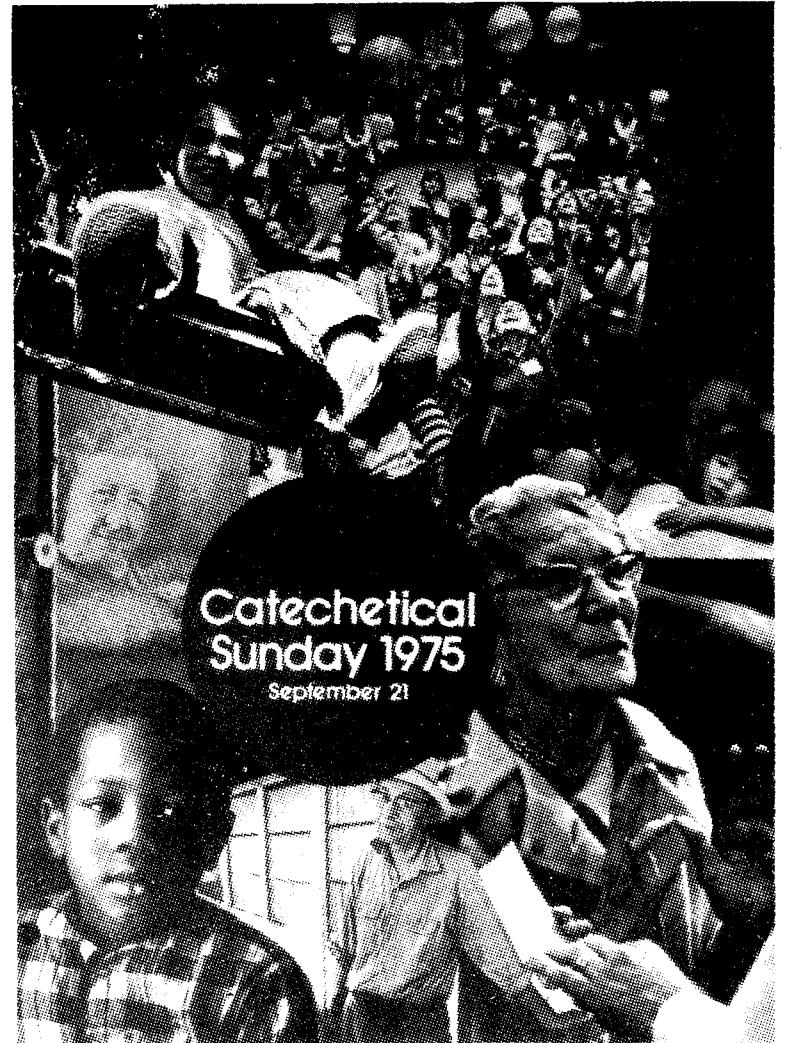




Keeping the center straight is only one of the many jobs of Mrs. Margaret Ernst, secretary at the Catechetical Center at St. Vincent de Paul Major Seminary, Boynton Beach. The Center has not only books, but films, tapes records and posters for the use of anyone needing them.



Materials for reading, listening and looking are available at the Catechetical Center on N.W. 27th Ave. in Miami, near the North Campus of Miami-Dade Community College.



## 'Liberty and Justice'

By SISTER MARY IMMACULATE, RA

Since religious education calls people of all ages to be transformed by the Spirit, Catechetical Sunday has been planned for Sept. 21st in the Archdiocese of Miami.

The theme, "Liberty and Justice," was chosen for this year's observance because our country is in the midst of its Bicentennial celebration. The words have a familiar ring to all Americans, and they are an integral part of the Judaeo-Christian tradition. The American Catholic bishops have chosen as their theme, "Liberty and Justice for All." At the Second Vatican Council, the bishops of the world spoke of religious liberty and of the necessity for freedom of the human spirit.

Following the Council, in the 1971 Synod of Bishops in Rome, the bishops addressed themselves to the mission of the People of God to further justice in the world. If "action on behalf of justice" is a "dimension of the preaching of the Gospel," as the Synod of bishops said in 1971, then religious educators at all levels ought to make it part of their teaching. They should integrate the social dimension of the Gospel, the Church's social teachings, and the teachings on justice and peace into their programs as well as their deepest human convictions.

Each parish is arranging its own local celebration of Catechetical Sunday marking the beginning of Religious Education Programs for this year. Bulletin inserts, special homilies, commissioning rites, slide presentations and prayer services are some of the possibilities that may occur. Through these planned experiences we all will become aware of how we are called to seek to understand our faith commitment and to respond. Religious Education is a life long process. It is an opportunity to become what we can as we bring liberty and justice to all believers. Are YOU being called to be transformed? Are YOU being called to help transform others?

# Leadership training helps parishes be independent

Four leadership training courses will be offered this year by the Archdiocesan Religious Education-CCD Office in various locations throughout the Archdiocese. According to Sister Mary Immaculate, R.A., Staff Consultant, the Office expresses its commitment to the educational ministry by offering leadership direction in order to assist parishes in making responsible decisions for total religious education.

The Leadership Program is a 150-hour program of formative adult education designed to augment the organizational and leadership competencies of lay and religious personnel engaged in religious education. Its underlying philosophy, according to the Office, recognizes that every parish contains a nucleus of persons, who, if properly trained, can assume leadership positions and become capable of effecting total religious education by promoting the ministry of the Word to the fullest extent possible.

Leadership training is directed to:

- **Priests** who wish to gain more professional competency in guiding and supporting religious education endeavors;
- **Professional Coordinators** who wish to lend presence and encouragement to their parish personnel in the latter's training for leadership;
- **Volunteer CCD Coordinators** who wish to strengthen their native leadership abilities in organization and administration;

• **Catechists** who wish to expand their perspective of the Church's educational mission.

**INTRODUCING THE SERIES** will be Sister Marie Helen Ankenbrandt, S.C. with Course No. 1 — an attempt to expose participants to a compact overview of Total Religious Education in the parish and to affirm and develop native leadership skills which leaders and policy-makers bring to the ministry of educational organization and administration. This introductory course will be held at Our Lady Queen of Martyrs School, 2785 S W 11th Court in Fort Lauderdale, on Wednesday evenings from 7:30 - 9:30, beginning Oct. 15.

**ELEMENTARY PROGRAMMING** is the theme of Course No. 2, which attempts to examine in depth those factors which contribute most effectively to a comprehensive and effective religious education program at the elementary level. Sister Marie McQuillan, O.P., will coordinate the course on Tuesday evenings from 7:30 - 9:30 at St. James School (rm. 8), beginning Oct. 14, and on Thursday evenings at the same time in the St. Juliana School Library in West Palm Beach, beginning Oct. 16.

**COURSE No. 3**, coordinated by Sister Mary Immaculate, R.A., covers adult education in an attempt to help participants to broaden their understanding of the theory and practice of adult learning patterns and procedures, and to develop skills necessary to

design, facilitate, and evaluate adult learning experiences. Classes begin Oct. 13 and will continue every Monday evening from 7:30-10 in St. John Vianney Seminary's lecture hall, 2900 SW 87 Ave. in Miami.

**FOR TEACHERS** on the junior high level, Course No. 4 will help to identify and develop those leadership roles and skills needed to plan and implement effectively religious education at that level. Sister Marie McQuillan will also coordinate this course at the St. James Parish meeting hall on Tuesday evenings from 7:30 - 9:30, beginning Oct. 14.

Registration for all courses may be sent to the Archdiocesan CCD Office, 6180 NE 4 Ct., Miami 33137.



CCD staff meeting held recently was led by Father Gerard LaCerra (foreground) and attended by (clockwise from left) Sister Eloise Daly, O.P.; Father Juan Sosa, Sister Marie McQuillan, O.P.; Sister Ada Sierra, D.C.; Sister Soledad Galeron, R.M.I.; Sister Ernestina Hernández, M.G.Sp.S.; Sister Providencia Pérez, M.G.Sp.S.; Sister Marie Helen Ankenbrandt, S.C.; Sister Mary Immaculate Rice, R.A.; and Sister Arelene Jekielek, I.H.M.

# 'The parish—a self-educating community'

Children do not stop learning arithmetic or etiquette at age seven, yet often their religious development ends at that age. And this too-frequent situation is just what Father Gerard LaCerra is attempting to eliminate in his position as Archdiocesan Director of CCD.

"We have two thousand years of tradition as Christians; our faith life is meant to grow and develop continually," he said, reflecting on the need for religious education for all people.

"A PERSON is not supposed to remain seven years old mentally, yet this is happening in our faith life. Parents are willing to settle for a very immature development of faith in their children."

Father LaCerra's solution to the problem is a strong CCD program in every parish, staffed by people trained to coordinate, manage and teach a plan suited to the individual needs of the people it serves.

Because of his determination and work over five years, the Archdiocese of Miami has the only program in the United States which trains leaders to carry on religious education in the parish. It is a series of courses available to priests, professional coordinators, volunteers and catechists.

IT IS NOT teacher training, Father LaCerra, stressed; it is leadership training, which instructs on coordination of programs for elementary, junior high and adult age groups; supervision; and training of other personnel to help run the program.

Going into the third year of the program, more than 300 people have enrolled in the program, with approximately half of the parishes of the Archdiocese being represented.

"Our basic philosophy," Father LaCerra said, "is that contained within each parish are resources to help the parish become a self-educating community. Without having to send people away, the parish should be able to carry out programs for everybody."

THE ADVANTAGE of being able to train people within the

parish instead of sending them away as in the past, he said, is that a trained individual can work with members of a parish team to tailor programs for their specific needs.

Materials available also help provide the best possible program of religious education for each parish, he said.

"There are enough good materials to meet all needs. When we recommend one of the four series we have available, we take into account the make-up of the parish," he said, pointing out that parishes vary in the quantity and expertise of teachers as well as preference of the parishioners for traditional or new-style materials.

FATHER LACERRA emphasized the importance and value of volunteers in religious education stressing that being a volunteer does not imply lack of knowledge. He cited the professionalism of the volunteers and the slackening in turnover among the volunteer CCD teachers.

"The MA program has been a big help; it has directly affected the quality of the religious education program," he said. The MA program, co-sponsored by the Archdiocese of Miami and Barry College, holds classes at St. John Vianney Minor Seminary during the summer and leads to a degree in Religious Education. Many volunteer teachers and supervisors as well as professional Directors of Religious Education are involved in the program.

The Directors of Religious Education (DRE's) have become a vital part of the religious education structure in a parish, Father LaCerra explained, pointing out that five years ago there were three professional DRE's in the Archdiocese and now there are 64.

THE DRE's prime responsibility is to orchestrate the various aspects of religious education in the parish; he or she must know people, be able to evaluate curriculum, recruit personnel, supervise programs, and so on. He must have a working knowledge of sound theological thought, educational psychology and an educational background."

He also praised the DRE



Working hard even during coffee break at a recent DRE Steering Committee meeting are, left to right: Father Gerard LaCerra, Archdiocesan CCD director; and steering committee members Eliva Fernández, Coral Gables; Sister Marie Helen Ankenbrandt, Boynton Beach; Sister Mary Kreuzberger, Naples; Elaine Pekar, Stuart; and Sister Immaculata Murphy, Boca Raton.

Steering Committee, which is composed of nine coordinators from various areas of the archdiocese.

"They act as a resource to our office, to advocate the needs of the DRE's. They can also share their resources with those parishes which do not have DRE's," he said.

THE TIMES and culture in which we live require that stress be placed on providing religious education for everyone, Father LaCerra said.

"In a world changing as rapidly as ours, faith becomes irrelevant to many. A value system without practice and reflection upon it weakens.

"It might be different in a different culture where the civil government promotes these attitudes..."

HE EXPRESSED regret that many adults who have college degrees have only an eighth grade education in religion. "Their religious education is at a level they wouldn't accept in any other area."

"If we are going to live in this world, we have to, with each stage of our growth, learn our responsibilities to God at that level."

In the coming year, his department will place special emphasis on both adolescents and the Spanish-speaking, he said.

"A BIG PROBLEM is

secondary education. The whole adolescent subculture causes a rejection of religion along with the parents' culture. However, many parishes have been able to reestablish programs through a youth minister. We hope to come up with some program models, working with the Youth Activities office."

This year, for the first time, a priest — Father Juan Sosa — has been added to the CCD office staff

to be in charge of programs for the Spanish-speaking.

Through the work of Father LaCerra and the CCD office staff, enrollment in CCD programs has increased dramatically in five years — from 17,000 in 1970 to 45,000 today. But there should be even more, Father LaCerra said.

"The parish exists for no other reason than to promote and proclaim the Faith. CCD is one of the two main ways to do this."

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# It's a Date

## Palm Beach County

The first meeting of the season of **HOLY SPIRIT Women's Guild**, Lantana, will be held Tuesday, Sept. 23, at 7:30 p.m. Members are also looking for women whose talents can be put to use in preparing for the annual Christmas Bazaar. Call 585-7690 or 586-6089 to volunteer.

★★★

Square dance classes begin Sunday, Sept. 21 from 7:30-10 p.m. at **ST. IGNATIUS LOYOLA Church** Hall, Palm Beach Gardens. Call 622-6768 or 622-4140 for details.

★★★

The **SHAMROCK CLUB** of Palm Beach County is holding a buffet dinner dance Sept. 20 at the Ramada Inn on the Green. For reservations, call 585-4265.

★★★

A rummage sale will take place at the Palm Beach **NEWMAN CENTER** Monday, Sept. 22, from 10 a.m. to 4 p.m. Proceeds will help the new campus ministry.

★★★

A Fall Fashion Show and luncheon for the benefit of **MAURWOOD RESIDENCE**, Catholic maternity home in West Palm Beach, will be held Saturday, Oct. 25, at 12:30 p.m. at the Colonnades Beach Hotel on Singer Island. For reservations call 842-2406.

★★★

**ST. JOAN OF ARC** Guild will hold its first fall meeting with luncheon at the Boca del Mar Country Club Oct. 1 at 11:30 a.m. Bridge will follow. Reservations must be made before Sept. 29 by calling Mrs. Lou Waters.

## Broward County

The first meeting of the year of **ST. ANTHONY Women's Club**, Fort Lauderdale, will be held Tuesday, Sept. 23. There will be a short meeting, followed by a covered dish luncheon and cards.

★★★

A "Derby Dance" sponsored by the **NATIVITY men's club** will be held Saturday, Sept. 27 at the parish hall. For tickets, call 983-4703.

★★★

The annual Family Picnic of **ST. VINCENT DE PAUL Church** is set for Sunday, Sept. 28 from 1-6

p.m. on the church grounds. Food, beverages, games, contests and dancing will be available.

★★★

A Fall Family Festival is planned for the afternoon of Sept. 21 by the **ST. BARTHOLOMEW Women's Club**. Activities and a picnic are scheduled. All parishioners invited.

★★★

Parishioners of **ST. MAURICE Church** are invited to Family Funday on Sunday, Sept. 21, from 1-5 p.m. Salad, vegetables and desserts are being contributed by volunteers, and families will bring their own main course. For more information, call 989-4047.

★★★

The Fall Board Meeting of the **NORTH BROWARD DEANERY** of the Archdiocesan Council of Catholic Women will be held at St. Malachy Church, Tamarac, on Tuesday, Sept. 23. Mass begins at 9 a.m., followed by a business meeting at 10. Following a bag lunch, a mini-course on Parliamentary Law will be held.

## Dade County

Coral Gables Council 3274 of the **KNIGHTS OF COLUMBUS** will hold their Chaplain's Night Wednesday, Sept. 24. Mass begins at 8 p.m. in the Council Hall. All Knights, families and friends are invited.

★★★

**ST. BRENDAN Women's Guild** will hold their annual Membership Covered Dinner Tuesday, Sept. 23, at 7:30 p.m. in the school cafeteria.

★★★

A Bicentennial "Spirit of '76" celebration for all the women of **ST. THOMAS THE APOSTLE** parish begins at 10:30 a.m. today (Friday). There will be a brief meeting, salad bar luncheon, and cards.



Marian Center Auxiliary officers met this week to finalize plans for the 1975 Membership Coffee to be held at the home of Dr. Henry King Stanford Sept. 25. Seated from left to right are, Mrs. Jane Murphy, president; Mrs. Virginia Spector, recording secretary; Mrs. Stephan Zachar, first vice president; Mrs. W.J. Fowler, corresponding secretary. Those wishing to attend the Coffee may contact Naomi McKinney at 446-2525.

The first Stewardship Seminar Meeting at **HOLY FAMILY** parish will be held Tuesday, Sept. 23 at 7:30 p.m. in the parish hall. All adult parishioners are invited to attend. Child care will be available.

★★★

**THIRD ORDER OF ST. FRANCIS** will meet Sunday, Sept. 21, at 2 p.m. at St. Francis Hospital, Miami Beach. Mass will follow at 3 p.m.

★★★

Parishioners of **ST. LOUIS Church** are encouraged to donate blood Sunday, Sept. 21 when a mobile blood bank unit from Mount Sinai Medical Center will be at the

parish from 8:30 a.m. to 1 p.m.

★★★

A Garden Party Membership Tea will be held by **ST. CATHERINE OF SIENA Women's Club** Sunday, Sept. 21 from 3-5 p.m. at the parish hall. Prospective members are invited.

★★★

New officers of Miami Beach Council 3270 of the Knights of Columbus will be installed Monday, Sept. 22, at 7:30 p.m. at St. Patrick Church, Miami Beach. District Deputy Peter McNab and Dave Argenti will install the officers at the open house and installation Mass.

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# youth

## School, dances, inspiration all in the works

By ELAINE SCHENK  
Spirits are high at Lourdes Academy as staff and students

### Your Corner

prepare for the annual "Spirit Week" sponsored by Student Council. Each class has its own welcome day next week, beginning with seniors Sept. 23. The freshmen, all 167 of them, should be delighted with the annual "Beanie Skit" scheduled for Friday! All in good fun, the week's activities culminate with an official "Welcome Dance" next Saturday, Sept. 27, in the school auditorium. "Odyssey" will be there to wear out everyone's dancing shoes from 8 to 11:30 p.m.

Bring your buggy to the St. Rose of Lima Parish parking lot this Sunday to get the cobs washed

off. The Parish' CYO will be there to give a real soaking to any car that's brave enough to go through with it!

"Above and Beyond" is the name of the band, and the auditorium at St. Rose Parish is the place next Friday evening from 7:30 - 11. It promises to be a far out dance, so y'all come!

Youth Activities announces a couple of leadership training sessions for teen leaders of all youth groups in the Archdiocese. The first will be Oct. 4-5 at St. Brendan H.S., and the second, Nov. 8-9 at St. Edward Parish in West Palm. Adults needn't feel left out, as there will also be sessions for advisors on Oct. 5 at St. Brendan High and Nov. 9 at St. Edward Parish. For more info, contact the YA Office at 757-6242 (Dade), 833-1951 (Palm Beach).

All the world's stage . . . for pantomime, creative dance, improvisation, and theater performances. Students from grades 2-12 are invited to participate in a complete program of after school drama lessons at Rosarian Academy. Registration is already in process. Call the Academy at 832-5131 for more info.

If your talents are more in the graphic vein, here's a poster contest for you. Sponsored by the 41st International Eucharistic Congress, this contest for students from grades 5-12 of parochial schools is nationwide, and offers all-expense paid trips to Philadelphia and the Congress for two winners and their parents. Winners will be chosen in two categories: 5th to 8th grades, and 9th to 12th grades.

The Eucharistic Congress,

which is to be held next August 1-8, is developing the theme "Hungers of the Human Family." Your poster entry must portray one of these hungers. Your teacher or principal should have more info about the contest. Remember, all entries must be submitted by October 31.

Well, the CYO annual Golf Classic was a smashing success, as testified by the 120 participants

and guests who gathered at the Cloverleaf Miniature Golf Course two weeks ago. We've got a fine list of winners here:

Adult Division: Millcent Starr, Dan Brennen, Dan Murphy; Girls' Division: Theresa Woods, Debby Vaccard, Laura McFarland; Boys' Division: Mike Johnson, Larry Roberts, John Linzalone. Nice puttin' there, golfers!

## Shouldn't I make my own mistakes?

Dear Father,

My parents and I always seem to be at each other. One reason we argue a lot is that they keep telling me what I should be careful of and to look out for this or that, and I keep telling them I have to learn things from my experiences and my mistakes. Who is right?

Cindy

Dear Cindy,

It is very true that we learn from experiences. It is also very true that we learn from mistakes. What we sometimes don't realize is that they don't have to be our

### Straight Talk

experiences and our mistakes. Life is a great teacher, but at times the lessons can be very painful. If another person has learned something the hard way, we would be very wise to listen to what they have to say. There is no sense in us being hurt also.

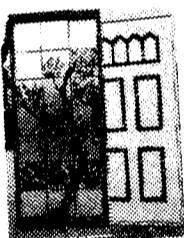
I am sure that your parents love you and are just trying to save you from some of the hurt and unpleasantness they have seen in their lives. Instead of resenting it, I think it is something for which you should be thankful. There are going to be plenty of things in your life with which your parents will not be able to help. There will be plenty of time to face things alone. Learning from your parents now does not mean you are acting like a little kid; it means you are acting like a mature person.

As long as you ask, 'Who is right,' there are bound to be arguments. It is important that you and your parents work together. You both must realize that each has something to offer. Make the most of it.

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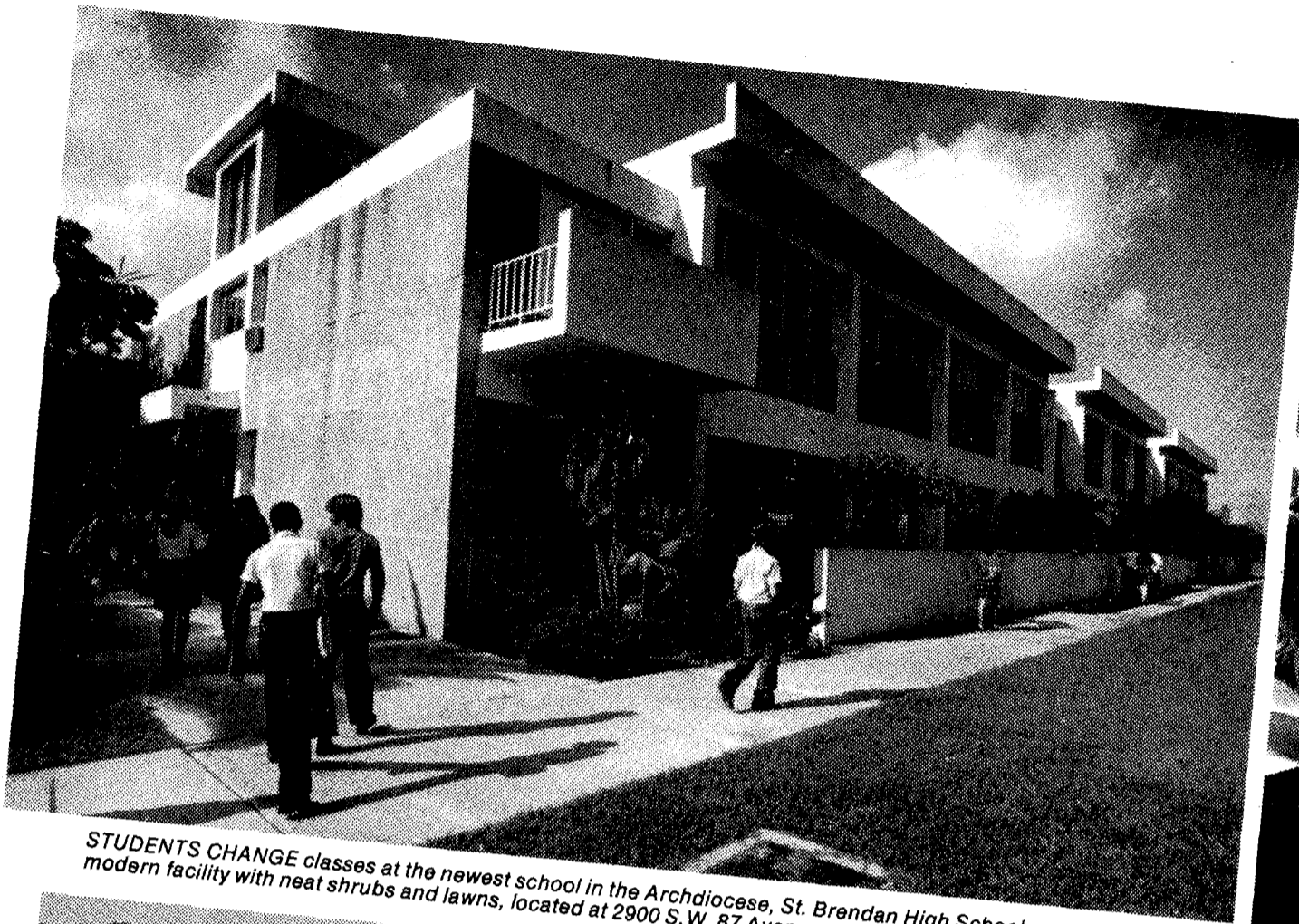
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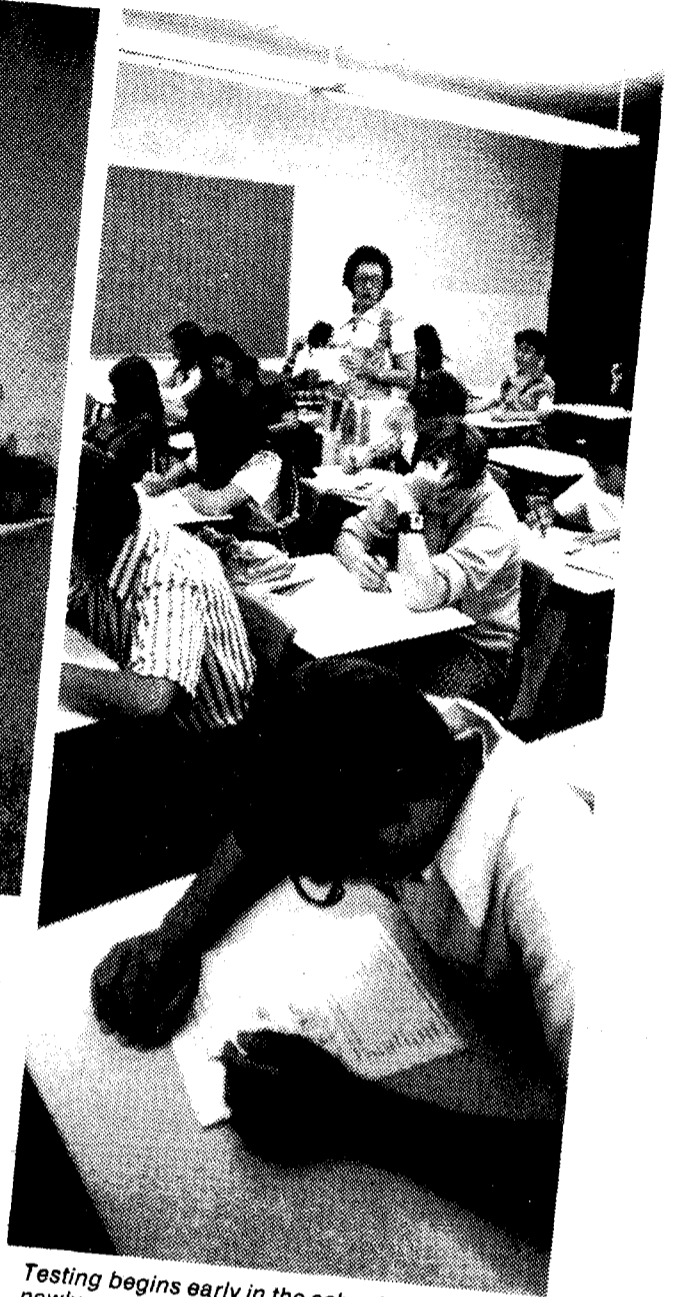
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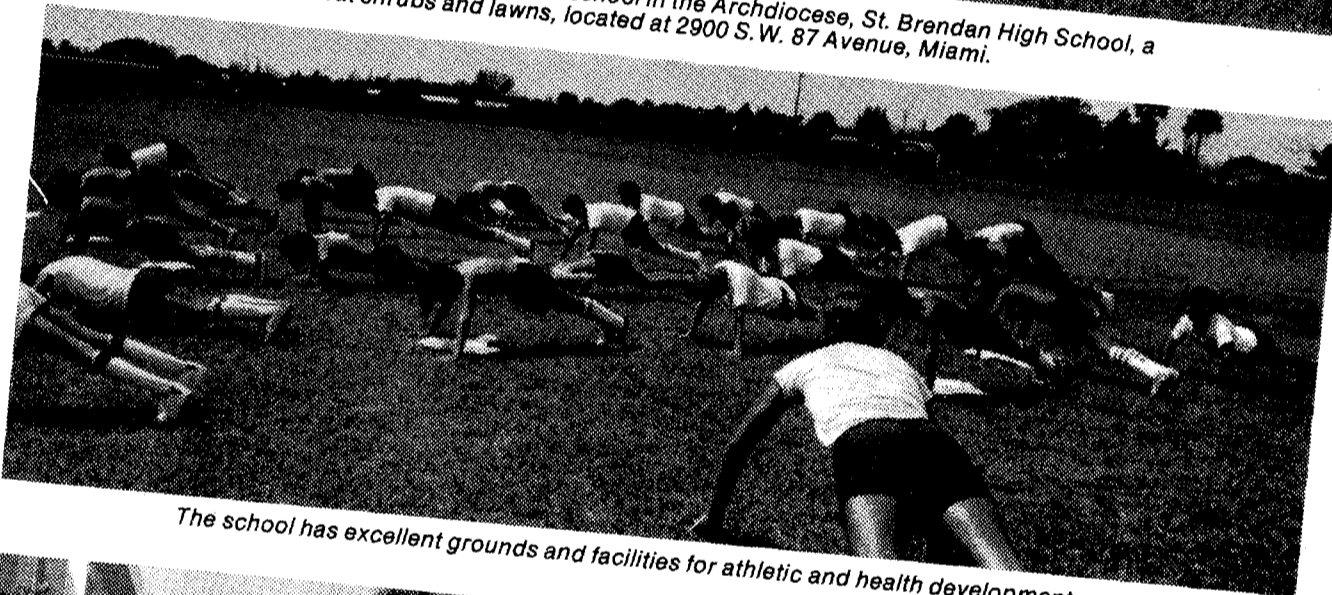
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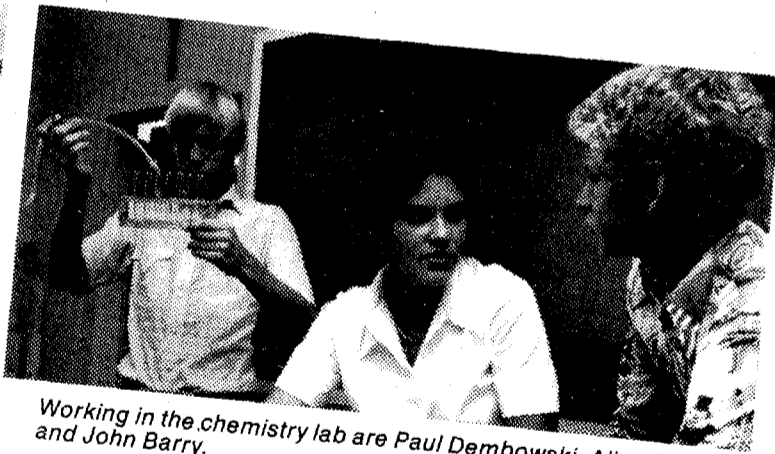
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# Florida Catholic women discuss plans in Orlando

By JANE QUINN  
Special to The Voice

ORLANDO — Abortion, the Equal Rights Amendment and the upcoming national convention were the main topics discussed by Catholic women leaders from throughout Florida as they met here Sept. 11.

Attending the meeting were the presidents and spiritual moderators of the four Councils of Catholic Women in the Province of Miami, who — with the officers of the Florida Council of Catholic Women — make up the FCCW organization.

FCCW SERVES to unite the Catholic women in Florida in purpose, direction and action in religious, educational social and economic fields. It serves as a medium through which united Catholic women may speak on matters of public interest. And it works in unison with the directions and advice of the Archbishop and Bishops of Florida.

These goals were reemphasized at the afternoon session of the regular meeting, Sept. 11, when by laws were revised. Mrs. Frank Filewicz, Largo, FCCW president-province director, reported on personal conferences she held with all four diocesan bishops. Archbishop Coleman F. Carroll of Miami sent his blessing to the FCCW through Mrs. Filewicz following a recent conference with him in Miami.

The diocesan presidents and moderators authorized Mrs. Filewicz to draft a letter to Mrs. Betty Ford, wife of U.S. President Gerald Ford, expressing dismay at the widely publicized views of the First Lady on pre-marital sex, abortion and the Equal Rights Amendment (ERA).

SO MUCH TIME was spent at the Sept. 11 meeting on the exchange of views in regard to nationally controverted issues that the four presidents filed their reports with the acting secretary, Mrs. Leland Mosher of Clearwater, instead of reading them to the assembled board.

The Florida women, as a group, are opposed to ERA; Mrs. Thomas F. Palmer of Miami is on the board that met at Mercy Hospital, Orlando, Sept. 11, as state "Stop-ERA" chairman.

This activity was reported by Mrs. Palmer, who recognized that there is opposition that has been publicized by other Catholic women in the state.

MRS. FILEWICZ mentioned, in her report on national issues, that one pro-ERA group, the National Assembly of Women Religious (NAWR) has been accepted as a member group in the NCCW.

During the Nov. 7-11 convention of the NCCW in Portland, Ore., ERA, pro and con, will be discussed again at the national level. The Florida delegation will be prepared on ERA objections, it was pointed out at the board meeting.

Mrs. Filewicz, who served as parliamentarian and on the bylaw committees for the NCCW convention, said that other provinces looked to Florida for suggestions. The ecumenical program, "Pontifax," so successful in St. Petersburg diocese, was shared with the women of the Archdiocese of Chicago by Mrs. Mosher, past president of the St. Petersburg DCCW. The New York Province has a "Stop-ERA" chairman and is the only one in the nation that has, other than Florida's Marie Palmer.

PROGRAMS THAT women in parishes, deaneries or diocesan councils are engaged in, with respect to prisons and prisoners, are of special interest to the national body. Mrs. Filewicz asked for any such activity presently being done in Florida to be reported to her for relay to NCCW.

Attention was called to the plans for the Eucharistic Congress, Aug. 1-8, 1976, in Philadelphia. A former NCCW president is on the committee planning the Congress and the Florida women were urged to attend the Congress.

During the coming year, Florida women will give some study hours to organized workshops in birth control. Audio-visual aids will be a part of these workshops, it was stated.

AT THE NATIONAL level, a grant is being sought from Health, Education and Welfare, to assist in a drive against alcohol abuse. Mrs. Filewicz reported that at the province directors' national meeting it was stated that between two and four million women are counted in the nine million alcoholics in the country. Miami and St. Petersburg dioceses, she

noted, have diocesan programs on alcoholic rehabilitation.

Mrs. Edward Keefe, North Miami Beach, FCCW treasurer, has volunteered to make up Florida badges for all planning to attend the NCCW convention from this state. It was estimated at the meeting that between 20 and 24 would travel to Oregon from the dioceses of Miami, Orlando, St. Petersburg and St. Augustine.

Definitely planning to attend are council presidents: Mrs. Donald Halsema, Orlando; Mrs. David E. White of Jacksonville, St. Augustine council; Mrs. Robert Ulseth of West Palm Beach, Miami council; and Mrs. Edward Czyzewski, new president of the St. Petersburg council.

FATHER CLAUDE BRUBAKER of Spring Hill, Fla., new diocesan moderator for St. Petersburg, and Mrs. Czyzewski, were introduced at the September board meeting. Also attending were Msgr. Irvine Nugent, Orlando moderator; Msgr. James Heslin, St. Augustine; and Father Laurence Conway, Miami moderator.

FCCW will be represented at the national convention by Mrs. Filewicz, who conducted her last regular board meeting last week, and by Mrs. Donald LeFils of Osteen.

Mrs. LeFils, a past diocesan president in Orlando DCCW, will be presented at the convention as the new province director from Florida.

Mrs. Gene McNulty, Orlando, addressed the board, asking that past presidents of the diocesan and deanery bodies be organized and recognized for what they can still give, in leadership. Her proposal will be studied by the FCCW board.

The four councils share leadership in FCCW also by appointing members to official positions on the board. Elected within their own councils for these roles in the next year were Mrs. Mosher, recording secretary; and Mrs. Lester Humphries of Starke, treasurers.



Biscayne College received recognition this week as the first Bicentennial Campus in Dade County as president, Father John J. Farrell, O.S.A., received a certificate from Michael Swineheart, regional director of the American Revolution Bicentennial Administration. To achieve the honor, Biscayne has planned a Bicentennial-focused course, a weekend program, and a section in the library.

## County youth leaders meet

NORTH PALM BEACH — More than 200 members of the Palm Beach County Federation of Youth met here, Sunday (Sept. 14), at the Passionist Monastery of Our Lady of Florida.

Plans were made for 1975-76, and Mass was celebrated in the Monastery chapel. Representatives of the various parishes throughout the county will meet each first Thursday of the month,

to arrange programs, it was decided. The October meeting is scheduled for St. Juliana's Parish, West Palm Beach.

Sunday's gathering included the picnic held in the Monastery refectory, since rain prevented the planned lakeside picnic.

## Annual CSB meet set for Sept. 26

WEST PALM BEACH — The Palm Beach County Catholic Service Bureau has scheduled its annual dinner meeting, Friday, Sept. 26, at the Knights of Columbus hall, next to the county offices of the Palm Beach County public school system, off Belvedere Road, West Palm Beach.

There will be a social hour at 6:30 p.m. and dinner will be at 7:30 p.m.

## Pre-Cana sessions begin October 7

Pre-Cana conferences for couples from South Dade parishes planning to marry in the next six months will be held at St. Augustine Church, 1400 Miller Road, beginning Tuesday, Oct. 7. Sessions begin at 8 p.m. and will run every Tuesday night for four weeks. For further information, call the parish at 661-4231.

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### Slovak ladies meet in Miami

Members of the Catholic Slovak Ladies' Association met this week in Miami, beginning their convention with Mass concelebrated by Msgr. John J. Donnelly (left), representing Archbishop Coleman F. Carroll; and Bishop Andrew Grutka of Gary, Ind. (right). Shown at left, the are talking with national president, Mrs. Elizabeth Lipowsky. Below, costumed delegates visit the arts and crafts exhibition which continued throughout the convention.



### Gables atty. is elected to advisory post

Attorney Robert M. Brake has been elected Vice Chairperson of the U.S. Catholic Bishop's Advisory Council at its semi-annual meeting in Mariottsville, Md. on Sunday, Sept. 7 1975.

The Council, organized by the Catholic Bishops of the United States in 1969, is a 60-member body of lay men and women, religious, priests and bishops who serve in a consultative capacity to the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC).

It is the only group of men and women in the U.S. Catholic Church who are invited to review and comment on the agenda prepared for the crucial bi-annual meetings of the NCCB Administrative Committee and USCC Administrative Board.

Brake, a Coral Gables City Commissioner was also elected to be an official observer of the General Meeting of all of the Catholic Bishops of the United States which will be held in

### Abp. will bless seniors' center

Archbishop Coleman F. Carroll will bless the new Downtown Senior Citizens Community Center, located in Gesu Church, Sunday, Sept. 21, at 2 p.m. The ceremony, which will also be attended by Metro Mayor Steve Clark and representatives of other local and state officials, is part of a two-day open house designed to acquaint Miamians with the new program, which provides meals and services to the elderly of the downtown area. The open house runs from noon to 4 p.m. Sunday and Monday.

Washington, D.C. in November.

Brake was elected to the Council in December, 1973, to represent Region IV of the Catholic Church in America. The region covers the coastal states from Delaware to Florida, plus Washington, D.C. and West Virginia.

Elected as Chairperson of the Council was Mrs. Shirley Grant of Arlington, Virginia. She is the first woman to serve as Chairperson of the Council.

### Seminarians talk of future

(Continued from page 3)

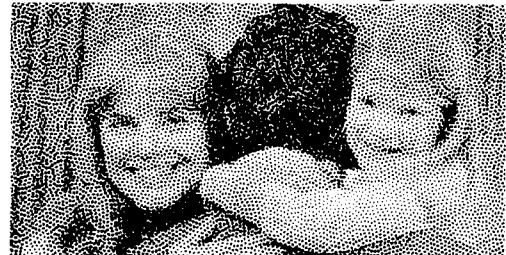
me, figuring it was one of my tangents. Of course now she realizes it is for real and she accepts it. I was certain I wanted to be a priest when I came here. It's just a matter of conforming to the life now."

**Q. Any difficulties?**

"The prayer life. I find that I'm lazy about that and prayer

takes a lot of yourself. I had to learn the hard way. Last summer I went home and I prayed every day at first but then let it go. I thought I could make it without that but I almost lost it all. It was traumatic. I realized I have to put myself into it more. I'm more of a practical worker with people, but I found you have to have the prayer behind it."

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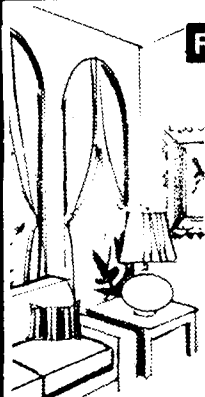
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# Organizando una parroquia : LA CATEQUESIS se comienza por el cimiento :

## LA VOZ

Por fin ya están todos colocados y se diría que no cabe ni un solo alfiler en el sencillo local del Fontainebleau Park.

Son caras jóvenes, familias con niños que no acaban de callarse.

Por fin se hace silencio y comienzan a oírse las guitarras.

"Qué alegría cuando me dijeron, vamos a la casa del Señor", cantan todos con entusiasmo mientras entra el sacerdote que celebrará la Eucaristía dominical.

La Parroquia de Nuestra Señora de la Divina Providencia, es una parroquia joven, tan joven que todavía no tiene edificio.

"Es una suerte comenzar así, todos entendemos mejor en la práctica que la Iglesia somos nosotros", dice el párroco, padre Ernesto García Rubio, quien explica:

"Cuando llegué aquí no sabía nada de estos alrededores. Ahora, gracias al censo llevado a cabo por la Legión de María, sé que somos una comunidad de unas 2,000 familias, en su mayoría matrimonios jóvenes".

"Cada semana se bautizan cuatro o cinco niños durante una de las Eucaristías del domingo" dice el padre tratando de ilustrar constante crecimiento de la parroquia.

Gracias al local cedido por El Fontainebleau Park, el padre puede celebrar los domingos misas, tres en inglés y dos en español, aunque ya se piensa en añadir una tercera para servir mejor a la comunidad parroquial de habla hispana que constituye un 87 por ciento.

A través de los contactos personales y de la predicación, el párroco ha tratado de transmitir a todos la idea de que la parroquia es fundamentalmente "comunidad de amor orientada hacia el servicio".

"Hice un llamado a servir a través del anuncio de la buena noticia y ya tenemos 32 catequistas además del equipo de Misión y Post-misión".

Según explica el padre la catequesis parroquial está aún en proceso de organización y se propone hacer de la parroquia una comunidad de comunidades.

"Primero tratamos de crear comunidad entre los catequistas, y para ellos pasaremos juntos todo un fin de semana en ambiente de convivencia y de oración".

Toda la labor de evangelización de la parroquia se llevará a cabo a distintos niveles, bajo la coordinación de las hermanas de la Caridad, Evangelina Subias y Rafaela González.

Para detectar las necesidades de la parroquia, se formó primero un equipo de misión; que ha ido recorriendo los barrios y los edificios y estableciendo contacto con todos.

"Este equipo ha encontrado en el área parroquial de Sweetwaters, un gran número de personas, obreros en su mayoría, que aparentemente han estado totalmente abandonadas, sin atención religiosa alguna. Muchos de habla hispana, cubanos y puertorriqueños, pero también hay algunos de habla inglesa", dijo el padre.



Fontainebleau Park ha cedido su amplio salón de actos para las misas de la nueva parroquia de Nuestra Señora de la Providencia.



Los cimientos de una nueva parroquia están en la catequesis: Formar una comunidad cristiana. Eso comienza en la niñez y abarca a toda la familia. Entre los programas de servicio social está el "after School program". Bajo la mirada de las hermanas los niños juegan y aprenden el sentido de una vida cristiana en familia con todos. Aquí la hermana Rafaela González, H.C. S.V.P., posa un momento con el equipo de 'béisbol' del que ella forma parte con los muchachos.

"Aunque el resto de la parroquia lo constituye una clase media bien situada, aspiramos a crear una gran comunidad cristiana entre todos, sin distinción de clase", añadió, mientras explicaba. "Tratamos de detectar y utilizar los líderes naturales, para que sean ellos mismos los que dirijan la catequesis de adultos en sus barrios". Además se ha organizado la instrucción religiosa de los niños en inglés y en español siguiendo la misma orientación, de modo que todo termine en el hogar, para que sean los padres los que concluyan con sus hijos cada uno de los temas.

Para facilitar la asistencia a las clases, la parroquia ha creado

siete centros catequísticos en diversas áreas geográficas del territorio parroquial, cada centro con clases hasta el sexto grado.

La instrucción religiosa de los jóvenes, la llevará el mismo párroco, y tendrá la forma de charlas formativas semanales en la casa parroquial - 10420 S.W. 4 St.

Pero hay algo más, para ayudar a los padres que vuelven tarde del trabajo la parroquia ofrece el servicio de entretener a los niños a la salida del colegio. Todos los días de dos a seis de la tarde los muchachos acuden a un parque vecino a la rectoría, y juegan bajo la mirada de las hermanas que de vez en cuando también prueban con el bate y la pelota.

## ORACION DE LOS FIELES

VIGESIMO QUINTO DOMINGO DEL AÑO  
Septiembre 21 de 1975

**CELEBRANTE:** Jesús nos vino a enseñar el camino hacia el Padre. Sigamos sus enseñanzas en nuestras vidas.

**LECTOR:** La respuesta de hoy será "Señor, escucha nuestra oración." Por La Iglesia universal, para que guíe a los hombres hacia la misericordia de Dios, oremos al Señor.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Para que el ejemplo de Sta. Elizabeth Seton, primera santa de los Estados Unidos, nos inspire en nuestra vida cristiana, oremos al Señor.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Por los prisioneros políticos, especialmente en Cuba, para que encuentren la libertad que nos enseña el evangelio, oremos al Señor.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Por un aumento en las vocaciones religiosas en nuestra comunidad, oremos al Señor.

**PUEBLO:** Señor, escucha nuestra oración.

**LECTOR:** Por los misioneros que llevan el evangelio de Cristo a todos los hombres, oremos al Señor.

**PUEBLO:** Señor, escucha nuestra oración.

**CELEBRANTE:** Padre Santo, te presentamos nuestras peticiones con fe. Por Cristo Nuestro Señor.

**PUEBLO:** Amén.

# Los últimos y los primeros

Por el REV. JOSE P. NICKSE

Decían: "Los últimos apenas trabajaron una hora y les pagaste igual que a nosotros, que soportamos el peso del día y del calor." El patrón contestó a uno de ellos: "Amigo, no he hecho nada injusto, ¿no convinimos en un denario al día? Entonces, toma lo que te corresponde y márchate. Me gusta darle al último tanto como a ti. ¿No tengo derecho a hacer lo que quiero con mi dinero? ¿Por qué miras con malos ojos que yo sea bueno? Así sucederá: los últimos serán los primeros, y los primeros serán los últimos."

Mt 20:1-16.

En la Iglesia, ¿quiénes son los últimos y quiénes los primeros? ¿Existe un sistema de escalafón ante los ojos de Dios?

Cuando murió Santa Teresita del Niño Jesús la Superiora del convento estaba muy preocupada. No sabía que decir sobre Santa Teresita. Había vivido una vida muy simple, sin nada espectacular. Para algunos quizás sería de las últimas, para Dios es de las primeras.

Un gran peligro en nuestra vida cristiana es creernos entre los primeros.

A veces por los celos humanos, por la antigüedad de nuestros servicios, por la intensidad de nuestro apostolado nos creemos grandes accionistas en la "corporación iglesia."

El problema es que nos convertimos en obstáculos en vez de caminos hacia Cristo. Empezamos a olvidar el evangelio de Cristo y predicamos el nuestro propio.

Desde el momento que empezamos a considerarnos primeros, empezamos a ser últimos.

Nos molesta el amor y la generosidad de Dios porque nos obliga a reconsiderar nuestra propia vida. Juzgamos a Dios con nuestras medidas humanas. Dios es mucho más.

Cristo nos enseña cómo ser primeros. En la Última Cena, de rodillas lavó los pies de sus discípulos. En la Iglesia regir es servir. Las estructuras de la Iglesia no son estructuras de honores humanos sino estructuras de servicio al Pueblo de Dios.

El amor de Dios se extiende a todos. No es sólo para los buenos. No es sólo para los cristianos. El amor de Dios es para todos. Dios no tiene "favoritos."

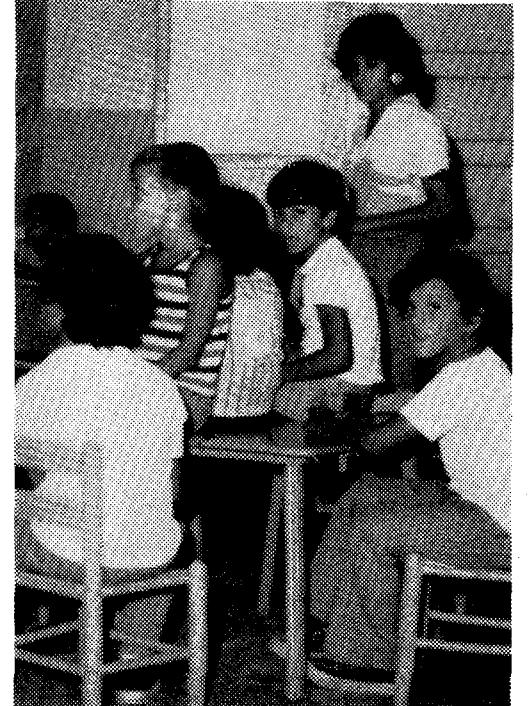
Para Dios no hay ni primeros ni últimos, sólo una gran familia de hijos amados del Padre.



Centro Mater, en Cuatro Avenida y Calle S.W., en "La Pequeña Habana", no terminó su programa de verano, recreación y estudio todo el día, para comenzar su "after school program" desde las dos de la tarde en adelante. Deportes y clases de costura, mecanografía, repasos escolares, música y religión. A un módico precio y en algunos casos gratis para las familias donde ambos padres tienen que trabajar para sostener el hogar.



Hay ratos de juego y ratos de estudio. Aquí también se hace catequesis, para niños, jóvenes y adultos.



## Centro para ancianos en Gesu

Unos 3,000 ancianos, según datos del Condado Dade, viven en el área del "downtown" de Miami. La mayoría de ellos necesita alimentación y cuidado especiales.

La iglesia de Gesu ha sido siempre uno de los centros de reunión de muchos de esos ancianos. Allí acuden a orar o a reunirse en sus salones, a tomar una taza de café y

un donut.

Ahora la iglesia de Gesu será el centro de un programa más organizado. El domingo, 22 de septiembre, a las 2 p.m. el Arzobispo Coleman F. Carroll y el Alcalde Metropolitano Steve Clark inaugurarán oficialmente el "Downtown Senior Citizens Community Center".

Traducido al español será un centro donde de lunes a viernes los ancianos encontrarán almuerzo a las 12:30 del día, así como servicios sociales tales como información, referencia y orientación, programas educacionales, incluyendo clases, conferencias, películas, y actividades recreativas.

Fr. Ignatius Fabacher, S.L., párroco de Gesu informó que Sister Maura Phillips, o.p., será directora del nuevo centro. Tanto el domingo como el lunes el centro estará abierto a cuantos deseen visitarlo para conocer la obra que realizará en beneficio de los ancianos del "downtown".



Por ALBERTO CARDELLE

Con la salvedad de Dr. Zhivago, la mayor parte de lo que se presentan en los cines en español esta semana es explotación cruda de la violencia y el erotismo.

El teatro Essex presenta un programa de violencia por partida doble:

**Dirty Harry** y **Magnun Force**, ambas por Clint Estwood. Una larga y aburrida repetición de disparos y muerte. En ambas películas el mismo mensaje: Para llenar su cometido un policía puede poner la justicia en sus manos poniendo en peligro vidas inocentes. No son recomendables para jóvenes ni adultos.

En el teatro Martí otros dos exponentes de violencia, éstas a través del Kung-Fu. **The Bamboo Brotherhood** y **The Hammer of God**. Prohibidas por la Oficina Cinematográfica católica de Estados Unidos.

En el Trail **"EMMANUELLE"**. Director: Just Jaeckin. Intérprete: Sylvia Kristel. Con la excusa de que se ha realizado una película donde se ha combinado la osadía con la inocencia y que la "dulce criatura" que es la protagonista descubre el amor pasito a pasito, se constituye una película sobre las aventuras de una joven que llega a Tailandia para reunirse con su marido—un diplomático—y perfecciona su iniciación amorosa. Comercialización e infiltración—en teatros para familia—del erotismo. CLASIFICACION MORAL: C (Prohibida).

En el Tower: **"MAC KENNA'S GOLD"**. Pretenciosa película del oeste interpretada por Gregory Peck, Omar Sharif, Camilla Sparv. Gregory Peck personifica a un marshall que conoce donde un tesoro se

esconde y Sharif es el villano que quiere conseguir también el oro. Durante las 2 horas que dura la película todos batallan por lograr el botín hasta que sólo quedan algunos vivos para la confrontación final. CLASIFICACION MORAL: B (Parcialmente objetable).

**TEATRO TIVOLI: "DR. ZHIVAGO"**. — Basada en el famoso libro del novelista Boris Pasternak (1890-1960) que en 1958 le ganó el premio Nobel de Literatura. "Dr. Zhivago" ha sido dirigida por el notable David Lean (El puente sobre el río Kwai Lawrence de Arabia) e interpretada por Omar Sharif, Julie Christie y Tom Courtenay. El argumento es de Robert Bolt. Gracias al equipo Lean, Sharif, Bolt se le trasmite al espectador, con la misma intensidad que posee la novela, uno de los períodos más cautivantes y aterradores que posee la historia: el proceso de la revolución rusa. A través de la persona de Zhivago—Sharif— el espectador sufre también la etapa de socialización-comunicación a que fue sometido un pueblo. La invasión a la privacidad a que tiene derecho toda persona humana, el límite a sus libertades, la separación del núcleo familiar para poder sobrevivir; en fin todo por lo que pasó una nación que estaba agotada del abuso de poder de los Zares, pero no estaba preparada para el terror que le venía.

Filmada en su totalidad en España — una ciudad soviética fue construida en la Plaza Mayor de Madrid — y cerca de las fronteras de Rusia, "DR. ZHIVAGO" es un excelente filme. Todas las actuaciones son notables destacándose la del inglés Tom Courtenay, como una de sus mejores hasta la fecha. Si algo negativo tiene la película es la "deificación" del adulterio que se presenta. Zhivago — Sharif — abandona a su familia en momentos difíciles y hace su vida con su amante. La suerte de su mujer e hijos no luce preocuparle mucho mientras escribe versos a su amante. CLASIFICACION MORAL: A-2 (Moralmente no objetable para adultos y adolescentes).

# Libertad y justicia en la catequesis

Por el PADRE JUAN J. SOSA

Resulta significativo que en este próximo domingo el tema de 'Libertad y Justicia' capturará el corazón de la celebración del Domingo Catequístico en todas las Parroquias de los Estados Unidos. En realidad, esta nación ya ha comenzado a preparar las fiestas del bicentenario de su nacimiento, aquel grito de libertad que clamara por justicia e igualdad para todos los hombres.

Sin embargo, para nosotros los hispanos de Miami, este tema debe también arraigar un sentido muy especial. En muchas ocasiones hablamos de libertad; a veces clamamos en alta voz por nuestros derechos en una sociedad bilingüe. Pero si somos auténticamente cristianos, entregados al compromiso de 'transmitir' el Evangelio del Señor a nuestros hogares y vecinos, necesitamos reflexionar seriamente sobre nuestra participación en la Libertad y la Justicia de nuestro pueblo.

## ¿Qué significa ser libre?

¿Por qué nos llamamos 'libres'? ¿Por haber sobrevivido materialmente la crisis del exilio? ¿Por haber alcanzado una mejoría social y financiera en el país de las posibilidades? ¿Porque podemos hablar y escribir sin miedo a la censura?

El cristiano verdaderamente libre mide su libertad por una experiencia más real que la que pueda ofrecer un sistema político o económico. Esta es una libertad interna y no manifestada en formas externas, porque esta es la libertad de Cristo.

## Cristo es la Libertad

El que no vive en Cristo no puede ser libre. Le ata la esclavitud del pecado: el deseo de ganar y de tener por encima del esfuerzo a dar y a compartir, el hambre del 'dólar', en vez del hambre por la Palabra de Dios, el ansia de subir la escala social para asistir a 'cocktail parties' aburridos y 'banquetes' donde se revela la plasticidad humana, en vez del deseo de vivir y experimentar en comunidad la vida nueva que Dios le ofrece en Su Hijo Amado.

El cristiano verdaderamente libre mide su libertad por la forma en que conscientemente responde a las exigencias del Evangelio:

**"Felices los que tienen espíritu de pobre, porque de ellos es el Reino de los Cielos.**

**Felices los que lloran, porque recibirán consuelo.**

**Felices los pacientes, porque recibirán la tierra prometida.**

**Felices los que tienen hambre y sed de la Justicia, porque serán saciados.**

**Felices los compasivos, porque obtendrán misericordia.**

**Felices los de corazón limpio, porque ellos verán a Dios.**

**Felices los que trabajan por la paz, porque serán reconocidos como hijos de Dios.**

**Felices los que son perseguidos por causa del bien, porque de ellos es el Reino de los Cielos . . . "**

(Mateo 5:3-10).

## La Felicidad Cristiana

En muchas ocasiones el cristiano busca la felicidad para los 'suyos'. Desgraciadamente se olvida de buscarla en el espíritu que nace de la Palabra del Señor.

Ser feliz, como nos promete Cristo, es ser libre . . . libre para promover Su Justicia y Su Paz en nuestro ambiente. Si nos entregamos de lleno a esta misión renovadora de buscar la felicidad haciéndola posible en la vida de los demás, siempre recobramos las fuerzas que necesitamos para romper con la esclavitud del pecado.

El niño que va descubriendo el mundo inflexible que le rodea, el joven que comienza a experimentar sus frustraciones, los padres que viven preocupados por el ambiente, los ancianos que siguen buscando compañía . . . TODOS pueden ser felices en la libertad que ofrece Cristo.

Una sola cosa es necesaria: abrirse al mensaje que desde las páginas vibrantes del Evangelio Jesús nos ofrece. Solamente así, llenos de esa Palabra vivificante, podremos transmitirla con alegría y esperanza en un mundo lleno de dificultades y de crisis.

Que sea este Domingo Catequístico un día de Renovación nacional para los cristianos que buscan la justicia y la libertad de todos los hombres en Cristo. Pero para Miami, que sea un día muy especial donde todos por igual, hispanos y americanos, podamos canalizar nuestra búsqueda de la felicidad en la Palabra y la Vida del Señor Jesús, compartida en la comunidad renovada de la Iglesia.

## Convivencias - 75

Están teniendo lugar como todos los años en Emaus, las Convivencias Anuales del Movimiento de Cursillos.

Los hermanos de las distintas parroquias se reúnen para un día de renovación y puesta al día, según el siguiente orden:

**Septiembre 21:** St. John, La Inmaculada, Sta. Cecilia,

Blessed Trinity y Sta. Mónica.  
**Septiembre 28:** Corpus Christi, St. Juan Bosco, St. Mary's Cathedral, y St. Roberto Bellarmino.

**Octubre 5:** Ambiental  
**Octubre 12:** St. Brendan, St. Kevin, St. Timothy y Little Flower.



Vivamos lo fundamental cristiano siendo fermento en los ambientes, dice Miguel Cabrera en la Primera Convivencia - 1975.

# EMAUS

lugar de impulso

Unos prepararon las mesas, los manteles y el ambiente de acogida . . . otros llevaron sus vidas, con toda la carga de inquietudes y deseos de renovación.

El resultado fue la primera Convivencia Anual 1975, del Movimiento de Cursillos de Cristiandad, que reunió el domingo 14 en Emaus a unas 70 personas de las parroquias de St. Michael, St. Dominic, St. Raymond y Sts. Peter and Paul.

Todo el día permanecieron en el pizarrón las palabras del salmo 95: "Hoy Uds, pueden oír mi voz, no se resistan en sus corazones . . ." Era imposible que nadie olvidase el motivo de su presencia en Emaus.

"La convivencia es para orar, reflexionar, compartir . . ." les dijo el padre José Luis Hernando, Director Espiritual del Movimiento de Cursillos, al comenzar el día. "No se paren a pensar si somos pocos o muchos, sino miren hacia su interior con alegría porque Dios les ha traído aquí."

El día se desarrolló en espíritu del Vaticano II y del Año Santo y tuvo como tema central la idea de Renovación y Reconciliación.

Según explicó Miguel Cabrera, Asesor Seglar del Movimiento, las Convivencias anuales, forman parte del programa del Postcursillo, que con un 'mínimo de normas y un máximo de vida,' se propone renovar a cada uno de los cursillistas para que se comprometan cada vez más en labor pastoral de la Iglesia Diocesana.

"La finalidad del Movimiento de Cursillos es posibilitar la vivencia de lo fundamental cristiano, creando núcleos de cristianos que sean fermento de Evangelización en los ambientes," dijo Cabrera, después de resumir la doctrina del Vaticano II sobre el apostolado de los seglares y el papel que el Concilio asigna a los pequeños grupos apostólicos en la Iglesia.

"Según esto el Postcursillo no es una nueva estructura," afirmó, "sino la posibilidad de vivir la vocación personal a través de grupos con características muy variadas pero con una misma finalidad: compartir la vida cristiana que se mezcla con las realidades humanas."

Cabrera pasó a explicar como el Postcursillo puede dejar de ser "cursillista" (basado únicamente en la Reunión del Grupo y la Ultreya) para convertirse en la misma vida de la Iglesia: la vida de la comunidad o del grupo donde cada uno vive lo fundamental cristiano,

vitalizando al mismo tiempo su comunidad o ambiente. "Esta puede ser una comunidad familiar o parroquial, ambiental o un apostolado diocesano, que en el caso de Miami ofrece la gran riqueza de opciones entre Cursillos, Movimiento Familiar Cristiano, Encuentros Familiares, Camino, Impacto, Cofradía de la Caridad, Legión de María etc. Así se puede pensar que el Postcursillo no es más que la misma vida de la Iglesia." dijo.

Lo mismo que el Movimiento de Cursillos, todos estos movimientos, surgidos espontáneamente en la comunidad hispana, tienen como finalidad asumir responsablemente, y como recomienda el Concilio, la tarea apostólica de la Iglesia.

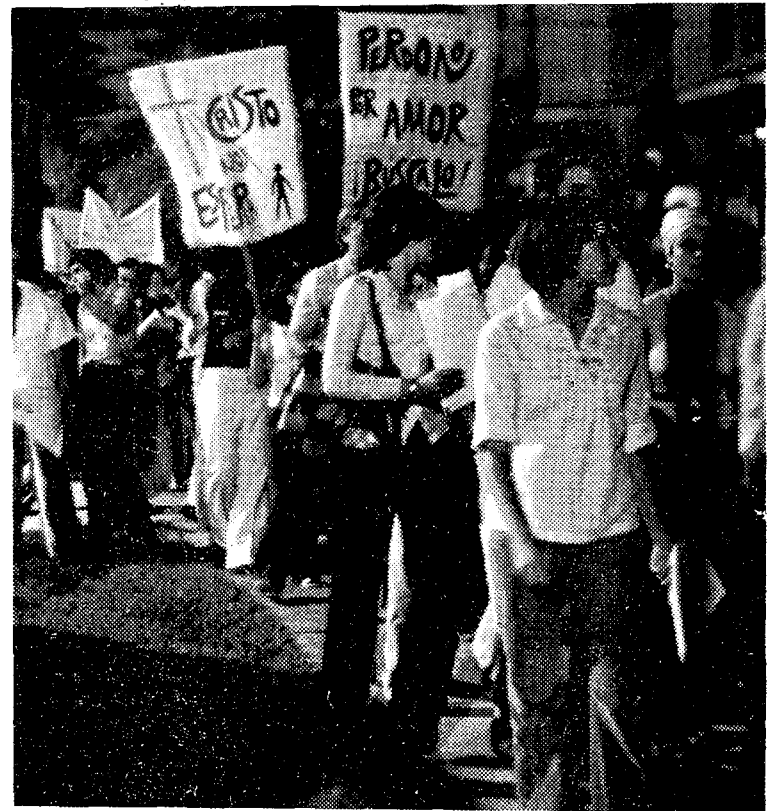
"El Movimiento de Cursillos no quiere acaparar a los candidatos," había dicho Cabrera durante esta primera convivencia del año 1975 celebrada en Emaus, "sino que se propone orientarlos y ayudarlos durante

un periodo de 'rodaje' hasta que estos encuentren su vocación apostólica específica insertados en la comunidad."

Prueba de que esto es una realidad, son los muchos cursillistas que hoy alientan los distintos apostolados diocesanos. Un gran número de estas personas continúan su formación a través de la Escuela de Vida Cristiana que desde hace varios años funciona semanalmente en Emaus.

Abierta a todos y combinada con la Escuela de Dirigentes del Movimiento, la Escuela ha venido reuniendo todos los miércoles de 8:30 a 11:00 de la noche a más de 300 personas.

"Es un modo de seguir poniendo combustible al motor que se encendió con los tres días de Cursillo," dice el padre Hernando al hablar de la Escuela de Vida Cristiana, "y aunque cuidamos de lo específico del Movimiento, ofrecemos formación continua a cualquier cristiano que quiera renovarse."



En actitud de reconciliación más de 150 jóvenes hispanos marcharon el pasado viernes 12 por las calles de Miami para recordar a la juventud que la Iglesia está viviendo un Año Santo. La marcha concluyó en la Ermita con un acto penitencial.

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SANTA ISABEL SETON  
Grabado de la época.

El domingo 14 de septiembre marcó la canonización de Isabel Ana Bayley, viuda Seton, (1774-1821), fundadora de las Hermanas de la Caridad de San José en América. Es la primera santa nacida en Estados Unidos. Su canonización, en la Plaza de San Pedro, ante más de 120,000 peregrinos de Estados Unidos y otras partes del mundo, constituye un acontecimiento memorable para la Iglesia de las Américas y para la Iglesia Universal en el cuadro del Año Internacional de la Mujer.

## OFICIAL

La Arquidiócesis Católica de Miami anuncia que no tiene absolutamente ninguna conexión con planes, proyectos o recaudación de fondos para una llamada "Ermita" o "Rincón" o "Iglesia" de San Lázaro, y que ningún sacerdote católico está involucrado en forma alguna con tales planes o proyectos.

Asimismo anuncia que entidades que funcionan bajo nombres tales como "Iglesia de San Lázaro", "Iglesia Católica Nacional" o "Iglesia Católica Nacional de San Lázaro" no están en ninguna forma afiliadas a la Iglesia Católica, Apostólica y Romana, cuyo Pastor en la Arquidiócesis de Miami es el Arzobispo Coleman F. Carrol.

## Comienzan el jueves los cursos de Religión de FIU

El jueves, 25 de septiembre, comenzará el curso de otoño del Programa de Educación Religiosa a nivel universitario organizado por el Departamento de Educación Religiosa de la Arquidiócesis de Miami en cooperación con Florida International University. "El curso, (REL 400) "Manifestaciones de la Religiosidad Popular" será dictado por el Padre Juan Sosa, codirector del DER. Se estudiarán manifestaciones como el espiritismo, santería, culto al demonio, etc.

"Este será el primero de una serie de tres cursos que se ofrecerán en la parroquia de St. Michael, los jueves a las 7:30 p.m. Cada curso consistirá de tres horas crédito con un total de \$15.00 por crédito, o sea \$45.00, el curso completo. Aquellos que no pueden adquirir dichos créditos pueden asistir como oyentes", dijo Sister Ada Sierra, del Departamento de Educación

Religiosa.

Los otros dos cursos serán:

**Invierno**, comenzando el 8 de enero, 1976.— "Jesús en sus y nuestros tiempos," basado en los Hechos de los Apóstoles. Profesor, Padre José L. Vázquez, O.P., D.S.T. Referencia: REL 315.

**Primavera**, comenzando el primero de abril, 1976.— "Principios hacia una Teología Pastoral" Profesor Padre Luis Casabón, S.T.L. Referencia: REL 495.

"Recordamos a todos los coordinadores de religión y a los catequistas que éste es uno de los dos cursos que el DER ofrecerá durante este año escolar. El otro curso será sobre metodología", dijo el Padre Juan Sosa en una circular dando a conocer el inicio de este programa a nivel universitario.

Para la mayor información o reservaciones, llamar a la Hna. Ada Sierra, 371-7122 y 371-2950.

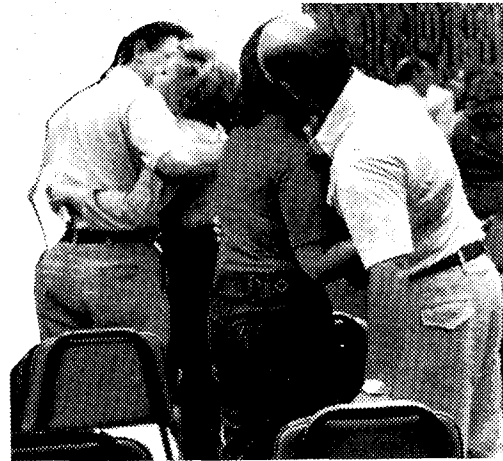
DOMINGO CATEQUISTICO viene a recordar la responsabilidad de llevar la educación religiosa a los niños a través de las escuelas y las catequesis parroquiales. También en novedosos programas "after school" que combinan recreación, estudio y cuidado mientras los padres trabajan. Pero la educación religiosa no es sólo cosa de niños. Ha de vivirse en la familia y la parroquia.



Los jóvenes tienen programas amenos, relevantes, como 'encuentros' y 'caminos.'



Programas de educación religiosa para adultos en español se ofrecen en las parroquias. También la Escuela de Vida Cristiana de Emaus. Los cursillos llevan una forma de catequesis al adulto.



ESTO TAMBIEN ES CATEQUESIS! Los Encuentros Conyugales llevan catequesis a la familia. También los equipos del movimiento familiar cristiano. Terminado un encuentro conyugal, los matrimonios se abrazan reconociendo cuanto hay de bello en su amor cristiano. Los encuentros familiares, son otra forma de catequesis familiar. Buscan acercar al matrimonio entre sí y con los hijos... a toda la familia con Cristo.

### NUNCA ES TARDE...

Programas como el del Centro Hispano Católico ofrecen servicios sociales a los ancianos de habla hispana. Alimento, recreo, estudio, cuidado amoroso. Pero también las religiosas que dirigen el Centro, llevan un poco de catequesis. Porque no hay una edad para terminar la educación religiosa.

